

Canto 4: " The Creation of the Fourth Order" Fourth Canto

Chapter One Genealogical Table of the Daughters of Manu

TEXT 1

TEXT

maitreya uvaca
manoh tu satarupayam
tisrah kanyas ca jajnire
akutih devahutis ca
prasutih iti visrutah

SYNONYMS

maitreya uvaca--the great sage Maitreya said; manoh tu--of Svayambhuva Manu; satarupayam--in his wife Satarupa; tisrah--three; kanyas ca--daughters also; jajnire--gave birth; akutih--named Akuti; devahutih--named Devahuti; ca--also; prasutih--named Prasuti; iti--thus; visrutah--well known.

TRANSLATION

Sri Maitreya said: Svayambhuva Manu begot three daughters in his wife Satarupa, and their names were Akuti, Devahuti and Prasuti.

PURPORT

First of all let us offer our respectful obeisances unto our spiritual master, Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Prabhupada, by whose order I am engaged in this herculean task of writing commentary on the Srimad-Bhagavatam as the Bhaktivedanta purports. By his grace we have finished three cantos already, and we are just trying to begin the Fourth Canto. By his divine grace let us offer our respectful obeisances unto Lord Caitanya, who began this Krsna consciousness movement of Bhagavata-dharma five hundred years ago, and through His grace let us offer our obeisances to the six Gosvamis, and then let us offer our obeisances to Radha and Krsna, the spiritual couple who enjoy eternally in Vrndavana with Their cowherd boys and damsels in Vrajabhumi. Let us also offer our respectful obeisances to all the devotees and eternal servitors of the Supreme Lord.

In this Fourth Canto of Srimad-Bhagavatam there are thirty-one chapters, and all these chapters describe the secondary creation by Brahma and the Manus. The Supreme Lord Himself does the real creation by agitating His material energy, and then, by His order, Brahma-, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord. In the First Chapter of this Fourth Canto there are descriptions of the three daughters of Svayambhuva Manu and their descendants. The next six chapters describe the sacrifice performed by King Daksa and how it was spoiled. Thereafter the activities of Maharaja Dhruva are described in five chapters. Then, in eleven chapters, the activities of King Prthu are described, and the next eight chapters are devoted to the activities of the Praceta kings.

As described in the first verse of this chapter, Svayambhuva Manu had three daughters, named Akuti, Devahuti and Prasuti. Of these three daughters, one daughter, Devahuti, has already been described, along with her husband, Kardama Muni, and her son, Kapila Muni. In this chapter the descendants of the first daughter, Akuti, will specifically be described. Svayambhuva Manu was the son of Brahma. Brahma had many other sons, but Manu's name is specifically mentioned first because he was a great devotee of the Lord. In this verse there is also the word *ca*, indicating that besides the three daughters mentioned, Svayambhuva Manu also had two sons.

TEXT 2

TEXT

akutim rucaye pradad
api bhratratim nrapah
putrika-dharmam asritya
satarupanumoditah

SYNONYMS

akutim--Akuti; rucaye--unto the great sage Ruci; pradad--handed over; api--although; bhratratim--daughter having a brother; nrapah--the King; putrika--get the resultant son; dharmam--religious rites; asritya--taking shelter; satarupa--by the wife of Svayambhuva Manu; anumoditah--being sanctioned.

TRANSLATION

Akuti had two brothers, but in spite of her brothers, King Svayambhuva Manu handed her over to Prajapati Ruci on the condition that the son born of her be returned to Manu as his son. This he did in consultation with his wife, Satarupa.

PURPORT

Sometimes a sonless person offers his daughter to a husband on the condition that his grandson be returned to him to be adopted as his son and inherit his property. This is called putrika-dharma, which means that by execution of religious rituals one gets a son, although one is sonless by one's own wife. But here we see extraordinary behavior in Manu, for in spite of his having two sons, he handed over his first daughter to Prajapati Ruci on the condition that the son born of his daughter be returned to him as his son. Srila Visvanatha Cakravarti Thakura comments in this connection that King Manu knew that the Supreme Personality of Godhead would take birth in the womb of Akuti; therefore, in spite of having two sons, he wanted the particular son born of Akuti because he was ambitious to have the Supreme Personality of Godhead appear as his son and grandson. Manu is the lawgiver of mankind, and since he personally executed the putrika-dharma, we may accept that such a system may be adopted by mankind also. Thus, even though one has a son, if one wants to have a particular son from one's daughter, one may give one's daughter in charity on that condition. That is the opinion of Srila Jiva Gosvami.

TEXT 3

TEXT

prajapatih sa bhagavan
rucis tasyam ajijanat
mithunam brahma-varcasvi
paramena samadhina

SYNONYMS

prajapatih--one who is entrusted with begetting children; sah--he; bhagavan--the most opulent; rucih--the great sage Ruci; tasyam--in her; ajjanat--gave birth; mithunam--couple; brahma-varcasvi--spiritually very much powerful; paramena--with great strength; samadhina--in trance.

TRANSLATION

Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Akuti.

PURPORT

The word brahma-varcasvi is very significant. Ruci was a brahmana, and he executed the brahminical duties very rigidly. As stated in Bhagavad-gita, the brahminical qualifications are control of the senses, control of the mind, cleanliness within and without, development of spiritual and material knowledge, simplicity, truthfulness, faith in the Supreme Personality of Godhead, etc. There are many qualities which indicate a brahminical personality, and it is understood that Ruci followed all the brahminical principles rigidly. Therefore he is specifically mentioned as brahma-varcasvi. One who is born of a brahmana father but does not act as a brahmana is called, in Vedic language, a brahma-bandhu, and is calculated to be on the level of sudras and women. Thus in the Bhagavatam we find that Mahabharata was specifically compiled by Vyasadeva for stri-sudra-brahma-bandhu. Stri means women, sudra means the lower class of civilized human society, and brahma-bandhu means persons who are born in the families of brahmanas but do not follow the rules and regulations carefully. All of these three classes are called less intelligent; they have no access to the study of the Vedas, which are specifically meant for persons who have acquired the brahminical qualifications. This restriction is based not upon any sectarian distinction but upon qualification. The Vedic literatures cannot be understood unless one has developed the brahminical qualifications. It is regrettable, therefore, that persons who have no brahminical qualifications and have never been trained under a bona fide spiritual master nevertheless comment on Vedic literatures like the Srimad-Bhagavatam and other puranas, for such persons cannot deliver their real message. Ruci was considered a first-class brahmana; therefore he is mentioned here as brahma-varcasvi, one who had full prowess in brahminical strength.

TEXT 4

TEXT

yas tayoh purusah saksad
visnur yajna-svarupa-dhrk
ya stri sa daksina bhuter
amsa-bhutanapayini

SYNONYMS

yah--one who; tayoh--out of them; purusah--male; saksat--directly; visnuh--the Supreme Lord; yajna--Yajna; svarupa-dhrk--accepting the form; ya--the other; stri--female; sa--she; daksina--Daksina; bhuteh--of the goddess of fortune; amsa-bhuta--being a plenary expansion; anapayini--never to be separated.

TRANSLATION

Of the two children born of Akuti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajna, which is another name of Lord Visnu. The female child was a partial incarnation of Laksmi, the goddess of fortune, the eternal consort of Lord Visnu.

PURPORT

Laksmi, the goddess of fortune, is the eternal consort of Lord Visnu. Here it is stated that both the Lord and Laksmi, who are eternal consorts, appeared from Akuti simultaneously. Both the Lord and His consort are beyond this material creation, as confirmed by many authorities (narayanah paro 'vyaktat'); therefore their eternal relationship cannot be changed, and Yajna, the boy born of Akuti, later married the goddess of fortune.

TEXT 5

TEXT

aninye sva-grham putryah
putram vitata-rocisam
svayambhuvo muda yukto
rucir jagraha daksinam

SYNONYMS

aninye--brought to; sva-grham--home; putryah--born of the daughter; putram--the son; vitata-rocisam--very powerful; svayambhuvah--the Manu named Svayambhuva; muda--being very pleased; yuktah--with; rucih--the great sage Ruci; jagraha--kept; daksinam--the daughter named Daksina.

TRANSLATION

Svayambhuva Manu very gladly brought home the beautiful boy named Yajna, and Ruci, his son-in-law, kept with him the daughter, Daksina.

PURPORT

Svayambhuva Manu was very glad to see that his daughter Akuti had given birth to both a boy and girl. He was afraid that he would take one son and that because of this his son-in-law Ruci might be sorry. Thus when he heard that a daughter was born along with the boy, he was very glad. Ruci, according to his promise, returned his male child to Svayambhuva Manu and decided to keep the daughter, whose name was Daksina. One of Lord Visnu's names is Yajna because He is the master of the Vedas. The name Yajna comes from yajusam patih, which means "Lord of all sacrifices." In the Yajur Veda there are different ritualistic prescriptions for performing yajnas, and the beneficiary of all such yajnas is the Supreme Lord, Visnu. Therefore it is stated in Bhagavad-gita (3.9), yajnarthat karmanah: one should act, but one should perform one's prescribed duties only for the sake of Yajna, or Visnu. If one does not act for the satisfaction of the Supreme Personality of Godhead, or if one does not perform devotional service, then there will be reactions to all one's activities. It does not matter if the reaction is good or bad; if our activities are not dovetailed with the desire of the Supreme Lord, or if we do not act in Krsna consciousness, then we shall be responsible for the results of all our activities. There is always a reaction to every kind of action, but if actions are performed for Yajna, there is no reaction. Thus if one acts for Yajna, or the Supreme Personality of Godhead, one is not entangled in the material condition, for it is mentioned in the Vedas and also in Bhagavad-gita that the Vedas and the Vedic rituals are all meant for understanding the Supreme Personality of Godhead, Krsna. From the very beginning one should try to act in Krsna consciousness; that will free one from the reactions of material activities.

TEXT 6

TEXT

tam kamayanam bhagavan
uvaha yajusam patih

tustayam tosam apanno
'janayad dvadasatmajan

SYNONYMS

tam--her; kamayanam--desiring; bhagavan--the Lord; uvaha--married; yajusam--of all sacrifices; patih--master; tustayam--in His wife, who was very much pleased; tosam--great pleasure; apannah--having obtained; ajanayat--gave birth; dvadasa--twelve; atmajan--sons.

TRANSLATION

The Lord of the ritualistic performance of yajna later married Daksina, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children.

PURPORT

An ideal husband and wife are generally called Laksmi-Narayana to compare them to the Lord and the goddess of fortune, for it is significant that Laksmi-Narayana are forever happy as husband and wife. A wife should always remain satisfied with her husband, and a husband should always remain satisfied with his wife. In the Canakya-sloka, the moral instructions of Canakya Pandita, it is said that if a husband and wife are always satisfied with one another, then the goddess of fortune automatically comes. In other words, where there is no disagreement between husband and wife, all material opulence is present, and good children are born. Generally, according to Vedic civilization, the wife is trained to be satisfied in all conditions, and the husband, according to Vedic instruction, is required to please the wife with sufficient food, ornaments and clothing. Then, if they are satisfied with their mutual dealings, good children are born. In this way the entire world can become peaceful, but unfortunately in this age of Kali there are no ideal husbands and wives; therefore unwanted children are produced, and there is no peace and prosperity in the present-day world.

TEXT 7

TEXT

tosah pratosah santoso
bhadrah santir idaspatih
idhmah kavir vibhuh svahnah
sudevo rocano dvi-sat

SYNONYMS

tosah--Tosa; pratosah--Pratosah; santosah--Santosa; bhadrah--Bhadra; santih--Santi; idaspatih--Idaspati; idhmah--Idhma; kavir--Kavi; vibhuh--Vibhu; svahnah--Svahna; sudevah--Sudeva; rocanah--Rocana; dvi-sat--twelve.

TRANSLATION

The twelve boys born of Yajna and Daksina were named Tosa, Pratosah, Santosa, Bhadra, Santi, Idaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

TEXT 8

TEXT

tusita nama te deva
asan svayambhuvantare
marici-misra rsayo
yajnah sura-ganesvarah

SYNONYMS

tusitah--the category of the Tusitas; nama--of the name; te--all of them; devah--demigods; asan--became; svayambhuva--the name of the Manu; antare--at that period; marici-misrah--headed by Marici; rsayah--great sages; yajnah--the incarnation of Lord Visnu; sura-gana-isvarah--the king of the demigods.

TRANSLATION

During the time of Svayambhuva Manu, these sons all became the demigods collectively named the Tusitas. Marici became the head of the seven rsis, and Yajna became the king of the demigods, Indra.

PURPORT

During the life of Svayambhuva Manu, six kinds of living entities were generated from the demigods known as the Tusitas, from the sages headed by Marici, and from descendants of Yajna, king of the demigods, and all of them expanded their progeny to observe the order of the Lord to fill the universe with living entities. These six kinds of living entities are known as manus, devas, manu-putras, amsavataras, suresvaras and rsis. Yajna, being the incarnation of the Supreme Personality of Godhead, became the leader of the demigods, Indra.

TEXT 9

TEXT

priyavratottanapadau
manu-putrau mahaujasau
tat-putra-pautra-naptrnam
anuvrttam tad-antaram

SYNONYMS

priyavrata--Priyavrata; uttanapadau--Uttanapada; manu-putrau--sons of Manu; maha-ojasau--very great, powerful; tat--their; putra--sons; pautra--grandsons; naptrnam--grandsons from the daughter; anuvrttam--following; tat-antaram--in that Manu's period.

TRANSLATION

Svayambhuva Manu's two sons, Priyavrata and Uttanapada, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.

TEXT 10

TEXT

devahutim adat tata
kardamayatmajam manuh
tat-sambandhi sruta-prayam
bhavata gadato mama

SYNONYMS

devahutim--Devahuti; adat--handed over; tata--my dear son; kardamaya--unto the great sage Kardama; atmajam--daughter; manuh--Lord Svayambhuva Manu; tat-sambandhi--in that connection; sruta-prayam--heard almost in full; bhavata--by you; gadatah--spoken; mama--by me.

TRANSLATION

My dear son, Svayambhuva Manu handed over his very dear daughter Devahuti to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.

TEXT 11

TEXT

daksaya brahma-putraya
prasutim bhagavan manuh
prayacchad yat-krtah sargas
tri-lokyam vitato mahan

SYNONYMS

daksaya--unto Prajapati Daksa; brahma-putraya--the son of Lord Brahma; prasutim--Prasuti; bhagavan--the great personality; manuh--Svayambhuva Manu; prayacchat--handed over; yat-krtah--done by whom; sargah--creation; tri-lokyam--in the three worlds; vitatah--expanded; mahan--greatly.

TRANSLATION

Svayambhuva Manu handed over his daughter Prasuti to the son of Brahma named Daksa, who was also one of the progenitors of the living entities. The descendants of Daksa are spread throughout the three worlds.

TEXT 12

TEXT

yah kardama-sutah prokta
nava brahmarsi-patnayah
tasam prasuti-prasavam
procyamanam nibodha me

SYNONYMS

yah--those who; kardama-sutah--the daughters of Kardama; proktah--were mentioned; nava--nine; brahma-rsi--great sages of spiritual knowledge; patnayah--wives; tasam--their; prasuti-prasavam--generations of sons and grandsons; procyamanam--describing; nibodha--try to understand; me--from me.

TRANSLATION

You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.

PURPORT

The Third Canto has already described how Kardama Muni begot nine daughters in Devahuti and how all the daughters were later handed over to great sages like Marici, Atri and Vasistha.

TEXT 13

TEXT

patni marices tu kala
susuve kardamatmaja
kasyapam purnimanam ca
yayor apuritam jagat

SYNONYMS

patni--wife; mariceh--of the sage named Marici; tu--also; kala--named Kala; susuve--gave birth; kardama-atmaja--daughter of Kardama Muni; kasyapam--of the name Kasyapa; purnimanam ca--and of the name Purnima; yayoh--by whom; apuritam--spread all over; jagat--the world.

TRANSLATION

Kardama Muni's daughter Kala, who was married to Marici, gave birth to two children, whose names were Kasyapa and Purnima. Their descendants are spread all over the world.

TEXT 14

TEXT

purnimasuta virajam
visvagam ca parantapa
devakulyam hareh pada-
saucad yabhut sarid divah

SYNONYMS

purnima--Purnima; asuta--begot; virajam--a son named Viraja; visvagam ca--and named Visvaga; param-tapa--O annihilator of enemies; devakulyam--a daughter named Devakulya; hareh--of the Supreme Personality of Godhead; pada-saucat--by the water which washed His lotus feet; ya--she; abhut--became; sarit divah--the transcendental water within the banks of the Ganges.

TRANSLATION

My dear Vidura, of the two sons, Kasyapa and Purnima, Purnima begot three children, namely Viraja, Visvaga and Devakulya. Of these three, Devakulya was the water which washed the lotus feet of the Personality of Godhead and which later on transformed into the Ganges of the heavenly planets.

PURPORT

Of the two sons Kasyapa and Purnima, herein Purnima's descendants are described. An elaborate description of these descendants will be given in the Sixth Canto. It is also understood herein that Devakulya is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 15

TEXT

atreh patny anasuya trin
jajne suyasasah sutan
dattam durvasasam somam
atmesa-brahma-sambhavan

SYNONYMS

atreh--of Atri Muni; patni--wife; anasuya--named Anasuya; trin--three; jajne--bore; su-yasasah--very famous; sutan--sons; dattam--Dattatreya; durvasasam--Durvasa; somam--Soma (the moon-god); atma--the Supersoul; isa--Lord Siva; brahma--Lord Brahma; sambhavan--incarnations of.

TRANSLATION

Anasuya, the wife of Atri Muni, gave birth to three very famous sons--Soma, Dattatreya and Durvasa--who were partial representations of Lord Visnu, Lord Siva and Lord Brahma. Soma was a partial representation of Lord Brahma, Dattatreya was a partial representation of Lord Visnu, and Durvasa was a partial representation of Lord Siva.

PURPORT

In this verse we find the words atma-isa-brahma-sambhavan. Atma means the Supersoul, or Visnu, isa means Lord Siva, and brahma means the four-headed Lord Brahma. The three sons born of Anasuya--Dattatreya, Durvasa and Soma--were born as partial representations of these three demigods. Atma is not in the category of the demigods or living entities because He is Visnu; therefore He is described as vibhinnamsa-bhutanam. The Supersoul, Visnu, is the seed-giving father of all living entities, including Brahma and Lord Siva. Another meaning of the word atma may be accepted in this way: the principle who is the Supersoul in every atma, or, one may say, the soul of everyone, became manifested as Dattatreya, because the word amsa, part and parcel, is used here.

In Bhagavad-gita the individual souls are also described as parts of the Supreme Personality of Godhead, or Supersoul, so why not accept that Dattatreya was one of those parts? Lord Siva and Lord Brahma are also described here as parts, so why not accept all of them as ordinary individual souls? The answer is that the manifestations of Visnu and those of the ordinary living entities are certainly all parts and parcels of the Supreme Lord, and no one is equal to Him, but among the parts and parcels there are different categories. In the Varaha purana it is nicely explained that some of the parts are svamsa and some are vibhinnamsa. Vibhinnamsa parts are called jivas, and svamsa parts are in the Visnu category. In the jiva category, the vibhinnamsa parts and parcels, there are also gradations. That is explained in the Visnu purana, where it is clearly stated that the individual parts and parcels of the Supreme Lord are subject to being covered by the external energy, called illusion, or maya. Such individual parts and parcels, who can travel to any part of the Lord's creation, are called sarva-gata and are suffering the pangs of material existence. They are proportionately freed from the coverings of ignorance under material existence according to different levels of work and under different influences of the modes of material nature. For example, the sufferings of jivas situated in the mode of goodness are less than those of jivas situated in the mode of ignorance. Pure Krsna consciousness, however, is the birthright of all living entities because every living entity is part and parcel of the Supreme Lord. The consciousness of the Lord is also in the part and parcel, and according to the proportion to which that consciousness is cleared of material dirt, the living entities are differently situated. In the Vedanta-sutra, the living entities of different gradations are compared to candles or lamps with different candle power. For example, some electric bulbs have the power of one thousand candles, some have the power of five hundred candles, some the power of one hundred candles, some fifty candles, etc., but all electric bulbs have light. Light is present in every bulb, but the gradations of light are different. Similarly, there are gradations of Brahman. The Visnu svamsa expansions of the Supreme Lord in different Visnu forms are like lamps, Lord Siva is also like a lamp, and

the supreme candle power, or the one-hundred-percent light, is Krsna. The visnu-tattva has ninety-four percent, the siva-tattva has eighty-four percent, Lord Brahma has seventy-eight percent, and the living entities are also like Brahma, but in the conditioned state their power is still more dim. There are gradations of Brahman, and no one can deny this fact. Therefore the words atmesa-brahma-sambhavan indicate that Dattatreya was directly part and parcel of Visnu, whereas Durvasa and Soma were parts and parcels of Lord Siva and Lord Brahma.

TEXT 16

TEXT

vidura uvaca
atrer grhe sura-sresthah
sthity-utpatty-anta-hetavah
kincic cikirsavo jata
etad akhyahi me guro

SYNONYMS

vidurah uvaca--Sri Vidura said; atreh grhe--in the house of Atri; sura-sresthah--chief demigods; sthiti--maintenance; utpatti--creation; anta--destruction; hetavah--causes; kincit--something; cikirsavah--desiring to do; jatah--appeared; etad--this; akhyahi--tell; me--to me; guro--my dear spiritual master.

TRANSLATION

After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahma, Visnu and Siva, who are the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni?

PURPORT

The inquisitiveness of Vidura was quite fitting, for he understood that when the Supersoul, Lord Brahma and Lord Siva all appeared through the person of Anasuya, the wife of Atri Muni, there must have been some great purpose. Otherwise why should they have appeared in such a way?

TEXT 17

TEXT

maitreya uvaca
brahmana coditah srstav
atrir brahma-vidam varah
saha patnya yayav rksam
kuladrim tapasi sthitah

SYNONYMS

maitreyah uvaca--Sri Maitreya Rsi said; brahmana--by Lord Brahma; coditah--being inspired; srstav--for creation; atrir--Atri; brahma-vidam--of the persons learned in spiritual knowledge; varah--the chief; saha--with; patnya--wife; yayau--went; rksam--to the mountain named Rksa; kula-adrim--great mountain; tapasi--for austerities; sthitah--remained.

TRANSLATION

Maitreya said: When Lord Brahma ordered Atri Muni to create generations after marrying Anasuya, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Rksa.

TEXT 18

TEXT

tasmin prasuna-stabaka-
palasasoka-kanane
varbhih sravadbhir udghuste
nirvindhayah samantatah

SYNONYMS

tasmin--in that; prasuna-stabaka--bunches of flowers; palasa--palasa trees; asoka--asoka trees; kanane--in the forest garden; varbhih--by the waters; sravadbhir--flowing; udghuste--in sound; nirvindhayah--of the River Nirvindhya; samantatah--everywhere.

TRANSLATION

In that mountain valley flows a river named Nirvindhya. On the bank of the river are many asoka trees and other plants full of palasa flowers, and there is always the sweet sound of water flowing from a waterfall. The husband and wife reached that beautiful place.

TEXT 19

TEXT

pranayamena samyamya
mano varsa-satam munih
atisthad eka-padena
nirdvandvo 'nila-bhojanah

SYNONYMS

pranayamena--by practice of the breathing exercise; samyamya--controlling; manah--mind; varsa-satam--one hundred years; munih--the great sage; atisthad--remained there; eka-padena--standing on one leg; nirdvandvah--without duality; anila--air; bhojanah--eating.

TRANSLATION

There the great sage concentrated his mind by the yogic breathing exercises, and thereby controlling all attachment, he remained standing on one leg only, eating nothing but air, and stood there on one leg for one hundred years.

TEXT 20

TEXT

saranam tam prapadye 'ham
ya eva jagad-isvarah
prajam atma-samam mahyam
prayacchatv iti cintayan

SYNONYMS

saranam--taking shelter; tam--unto Him; prapadye--surrender; aham--I; yah--one who; eva--certainly; jagat-isvarah--master of the universe; prajam--son; atma-samam--like Himself; mahyam--unto me; prayacchatu--let Him give; iti--thus; cintayan--thinking.

TRANSLATION

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly he pleased to offer me a son exactly like Him.

PURPORT

It appears that the great sage Atri Muni had no specific idea of the Supreme Personality of Godhead. Of course, he must have been conversant with the Vedic information that there is a Supreme Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. Yato va imani bhutani (Taittiriya Upanisad 3.1.1). The Vedic mantras give us information of the Supreme Personality of Godhead, so Atri Muni concentrated his mind upon that Supreme Personality of Godhead, even without knowing His name, just to beg from Him a child exactly on His level. This kind of devotional service, in which knowledge of God's name is lacking, is also described in Bhagavad-gita where the Lord says that four kinds of men with backgrounds of pious activities come to Him asking for what they need. Atri Muni wanted a son exactly like the Lord, and therefore he is not supposed to have been a pure devotee, because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, this desire was material because he did not want the Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child, he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, his desire was material. Thus Atri Muni cannot be counted among the pure devotees.

TEXT 21

TEXT

tapyamanam tri-bhuvanam
pranayamaidhasagnina
nirgatena muner murdhnah
samiksya prabhavas trayah

SYNONYMS

tapyamanam--while practicing austerities; tri-bhuvanam--the three worlds; pranayama--practice by breathing exercise; edhasa--fuel; agnina--by the fire; nirgatena--issuing out; muner--of the great sage; murdhnah--the top of the head; samiksya--looking over; prabhava trayah--the three great gods (Brahma, Visnu and Mahesvara).

TRANSLATION

While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

PURPORT

According to Srila Jiva Gosvami, the fire of pranayama is mental satisfaction. That fire was perceived by the Supersoul, Visnu, and thereby Lord Brahma and Siva also perceived it. Atri Muni, by his breathing exercise, concentrated on the Supersoul, or the Lord of the universe. As confirmed in Bhagavad-gita, the Lord of the universe is Vasudeva (vasudevah sarvam iti), and, by the direction of Vasudeva, Lord Brahma and Lord Siva work. Therefore, on the direction of Vasudeva, both Lord Brahma and Lord Siva perceived the severe penance adopted by Atri Muni, and thus they were pleased to come down, as stated in the next verse.

TEXT 22

TEXT

apsaro-muni-gandharva-
siddha-vidyadharoragaih
vitayamana-yasasas
tad-asrama-padam yayuh

SYNONYMS

apsarah--heavenly society women; muni--great sages; gandharva--inhabitants of the Gandharva planet; siddha--of Siddhaloka; vidyadhara--other demigods; uragaih--the inhabitants of Nagaloka; vitayamana--being spread; yasasah--fame, reputation; tat--his; asrama-padam--hermitage; yayuh--went.

TRANSLATION

At that time, the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyadharas and the Nagas. Thus they entered the asrama of the great sage, who had become famous by his austerities.

PURPORT

It is advised in the Vedic literatures that one should take shelter of the Supreme Personality of Godhead, who is the Lord of the universe and the master of creation, maintenance and dissolution. He is known as the Supersoul, and when one worships the Supersoul, all other deities, such as Brahma and Siva, appear with Lord Visnu because they are directed by the Supersoul.

TEXT 23

TEXT

tat-pradurbhava-samyoga-
vidyotita-mana munih
uttisthann eka-padena
dadarsa vibudharsabhan

SYNONYMS

tat--their; pradurbhava--appearance; samyoga--simultaneously; vidyotita--enlightened; manah--in the mind; munih--the great sage; uttisthan--being awakened; eka-padena--even on one leg; dadarsa--saw; vibudha--demigods; rsabhan--the great personalities.

TRANSLATION

The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

TEXT 24

TEXT

pranamya dandavad bhumav
upatasthe rhananjali
vrsa-hamsa-suparna-sthan
svaih svais cihnais ca cihnitan

SYNONYMS

pranamya--offering obeisances; danda-vat--like a rod; bhuma--ground; upatasthe--fell down; arhana--all paraphernalia for worship; anjali--folded hands; vrsa--bull; hamsa--swan; suparna--the Garuda bird; sthan--situated; svaih--own; svaih--own; cihnaih--by symbols; ca--and; cihnitan--being recognized.

TRANSLATION

Thereafter he began to offer prayers to the three deities, who were seated on different carriers--a bull, a swan and Garuda--and who held in their hands a drum, kusa grass and a discus. The sage offered them his respects by falling down like a stick.

PURPORT

Danda means "a long rod," and vat means "like." Before a superior, one has to fall down on the ground just like a stick, and this sort of offering of respect is called dandavat. Atri Rsi offered his respect to the three deities in that way. They were identified by their different carriers and different symbolic representations. In that connection it is stated here that Lord Visnu was sitting on Garuda, a big aquiline bird, and was carrying in His hand a disc, Brahma was sitting on a swan and had in his hand kusa grass, and Lord Siva was sitting on a bull and carrying in his hand a small drum called a damaru. Atri Rsi recognized them by their symbolic representations and different carriers, and thus he offered them prayers and respects.

TEXT 25

TEXT

krpavalokena hasad-
vadanenopalambhitan
tat-rocisa pratihate
nimilya munir aksini

SYNONYMS

krpa-avalokena--glancing with mercy; hasat--smiling; vadanena--with faces; upalambhitan--appearing very much satisfied; tat--their; rocisa--by the glaring effulgence; pratihate--being dazzled; nimilya--closing; munih--the sage; aksini--his eyes.

TRANSLATION

Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

PURPORT

Since the deities were smiling, he could understand that they were pleased with him. Their glaring bodily effulgence was intolerable to his eyes, so he closed them for the time being.

TEXTS 26-27

TEXT

cetas tat-pravanam yunjann
astavit samhatanjalih
slaksnaya suktaya vaca
sarva-loka-gariyasah

atrir uvaca
visvodbhava-sthiti-layesu vibhajyamanair
maya-gunair anuyugam vigrhita-dehah
te brahma-visnu-girisah pranato 'smy aham vas
tebhayah ka eva bhavatam ma ihopahutah

SYNONYMS

cetah--heart; tat-pravanam--fixing on them; yunjan--making; astavit--offered prayers; samhata-anjalih--with folded hands; slaksnaya--ecstatic; suktaya--prayers; vaca--words; sarva-loka--all over the world; gariyasah--honorable; atrih uvaca--Atri said; visva--the universe; udbhava--creation; sthiti--maintenance; layesu--in destruction; vibhajyamanaih--being divided; maya-gunaih--by the external modes of nature; anuyugam--according to different millenniums; vigrhita--accepted; dehah--bodies; te--they; brahma--Lord Brahma; visnu--Lord Visnu; girisah--Lord Siva; pranatah--bowed; asmi--am; aham--I; vah--unto you; tebhayah--from them; kah--who; eva--certainly; bhavatam--of you; me--by me; iha--here; upahutah--called for.

TRANSLATION

But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahma, Lord Visnu and Lord Siva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.

PURPORT

Atri Rsi called for the Supreme Personality of Godhead, jagad-isvara, the Lord of the universe. The Lord must exist before the creation, otherwise how could He be its Lord? If someone constructs a big building, this indicates that he must have existed before the building was constructed. Therefore the Supreme Lord, the creator of the universe, must be transcendental to the material modes of nature. But it is known that Visnu takes charge of the mode of goodness, Brahma takes charge of the mode of passion, and Lord Siva takes charge of the mode of ignorance. Therefore Atri Muni said, "That jagad-isvara, the Lord of the universe, must be one of you, but since three of you have appeared, I cannot recognize whom I have called. You are all so kind. Please let me know who is actually jagad-isvara, the Lord of the universe." In fact, Atri Rsi was doubtful about the constitutional position of the Supreme Lord, Visnu, but he was quite certain that the Lord of the universe cannot be one of the creatures created by maya. His very inquiry about whom he had called indicates that he was in doubt about the constitutional position of the Lord.

Therefore he prayed to all three, "Kindly let me know who is the transcendental Lord of the universe." He was certain, of course, that not all of them could be the Lord, but the Lord of the universe was one of the three.

TEXT 28

TEXT

eko mayeha bhagavan vividha-pradhanais
citti-krtah prajananaya katham nu yuyam
atragatas tanu-bhrtam manaso 'pi durad
bruta prasidata mahan iha vismayo me

SYNONYMS

ekah--one; maya--by me; iha--here; bhagavan--great personality; vividha--various; pradhanaih--by paraphernalia; citti-krtah--fixed in mind; prajananaya--for begetting a child; katham--why; nu--however; yuyam--all of you; atra--here; agatah--appeared; tanu-bhrtam--of the embodied; manasah--the minds; api--although; durat--from far beyond; bruta--kindly explain; prasidata--being merciful to me; mahan--very great; iha--this; vismayah--doubt; me--of mine.

TRANSLATION

I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Kindly let me know how you have come, for I am greatly bewildered about this.

PURPORT

Atri Muni was confidently aware that the Supreme Personality of Godhead is the Lord of the universe, so he prayed for the one Supreme Lord. He was surprised, therefore, that three of them appeared.

TEXT 29

TEXT

maitreya uvaca
iti tasya vacah srutva
trayas te vibudharsabhah
pratyahuh slaksnaya vaca
prahasya tam rsim prabho

SYNONYMS

maitreyah uvaca--the sage Maitreya said; iti--thus; tasya--his; vacah--words; srutva--after hearing; trayah te--all three; vibudha--demigods; rsabhah--chiefs; pratyahuh--replied; slaksnaya--gentle; vaca--voices; prahasya--smiling; tam--unto him; rsim--the great sage; prabho--O mighty one.

TRANSLATION

The great sage Maitreya continued: Upon hearing Atri Muni speak in that way, the three great deities smiled, and they replied in the following sweet words.

TEXT 30

TEXT

deva ucuh
yatha krtas te sankalpo
bhavyam tenaiva nanyatha
sat-sankalpasya te brahman
yad vai dhyayati te vayam

SYNONYMS

devah ucuh--the demigods replied; yatha--as; krtah--done; te--by you; sankalpah--determination; bhavyam--to be done; tena eva--by that; na anyatha--not otherwise; sat-sankalpasya--one whose determination is never lost; te--of you; brahman--O dear brahmana; yat--that which; vai--certainly; dhyayati--meditating; te--all of them; vayam--we are.

TRANSLATION

The three deities told Atri Muni: Dear brahmana, you are perfect in your determination, and therefore as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and therefore we have all come to you.

PURPORT

Atri Muni unspecifically thought of the Personality of Godhead, the Lord of the universe, although he had no clear idea of the Lord of the universe nor of His specific form. Maha-Visnu, from whose breathing millions of universes emanate and into whom they are again withdrawn, may be accepted as the Lord of the universe. Garbhodakasayi Visnu, from whose abdomen sprouted the lotus flower which is the birthplace of Brahma, may also be considered the Lord of the universe. Similarly, Ksirodakasayi Visnu, who is the Supersoul of all living entities, may also be considered the Lord of the universe. Then, under the order of Ksirodakasayi Visnu, the Visnu form within this universe, Lord Brahma and Lord Siva may also be accepted as the Lords of the universe.

Visnu is the Lord of the universe because He is its maintainer. Similarly, Brahma creates the different planetary systems and the population, so he also may be considered the Lord of the universe. Or Lord Siva, who is ultimately the destroyer of the universe, also may be considered its Lord. Therefore, since Atri Muni did not specifically mention whom he wanted, all three--Brahma, Visnu and Lord Siva--came before him. They said, "Since you were thinking of having a son exactly like the Supreme Personality of Godhead, the Lord of the universe, your determination will be fulfilled." In other words, one's determination is fulfilled according to the strength of one's devotion. As stated in Bhagavad-gita (9.25): yanti deva-vrata devan pitrn yanti pitr-vratah. If one is attached to a particular demigod, one is promoted to the abode of that demigod; if one is attached to the Pitrs, or forefathers, one is promoted to their planet; and similarly if one is attached to the Supreme Personality of Godhead, Krsna, one is promoted to the abode of Lord Krsna. Atri Muni had no clear conception of the Lord of the universe; therefore the three presiding deities who are actually the lords of the universe in the three departments of the modes of nature all came before him. Now, according to the strength of his determination for a son, his desire would be fulfilled by the grace of the Lord.

TEXT 31

TEXT

athasmad-amsa-bhutas te
atmaja loka-visrutah
bhavitaro 'nga bhadram te

visrapsyanti ca te yasah

SYNONYMS

atha--therefore; asmat--our; amsa-bhutih--plenary expansions; te--your; atmajah--sons; loka-visrutah--very famous in the world; bhavitarah--in the future will be born; anga--dear great sage; bhadram--all good fortune; te--unto you; visrapsyanti--will spread; ca--also; te--your; yasah--reputation.

TRANSLATION

You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

TEXT 32

TEXT

evam kama-varam dattva
pratijagmuh suresvarah
sabhajitas tayoh samyag
dampatyor misatos tatah

SYNONYMS

evam--thus; kama-varam--desired benediction; dattva--offering; pratijagmuh--returned; sura-isvarah--the chief demigods; sabhajitah--being worshiped; tayoh--while they; samyak--perfectly; dampatyoh--the husband and wife; misatoh--were looking on; tatah--from there.

TRANSLATION

Thus, while the couple looked on, the three deities Brahma, Visnu and Mahesvara disappeared from that place after bestowing upon Atri Muni the benediction.

TEXT 33

TEXT

somo 'bhud brahmano 'msena
datto visnos tu yogavit
durvasah sankarasyamso
nibodhangirasah prajah

SYNONYMS

somah--the king of the moon planet; abhut--appeared; brahmanah--of Lord Brahma; amsena--partial expansion; dattah--Dattatreya; visnoh--of Visnu; tu--but; yoga-vit--very powerful yogi; durvasah--Durvasa; sankarasya amsah--partial expansion of Lord Siva; nibodha--just try to understand; angirasah--of the great sage Angira; prajah--generations.

TRANSLATION

Thereafter, from the partial representation of Brahma, the moon-god was born of them; from the partial representation of Visnu, the great mystic Dattatreya was born; and from the partial representation of Sankara [Lord Siva], Durvasa was born. Now you may hear from me of the many sons of Angira.

TEXT 34

TEXT

sraddha tv angirasah patni
catasro 'suta kanyakah
sinivali kuhu raka
caturthy anumatis tatha

SYNONYMS

sraddha--Sraddha; tu--but; angirasah--of Angira Rsi; patni--wife; catasrah--four; asuta--gave birth; kanyakah--daughters; sinivali--Sinivali; kuhuh--Kuhu; raka--Raka; caturthi--the fourth one; anumatih--Anumati; tatha--also.

TRANSLATION

Angira's wife, Sraddha, gave birth to four daughters, named Sinivali, Kuhu, Raka and Anumati.

TEXT 35

TEXT

tat-putrav aparav astam
khyatau svarocise 'ntare
utathyo bhagavan saksad
brahmisthas ca brhaspatih

SYNONYMS

tat--his; putrau--sons; aparau--others; astam--were born; khyatau--very famous; svarocise--in the Svarocisa millennium; antare--of the Manu; utathyah--Utathya; bhagavan--very mighty; saksat--directly; brahmisthah ca--fully spiritually advanced; brhaspatih--Brhaspati.

TRANSLATION

Besides these four daughters, she also had another two sons. One of them was known as Utathya, and the other was the learned scholar Brhaspati.

TEXT 36

TEXT

pulastyo 'janayat patnyam
agastyam ca havirbhuv
so 'nya-janmani dahragnir
visravas ca maha-tapah

SYNONYMS

pulastyah--the sage Pulastya; ajanayat--begot; patnyam--in his wife; agastyam--the great sage Agastya; ca--also; havirbhuv--in Havirbhu; sah--he (Agastya); anya-janmani--in the next birth; dahra-agnih--the digesting fire; visravah--Visrava; ca--and; maha-tapah--greatly powerful because of austerity.

TRANSLATION

Pulastya begot in his wife, Havirbhu, one son of the name Agastya, who in his next birth became Dahragni. Besides him, Pulastya begot another very great and saintly son, whose name was Visrava.

TEXT 37

TEXT

tasya yaksa-patir devah
kuberas tv idavida-sutah
ravanah kumbhakarnas ca
tathanyasyam vibhisana

SYNONYMS

tasya--his; yaksa-patih--the king of the Yaksas; devah--demigod; kubera--Kuvera; tu--and; idavida--of Idavida; sutah--son; ravanah--Ravana; kumbhakarnah--Kumbhakarna; ca--also; tatha--so; anyasyam--in the other; vibhisana--Vibhisana.

TRANSLATION

Visrava had two wives. The first wife was Idavida, from whom Kuvera, the master of all Yaksas, was born, and the next wife was named Kesini, from whom three sons were born--Ravana, Kumbhakarna and Vibhisana.

TEXT 38

TEXT

pulahasya gatir bharya
trin asuta sati sutan
karmasrestham variyamsam
sahisnum ca maha-mate

SYNONYMS

pulahasya--of Pulaha; gatih--Gati; bharya--wife; trin--three; asuta--gave birth; sati--chaste; sutan--sons; karma-srestham--very expert in fruitive activities; variyamsam--very respectable; sahisnum--very tolerant; ca--also; maha-mate--O great Vidura.

TRANSLATION

Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmasrestha, Variyan and Sahisnu, and all of them were great sages.

PURPORT

Gati, the wife of Pulaha, was the fifth daughter of Kardama Muni. She was very faithful to her husband, and all her sons were as good as he.

TEXT 39

TEXT

krator api kriya bharya
valakhilyan asuyata
rsin sasti-sahasrani
jvalato brahma-tejasa

SYNONYMS

kratoh--of the great sage Kratu; api--also; kriya--Kriya; bharya--wife; valakhilyan--just like Valakhilya; asuyata--begot; rsin--sages; sasti--sixty; sahasrani--thousand; jvalatah--very brilliant; brahma-tejasa--by dint of the Brahman effulgence.

TRANSLATION

Kratu's wife, Kriya, gave birth to sixty thousand great sages, named the Valakhilyas. All these sages were greatly advanced in spiritual knowledge, and their bodies were illuminated by such knowledge.

PURPORT

Kriya was the sixth daughter of Kardama Muni, and she produced sixty thousand sages, who were known as the Valakhilyas because they all retired from family life as vanaprasthas.

TEXT 40

TEXT

urjayam jajnire putra
vasisthasya parantapa
citraketu-pradhanas te
sapta brahmarsayo 'malah

SYNONYMS

urjayam--in Urja; jajnire--took birth; putrah--sons; vasisthasya--of the great sage Vasistha; parantapa--O great one; citraketu--Citraketu; pradhanah--headed by; te--all the sons; sapta--seven; brahma-rsayah--great sages with spiritual knowledge; amalah--without contamination.

TRANSLATION

The great sage Vasistha begot in his wife, Urja, sometimes called Arundhati, seven spotlessly great sages, headed by the sage named Citraketu.

TEXT 41

TEXT

citraketuh surocis ca
viraja mitra eva ca
ulbano vasubhrdyano
dyuman saky-adayo 'pare

SYNONYMS

citraketuh--Citraketu; surocih ca--and Suroci; virajah--Viraja; mitrah--Mitra; eva--also; ca--and; ulbanah--Ulbanda; vasubhrdyanah--Vasubhrdyana; dyuman--Dyuman; sakti-adayah--sons headed by Sakti; apare--from his other wife.

TRANSLATION

The names of these seven sages are as follows: Citraketu, Suroci, Viraja, Mitra, Ulbanda, Vasubhrdyana and Dyuman. Some other very competent sons were born from Vasistha's other wife.

PURPORT

Urja, who is sometimes known as Arundhati and was the wife of Vasistha, was the ninth daughter of Kardama Muni.

TEXT 42

TEXT

cittis tv atharvanah patni
lebhe putram dhrta-vratam
dadhyancam asvasirasam
bhrgor vamsam nibodha me

SYNONYMS

cittih--Citti; tu--also; atharvanah--of Atharva; patni--wife; lebhe--got; putram--son; dhrta-vratam--completely dedicated to a vow; dadhyancam--Dadhyanca; asvasirasam--Asvasira; bhrgoh vamsam--generations of Bhrgu; nibodha--try to understand; me--from me.

TRANSLATION

Citti, wife of the sage Atharva, gave birth to a son named Asvasira by accepting a great vow called Dadhyanca. Now you may hear from me about the descendants of the sage Bhrgu.

PURPORT

The wife of Atharva known as Citti is also known as Santi. She was the eighth daughter of Kardama Muni.

TEXT 43

TEXT

bhrguh khyatyam maha-bhagah
patnyam putran aijanat
dhataram ca vidhataram
sriyam ca bhagavat-param

SYNONYMS

bhrguh--the great sage Bhrgu; khyatyam--in his wife, Khyati; maha-bhagah--greatly fortunate; patnyam--unto the wife; putran--sons; aijanat--gave birth; dhataram--Dhata; ca--also; vidhataram--Vidhata; sriyam--a daughter named Sri; ca bhagavat-param--and a great devotee of the Lord.

TRANSLATION

The sage Bhrgu was highly fortunate. In his wife, known as Khyati, he begot two sons, named Dhata and Vidhata, and one daughter, named Sri, who was very much devoted to the Supreme Personality of Godhead.

TEXT 44

TEXT

ayatim niyatim caiva
sute merus tayor adat
tabhyam tayor abhavatam
mrkandah prana eva ca

SYNONYMS

ayatim--Ayati; niyatim--Niyati; ca eva--also; sute--daughters; meruh--the sage Meru; tayoh--unto those two; adat--gave in marriage; tabhyam--out of them; tayoh--both of them; abhavatam--appeared; mrkandah--Mrkanda; pranah--Prana; eva--certainly; ca--and.

TRANSLATION

The sage Meru had two daughters, named Ayati and Niyati, whom he gave in charity to Dhata and Vidhata. Ayati and Niyati gave birth to two sons, Mrkanda and Prana.

TEXT 45

TEXT

markandeyo mrkandasya
pranad vedasira munih
kavis ca bhargavo yasya
bhagavan usana sutah

SYNONYMS

markandeyah--Markandeya; mrkandasya--of Mrkanda; pranat--from Prana; vedasirah--Vedasira; munih--great sage; kavih ca--of the name Kavi; bhargavah--of the name Bhargava; yasya--whose; bhagavan--greatly powerful; usana--Sukracarya; sutah--son.

TRANSLATION

From Mrkanda, Markandeya Muni was born, and from Prana the sage Vedasira, whose son was Usana [Sukracarya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhrgu dynasty.

TEXTS 46-47

TEXT

ta ete munayah ksattar
lokan sargair abhavayan
esa kardama-dauhitra-
santanah kathitas tava

srnvatah sraddadhanasya
sadyah papa-harah parah
prasutim manavim daksa
upayeme hy ajatmajah

SYNONYMS

te--they; ete--all; munayah--great sages; ksattah--O Vidura; lokan--the three worlds; sargaih--with their descendants; abhavayan--filled; esah--this; kardama--of the sage Kardama; dauhitra--grandsons; santanah--offspring; kathitah--already spoken; tava--unto you; srnvatah--hearing; sraddadhanasya--of the faithful; sadyah--immediately; papa-harah--reducing all sinful activities; parah--great; prasutim--Prasuti; manavim--daughter of Manu; daksah--King Daksa; upayeme--married; hi--certainly; aja-atmajah--son of Brahma.

TRANSLATION

My dear Vidura, the population of the universe was thus increased by the descendants of these sages and the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another of Manu's daughters, known as Prasuti, married the son of Brahma named Daksa.

TEXT 48

TEXT

tasyam sasarja duhitrh
sodasamala-locanah
trayodasadad dharmaya
tathaikam agnaye vibhuh

SYNONYMS

tasyam--unto her; sasarja--created; duhitrh--daughters; sodasa--sixteen; amala-locanah--with lotuslike eyes; trayodasa--thirteen; adat--gave; dharmaya--to Dharma; tatha--so; ekam--one daughter; agnaye--to Agni; vibhuh--Daksa.

TRANSLATION

Daksa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasuti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

TEXTS 49-52

TEXT

pitrbhya ekam yuktebhyo
bhavayaikam bhava-cchide
sraddha maitri daya santis
tustih pustih kriyonnatih

buddhir medha titiksa hrir
murtir dharmasya patnayah
sraddhasuta subham maitri

prasadam abhayam daya

santih sukham mudam tustih
smayam pustir asuyata
yogam kriyonnatir darpam
artham buddhir asuyata

medha smrtim titiksa tu
ksemam hrih prasrayam sutam
murtih sarva-gunotpattir
nara-narayanav rsi

SYNONYMS

pitrbhyah--to the Pitas; ekam--one daughter; yuktebhyah--the assembled; bhavaya--to Lord Siva; ekam--one daughter; bhava-chide--who delivers from the material entanglement; sraddha, maitri, daya, santih, tustih, pustih, kriya, unnatih, buddhih, medha, titiksa, hrih, murtih--names of thirteen daughters of Daksa; dharmasya--of Dharma; patnayah--the wives; sraddha--Sraddha; asuta--gave birth to; subham--Subha; maitri--Maitri; prasadam--Prasada; abhayam--Abhaya; daya--Daya; santih--Santi; sukham--Sukha; mudam--Muda; tustih--Tusti; smayam--Smaya; pustih--Pusti; asuyata--gave birth to; yogam--Yoga; kriya--Kriya; unnatih--Unnati; darpam--Darpa; artham--Artha; buddhih--Buddhi; asuyata--begot; medha--Medha; smrtim--Smrti; titiksa--Titiksa; tu--also; ksemam--Ksema; hrih--Hri; prasrayam--Prasraya; sutam--son; murtih--Murti; sarva-guna--of all respectable qualities; utpattih--the reservoir; nara-narayanau--both Nara and Narayana; rsi--the two sages.

TRANSLATION

One of the remaining two daughters was given in charity to the Pitrloka, where she resides very amicably, and the other was given to Lord Siva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Daksa who were given to Dharma are Sraddha, Maitri, Daya, Santi, Tusti, Pusti, Kriya, Unnati, Buddhi, Medha, Titiksa, Hri and Murti. These thirteen daughters produced the following sons: Sraddha gave birth to Subha, Maitri produced Prasada, Daya gave birth to Abhaya, Santi gave birth to Sukha, Tusti gave birth to Muda, Pusti gave birth to Smaya, Kriya gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medha gave birth to Smrti, Titiksa gave birth to Ksema, and Hri gave birth to Prasraya. Murti, a reservoir of all respectable qualities, gave birth to Sri Nara-Narayana, the Supreme Personality of Godhead.

TEXT 53

TEXT

yayor janmany ado visvam
abhyanandat sunirvrtam
manamsi kakubho vatah
praseduh sarito 'drayah

SYNONYMS

yayoh--both of whom (Nara and Narayana); janmani--on the appearance; adah--that; visvam--universe; abhyanandat--became glad; su-nirvrtam--full of joy; manamsi--everyone's mind; kakubhah--the directions; vatah--the air; praseduh--became pleasant; saritah--the rivers; adrayah--the mountains.

TRANSLATION

On the occasion of the appearance of Nara-Narayana, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

TEXTS 54-55

TEXT

divy avadyanta turyani
petuh kusuma-vrstayah
munayas tustuvus tusta
jagur gandharva-kinnarah

nrtyanti sma striyo devya
asit parama-mangalam
deva brahmadayah sarve
upatasthur abhistavaih

SYNONYMS

divi--in the heavenly planets; avadyanta--vibrated; turyani--a band of instruments; petuh--they showered; kusuma--of flowers; vrstayah--showers; munayah--the sages; tustuvuh--chanted Vedic prayers; tustah--pacified; jaguh--began to sing; gandharva--the Gandharvas; kinnarah--the Kinnaras; nrtyanti sma--danced; striyah--the beautiful damsels; devyah--of the heavenly planets; asit--were visible; parama-mangalam--the highest good fortune; devah--the demigods; brahma-adayah--Brahma and others; sarve--all; upatasthuh--worshipped; abhistavaih--with respectful prayers.

TRANSLATION

In the heavenly planets, hands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Narayana, all signs of good fortune were visible. Just at that time, great demigods like Brahma also offered their respectful prayers.

TEXT 56

TEXT

deva ucuh
yo mayaya viracitam nijayatmanidam
khe rupa-bhedam iva tat-praticaksanaya
etena dharmasadane rsi-murtinadya
praduscakara purusaya namah parasmai

SYNONYMS

devah--the demigods; ucuh--said; yah--who; mayaya--by the external energy; viracitam--was created; nijaya--by His own; atmani--being situated in Him; idam--this; khe--in the sky; rupa-bhedam--bunches of clouds; iva--as if; tat--of Himself; praticaksanaya--for manifesting; etena--with this; dharmasadane--in the house of Dharma; rsi-murtina--with the form of a sage; adya--today; praduscakara--appeared; purusaya--unto the Personality of Godhead; namah--respectful obeisances; parasmai--the Supreme.

TRANSLATION

The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead, who created as His external energy this cosmic manifestation, which is situated in Him as the air and clouds are situated in space, and who has now appeared in the form of Nara-Narayana Rsi in the house of Dharma.

PURPORT

The universal form of the Lord is the cosmic manifestation, which is an exhibition of the external energy of the Supreme Personality of Godhead. In space there are innumerable varieties of planets and also the air, and in the air there are variously colored clouds, and sometimes we see airplanes running from one place to another. Thus the entire cosmic manifestation is full of variety, but actually that variety is a manifestation of the external energy of the Supreme Lord, and that energy is situated in Him. Now the Lord Himself, after manifesting His energy, appeared within the creation of His energy, which is simultaneously one with and different from Himself, and therefore the demigods offered their respects to the Supreme Personality of Godhead, who manifests Himself in such varieties. There are some philosophers, called nondualists, who because of their impersonal conception think that varieties are false. In this verse it is specifically stated, *yo mayaya viracitam*. This indicates that the varieties are a manifestation of the energy of the Supreme Personality of Godhead. Thus because the energy is nondifferent from the Godhead, the varieties are also factual. The material varieties may be temporary, but they are not false. They are a reflection of the spiritual varieties. Here the word *praticaksanaya*, "there are varieties," announces the glories of the Supreme Personality of Godhead, who appeared as Nara-Narayana Rsi and who is the origin of all varieties of material nature.

TEXT 57

TEXT

so 'yam sthiti-vyatikaropasamaya srstan
sattvena nah sura-ganan anumeya-tattvah
drsyat adabhra-karunena vilokanena
yac chri-niketam amalam ksipataravindam

SYNONYMS

sah--that; ayam--He; sthiti--of the created world; vyatikara--calamities; upasamaya--for destroying; srstan--created; sattvena--by the mode of goodness; nah--us; sura-ganan--the demigods; anumeya-tattvah--understood by the Vedas; drsyat--glance over; adabhra-karunena--merciful; vilokanena--glance; yat--which; sri-niketam--the home of the goddess of fortune; amalam--spotless; ksipata--supersedes; aravindam--lotus.

TRANSLATION

Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

PURPORT

The Supreme Personality of Godhead, who is the origin of the cosmic manifestation, is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon is sometimes covered by clouds or dust. It is very difficult to find the origin of the cosmic manifestation; therefore material scientists conclude that nature is the ultimate cause of all manifestations. But from sastra, or authentic literature like Bhagavad-gita and other Vedic scriptures, we understand that behind

this wonderful cosmic manifestation is the Supreme Personality of Godhead, and in order to maintain the regular procedures of the cosmic manifestation and to be visible to the eyes of persons who are in the mode of goodness, the Lord appears. He is the cause of the creation and dissolution of the cosmic manifestation. The demigods therefore prayed for His merciful glance upon them in order to be blessed.

TEXT 58

TEXT

evam sura-ganais tata
bhagavantav abhistutau
labdhavalokair yayatur
arcitau gandhamadanam

SYNONYMS

evam--thus; sura-ganaih--by the demigods; tata--O Vidura; bhagavantau--the Supreme Personality of Godhead; abhistutau--having been praised; labdha--having obtained; avalokaih--the glance (of mercy); yayatuh--departed; arcitau--having been worshiped; gandha-madanam--to the Gandhamadana Hill.

TRANSLATION

[Maitreya said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Narayana. The Lord glanced upon them with mercy and then departed for Gandhamadana Hill.

TEXT 59

TEXT

tav imau vai bhagavato
harer amsav ihagatau
bhara-vyayaya ca bhuvah
krsnau yadu-kurudvahau

SYNONYMS

tau--both; imau--these; vai--certainly; bhagavatah--of the Supreme Personality of Godhead; hareh--of Hari; amsau--part and parcel expansion; iha--here (in this universe); agatau--has appeared; bhara-vyayaya--for mitigation of the burden; ca--and; bhuvah--of the world; krsnau--the two Krsnas (Krsna and Arjuna); yadu-kuru-udvahau--who are the best of the Yadu and Kuru dynasties respectively.

TRANSLATION

That Nara-Narayana Rsi, who is a partial expansion of Krsna, has now appeared in the dynasties of Yadu and Kuru, in the forms of Krsna and Arjuna respectively, to mitigate the burden of the world.

PURPORT

Narayana is the Supreme Personality of Godhead, and Nara is a part of the Supreme Personality of Godhead, Narayana. Thus the energy and the energetic together are the Supreme Personality of Godhead. Maitreya informed Vidura that Nara, the portion of Narayana, had appeared in the family of the Kurus and that Narayana, the plenary expansion of Krsna, had come as Krsna, the Supreme Personality of

Godhead, with the purpose of delivering suffering humanity from the pangs of material burdens. In other words, Narayana Rsi was now present in the world in the forms of Krsna and Arjuna.

TEXT 60

TEXT

svahabhimaninas cagner
atmajams trin ajijanat
pavakam pavamanam ca
sucim ca huta-bhojanam

SYNONYMS

svaha--Svaha, the wife of Agni; abhimaninah--the presiding deity of fire; ca--and; agneh--from Agni; atmajan--sons; trin--three; ajijanat--produced; pavakam--Pavaka; pavamanam ca--and Pavamana; sucim ca--and Suci; huta-bhojanam--eating the oblations of sacrifice.

TRANSLATION

The predominating deity of fire begot in his wife, Svaha, three children, named Pavaka, Pavamana and Suci, who exist by eating the oblations offered to the fire of sacrifice.

PURPORT

After describing the descendants of the thirteen wives of Dharma, who were all daughters of Daksa, Maitreya now describes the fourteenth daughter of Daksa, Svaha, and her three sons. Oblations offered in the sacrificial fire are meant for the demigods, and on behalf of the demigods the three sons of Agni and Svaha, namely Pavaka, Pavamana and Suci, accept the oblations.

TEXT 61

TEXT

tebhyo 'gnayah samabhavan
catvarimsac ca panca ca
ta evaikonapancasat
sakam pitr-pitamahaih

SYNONYMS

tebhyah--from them; agnyah--fire-gods; samabhavan--were produced; catvarimsat--forty; ca--and; panca--five; ca--and; te--they; eva--certainly; ekona-pancasat--forty-nine; sakam--along with; pitr-pitamahaih--with the fathers and grandfather.

TRANSLATION

From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

PURPORT

The grandfather is Agni, and the sons are Pavaka, Pavamana and Suci. Counting these four, plus forty-five grandsons, there are altogether forty-nine different fire-gods.

TEXT 62

TEXT

vaitanike karmani yan-
namabhir brahma-vadibhih
agneyya istayo yajne
nirupyante 'gnayas tu te

SYNONYMS

vaitanike--offering of oblations; karmani--the activity; yat--of the fire-gods; namabhih--by the names; brahma-vadibhih--by impersonalist brahmanas; agneyyah--for Agni; istayah--sacrifices; yajne--in the sacrifice; nirupyante--are the objective; agnyah--the forty-nine fire-gods; tu--but; te--those.

TRANSLATION

These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brahmanas.

PURPORT

Impersonalists who perform Vedic fruitive sacrifices are attracted to the various fire-gods and offer oblations in their name. The forty-nine fire-gods are described herewith.

TEXT 63

TEXT

agnisvatta barhisadah
saumyah pitara ajyapah
sagnayo 'nagnayas tesam
patni daksayani svadha

SYNONYMS

agnisvattah--the Agnisvattas; barhisadah--the Barhisadas; saumyah--the Saumyas; pitarah--the forefathers; ajyapah--the Ajyapas; sa-agnayah--those whose means is by fire; anagnayah--those whose means is without fire; tesam--of them; patni--the wife; daksayani--the daughter of Daksa; svadha--Svadha.

TRANSLATION

The Agnisvattas, the Barhisadas, the Saumyas and the Ajyapas are the Pitas. They are either sagnika or niragnika. The wife of all these Pitas is Svadha, who is the daughter of King Daksa.

TEXT 64

TEXT

tebhyo dadhara kanye dve
vayunam dharinim svadha
ubhe te brahma-vadinyau
jnana-vijnana-parage

SYNONYMS

tebhayah--from them; dadhara--produced; kanye--daughters; dve--two; vayunam--Vayuna; dharinim--Dharini; svadha--Svadha; ubhe--both of them; te--they; brahma-vadinyau--impersonalists; jnana-vijnana-para-ge--expert in both transcendental and Vedic knowledge.

TRANSLATION

Svadha, who was offered to the Pitas, begot two daughters named Vayuna and Dharini, both of whom were impersonalists and were expert in transcendental and Vedic knowledge.

TEXT 65

TEXT

bhavasya patni tu sati
bhavam devam anuvrata
atmanah sadrsam putram
na lebhe guna-silatah

SYNONYMS

bhavasya--of Bhava (Lord Siva); patni--the wife; tu--but; sati--named Sati; bhavam--to Bhava; devam--a demigod; anuvrata--faithfully engaged in service; atmanah--of herself; sadrsam--similar; putram--a son; na lebhe--did not obtain; guna-silatah--by good qualities and by character.

TRANSLATION

The sixteenth daughter, whose name was Sati, was the wife of Lord Siva. She could not produce a child, although she always faithfully engaged in the service of her husband.

TEXT 66

TEXT

pitary apratirupe sve
bhavayanagase rusa
apraudhaivatmanatmanam
ajahat yoga-samyuta

SYNONYMS

pitari--as a father; apratirupe--unfavorable; sve--her own; bhavaya--unto Lord Siva; anagase--faultless; rusa--with anger; apraudha--before attaining maturity; eva--even; atmana--by herself; atmanam--the body; ajahat--gave up; yoga-samyuta--by mystic yoga.

TRANSLATION

The reason is that Sati's father, Daksa, used to rebuke Lord Siva in spite of Siva's faultlessness. Consequently, before attaining a mature age, Sati gave up her body by dint of yogic mystic power.

PURPORT

Lord Siva, being the head of all mystic yogis, never even constructed a home for his residence. Sati was the daughter of a great king, Daksa, and because his youngest daughter, Sati, selected as her husband Lord Siva, King Daksa was not very much satisfied with her. Therefore whenever she met her father, he unnecessarily criticized her husband, although Lord Siva was faultless. Because of this, before attaining a mature age Sati gave up the body given by her father, Daksa, and therefore she could not produce a child. Thus end the Bhaktivedanta purports of the Fourth Canto, First Chapter, of the Srimad-Bhagavatam, entitled "Genealogical Table of the Daughters of Manu."

Chapter Two
Daksa Curses Lord Siva

TEXT 1

TEXT

vidura uvaca
bhava silavatam sresthe
dakso duhitr-vatsalah
vidvesam akarot kasmad
anadrtyatmajam satim

SYNONYMS

vidurah uvaca--Vidura said; bhava--towards Lord Siva; silavatam--among the gentle; sresthe--the best; daksah--Daksa; duhitr-vatsalah--being affectionate towards his daughter; vidvesam--enmity; akarot--did exhibit; kasmad--why; anadrtya--neglecting; atmajam--his own daughter; satim--Sati.

TRANSLATION

Vidura inquired: Why was Daksa, who was so affectionate towards his daughter, envious of Lord Siva, who is the best among the gentle? Why did he neglect his daughter Sati?

PURPORT

In the Second Chapter of the Fourth Canto, the cause of the dissension between Lord Siva and Daksa, which was due to a great sacrifice arranged by Daksa for the pacification of the entire universe, is explained. Lord Siva is described here as the best of the gentle because he is not envious of anyone, he is equal to all living entities, and all other good qualities are present in his personality. The word siva means "all auspicious." No one can be an enemy of Lord Siva's, for he is so peaceful and renounced that he does not even construct a house for his residence, but lives underneath a tree, always detached from all worldly things. The personality of Lord Siva symbolizes the best of gentleness. Why, then, was Daksa, who offered his beloved daughter to such a gentle personality, inimical towards Lord Siva so intensely that Sati, the daughter of Daksa and wife of Lord Siva, gave up her body?

TEXT 2

TEXT

kas tam caracara-gurum
nirvairam santa-vigraham
atmaramam katham dvesti
jagato daivatam mahat

SYNONYMS

kah--who (Daksa); tam--him (Lord Siva); cara-acara--of the whole world (both animate and inanimate); gurum--the spiritual master; nirvairam--without enmity; santa-vigraham--having a peaceful personality; atma-aramam--satisfied in himself; katham--how; dvesti--hates; jagatah--of the universe; daivatam--demigod; mahat--the great.

TRANSLATION

Lord Siva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Daksa could be inimical towards such an auspicious personality?

PURPORT

Lord Siva is described here as caracara-guru, the spiritual master of all animate and inanimate objects. He is sometimes known as Bhutanatha, which means "the worshipable deity of the dull-headed." Bhuta is also sometimes taken to indicate the ghosts. Lord Siva takes charge of reforming persons who are ghosts and demons, not to speak of others, who are godly; therefore he is the spiritual master of everyone, both the dull and demoniac and the highly learned Vaisnavas. It is also stated, vaisnavanam yatha sambhuh: Sambhu, Lord Siva, is the greatest of all Vaisnavas. On one hand he is the worshipable object of the dull demons, and on the other he is the best of all Vaisnavas, or devotees, and he has a sampradaya called the Rudra-sampradaya. Even if he is an enemy or is sometimes angry, such a personality cannot be the object of envy, so Vidura, in astonishment, asked why he was taken as such, especially by Daksa. Daksa is also not an ordinary person. He is a Prajapati, in charge of fathering population, and all his daughters are highly elevated, especially Sati. The word sati means "the most chaste." Whenever there is consideration of chastity, Sati, this wife of Lord Siva and daughter of Daksa, is considered first. Vidura, therefore, was astonished. "Daksa is such a great man," he thought, "and is the father of Sati. And Lord Siva is the spiritual master of everyone. How then could there possibly be so much enmity between them that Sati, the most chaste goddess, could give up her body because of their quarrel?"

TEXT 3

TEXT

etat akhyahi me brahman
jamatuh svasurasya ca
vidvesas tu yatah pranams
tatyaje dustyajan sati

SYNONYMS

etat--thus; akhyahi--please tell; me--to me; brahman--O brahmana; jamatuh--of the son-in-law (Lord Siva); svasurasya--of the father-in-law (Daksa); ca--and; vidvesah--quarrel; tu--as to; yatah--from what cause; pranam--her life; tatyaje--gave up; dustyajan--which is impossible to give up; sati--Sati.

TRANSLATION

My dear Maitreya, to part with one's life is very difficult. Would you kindly explain to me how such a son-in-law and father-in-law could quarrel so bitterly that the great goddess Sati could give up her life?

TEXT 4

TEXT

maitreya uvaca

pura visva-srjam satre
sametah paramarsayah
tathamara-ganah sarve
sanuga munayo 'gnayah

SYNONYMS

maitreyah uvaca--the sage Maitreya said; pura--formerly (at the time of Svayambhuva Manu); visva-srjam--of the creators of the universe; satre--at a sacrifice; sametah--were assembled; parama-rsayah--the great sages; tatha--and also; amara-ganah--the demigods; sarve--all; sa-anugah--along with their followers; munayah--the philosophers; agnayah--the fire-gods.

TRANSLATION

The sage Maitreya said: In a former time, the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

PURPORT

Upon being asked by Vidura, the sage Maitreya began to explain the cause of the misunderstanding between Lord Siva and Daksa, because of which the goddess Sati gave up her body. Thus begins the history of a great sacrifice performed by the leaders of the universal creation, namely Marici, Daksa and Vasistha. These great personalities arranged for a great sacrifice, for which demigods like Indra and the fire-gods assembled with their followers. Lord Brahma and Lord Siva were also present.

TEXT 5

TEXT

tatra pravistam rsayo
drstvarkam iva rocisa
bhrajanam vitimiram
kurvantam tan mahat sadah

SYNONYMS

tatra--there; pravistam--having entered; rsayah--the sages; drstva--seeing; arkam--the sun; iva--just like; rocisa--with luster; bhrajanam--shining; vitimiram--free from darkness; kurvantam--making; tat--that; mahat--great; sadah--assembly.

TRANSLATION

When Daksa, the leader of the Prajapatis, entered that assembly, his personal bodily luster as bright as the effulgence of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

TEXT 6

TEXT

udatisthan sadasyas te
sva-dhisnyebhyah sahagnayah
rte virincam sarvam ca
tad-bhasaksipta-cetasah

SYNONYMS

udatisthan--stood up; sadasyah--the members of the assembly; te--they; sva-dhisnyebhyah--from their own seats; saha-agnayah--along with the fire-gods; rte--except for; virincam--Brahma; sarvam--Siva; ca--and; tat--his (Daksa's); bhasa--by the luster; aksept--are influenced; cetasah--those whose minds.

TRANSLATION

Influenced by his personal bodily luster, all the fire-gods and other participants in that great assembly, with the exceptions of Lord Brahma and Lord Siva, gave up their own sitting places and stood in respect for Daksa.

TEXT 7

TEXT

sadasas-patibhir dakso
bhagavan sadhu sat-krtah
ajam loka-gurum natva
nisasada tad-ajnaya

SYNONYMS

sadasah--of the assembly; patibhih--by the leaders; daksah--Daksa; bhagavan--the possessor of all opulences; sadhu--properly; sat-krtah--was welcomed; ajam--to the unborn (Brahma); loka-gurum--to the teacher of the universe; natva--making obeisances; nisasada--sat down; tat-ajnaya--by his (Brahma's) order.

TRANSLATION

Daksa was adequately welcomed by the president of the great assembly, Lord Brahma. After offering Lord Brahma respect, Daksa, by the order of Brahma, properly took his seat.

TEXT 8

TEXT

pran-nisannam mrdam drstva
namrsyat tad-anadrta
uvaca vamam caksurbhyam
abhiviksya dahann iva

SYNONYMS

prak--before; nisannam--being seated; mrdam--Lord Siva; drstva--seeing; na amrsyat--did not tolerate; tat--by him (Siva); anadrta--not being respected; uvaca--said; vamam--dishonest; caksurbhyam--with both eyes; abhiviksya--looking at; dahan--burning; iva--as if.

TRANSLATION

Before taking his seat, however, Daksa was very much offended to see Lord Siva sitting and not showing him any respect. At that time, Daksa became greatly angry, and, his eyes glowing, he began to speak very strongly against Lord Siva.

PURPORT

Lord Siva, being the son-in-law of Daksa, was expected to show his father-in-law respect by standing with the others, but because Lord Brahma and Lord Siva are the principal demigods, their positions are greater than Daksa's. Daksa, however, could not tolerate this, and he took it as an insult by his son-in-law. Previously, also, he was not very much satisfied with Lord Siva, for Siva looked very poor and was niggardly in dress.

TEXT 9

TEXT

sruyatam brahmarsayo me
saha-devah sahagnayah
sadhunam bruvato vrttam
najnanan na ca matsarat

SYNONYMS

sruyatam--hear; brahma-rsayah--O sages among the brahmanas; me--unto me; saha-devah--O demigods; saha-agnayah--O fire-gods; sadhunam--of the gentle; bruvatah--speaking; vrttam--the manners; na--not; ajnanat--from ignorance; na ca--and not; matsarat--from envy.

TRANSLATION

All sages, brahmanas and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I do not speak out of ignorance or envy.

PURPORT

In speaking against Lord Siva, Daksa tried to pacify the assembly by presenting in a very tactful way that he was going to speak about the manners of gentle persons, although naturally this might affect some unmannerly upstarts and the assembly might be unhappy because they did not want even unmannerly persons to be offended. In other words, he was in complete knowledge that he was speaking against Lord Siva in spite of Siva's spotless character. As far as envy is concerned, from the very beginning he was envious of Lord Siva; therefore he could not distinguish his own particular envy. Although he spoke like a man in ignorance, he wanted to cover his statements by saying that he was not speaking for impudent and envious reasons.

TEXT 10

TEXT

ayam tu loka-palanam
yaso-ghno nirapatrapah
sadbhir acaritah pantha
yena stabdhena dusitah

SYNONYMS

ayam--he (Siva); tu--but; loka-palanam--of the governors of the universe; yasa-ghnah--spoiling the fame; nirapatrapah--shameless; sadbhir--by those of gentle manner; acaritah--followed; panthah--the path; yena--by whom (Siva); stabdhena--being devoid of proper actions; dusitah--is polluted.

TRANSLATION

Siva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

PURPORT

Daksa wanted to impress upon the minds of all the great sages assembled in that meeting that Siva, being one of the demigods, had ruined the good reputations of all the demigods by his unmannerly behavior. The words used against Lord Siva by Daksa can also be understood in a different way, in a good sense. For example, he stated that Siva is yaso-ghna, which means "one who spoils name and fame." So this can also be interpreted to mean that he was so famous that his fame killed all other fame. Again, Daksa used the word nirapatrapa, which also can be used in two senses. One sense is "one who is stunted," and another sense is "one who is the maintainer of persons who have no other shelter." Generally Lord Siva is known as the lord of the bhutas, or lower grade of living creatures. They take shelter of Lord Siva because he is very kind to everyone and is very quickly satisfied. Therefore he is called Asutosa. To such men, who cannot approach other demigods or Visnu, Lord Siva gives shelter. Therefore the word nirapatrapa can be used in that sense.

TEXT 11

TEXT

esa me sisyatam prapto
yan me duhitur agrahit
panim vipragni-mukhatah
savitrya iva sadhuvat

SYNONYMS

esah--he (Siva); me--my; sisyatam--subordinate position; praptah--accepted; yat--because; me duhituh--of my daughter; agrahit--he took; panim--the hand; vipra-agni--of brahmanas and fire; mukhatah--in the presence; savitryah--Gayatri; iva--like; sadhuvat--like an honest person.

TRANSLATION

He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brahmanas. He has married my daughter, who is equal to Gayatri, and has pretended to be just like an honest person.

PURPORT

Daksa's statement that Lord Siva pretended to be an honest person means that Siva was dishonest because in spite of accepting the position of Daksa's son-in-law, he was not respectful to Daksa.

TEXT 12

TEXT

grhitva mrga-savaksyah
panim markata-locanah
pratyutthanabhivadarhe
vacapy akarta nocitam

SYNONYMS

grhitva--taking; mrga-sava--like a deer cub; aksyah--of her who has eyes; panim--the hand; markata--of a monkey; locanah--he who has the eyes; pratyutthana--of rising from one's seat; abhivada--the honor; arhe--to me, who deserves; vaca--with sweet words; api--even; akrtā na--he did not do; ucitam--honor.

TRANSLATION

He has eyes like a monkey's, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

TEXT 13

TEXT

lupta-kriyayasucaye
manine bhinna-setave
anicchann apy adam balam
sudrayevosatim giram

SYNONYMS

lupta-kriyaya--not observing rules and regulations; asucaye--impure; manine--proud; bhinna-setave--having broken all rules of civility; anicchann--not desiring; api--although; adam--handed over; balam--my daughter; sudraya--unto a sudra; iva--as; usatim giram--the message of the Vedas.

TRANSLATION

I had no desire to give my daughter to this person, who has broken all rules of civility. Because of not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a sudra.

PURPORT

A sudra is forbidden to take lessons from the Vedas because a sudra, due to his unclean habits, is not worthy to hear such instructions. This restriction, that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter a law college unless he has been graduated from all lower grades. According to the estimation of Dakṣa, Siva was unclean in habits and not worthy to have the hand of his daughter, Sati, who was so enlightened, beautiful and chaste. The word used in this connection is bhinna-setave, which refers to one who has broken all the regulations for good behavior by not following the Vedic principles. In other words, according to Dakṣa the entire transaction of the marriage of his daughter with Siva was not in order.

TEXTS 14-15

TEXT

pretavasesu ghoresu
pretair bhuta-ganair vrtah
ataty unmattavan nagno
vyupta-keso hasan rudan

cita-bhasma-krta-snanah
preta-sran-nrasthi-bhusanah
sivapadeso hy asivo
matto matta-jana-priyah
patih pramatha-nathanam
tamo-matratmakatmanam

SYNONYMS

preta-avasesu--at the burning places of dead bodies; ghoresu--horrible; pretaih--by the Pretas; bhuta-ganaih--by the Bhutas; vrtah--accompanied by; atati--he wanders; unmatta-vat--like a madman; nagnah--naked; vyupta-kesah--having scattered hair; hasan--laughing; rudan--crying; cita--of the funeral pyre; bhasma--with the ashes; krta-snanah--taking bath; preta--of the skulls of dead bodies; srak--having a garland; nr-asthi-bhusanah--ornamented with dead men's bones; siva-apadesah--who is siva, or auspicious, only in name; hi--for; asivah--inauspicious; mattah--crazy; matta-jana-priyah--very dear to the crazy beings; patih--the leader; pramatha-nathanam--of the lords of the Pramathas; tamah-matra-atmaka-atmanam--of those grossly in the mode of ignorance.

TRANSLATION

He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Siva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings in the gross mode of ignorance, and he is their leader.

PURPORT

Those who do not regularly bathe are supposed to be in association with ghosts and crazy creatures. Lord Siva appeared to be like that, but his name, Siva, is actually fitting, for he is very kind to persons who are in the darkness of the mode of ignorance, such as unclean drunkards who do not regularly bathe. Lord Siva is so kind that he gives shelter to such creatures and gradually elevates them to spiritual consciousness. Although it is very difficult to raise such creatures to spiritual understanding, Lord Siva takes charge of them, and therefore, as stated in the Vedas, Lord Siva is all-auspicious. Thus by his association even such fallen souls can be elevated. Sometimes it is seen that great personalities meet with fallen souls, not for any personal interest but for the benefit of those souls. In the creation of the Lord there are different kinds of living creatures. Some of them are in the mode of goodness, some are in the mode of passion, and some are in the mode of ignorance. Lord Visnu takes charge of persons who are advanced Krsna conscious Vaisnavas, and Lord Brahma takes charge of persons who are very much attached to material activities, but Lord Siva is so kind that he takes charge of persons who are in gross ignorance and whose behavior is lower than that of the animals. Therefore Lord Siva is especially called auspicious.

TEXT 16

TEXT

tasma unmada-nathaya
nasta-saucaya durhrde
datta bata maya sadhvi
codite paramesthina

SYNONYMS

tasmai--to him; unmada-nathaya--to the lord of ghosts; nasta-saucaya--being devoid of all cleanliness; durhrde--heart filled with nasty things; datta--was given; bata--alas; maya--by me; sadhvi--Sati; codite--being requested; paramesthina--by the supreme teacher (Brahma).

TRANSLATION

On the request of Lord Brahma I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

PURPORT

It is the duty of parents to hand over their daughters to suitable persons just befitting their family tradition in cleanliness, gentle behavior, wealth, social position, etc. Daksa was repentant that on the request of Brahma, who was his father, he had handed over his daughter to a person who, according to his calculation, was nasty. He was so angry that he did not acknowledge that the request was from his father. Instead, he referred to Brahma as paramesthi, the supreme teacher in the universe; because of his temperament of gross anger, he was not even prepared to accept Brahma as his father. In other words, he accused even Brahma of being less intelligent because he had advised Daksa to hand over his beautiful daughter to such a nasty fellow. In anger one forgets everything, and thus Daksa, in anger, not only accused the great Lord Siva, but criticized his own father, Lord Brahma, for his not very astute advice that Daksa hand over his daughter to Lord Siva.

TEXT 17

TEXT

maitreya uvaca
vinindyaivam sa girisam
apratipam avasthitam
dakso 'thapa upasprya
kruddhah saptum pracakrame

SYNONYMS

maitreyah uvaca--Maitreya said; vinindya--abusing; evam--thus; sah--he (Daksa); girisam--Siva; apratipam--without any hostility; avasthitam--remaining; daksah--Daksa; atha--now; apah--water; upasprya--washing hands and mouth; kruddhah--angry; saptum--to curse; pracakrame--began to.

TRANSLATION

The sage Maitreya continued: Thus Daksa, seeing Lord Siva sitting as if against him, washed his hands and mouth and cursed him in the following words.

TEXT 18

TEXT

ayam tu deva-yajana
indropendradibhir bhavah
saha bhagam na labhatam
devair deva-ganadhamah

SYNONYMS

ayam--that; tu--but; deva-yajane--in the sacrifice of the demigods; indra-upendra-adibhih--with Indra, Upendra and the others; bhavah--Siva; saha--along with; bhagam--a portion; na--not; labhatam--should obtain; devaih--with the demigods; deva-gana-adhamah--the lowest of all the demigods.

TRANSLATION

The demigods are eligible to share in the oblations of sacrifice, but Lord Siva, who is the lowest of all the demigods, should not have a share.

PURPORT

Because of this curse, Siva was deprived of his share in the oblations of Vedic sacrifices. It was due to the curse of Daksa, Sri Visvanatha Cakravarti comments in this connection, that Lord Siva was saved from the calamity of taking part with other demigods, who were all materialistic. Lord Siva is the greatest devotee of the Supreme Personality of Godhead, and it is not fitting for him to eat or sit with materialistic persons like the demigods. Thus the curse of Daksa was indirectly a blessing, for Siva would not have to eat or sit with other demigods, who were too materialistic. There is a practical example set for us by Gaurakisora dasa Babaji Maharaja, who used to sit on the side of a latrine to chant Hare Krsna. Many materialistic persons used to come and bother him and disturb his daily routine of chanting, so to avoid their company he used to sit by the side of a latrine, where materialistic persons would not go because of the filth and the obnoxious smell. However, Gaurakisora dasa Babaji Maharaja was so great that he was accepted as the spiritual master of such a great personality as His Divine Grace Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja. The conclusion is that Lord Siva behaved in his own way to avoid materialistic persons who might disturb him in his prosecution of devotional service.

TEXT 19

TEXT

nisdhyamanah sa sadasya-mukhyair
dakso giritraya visrjya sapam
tasmad viniskramya vivrddha-manyur
jagama kauravya nijam nikanam

SYNONYMS

nisdhyamanah--being requested not to; sah--he (Daksa); sadasya-mukhyaih--by the members of the sacrifice; daksah--Daksa; giritraya--to Siva; visrjya--giving; sapam--a curse; tasmad--from that place; viniskramya--going out; vivrddha-manyuh--being exceedingly angry; jagama--went; kauravya--O Vidura; nijam--to his own; nikanam--home.

TRANSLATION

Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Daksa, in great anger, cursed Lord Siva and then left the assembly and went back to his home.

PURPORT

Anger is so detrimental that even a great personality like Daksa, out of anger, left the arena where Brahma was presiding and all the great sages and pious and saintly persons were assembled. All of them requested him not to leave, but, infuriated, he left, thinking that the auspicious place was not fit for him. Puffed up by his exalted position, he thought that no one was greater than he in argument. It appears that all the members of the assembly, including Lord Brahma, requested him not to be angry and leave their

company, but in spite of all these requests, he left. That is the effect of cruel anger. In Bhagavad-gita, therefore, it is advised that one who desires to make tangible advancement in spiritual consciousness must avoid three things--lust, anger and the mode of passion. Actually we can see that lust, anger and passion make a man crazy, even though he be as great as Daksa. The very name Daksa suggests that he was expert in all material activities, but still, because of his aversion towards such a saintly personality as Siva, he was attacked by these three enemies--anger, lust and passion. Lord Caitanya, therefore, advised that one be very careful not to offend Vaisnavas. He compared offenses toward a Vaisnava to a mad elephant. As a mad elephant can do anything horrible, so when a person offends a Vaisnava he can perform any abominable action.

TEXT 20

TEXT

vijnaya sapam girisanugaganir
nandisvaro rosa-kasaya-dusitah
daksaya sapam visasarja darunam
ye canvamodams tad-avacyatam dvijah

SYNONYMS

vijnaya--understanding; sapam--the curse; girisa--of Siva; anuga-agranih--one of the principal associates; nandisvarah--Nandisvara; rosa--anger; kasaya--red; dusitah--blinded; daksaya--to Daksa; sapam--a curse; visasarja--gave; darunam--harsh; ye--who; ca--and; anvamodan--tolerated; tat-avacyatam--the cursing of Siva; dvijah--brahmanas.

TRANSLATION

Upon understanding that Lord Siva had been cursed, Nandisvara, one of Lord Siva's principal associates, became greatly angry. His eyes became red, and he prepared to curse Daksa and all the brahmanas present there who had tolerated Daksa's cursing Siva in harsh words.

PURPORT

There is a long-standing dissension among some of the neophyte Vaisnavas and Saivites; they are always at loggerheads. When Daksa cursed Lord Siva in harsh words, some of the brahmanas present might have enjoyed it because some brahmanas do not very much admire Lord Siva. This is due to their ignorance of Lord Siva's position. Nandisvara was affected by the cursing, but he did not follow the example of Lord Siva, who was also present there. Although Lord Siva could also have cursed Daksa in a similar way, he was silent and tolerant; but Nandisvara, his follower, was not tolerant. Of course, as a follower it was right for him not to tolerate an insult to his master, but he should not have cursed the brahmanas who were present. The entire issue was so complicated that those who were not strong enough forgot their positions, and thus cursing and countercursing went on in that great assembly. In other words, the material field is so unsteady that even personalities like Nandisvara, Daksa and many of the brahmanas present were infected by the atmosphere of anger.

TEXT 21

TEXT

ya etan martyam uddisya
bhagavaty apratidruhi
druhyaty ajnah prthag-drstis
tattvato vimukho bhavet

SYNONYMS

yah--who (Daksa); etat martyam--this body; uddisya--with reference to; bhagavati--to Siva; apratidruhi--who is not envious; druhyati--bears envy; ajnah--less intelligent persons; prthak-drstih--the vision of duality; tattvatah--from transcendental knowledge; vimukhah--bereft; bhavet--may become.

TRANSLATION

Anyone who has accepted Daksa as the most important personality and neglected Lord Siva because of envy is less intelligent and, because of visualizing in duality, will be bereft of transcendental knowledge.

PURPORT

The first curse by Nandisvara was that anyone supporting Daksa was foolishly identifying himself with the body, and therefore, because Daksa had no transcendental knowledge, supporting him would deprive one of transcendental knowledge. Daksa, Nandisvara said, identified himself with the body like other materialistic persons and was trying to derive all kinds of facilities in relationship with the body. He had excessive attachment for the body and, in relation to the body, with wife, children, home and other such things, which are different from the soul. Therefore Nandisvara's curse was that anyone who supported Daksa would be bereft of transcendental knowledge of the soul and thus also be deprived of knowledge of the Supreme Personality of Godhead.

TEXT 22

TEXT

grhesu kuta-dharmesu
sakto gramya-sukhecchaya
karma-tantram vitanute
veda-vada-vipanna-dhih

SYNONYMS

grhesu--in householder life; kuta-dharmesu--of pretentious religiosity; saktah--being attracted; gramya-sukha-icchaya--by desire for material happiness; karma-tantram--fruitive activities; vitanute--he performs; veda-vada--by the explanations of the Vedas; vipanna-dhih--intelligence being lost.

TRANSLATION

Pretentiously religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.

PURPORT

Persons who identify with bodily existence are attached to the fruitive activities described in the Vedic literature. For example, in the Vedas it is said that one who observes the caturmasya vow will attain eternal happiness in the heavenly kingdom. In Bhagavad-gita, it is said that this flowery language of the Vedas mostly attracts persons who identify with the body. To them such happiness as that of the heavenly kingdom is everything; they do not know that beyond that is the spiritual kingdom, or kingdom of God, and they have no knowledge that one can go there. Thus they are bereft of transcendental knowledge. Such persons are very careful in observing the rules and regulations of household life in order to be promoted in the next life to the moon or other heavenly planets. It is stated here that such persons are

attached to gramya-sukha, which means "material happiness," without knowledge of eternal, blissful spiritual life.

TEXT 23

TEXT

buddhya parabhidhyayinya
vismrtatma-gatih pasuh
stri-kamah so 'stv atitaram
dakso basta-mukho 'cirat

SYNONYMS

buddhya--by intelligence; para-abhidhyayinya--by accepting the body as the self; vismrta-atma-gatih--having forgotten the knowledge of Visnu; pasuh--an animal; stri-kamah--attached to sex life; sah--he (Daksa); astu--let; atitaram--excessive; daksah--Daksa; basta-mukhah--the face of a goat; acirat--in a very short time.

TRANSLATION

Daksa has accepted the body as all in all. Therefore, since he has forgotten the visnu-pada, or visnu-gati, and is attached to sex life only, within a short time he will have the face of a goat.

TEXT 24

TEXT

vidya-buddhir avidyayam
karmamayyam asau jadah
samsarantv iha ye camum
anu sarvavamaninam

SYNONYMS

vidya-buddhih--materialistic education and intelligence; avidyayam--in nescience; karma-mayyam--formed of fruitive activities; asau--he (Daksa); jadah--dull; samsarantu--let them take birth again and again; iha--here in this world; ye--who; ca--and; amum--Daksa; anu--following; sarva--Siva; avamaninam--insulting.

TRANSLATION

Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Siva. May they continue in the cycle of repeated birth and death.

PURPORT

The three curses mentioned above are sufficient to make one as dull as stone, void of spiritual knowledge and preoccupied with materialistic education, which is nescience. After uttering these curses, Nandisvara then cursed the brahmanas to continue in the cycle of birth and death because of their supporting Daksa in blaspheming Lord Siva.

TEXT 25

TEXT

girah srutayah puspinya
madhu-gandhena bhurina
mathna conmathitatmanah
sammuhyantuhara-dvisah

SYNONYMS

girah--words; srutayah--of the Vedas; puspinyah--flowery; madhu-gandhena--with the scent of honey; bhurina--profuse; mathna--enchanted; ca--and; unmathita-atmanah--whose minds have become dull; sammuhyantuhara--let them remain attached; hara-dvisah--envious of Lord Siva.

TRANSLATION

May those who are envious of Lord Siva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.

PURPORT

The Vedic promises of elevation to higher planets for a better standard of materialistic life are compared to flowery language because in a flower there is certainly an aroma but that aroma does not last for a very long time. In a flower there is honey, but that honey is not eternal.

TEXT 26

TEXT

sarva-bhaksadvijah-
dhrta-vidya-tapo-vratah
vitta-dehendriyarama
yacaka vicarantv iha

SYNONYMS

sarva-bhaksah--eating everything; dvijah--the brahmanas; vrttyai--for maintaining the body; dhrta-vidya--having taken to education; tapah--austerity; vratah--and vows; vitta--money; deha--the body; indriya--the senses; aramah--the satisfaction; yacakah--as beggars; vicarantu--let them wander; iha--here.

TRANSLATION

These brahmanas take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what to eat and what not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

PURPORT

The third curse inflicted by Nandisvara on the brahmanas who supported Daksa is completely functioning in the age of Kali. The so-called brahmanas are no longer interested in understanding the nature of the Supreme Brahman, although a brahmana means one who has attained knowledge about Brahman. In the Vedanta-sutra also it is stated, athato brahma jijnasa: this human form of life is meant for realization of the Supreme Brahman, the Absolute Truth, or, in other words, human life is meant for one's elevation to the post of a brahmana. Unfortunately the modern brahmanas, or so-called brahmanas who

come in originally brahminical families, have left their own occupational duties, but they do not allow others to occupy the posts of brahmanas. The qualifications for brahmanas are described in the scriptures, in Srimad-Bhagavatam, Bhagavad-gita and all other Vedic literatures. Brahmana is not a hereditary title or position. If someone from a non-brahmana family (for example, one born in a family of sudras) tries to become a brahmana by being properly qualified under the instruction of a bona fide spiritual master, these so-called brahmanas will object. Such brahmanas, having been cursed by Nandisvara, are actually in a position where they have no discrimination between eatables and noneatables and simply live to maintain the perishable material body and its family. Such fallen conditioned souls are not worthy to be called brahmanas, but in Kali-yuga they claim to be brahmanas, and if a person actually tries to attain the brahminical qualifications, they try to hinder his progress. This is the situation in the present age. Caitanya Mahaprabhu condemned this principle very strongly. During His conversation with Ramananda Raya, He said that regardless of whether a person is born in a brahmana family or sudra family, regardless of whether he is a householder or a sannyasi, if he knows the science of Krsna he must be a spiritual master. Caitanya Mahaprabhu had many so-called sudra disciples like Haridasa Thakura and Ramananda Raya. Even the Gosvamis, who were principal students of Lord Caitanya, were also ostracized from brahmana society, but Caitanya Mahaprabhu, by His grace, made them first-class Vaisnavas.

TEXT 27

TEXT

tasyaivam vadatah sapam
 srutva dvija-kulaya vai
 bhrguh pratyasrjac chapam
 brahma-dandam duratyayam

SYNONYMS

tasya--his (Nandisvara's); evam--thus; vadatah--words; sapam--the curse; srutva--hearing; dvija-kulaya--unto the brahmanas; vai--indeed; bhrguh--Bhrgu; pratyasrjat--made; sapam--a curse; brahma-dandam--the punishment of a brahmana; duratyayam--insurmountable.

TRANSLATION

When all the hereditary brahmanas were thus cursed by Nandisvara, the sage Bhrgu, as a reaction, condemned the followers of Lord Siva with this very strong brahminical curse.

PURPORT

The word duratyaya is particularly used in reference to a brahmadanda, or curse by a brahmana. A curse by a brahmana is very strong; therefore it is called duratyaya, or insurmountable. As the Lord states in Bhagavad-gita, the stringent laws of nature are insurmountable; similarly, if a curse is uttered by a brahmana, that curse is also insurmountable. But Bhagavad-gita also says that the curses or benedictions of the material world are, after all, material creations. The Caitanya-caritamra confirms that that which is accepted in this material world to be a benediction and that which is taken to be a curse are both on the same platform because they are material. To get out of this material contamination, one should take shelter of the Supreme Personality of Godhead, as recommended in Bhagavad-gita (7.14): mam eva ye prapadyante mayam etam taranti te. The best path is to transcend all material curses and benedictions and take shelter of the Supreme Lord, Krsna, and remain in a transcendental position. Persons who have taken shelter of Krsna are always peaceful; they are never cursed by anyone, nor do they attempt to curse anyone. That is a transcendental position.

TEXT 28

TEXT

bhava-vrata-dhara ye ca
ye ca tan samanuvratah
pasandinas te bhavantu
sac-chastra-paripanthinah

SYNONYMS

bhava-vrata-dharah--taking a vow to satisfy Lord Siva; ye--who; ca--and; ye--who; ca--and; tan--such principles; samanuvratah--following; pasandinah--atheists; te--they; bhavantu--let them become; sat-sastra-paripanthinah--diverted from transcendental scriptural injunctions.

TRANSLATION

One who takes a vow to satisfy Lord Siva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

PURPORT

It is sometimes seen that devotees of Lord Siva imitate the characteristics of Lord Siva. For example, Lord Siva drank an ocean of poison, so some of the followers of Lord Siva imitate him and try to take intoxicants like ganja (marijuana). Here the curse is that if someone follows such principles he must become an infidel and turn against the principles of Vedic regulation. It is said that such devotees of Lord Siva will be sacchastra-paripanthinah, which means "opposed to the conclusion of sastra, or scripture." This is confirmed in the Padma Purana also. Lord Siva was ordered by the Supreme Personality of Godhead to preach the impersonal, or Mayavada, philosophy for a particular purpose, just as Lord Buddha preached the philosophy of voidness for particular purposes mentioned in the sastras.

Sometimes it is necessary to preach a philosophical doctrine which is against the Vedic conclusion. In the Siva purana it is stated that Lord Siva said to Parvati that in the Kali-yuga, in the body of a brahmana, he would preach the Mayavada philosophy. Thus it is generally found that the worshipers of Lord Siva are Mayavadi followers. Lord Siva himself says, mayavadam asac-chastram. Asat-sastra, as explained here, means the doctrine of Mayavada impersonalism, or becoming one with the Supreme. Bhrgu Muni cursed that persons who worshiped Lord Siva would become followers of this Mayavada asat-sastra, which attempts to establish that the Supreme Personality of Godhead is impersonal. Besides that, among the worshipers of Lord Siva there is a section who live a devilish life. Srimad-Bhagavatam and Narada-pancaratra are authorized scriptures that are considered sat-sastra, or scriptures which lead one to the path of God realization. Asat-sastras are just the opposite.

TEXT 29

TEXT

nasta-sauca mudha-dhiyo
jata-bhasmasti-dharinah
visantu siva-diksayam
yatra daivam surasavam

SYNONYMS

nasta-saucah--cleanliness being abandoned; mudha-dhiyah--foolish; jata-bhasma-asthi-dharinah--wearing long hair, ashes and bones; visantu--may enter; siva-diksayam--into initiation of worship of Siva; yatra--where; daivam--are spiritual; sura-asavam--wine and liquor.

TRANSLATION

Those who vow to worship Lord Siva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Siva, they prefer to live on wine, flesh and other such things.

PURPORT

Indulging in wine and meat, keeping long hair on one's head, not bathing daily, and smoking ganja (marijuana) are some of the habits which are accepted by foolish creatures who do not have regulated lives. By such behavior one becomes devoid of transcendental knowledge. In the initiation into the Siva mantra there are mudrikastaka, in which it is sometimes recommended that one make his sitting place on the vagina and thus desire nirvana, or dissolution of existence. In that process of worship, wine is needed, or sometimes, in place of wine, palm tree juice which is converted into an intoxicant. This is also offered according to Siva-agama, a scripture on the method of worshipping Lord Siva.

TEXT 30

TEXT

brahma ca brahmanams caiva
yad yuyam parinindatha
setum vidharanam pumsam
atah pasandam asritah

SYNONYMS

brahma--the Vedas; ca--and; brahmanan--the brahmanas; ca--and; eva--certainly; yat--because; yuyam--you; parinindatha--blaspheme; setum--Vedic principles; vidharanam--holding; pumsam--of mankind; atah--therefore; pasandam--atheism; asritah--have taken shelter.

TRANSLATION

Bhrgu Muni continued: Since you blaspheme the Vedas and the brahmanas, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

PURPORT

Bhrgu Muni, in cursing Nandisvara, said that not only would they be degraded as atheists because of this curse, but they had already fallen to the standard of atheism because they had blasphemed the Vedas, which are the source of human civilization. Human civilization is based on the qualitative divisions of social order, namely the intelligent class, the martial class, the productive class and the laborer class. The Vedas provide the right direction for advancing in spiritual cultivation and economic development and regulating the principle of sense gratification, so that ultimately one may be liberated from material contamination to his real state of spiritual identification (aham brahmasmi). As long as one is in the contamination of material existence, one changes bodies from the aquatic up to the position of Brahma, but the human form of life is the highest perfectional life in the material world. The Vedas give directions by which to elevate oneself in the next life. The Vedas are the mother for such instructions, and the brahmanas, or persons who are in knowledge of the Vedas, are the father. Thus if one blasphemes the Vedas and brahmanas, naturally one goes down to the status of atheism. The exact word used in Sanskrit is nastika, which refers to one who does not believe in the Vedas but manufactures some concocted system of religion. Sri Caitanya Mahaprabhu has said that the followers of the Buddhist system of religion are nastikas. In order to establish his doctrine of nonviolence, Lord Buddha flatly refused to believe in the Vedas, and thus, later on, Sankaracarya stopped this system of religion in India and forced it to go outside India. Here it is stated, brahma ca brahmanan. Brahma means the Vedas. Aham brahmasmi means "I am

in full knowledge." The Vedic assertion is that one should think that he is Brahman, for actually he is Brahman. If brahma, or the Vedic spiritual science, is condemned, and the masters of the spiritual science, the brahmanas, are condemned, then where does human civilization stand? Bhrgu Muni said, "It is not due to my cursing that you shall become atheists; you are already situated in the principle of atheism. Therefore you are condemned."

TEXT 31

TEXT

esa eva hi lokanam
sivah panthah sanatanah
yam purve canusantasthur
yat-pramanam janardana

SYNONYMS

esah--the Vedas; eva--certainly; hi--for; lokanam--of all people; sivah--auspicious; panthah--path; sanatanah--eternal; yam--which (Vedic path); purve--in the past; ca--and; anusantasthuh--was rigidly followed; yat--in which; pramanam--the evidence; janardana--Janardana.

TRANSLATION

The Vedas give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janardana, the well-wisher of all living entities.

PURPORT

In the Bhagavad-gita the Supreme Personality of Godhead, Krsna, has claimed that He is the father of all living entities, regardless of form. There are 8,400,000 different species of life forms, and Lord Krsna claims that He is the father of all. Because the living entities are parts and parcels of the Supreme Personality of Godhead, they are all sons of the Lord, and for their benefit, because they are hovering under the impression that they can lord it over material nature, the Vedas are given to them for their guidance. Therefore the Vedas are called apauruseya, for they are not written by any man or demigod, including the first living creature, Brahma. Brahma is not the creator or author of the Vedas. He is also one of the living beings in this material world; therefore he does not have the power to write or speak the Vedas independently. Every living entity within this material world is subject to four deficiencies: he commits mistakes, he accepts one thing for another, he cheats, and he has imperfect senses. The Vedas, however, are not written by any living creature within this material world. Therefore they are said to be apauruseya. No one can trace out the history of the Vedas. Of course, modern human civilization has no chronological history of the world or the universe, and it cannot present actual historical facts older than three thousand years. But no one has traced out when the Vedas were written, because they were never written by any living being within this material world. All other systems of knowledge are defective because they have been written or spoken by men or demigods who are products of this material creation, but Bhagavad-gita is apauruseya, for it was not spoken by any human being or any demigod of this material creation; it was spoken by Lord Krsna, who is beyond the material creation. That is accepted by such stalwart scholars as Sankaracarya, not to speak of other acaryas such as Ramanujacarya and Madhvacharya. Sankaracarya has accepted that Narayana and Krsna are transcendental, and in Bhagavad-gita also Lord Krsna has established, aham sarvasya prabhavo mattah sarvam pravartate: "I am the origin of everything; everything emanates from Me." This material creation, including Brahma and Siva and all the demigods, has been created by Him, for everything has emanated from Him. He also says that the purpose of all the Vedas is to understand Him (vedais ca sarvair aham eva vedyah). He is the original

veda-vit, or knower of the Vedas, and vedanta-krt, or compiler of Vedanta. Brahma is not the compiler of the Vedas.

In the beginning of Srimad-Bhagavatam it is established, tene brahma hrda: the Supreme Absolute Truth, the Personality of Godhead, instructed Brahma in the Vedic knowledge through his heart. Therefore the evidence that Vedic knowledge is free from the defects of mistakes, illusions, cheating and imperfection is that it is spoken by the Supreme Personality of Godhead, Janardana, and has thus been followed from time immemorial, beginning from Brahma. The Vedic religion or the principles of the Vedas have been followed by the highly cultured population of India since time immemorial; no one can trace out the history of Vedic religion. Therefore it is sanatana, and any blasphemy against the Vedas is calculated to be atheism. The Vedas are described as setu, which means "a bridge." If one wants to attain his spiritual existence, one has to cross an ocean of nescience. The Vedas are the bridge by which to cross such a great ocean.

The Vedas describe how to divide the human race into four divisions according to quality and working capacity. This is a very scientific system, and it is also sanatana, for no one can trace out its history and it has no dissolution. No one can stop the system of varna and asrama, or the castes and divisions. For example, whether or not one accepts the name brahmana, there is a class in society which is known as the intelligent class and which is interested in spiritual understanding and philosophy. Similarly, there is a class of men who are interested in administration and in ruling others. In the Vedic system these martially spirited men are called ksatriyas. Similarly, everywhere there is a class of men who are interested in economic development, business, industry and money-making; they are called vaisyas. And there is another class who are neither intelligent nor martially spirited nor endowed with the capacity for economic development but who simply can serve others. They are called sudras, or the laborer class. This system is sanatana--it comes from time immemorial, and it will continue in the same way. There is no power in the world which can stop it. Therefore, since this sanatana-dharma system is eternal, one can elevate himself to the highest standard of spiritual life by following the Vedic principles.

It is stated that formerly the sages followed this system; therefore to follow the Vedic system is to follow the standard etiquette of society. But the followers of Lord Siva, who are drunkards, who are addicted to intoxicants and sex life, who do not bathe and who smoke ganja, are against all human etiquette. The conclusion is that persons who rebel against the Vedic principles are themselves the evidence that the Vedas are authoritative, because by not following the Vedic principles they become like animals. Such animalistic persons are themselves evidence of the supremacy of the Vedic regulations.

TEXT 32

TEXT

tad brahma paramam suddham
satam vartma sanatanam
vigarhya yata pasandam
daivam vo yatra bhuta-rat

SYNONYMS

tat--that; brahma--Veda; paramam--supreme; suddham--pure; satam--of the saintly persons; vartma--path; sanatanam--eternal; vigarhya--blaspheming; yata--should go; pasandam--to atheism; daivam--deity; vah--your; yatra--where; bhuta-rat--the lord of the bhutas.

TRANSLATION

By blaspheming the principles of the Vedas, which are the pure and supreme path of the saintly persons, certainly you followers of Bhutapati, Lord Siva, will descend to the standard of atheism without a doubt.

PURPORT

Lord Siva is described here as bhuta-rat. The ghosts and those who are situated in the material mode of ignorance are called bhutas, so bhuta-rat refers to the leader of the creatures who are in the lowest standard of the material modes of nature. Another meaning of bhuta is anyone who has taken birth or anything which is produced, so in that sense Lord Siva may be accepted as the father of this material world. Here, of course, Bhrgu Muni takes Lord Siva as the leader of the lowest creatures. The characteristics of the lowest class of men have already been described--they do not bathe, they have long hair on their heads, and they are addicted to intoxicants. In comparison with the path followed by the followers of Bhutarat, the Vedic system is certainly excellent, for it promotes people to spiritual life as the highest eternal principle of human civilisation. If one decries or blasphemes the Vedic principles, then he falls to the standard of atheism.

TEXT 33

TEXT

maitreya uvaca
tasyaivam vadatah sapam
bhrgoh sa bhagavan bhavah
niscakrama tatah kincid
vimana iva sanugah

SYNONYMS

maitreyah uvaca--Maitreya said; tasya--of him; evam--thus; vadatah--being spoken; sapam--curse; bhrgoh--of Bhrgu; sah--he; bhagavan--the possessor of all opulences; bhavah--Lord Siva; niscakrama--went; tatah--from there; kincit--somewhat; vimanah--morose; iva--as; sa-anugah--followed by his disciples.

TRANSLATION

The sage Maitreya said: When such cursing and countercursing was going on between Lord Siva's followers and the parties of Daksa and Bhrgu, Lord Siva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

PURPORT

Here Lord Siva's excellent character is described. In spite of the cursing and countercursing between the parties of Daksa and Siva, because he is the greatest Vaisnava he was so sober that he did not say anything. A Vaisnava is always tolerant, and Lord Siva is considered the topmost Vaisnava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Daksa's, were unnecessarily cursing and countercursing one another, without any interest in spiritual life. From his point of view, he did not see anyone as lower or higher, because he is a Vaisnava. As stated in Bhagavad-gita (5.18), panditah sama-darsinah: one who is perfectly learned does not see anyone as lesser or greater, because he sees everyone from the spiritual platform. Thus the only alternative left to Lord Siva was to leave in order to stop his follower, Nandisvara, as well as Bhrgu Muni, from cursing and countercursing in that way.

TEXT 34

TEXT

te 'pi visva-srjah satram
sahasra-parivatsaran
samvidhaya mahesvasa

yatrejya rsabhoh harih

SYNONYMS

te--those; api--even; visva-srjah--progenitors of the universal population; satram--the sacrifice; sahasra--one thousand; parivatsaran--years; samvidhaya--performing; mahesvasa--O Vidura; yatra--in which; ijyah--to be worshiped; rsabhah--the presiding Deity of all demigods; harih--Hari.

TRANSLATION

The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.

PURPORT

It is clearly stated here that the stalwart personalities who generate the entire population of the world are interested in satisfying the Supreme Personality of Godhead by offering sacrifices. The Lord also says in Bhagavad-gita (5.29), bhoktaram yajna-tapasam. One may engage in performing sacrifices and severe austerities for perfection, but they are all meant to satisfy the Supreme Lord. If such activities are performed for personal satisfaction, one is involved in pasanda, or atheism; but when they are performed for the satisfaction of the Supreme Lord, one is following the Vedic principle. All the assembled sages performed sacrifices for one thousand years.

TEXT 35

TEXT

aplutyavabhrtham yatra
ganga yamunayanvita
virajenatmana sarve
svam svam dhama yayus tatah

SYNONYMS

aplutya--taking a bath; avabhrtham--the bath which is taken after performing sacrifices; yatra--where; ganga--the River Ganges; yamunaya--by the River Yamuna; anvita--mixed; virajena--without infection; atmana--by the mind; sarve--all; svam svam--their respective; dhama--abodes; yayuh--went; tatah--from there.

TRANSLATION

My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamuna after completing the yajna performance. Such a bath is called avabhrtha-snana. After thus becoming purified in heart, they departed for their respective abodes.

PURPORT

After Lord Siva and, previously, Daksa, left the arena of sacrifice, the sacrifice was not stopped; the sages went on for many years in order to satisfy the Supreme Lord. The sacrifice was not destroyed for want of Siva and Daksa, and the sages went on with their activities. In other words, it may be assumed that if one does not worship the demigods, even up to Lord Siva and Brahma, one can nevertheless satisfy the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gita (7.20). Kamais tais tair hrta

jnanah prapadyante 'nya-devatah. Persons who are impelled by lust and desire go to the demigods to derive some material benefit. Bhagavad-gita uses the very specific words *nasti buddhiih*, meaning "persons who have lost their sense or intelligence." Only such persons care for demigods and want to derive material benefit from them. Of course, this does not mean that one should not show respect to the demigods; but there is no need to worship them. One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does not mean that one does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the demigods. Elsewhere in Bhagavad-gita (9.23) it is stated, *ye 'py anya-devata-bhakta yajante sraddhayanvitah*. The Lord says that anyone who worships the demigods is also worshipping Him, but he is worshipping *avidhi-purvakam*, which means "without following the regulative principles." The regulative principle is to worship the Supreme Personality of Godhead. Worship of demigods may indirectly be worship of the Personality of Godhead, but it is not regulated. By worshipping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body--the hands, legs, fingers, etc.--are nourished. Thus by worshipping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshipping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the *deva-yajna*, or sacrifices to the demigods. As such, in this age *Srimad-Bhagavatam* recommends *sankirtana-yajna*. *Yajnaih sankirtana-prayair yajanti hi sumedhasah* (Bhag. 11.5.32). "In this age the intelligent person completes the performances of all kinds of yajnas simply by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare." *Tasmin tuste jagat tustah*: "When Lord Visnu is satisfied, all the demigods, who are parts and parcels of the Supreme Lord, are satisfied."

Thus end the Bhaktivedanta purports of the Fourth Canto, Second Chapter, of the *Srimad-Bhagavatam*, entitled "Daksa Curses Lord Siva."

Chapter Three
Talks Between Lord Siva and Sati

TEXT 1

TEXT

maitreya uvaca
sada vidvisator evam
kalo vai dhriyamanayoh
jamatuh svasurasyapi
sumahan aticakrame

SYNONYMS

maitreya uvaca--Maitreya said; *sada*--constantly; *vidvisator*--the tension; *evam*--in this manner; *kalah--*time; *vai*--certainly; *dhriyamanayoh*--continued to bear; *jamatuh*--of the son-in-law; *svasurasya*--of the father-in-law; *api*--even; *su-mahan*--a very great; *aticakrame*--passed.

TRANSLATION

Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Daksa and Lord Siva, continued for a considerably long period.

PURPORT

The previous chapter has already explained that Vidura questioned the sage Maitreya as to the cause of the misunderstanding between Lord Siva and Daksa. Another question is why the strife between Daksa and his son-in-law caused Sati to destroy her body. The chief reason for Sati's giving up her body was that her father, Daksa, began another sacrificial performance, to which Lord Siva was not invited at all. Generally, when any sacrifice is performed, although each and every sacrifice is intended to pacify the Supreme personality of Godhead, Visnu, all the demigods, especially Lord Brahma and Lord Siva and the other principal demigods, such as Indra and Candra, are invited, and they take part. It is said that unless all the demigods are present, no sacrifice is complete. But in the tension between the father-in-law and son-in-law, Daksa began another yajna performance, to which Lord Siva was not invited. Daksa was the chief progenitor employed by Lord Brahma, and he was a son of Brahma, so he had a high position and was also very proud.

TEXT 2

TEXT

yadabhisikto daksas tu
brahmana paramesthina
prajapatinam sarvesam
adhipatyē smayo 'bhavat

SYNONYMS

yada--when; abhisiktah--appointed; daksah--Daksa; tu--but; brahmana--by Brahma; paramesthina--the supreme teacher; prajapatinam--of the Prajapatis; sarvesam--of all; adhipatyē--as the chief; smayah--puffed up; abhavat--he became.

TRANSLATION

When Lord Brahma appointed Daksa the chief of all the Prajapatis, the progenitors of population, Daksa became very much puffed up.

PURPORT

Although he was envious and was inimical towards Lord Siva, Daksa was appointed the chief of all Prajapatis. That was the cause of his excessive pride. When a man becomes too proud of his material possessions, he can perform any disastrous act, and therefore Daksa acted out of false prestige. That is described in this chapter.

TEXT 3

TEXT

istva sa vajapeyena
brahmisthan abhibhuya ca
brhaspati-savam nama
samarebhe kratuttamam

SYNONYMS

istva--after performing; sah--he (Daksa); vajapeyena--with a vajapeya sacrifice; brahmisthan--Siva and his followers; abhibhuya--neglecting; ca--and; brhaspati-savam--the brhaspati-sava; nama--called; samarebhe--began; kratu-uttamam--the best of sacrifices.

TRANSLATION

Daksa began a sacrifice named vajapeya, and he became excessively confident of his support by Lord Brahma, He then performed another great sacrifice, named brhaspati-sava.

PURPORT

In the Vedas it is prescribed that before performing a brhaspati-sava sacrifice, one should perform the sacrifice named vajapeya. While performing these sacrifices, however, Daksa neglected great devotees like Lord Siva. According to Vedic scriptures, the demigods are eligible to participate in yajnas and share the oblations, but Daksa wanted to avoid them. All sacrifices are intended to pacify Lord Visnu, but Lord Visnu includes all His devotees. Brahma, Lord Siva and the other demigods are all obedient servants of Lord Visnu; therefore Lord Visnu is never satisfied without them. But Daksa, being puffed up with his power, wanted to deprive Lord Brahma and Lord Siva of participation in the sacrifice, understanding that if one satisfies Visnu, it is not necessary to satisfy His followers. But that is not the process. Visnu wants His followers to be satisfied first. Lord Krsna says, mad-bhakta-pujabhyadhika: "The worship of My devotees is better than worship of Me." Similarly, in the Siva Purana, it is stated that the best mode of worship is to offer oblations to Visnu, but better than that is to worship the devotees of Krsna. Thus Daksa's determination to neglect Lord Siva in the sacrifices was not fitting.

TEXT 4

TEXT

tasmin brahmarsayah sarve
devarsi-pitr-devatah
asan krta-svastyayanas
tat-patnyas ca sa-bhartrkah

SYNONYMS

tasmin--in that (sacrifice); brahma-rsayah--the brahmarsis; sarve--all; devarsi--the devarsis; pitr--ancestors; devatah--demigods; asan--were; krta-svasti-ayanah--were very nicely decorated with ornaments; tat-patnyah--their wives; ca--and; sa-bhartrkah--along with their husbands.

TRANSLATION

While the sacrifice was being performed, many brahmarsis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with ornaments, attended from different parts of the universe.

PURPORT

In any auspicious ceremony, such as a marriage ceremony, sacrificial ceremony or puja ceremony, it is auspicious for married women to decorate themselves very nicely with ornaments, fine clothing and cosmetics. These are auspicious signs. Many heavenly women assembled with their husbands, the devarsis, demigods and rajarsis, in that great sacrifice named brhaspati-sava. It is specifically mentioned in this verse that they approached with their husbands, for when a woman is decorated nicely, her husband becomes more cheerful. The nice decorations, ornaments and dress of the wives of the demigods and sages and the cheerfulness of the demigods and sages themselves were all auspicious signs for the ceremony.

TEXTS 5-7

TEXT

tad upasrutya nabhasi
khe-caranam prajalpatam
sati daksayani devi
pitr-yajna-mahotsavam

vrajantih sarvato digbhya
upadeva-vara-striyah
vimana-yanah sa-prestha
niska-kanthih suvasasah

drstva sva-nilayabhyase
lolaksir mrsta-kundalah
patim bhuta-patim devam
autsukyad abhyabhasata

SYNONYMS

tat--then; upasrutya--hearing; nabhasi--in the sky; khe-caranam--of those who were flying in the air (the Gandharvas); prajalpatam--the conversation; sati--Sati; daksayani--the daughter of Daksa; devi--the wife of Siva; pitr-yajna-maha-utsavam--the great festival of sacrifice performed by her father; vrantih--were going; sarvatah--from all; digbhya--directions; upadeva-vara-striyah--the beautiful wives of the demigods; vimana-yanah--flying in their airplanes; sa-prestha--along with their husbands; niska-kanthih--having nice necklaces with lockets; su-vasasah--dressed in fine clothing; drstva--seeing; sva-nilaya-abhyase--near her residence; lola-aksih--having beautiful glittering eyes; mrsta-kundalah--nice earrings; patim--her husband; bhuta-patim--the master of the bhutas; devam--the demigod; autsukyad--from great anxiety; abhyabhasata--she spoke.

TRANSLATION

The chaste lady Sati, the daughter of Daksa, heard the heavenly denizens flying in the sky conversing about the great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the bhutas, in great anxiety, and spoke as follows.

PURPORT

It appears that the residence of Lord Siva was not on this planet but somewhere in outer space, otherwise how could Sati have seen the airplanes coming from different directions towards this planet and heard the passengers talking about the great sacrifice being performed by Daksa? Sati is described here as Daksayani because she was the daughter of Daksa. The mention of upadeva-vara refers to inferior demigods like the Gandharvas, Kinnaras and Uragas, who are not exactly demigods but between the demigods and human beings. They were also coming in planes. The word sva-nilayabhyase indicates that they were passing right near her residential quarters. The dresses and bodily features of the wives of the heavenly denizens are very nicely described here. Their eyes moved, their earrings and other ornaments glittered and glared, their dresses were the nicest possible, and all of them had special lockets on their necklaces. Each woman was accompanied by her husband. Thus they looked so beautiful that Sati, Daksayani, was impelled to dress similarly and go to the sacrifice with her husband. That is the natural inclination of a woman.

TEXT 8

TEXT

saty uvaca
prajapates te svasurasya sampratam
niryapito yajna-mahotsavah kila
vayam ca tatrabhisarama vama te
yady arthitami vibudha vrajanti hi

SYNONYMS

sati uvaca--Sati said; prajapateh--of Daksa; te--your; svasurasya--of your father-in-law; sampratam--nowadays; niryapitah--has been started; yajna-maha-utsavah--a great sacrifice; kila--certainly; vayam--we; ca--and; tatra--there; abhisarama--may go; vama--O my dear Lord Siva; te--your; yadi--if; arthita--desire; ami--these; vibudhah--demigods; vrajanti--are going; hi--because.

TRANSLATION

Sati said: My dear Lord Siva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.

PURPORT

Sati knew of the tension between her father and her husband, but still she expressed to her husband, Lord Siva, that since such sacrifices were going on at her father's house and so many demigods were going, she also desired to go. But she could not express her willingness directly, and so she told her husband that if he desired to go, then she could also accompany him. In other words, she submitted her desire very politely to her husband.

TEXT 9

TEXT

tasmin bhaginiyo mama bhartrbhiih svakair
dhruvam gamisyanti suhrd-didrksavah
aham ca tasmin bhavatabhikamaye
sahopanitam paribarham arhitum

SYNONYMS

tasmin--in that sacrifice; bhaginyah--sisters; mama--my; bhartrbhiih--with their husbands; svakaih--their own; dhruvam--surely; gamisyanti--will go; suhrt-didrksavah--desiring to meet the relatives; aham--I; ca--and; tasmin--in that assembly; bhavata--with you (Lord Siva); abhikamaye--I desire; saha--with; upanitam--given; paribarham--ornaments of decoration; arhitum--to accept.

TRANSLATION

I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assemble.

PURPORT

It is a woman's nature to want to decorate herself with ornaments and nice dresses and accompany her husband to social functions, meet friends and relatives, and enjoy life in that way. This propensity is not

unusual, for woman is the basic principle of material enjoyment. Therefore in Sanskrit the word for woman is stri, which means "one who expands the field of material enjoyment." In the material world there is an attraction between woman and man. This is the arrangement of conditional life. A woman attracts a man, and in that way the scope of material activities, involving house, wealth, children and friendship, increases, and thus instead of decreasing one's material demands, one becomes entangled in material enjoyment. Lord Siva, however, is different; therefore his name is Siva. He is not at all attracted by material enjoyment, although his wife, Sati, was the daughter of a very great leader and was given to him by the request of Brahma. Lord Siva was reluctant, but Sati, as a woman, the daughter of a king, wanted enjoyment. She wanted to go to her father's house, just as her other sisters might have done, and meet them and enjoy social life. Here, she specifically indicated that she would decorate herself with the ornaments given by her father. She did not say that she would decorate herself with the ornaments given by her husband because her husband was callous about all such matters. He did not know how to decorate his wife and take part in social life because he was always in ecstasy with thoughts of the Supreme Personality of Godhead. According to the Vedic system, a daughter is given a sufficient dowry at the time of her marriage, and therefore Sati was also given a dowry by her father, and ornaments were included. It is also the custom that the husband gives some ornaments, but here it is particularly mentioned that her husband, being materially almost nothing, could not do so; therefore she wanted to decorate herself with the ornaments given by her father. It was fortunate for Sati that Lord Siva did not take the ornaments from his wife and spend them for ganja, because those who imitate Lord Siva in smoking ganja exploit everything from household affairs; they take all of their wives' property and spend on smoking, intoxication and similar other activities.

TEXT 10

TEXT

tatra svasrr me nanu bhartr-sammita
matr-svasrh klinna-dhiyam ca mataram
draksye cirotkantha-mana maharsibhir
unniyamanam ca mrdadhvara-dhvajam

SYNONYMS

tatra--there; svasrh--own sisters; me--my; nanu--surely; bhartr-sammitah--along with their husbands; matr-svasrh--the sisters of my mother; klinna-dhiyam--affectionate; ca--and; mataram--mother; draksye--I shall see; cira-utkantha-manah--being very anxious for a long time; maha-rsibhih--by great sages; unniyamanam--being raised; ca--and; mrda--O Siva; adhvara--sacrifice; dhvajam--flags.

TRANSLATION

My sisters, my mother's sisters and their husbands, and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

PURPORT

As stated before, the tension between the father-in-law and son-in-law persisted for a considerable time. Sati, therefore, had not gone to her father's house for a long while. Thus she was very anxious to go to her father's house, particularly because on that occasion her sisters and their husbands and her mother's sisters would be there. As is natural for a woman, she wanted to dress equally to her other sisters and also be accompanied by her husband. She did not, of course, want to go alone.

TEXT 11

TEXT

tvayy etad ascaryam ajatma-mayaya
vinirmitam bhati guna-trayatmakam
tathapy aham yosit atattva-vic ca te
dina didrkse bhava me bhava-ksitim

SYNONYMS

tvayi--in you; etat--this; ascaryam--wonderful; aja--O Lord Siva; atma-mayaya--by the external energy of the Supreme Lord; vinirmitam--created; bhati--appears; guna-traya-atmakam--being an interaction of the three modes of material nature; tatha api--even so; aham--I; yosit--woman; atattva-vit--not conversant with the truth; ca--and; te--your; dina--poor; didrkse--I wish to see; bhava--O Lord Siva; me--my; bhava-ksitim--place of birth.

TRANSLATION

This manifested cosmos is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord. This truth is fully known to you. Yet I am but a poor woman, and, as you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.

PURPORT

Daksayani, Sati, knew very well that her husband, Lord Siva, was not very much interested in the glaring manifestation of the material world, which is caused by the interaction of the three modes of nature. Therefore she addressed her husband as aja, which refers to one who has transcended the bondage of birth and death, or one who has realized his eternal position. She stated, "The illusion of accepting the perverted reflection, the material or cosmic manifestation, to be real is not present in you, because you are self-realized. For you the attraction of social life and the consideration that someone is father, someone is mother and someone is sister, which are illusory relationships, is already over; but because I am a poor woman, I am not so advanced in transcendental realization. Therefore naturally these appear to me as real." Only less intelligent persons accept this perverted reflection of the spiritual world to be real. Those who are under the spell of the external energy accept this manifestation to be fact, whereas those who are advanced in spiritual realization know that it is illusion. Actual reality is elsewhere, in the spiritual world. "But as far as I am concerned," Sati said, "I do not have much knowledge about self-realization. I am poor because I do not know the actual facts. I am attracted by my birthplace, and I want to see it." One who has attraction for his birthplace, for his body, and for other such items mentioned in the Bhagavatam is considered to be like an ass or a cow. Sati might have heard all this many times from her husband, Lord Siva, but because she was a woman, yosit, she still hankered after the same material objects of affection. The word yosit means "one who is enjoyed." Therefore woman is called yosit. In spiritual advancement, association with yosit is always restricted because if one is like a play doll in the hands of yosit, then all his spiritual advancement is at once stopped. It is said, "Those who are just like playthings in the hands of a woman (yosit-krida-mrgesu) cannot make any advancement in spiritual realization."

TEXT 12

TEXT

pasya prayantir abhavanya-yosito
'py alankrtah kanta-sakha varuthasah
yasam vrajadbhiih siti-kantha manditam
nabho vimanaih kala-hamsa-pandubhiih

SYNONYMS

pasya--just see; prayantih--going; abhava--O never-born; anya-yositah--other women; api--certainly; alankrtah--ornamented; kanta-sakhah--with their husbands and friends; varuthasah--in large numbers; yasam--of them; vradhbhah--flying; siti-kantha--O blue-throated one; manditam--decorated; nabhah--the sky; vimanaih--with airplanes; kala-hamsa--swans; pandubhah--white.

TRANSLATION

O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.

PURPORT

Here Lord Siva is addressed as abhava, which means "one who is never born," although generally he is known as bhava, "one who is born." Rudra, Lord Siva, is actually born from between the eyes of Brahma, who is called Svayambhu because he is not born of any human being or material creature but is born directly from the lotus flower which grows from the abdomen of Visnu. When Lord Siva is addressed here as abhava, this may be taken to mean "one who has never felt material miseries." Sati wanted to impress upon her husband that even those who were not related to her father were also going, to say nothing of herself, who was intimately related with him. Lord Siva is addressed here as blue throated. Lord Siva drank an ocean of poison and kept it in his throat, not swallowing it or allowing it to go down to his stomach, and thus his throat became blue. Since then he has been known as nilakantha, or blue throated. The reason that Lord Siva drank an ocean of poison was for others' benefit. When the ocean was churned by the demigods and the demons, the churning at first produced poison, so because the poisonous ocean might have affected others who were not so advanced, Lord Siva drank all the ocean water. In other words, he could drink such a great amount of poison for others' benefit, and now, since his wife was personally requesting him to go to her father's house, even if he did not wish to give that permission, he should do so out of his great kindness.

TEXT 13

TEXT

katham sutayah pitr-geha-kautukam
nisamya dehah sura-varya nengate
anahuta apy abhiyanti sauhrdam
bhartur guror deha-krtas ca ketanam

SYNONYMS

katham--how; sutayah--of a daughter; pitr-geha-kautukam--the festival in the house of her father; nisamya--hearing; dehah--the body; sura-varya--O best of the demigods; na--not; ingate--disturbed; anahutah--without being called; api--even; abhiyanti--goes; sauhrdam--a friend; bhartuh--of the husband; guruh--of the spiritual master; deha-krtah--of the father; ca--and; ketanam--the house.

TRANSLATION

O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father's house? Even though you may be considering that I have not been invited, there is no harm if one goes to the house of one's friend, husband, spiritual master or father without invitation.

TEXT 14

TEXT

tan me prasidedam amartya vanchitam
kartum bhavan karuniko batarhati
tvayatmano 'rdhe 'ham adabhra-caksusa
nirupita manugrhana yacitah

SYNONYMS

tat--therefore; me--unto me; prasida--please be kind; idam--this; amartya--O immortal lord; vanchitam--desire; kartum--to do; bhavan--Your Honor; karunikah--kind; bata--O lord; arhati--is able; tvaya--by you; atmanah--of your own body; ardhe--in the half; aham--I; adabhra-caksusa--having all knowledge; nirupita--am situated; ma--to me; anugrhana--please show kindness; yacitah--requested.

TRANSLATION

O immortal Siva, please be kind towards me and fulfill my desire. You have accepted me as half of your body; therefore please show kindness towards me and accept my request.

TEXT 15

TEXT

rsir uvaca
evam giritrah priyayabhibhasitah
pratyabhyadhata prahasan suhrt-priyah
samsmarito marma-bhidah kuvag-isun
yan aha ko visva-srjam samaksatah

SYNONYMS

rsih uvaca--the great sage Maitreya said; evam--thus; giritrah--Lord Siva; priyaya--by his dear wife; abhibhasitah--being spoken to; pratyabhyadhata--replied; prahasan--while smiling; suhrt-priyah--dear to the relatives; samsmaritah--remembering; marma-bhidah--heart piercing; kuvak-isun--malicious words; yan--which (words); aha--said; kah--who (Daksa); visva-srjam--of the creators of the universal manifestation; samaksatah--in the presence.

TRANSLATION

The great sage Maitreya said: Lord Siva, the deliverer of the hill Kailasa, having thus been addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Daksa before the guardians of the universal affairs.

PURPORT

When Lord Siva heard from his wife about Daksa, the psychological effect was that he immediately remembered the strong words spoken against him in the assembly of the guardians of the universe, and, remembering those words, he was sorry at heart, although to please his wife he smiled. In Bhagavad-gita it is said that a liberated person is always in mental equilibrium in both the distress and the happiness of this material world. Therefore the question may now be raised why a liberated personality like Lord Siva was so unhappy because of the words of Daksa. The answer is given by Srila Visvanatha Cakravarti Thakura. Lord Siva is atmarama, or situated in complete self-realization, but because he is the incarnation in charge of the material mode of ignorance, tamo-guna, he is sometimes affected by the pleasure and pain

of the material world. The difference between the pleasure and pain of this material world and that of the spiritual world is that in the spiritual world the effect is qualitatively absolute. Therefore one may feel sorry in the absolute world, but the manifestation of so-called pain is always full of bliss. For instance, once Lord Kṛṣṇa, in His childhood, was chastised by His mother, Yaśodā, and Lord Kṛṣṇa cried. But although He shed tears from His eyes, this is not to be considered a reaction of the mode of ignorance, for the incident was full of transcendental pleasure. When Kṛṣṇa was playing in so many ways, sometimes it appeared that He caused distress to the gopis, but actually such dealings were full of transcendental bliss. That is the difference between the material and spiritual worlds. The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no perception other than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain. Therefore because Lord Siva, although a fully self-realized person, was in charge of the material mode of ignorance, he felt sorrow.

TEXT 16

TEXT

sri-bhagavan uvaca
 tvayoditam sobhanam eva sobhane
 anahuta apy abhiyanti bandhusu
 te yady anutpadita-dosa-drstayo
 baliyasanatmya-madena manyuna

SYNONYMS

sri-bhagavan uvaca--the great lord replied; tvaya--by you; uditam--said; sobhanam--is true; eva--certainly; sobhane--my dear beautiful wife; anahutah--without being invited; api--even; abhiyanti--go; bandhusu--among friends; te--those (friends); yadi--if; anutpadita-dosa-drstayah--not finding fault; baliyasa--more important; anatmya-madena--by pride caused by identification with the body; manyuna--by anger.

TRANSLATION

The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.

PURPORT

Lord Siva could foresee that as soon as Sati reached her father's house, her father, Dakṣa, being too puffed up because of bodily identification, would be angry at her presence, and although she was innocent and faultless, he would be mercilessly angry towards her. Lord Siva warned that since her father was too puffed up by his material possessions, he would be angry, and this would be intolerable for her. Therefore it was better that she not go. This fact was already experienced by Lord Siva because although Lord Siva was faultless, Dakṣa had cursed him in so many harsh words.

TEXT 17

TEXT

vidya-tapo-vitta-vapur-vayah-kulaih
 satam gunaih sadbhir asattametaraih
 smrtau hatayam bhrta-mana-durdrsah

stabdha na pasyanti hi dhama bhuyasam

SYNONYMS

vidya--education; tapah--austerity; vitta--wealth; vapuh--beauty of body, etc.; vayah--youth; kulaih--with heritage; satam--of the pious; gunaih--by such qualities; sadbhih--six; asattama-itaraih--having the opposite result to those who are not great souls; smrtau--good sense; hatayam--being lost; bhrta-manadurdrsah--blind due to pride; stabdhah--being proud; na--not; pasyanti--see; hi--for; dhama--the glories; bhuyasam--of the great souls.

TRANSLATION

Although the six qualities education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.

PURPORT

It may be argued that since Daksa was very learned, wealthy and austere and had descended from a very exalted heritage, how could he be unnecessarily angry towards another? The answer is that when the qualities of good education, good parentage, beauty and sufficient wealth are misplaced in a person who is puffed up by all these possessions, they produce a very bad result. Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely. Another example, given by Canakya Pandita, is that a serpent that has a jewel on its head is still fearful because it is a serpent. A serpent, by nature, is envious of other living entities, even though they be faultless. When a serpent bites another creature, it is not necessarily because the other creature is at fault; it is the habit of the serpent to bite innocent creatures. Similarly, although Daksa was qualified by many material assets, because he was proud of his possessions and because he was envious, all those qualities were polluted. It is sometimes, therefore, detrimental for a person advancing in spiritual consciousness, or Krsna consciousness, to possess such material assets. Kuntidevi, while offering prayers to Krsna, addressed Him as akincana-gocara, one who is easily approached by those who are bereft of all material acquisitions. Material exhaustion is an advantage for advancement in Krsna consciousness, although if one is conscious of his eternal relationship with the Supreme Personality of Godhead, one can utilize one's material assets, such as great learning and beauty and exalted ancestry, for the service of the Lord; then such assets become glorious. In other words, unless one is Krsna conscious, all his material possessions are zero, but when this zero is by the side of the Supreme One, it at once increases in value to ten. Unless situated by the side of the Supreme One, zero is always zero; one may add one hundred zeros, but the value will still remain zero. Unless one's material assets are used in Krsna consciousness, they may play havoc and degrade the possessor.

TEXT 18

TEXT

naitadrsanam sva-jana-vyapeksaya
grhan pratiyad anavasthitatmanam
ye 'bhyagatan vakra-dhiyabhicaksate
aropita-bhrubhir amarsanaksibhih

SYNONYMS

na--not; etadrsanam--like this; sva-jana--kinsmen; vyapeksaya--depending on that; grhan--in the house of; pratiyat--one should go; anavasthita--disturbed; atmanam--mind; ye--those; abhyagatan--guests; vakra-

dhiya--with a cold reception; abhicaksate--looking at; aropita-bhrubhih--with raised eyebrows; amarsana--angry; aksibhih--with the eyes.

TRANSLATION

One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.

PURPORT

However low a person may be, he is never unkind to his children, wife and nearest kin; even a tiger is kind to its cubs, for within the animal kingdom the cubs are treated very nicely. Since Sati was the daughter of Daksa, however cruel and contaminated he might be, naturally it was expected that he would receive her very nicely. But here it is indicated by the word anavasthita that such a person cannot be trusted. Tigers are very kind to their cubs, but it is also known that sometimes they eat them. Malicious persons should not be trusted, because they are always unsteady. Thus Sati was advised not to go to her father's house because to accept such a father as a relative and to go to his house without being properly invited was not suitable.

TEXT 19

TEXT

tatharibhir na vyathate silimukhaih
sete 'rditango hrdayena duyata
svanam yatha vakra-dhiyam duruktibhir
diva-nisam tapyati marma-taditah

SYNONYMS

tatha--so; aribhih--enemy; na--not; vyathate--is hurt; silimukhaih--by the arrows; sete--rests; ardita--aggrieved; angah--a part; hrdayena--by the heart; duyata--grieving; svanam--of relatives; yatha--as; vakra-dhiyam--deceitful; duruktibhih--by harsh words; diva-nisam--day and night; tapyati--suffers; marma-taditah--one whose feelings are hurt.

TRANSLATION

Lord Siva continued: If one is hurt by the arrows of an enemy, one is not as aggrieved as when cut by the unkind words of a relative, for such grief continues to rend one's heart day and night.

PURPORT

Sati might have concluded that she would take the risk of going to her father's house, and even if her father spoke unkindly against her she would be tolerant, as a son sometimes tolerates the reproaches of his parents. But Lord Siva reminded her that she would not be able to tolerate such unkind words because natural psychology dictates that although one can suffer harm from an enemy and not mind so much because pain inflicted by an enemy is natural, when one is hurt by the strong words of a relative, one suffers the effects continually, day and night, and sometimes the injury becomes so intolerable that one commits suicide.

TEXT 20

TEXT

vyaktam tvam utkrsta-gateh prajapateh
priyatmajanam asi subhru me mata
tathapi manam na pituh prapatsyase
mad-asrayat kah paritapyate yatah

SYNONYMS

vyaktam--it is clear; tvam--you; utkrsta-gateh--having the best behavior; prajapateh--of Prajapati Daksa; priya--the pet; atmajanam--of the daughters; asi--you are; subhru--O you with the beautiful eyebrows; me--my; mata--considered; tatha api--yet; manam--honor; na--not; pituh--from your father; prapatsyase--you will meet with; mat-asrayat--from connection with me; kah--Daksa; paritapyate--is feeling pain; yatah--from whom.

TRANSLATION

My dear white-complexioned wife, it is clear that of the many daughters of Daksa you are the pet, yet you will not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

PURPORT

Lord Siva put forward the argument that even if Sati proposed to go alone, without her husband, still she would not be received well because she was his wife. There was every chance of a catastrophe, even if she wanted to go alone. Therefore Lord Siva indirectly requested her not to go to her father's house.

TEXT 21

TEXT

papacyamanena hrdatuendriyah
samrddhibhiih purusa-buddhi-saksinam
akalpa esam adhirodhum anjasa
param padam dvesti yathasura harim

SYNONYMS

papacyamanena--burning; hrda--with a heart; atura-indriyah--who is distressed; samrddhibhiih--by the pious reputation, etc.; purusa-buddhi-saksinam--of those who are always absorbed in thought of the Supreme Lord; akalpah--being unable; esam--of those persons; adhirodhum--to rise; anjasa--quickly; param--merely; padam--to the standard; dvesti--envy; yatha--as much as; asurah--the demons; harim--the Supreme Personality of Godhead.

TRANSLATION

One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.

PURPORT

The real reason for the enmity between Lord Siva and Daksa is explained here. Daksa was envious of Lord Siva because of Siva's high position as an incarnation of a quality of the Supreme Personality of Godhead and because Siva was directly in contact with the Supersoul and was therefore honored and given a better sitting place than he. There were many other reasons also. Daksa, being materially puffed

up, could not tolerate the high position of Lord Siva, so his anger at Lord Siva's not standing up in his presence was only the final manifestation of his envy. Lord Siva is always in meditation and always perceives the Supersoul, as expressed here by the words purusa-buddhi-saksinam. The position of one whose intelligence is always absorbed in meditation upon the Supreme Personality of Godhead is very great and cannot be imitated by anyone, especially an ordinary person. When Daksa entered the arena of yajna, Lord Siva was in meditation and might not have seen Daksa enter, but Daksa took the opportunity to curse him because Daksa had maintained an envious attitude towards Lord Siva for a long time. Those who are actually self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramatma feature, is residing in everyone's body.

When one offers respect to the body, it is not to the material body but to the presence of the Supreme Lord. Thus one who is always in meditation upon the Supreme Lord is always offering Him obeisances. But since Daksa was not very elevated, he thought that obeisances were offered to the material body, and because Lord Siva did not offer respect to his material body, Daksa became envious. Such persons, being unable to rise to the standard of self-realized souls like Lord Siva, are always envious. The example given here is very suitable. Asuras, demons or atheists, are always envious of the Supreme Personality of Godhead; they simply want to kill Him. Even in this age we find some so-called scholars commenting on Bhagavad-gita who are envious of Krsna. When Krsna says, man-mana bhava mad-bhaktah (Bg. 18.65)--"Always think of Me, become My devotee, and surrender unto Me"--the so-called scholars comment that it is not to Krsna that we have to surrender. That is envy. The asuras or atheists, the demons, without reason or cause, are envious of the Supreme Personality of Godhead. Similarly, instead of offering respect to self-realized persons, foolish men who cannot approach the highest standard of self-realization are always envious, although there is no reason.

TEXT 22

TEXT

pratyudgama-prasrayanabhivadanam
vidhiyate sadhu mithah sumadhyame
prajnaih parasmai purusaya cetasa
guha-sayayaiva na deha-manine

SYNONYMS

pratyudgama--standing up from one's seat; prasrayana--welcoming; abhivadanam--obeisances; vidhiyate--are intended; sadhu--proper; mithah--mutually; su-madhyame--my dear young wife; prajnaih--by the wise; parasmai--unto the Supreme; purusaya--unto the Supersoul; cetasa--with the intelligence; guha-sayaya--sitting within the body; eva--certainly; na--not; deha-manine--to the person identifying with the body.

TRANSLATION

My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent, offer such respects to the Supersoul, who is sitting within the body, not to the person who identifies with the body.

PURPORT

It may be argued that since Daksa was the father-in-law of Lord Siva, it was certainly the duty of Lord Siva to offer him respect. In answer to that argument it is explained here that when a learned person stands up or offers obeisances in welcome, he offers respect to the Supersoul, who is sitting within everyone's heart. It is seen, therefore, among Vaisnavas, that even when a disciple offers obeisances to his

spiritual master, the spiritual master immediately returns the obeisances because they are mutually offered not to the body but to the Supersoul. Therefore the spiritual master also offers respect to the Supersoul situated in the body of the disciple. The Lord says in Srimad-Bhagavatam that offering respect to His devotee is more valuable than offering respect to Him. Devotees do not identify with the body, so offering respect to a Vaisnava means offering respect to Visnu. It is stated also that as a matter of etiquette as soon as one sees a Vaisnava one must immediately offer him respect, indicating the Supersoul sitting within. A Vaisnava sees the body as a temple of Visnu. Since Lord Siva had already offered respect to the Supersoul in Krsna consciousness, offering respect to Daksa, who identified with his body, was already performed. There was no need to offer respect to his body, for that is not directed by any Vedic injunction.

TEXT 23

TEXT

sattvam visuddham vasudeva-sabditam
yad iyate tatra puman apavrtah
sattve ca tasmin bhagavan vasudevo
hy adhoksajo me namasa vidhiyate

SYNONYMS

sattvam--consciousness; visuddham--pure; vasudeva--Vasudeva; sabditam--known as; yat--because; iyate--is revealed; tatra--there; puman--the Supreme Person; apavrtah--without any covering; sattve--in consciousness; ca--and; tasmin--in that; bhagavan--the Supreme Personality of Godhead; vasudevah--Vasudeva; hi--because; adhoksajah--transcendental; me--by me; namasa--with obeisances; vidhiyate--worshiped.

TRANSLATION

I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.

PURPORT

The living entity is constitutionally pure. Asango hy ayam purusah. In the Vedic literature it is said that the soul is always pure and uncontaminated by material attachment. The identification of the body with the soul is due to misunderstanding. As soon as one is fully Krsna conscious it is to be understood that one is in his pure, original constitutional position. This state of existence is called suddha-sattva, which means that it is transcendental to the material qualities. Since this suddha-sattva existence is under the direct action of the internal potency, in this state the activities of material consciousness stop. For example, when iron is put into a fire, it becomes warm, and when red-hot, although it is iron, it acts like fire. Similarly, when copper is surcharged with electricity, its action as copper stops; it acts as electricity. Bhagavad-gita (14.26) also confirms that anyone who engages in unadulterated devotional service to the Lord is at once elevated to the position of pure Brahman:

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

Therefore suddha-sattva, as described in this verse, is the transcendental position, which is technically called vasudeva. Vasudeva is also the name of the person from whom Krsna appears. This verse explains that the pure state is called vasudeva because in that state Vasudeva, the Supreme Personality of Godhead,

is revealed without any covering. To execute unadulterated devotional service, therefore, one must follow the rules and regulations of devotional service without desire to gain material profit by fruitive activities or mental speculation.

In pure devotional service one simply serves the Supreme Personality of Godhead as a matter of duty, without reason and without being impeded by material conditions. That is called *suddha-sattva*, or *vasudeva*, because in that stage the Supreme Person, Kṛṣṇa, is revealed in the heart of the devotee. Śrīla Jīva Gosvāmī has very nicely described this *vasudeva*, or *suddha-sattva*, in his *Bhagavat-sandarbhā*. He explains that *astottara-sata* (108) is added to the name of the spiritual master to indicate one who is situated in *suddha-sattva*, or in the transcendental state of *vasudeva*. The word *vasudeva* is also used for other purposes. For example, *vasudeva* also means one who is everywhere, or all-pervading. The sun is also called *vasudeva-sabditam*. The word *vasudeva* may be utilized for different purposes, but whatever purpose we adopt, *Vasudeva* means the all-pervading or localized Supreme Personality of Godhead. In *Bhagavad-gītā* (7.19) it is also stated, *vasudevah sarvam iti*. Factual realization is to understand *Vasudeva*, the Supreme Personality of Godhead, and surrender unto Him. *Vasudeva* is the ground wherein *Vasudeva*, the Supreme Personality of Godhead, is revealed. When one is free from the contamination of material nature and is situated in pure Kṛṣṇa consciousness, or in the *vasudeva* state, *Vasudeva*, the Supreme Person, is revealed. This state is also called *kaivalya*, which means "pure consciousness." *Jñānam sattvikam kaivalyam*. When one is situated in pure, transcendental knowledge, one is situated in *kaivalya*. Therefore *vasudeva* also means *kaivalya*, a word which is generally used by impersonalists. Impersonal *kaivalya* is not the last stage of realization, but in Kṛṣṇa consciousness *kaivalya*, when one understands the Supreme Personality of Godhead, then one is successful. In that pure state, by hearing, chanting, remembering, etc., because of the development of knowledge of the science of Kṛṣṇa, one can understand the Supreme Personality of Godhead. All these activities are under the guidance of the internal energy of the Supreme Lord.

The action of the internal potency is also described in this verse as *apavṛtāh*, free from any covering. Because the Supreme Personality of Godhead, His name, His form, His quality, His paraphernalia, etc., being transcendental, are beyond material nature, it is not possible to understand any one of them with the materialistic senses. When the senses are purified by the discharge of pure devotional service (*hrīṣikena hrīṣikesa-sevanam bhaktir ucyate*), the pure senses can see Kṛṣṇa without covering. Now one may inquire that since factually the devotee has the same material existential body, how is it possible that the same materialistic eyes become purified by devotional service? The example, as stated by Lord Caitanya, is that devotional service cleanses the mirror of the mind. In a clean mirror one can see one's face very distinctly. Similarly, simply by cleansing the mirror of the mind one can have a clear conception of the Supreme Personality of Godhead. It is stated in *Bhagavad-gītā* (8. 8), *abhyāsa-yoga-yuktena*. By executing one's prescribed duties in devotional service, *cetasa nanya-gamīna*, or simply by hearing about God and chanting about Him, if one's mind is always engaged in chanting and hearing and is not allowed to go elsewhere, one can realize the Supreme Personality of Godhead. As confirmed by Lord Caitanya, by the *bhakti-yoga* process, beginning from hearing and chanting, one can cleanse the heart and mind, and thus one can clearly see the face of the Supreme Personality of Godhead.

Lord Siva said that since his heart was always filled with the conception of *Vasudeva*, the Supreme Personality of Godhead, because of the Supreme Lord's presence within his mind and heart, he was always offering obeisances unto that Supreme Godhead. In other words, Lord Siva is always in trance, *samādhi*. This *samādhi* is not under the control of the devotee; it is under the control of *Vasudeva*, for the entire internal energy of the Supreme Personality of Godhead acts under His order. Of course, the material energy also acts by His order, but His direct will is specifically executed through the spiritual energy. Thus by His spiritual energy He reveals Himself. It is stated in *Bhagavad-gītā* (4.6), *sambhavamī atma-māyā*. *Atma-māyā* means "internal potency." By His sweet will He reveals Himself by His internal potency, being satisfied by the transcendental loving service of the devotee. The devotee never commands, "My dear Lord, please come here so that I can see You." It is not the position of the devotee to command the Supreme Personality of Godhead to come before him or to dance before him. There are many so-called devotees who command the Lord to come before them dancing. The Lord, however, is not subject to anyone's command, but if He is satisfied by one's pure devotional activities, He reveals Himself. Therefore a meaningful word in this verse is *adhokṣajā*, for it indicates that the activities of our material senses will fail to realize the Supreme Personality of Godhead. One cannot realize the Supreme Personality of

Godhead simply by the attempt of one's speculative mind, but if one desires he can subdue all the material activities of his senses, and the Lord, by manifesting His spiritual energy, can reveal Himself to the pure devotee. When the Supreme Personality of Godhead reveals Himself to the pure devotee, the devotee has no other duty than to offer Him respectful obeisances. The Absolute Truth reveals Himself to the devotee in His form. He is not formless. Vasudeva is not formless, for it is stated in this verse that as soon as the Lord reveals Himself, the devotee offers his obeisances. Obeisances are offered to a person, not to anything impersonal. One should not accept the Mayavada interpretation that Vasudeva is impersonal. As stated in Bhagavad-gita, prapadyate, one surrenders. One surrenders to a person, not to impersonal nonduality. Whenever there is a question of surrendering or offering obeisances, there must be an object of surrender or obeisances.

TEXT 24

TEXT

tat te niriksyo na pitapi deha-krd
dakso mama dvit tad-anuvratas ca ye
yo visvasrg-yajna-gatam varoru mam
anagasam durvacasakarot tirah

SYNONYMS

tat--therefore; te--your; niriksyah--to be seen; na--not; pita--your father; api--although; deha-krt--the giver of your body; daksah--Daksa; mama--my; dvit--envious; tat-anuvratah--his (Daksa's) followers; ca--also; ye--who; yah--who (Daksa); visva-srk--of the Visvasrks; yajna-gatam--being present at the sacrifice; vara-uru--O Sati; mam--me; anagasam--being innocent; durvacasa--with cruel words; akarot tirah--has insulted.

TRANSLATION

Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.

PURPORT

For a woman, both the husband and the father are equally worshipable. The husband is the protector of a woman during her youthful life, whereas the father is her protector during her childhood. Thus both are worshipable, but especially the father because he is the giver of the body. Lord Siva reminded Sati, "Your father is undoubtedly worshipable, even more than I am, but take care, for although he is the giver of your body, he may also be the taker of your body because when you see your father, because of your association with me, he may insult you. An insult from a relative is worse than death, especially when one is well situated."

TEXT 25

TEXT

yadi vrajisyasy atihaya mad-vaco
bhadram bhavatya na tato bhavisyati
sambhavitasya sva-janat parabhavo
yada sa sadyo maranaya kalpate

SYNONYMS

yadi--if; vrajisyasi--you will go; atihaya--neglecting; mat-vacah--my words; bhadram--good; bhavatyah--your; na--not; tatah--then; bhavisyati--will become; sambhavitasya--most respectable; svajanat--by your own relative; parabhavah--are insulted; yada--when; sah--that insult; sadyah--immediately; maranaya--to death; kalpate--is equal.

TRANSLATION

If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable, and when you are insulted by your relative, this insult will immediately be equal to death.

Thus end the Bhaktivedanta purports of the Fourth Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "Talks Between Lord Siva and Sati."

Chapter Four
Sati Quits Her Body

TEXT 1

TEXT

maitreya uvaca
etavad uktva virarama sankarah
patny-anga-nasam hy ubhayatra cintayan
suhrd-didrksuh parisankita bhavan
niskramati nirvisati dvidhasa sa

SYNONYMS

maitreyah uvaca--Maitreya said; etavat--so much; uktva--after speaking; virarama--was silent; sankarah--Lord Siva; patni-anga-nasam--the destruction of the body of his wife; hi--since; ubhayatra--in both cases; cintayan--understanding; suhrt-didrksuh--being anxious to see her relatives; parisankita--being afraid; bhavat--of Siva; niskramati--moving out; nirvisati--moving in; dvidha--divided; asa--was; sa--she (Sati).

TRANSLATION

The sage Maitreya said: Lord Siva was silent after speaking to Sati, seeing her between decisions. Sati was very much anxious to see her relatives at her father's house, but at the same time she was afraid of Lord Siva's warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.

PURPORT

Sati's mind was divided about whether to go to her father's house or obey the orders of Lord Siva. The struggle between the two decisions was so strong that she was pushed from one side of the room to another, and she began to move just like the pendulum of a clock.

TEXT 2

TEXT

suhrd-didrksa-pratighata-durmanah
snehad rudaty asru-kalativihvala
bhavam bhavany apratipurusam rusa
pradhaksyativaiksata jata-vepathuh

SYNONYMS

suhrt--didrksa--of the desire to see her relatives; pratighata--the prevention; durmanah--feeling sorry; snehat--from affection; rudati--crying; asru-kala--by drops of tears; ativihvala--very much afflicted; bhavam--Lord Siva; bhavani--Sati; aprati-purusam--without an equal or rival; rusa--with anger; pradhaksyati--to blast; iva--as if; aiksata--looked at; jata-vepathuh--shaking.

TRANSLATION

Sati felt very sorry at being forbidden to go see her relatives at her father's house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Siva, as if she were going to blast him with her vision.

PURPORT

The word apratipurusam, used in this verse, means "one who has no equal." Lord Siva has no equal in the material world in regard to equality towards everyone. His wife, Sati, knew that her husband was equal towards everyone, so why in this case was he so unkind to his wife that he did not allow her to go to her father's house? This distressed her more than she could tolerate, and she looked at her husband as if she were ready to blast him with her vision. In other words, since Lord Siva is the atma (siva also means atma), it is indicated here that Sati was prepared to commit suicide. Another meaning of the word apratipurusa is "the personality who has no rival." Since Lord Siva could not be persuaded to give her permission, Sati took shelter of a woman's last weapon, weeping, which forces a husband to agree to the proposal of his wife.

TEXT 3

TEXT

tato vinihsvasya sati vihaya tam
sokena rosena ca duyata hrda
pitror agat straina-vimudha-dhir grhan
premnatmano yo 'rdham adat satam priyah

SYNONYMS

tatah--then; vinihsvasya--breathing very heavily; sati--Sati; vihaya--leaving; tam--him (Lord Siva); sokena--by bereavement; rosena--by anger; ca--and; duyata--afflicted; hrda--with the heart; pitroh--of her father; agat--she went; straina--by her womanly nature; vimudha--deluded; dhih--intelligence; grhan--to the house; premna--due to affection; atmanah--of his body; yah--who; ardhama--half; adat--gave; satam--to the saintly; priyah--dear.

TRANSLATION

Thereafter Sati left her husband, Lord Siva, who had given her half his body due to affection. Breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.

PURPORT

According to the Vedic conception of family life, the husband gives half his body to his wife, and the wife gives half of her body to her husband. In other words, a husband without a wife or a wife without a husband is incomplete. Vedic marital relationship existed between Lord Siva and Sati, but sometimes, due

to weakness, a woman becomes very much attracted by the members of her father's house, and this happened to Sati. In this verse it is specifically mentioned that she wanted to leave such a great husband as Siva because of her womanly weakness. In other words, womanly weakness exists even in the relationship between husband and wife. Generally, separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband. That makes family life very peaceful. Sometimes there may be misunderstandings between husband and wife, as found even in such an elevated family relationship as that of Sati and Lord Siva, but a wife should not leave her husband's protection because of such a misunderstanding. If she does so, it is understood to be due to her womanly weakness.

TEXT 4

TEXT

tam anvagacchan druta-vikramam satim
ekam tri-netranucarah sahasrasah
sa-parsada-yaksa maniman-madadayah
puro-vrsendras tarasa gata-vyathah

SYNONYMS

tam--her (Sati); anvagacchan--followed; druta-vikramam--leaving rapidly; satim--Sati; ekam--alone; tri-netra--of Lord Siva (who has three eyes); anucarah--the followers; sahasrasah--by thousands; sa-parsada-yaksah--accompanied by his personal associates and the Yaksas; manimat-mada-adayah--Maniman, Mada, etc.; purah-vrsa-indrah--having the Nandi bull in front; tarasa--swiftly; gata-vyathah--without fear.

TRANSLATION

When they saw Sati leaving alone very rapidly, thousands of Lord Siva's disciples, headed by Maniman and Mada, quickly followed her with his bull Nandi in front and accompanied by the Yaksas.

PURPORT

Sati was going very fast so that she might not be checked by her husband, but she was immediately followed by the many thousands of disciples of Lord Siva, headed by the Yaksas, Maniman and Mada. The word gata-vyathah, used in this connection, means "without fear." Sati did not care that she was going alone; therefore she was almost fearless. The word anucarah is also significant, for it indicates that Lord Siva's disciples were always ready to sacrifice anything for Lord Siva. All of them could understand the desire of Siva, who did not want Sati to go alone. Anucarah means "those who can immediately understand the purpose of their master."

TEXT 5

TEXT

tam sarika-kanduka-darpanambuja-
svetatapatra-vyajana-srag-adibhih
gitayanair dundubhi-sankha-venubhir
vrsendram aropya vitankita yayuh

SYNONYMS

tam--her (Sati); sarika--pet bird; kanduka--ball; darpana--mirror; ambuja--lotus flower; sveta-atapatra--white umbrella; vyajana--chowrie; srag--garland; adibhih--and others; gita-ayanaih--accompanied with

music; dundubhi--drums; sankha--conchshells; venubhih--with flutes; vrsa-indram--on the bull; aropya--placing; vitankitah--decorated; yayuh--they went.

TRANSLATION

The disciples of Lord Siva arranged for Sati to be seated on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.

TEXT 6

TEXT

abrahma-ghosorjita-yajna-vaisasam
viprarsi-justam vibudhais ca sarvasah
mrd-darv-ayah-kancana-darbha-carmabhir
nistrsta-bhandam yajanam samavisat

SYNONYMS

a--from all sides; brahma-ghosa--with the sounds of the Vedic hymns; urjita--decorated; yajna--sacrifice; vaisasam--destruction of animals; viprarsi-justam--attended by the great sages; vibudhaih--with demigods; ca--and; sarvasah--on all sides; mrt--clay; daru--wood; ayah--iron; kancana--gold; darbha--kusa grass; carmabhih--skins; nistrsta--made of; bhandam--sacrificial animals and pots; yajanam--sacrifice; samavisat--entered.

TRANSLATION

She then reached her father's house, where the sacrifice was being performed, and entered the arena where everyone was chanting the Vedic hymns. The great sages, brahmanas and demigods were all assembled there, and there were many sacrificial animals, as well as pots made of clay, stone, gold, grass and skin, which were all requisite for the sacrifice.

PURPORT

When learned sages and brahmanas assemble to chant Vedic mantras, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and brahmanas were arguing, and some of them were chanting the Vedic mantras, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Krsna, and in the Srimad-Bhagavatam (11.5.32) it is also recommended: yajnaih sankirtana-prayair yajanti hi sumedhasah. At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic mantras. Therefore for this age it is recommended that people gather together and chant the Hare Krsna mantra to satisfy the Supreme Personality of Godhead, who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityananda, Advaita and others. That is the process of performing yajna in this age.

Another significant point in this verse is that there were animals for sacrifice. That these animals were meant for sacrifice does not mean that they were meant to be killed. The great sages and realized souls assembled were performing yajnas, and their realization was tested by animal sacrifice, just as, in modern science, tests are made on animals to determine the effectiveness of a particular medicine. The brahmanas

entrusted with the performance of yajna were very realized souls, and to test their realization an old animal was offered in the fire and rejuvenated. That was the test of a Vedic mantra. The animals gathered were not meant to be killed and eaten. The real purpose of a sacrifice was not to replace a slaughterhouse but to test a Vedic mantra by giving an animal new life. Animals were used to test the power of Vedic mantras, not for meat.

TEXT 7

TEXT

tam agatam tatra na kascanadriyad
vimanitam yajna-krtto bhayaj janah
rte svasrr vai jananim ca sadarah
premasru-kanthyah parisasvajur muda

SYNONYMS

tam--her (Sati); agatam--having arrived; tatra--there; na--not; kascana--anyone; adriyat--received; vimanitam--not receiving respect; yajna-krtah--of the performer of the sacrifice (Daksa); bhayat--from fear; janah--person; rte--except; svasrh--her own sisters; vai--indeed; jananim--mother; ca--and; sa- adarah--with respect; prema-asru-kanthyah--whose throats were filled with tears of affection; parisasvajuh--embraced; muda--with glad faces.

TRANSLATION

When Sati, with her followers, reached the arena, because all the people assembled were afraid of Daksa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.

PURPORT

The mother and sisters of Sati could not follow the others, who did not receive Sati very well. Due to natural affection, they immediately embraced her with tears in their eyes and with loving feelings. This shows that women as a class are very softhearted; their natural affection and love cannot be checked by artificial means. Although the men present were very learned brahmanas and demigods, they were afraid of their superior, Daksa, and because they knew that their welcoming Sati would displease him, although in their minds they wanted to receive her, they could not do so. Women are naturally softhearted, but men are sometimes very hardhearted.

TEXT 8

TEXT

saudarya-samprasna-samartha-vartaya
matra ca matr-svasrbhis ca sadaram
dattam saparyam varam asanam ca sa
nadatta pitrapratinandita sati

SYNONYMS

saudarya--of her sisters; samprasna--with the greetings; samartha--proper; vartaya--tidings; matra--by her mother; ca--and; matr-svasrbhish--by her aunts; ca--and; sa-adaram--along with respect; dattam--which was offered; saparyam--worship, adoration; varam--presents; asanam--a seat; ca--and; sa--she (Sati); na adatta--did not accept; pitra--by her father; apratinandita--not being welcomed; sati--Sati.

TRANSLATION

Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything, for her father neither talked with her nor welcomed her by asking about her welfare.

PURPORT

Sati did not accept the greetings offered by her sisters and mother, for she was not at all satisfied by her father's silence. Sati was the youngest child of Daksa, and she knew that she was his pet. But now, because of her association with Lord Siva, Daksa forgot all his affection for his daughter, and this very much aggrieved her. The material bodily conception is so polluted that even upon slight provocation all our relationships of love and affection are nullified. Bodily relationships are so transient that even though one is affectionate towards someone in a bodily relationship, a slight provocation terminates this intimacy.

TEXT 9

TEXT

arudra-bhagam tam aveksya cadhvaram
pitra ca deve krta-helanam vibhau
anadrta yajna-sadasy adhisvari
cukopa lokan iva dhaksyati rusa

SYNONYMS

arudra-bhagam--having no oblations for Lord Siva; tam--that; aveksya--seeing; ca--and; adhvaram--place of sacrifice; pitra--by her father; ca--and; deve--to Lord Siva; krta-helanam--contempt having been shown; vibhau--to the lord; anadrta--not being received; yajna-sadasi--in the assembly of the sacrifice; adhisvari--Sati; cukopa--became greatly angry; lokan--the fourteen worlds; iva--as if; dhaksyati--burning; rusa--with anger.

TRANSLATION

Present in the arena of sacrifice, Sati saw that there were no oblations for her husband, Lord Siva. Next she realized that not only had her father failed to invite Lord Siva, but when he saw Lord Siva's exalted wife, Daksa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.

PURPORT

By offering oblations in the fire while chanting the Vedic mantra svaha, one offers respect to all the demigods, great sages and Pitras, including Lord Brahma, Lord Siva and Lord Visnu. It is customary that Siva is one of those who are offered respects, but Sati, while personally present in the arena, saw that the brahmanas did not utter the mantra offering oblations to Lord Siva, namah sivaya svaha. She was not sorry for herself, for she was ready to come to her father's house without being invited, but she wanted to see whether or not her husband was being respected. To see her relatives, her sisters and mother, was not so important; even when she was received by her mother and sisters she did not care, for she was most concerned that her husband was being insulted in the sacrifice. When she marked the insult, she became greatly angry, and she looked at her father so angrily that Daksa appeared to burn in her vision.

TEXT 10

TEXT

jagarha samarsa-vipannaya gira
siva-dvisam dhuma-patha-srama-smayam
sva-tejasa bhuta-ganan samutthitan
nigrhya devi jagato 'bhisrnvatah

SYNONYMS

jagarha--began to condemn; sa--she; amarsa-vipannaya--indistinct through anger; gira--with words; siva-dvisam--the enemy of Lord Siva; dhuma-patha--in sacrifices; srama--by troubles; smayam--very proud; sva-tejasa--by her order; bhuta-ganan--the ghosts; samutthitan--ready (to injure Daksa); nigrhya--stopped; devi--Sati; jagatah--in the presence of all; abhisrnvatah--being heard.

TRANSLATION

The followers of Lord Siva, the ghosts, were ready to injure or kill Daksa, but Sati stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.

PURPORT

The process of offering sacrifices is especially meant to satisfy Visnu, who is called Yajnesa because He is the enjoyer of the fruits of all sacrifice. Bhagavad-gita (5.29) also confirms this fact. The Lord says, bhoktaram yajna-tapasam. He is the actual beneficiary of all sacrifices. Not knowing this fact, less intelligent men offer sacrifices for some material benefit. To derive personal material benefits for sense gratification is the reason persons like Daksa and his followers perform sacrifices. Such sacrifices are condemned here as a labor of love without actual profit. This is confirmed in Srimad-Bhagavatam. One may prosecute the Vedic injunctions of offering sacrifices and other fruitive activities, but if by such activities one does not develop attraction for Visnu, they are useless labors. One who has developed love for Visnu must develop love and respect for Visnu's devotees. Lord Siva is considered the foremost personality amongst the Vaisnavas. Vaisnavanam yatha sambhuh. Thus when Sati saw that her father was performing great sacrifices but had no respect for the greatest devotee, Lord Siva, she was very angry. This is fitting; when Visnu or a Vaisnava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityananda was offended by Jagai and Madhai, and He wanted to kill them. When Visnu or a Vaisnava is blasphemed or dishonored, one should be very angry. Narottama dasa Thakura said, krodha bhakta-dvesi jane. We have anger, and that anger can be a great quality when directed against a person who is envious of the Supreme Personality of Godhead or His devotee. One should not be tolerant when a person is offensive towards Visnu or a Vaisnava. The anger of Sati towards her father was not objectionable, for although he was her father, he was trying to insult the greatest Vaisnava. Thus Sati's anger against her father was quite applaudable.

TEXT 11

TEXT

devy uvaca
na yasya loke 'sty atisayanah priyas
tathapriyo deha-bhrtam priyatmanah
tasmin samastatmani mukta-vairake
rte bhavantam katamah pratipayet

SYNONYMS

devi uvaca--the blessed goddess said; na--not; yasya--of whom; loke--in the material world; asti--is; atisayanah--having no rival; priyah--dear; tatha--so; apriyah--enemy; deha-bhrtam--bearing material bodies; priya-atmanah--who is the most beloved; tasmin--towards Lord Siva; samasta-atmani--the universal being; mukta-vairake--who is free from all enmity; rte--except; bhavantam--for you; katamah--who; pratipayet--would be envious.

TRANSLATION

The blessed goddess said: Lord Siva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but you could be envious of such a universal being, who is free from all enmity.

PURPORT

In Bhagavad-gita (9.29) the Lord says, samo'ham sarva-bhutesu: "I am equal to all living entities." Similarly, Lord Siva is a qualitative incarnation of the Supreme personality of Godhead, so he has almost the same qualities as the Supreme Lord. Therefore he is equal to everyone; no one is his enemy, and no one is his friend, but one who is envious by nature can become the enemy of Lord Siva. Therefore Sati accused her father, "No one but you could be envious of Lord Siva or be his enemy." Other sages and learned brahmanas were present, but they were not envious of Lord Siva, although they were all dependent on Daksa. Therefore no one but Daksa could be envious of Lord Siva. That was the accusation of Sati.

TEXT 12

TEXT

dosan paresam hi gunesu sadhavo
grhnanti kecin na bhavadrso dvija
gunams ca phalgun bahuli-karishnavo
mahattamas tesv avidad bhavan agham

SYNONYMS

dosan--faults; paresam--of others; hi--for; gunesu--in the qualities; sadhavah--sadhuh; grhnanti--find; kecit--some; na--not; bhavadrso--like you; dvija--O twice-born; gunan--qualities; ca--and; phalgun--small; bahuli-karishnavah--greatly magnifies; mahat-tamah--the greatest persons; tesu--among them; avidat--find; bhavan--you; agham--the fault.

TRANSLATION

Twice-born Daksa, a man like you can simply find fault in the qualities of others. Lord Siva, however, not only finds no faults with others' qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.

PURPORT

King Daksa is addressed here by his daughter Sati as dvija, twice-born. Twice-born refers to the higher classes of men, namely the brahmanas, ksatriyas and vaisyas. In other words, a dvija is not an ordinary man but one who has studied the Vedic literature from a spiritual master and can discriminate between good and bad. Therefore it is supposed that he understands logic and philosophy. Sati, Daksa's daughter, put before him sound arguments. There are some highly qualified persons who accept only the good qualities of others. Just as a bee is always interested in the honey in the flower and does not consider the

thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.

Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality. Lord Siva is also called Asutosa, which refers to one who is satisfied very easily and who offers to any person the highest level of benediction. For example, once a devotee of Lord Siva wanted the benediction that whenever he touched someone on the head, that person's head would at once be separated from his trunk. Lord Siva agreed. Although the benediction asked was not very commendable because the devotee wanted to kill his enemy, Lord Siva considered the devotee's good quality in worshiping and satisfying him and granted the benediction. Thus Lord Siva accepted his bad qualities as magnificently good qualities. But Sati accused her father, "You are just the opposite. Although Lord Siva has so many good qualities and no bad qualities at all, you have accepted him as bad and found fault with him. Because of your accepting his good qualities to be bad, instead of your becoming the most exalted soul you have become the most fallen. A man becomes the greatest soul by accepting the goodness of others' qualities, but by unnecessarily considering others' good qualities to be bad, you have become the lowest of the fallen souls."

TEXT 13

TEXT

nascaryam etad yad asatsu sarvada
mahad-vininda kunapatma-vadisu
sersyam mahapurusa-pada-pamsubhir
nirasta-tejahsu tad eva sobhanam

SYNONYMS

na--not; ascaryam--wonderful; etat--this; yat--which; asatsu--evil; sarvada--always; mahat-vininda--the deriding of great souls; kunapa-atma-vadisu--among those who have accepted the dead body as the self; sa-irsyam--envy; maha-purusa--of great personalities; pada-pamsubhir--by the dust of the feet; nirasta-tejahsu--whose glory is diminished; tat--that; eva--certainly; sobhanam--very good.

TRANSLATION

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

PURPORT

Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahiyasam pada-rajo-'bhisekam: the dust of the lotus feet of great personalities offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Krsna does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. An offender glides down more and more; therefore he naturally continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body. King Daksa was deeply engrossed in a misconception because he identified the body with the soul. He offended the lotus feet of Lord Siva because he thought that his body, being the father of the body of Sati, was superior to Lord Siva's. Generally, less intelligent men misidentify in that way, and they act in the bodily concept of

life. Thus they are subject to commit more and more offenses at the lotus feet of great souls. One who has such a concept of life is considered to be in the class of animals like cows and asses.

TEXT 14

TEXT

yad dvy-aksaram nama gireritam nram
sakrt prasangad agham asu hanti tat
pavitra-kirtim tam alanghya-sasanam
bhavan aho dvesti sivam sivetarah

SYNONYMS

yat--which; dvi-aksaram--consisting of two letters; nama--named; gira iritam--merely being pronounced by the tongue; nram--persons; sakrt--once; prasangat--from the heart; agham--sinful activities; asu--immediately; hanti--destroys; tat--that; pavitra-kirtim--whose fame is pure; tam--him; alanghya-sasanam--whose order is never neglected; bhavan--you; aho--oh; dvesti--envy; sivam--Lord Siva; siva-itarah--who are inauspicious.

TRANSLATION

Sati continued: My dear father, you are committing the greatest offense by envying Lord Siva, whose very name, consisting of two syllables, si and va, purifies one of all sinful activities. His order is never neglected. Lord Siva is always pure, and no one but you envies him.

PURPORT

Since Lord Siva is the greatest soul among the living entities within this material world, his name, Siva, is very auspicious for persons who identify the body with the soul. If such persons take shelter of Lord Siva, gradually they will understand that they are not the material body but are spirit soul. Siva means mangala, or auspicious. Within the body the soul is auspicious. Aham brahmasmi: "I am Brahman." This realization is auspicious. As long as one does not realize his identity as the soul, whatever he does is inauspicious. Siva means "auspicious," and devotees of Lord Siva gradually come to the platform of spiritual identification, but that is not all. Auspicious life begins from the point of spiritual identification. But there are still more duties--one has to understand one's relationship with the Supreme Soul. If one is actually a devotee of Lord Siva, he comes to the platform of spiritual realization, but if he is not intelligent enough, then he stops at that point, only realizing that he is spirit soul (aham brahmasmi). If he is intelligent enough, however, he should continue to act in the way of Lord Siva, for Lord Siva is always absorbed in the thought of Vasudeva. As previously explained, sattvam visuddham vasudeva-sabditam: Lord Siva is always in meditation on the lotus feet of Vasudeva, Sri Krsna. Thus the auspicious position of Lord Siva is realized if one takes to the worship of Visnu, because Lord Siva says in the Siva purana that the topmost worship is worship of Lord Visnu. Lord Siva is worshiped because he is the greatest devotee of Lord Visnu. One should not, however, make the mistake of considering Lord Siva and Lord Visnu to be on the same level. That is also an atheistic idea. It is also enjoined in the Vaisnaviya Purana that Visnu, or Narayana, is the exalted Supreme Personality of Godhead, and no one should be compared to Him as equal, even Lord Siva or Lord Brahma, not to speak of other demigods.

TEXT 15

TEXT

yat-pada-padmam mahatam mano-'libhir
nisevitam brahma-rasavarthibhih

lokasya yad varsati casiso 'rthinās
tasmai bhavan druhyati visva-bandhave

SYNONYMS

yat-pada-padma--the lotus feet of whom; mahatam--of the higher personalities; manah-alibhih--by the bees of the mind; nisevitam--being engaged at; brahma-rasa--of transcendental bliss (brahmananda); asava-arthibhih--seeking the nectar; lokasya--of the common man; yat--which; varsati--he fulfills; ca--and; asisah--desires; arthinah--seeking; tasmai--towards him (Lord Siva); bhavan--you; druhyati--are envious; visva-bandhave--unto the friend of all living entities within the three worlds.

TRANSLATION

You are envious of Lord Siva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmananda [transcendental bliss].

PURPORT

Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Siva. Lord Siva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Siva to attain salvation, which entails freedom from material identification. One who understands that he is not the material body but is spirit soul is liberated from ignorance. Lord Siva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual brahmananda, or merging into the Supreme. These four principles of material life--religion, economic development, sense gratification and liberation--exist, and Lord Siva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge. Thus it was not good for Dakṣa to create enmity towards him. Even Vaiṣṇavas, who are above both the ordinary and the elevated men in this world, also worship Lord Siva as the greatest Vaiṣṇava. Thus he is the friend of everyone--the common men, the elevated men and the devotees of the Lord--so no one should disrespect or create enmity towards Lord Siva.

TEXT 16

TEXT

kim va sivakhyam asivam na viduḥ tvad anye
brahmadayas tam avakīrya jatah smasane
tat-malya-bhasma-nrkapaly avasat pisacair
ye murdhabhir dadhati tat-carana-avasrstam

SYNONYMS

kim va--whether; siva-akhyam--named Siva; asivam--inauspicious; na viduḥ--do not know; tvad anye--other than you; brahma-adayah--Brahma and others; tam--him (Lord Siva); avakīrya--scattered; jatah--having twisted hair; smasane--in the crematorium; tat-malya-bhasma-nr-kapali--who is garlanded with human skulls and smeared with ashes; avasat--associated; pisacaih--with demons; ye--who; murdhabhih--with the head; dadhati--place; tat-carana-avasrstam--fallen from his lotus feet.

TRANSLATION

Do you think that greater, more respectable personalities than you, such as Lord Brahma, do not know this inauspicious person who goes under the name Lord Siva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahma honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

PURPORT

It is useless to condemn a great personality like Lord Siva, and this is being stated by his wife, Sati, to establish the supremacy of her husband. First she said, "You call Lord Siva inauspicious because he associates with demons in crematoriums, covers his body with the ashes of the dead, and garlands himself with the skulls of human beings. You have shown so many defects, but you do not know that his position is always transcendental. Although he appears inauspicious, why do personalities like Brahma respect the dust of his lotus feet and place on their heads with great respect those very garlands which are condemned by you?" Since Sati was a chaste woman and the wife of Lord Siva, it was her duty to establish the elevated position of Lord Siva, not only by sentiment but by facts. Lord Siva is not an ordinary living entity. This is the conclusion of Vedic scripture. He is neither on the level of the Supreme Personality of Godhead nor on the level of the ordinary living entities. Brahma is in almost all cases an ordinary living entity. Sometimes, when there is no ordinary living entity available, the post of Brahma is occupied by an expansion of Lord Visnu, but generally this post is occupied by a greatly pious living entity within this universe. Thus Lord Siva's position is constitutionally higher than that of Lord Brahma, although Lord Siva appeared as the son of Brahma. Here it is mentioned that even personalities like Brahma accept the so-called inauspicious flowers and the dust of the lotus feet of Lord Siva. Great sages like Marici, Atri, Bhrgu and the others among the nine great sages who are descendants of Brahma also respect Lord Siva in such a way because they all know that Lord Siva is not an ordinary living entity.

In many Puranas it is sometimes asserted that a demigod is elevated to such a high position that he is almost on an equal level with the Supreme Personality of Godhead, but the conclusion that Lord Visnu is the Supreme Personality of Godhead is confirmed in every scripture. Lord Siva is described in the Brahma-samhita to be like curd or yogurt. Curd is not different from milk. Since milk is transformed into curd, in one sense curd is also milk. Similarly, Lord Siva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as curd is milk although we have to distinguish between the two. These descriptions are in the Vedic literature. Whenever we find that a demigod occupies a position apparently more elevated than that of the Supreme Personality of Godhead, it is just to draw the devotee's attention to that particular demigod. It is also stated in the Bhagavad-gita (9.25) that if one wants to worship a particular demigod, the Supreme Personality of Godhead, who is sitting in everyone's heart, gives one greater and greater attachment for that demigod so that one may be elevated to the demigod's abode. *Yanti deva-vrata devan*. By worshiping demigods one can elevate himself to the abodes of the demigods; similarly, by worshiping the Supreme Personality of Godhead one can be elevated to the spiritual kingdom. This is stated in different places in Vedic literature. Here Lord Siva is praised by Sati, partially due to her personal respect for Lord Siva, since he is her husband, and partially due to his exalted position, which exceeds that of ordinary living entities, even Lord Brahma.

The position of Lord Siva is accepted by Lord Brahma, so Daksa, Sati's father, should also recognize him. That was the point of Sati's statement. She did not actually come to her father's house to participate in the function, although before coming she pleaded with her husband that she wanted to see her sisters and her mother. That was a plea only, for actually at heart she maintained the idea that she would convince her father, Daksa, that it was useless to continue being envious of Lord Siva. That was her main purpose. When she was unable to convince her father, she gave up the body he had given her, as will be seen in the following verses.

TEXT 17

TEXT

karnau pidhaya nirayad yad akalpa ise
dharmavitary asrnibhir nrbhir asyamane
chindyat prasahya rusatim asatim prabhus cej
jihvam asun api tato visrjet sa dharmah

SYNONYMS

karnau--both ears; pidhaya--blocking; nirayat--one should go away; yat--if; akalpah--unable; ise--the master; dharmavitari--the controller of religion; asrnibhih--by irresponsible; nrbhih--persons; asyamane--being blasphemed; chindyat--he should cut; prasahya--by force; rusatim--vilifying; asatim--of the blasphemer; prabhuh--one is able; cet--if; jihvam--tongue; asun--(his own) life; api--certainly; tatah--then; visrjet--should give up; sah--that; dharmah--is the process.

TRANSLATION

Sati continued: If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life.

PURPORT

The argument offered by Sati is that a person who vilifies a great personality is the lowest of all creatures. But, by the same argument, Daksa could also defend himself by saying that since he was a Prajapati, the master of many living creatures and one of the great officers of the great universal affairs, his position was so exalted that Sati should accept his good qualities instead of vilifying him. The answer to that argument is that Sati was not vilifying but defending. If possible she should have cut out Daksa's tongue because he blasphemed Lord Siva. In other words, since Lord Siva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up one's life. That is the process, but because Daksa happened to be the father of Sati, she decided not to kill him but to give up her own life in order to compensate for the great sin she had committed by hearing blasphemy of Lord Siva. The instruction set forth here in Srimad-Bhagavatam is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a brahmana he should not give up his body because by doing so he would be responsible for killing a brahmana; therefore a brahmana should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a ksatriya he has the power to punish any man; therefore a ksatriya should at once cut out the tongue of the vilifier and kill him. But as far as the vaisyas and sudras are concerned, they should immediately give up their bodies. Sati decided to give up her body because she thought herself to be among the sudras and vaisyas. As stated in Bhagavad-gita (9.32), striyo vaisyas tatha sudrah. Women, laborers and the mercantile class are on the same level. Thus since it is recommended that vaisyas and sudras should immediately give up their bodies upon hearing blasphemy of an exalted person like Lord Siva, she decided to give up her life.

TEXT 18

TEXT

atas tavotpannam idam kalevaram
na dharayisye siti-kantha-garhinah
jagdhasya mohad dhi visuddhim andhaso
jugupsitasyoddharanam pracaksate

SYNONYMS

atah--therefore; tava--from you; utpannam--received; idam--this; kalevaram--body; na dharayisye--I shall not bear; siti-kantha-garhinah--who have blasphemed Lord Siva; jagdhasya--which has been eaten; mohat--by mistake; hi--because; visuddhim--the purification; andhasah--of food; jugupsitasya--poisonous; uddharanam--vomiting; pracaksate--declare.

TRANSLATION

Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Siva. If someone has taken food which is poisonous, the best treatment is to vomit.

PURPORT

Since Sati was the representation of the external potency of the Lord, it was in her power to vanquish many universes, including many Dakas, but in order to save her husband from the charge that he employed his wife, Sati, to kill Daksa because he could not do so due to his inferior position, she decided to give up her body.

TEXT 19

TEXT

na veda-vadan anuvartate matih
sva eva loke ramato maha-muneh
yatha gatir deva-manusyayoh prthak
sva eva dharme na param ksipet sthitah

SYNONYMS

na--not; veda-vadan--rules and regulations of the Vedas; anuvartate--follow; matih--the mind; sve--in his own; eva--certainly; loke--in the self; ramatah--enjoying; maha-muneh--of elevated transcendentalists; yatha--as; gatih--the way; deva-manusyayoh--of the men and the demigods; prthak--separately; sve--in your own; eva--alone; dharme--occupational duty; na--not; param--another; ksipet--should criticize; sthitah--being situated.

TRANSLATION

It is better to execute one's own occupational duty than to criticize others'. Elevated transcendentalists may sometimes forgo the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.

PURPORT

The behavior of the most elevated transcendentalist and that of the most fallen conditioned soul appears to be the same. The elevated transcendentalist can surpass all the regulations of the Vedas, just as the demigods traveling in space surpass all the jungles and rocks on the surface of the globe, although a common man, who has no such ability to travel in space, has to face all those impediments. Although the most dear Lord Siva appears not to observe all the rules and regulations of the Vedas, he is not affected by such disobedience, but a common man who wants to imitate Lord Siva is mistaken. A common man must observe all the rules and regulations of the Vedas which a person who is in the transcendental position does not need to observe. Daksa found fault with Lord Siva for not observing all the strict rules and regulations of the Vedas, but Sati asserted that he had no need to observe such rules. It is said that for one who is powerful like the sun or the fire, there is no consideration of purity or impurity. The sunshine can sterilize an impure place, whereas if someone else were to pass such a place he would be affected. One

should not try to imitate Lord Siva; rather, one should strictly follow one's prescribed occupational duties. One should never vilify a great personality like Lord Siva.

TEXT 20

TEXT

karma pravrttam ca nivrttam apy rtam
vede vivicyobhaya-lingam asritam
virodhi tad yaugapadaika-kartari
dvayam tatha brahmani karma narcchati

SYNONYMS

karma--activities; pravrttam--attached to material enjoyment; ca--and; nivrttam--materially detached; api--certainly; rtam--true; vede--in the Vedas; vivicya--distinguished; ubhaya-lingam--symptoms of both; asritam--directed; virodhi--contradictory; tat--that; yaugapada-eka-kartari--both activities in one person; dvayam--two; tatha--so; brahmani--in one who is transcendently situated; karma--activities; na rcchati--are neglected.

TRANSLATION

In the Vedas there are directions for two kinds of activities--activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendently situated.

PURPORT

The Vedic activities are so designed that the conditioned soul who has come to enjoy the material world may do so under direction so that at the end he becomes detached from such material enjoyment and is eligible to enter into the transcendental position. The four different social orders--brahmacharya, grhastha, vanaprastha and sannyasa--gradually train a person to come to the platform of transcendental life. The activities and dress of a grhastha, or householder, are different from those of a sannyasi, one in the renounced order of life. It is impossible for one person to adopt both orders. A sannyasi cannot act like a householder, nor can a householder act like a sannyasi, but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both. Lord Siva is in the transcendental position because, as stated before, he is always absorbed in the thought of Lord Vasudeva within himself. Therefore neither the activities of the grhastha nor those of the sannyasi in the renounced order can be applicable for him. He is in the paramahansa stage, the highest perfectional stage of life. The transcendental position of Lord Siva is also explained in Bhagavad-gita (2.52-53). It is stated there that when one fully engages in the transcendental service of the Lord by performing activities without fruitive results, one is elevated to the transcendental position. At that time he has no obligation to follow the Vedic injunctions or the different rules and regulations of the Vedas. When one is above the directions of the Vedic ritualistic injunctions for attaining different allurements and is fully absorbed in transcendental thought, which means thought of the Supreme Personality of Godhead in devotional service, one is in the position called buddhi-yoga, or samadhi, ecstasy. For a person who has attained this stage, neither the Vedic activities for realizing material enjoyment nor those for renunciation are applicable.

TEXT 21

TEXT

ma vah padavyah pitar asmad-asthita
ya yajna-salasu na dhuma-varmabhiih
tad-anna-trptair asu-bhrdbhir idita
avyakta-linga avadhuta-sevitah

SYNONYMS

ma--are not; vah--yours; padavyah--opulences; pitar--O father; asmat-asthitah--possessed by us; yah--which (opulences); yajna-salasu--in the sacrificial fire; na--not; dhuma-varmabhiih--by the path of sacrifices; tad-anna-trptair--satisfied by the foodstuff of the sacrifice; asu-bhrdbhir--satisfying bodily necessities; iditah--praised; avyakta-lingah--whose cause is unmanifested; avadhuta-sevitah--achieved by the self-realized souls.

TRANSLATION

My dear father, the opulence we possess is impossible for either you or your flatterers to imagine, for persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced, self-realized souls.

PURPORT

Sati's father was under the impression that he was exalted in both prestige and opulence and that he had offered his daughter to a person who was not only poor but devoid of all culture. Her father might have been thinking that although she was a chaste woman, greatly adherent to her husband, her husband was in a deplorable condition. To counteract such thoughts, Sati said that the opulence possessed by her husband could not be understood by materialistic persons like Daksa and his followers, who were flatterers and were engaged in fruitive activities. Her husband's position was different. He possessed all opulences, but he did not like to exhibit them. Therefore such opulences are called avyakta, or unmanifested. But if required, simply by willing, Lord Siva can show his wonderful opulences, and such an event is predicted here, for it would soon occur. The opulence Lord Siva possesses is enjoyable in renunciation and love of God, not in material exhibition of sense gratificatory methods. Such opulences are possessed by personalities like the Kumaras, Narada and Lord Siva, not by others.

In this verse the performers of the Vedic rituals are condemned. They have been described here as dhuma-varmabhiih, those who maintain themselves on the remnants of sacrificial foodstuff. There are two kinds of foodstuff offered in sacrifice. One kind is food offered in fruitive ritualistic sacrifices, and the other, the best, is food offered to Visnu. Although in all cases Visnu is the chief Deity on the sacrificial altar, the performers of fruitive rituals aim to satisfy various demigods to achieve in return some material prosperity. Real sacrifice, however, is to satisfy Lord Visnu, and the remnants of such sacrifices are beneficial for advancement in devotional service. The process of elevation by performing sacrifices other than those aimed at Visnu is very slow, and therefore it has been condemned in this verse. Visvanatha Cakravarti has described the ritualistic performers to be like crows because crows delight in eating the remnants of food which has been thrown into the dustbin. All the brahmanas who were present for the sacrifice were also condemned by Sati.

Whether or not King Daksa and his flatterers could understand the position of Lord Siva, Sati wanted to impress upon her father that he should not think her husband to be without opulence. Sati, being the devoted wife of Lord Siva, offers all kinds of material opulences to the worshipers of Lord Siva. This fact is explained in the Srimad-Bhagavatam, in the Tenth Canto. Lord Siva's worshipers sometimes appear more opulent than the worshipers of Lord Visnu because Durga, or Sati, being the superintendent in charge of material affairs, can offer all material opulences to the worshipers of Lord Siva in order to glorify her husband, whereas the worshipers of Visnu are meant for spiritual elevation, and therefore their material opulence is sometimes found to decrease. These points are very nicely discussed in the Tenth Canto.

TEXT 22

TEXT

naitena dehena hare krtagaso
dehodbhavenalam alam kujanmana
vrida mamabhut kujana-prasangatas
taj janma dhig yo mahatam avadya-krt

SYNONYMS

na--not; etena--by this; dehena--by the body; hare--to Lord Siva; krt-agasah--having committed offenses; deha-udbhavena--produced from your body; alam alam--enough, enough; ku-janmana--with a contemptible birth; vrida--shame; mama--my; abhut--was; ku-jana-prasangatah--from a relationship with a bad person; taj janma--that birth; dhik--shameful; yah--who; mahatam--of the great personalities; avadya-krt--an offender.

TRANSLATION

You are an offender at the lotus feet of Lord Siva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.

PURPORT

Lord Siva is the greatest of all devotees of Lord Visnu. It is stated, vaisnavanam yatha sambhuh. Sambhu, Lord Siva, is the greatest of all devotees of Lord Visnu. In the previous verses, Sati has described that Lord Siva is always in a transcendental position because he is situated in pure vasudeva. Vasudeva is that state from which Krsna, Vasudeva, is born, so Lord Siva is the greatest devotee of Lord Krsna, and Sati's behavior is exemplary because no one should tolerate blasphemy against Lord Visnu or His devotee. Sati is aggrieved not for her personal association with Lord Siva but because her body is related with that of Daksa, who is an offender at Lord Siva's lotus feet. She feels herself to be condemned because of the body given by her father, Daksa.

TEXT 23

TEXT

gotram tvadiyam bhagavan vrsadhvajo
daksyanity aha yada sudurmanah
vyapeta-narma-smitam asu tadaham
vyutsraksya etat kunapam tvad-angajam

SYNONYMS

gotram--family relationship; tvadiyam--your; bhagavan--the possessor of all opulences; vrsadhvajah--Lord Siva; daksyani--Daksyani (the daughter of Daksa); iti--thus; aha--calls; yada--when; sudurmanah--very morose; vyapeta--disappear; narma-smitam--my jolliness and smile; asu--immediately; tada--then; aham--I; vyutsraksye--I shall give up; etat--this (body); kunapam--dead body; tvat-anga-jam--produced from your body.

TRANSLATION

Because of our family relationship, when Lord Siva addresses me as Daksayani I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you. I shall therefore give it up.

PURPORT

The word daksayani means "the daughter of King Daksa." Sometimes, when there was relaxed conversation between husband and wife, Lord Siva used to call Sati "the daughter of King Daksa," and because this very word reminded her about her family relationship with King Daksa, she at once became ashamed because Daksa was an incarnation of all offenses. Daksa was the embodiment of envy, for he unnecessarily blasphemed a great personality, Lord Siva. Simply upon hearing the word daksayani, she felt afflicted because of reference to the context because her body was the symbol of all the offensiveness with which Daksa was endowed. Since her body was constantly a source of unhappiness, she decided to give it up.

TEXT 24

TEXT

maitreya uvaca
ity adhware daksam anudya satru-han
ksitav udicim nisasada santa-vak
sprstva jalam pita-dukula-samvrta
nimilya drg yoga-patham samavisat

SYNONYMS

maitreyah uvaca--Maitreya said; iti--thus; adhware--in the arena of sacrifice; daksam--to Daksa; anudya--speaking; satru-han--O annihilator of enemies; ksitau--on the ground; udicim--facing north; nisasada--sat down; santa-vak--in silence; sprstva--after touching; jalam--water; pita-dukula-samvrta--dressed in yellow garments; nimilya--closing; drk--the vision; yoga-patham--the mystic yoga process; samavisat--became absorbed.

TRANSLATION

Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Sati sat down on the ground and faced north. Dressed in saffron garments, she sanctified herself with water and closed her eyes to absorb herself in the process of mystic yoga.

PURPORT

It is said that when a man desires to quit his body he dresses in saffron garments. Therefore it appears that Sati changed her dress, indicating that she was going to quit the body given her by Daksa. Daksa was Sati's father, so instead of killing Daksa she decided that it would be better to destroy the part of his body which was hers. Thus she decided to give up the body of Daksa by the yogic process. Sati was the wife of Lord Siva, who is known as Yogesvara, the best among all yogis, because he knows all the mystic processes of yoga, so it appeared that Sati also knew them. Either she learned yoga from her husband or she was enlightened because she was the daughter of such a great king as Daksa. The perfection of yoga is that one can give up one's body or release oneself from the embodiment of material elements according to one's desire. Yogis who have attained perfection are not subject to death by natural laws; such perfect yogis can leave the body whenever they desire. Generally the yogi first of all becomes mature in controlling the air passing within the body, thus bringing the soul to the top of the brain. Then when the body bursts into flames, the yogi can go anywhere he likes. This yoga system recognizes the soul, and thus it is distinct from the so-called yoga process for controlling the cells of the body, which has been

discovered in the modern age. The real yoga process accepts the transmigration of the soul from one planet to another or one body to another; and it appears from this incident that Sati wanted to transfer her soul to another body or sphere.

TEXT 25

TEXT

krtva samanav anilau jitasana
sodanam utthapya ca nabhi-cakratah
sanair hrdis thapya dhiyorasi sthitam
kanthad bhruvor madhyam aninditanayat

SYNONYMS

krtva--after placing; samanau--in equilibrium; anilau--the prana and apana airs; jita-asana--having controlled the sitting posture; sa--Sati; udanam--the life air; utthapya--raising; ca--and; nabhi-cakratah--at the circle in the navel; sanaih--gradually; hrdis--in the heart; thapya--placing; dhiya--with the intelligence; urasi--towards the pulmonary passage; sthitam--having been placed; kanthat--through the throat; bhruvoh--of the eyebrows; madhyam--to the middle; anindita--the blameless (Sati); anayat--raised.

TRANSLATION

First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and then gradually towards the pulmonary passage and from there to between her eyebrows.

PURPORT

The yogic process is to control the air passing within the body in different places called sat-cakra, the six circles of air circulation. The air is raised from the abdomen to the navel, from the navel to the heart, from the heart to the throat, from the throat to between the eyebrows and from between the eyebrows to the top of the cerebrum. That is the sum and substance of practicing yoga. Before practicing the real yoga system, one has to practice the sitting postures because this helps in the breathing exercises which control the airs going upwards and downwards. This is a great technique which one has to practice to attain the highest perfectional stage of yoga, but such practice is not meant for this age. No one in this age can attain the perfectional stage of such yoga, but people indulge in practicing sitting postures, which is more or less a gymnastic process. By such bodily gymnastics one may develop good circulation and may therefore keep one's body fit, but if one simply restricts oneself to that gymnastic process one cannot attain the highest perfectional stage. The yoga process, as described in the Kesava-sruti, prescribes how one can control his living force according to his desire and transmigrate from one body to another or from one place to another. In other words, yoga practice is not meant to keep the body fit. Any transcendental process of spiritual realization automatically helps one to keep the body fit, for it is the spirit soul that keeps the body always fresh. As soon as the spirit soul is out of the body, the material body immediately begins to decompose. Any spiritual process keeps the body fit without separate endeavor, but if one takes it that the ultimate aim of yoga is to maintain the body, then he is mistaken. The real perfection of yoga is elevation of the soul to a higher position or the liberation of the soul from material entanglement. Some yogis try to elevate the soul to higher planetary systems, where the standard of life is different from that of this planet and where the material comforts, life-span and other facilities for self-realization are greater, and some yogis endeavor to elevate the soul to the spiritual world, the spiritual Vaikuntha planets. The bhakti-yoga process directly elevates the soul to the spiritual planets, where life is eternally blissful and full of knowledge; therefore bhakti-yoga is considered to be the greatest of all yoga systems.

TEXT 26

TEXT

evam sva-deham mahatam mahiyasa
muhuh samaropitam ankam adarat
jihasati daksa-rusa manasvini
dadhara gatresv anilagni-dharanam

SYNONYMS

evam--thus; sva-deham--her own body; mahatam--of the great saints; mahiyasa--most worshipful; muhuh--again and again; samaropitam--seated; ankam--on the lap; adarat--respectfully; jahasati--wishing to give up; daksa-rusa--due to anger towards Daksa; manasvini--voluntarily; dadhara--placed; gatresu--on the limbs of the body; anila-agni-dharanam--meditation on the fire and air.

TRANSLATION

Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Siva, who is worshiped by great sages and saints, Sati, due to anger towards her father, began to meditate on the fiery air within the body.

PURPORT

Lord Siva is described herein as the best of all great souls. Although Sati's body was born of Daksa, Lord Siva used to adore her by sitting her on his lap. This is considered a great token of respect. Thus Sati's body was not ordinary, but still she decided to give it up because it was the source of unhappiness because of its connection with Daksa. This severe example set by Sati is to be followed. One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. This injunction is stressed in many places in Srimad-Bhagavatam; if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one's material existential life, then one may associate with persons who are materialistic. The materialistic way of life is based on sex life. Thus both becoming addicted to sex life and associating with persons who are addicted to sex life are condemned in the Vedic literature because such association will simply interfere with one's spiritual progress. However, association with great personalities, devotees who are great souls, will elevate one to the spiritual platform. Satidevi decided to quit the body she had obtained from Daksa's body, and she wanted to transfer herself to another body so that she might have completely uncontaminated association with Lord Siva. Of course, it is understood that in her next life she would take birth as the daughter of the Himalayas, Parvati, and then she would again accept Lord Siva as her husband. Sati and Lord Siva are eternally related; even after she changes her body, their relationship is never broken.

TEXT 27

TEXT

tatah sva-bhartus caranambujasavam
jagad-guros cintayati na caparam
dadarsa deho hata-kalmasah sati
sadyah prajajvala samadhijagnina

SYNONYMS

tatah--there; sva-bhartuh--of her husband; carana-ambuja-asavam--on the nectar of the lotus feet; jagat-guroh--of the supreme spiritual teacher of the universe; cintayati--meditating; na--not; ca--and; aparam--not other (than her husband); dadarsa--saw; dehah--her body; hata-kalmasah--taints of sin being destroyed; sati--Sati; sadyah--soon; prajajvala--burned; samadhi-ja-agnina--by fire produced by meditation.

TRANSLATION

Sati concentrated all her meditation on the holy lotus feet of her husband, Lord Siva, who is the supreme spiritual master of all the world. Thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

PURPORT

Sati at once thought of the lotus feet of her husband, Lord Siva, who is one of the three great personalities of Godhead in charge of the management of the material world, and simply by meditating on his lotus feet she derived such great pleasure that she forgot everything in relationship with her body. This pleasure was certainly material because she gave up her body for another body that was also material, but by this example we can appreciate the devotee's pleasure in concentrating his mind and attention on the lotus feet of the Supreme Lord, Visnu, or Krsna. There is such transcendental bliss in simply meditating on the lotus feet of the Lord that one can forget everything but the Lord's transcendental form. This is the perfection of yogic samadhi, or ecstasy. In this verse it is stated that by such meditation she became free from all contamination. What was that contamination? The contamination was her concept of the body derived from Daksa, but she forgot that bodily relationship in trance. The purport is that when one becomes free from all bodily relationships within this material world and simply places himself in the position of an eternal servant of the Supreme Lord, it is to be understood that all the contamination of his material attachment has been burned by the blazing fires of transcendental ecstasy. It is not necessary for one to manifest a blazing fire externally, for if one forgets all his bodily relationships within this material world and becomes situated in his spiritual identity, it is said that one has been freed from all material contamination by the blazing fire of yogic samadhi, or ecstasy. That is the topmost perfection of yoga. If one keeps his bodily relationships within this material world and poses himself as a great yogi, he is not a bona fide yogi. In Srimad-Bhagavatam (2.4.15) it is stated, yat-kirtanam yat-smaranam. Simply by chanting the holy name of the Supreme Personality of Godhead, simply by remembering the lotus feet of Krsna, simply by offering prayers to the Supreme Personality of Godhead, one is immediately freed from material contamination, the material bodily concept, by the blazing fire of ecstasy. This effect takes place immediately, without a second's delay.

According to Sri Jiva Gosvami, that Sati quit her body means that she gave up within her heart her relationship with Daksa. Sri Visvanatha Cakravarti Thakura also comments that since Sati is the superintendent deity of the external potency, when she quit her body she did not get a spiritual body but simply transferred from the body she had received from Daksa. Other commentators also say that she immediately transferred herself into the womb of Menaka, her future mother. She gave up the body she had received from Daksa and immediately transferred herself to another, better body, but this does not mean that she got a spiritual body.

TEXT 28

TEXT

tat pasyatam khe bhuvī cadbhutam mahad
ha hetī vadah sumahan ajayata
hanta priya daivatamasya devī
jahav asun kena sati prakopita

SYNONYMS

tat--that; pasyatam--of those who had seen; khe--in the sky; bhuvī--on the earth; ca--and; adbhutam--wonderful; mahat--great; ha ha--oh, oh; iti--thus; vadah--roar; su-mahan--tumultuous; ajayata--occurred; hanta--alas; priya--the beloved; daiva-tamasya--of the most respectable demigod (Lord Siva); devi--Sati; jahau--quit; asun--her life; kena--by Daksa; sati--Sati; prakopita--angered.

TRANSLATION

When Sati annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Sati, the wife of the most respectable demigod, Lord Siva, quit her body in such a manner?

PURPORT

There was a tumultuous roaring all over the universe in the societies of the demigods of different planets because Sati was the daughter of Daksa, the greatest of all kings, and the wife of Lord Siva, the greatest of all demigods. Why did she become so angry that she gave up her body? Since she was the daughter of a great personality and wife of a great personality, she had nothing to desire, but still she gave up her body in dissatisfaction. Certainly this was astonishing. One cannot attain complete satisfaction even if one is situated in the greatest material opulence. There was nothing Sati could not achieve either from her relationship with her father or from her relationship with the greatest of the demigods, but still, for some reason, she was dissatisfied. Therefore, Srimad-Bhagavatam (1.2.6) explains that one has to achieve real satisfaction (yayatma suprasidati), but atma--the body, mind and soul--all become completely satisfied only if one develops devotional service to the Absolute Truth. Sa vai pumsam paro dharmo yato bhaktir adhoksaje. Adhoksaja means the Absolute Truth. If one can develop his unflinching love for the transcendental Supreme Personality of Godhead, that can give complete satisfaction, otherwise there is no possibility of satisfaction in the material world or anywhere else.

TEXT 29

TEXT

aho anatmyam mahad asya pasyata
prajapater yasya caracaram prajah
jahav asun yad-vimatatmaja sati
manasvini manam abhiksnam arhati

SYNONYMS

aho--oh; anatmyam--neglect; mahat--great; asya--of Daksa; pasyata--just see; prajapateh--of the Prajapati; yasya--of whom; cara-acaram--all living entities; prajah--offspring; jahau--gave up; asun--her body; yat--by whom; vimata--disrespected; atma-ja--his own daughter; sati--Sati; manasvini--voluntarily; manam--respect; abhiksnam--repeatedly; arhati--deserved.

TRANSLATION

It was astonishing that Daksa, who was Prajapati, the maintainer of all living entities, was so disrespectful to his own daughter, Sati, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.

PURPORT

The word anatmya is significant. Atmya means "the life of the soul," so this word indicates that although Daksa appeared to be living, actually he was a dead body, otherwise how could he neglect Sati, who was his own daughter? It was the duty of Daksa to look after the maintenance and comforts of all

living entities because he was situated as Prajapati, the governor of all living entities. Therefore how is it that he neglected his own daughter, who was the most exalted and chaste woman, a great soul, and who therefore deserved the most respectful treatment from her father? The death of Sati because of her being neglected by Daksa, her father, was most astonishing to all the great demigods of the universe.

TEXT 30

TEXT

so 'yam durmarsa-hrdayo brahma-dhruk ca
loke 'pakirtim mahatim avapsyati
yad-angajam svam purusa-dvid udyatam
na pratyasedhan mrtaye 'paradhatah

SYNONYMS

sah--he; ayam--that; durmarsa-hrdayah--hardhearted; brahma-dhruk--unworthy to be a brahmana; ca--and; loke--in the world; apakirtim--ill fame; mahatim--extensive; avapsyati--will gain; yat-anga-jam--the daughter of whom; svam--own; purusa-dvit--the enemy of Lord Siva; udyatam--who was preparing; na pratyasedhat--did not prevent; mrtaye--for death; aparadhatah--because of his offenses.

TRANSLATION

Daksa, who is so hardhearted that he is unworthy to be a brahmana, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.

PURPORT

Daksa is described here as most hardhearted and therefore unqualified to be a brahmana. Brahma-dhruk is described by some commentators to mean brahma-bandhu, or friend of the brahmanas. A person who is born in a brahmana family but has no brahminical qualifications is called a brahma-bandhu. Brahmanas are generally very softhearted and forbearing because they have the power to control the senses and the mind. Daksa, however, was not forbearing. For the simple reason that his son-in-law, Lord Siva, did not stand up to show him the formality of respect, he became so angry and hardhearted that he tolerated even the death of his dearest daughter. Sati tried her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father's house, even without an invitation, and at that time Daksa should have received her, forgetting all past misunderstandings. But he was so hardhearted that he was unworthy to be called an Aryan or brahmana. Thus his ill fame still continues. Daksa means "expert," and he was given this name because of his ability to beget many hundreds and thousands of children. Persons who are too sexually inclined and materialistic become so hardhearted because of a slight loss of prestige that they can tolerate even the death of their children.

TEXT 31

TEXT

vadaty evam jane satya
drstvasu-tyagam adbhutam
daksam tat-parsada hantum
udatisthann udayudhah

SYNONYMS

vadati--were talking; evam--thus; jane--while the people; satyah--of Sati; drstva--after seeing; asu-tyagam--the death; adbhutam--wonderful; daksam--Daksa; tat-parsadah--the attendants of Lord Siva; hantum--to kill; udatisthan--stood up; udayudhah--with uplifted weapons.

TRANSLATION

While people were talking among themselves about the wonderful voluntary death of Sati, the attendants who had come with her readied themselves to kill Daksa with their weapons.

PURPORT

The attendants who came with Sati were meant to protect her from calamities, but since they were unable to protect their master's wife, they decided to die for her, and before dying they wanted to kill Daksa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

TEXT 32

TEXT

tesam apatatam vegam
nisamya bhagavan bhrguh
yajna-ghna-ghnena yajusa
daksinagnau juhava ha

SYNONYMS

tesam--of them; apatatam--who were approaching; vegam--the impulse; nisamya--after seeing; bhagavan--the possessor of all opulences; bhrguh--Bhrgu Muni; yajna-ghna-ghnena--for killing the destroyers of the yajna; yajusa--with hymns of the Yajur Veda; daksina-agnau--in the southern side of the sacrificial fire; juhava--offered oblations; ha--certainly.

TRANSLATION

They came forward forcibly, but Bhrgu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the Yajur Veda by which the destroyers of yajnic performances could be killed immediately.

PURPORT

Here is one example of powerful hymns in the Vedas which, when chanted, could perform wonderful acts. In the present age of Kali it is not possible to find expert mantra chanters; therefore all the sacrifices recommended in the Vedas are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Krsna mantra because in this age it is not possible to accumulate the needed funds for performing sacrifices, not to speak of finding expert brahmanas who can chant the mantras perfectly.

TEXT 33

TEXT

adhvaryuna huyamane
deva utpetur ojasa
rbhavo nama tapasa
somam praptah sahasrasah

SYNONYMS

adhvaryuna--by the priest, Bhrgu; huyamane--oblations being offered; devah--demigods; utpetuh--became manifested; ojasa--with great strength; rbhavah--the Rbhus; nama--named; tapasa--by penance; somam--Soma; praptah--having achieved; sahasrasah--by the thousands.

TRANSLATION

When Bhrgu Muni offered oblations in the fire, immediately many thousands of demigods named Rbhus became manifested. All of them were powerful, having achieved strength from Soma, the moon.

PURPORT

It is stated here that many thousands of demigods named Rbhus became manifested because of the oblations offered in the fire and the chanting of the hymns from the Yajur Veda. Brahmanas like Bhrgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic mantras. Vedic mantras are still available, but the chanters are not. By chanting Vedic mantras or chanting the Gayatri or rg-mantra one can attain the results one desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Krsna one can attain all perfection.

TEXT 34

TEXT

tair alatayudhaih sarve
pramathah saha-guhyakah
hanyamana diso bhejur
usadbhir brahma-tejasa

SYNONYMS

taih--by them; alata-ayudhaih--with weapons of firebrands; sarve--all; pramathah--the ghosts; saha-guhyakah--along with the Guhyakas; hanyamanah--being attacked; disah--in different directions; bhejuh--fled; usadbhir--glowing; brahma-tejasa--by brahminical power.

TRANSLATION

When the Rbhu demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajna fire, all these attendants of Sati fled in different directions and disappeared. This was possible simply because of brahma-tejas, brahminical power.

PURPORT

The word brahma-tejasa, used in this verse, is significant. In those days, brahmanas were so powerful that simply by desiring and by chanting a Vedic mantra, they could accomplish very wonderful effects. But in the present age of degradation there are no such brahmanas. According to the pancaratrika system, in this age the entire population is supposed to consist of sudras because the brahminical culture has been lost. But if anyone displays the signs of understanding Krsna consciousness, he should be accepted, according to Vaisnava smrti regulations, as a prospective brahmana and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya's is that the highest perfection of life is available in this fallen age if one simply adopts the process of chanting Hare Krsna, which is able to bring about the fulfillment of all activities in self-realization.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "Sati Quits Her Body."

Chapter Five
Frustration of the Sacrifice of Daksa

TEXT 1

TEXT

maitreya uvaca
bhavo bhavanya nidhanam prajapater
asat-krtaya avagamyā naradat
sva-parsada-sainyam ca tad-adhvararbhuhir
vidravitam krodham aparam adadhe

SYNONYMS

maitreyah uvaca--Maitreya said; bhavah--Lord Siva; bhavanyah--of Sati; nidhanam--the death; prajapateh--because of Prajapati Daksa; asat-krtayah--having been insulted; avagamyā--hearing about; naradat--from Narada; sva-parsada-sainyam--the soldiers of his own associates; ca--and; tat-adhvara--(produced from) his (Daksa's) sacrifice; rbhubhir--by the Rbhus; vidravitam--were driven away; krodham--anger; aparam--unbounded; adadhe--showed.

TRANSLATION

Maitreya said: When Lord Siva heard from Narada that Sati, his wife, was now dead because of Prajapati Daksa's insult to her and that his soldiers had been driven away by the Rbhu demigods, he became greatly angry.

PURPORT

Lord Siva understood that Sati, being the youngest daughter of Daksa, could present the case of Lord Siva's purity of purpose and would thus be able to mitigate the misunderstanding between Daksa and himself. But such a compromise was not attained, and Sati was deliberately insulted by her father by not being received properly when she visited his house without being invited. Sati herself could have killed her father, Daksa, because she is the personified material energy and has immense power to kill and create within this material universe. In the Brahma-samhita her strength is described: she is capable of creating and dissolving many universes. But although she is so powerful, she acts under the direction of the Supreme Personality of Godhead, Krsna, as His shadow. It would not have been difficult for Sati to punish her father, but she thought that since she was his daughter, it was not proper for her to kill him. Thus she decided to give up her own body, which she had obtained from his, and Daksa did not even check her.

When Sati passed away, giving up her body, the news was conveyed by Narada to Lord Siva. Narada always carries the news of such events because he knows their import. When Lord Siva heard that his chaste wife, Sati, was dead, he naturally became exceedingly angry. He also understood that Bhrgu Muni had created the Rbhudeva demigods by uttering the mantras of the Yajur Veda and that these demigods had driven away all of his soldiers who were present in the arena of sacrifice. Therefore, he wanted to reply to this insult, and thus he decided to kill Daksa because he was the cause of the death of Sati.

TEXT 2

TEXT

kruddhah sudastaustha-putah sa dhur-jatir
jatam tadid-vahni-satogra-rocisam

utkrtya rudrah sahasotthito hasan
gambhira-nado visasarja tam bhuvi

SYNONYMS

kruddhah--very angry; su-dasta-ostha-putah--pressing his lips with his teeth; sah--he (Lord Siva); dhuh-jatih--having a cluster of hair on his head; jatam--one hair; tadit--of electricity; vahni--of fire; sata--a flame; ugra--terrible; rocisam--blazing; utkrtya--snatching; rudrah--Lord Siva; sahasa--at once; utthitah--stood up; hasan--laughing; gambhira--deep; nadah--sound; visasarja--dashed; tam--that (hair); bhuvi--on the ground.

TRANSLATION

Thus Lord Siva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.

TEXT 3

TEXT

tato 'tikayas tanuva sprsan divam
sahasra-bahur ghana-ruk tri-surya-drk
karala-damstro jvalad-agni-murdhajah
kapala-mali vividhodyatayudhah

SYNONYMS

tatah--at this time; atikayah--a great personality (Virabhadra); tanuva--with his body; sprsan--touching; divam--the sky; sahasra--a thousand; bahu--arms; ghana-ruk--of black color; tri-surya-drk--as bright as three suns combined; karala-damstrah--having very fearful teeth; jvalat-agni--(like) burning fire; murdhajah--having hair on his head; kapala-mali--garlanded with men's heads; vividha--various kinds; udyata--upraised; ayudhah--equipped with weapons.

TRANSLATION

A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms, equipped with various weapons, and he was garlanded with the heads of men.

TEXT 4

TEXT

tam kim karomiti grnantam aha
baddhanjalim bhagavan bhuta-nathah
daksam sa-yajnam jahi mad-bhatanam
tvam agrani rudra bhatamsako me

SYNONYMS

tam--to him (Virabhadra); kim--what; karomi--shall I do; iti--thus; grnantam--asking; aha--ordered; baddha-anjalim--with folded hands; bhagavan--the possessor of all opulences (Lord Siva); bhuta-nathah--the lord of the ghosts; daksam--Daksa; sa-yajnam--along with his sacrifice; jahi--kill; mat-bhatanam--of all

my associates; tvam--you; agranih--the chief; rudra--O Rudra; bhata--O expert in battle; amsakah--born of my body; me--my.

TRANSLATION

When that gigantic demon asked with folded hands, "What shall I do, my lord?" Lord Siva, who is known as Bhutanatha, directly ordered, "Because you are born from my body, you are the chief of all my associates. Therefore, kill Daksa and his soldiers at the sacrifice."

PURPORT

Here is the beginning of competition between brahma-tejas and siva-tejas. By brahma-tejas, brahminical strength, Bhrgu Muni had created the Rbhu demigods, who had driven away the soldiers of Lord Siva stationed in the arena. When Lord Siva heard that his soldiers had been driven away, he created the tall black demon Virabhadra to retaliate. There is sometimes a competition between the mode of goodness and the mode of ignorance. That is the way of material existence. Even when one is situated in the mode of goodness, there is every possibility that his position will be mixed with or attacked by the mode of passion or ignorance. That is the law of material nature. Although pure goodness, or suddha-sattva, is the basic principle in the spiritual world, pure manifestation of goodness is not possible in this material world. Thus, the struggle for existence between different material qualities is always present. This quarrel between Lord Siva and Bhrgu Muni, centering around Prajapati Daksa, is the practical example of such competition between the different qualitative modes of material nature.

TEXT 5

TEXT

ajnapta evam kupitena manyuna
sa deva-devam paricakrame vibhum
mene-tadatmanam asanga-ramhasa
mahiyasam tata sahas sahisnum

SYNONYMS

ajnaptah--being ordered; evam--in this manner; kupitena--angry; manyuna--by Lord Siva (who is anger personified); sah--he (Virabhadra); deva-devam--he who is worshiped by the demigods; paricakrame--circumambulated; vibhum--Lord Siva; mene--considered; tada--at that time; atmanam--himself; asanga-ramhasa--with the power of Lord Siva that cannot be opposed; mahiyasam--of the most powerful; tata--my dear Vidura; sahas--strength; sahisnum--capable of coping with.

TRANSLATION

Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Siva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Siva.

TEXT 6

TEXT

anviyamanah sa tu rudra-parsadair
bhramsam nadadbhir vyanadat subhairavam
udyamya sulam jagad-antakantakam
sampradravad ghosana-bhusananghrih

SYNONYMS

anviyamanah--being followed; sah--he (Virabhadra); tu--but; rudra-parsadaih--by the soldiers of Lord Siva; bhram--tumultuously; nadadbhiih--roaring; vyanadat--sounded; su-bhairavam--very fearful; udyamya--carrying; sulam--a trident; jagat-antaka--death; antakam--killing; sampradravat--hurried towards (the sacrifice of Daksa); ghosana--roaring; bhusana-anghrih--with bangles on his legs.

TRANSLATION

Many other soldiers of Lord Siva followed the fierce personality in a tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.

TEXT 7

TEXT

athartvijo yajamanah sadasyah
kakubhy udicyam prasamiksyah renum
tamah kim etat kuta etad rajo 'bhud
iti dvija dvija-patnyas ca dadhyuh

SYNONYMS

atha--at that time; rtvijah--the priests; yajamanah--the chief person performing the sacrifice (Daksa); sadasyah--all the persons assembled in the sacrificial arena; kakubhi udicyam--in the northern direction; prasamiksyah--seeing; renum--the dust storm; tamah--darkness; kim--what; etat--this; kutah--from where; etat--this; rajah--dust; abhut--has come; iti--thus; dvijah--the brahmanas; dvija-patnyah--the wives of the brahmanas; ca--and; dadhyuh--began to speculate.

TRANSLATION

At that time, all the persons assembled in the sacrificial arena--the priests, the chief of the sacrificial performance, and the brahmanas and their wives--wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.

TEXT 8

TEXT

vata na vanti na hi santi dasyavah
pracina-barhir jivati hogra-dandah
gavo na kalyanta idam kuto rajo
loko 'dhuna kim pralayaya kalpate

SYNONYMS

vatah--the winds; na vanti--are not blowing; na--not; hi--because; santi--are possible; dasyavah--plunderers; pracina-barhih--old King Barhi; jivati--is living; ha--still; ugra-dandah--who would sternly punish; gavah--the cows; na kalyante--are not being driven; idam--this; kutah--from where; rajah--dust; lokah--the planet; adhuna--now; kim--is it; pralayaya--for dissolution; kalpate--to be considered ready.

TRANSLATION

Conjecturing on the origin of the storm, they said: There is no wind blowing, and no cows are passing, nor is it possible that this dust storm could be raised by plunderers, for there is still the strong King Barhi, who would punish them. Where is this dust storm blowing from? Is the dissolution of the planet now to occur?

PURPORT

Specifically significant in this verse is *pracina-barhir jivati*. The king of that part of the land was known as Barhi, and although he was old, he was still living, and he was a very strong ruler. Thus there was no possibility of an invasion by thieves and plunderers. Indirectly it is stated here that thieves, plunderers, rogues and unwanted population can exist only in a state or kingdom where there is no strong ruler. When, in the name of justice, thieves are allowed liberty, the state and kingdom are disturbed by such plunderers and unwanted population. The dust storm created by the soldiers and assistants of Lord Siva resembled the situation at the time of the dissolution of this world. When there is a need for the dissolution of the material creation, this function is conducted by Lord Siva. Therefore the situation now created by him resembled the dissolution of the cosmic manifestation.

TEXT 9

TEXT

prasuti-misrah striya udvigna-citta
ucur vipako vrjinasyaiva tasya
yat pasyantnam duhitnam prajesah
sutam satim avadadhyav anagam

SYNONYMS

prasuti-misrah--headed by Prasuti; striyah--the women; udvigna-cittah--being very anxious; ucur--said; vipakah--the resultant danger; vrjinasya--of the sinful activity; eva--indeed; tasya--his (Daksa's); yat--because; pasyantnam--who were looking on; duhitnam--of her sisters; prajesah--the lord of the created beings (Daksa); sutam--his daughter; satim--Sati; avadadhyau--insulted; anagam--completely innocent.

TRANSLATION

Prasuti, the wife of Daksa, along with the other women assembled, became very anxious and said: This danger has been created by Daksa because of the death of Sati, who, even though completely innocent, quit her body as her sisters looked on.

PURPORT

Prasuti, being a softhearted woman, could immediately understand that the imminent danger approaching was due to the impious activity of hardhearted Prajapati Daksa. He was so cruel that he would not save her youngest daughter, Sati, from the act of committing suicide in the presence of her sisters. Sati's mother could understand how much Sati had been pained by the insult of her father. Sati had been present along with the other daughters, and Daksa had purposely received all of them but her because she happened to be the wife of Lord Siva. This consideration convinced the wife of Daksa of the danger which was now ahead, and thus she knew that Daksa must be prepared to die for his heinous act.

TEXT 10

TEXT

yas tv anta-kale vyupta-jata-kalapah

sva-sula-sucy-arpita-dig-gajendrah
vitatya nrtyaty uditastra-dor-dhvajan
uccatta-hasa-stanayitnu-bhinna-dik

SYNONYMS

yah--who (Lord Siva); tu--but; anta-kale--at the time of dissolution; vyupta--having scattered; jata-kalalah--his bunch of hair; sva-sula--his own trident; suci--on the points; arpita--pierced; dik-gajendrah--the rulers of the different directions; vitatya--scattering; nrtyati--dances; udit--upraised; astra--weapons; doh--hands; dhvajan--flags; ucca--loud; atta-hasa--laughing; stanayitnu--by the thundering sound; bhinna--divided; dik--the directions.

TRANSLATION

At the time of dissolution, Lord Siva's hair is scattered, and he pierces the rulers of the different directions with his trident. He laughs and dances proudly, scattering their hands like flags, as thunder scatters the clouds all over the world.

PURPORT

Prasuti, who appreciated the power and strength of her son-in-law, Lord Siva, is describing what he does at the time of dissolution. This description indicates that the strength of Lord Siva is so great that Daksa's power could not be set in comparison to it. At the time of dissolution, Lord Siva, with his trident in hand, dances over the rulers of the different planets, and his hair is scattered, just as the clouds are scattered over all directions in order to plunge the different planets into incessant torrents of rain. In the last phase of dissolution, all the planets become inundated with water, and that inundation is caused by the dancing of Lord Siva. This dance is called the pralaya dance, or dance of dissolution. Prasuti could understand that the dangers ahead resulted not only from Daksa's having neglected her daughter, but also because of his neglecting the prestige and honor of Lord Siva.

TEXT 11

TEXT

amarsayitva tam asahya-tejasam
manyu-plutam durniriksyam bhru-kutya
karala-damstrabhir udasta-bhaganam
syat svasti kim kopayato vidhatuh

SYNONYMS

amarsayitva--after causing to become angry; tam--him (Lord Siva); asahya-tejasam--with an unbearable effulgence; manyu-plutam--filled with anger; durniriksyam--not able to be looked at; bhru-kutya--by the movement of his brows; karala-damstrabhir--by his fearful teeth; udasta-bhaganam--having scattered the luminaries; syat--there should be; svasti--good fortune; kim--how; kopayatah--causing (Lord Siva) to be angry; vidhatuh--of Brahma.

TRANSLATION

The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Daksa, even Lord Brahma, Daksa's father, could not have been saved from the great exhibition of anger.

TEXT 12

TEXT

bahv evam udvigna-drsocyamane
janena daksasya muhur mahatmanah
utpetur utpatatamah sahasraso
bhayavaha divi bhumau ca paryak

SYNONYMS

bahu--much; evam--in this manner; udvigna-drsa--with nervous glances; ucyamane--while this was being said; janena--by the persons (assembled at the sacrifice); daksasya--of Daksa; muhuh--again and again; maha-atmanah--stronghearted; utpetuh--appeared; utpata-tamah--very powerful symptoms; sahasrasah--by the thousands; bhaya-avahah--producing fear; divi--in the sky; bhumau--on the earth; ca--and; paryak--from all sides.

TRANSLATION

While all the people talked amongst themselves, Daksa saw dangerous omens from all sides, from the earth and from the sky.

PURPORT

In this verse Daksa has been described as mahatma. The word mahatma has been commented upon by different commentators in various manners. Viraraghava Acarya has indicated that this word mahatma means "steady in heart." That is to say that Daksa was so stronghearted that even when his beloved daughter was prepared to lay down her life, he was steady and unshaken. But in spite of his being so stronghearted, he was perturbed when he saw the various disturbances created by the gigantic black demon. Visvanatha Cakravarti Thakura remarks in this connection that even if one is called mahatma, a great soul, unless he exhibits the symptoms of a mahatma, he should be considered a duratma, or a degraded soul. In Bhagavad-gita (9.13) the word mahatma describes the pure devotee of the Lord: mahatmanas tu mam partha daivim prakrtim asritah. A mahatma is always under the guidance of the internal energy of the Supreme Personality of Godhead, and thus how could such a misbehaved person as Daksa be a mahatma? A mahatma is supposed to have all the good qualities of the demigods, and thus Daksa, lacking those qualities, could not be called a mahatma; he should instead be called duratma, a degraded soul. The word mahatma to describe the qualifications of Daksa is used sarcastically.

TEXT 13

TEXT

tavat sa rudranucarair maha-makho
nanayudhair vamanakair udayudhaih
pingaih pisangair makarodarananaih
paryadravdbhir viduranvarudhyata

SYNONYMS

tavat--very quickly; sah--that; rudra-anucaraih--by the followers of Lord Siva; maha-makhah--the arena of the great sacrifice; nana--various kinds; ayudhaih--with weapons; vamanakaih--of short stature; udayudhaih--upraised; pingaih--blackish; pisangaih--yellowish; makara-udara-ananaih--with bellies and faces like sharks'; paryadravdbhiih--running all around; vidura--O Vidura; anvarudhyata--was surrounded.

TRANSLATION

My dear Vidura, all the followers of Lord Siva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.

TEXT 14

TEXT

kecid babhanjuh prag-vamsam
patni-salam tathapare
sada agnidhra-salam ca
tad-viharam mahanasam

SYNONYMS

kecit--some; babhanjuh--pulled down; prak-vamsam--the pillars of the sacrificial pandal; patni-salam--the female quarters; tatha--also; apare--others; sadah--the sacrificial arena; agnidhra-salam--the house of the priests; ca--and; tat-viharam--the house of the chief of the sacrifice; maha-anasam--the house of the kitchen department.

TRANSLATION

Some of the soldiers pulled down the pillars which were supporting the pandal of sacrifice, some of them entered the female quarters, some began destroying the sacrificial arena, and some entered the kitchen and the residential quarters.

TEXT 15

TEXT

rurujur yajna-patrani
tathaike 'gnin anasayan
kundesv amutrayan kecid
bibhidur vedi-mekhalah

SYNONYMS

rurujuh--broke; yajna-patrani--the pots used in the sacrifice; tatha--so; eke--some; agnin--the sacrificial fires; anasayan--extinguished; kundesu--on the sacrificial arenas; amutrayan--passed urine; kecit--some; bibhiduh--tore down; vedi-mekhalah--the boundary lines of the sacrificial arena.

TRANSLATION

They broke all the pots made for use in the sacrifice, and some of them began to extinguish the sacrificial fire. Some tore down the boundary line of the sacrificial arena, and some passed urine on the arena.

TEXT 16

TEXT

abadhanta munin anye
eke patnir atarjayan
apare jagrhur devan
pratyasannan palayitan

SYNONYMS

abadhanta--blocked the way; munin--the sages; anye--others; eke--some; patnih--the women; atarjayan--threatened; apare--others; jagrhuh--arrested; devan--the demigods; pratyasannan--near at hand; palayitan--who were fleeing.

TRANSLATION

Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the pandal.

TEXT 17

TEXT

bhrgum babandha maniman
virabhadrah prajapatim
candesah pusanam devam
bhagam nandisvaro 'grahit

SYNONYMS

bhrgum--Bhrgu Muni; babandha--arrested; maniman--Maniman; virabhadrah--Virabhadra; prajapatim--Prajapati Daksa; candesah--Candesa; pusanam--Pusa; devam--the demigod; bhagam--Bhaga; nandisvarah--Nandisvara; agrahit--arrested.

TRANSLATION

Maniman, one of the followers of Lord Siva, arrested Bhrgu Muni, and Virabhadra, the black demon, arrested Prajapati Daksa. Another follower, who was named Candesa, arrested Pusa. Nandisvara arrested the demigod Bhaga.

TEXT 18

TEXT

sarva evartvijo drstva
sadasyah sa-divaukasah
tair ardyamanah subhrsam
gravabhir naikadhadra van

SYNONYMS

sarve--all; eva--certainly; rtvijah--the priests; drstva--after seeing; sadasyah--all the members assembled in the sacrifice; sa-divaukasah--along with the demigods; tair--by those (stones); ardyamanah--being disturbed; su-bhrsam--very greatly; gravabhih--by stones; na ekadha--in different directions; adra van--began to disperse.

TRANSLATION

There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives, they dispersed in different directions.

TEXT 19

TEXT

juhvatāh sruva-hastasya
smasruṇi bhagavan bhavah
bhrgor lulunçe sadasi
yo 'hasac chmasru darsayan

SYNONYMS

juhvatāh--offering sacrificial oblations; sruva-hastasya--with the sacrificial ladle in his hand; smasruṇi--the mustache; bhagavan--the possessor of all opulences; bhavah--Virabhadra; bhrgor--of Bhrgu Muni; lulunçe--tore out; sadasi--in the midst of the assembly; yah--who (Bhrgu Muni); ahasat--had smiled; masru--his mustache; darsayan--showing.

TRANSLATION

Virabhadra tore off the mustache of Bhrgu, who was offering the sacrificial oblations with his hands in the fire.

TEXT 20

TEXT

bhagasya netre bhagavan
patitasya rusa bhuvī
ujjahara sada-stho 'ksna
yah sapantam asusucat

SYNONYMS

bhagasya--of Bhaga; netre--both eyes; bhagavan--Virabhadra; patitasya--having been thrust; rusa--with great anger; bhuvī--on the ground; ujjahara--plucked out; sada-sthah--while situated in the assembly of the Visvariks; aksna--by the movement of his eyebrows; yah--who (Bhaga); sapantam--(Daksa) who was cursing (Lord Siva); asusucat--encouraged.

TRANSLATION

Virabhadra immediately caught Bhaga, who had been moving his eyebrows during Bhrgu's cursing of Lord Siva, and out of great anger thrust him to the ground and forcibly put out his eyes.

TEXT 21

TEXT

pusno hy apatayad dantan
kalingasya yatha balah
sapyamane garimani

yo 'hasad darsayan datah

SYNONYMS

pusnah--of Pusa; hi--since; apatayat--extracted; dantan--the teeth; kalingasya--of the King of Kalinga; yatha--as; balah--Baladeva; sapyamane--while being cursed; garimani--Lord Siva; yah--who (Pusa); ahasat--smiled; darsayan--showing; datah--his teeth.

TRANSLATION

Just as Baladeva knocked out the teeth of Dantavakra, the King of Kalinga, during the gambling match at the marriage ceremony of Aniruddha, Virabhadra knocked out the teeth of both Daksa, who had shown them while cursing Lord Siva, and Pusa, who by smiling sympathetically had also shown his teeth.

PURPORT

Mere a reference is made to the marriage of Aniruddha, a grandson of Lord Krsna's. He kidnapped the daughter of Dantavakra, and thereafter he was arrested. Just as he was to be punished for the kidnapping, the soldiers from Dvaraka arrived, headed by Balarama, and a fight ensued amongst the ksatriyas. This sort of fight was very common, especially during marriage ceremonies, when everyone was in a challenging spirit. In that challenging spirit, a fight was sure to occur, and in such fights there was commonly killing and misfortune. After finishing such fighting, the parties would come to a compromise, and everything would be settled. This Daksa yajna was similar to such events. Now all of them--Daksa and the demigods Bhaga and Pusa and Bhrgu Muni--were punished by the soldiers of Lord Siva, but later everything would come to a peaceful end. So this spirit of fighting between one another was not exactly inimical. Because everyone was so powerful and wanted to show his strength by Vedic mantra or mystic power, all these fighting skills were very elaborately exhibited by the different parties at the Daksa yajna.

TEXT 22

TEXT

akramyorasi daksasya
sita-dharena hetina
chindann api tad uddhartum
nasaknot tryambakas tada

SYNONYMS

akramya--having sat; urasi--on the chest; daksasya--of Daksa; sita-dharena--having a sharp blade; hetina--with a weapon; chindan--cutting; api--even though; tat--that (head); uddhartum--to separate; na asaknot--was not able; tri-ambakah--Virabhadra (who had three eyes); tada--after this.

TRANSLATION

Then Virabhadra, the giantlike personality, sat on the chest of Daksa and tried to separate his head from his body with sharp weapons, but was unsuccessful.

TEXT 23

TEXT

sastrair astranvitair evam
anirbhinna-tvacam harah

vismayam param apanno
dadhyau pasupatis ciram

SYNONYMS

sastraih--with weapons; astra-anvitaih--with hymns (mantras); evam--thus; anirbhinna--not being cut; tvacam--the skin; harah--Virabhadra; vismayam--bewilderment; param--greatest; apannah--was struck with; dadhyau--thought; pasupatih--Virabhadra; ciram--for a long time.

TRANSLATION

He tried to cut the head of Daksa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Daksa's head. Thus Virabhadra was exceedingly bewildered.

TEXT 24

TEXT

drstva samjnapanam yogam
pasunam sa patir makhe
yajamana-pasoh kasya
kayat tenaharac chirah

SYNONYMS

drstva--having seen; samjnapanam--for the killing of the animals in the sacrifice; yogam--the device; pasunam--of the animals; sah--he (Virabhadra); patih--the lord; makhe--in the sacrifice; yajamana-pasoh--who was an animal in the form of the chief of the sacrifice; kasya--of Daksa; kayat--from the body; tena--by that (device); aharat--severed; sirah--his head.

TRANSLATION

Then Virabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. He took the opportunity of this facility to behead Daksa.

PURPORT

In this connection it is to be noted that the device used for killing animals in the sacrifice was not designed to facilitate eating their flesh. The killing was specifically intended to give a new life to the sacrificed animal by the power of Vedic mantra. The animals were sacrificed to test the strength of Vedic mantras; yajnas were performed as a test of the mantra. Even in the modern age, tests are executed on animal bodies in the physiology laboratory. Similarly, whether or not the brahmanas were uttering the Vedic hymns correctly was tested by sacrifice in the arena. On the whole, the animals thus sacrificed were not at all the losers. Some old animals would be sacrificed, but in exchange for their old bodies they received other, new bodies. That was the test of Vedic mantras. Virabhadra, instead of sacrificing animals with the wooden device, immediately beheaded Daksa, to the astonishment of everyone.

TEXT 25

TEXT

sadhu-vadas tada tesam
karma tat tasya pasyatam
bhuta-preta-pisacanam

anyesam tad-viparyayah

SYNONYMS

sadhu-vadah--joyful exclamation; tada--at that time; tesam--of those (followers of Lord Siva); karma--action; tat--that; tasya--of him (Virabhadra); pasyatam--seeing; bhuta-preta-pisacanam--of the bhutas (ghosts), pretas and pisacas; anyesam--of the others (in the party of Daksa); tat-viparyayah--the opposite of that (an exclamation of grief).

TRANSLATION

Upon seeing the action of Virabhadra, the party of Lord Siva was pleased and cried out joyfully, and all the bhutas, ghosts and demons that had come made a tumultuous sound. On the other hand, the brahmanas in charge of the sacrifice cried out in grief at the death of Daksa.

TEXT 26

TEXT

juhavaitac chiras tasmin
daksinagnav amarsitah
tad-deva-yajanam dagdhva
pratisthad guhyakalayam

SYNONYMS

juhava--sacrificed as an oblation; etat--that; sirah--head; tasmin--in that; daksina-agnau--in the sacrificial fire on the southern side; amarsitah--Virabhadra, being greatly angry; tat--of Daksa; deva-yajanam--the arrangements for the sacrifice to the demigods; dagdhva--having set fire; pratisthat--departed; guhyaka-alayam--to the abode of the Guhyakas (Kailasa).

TRANSLATION

Virabhadra then took the head and with great anger threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way the followers of Lord Siva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailasa. Thus end the Bhaktivedanta purports of the Fourth Canto, Fifth Chapter, of the Srimad-Bhagavatam, entitled "Frustration of the Sacrifice of Daksa."

Chapter Six
Brahma Satisfies Lord Siva

TEXTS 1-2

TEXT

maitreya uvaca
atha deva-ganah sarve
rudranikaih parajitah
sula-pattisa-nistrimsa-
gada-parigha-mudgaraih

sanchinna-bhinna-sarvangah
sartvik-sabhya bhayakulah
svayambhuve namaskrtya

kartsnyenaitan nyavedayan

SYNONYMS

maitreyah uvaca--Maitreya said; atha--after this; deva-ganah--the demigods; sarve--all; rudra-anikaih--by the soldiers of Lord Siva; parajitah--having been defeated; sula--trident; pattisa--a sharp-edged spear; nistrimsa--a sword; gada--mace; parigha--an iron bludgeon; mudgaraih--a hammerlike weapon; sanchinna-bhinna-sarva-angah--all the limbs wounded; sa-rtvik-sabhyah--with all the priests and members of the sacrificial assembly; bhaya-akulah--with great fear; svayambhuve--unto Lord Brahma; namaskrtya--after offering obeisances; kartsnyena--in detail; etat--the events of Daksa's sacrifice; nyavedayan--reported.

TRANSLATION

All the priests and other members of the sacrificial assembly and all the demigods, having been defeated by the soldiers of Lord Siva and injured by weapons like tridents and swords, approached Lord Brahma with great fear. After offering him obeisances, they began to speak in detail of all the events which had taken place.

TEXT 3

TEXT

upalabhya puraivaitad
bhagavan abja-sambhavah
narayanas ca visvatma
na kasyadhvaram iyatuh

SYNONYMS

upalabhya--knowing; pura--beforehand; eva--certainly; etat--all these events of Daksa's sacrifice; bhagavan--the possessor of all opulences; abja-sambhavah--born from a lotus flower (Lord Brahma); narayanah--Narayana; ca--and; visva-atma--the Supersoul of the entire universe; na--not; kasya--of Daksa; advharam--to the sacrifice; iyatuh--did go.

TRANSLATION

Both Lord Brahma and Visnu had already known that such events would occur in the sacrificial arena of Daksa, and knowing beforehand, they did not go to the sacrifice.

PURPORT

As stated in Bhagavad-gita (7.26), vedaham samatitani vartamanani carjuna. The Lord says, "I know everything that has happened in the past and is going to happen in the future." Lord Visnu is omniscient, and He therefore knew what would happen at Daksa's sacrificial arena. For this reason neither Narayana nor Lord Brahma attended the great sacrifice performed by Daksa.

TEXT 4

TEXT

tad akarnya vibhuh praha
tejiyasi krtagasi
ksemaya tatra sa bhuyan

na prayena bubhusatam

SYNONYMS

tat--the events related by the demigods and the others; akarnya--after hearing; vibhuh--Lord Brahma; praha--replied; tejiyasi--a great personality; krta-agasi--has been offended; ksemaya--for your happiness; tatra--in that way; sa--that; bhuyat na--is not conducive; prayena--generally; bubhusatam--desire to exist.

TRANSLATION

When Lord Brahma heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

PURPORT

Lord Brahma explained to the demigods that although Daksa wanted to enjoy the results of fruitive sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Siva. It was good for Daksa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again. According to Manu's law, when a person commits murder, punishment is beneficial for him because if he is not killed he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons. Therefore the king's punishment of a murderer is appropriate. If those who are extremely offensive are killed by the grace of the Lord, that is good for them. In other words, Lord Brahma explained to the demigods that it was good for Daksa to have been killed.

TEXT 5

TEXT

athapi yuyam krta-kilbisa bhavam
ye barhiso bhaga-bhajam paraduh
prasadayadhvam parisuddha-cetasa
ksipra-prasadam pragrhitanghri-padmam

SYNONYMS

atha api--still; yuyam--all of you; krta-kilbisah--having committed offenses; bhavam--Lord Siva; ye--all of you; barhisah--of the sacrifice; bhaga-bhajam--entitled to a share; paraduh--have excluded; prasadayadhvam--all of you should satisfy; parisuddha-cetasa--without mental reservations; ksipra-prasadam--quick mercy; pragrhita-anghri-padmam--his lotus feet having been taken shelter of.

TRANSLATION

You have excluded Lord Siva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.

PURPORT

Lord Siva is also called Asutosa. Asu means "very soon," and tosa means "to become satisfied." The demigods were advised to go to Lord Siva and beg his pardon, and because he is very easily pleased, it was certain that their purpose would be served. Lord Brahma knew the mind of Lord Siva very well, and he

was confident that the demigods, who were offenders at his lotus feet, could mitigate their offenses by going to him and surrendering without reservation.

TEXT 6

TEXT

asasana jivitam adhvarasya
lokah sa-palah kupite na yasmin
tam asu devam priyaya vihinam
ksamapayadhvam hrđi viddham duruktaih

SYNONYMS

asasanah--wishing to ask; jivitam--for the duration; adhvarasya--of the sacrifice; lokah--all the planets; sa-palah--with their controllers; kupite--when angered; na--not; yasmin--whom; tam--that; asu--at once; devam--Lord Siva; priyaya--of his dear wife; vihinam--having been deprived; ksamapayadhvam--beg his pardon; hrđi--in his heart; viddham--very much afflicted; duruktaih--by unkind words.

TRANSLATION

Lord Brahma also advised them that Lord Siva is so powerful that by his anger all the planets and their chief controllers can be destroyed immediately. Also, he said that Lord Siva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Daksa. Under the circumstances, Lord Brahma suggested, it would behoove them to go at once and beg his pardon.

TEXT 7

TEXT

naham na yajno na ca yuyam anye
ye deha-bhajo munayas ca tattvam
viduh pramanam bala-viryayor va
yasyatma-tantrasya ka upayam vidhitset

SYNONYMS

na--not; aham--I; na--nor; yajnah--Indra; na--nor; ca--and; yuyam--all of you; anye--others; ye--who; deha-bhajah--of those who bear material bodies; munayah--the sages; ca--and; tattvam--the truth; viduh--know; pramanam--the extent; bala-viryayoh--of the strength and power; va--or; yasya--of Lord Siva; atma-tantrasya--of Lord Siva, who is self-dependent; kah--what; upayam--means; vidhitset--should wish to devise.

TRANSLATION

Lord Brahma said that no one, not even himself, Indra, all the members assembled in the sacrificial arena, or all the sages, could know how powerful Lord Siva is. Under the circumstances, who would dare to commit an offense at his lotus feet?.

PURPORT

After Lord Brahma advised the demigods to go to Lord Siva and beg his pardon, it was suggested how he should be satisfied and how the matter should be placed before him. Brahma also asserted that none of the

conditioned souls, including himself and all the demigods, could know how to satisfy Lord Siva. But he said, "It is known that he is very easily satisfied, so let us try to satisfy him by falling at his lotus feet."

Actually the position of the subordinate is always to surrender to the Supreme. That is the instruction of Bhagavad-gita. The Lord asks everyone to give up all kinds of concocted occupations and simply surrender unto Him. That will protect the conditioned souls from all sinful reactions. Similarly, in this case Brahma also suggested that they go and surrender unto the lotus feet of Lord Siva, for since he is very kind and easily satisfied, this action would prove effective.

TEXT 8

TEXT

sa ittham adisya suran ajas tu taih
samanvitah pitrbhiih sa-prajesaih
yayau sva-dhisnyan nilayam pura-dvisah
kailasam adri-pravaram priyam prabhoh

SYNONYMS

sah--he (Brahma); ittham--thus; adisya--after instructing; suran--the demigods; ajah--Lord Brahma; tu--then; taih--those; samanvitah--followed; pitrbhiih--by the Pitas; sa-prajesaih--along with the lords of the living entities; yayau--went; sva-dhisnyat--from his own place; nilayam--the abode; pura-dvisah--of Lord Siva; kailasam--Kailasa; adri-pravaram--the best among mountains; priyam--dear; prabhoh--of the lord (Siva).

TRANSLATION

After thus instructing all the demigods, the Pitas and the lords of the living entities, Lord Brahma took them with him and left for the abode of Lord Siva, known as the Kailasa Hill.

PURPORT

The abode of Lord Siva, which is known as Kailasa, is described in the fourteen verses which follow.

TEXT 9

TEXT

janmausadhi-tapo-mantra-
yoga-siddhair naretaraih
justam kinnara-gandharvair
apsarobhir vrtam sada

SYNONYMS

janma--birth; ausadhi--herbs; tapah--austerity; mantra--Vedic hymns; yoga--mystic yoga practices; siddhah--with perfected beings; nara-itaraih--by demigods; justam--enjoyed; kinnara-gandharvaih--by Kinnaras and Gandharvas; apsarobhiih--by Apsaras; vrtam--full of; sada--always.

TRANSLATION

The abode known as Kailasa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic

powers. Besides them there are other human beings, who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsaras, or angels.

TEXT 10

TEXT

nana-manimayaih srngair
nana-dhatu-vicitritaih
nana-druma-lata-gulmair
nana-mrga-ganavrtaih

SYNONYMS

nana--different kinds; mani--jewels; mayaih--made of; srngaih--with the peaks; nana-dhatu-vicitritaih--decorated with various minerals; nana--various; druma--trees; lata--creepers; gulmair--plants; nana--various; mrga-gana--by groups of deer; avrtaih--inhabited by.

TRANSLATION

Kailasa is full of mountains filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.

TEXT 11

TEXT

nanamala-prasravanair
nana-kandara-sanubhih
ramanam viharantinam
ramanaih siddha-yositam

SYNONYMS

nana--various; amala--transparent; prasravanaih--with waterfalls; nana--various; kandara--caves; sanubhih--with summits; ramanam--giving pleasure; viharantinam--sporting; ramanaih--with their lovers; siddha-yositam--of the damsels of the mystics.

TRANSLATION

There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

TEXT 12

TEXT

mayura-kekabhirutam
madandhali-vimurcchitam
plavitai rakta-kanthanam
kujitais ca patattrinam

SYNONYMS

mayura--peacocks; keka--with the cries; abhirutam--resounding; mada--by intoxication; andha--blinded; ali--by the bees; vimurcchitam--resounded; plavitaih--with the singing; rakta-kanthanam--of the cuckoos; kujitaih--with the whispering; ca--and; patattrinam--of other birds.

TRANSLATION

On Kailasa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

TEXT 13

TEXT

ahvayantam ivoddhastair
dvijan kama-dughair drumaih
vrajantam iva matangair
grnantam iva nirjharaih

SYNONYMS

ahvayantam--calling; iva--as if; ut-hastaih--with upraised hands (branches); dvijan--the birds; kama-dughaih--yielding desires; drumaih--with trees; vrajantam--moving; iva--as if; matangaih--by elephants; grnantam--resounding; iva--as if; nirjharaih--by the waterfalls.

TRANSLATION

There are tall trees with straight branches that appear to call the sweet birds, and when herds of elephants pass through the hills, it appears that the Kailasa Hill moves with them. When the waterfalls resound, it appears that Kailasa Hill does also.

TEXTS 14-15

TEXT

mandaraih parijatais ca
saralais copasobhitam
tamalaih sala-talais ca
kovidarasanarjunaih

cutaih kadambair nipais ca
naga-punnaga-campakaih
patalasoka-bakulaih
kundaih kurabakair api

SYNONYMS

mandaraih--with mandaras; parijataih--with parijatas; ca--and; saralaih--with saralas; ca--and; upasobhitam--decorated; tamalaih--with tamala trees; sala-talaih--with salas and talas; ca--and; kovidara-asana-arjunaih--kovidaras, asanas (vijaya-saras) and arjuna trees (kancanarakas); cutaih--with cutas (a species of mango); kadambaih--with kadambas; nipaih--with nipas (dhuli-kadambas); ca--and; naga-punnaga-campakaih--with nagas, punnagas and campakas; patala-asoka-bakulaih--with patalas, asokas and bakulas; kundaih--with kundas; kurabakaih--with kurabakas; api--also.

TRANSLATION

The whole of Kailasa Hill is decorated with various kinds of trees, of which the following names may be mentioned: mandara, parijata, sarala, tamala, tala, kovidara, asana, arjuna, amra-jati (mango), kadamba, dhuli-kadamba, naga, punnaga, campaka, patala, asoka, bakula, kunda and kurabaka. The entire hill is decorated with such trees, which produce flowers with fragrant aromas.

TEXT 16

TEXT

svarnarna-sata-patrais ca
vara-renuka-jatibhih
kubjakair mallikabhis ca
madhavibhis ca manditam

SYNONYMS

svarnarna--golden colored; sata-patraih--with lotuses; ca--and; vara-renuka-jatibhih--with varas, renukas and malatis; kubjakaih--with kubjakas; mallikabhih--with mallikas; ca--and; madhavibhih--with madhavis; ca--and; manditam--decorated.

TRANSLATION

There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, malati, kubja, mallika and madhavi.

TEXT 17

TEXT

panasodumbarasvattha-
plaksa-nyagrodha-hingubhih
bhurjair osadhibhih pugai
rajapugais ca jambubhih

SYNONYMS

panasa-udumbara-asvattha-plaksa-nyagrodha-hingubhih--with panasas (jackfruit trees), udumbaras, asvatthas, plaksas, nyagrodhas and trees producing asafetida; bhurjaih--with bhurjas; osadhibhih--with betel nut trees; pugaih--with pugas; rajapugaih--with rajapugas; ca--and; jambubhih--with jambus.

TRANSLATION

Kailasa Hill is also decorated with such trees as kata, jackfruit, julara, banyan trees, plaksas, nyagrodhas and trees producing asafetida. Also there are trees of betel nuts and bhurja-patra, as well as rajapuga, blackberries and similar other trees.

TEXT 18

TEXT

kharjuramratakamradyaih
priyala-madhukengudaih
druma-jatibhir anyais ca

rajitam venu-kicakaih

SYNONYMS

kharjura-amrataka-amra-adyaih--with kharjuras, amratakas, amras and others; priyala-madhuka-ingudaih--with priyalas, madhukas and ingudas; druma-jatibhih--with varieties of trees; anyaih--other; ca--and; rajitam--decorated; venu-kicakaih--with venus (bamboos) and kicakas (hollow bamboos).

TRANSLATION

There are mango trees, priyala, madhuka and inguda. Besides these there are other trees, like thin bamboos, kicaka and varieties of other bamboo trees, all decorating the tract of Kailasa Hill.

TEXTS 19-20

TEXT

kumudotpala-kahlara-
satapatra-vanarddhibhih
nalinisu kalam kujat-
khaga-vrndopasobhitam

mrgaih sakhamrgaih krodair
mrgendrain rksa-salyakaih
gavayaih sarabhair vyaghrai
rurubhir mahisadibhih

SYNONYMS

kumuda--kumuda; utpala--utpala; kahlara--kahlara; satapatra--lotuses; vana--forest; rddhibhih--being covered with; nalinisu--in the lakes; kalam--very sweetly; kujat--whispering; khaga--of birds; vrnda--groups; upasobhitam--decorated with; mrgaih--with deer; sakha-mrgaih--with monkeys; krodaih--with boars; mrga-indraih--with lions; rksa-salyakaih--with rksas and salyakas; gavayaih--with forest cows; sarabhaih--with forest asses; vyaghraih--with tigers; rurubhih--with small deer; mahisa-adibhih--with buffalo, etc.

TRANSLATION

There are different kinds of lotus flowers, such as kumuda, utpala and satapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, rksas, salyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.

TEXT 21

TEXT

karnantraikapadasvasyair
nirjustam vrka-nabhibhih
kadali-khanda-samruddha-
nalini-pulina-sriyam

SYNONYMS

karnantra--by the karnantra; ekapada--the ekapada; asvasyaih--by the asvasya; nirjustam--fully enjoyed; vrka-nabhibhiih--by the vrka and nabhi, or kasturi deer; kadali--of banana trees; khanda--with groups; samruddha--covered; nalini--of small lakes filled with lotus flowers; pulina--with the sandy banks; sriyam--very beautiful.

TRANSLATION

There are varieties of deer, such as karnantra, ekapada, asvasya, vrka and kasturi, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.

TEXT 22

TEXT

paryastam nandaya satyah
snana-punyatarodaya
vilokya bhutesa-girim
vibudha vismayam yayuh

SYNONYMS

paryastam--surrounded; nandaya--by the Nanda; satyah--of Sati; snana--by the bathing; punya-tara--especially flavored; udaya--with water; vilokya--after seeing; bhuta-isa--of Bhutesa (the lord of the ghosts, Lord Siva); girim--the mountain; vibudhah--the demigods; vismayam--wonder; yayuh--obtained.

TRANSLATION

There is a small lake named Alakananda in which Sati used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of Kailasa Hill, were struck with wonder at the great opulence to be found there.

PURPORT

According to the commentary called Sri-Bhagavata-candra-candrika, the water in which Sati used to bathe was Ganges water. In other words, the Ganges flowed through the Kailasa-parvata. There is every possibility of accepting such a statement because Ganges water also flows from the hair of Lord Siva. Since Ganges water rests on the head of Lord Siva and then flows to the other parts of the universe, it is quite possible that the water in which Sati bathed, which was certainly very nicely scented, was Ganges water.

TEXT 23

TEXT

dadsus tatra te ramyam
alakam nama vai purim
vanam saugandhikam capi
yatra tan-nama pankajam

SYNONYMS

dadsuh--saw; tatra--there (in Kailasa); te--they (the demigods); ramyam--very attractive; alakam--Alaka; nama--known as; vai--indeed; purim--abode; vanam--forest; saugandhikam--Saugandhika; ca--and; api--even; yatra--in which place; tat-nama--known by that name; pankajam--species of lotus flowers.

TRANSLATION

Thus the demigods saw the wonderfully beautiful region known as Alaka in the forest known as Saugandhika, which means "full of fragrance." The forest is known as Saugandhika because of its abundance of lotus flowers.

PURPORT

Sometimes Alaka is known as Alaka-puri, which is also the name of the abode of Kuvera. Kuvera's abode, however, cannot be seen from Kailasa. Therefore the region of Alaka referred to here is different from the Alaka-puri of Kuvera. According to Viraraghava Acarya, alaka means "uncommonly beautiful." In the region of Alaka the demigods saw, there is a type of lotus flower known as Saugandhika that distributes an especially fragrant scent.

TEXT 24

TEXT

nanda calakananda ca
saritau bahyatah purah
tirthapada-padambhoja-
rajasativa pavane

SYNONYMS

nanda--the Nanda; ca--and; alakananda--the Alakananda; ca--and; saritau--two rivers; bahyatah--outside; purah--from the city; tirtha-pada--of the Supreme Personality of Godhead; pada-ambhoja--of the lotus feet; rajasa--by the dust; ativa--exceedingly; pavane--sanctified.

TRANSLATION

They also saw the two rivers named Nanda and Alakananda. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.

TEXT 25

TEXT

yayoh sura-striyah ksattar
avaruhya sva-dhisnyatah
kridanti pumsah sincantyo
vigahya rati-karsitah

SYNONYMS

yayoh--in both of which (rivers); sura-striyah--the celestial damsels along with their husbands; ksattah--O Vidura; avaruhya--descending; sva-dhisnyatah--from their own airplanes; kridanti--they play; pumsah--their husbands; sincantyah--sprinkling with water; vigahya--after entering (the water); rati-karsitah--whose enjoyment has become diminished.

TRANSLATION

My dear .ksatta, Vidura, the celestial damsels come down to those rivers in their airplanes with their husbands, and after sexual enjoyment, they enter the water and enjoy sprinkling their husbands with water.

PURPORT

It is understood that even the damsels of the heavenly planets are polluted by thoughts of sex enjoyment, and therefore they come in airplanes to bathe in the rivers Nanda and Alakananda. It is significant that these rivers, Nanda and Alakananda, are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead. In other words, just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Narayana, so whenever water or anything is in touch with devotional service to the Supreme Personality of Godhead, it is purified and spiritualized. The rules and regulations of devotional service are based on this principle: anything in touch with the lotus feet of the Lord is immediately freed from all material contamination.

The damsels of the heavenly planets, polluted by thoughts of sex life, come down to bathe in the sanctified rivers and enjoy sprinkling water on their husbands. Two words are very significant in this connection. Rati-karsitah means that the damsels become morose after sex enjoyment. Although they accept sex enjoyment as a bodily demand, afterwards they are not happy.

Another significant point is that Lord Govinda, the Supreme Personality of Godhead, is described here as Tirthapada. Tirtha means "sanctified place," and pada means "the lotus feet of the Lord." People go to a sanctified place to free themselves from all sinful reactions. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Krsna, automatically become sanctified. The Lord's lotus feet are called tirtha-pada because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pilgrimage. Srila Narottama dasa Thakura, a great acarya of the Gaudiya Vaisnava-sampradaya, advises us not to travel to different places of pilgrimage. Undoubtedly it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically sanctified as the result of his pilgrimage. Anyone who is fixed in the service of the lotus feet of Govinda is called tirtha-pada; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. Such a pure devotee, who has implicit faith in the lotus feet of the Lord, can create sacred places in any part of the world where he decides to remain. Tirthi-kurvanti tirthani (Bhag. 1.13.10). The places are sanctified due to the presence of pure devotees; any place automatically becomes a place of pilgrimage if either the Lord or His pure devotee remains or resides there. In other words, such a pure devotee, who is engaged one hundred percent in the service of the Lord, can remain anywhere in the universe, and that part of the universe immediately becomes a sacred place where he can peacefully render service to the Lord as the Lord desires.

TEXT 26

TEXT

yayos tat-snana-vibhrasta-
nava-kunkuma-pinjaram
vitrs'o 'pi pibanty ambhah
payayanto gaja gajih

SYNONYMS

yayoh--in both of which rivers; tat-snana--by the bathing of them (the damsels of the heavenly planets); vibhrasta--fallen off; nava--fresh; kunkuma--with kunkuma powder; pinjaram--yellow; vitrsah--not being thirsty; api--even; pibanti--drink; ambhah--the water; payayantah--causing to drink; gajah--the elephants; gajih--the female elephants.

TRANSLATION

After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kunkuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.

TEXT 27

TEXT

tara-hema-maharatna-
vimana-sata-sankulam
justam punyajana-sribhir
yatha kham satadid-ghanam

SYNONYMS

tara-hema--of pearls and gold; maha-ratna--valuable jewels; vimana--of airplanes; sata--with hundreds; sankulam--crowded; justam--occupied, enjoyed; punyajana-sribhiih--by the wives of the Yaksas; yatha--as; kham--the sky; sa-tadit-ghanam--with the lightning and the clouds.

TRANSLATION

The airplanes of the heavenly denizens are bedecked with pearls, gold and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.

PURPORT

The airplanes described in this verse are different from the airplanes of which we have experience. In the Srimad-Bhagavatam and all the Vedic literatures, there are many descriptions of vimana, which means "airplanes." On different planets there are different kinds of airplanes. On this gross planet earth, there are airplanes run by machine, but on other planets the airplanes are run not by machine but by mantric hymns. They are also used especially for enjoyment by the denizens of the heavenly planets so that they can go from one planet to another. On other planets which are called Siddhalokas, the denizens can travel from one planet to another without airplanes. The beautiful airplanes from the heavenly planets are compared here to the sky because they fly in the sky; the passengers are compared to the clouds. The beautiful damsels, the wives of the denizens of the heavenly planets, are compared to lightning. In summation, the airplanes with their passengers which came from higher planets to Kailasa were very pleasant to look at.

TEXT 28

TEXT

hitva yaksasvara-purim
vanam saugandhikam ca tat
drumaih kama-dughair hradyam
citra-malya-phala-cchadaih

SYNONYMS

hitva--passing over; yaksa-isvara--the lord of the Yaksas (Kuvera); purim--the abode; vanam--the forest; saugandhikam--named Saugandhika; ca--and; tat--that; drumaih--with trees; kama-dughaih--yielding desires; hradyam--attractive; citra--variegated; malya--flowers; phala--fruits; chadaih--leaves.

TRANSLATION

While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits and desire trees. While passing over the forest, they also saw the regions of Yaksvara.

PURPORT

Yaksvara is also known as Kuvera, and he is the treasurer of the demigods. In the descriptions of him in Vedic literature, it is stated that he is fabulously rich. It appears from these verses that Kailasa is situated near the residential quarters of Kuvera. It is also stated here that the forest was full of desire trees. In Brahma-samhita we learn about the desire tree which is found in the spiritual world, especially in Krsnaloka, the abode of Lord Krsna. We learn here that such desire trees are also found in Kailasa, the residence of Lord Siva, by the grace of Krsna. It thus appears that Kailasa has a special significance; it is almost like the residence of Lord Krsna.

TEXT 29

TEXT

rakta-kantha-khaganika-
svara-mandita-satpadam
kalahamsa-kula-prestham
kharadanda-jalasyam

SYNONYMS

rakta--reddish; kantha--necks; khaga-anika--of many birds; svara--with the sweet sounds; mandita--decorated; sat-padam--bees; kalahamsa-kula--of groups of swans; prestham--very dear; khara-danda--lotus flowers; jala-asayam--lakes.

TRANSLATION

In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.

PURPORT

The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet earth, but none of them can surpass those of Kailasa, as they are described in these verses.

TEXT 30

TEXT

vana-kunjara-sanghrsta-
haricandana-vayuna
adhi punyajana-strinam
muhur unmathayan manah

SYNONYMS

vana-kunjara--by wild elephants; sanghrsta--rubbed against; haricandana--the sandalwood trees; vayuna--by the breeze; adhi--further; punyajana-strinam--of the wives of the Yaksas; muhuh--again and again; unmathayat--agitating; manah--the minds.

TRANSLATION

All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sexual enjoyment.

PURPORT

Whenever there is a nice atmosphere in the material world, immediately there is an awakening of the sexual appetite in the minds of materialistic persons. This tendency is present everywhere within this material world, not only on this earth but in higher planetary systems as well. In complete contrast with the influence of this atmosphere on the minds of the living entities within the material world is the description of the spiritual world. The women there are hundreds and thousands of times more beautiful than the women here in this material world, and the spiritual atmosphere is also many times better. Yet despite the pleasant atmosphere, the minds of the denizens do not become agitated because in the spiritual world, the Vaikuntha planets, the spiritualistic minds of the inhabitants are so much absorbed in the spiritual vibration of chanting the glories of the Lord that such enjoyment could not be surpassed by any other enjoyment, even sex, which is the culmination of all pleasure in the material world. In other words, in the Vaikuntha world, in spite of its better atmosphere and facilities, there is no impetus for sex life. As stated in Bhagavad-gita (2.59), param drstva nivartate: the inhabitants are so spiritually enlightened that in the presence of such spirituality, sex life is insignificant.

TEXT 31

TEXT

vaidurya-krta-sopana
vapy utpala-malinih
praptam kimpurusair drstva
ta arad dadrur vatam

SYNONYMS

vaidurya-krta--made of vaidurya; sopanah--staircases; vapyah--lakes; utpala--of lotus flowers; malinih--containing rows; praptam--inhabited; kimpurusaih--by the Kimpurusas; drstva--after seeing; te--those demigods; arat--not far away; dadrur--saw; vatam--a banyan tree.

TRANSLATION

They also saw that the bathing ghats and their staircases were made of vaidurya-mani. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a great banyan tree.

TEXT 32

TEXT

sa yojana-satotsedhah

padona-vitapayatah
paryak-krtacala-cchayo
nirnidah tapa-varjitah

SYNONYMS

sah--that banyan tree; yojana-sata--one hundred yojanas (eight hundred miles); utsedhah--height; pada-una--less by a quarter (six hundred miles); vitapa--by the branches; ayatah--spread out; paryak--all around; krta--made; acala--unshaken; chayah--the shadow; nirnidah--without bird nests; tapa-varjitah--without heat.

TRANSLATION

That banyan tree was eight hundred miles high, and its branches spread over six hundred miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.

PURPORT

Generally, in every tree there are bird nests, and the birds congregate in the evening and create noise. But it appears that this banyan tree was devoid of nests, and therefore it was calm, quiet and peaceful. There were no disturbances from noise or heat, and therefore this place was just suitable for meditation.

TEXT 33

TEXT

tasmin maha-yogamaye
mumuksu-sarane surah
dadrsuh sivam asinam
tyaktamarsam ivantakam

SYNONYMS

tasmin--under that tree; maha-yoga-maye--having many sages engaged in meditation on the Supreme; mumuksu--of those who desire liberation; sarane--the shelter; surah--the demigods; dadrsuh--saw; sivam--Lord Siva; asinam--seated; tyakta-amarsam--having given up anger; iva--as; antakam--eternal time.

TRANSLATION

The demigods saw Lord Siva sitting under that tree, which was competent to give perfection to mystic yogis and deliver all people. As grave as time eternal, he appeared to have given up all anger.

PURPORT

In this verse the word maha-yogamaye is very significant. Yoga means meditation on the Supreme Personality of Godhead, and maha-yoga means those who engage in the devotional service of Visnu. Meditation means remembering, smaranam. There are nine different kinds of devotional service, of which smaranam is one process; the yogi remembers the form of Visnu within his heart. Thus there were many devotees engaged in meditation on Lord Visnu under the big banyan tree.

The Sanskrit word maha is derived from the affix mahat. This affix is used when there is a great number or quantity, so maha-yoga indicates that there were many great yogis and devotees meditating on the form of Lord Visnu. Generally such meditators are desirous of liberation from material bondage, and they are promoted to the spiritual world, to one of the Vaikunthas. Liberation means freedom from material

bondage or nescience. In the material world we are suffering life after life because of our bodily identification, and liberation is freedom from that miserable condition of life.

TEXT 34

TEXT

sanandanadyair maha-siddhaih
santaih samsanta-vigraham
upasyamanam sakhya ca
bhartra guhyaka-raksasam

SYNONYMS

sanandana-adyaih--the four Kumaras, headed by Sanandana; maha-siddhaih--liberated souls; santaih--saintly; samsanta-vigraham--the grave and saintly Lord Siva; upasyamanam--was being praised; sakhya--by Kuvera; ca--and; bhartra--by the master; guhyaka-raksasam--of the Guhyakas and the Raksasas.

TRANSLATION

Lord Siva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumaras, who were already liberated souls. Lord Siva was grave and saintly.

PURPORT

The personalities sitting with Lord Siva are significant because the four Kumaras were liberated from birth. It may be remembered that after their birth these Kumaras were requested by their father to get married and beget children in order to increase the population of the newly created universe. But they refused, and at that time Lord Brahma was angry. In that angry mood, Rudra, or Lord Siva, was born. Thus they were intimately related. Kuvera, the treasurer of the demigods, is fabulously rich. Thus Lord Siva's association with the Kumaras and Kuvera indicates that he has all transcendental and material opulences. Actually, he is the qualitative incarnation of the Supreme Lord; therefore his position is very exalted.

TEXT 35

TEXT

vidya-tapo-yoga-patham
asthitam tam adhisvaram
carantam visva-suhrdam
vatsalyal loka-mangalam

SYNONYMS

vidya--knowledge; tapah--austerity; yoga-patham--the path of devotional service; asthitam--situated; tam--him (Lord Siva); adhisvaram--the master of the senses; carantam--performing (austerity, etc.); visva-suhrdam--the friend of the whole world; vatsalyat--out of full affection; loka-mangalam--auspicious for everyone.

TRANSLATION

The demigods saw Lord Siva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfection. He was the friend of the entire world, and by virtue of his full affection for everyone, he was very auspicious.

PURPORT

Lord Siva is full of wisdom and tapasya, austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless one has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Siva is described here as adhisvara. Isvara means "controller," and adhisvara means particularly "controller of the senses." Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Siva is the emblem of such perfection, and therefore in the scriptures it is said, vaisnavanam yatha sambhuh: Lord Siva is a Vaisnava. Lord Siva, by his actions within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day. Therefore he is described here as loka-mangala, good fortune personified for all conditioned souls.

TEXT 36

TEXT

lingam ca tapasabhistam
bhasma-danda-jatajinam
angena sandhyabhra-ruca
candra-lekham ca bibhratam

SYNONYMS

lingam--symptom; ca--and; tapasa-abhistam--desired by Saivite ascetics; bhasma--ashes; danda--staff; jata--matted hair; ajinam--antelope skin; angena--with his body; sandhya-abhra--reddish; ruca--colored; candra-lekham--the crest of a half-moon; ca--and; bibhratam--bearing.

TRANSLATION

He was seated on a deerskin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half-moon, a symbolic representation.

PURPORT

Lord Siva's symptoms of austerity are not exactly those of a Vaisnava. Lord Siva is certainly the number one Vaisnava, but he exhibits a feature for a particular class of men who cannot follow the Vaisnava principles. The Saivites, the devotees of Lord Siva, generally dress like Lord Siva, and sometimes they indulge in smoking and taking intoxicants. Such practices are never accepted by the followers of Vaisnava rituals.

TEXT 37

TEXT

upavistam darbhamayyam
brsyam brahma sanatanam

naradaya pravocantam
prcchate srnvatam satam

SYNONYMS

upavistam--seated; darbha-mayyam--made of darbha, straw; brsyam--on a mattress; brahma--the Absolute Truth; sanatanam--the eternal; naradaya--unto Narada; pravocantam--speaking; prcchate--asking; srnvatam--listening; satam--of the great sages.

TRANSLATION

He was seated on a straw mattress and speaking to all present, including the great sage Narada, to whom he specifically spoke about the Absolute Truth.

PURPORT

The lord was sitting on a mattress of straw because such a sitting place is accepted by persons who are practicing austerities to gain understanding of the Absolute Truth. In this verse it is specifically mentioned that he was speaking to the great sage Narada, a celebrated devotee. Narada was asking Lord Siva about devotional service, and Siva, being the topmost Vaisnava, was instructing him. In other words, Lord Siva and Narada were discussing the knowledge of the Veda, but it is to be understood that the subject matter was devotional service. Another point in this connection is that Lord Siva is the supreme instructor and the great sage Narada is the supreme audience. Therefore, the supreme subject matter of Vedic knowledge is bhakti, or devotional service.

TEXT 38

TEXT

krtvorau daksine savyam
pada-padmam ca januni
bahum prakosthe 'ksa-malam
asinam tarka-mudraya

SYNONYMS

krtva--having placed; urau--thigh; daksine--at the right; savyam--the left; pada-padmam--lotus feet; ca--and; januni--on his knee; bahum--hand; prakosthe--in the end of the right hand; aksa-malam--rudraksa beads; asinam--sitting; tarka-mudraya--with the mudra of argument.

TRANSLATION

His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held rudraksa beads. This sitting posture is called virasana. He sat in the virasana posture, and his finger was in the mode of argument.

PURPORT

The sitting posture described herein is called virasana according to the system of astanga-yoga performances. In the performance of yoga there are eight divisions, such as yama and niyama--controlling, following the rules and regulations, then practicing the sitting postures, etc. Besides virasana there are other sitting postures, such as padmasana and siddhasana. Practice of these asanas without elevating oneself to the position of realizing the Supersoul, Visnu, is not the perfectional stage of yoga. Lord Siva is called yogisvara, the master of all yogis, and Krsna is also called yogesvara. Yogisvara indicates that no one

can surpass the yoga practice of Lord Siva, and yogesvara indicates that no one can surpass the yogic perfection of Krsna. Another significant word is tarka-mudra. This indicates that the fingers are opened and the second finger is raised, along with the arm, to impress the audience with some subject matter. This is actually a symbolic representation.

TEXT 39

TEXT

tam brahma-nirvana-samadhim asritam
vyupasritam girisam yoga-kaksam
sa-loka-pala munayo manunam
adyam manum pranjalayah pranemuh

SYNONYMS

tam--him (Lord Siva); brahma-nirvana--in brahmananda; samadhim--in trance; asritam--absorbed; vyupasritam--leaning on; girisam--Lord Siva; yoga-kaksam--having his left knee firmly fixed with a knotted cloth; sa-loka-palah--along with the demigods (headed by Indra); munayah--the sages; manunam--of all thinkers; adyam--the chief; manum--thinker; pranjalayah--with folded palms; pranemuh--offered respectful obeisances.

TRANSLATION

All the sages and demigods, headed by Indra, offered their respectful obeisances unto Lord Siva with folded hands. Lord Siva was dressed in saffron garments and absorbed in trance, thus appearing to be the foremost of all sages.

PURPORT

In this verse the word brahmananda is significant. This brahmananda, or brahma-nirvana, is explained by Prahlada Maharaja. When one is completely absorbed in the adhoksaja, the Supreme Personality of Godhead, who is beyond the sense perception of materialistic persons, one is situated in brahmananda.

It is impossible to conceive of the existence, name, form, quality and pastimes of the Supreme Personality of Godhead because He is transcendently situated beyond the conception of materialistic persons. Because materialists cannot imagine or conceive of the Supreme Personality of Godhead, they may think that God is dead, but factually He is always existing in His sac-cid-ananda-vigraha, His eternal form. Constant meditation concentrated on the form of the Lord is called samadhi, ecstasy or trance. Samadhi means particularly concentrated attention, so one who has achieved the qualification of always meditating on the Personality of Godhead is to be understood to be always in trance and enjoying brahma-nirvana, or brahmananda. Lord Siva exhibited those symptoms, and therefore it is stated that he was absorbed in brahmananda.

Another significant word is yoga-kaksam. Yoga-kaksa is the sitting posture in which the left thigh is fixed under one's tightly knotted saffron-colored garment. Also the words manunam adyam are significant here because they mean a philosopher, or one who is thoughtful and can think very nicely. Such a man is called manu. Lord Siva is described in this verse as the chief of all thinkers. Lord Siva, of course, does not engage in useless mental speculation, but as stated in the previous verse, he is always thoughtful regarding how to deliver the demons from their fallen condition of life. It is said that during the advent of Lord Caitanya, Sadasiva appeared as Advaita Prabhu, and Advaita Prabhu's chief concern was to elevate the fallen conditioned souls to the platform of devotional service to Lord Krsna. Since people were engaged in useless occupations which would continue their material existence, Lord Siva, in the form of Lord Advaita, appealed to the Supreme Lord to appear as Lord Caitanya to deliver these illusioned souls. Actually Lord Caitanya appeared on the request of Lord Advaita. Similarly, Lord Siva has a sampradaya,

the Rudra-sampradaya. He is always thinking about the deliverance of the fallen souls, as exhibited by Lord Advaita Prabhu.

TEXT 40

TEXT

sa tupalabhyagatam atma-yonim
surasuresair abhivanditanghrih
utthaya cakre sirasabhivandanam
arhattamah kasya yathaiva visnuh

SYNONYMS

sah--Lord Siva; tu--but; upalabhya--seeing; agatam--had arrived; atma-yonim--Lord Brahma; sura-asura-
isaih--by the best of the demigods and demons; abhivandita-anghrih--whose feet are worshiped; utthaya--
standing up; cakre--made; sirasa--with his head; abhivandanam--respectful; arhattamah--Vamanadeva;
kasya--of Kasyapa; yatha eva--just as; visnuh--Visnu.

TRANSLATION

Lord Siva's lotus feet were worshiped by both the demigods and demons, but still, in spite of his exalted position, as soon as he saw that Lord Brahma was there among all the other demigods, he immediately stood up and offered him respect by bowing down and touching his lotus feet, just as Vamanadeva offered His respectful obeisances to Kasyapa Muni.

PURPORT

Kasyapa Muni was in the category of the living entities, but he had a transcendental son, Vamanadeva, who was an incarnation of Visnu. Thus although Lord Visnu is the Supreme Personality of Godhead, He offered His respects to Kasyapa Muni. Similarly, when Lord Krsna was a child He used to offer His respectful obeisances to His mother and father, Nanda and Yasoda. Also, at the Battle of Kuruksetra, Lord Krsna touched the feet of Maharaja Yudhishthira because the King was His elder. It appears, then, that the Personality of Godhead, Lord Siva and other devotees, in spite of their being situated in exalted positions, instructed by practical example how to offer obeisances to their superiors. Lord Siva offered his respectful obeisances to Brahma because Brahma was his father, just as Kasyapa Muni was the father of Vamana.

TEXT 41

TEXT

tathapare siddha-gana maharsibhir
ye vai samantad anu nilalohitam
namaskrtah praha sasanka-sekharam
krta-pranamam prahasann ivatmabhuh

SYNONYMS

tatha--so; apare--the others; siddha-ganah--the Siddhas; maha-rsibhih--along with the great sages; ye--
who; vai--indeed; samantat--from all sides; anu--after; nilalohitam--Lord Siva; namaskrtah--making
obeisances; praha--said; sasanka-sekharam--to Lord Siva; krta-pranamam--having made obeisances;
prahasann--smiling; iva--as; atmabhuh--Lord Brahma.

TRANSLATION

All the sages who were sitting with Lord Siva, such as Narada and others, also offered their respectful obeisances to Lord Brahma. After being so worshiped, Lord Brahma, smiling, began to speak to Lord Siva.

PURPORT

Lord Brahma was smiling because he knew that Lord Siva is not only easily satisfied but easily irritated as well. He was afraid that Lord Siva might be in an angry mood because he had lost his wife and had been insulted by Daksa. In order to conceal this fear, he smiled and addressed Lord Siva as follows.

TEXT 42

TEXT

brahmovaca
jane tvam isam visvasya
jagato yoni-bijayoh
sakteh sivasya ca param
yat tad brahma nirantaram

SYNONYMS

brahma uvaca--Lord Brahma said; jane--I know; tvam--you (Lord Siva); isam--the controller; visvasya--of the entire material manifestation; jagatah--of the cosmic manifestation; yoni-bijayoh--of both the mother and father; sakteh--of potency; sivasya--of Siva; ca--and; param--the Supreme; yat--which; tat--that; brahma--without change; nirantaram--with no material qualities.

TRANSLATION

Lord Brahma said: My dear Lord Siva, I know that you are the controller of the entire material manifestation, the combination father and mother of the cosmic manifestation, and the Supreme Brahman beyond the cosmic manifestation as well. I know you in that way.

PURPORT

Although Lord Brahma had received very respectful obeisances from Lord Siva, he knew that Lord Siva was in a more exalted position than himself. Lord Siva's position is described in Brahma-samhita: there is no difference between Lord Visnu and Lord Siva in their original positions, but still Lord Siva is different from Lord Visnu. The example is given that the milk in yogurt is not different from the original milk from which it was made.

TEXT 43

TEXT

tvam eva bhagavann etac
chiva-saktyoh svarupayoh
visvam srjasi pasy atsi
kridann urna-pato yatha

SYNONYMS

tvam--you; eva--certainly; bhagavan--O my lord; etat--this; siva-saktyoh--being situated in your auspicious energy; svarupayoh--by your personal expansion; visvam--this universe; srjasi--create; pasi--maintain; atsi--annihilate; kridan--working; urna-patah--spider's web; yatha--just like.

TRANSLATION

My dear lord, you create this cosmic manifestation, maintain it, and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.

PURPORT

In this verse the word siva-sakti is significant. Siva means "auspicious," and sakti means "energy." There are many types of energies of the Supreme Lord, and all of them are auspicious. Brahma, Visnu and Mahesvara are called guna-avatars, or incarnations of material qualities. In the material world we compare these different incarnations from different angles of vision, but since all of them are expansions of the supreme auspicious, all of them are auspicious, although sometimes we consider one quality of nature to be higher or lower than another. The mode of ignorance, or tamo-guna, is considered very much lower than the others, but in the higher sense it is also auspicious. The example may be given herein that the government has both an educational department and criminal department. An outsider may consider the criminal department inauspicious, but from the government's point of view it is as important as the education department, and therefore the government finances both departments equally, without discrimination.

TEXT 44

TEXT

tvam eva dharmartha-dughabhispattaye
daksena sutrena sasarjithadhvamam
tvayaiva loke 'vasitas ca setavo
yan brahmanah sraddadhate dhrta-vratah

SYNONYMS

tvam--Your Lordship; eva--certainly; dharma-atha-dugha--benefit derived from religion and economic development; abhipattaye--for their protection; daksena--by Daksa; sutrena--making him the cause; sasarjitha--created; adhvamam--sacrifices; tvaya--by you; eva--certainly; loke--in this world; avasitah--regulated; ca--and; setavah--respect for the varnasrama institution; yan--which; brahmanah--the brahmanas; sraddadhate--respect very much; dhrta-vratah--taking it as a vow.

TRANSLATION

My dear lord, Your Lordship has introduced the system of sacrifices through the agency of Daksa, and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varnas and asramas is respected. The brahmanas therefore vow to follow this system strictly.

PURPORT

The Vedic system of varna and asrama is never to be neglected, for these divisions are created by the Supreme Lord Himself for the upkeep of social and religious order in human society. The brahmanas, as the intelligent class of men in society, must vow to steadily respect this regulative principle. The tendency in this age of Kali to make a classless society and not observe the principles of varna and asrama is a manifestation of an impossible dream. Destruction of the social and spiritual orders will not bring

fulfillment of the idea of a classless society. One should strictly observe the principles of varna and asrama for the satisfaction of the creator, for it is stated in the Bhagavad-gita by Lord Krsna that the four orders of the social system--brahmanas, ksatriyas, vaisyas and sudras--are His creation. They should act according to the regulative principles of this institution and satisfy the Lord, just as different parts of the body all engage in the service of the whole. The whole is the Supreme Personality of Godhead in His virat-rupa, or universal form. The brahmanas, ksatriyas, vaisyas and sudras are respectively the mouth, arms, abdomen and legs of the universal form of the Lord. As long as they are engaged in the service of the complete whole, their position is secure, otherwise they fall down from their respective positions and become degraded.

TEXT 45

TEXT

tvam karmanam mangala mangalanam
kartuh sva-lokam tanuse svah param va
amangalanam ca tamisram ulbanam
viparyayah kena tad eva kasyacit

SYNONYMS

tvam--Your Lordship; karmanam--of the prescribed duties; mangala--O most auspicious; mangalanam--of the auspicious; kartuh--of the performer; sva-lokam--respective higher planetary systems; tanuse--expand; svah--heavenly planets; param--transcendental world; va--or; amangalanam--of the inauspicious; ca--and; tamisram--the name of a particular hell; ulbanam--ghastly; viparyayah--the opposite; kena--why; tat eva--certainly that; kasyacit--for someone.

TRANSLATION

O most auspicious lord, you have ordained the heavenly planets, the spiritual Vaikuntha planets and the impersonal Brahman sphere as the respective destinations of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.

PURPORT

The Supreme Personality of Godhead is called the supreme will. It is by the supreme will that everything is happening. It is said, therefore, that not a blade of grass moves without the supreme will. Generally it is prescribed that performers of pious activities are promoted to the higher planetary systems, devotees are promoted to the Vaikunthas, or spiritual worlds, and impersonal speculators are promoted to the impersonal Brahman effulgence; but it sometimes so happens that a miscreant like Ajamila is immediately promoted to the Vaikunthaloka simply by chanting the name of Narayana. Although when Ajamila uttered this vibration he intended to call his son Narayana, Lord Narayana took it seriously and immediately gave him promotion to Vaikunthaloka, despite his background, which was full of sinful activities. Similarly King Daksa was always engaged in the pious activities of performing sacrifices, yet simply because of creating a little misunderstanding with Lord Siva, he was severely taken to task. The conclusion is, therefore, that the supreme will is the ultimate judgment; no one can argue upon this. A pure devotee therefore submits in all circumstances to the supreme will of the Lord, accepting it as all-auspicious.

tat te 'nukampam susamiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbhir vidadhan namas te

jiveta yo mukti-pade sa daya-bhak

(Bhag. 10.14.8)

The purport of this verse is that when a devotee is in a calamitous condition he takes it as a benediction of the Supreme Lord and takes responsibility himself for his past misdeeds. In such a condition, he offers still more devotional service and is not disturbed. One who lives in such a disposition of mind, engaged in devotional service, is the most eligible candidate for promotion to the spiritual world. In other words, such a devotee's claim for promotion to the spiritual world is assured in all circumstances.

TEXT 46

TEXT

na vai satam tvac-caranarpitatmanam
bhutesu sarvesv abhipasyatam tava
bhutani catmany aprthag-didrksatam
prayena roso 'bhibhaved yatha pasum

SYNONYMS

na--not; vai--but; satam--of the devotees; tvat-carana-arpita-atmanam--of those who are completely surrendered at your lotus feet; bhutesu--among living entities; sarvesu--all varieties; abhipasyatam--perfectly seeing; tava--your; bhutani--living entities; ca--and; atmani--in the Supreme; aprthag--nondifferent; didrksatam--those who see like that; prayena--almost always; roso--anger; abhibhaved--takes place; yatha--exactly like; pasum--the animals.

TRANSLATION

My dear Lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramatma in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.

PURPORT

When the Supreme Personality of Godhead becomes angry or kills a demon, materially this may appear unfavorable, but spiritually it is a blissful blessing upon him. Therefore pure devotees do not make any distinction between the Lord's anger and His blessings. They see both with reference to the Lord's behavior with others and themselves. A devotee does not find fault with the behavior of the Lord in any circumstances.

TEXT 47

TEXT

prthag-dhiyah karma-drso durasayah
parodayenarpita-hrd-rujo 'nizam
paran duruktair vitudanty aruntudas
tan mavadhid daiva-vadhan bhavad-vidhah

SYNONYMS

prthak--differently; dhiyah--those who are thinking; karma--fruitive activities; drsah--observer; durasayah--mean minded; para-udayena--by others' flourishing condition; arpita--given up; hrt--heart; rujah--anger; anisam--always; paran--others; duruktaih--harsh words; vitudanti--gives pain; aruntudah--by piercing words; tan--unto them; ma--not; avadhrit--kill; daiva--by providence; vadhan--already killed; bhavat--you; vidhah--like.

TRANSLATION

Persons who observe everything with differentiation, who are simply attached to fruitive activities, who are mean minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by providence. Thus there is no need for them to be killed again by an exalted personality like you.

PURPORT

Persons who are materialistic and always engaged in fruitive activities for material profit cannot endure seeing the flourishing life of others. Except for a few persons in Krsna consciousness, the entire world is full of such envious persons, who are perpetually full of anxieties because they are attached to the material body and are without self-realization. Since their hearts are always filled with anxiety, it is understood that they have already been killed by providence. Thus Lord Siva, as a self-realized Vaisnava, was advised not to kill Daksa. A Vaisnava is described as para-duhkha-duhkhi because although he is never distressed in any condition of life, he is distressed to see others in a distressed condition. Vaisnavas, therefore, should not try to kill by any action of the body or mind, but should try to revive the Krsna consciousness of others out of compassion for them. The Krsna consciousness movement has been started to deliver the envious persons of the world from the clutches of maya, and even though devotees are sometimes put into trouble, they push on the Krsna consciousness movement in all tolerance. Lord Caitanya advises:

trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." (Siksastaka 3)

A Vaisnava should follow the examples of such Vaisnavas as Haridasa Thakura, Nityananda Prabhu and also Lord Jesus Christ. There is no need to kill anyone who has already been killed. But it should be noted herewith that a Vaisnava should not tolerate the blaspheming of Visnu or Vaisnavas, although he should tolerate personal insults to himself.

TEXT 48

TEXT

yasmin yada puskara-nabha-mayaya
durantaya sprsta-dhiyah prthag-drsah
kurvanti tatra hy anukampaya krpam
na sadhavo daiva-balat krte kramam

SYNONYMS

yasmin--in some place; yada--when; puskara-nabha-mayaya--by the illusory energy of Puskaranabha, the Supreme Personality of Godhead; durantaya--insurmountable; sprsta-dhiyah--bewildered; prthak-drsah--the same persons who see differently; kurvanti--do; tatra--there; hi--certainly; anukampaya--out of compassion; krpam--mercy; na--never; sadhava--saintly persons; daiva-balat--by providence; krte--being done; kramam--prowess.

TRANSLATION

My dear lord, if in some places materialists, who are already bewildered by the insurmountable illusory energy of the Supreme Godhead, sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they commit offenses because they are overpowered by the illusory energy, he does not show his prowess to counteract them.

PURPORT

It is said that the beauty of a tapasvi, or saintly person, is forgiveness. There are many instances in the spiritual history of the world in which many saintly persons, although unnecessarily harassed, did not take action, although they could have done so. Pariksit Maharaja, for example, was unnecessarily cursed by a brahmana boy, and this was very much regretted by the boy's father, but Pariksit Maharaja accepted the curse and agreed to die within a week as the brahmana boy desired. Pariksit Maharaja was the emperor and was full in power both spiritually and materially, but out of compassion and out of respect for the brahmana community, he did not counteract the action of the brahmana boy but agreed to die within seven days. Because it was desired by Krsna that Pariksit Maharaja agree to the punishment so that the instruction of Srimad-Bhagavatam would thus be revealed to the world, Pariksit Maharaja was advised not to take action. A Vaisnava is personally tolerant for the benefit of others. When he does not show his prowess, this does not mean that he is lacking in strength; rather, it indicates that he is tolerant for the welfare of the entire human society.

TEXT 49

TEXT

bhavams tu pumsah paramasya mayaya
durantayasprsta-matih samasta-drk
taya hatatmasv anukarma-cetahsv
anugraham kartum iharhasi prabho

SYNONYMS

bhavan--Your Lordship; tu--but; pumsah--of the person; paramasya--the supreme; mayaya--by the material energy; durantaya--of great potency; asprsta--unaffected; matih--intelligence; samasta-drk--seer or knower of everything; taya--by the same illusory energy; hata-atmasu--bewildered at heart; anukarma-cetahsu--whose hearts are attracted by fruitive activities; anugraham--mercy; kartum--to do; iha--in this case; arhasi--desire; prabho--O lord.

TRANSLATION

My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omniscient and should be merciful and compassionate toward those who are bewildered by the same illusory energy and are very much attached to fruitive activities.

PURPORT

A Vaisnava is never bewildered by the influence of the external energy because he is engaged in the transcendental loving service of the Lord. The Lord states in Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"My divine energy consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." A Vaisnava should take care of those who are bewildered by this maya instead of becoming angry with them, because without a Vaisnava's mercy they have no way to get out of the clutches of maya. Those who have been condemned by maya are rescued by the mercy of devotees.

vancha-kalpatarubhyas ca
krpa-sindhubhya eva ca
patitanam pavanebhyo
vaisnavebhyo namo namah

"I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls." Those who are under the influence of the illusory energy are attracted to fruitive activities, but a Vaisnava preacher attracts their hearts to the Supreme Personality of Godhead, Sri Krsna.

TEXT 50

TEXT

kurv adhvarasyoddharanam hatasya bhoh
tvayasamaptasya mano prajapateh
na yatra bhagam tava bhagino daduh
kuyajino yena makho niniyate

SYNONYMS

kuru--just execute; adhvarasya--of the sacrifice; uddharanam--complete regularly; hatasya--killed; bhoh--O; tvaya--by you; asamaptasya--of the unfinished sacrifice; mano--O Lord Siva; prajapateh--of Maharaja Daksa; na--not; yatra--where; bhagam--share; tava--your; bhaginah--deserving to take the share; daduh--did not give; ku-yajinah--bad priests; yena--by the bestower; makhah--sacrifice; niniyate--gets the result.

TRANSLATION

My dear Lord Siva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.

TEXT 51

TEXT

jivatad yajamano 'yam
prapadyetaksini bhagah
bhrgoh smasruni rohantu

pusno dantas ca purvavat

SYNONYMS

jivatat--let him be alive; yajamanah--the performer of the sacrifice (Daksa); ayam--this; prapadyeta--let him get back; aksini--by the eyes; bhagah--Bhagadeva; bhrghoh--of the sage Bhrghu; smasruni--mustache; rohantu--may grow again; pusnah--of Pusadeva; dantah--the chain of teeth; ca--and; purva-vat--like before.

TRANSLATION

My dear lord, by your mercy the performer of the sacrifice (King Daksa) may get back his life, Bhaga may get back his eyes, Bhrghu his mustache, and Pusa his teeth.

TEXT 52

TEXT

devanam bhagna-gatranam
rtvijam cayudhasmabhih
bhavatanugrhitanam
asu manyo 'stv anaturam

SYNONYMS

devanam--of the demigods; bhagna-gatranam--whose limbs are badly broken; rtvijam--of the priests; ca--and; ayudha-asmabhih--by weapons and by stones; bhavata--by you; anugrhitanam--being favored; asu--at once; manyo--O Lord Siva (in an angry mood); astu--let there be; anaturam--recovery from injuries.

TRANSLATION

O Lord Siva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.

TEXT 53

TEXT

esa te rudra bhago 'stu
yad-ucchisto 'dhvarasya vai
yajnas te rudra bhagena
kalpatam adya yajna-han

SYNONYMS

esah--this; te--your; rudra--O Lord Siva; bhagah--portion; astu--let it be; yat--whatever; ucchistah--is the remainder; adhvarasya--of the sacrifice; vai--indeed; yajnah--the sacrifice; te--your; rudra--O Rudra; bhagena--by the portion; kalpatam--may be completed; adya--today; yajna-han--O destroyer of the sacrifice.

TRANSLATION

O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.

PURPORT

A sacrifice is a ceremony performed to please the Supreme Personality of Godhead. In the Srimad-Bhagavatam, First Canto, Second Chapter, it is stated that everyone should try to understand whether the Supreme Personality of Godhead is satisfied by his activity. In other words, the aim of our activities should be to satisfy the Supreme Personality of Godhead. Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether the Supreme Personality of Godhead is satisfied by one's activity. Activities to satisfy the Supreme Godhead are prescribed in the Vedic literature, and execution of such activities is called yajna. In other words, acting on behalf of the Supreme Lord is called yajna. One should know very well that any activity besides yajna is the cause of material bondage. That is explained in Bhagavad-gita (3.9): yajnarthat karmano 'nyatra loko 'yam karma-bandhanah. Karma-bandhanah means that if we do not work for the satisfaction of the Supreme Lord, Visnu, then the reaction of our work will bind us. One should not work for his own sense gratification. Everyone should work for the satisfaction of God. That is called yajna.

After the yajna was performed by Daksa, all the demigods expected prasada, the remnants of foodstuffs offered to Visnu. Lord Siva is one of the demigods, so naturally he also expected his share of the prasada from the yajna. But Daksa, out of his envy of Lord Siva, neither invited Siva to participate in the yajna nor gave him his share after the offering. But after the destruction of the yajna arena by the followers of Lord Siva, Lord Brahma pacified him and assured him that he would get his share of prasada. Thus he was requested to rectify whatever destruction was caused by his followers.

In Bhagavad-gita (3.11) it is said that all the demigods are satisfied when one performs yajna. Because the demigods expect prasada from yajnas, yajna must be performed. Those who engage in sense gratificatory, materialistic activities must perform yajna, otherwise they will be implicated. Thus Daksa, being the father of mankind, was performing yajna, and Lord Siva expected his share. But since Siva was not invited, there was trouble. By the mediation of Lord Brahma, however, everything was settled satisfactorily.

The performance of yajna is a very difficult task because all the demigods must be invited to participate in the yajna. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age it is recommended, yajnaih sankirtana-prayair yajanti hi sumedhasah (Bhag. 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of sankirtana-yajna by chanting the holy names Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. One should invite people, chant Hare Krsna, and then distribute prasada. This yajna will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Daksa failed to satisfy Lord Siva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Krsna, and by pleasing Krsna one can satisfy all the demigods automatically. Thus end the Bhaktivedanta purports of the Fourth Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "Brahma Satisfies Lord Siva."

Chapter Seven
The Sacrifice Performed by Daksa

TEXT 1

TEXT

maitreya uvaca
ity ajenanunitena

bhavana paritussyata
abhyadhayi maha-baho
prahasya srutyam iti

SYNONYMS

maitreyah--Maitreya; uvaca--said; iti--thus; ajena--by Lord Brahma; anunitena--pacified; bhavana--by Lord Siva; paritussyata--fully satisfied; abhyadhayi--said; maha-baho--O Vidura; prahasya--smiling; srutyam--listen; iti--thus.

TRANSLATION

The sage Maitreya said: O mighty-armed Vidura, Lord Siva, being thus pacified by the words of Lord Brahma, spoke as follows in answer to Lord Brahma's request.

TEXT 2

TEXT

mahadeva uvaca
nagham prajesa balanam
varnaye nanucintaye
deva-mayabhibhutanam
dandas tatra dhrto maya

SYNONYMS

mahadevah--Lord Siva; uvaca--said; na--not; agham--offense; praja-isa--O lord of created beings; balanam--of the children; varnaye--I regard; na--not; anucintaye--I consider; deva-maya--the external energy of the Lord; abhibhutanam--of those deluded by; dandah--rod; tatra--there; dhrtah--used; maya--by me.

TRANSLATION

Lord Siva said: My dear father, Brahma, I do not mind the offenses created by the demigods. Because these demigods are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.

PURPORT

There are two types of punishment. One is that which a conqueror imposes on an enemy, and the other is like that a father imposes on his son. There is a gulf of difference between these two kinds of punishment. Lord Siva is by nature a Vaisnava, a great devotee, and his name in this connection is Asutosa. He is always satisfied, and therefore he did not become angry as if he were an enemy. He is not inimical to any living entity; rather, he always wishes the welfare of all. Whenever he chastises a person, it is just like a father's punishment of his son. Lord Siva is like a father because he never takes seriously any offense by any living entities, especially the demigods.

TEXT 3

TEXT

prajapater dagdha-sirsno
bhavatv aja-mukham sirah

mitrasya caksusekseta
bhagam svam barhiso bhagah

SYNONYMS

prajapateh--of Prajapati Daksa; dagdha-sirsnah--whose head has been burned to ashes; bhavatu--let there be; aja-mukham--with the face of a goat; sirah--a head; mitrasya--of Mitra; caksusa--through the eyes; ikseta--may see; bhagam--share; svam--his own; barhisah--of the sacrifice; bhagah--Bhaga.

TRANSLATION

Lord Siva continued: Since the head of Daksa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.

TEXT 4

TEXT

pusa tu yajamanasya
dadbhira jaksatu pista-bhuk
devah prakrta-sarvanga
ye ma ucchesanam daduh

SYNONYMS

pusa--Pusa; tu--but; yajamanasya--of the performer of the sacrifice; dadbhira--with the teeth; jaksatu--chew; pista-bhuk--eating flour; devah--the demigods; prakrta--made; sarva-angah--complete; ye--who; me--unto me; ucchesanam--a share of the sacrifice; daduh--gave.

TRANSLATION

The demigod Pusa will be able to chew only through the teeth of his disciples, and if alone, he will have to satisfy himself by eating dough made from chickpea flour. But the demigods who have agreed to give me my share of the sacrifice will recover from all their injuries.

PURPORT

The demigod Pusa became dependent on his disciples for chewing. Otherwise he was allowed to swallow only dough made of chickpea flour. Thus his punishment continued. He could not use his teeth for eating, since he had laughed at Lord Siva, deriding him by showing his teeth. In other words, it was not appropriate for him to have teeth, for he had used them against Lord Siva.

TEXT 5

TEXT

bahubhyam asvino pusno
hastabhyam krta-bahavah
bhavantu adhvaryavas canye
basta-smasru bhrgur bhavet

SYNONYMS

bahubhyam--with two arms; asvinoh--of Asvini-kumara; pusnah--of Pusa; hastabhyam--with two hands; krta-bahavah--those in need of arms; bhavantu--they will have to; adhvaryavah--the priests; ca--and; anye--others; basta-smasruh--the beard of the goat; bhrghuh--Bhrghu; bhavet--he may have.

TRANSLATION

Those who have had their arms cut off will have to work with the arms of Asvini-kumara, and those whose hands were cut off will have to do their work with the hands of Pusa. The priests will also have to act in that manner. As for Bhrghu, he will have the beard from the goat's head.

PURPORT

Bhrghu Muni, a great supporter of Daksa, was awarded the beard of the goat's head which was substituted for the head of Daksa. It appears from the exchange of Daksa's head that the modern scientific theory that the brain substance is the cause of all intelligent work is not valid. The brain substance of Daksa and that of a goat are different, but Daksa still acted like himself, even though his head was replaced by that of a goat. The conclusion is that it is the particular consciousness of an individual soul which acts. The brain substance is only an instrument which has nothing to do with real intelligence. The real intelligence, mind and consciousness are part of the particular individual soul. It will be found in the verses ahead that after Daksa's head was replaced by the goat's head, he was as intelligent as he had previously been. He prayed very nicely to satisfy Lord Siva and Lord Visnu, which is not possible for a goat to do. Therefore it is definitely concluded that the brain substance is not the center of intelligence; it is the consciousness of a particular soul that works intelligently. The whole movement of Krsna consciousness is to purify the consciousness. It doesn't matter what kind of brain one has because if he simply transfers his consciousness from matter to Krsna, his life becomes successful. It is confirmed by the Lord Himself in Bhagavad-gita that anyone who takes up Krsna consciousness achieves the highest perfection of life, regardless of whatever abominable condition of life he may have fallen into. Specifically, anyone in Krsna consciousness goes back to Godhead, back to home, on leaving his present material body.

TEXT 6

TEXT

maitreya uvaca
tada sarvani bhutani
srutva midhustamoditam
paritustatmabhis tata
sadhu sadhu ity athabruvan

SYNONYMS

maitreyah--the sage Maitreya; uvaca--said; tada--at that time; sarvani--all; bhutani--personalities; srutva--after hearing; midhuh-tama--the best of the benedictors (Lord Siva); uditam--spoken by; paritusta--being satisfied; atmabhih--by heart and soul; tata--my dear Vidura; sadhu sadhu--well done, well done; iti--thus; atha abruvan--as we have said.

TRANSLATION

The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Siva, who is the best among the benedictors.

PURPORT

In this verse Lord Siva is described as midhustama, the best of the benedictors. He is also known as Asutosa, which indicates that he is very quickly satisfied and very quickly angered. It is said in Bhagavad-gita that less intelligent persons go to the demigods for material benedictions. In this connection, people generally go to Lord Siva, and because he is always quickly satisfied and gives benedictions to his devotees without consideration, he is called midhustama, or the best of the benedictors. Materialistic persons are always anxious to get material profit, but they are not serious about spiritual profit.

Sometimes, of course, it so happens that Lord Siva becomes the best benedictor in spiritual life. It is said that once a poor brahmana worshiped Lord Siva for a benediction, and Lord Siva advised the devotee to go to see Sanatana Gosvami. The devotee went to Sanatana Gosvami and informed him that Lord Siva had advised him to seek out the best benediction from him (Sanatana). Sanatana had a touchstone with him, which he kept with the garbage. On the request of the poor brahmana, Sanatana Gosvami gave him the touchstone, and the brahmana was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Sanatana, he thought, "If a touchstone is the best benediction, why has Sanatana Gosvami kept it with the garbage?" He therefore returned and asked Sanatana Gosvami, "Sir, if this is the best benediction, why did you keep it with the garbage?" Sanatana Gosvami then informed him, "Actually, this is not the best benediction. But are you prepared to take the best benediction from me?" The brahmana said, "Yes, sir. Lord Siva has sent me to you for the best benediction." Then Sanatana Gosvami asked him to throw the touchstone in the water nearby and then come back. The poor brahmana did so, and when he returned, Sanatana Gosvami initiated him with the Hare Krsna mantra. Thus by the benediction of Lord Siva the brahmana got the association of the best devotee of Lord Krsna and was thus initiated in the maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 7

TEXT

tato midhvamsam amantrya
sunasirah sahasibhih
bhuyas tad deva-yajanam
sa-midhvat-vedhaso yayuh

SYNONYMS

tatah--thereafter; midhvamsam--Lord Siva; amantrya--inviting; sunasirah--the demigods headed by King Indra; saha rsibhih--with all the great sages, headed by Bhrgu; bhuyah--again; tat--that; deva-yajanam--place where the demigods are worshiped; sa-midhvat--with Lord Siva; vedhasah--with Lord Brahma; yayuh--went.

TRANSLATION

Thereafter, Bhrgu, the chief of the great sages, invited Lord Siva to come to the sacrificial arena. Thus the demigods, accompanied by the sages, Lord Siva, and Lord Brahma, all went to the place where the great sacrifice was being performed.

PURPORT

The whole sacrifice arranged by King Daksa had been disturbed by Lord Siva. Therefore all the demigods present there, along with Lord Brahma and the great sages, specifically requested Lord Siva to come and revive the sacrificial fire. There is a common phrase, siva-hina-yajna: "Any sacrifice without the presence of Lord Siva is baffled." Lord Visnu is Yajnesvara, the Supreme Personality in the matter of sacrifice, yet in each yajna it is necessary for all the demigods, headed by Lord Brahma and Lord Siva, to be present.

TEXT 8

TEXT

vidhaya kartsnyena ca tad
yad aha bhagavan bhavah
sandadhuh kasya kayena
savaniya-pasoh sirah

SYNONYMS

vidhaya--executing; kartsnyena--all in all; ca--also; tat--that; yat--which; aha--was said; bhagavan--the Lord; bhavah--Siva; sandadhuh--executed; kasya--of the living (Daksa); kayena--with the body; savaniya--meant for sacrifice; pasoh--of the animal; sirah--head.

TRANSLATION

After everything was executed exactly as directed by Lord Siva, Daksa's body was joined to the head of the animal meant to be killed in the sacrifice.

PURPORT

This time, all the demigods and great sages were very careful not to irritate Lord Siva. Therefore whatever he asked was done. It is specifically said here that Daksa's body was joined to the head of an animal (a goat).

TEXT 9

TEXT

sandhiyamane sirasi
dakso rudrabhiviksitah
sadyah supta ivottasthau
dadrse cagrato mrdam

SYNONYMS

sandhiyamane--being executed; sirasi--by the head; daksah--King Daksa; rudra-abhiviksitah--having been seen by Rudra (Lord Siva); sadyah--immediately; supte--sleeping; iva--like; uttasthau--awakened; dadrse--saw; ca--also; agratah--in front; mrdam--Lord Siva.

TRANSLATION

When the animal's head was fixed on the body of King Daksa, Daksa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Siva standing before him.

PURPORT

The example given here is that Daksa got up as if he were awakened from deep sleep. In Sanskrit this is called supta ivottasthau. The meaning is that after a man awakens from sleep, he immediately remembers all the duties which he must execute. Daksa was killed, and his head was taken away and burned to ashes. His body was lying dead, but by the grace of Lord Siva, as soon as the head of a goat was joined to the body, Daksa came back to consciousness again. This indicates that consciousness is also individual. Daksa actually took another body when he took on the head of a goat, but because consciousness is individual,

his consciousness remained the same although his bodily condition changed. Thus bodily construction has nothing to do with the development of consciousness. Consciousness is carried with the transmigration of the soul. There are many instances of this in Vedic history, such as the case of Maharaja Bharata. After quitting his body as a king, Maharaja Bharata was transferred to the body of a deer, but he retained the same consciousness. He knew that although formerly he was King Bharata, he had been transferred to the body of a deer because of his absorption in thinking of a deer at the time of his death. In spite of his having the body of a deer, however, his consciousness was as good as it was in the body of King Bharata. The arrangement by the Lord is so nice that if a person's consciousness is turned into Krsna consciousness, there is no doubt that in his next life he will be a great devotee of Krsna, even if he is offered a different type of body.

TEXT 10

TEXT

tada vrsadhvaja-dvesa-
kalilatma prajapatih
sivavalokad abhavac
charad-dhrada ivamalah

SYNONYMS

tada--at that time; vrsa-dhvaja--Lord Siva, who rides on a bull; dvesa--envy; kalila-atma--polluted heart; prajapatih--King Daksa; siva--Lord Siva; avalokat--by seeing him; abhavat--became; sarat--in the autumn; hradah--lake; iva--like; amalah--cleansed.

TRANSLATION

At that time, when Daksa saw Lord Siva, who rides upon a bull, his heart, which was polluted by envy of Lord Siva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

PURPORT

Here is an example of why Lord Siva is called auspicious. If anyone sees Lord Siva with devotion and reverence, his heart is immediately cleansed. King Daksa was polluted by envy of Lord Siva, and yet by seeing him with a little love and devotion, his heart immediately became cleansed. In the rainy season, the reservoirs of water become dirty and muddy, but as soon as the autumn rain comes, all the water immediately becomes clear and transparent. Similarly, although Daksa's heart was impure because of his having slandered Lord Siva, for which he was severely punished, Daksa now came to consciousness, and just by seeing Lord Siva with veneration and respect, he became immediately purified.

TEXT 11

TEXT

bhava-stavaya krta-dhir
nasaknod anuragatah
autkanthyad baspa-kalaya
samparetam sutam smaran

SYNONYMS

bhava-stavaya--for praying to Lord Siva; krta-dhah--although decided; na--never; asaknot--was able; anuragatah--by feeling; autkanthyat--because of eagerness; baspa-kalaya--with tears in the eyes; samparetam--dead; sutam--daughter; smaran--remembering.

TRANSLATION

King Daksa wanted to offer prayers to Lord Siva, but as he remembered the ill-fated death of his daughter Sati, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.

TEXT 12

TEXT

krcchrat samstabhya ca manah
prema-vihvalitah sudhah
sasamsa nirvyalikena
bhavenesam prajapatih

SYNONYMS

krcchrat--with great endeavor; samstabhya--pacifying; ca--also; manah--mind; prema-vihvalitah--bewildered by love and affection; su-dhah--one who has come to his real senses; sasamsa--praised; nirvyalikena--without duplicity, or with great love; bhavena--in feeling; isam--to Lord Siva; prajapatih--King Daksa.

TRANSLATION

At this time, King Daksa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Siva.

TEXT 13

TEXT

daksa uvaca
bhuyan anugraha aho bhavata krto me
dandas tvaya mayi bhrto yad api pralabdham
na brahma-bandhusu ca vam bhagavann avajna
tubhyam hares ca kuta eva dhrta-vratesu

SYNONYMS

daksah--King Daksa; uvaca--said; bhuyan--very great; anugraha--favor; aho--alas; bhavata--by you; krta--done; me--upon me; danda--punishment; tvaya--by you; mayi--unto me; bhrta--done; yat api--although; pralabdham--defeated; na--neither; brahma-bandhusu--unto an unqualified brahmana; ca--also; vam--both of you; bhagavan--my lord; avajna--negligence; tubhyam--of you; hareh ca--of Lord Visnu; kuta--where; eva--certainly; dhrta-vratesu--one who is engaged in the performance of sacrifice.

TRANSLATION

King Daksa said: My dear Lord Siva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. You and Lord Visnu

never neglect even useless, unqualified brahmanas. Why, then, should you neglect me, who am engaged in performing sacrifices?

PURPORT

Although Daksa felt defeated, he knew that his punishment was simply the great mercy of Lord Siva. He remembered that Lord Siva and Lord Visnu are never neglectful of the brahmanas, even though the brahmanas are sometimes unqualified. According to Vedic civilization, a descendant of a brahmana family should never be heavily punished. This was exemplified in Arjuna's treatment of Asvatthama. Asvatthama was the son of a great brahmana, Dronacarya, and in spite of his having committed the great offense of killing all the sleeping sons of the Pandavas, for which he was condemned even by Lord Krsna, Arjuna excused him by not killing him because he happened to be the son of a brahmana. The word brahma-bandhusu used here is significant. Brahma-bandhu means a person who is born of a brahmana father but whose activities are not up to the standard of the brahmanas. Such a person is not a brahmana but a brahma-bandhu. Daksa proved himself to be a brahma-bandhu. He was born of a great brahmana father, Lord Brahma, but his treatment of Lord Siva was not exactly brahminical; therefore he admitted that he was not a perfect brahmana. Lord Siva and Lord Visnu, however, are affectionate even to an imperfect brahmana. Lord Siva punished Daksa not as one does his enemy; rather, he punished Daksa just to bring him to his senses, so that he would know that he had done wrong. Daksa could understand this, and he acknowledged the great mercy of Lord Krsna and Lord Siva towards the fallen brahmanas, including even himself. Although he was fallen, his vow was to execute the sacrifice, as is the duty of brahmanas, and thus he began his prayers to Lord Siva.

TEXT 14

TEXT

vidya-tapo-vrata-dharan mukhatah sma vipran
brahmatma-tattvam avitum prathamam tvam asrak
tad brahmanan parama sarva-vipatsu pasi
palah pasun iva vibho pragrhita-dandah

SYNONYMS

vidya--learning; tapah--austerities; vrata--vows; dharan--the followers; mukhatah--from the mouth; sma--was; vipran--the brahmanas; brahma--Lord Brahma; atma-tattvam--self-realization; avitum--to disseminate; prathamam--first; tvam--you; asrak--created; tat--therefore; brahmanan--the brahmanas; parama--O great one; sarva--all; vipatsu--in dangers; pasi--you protect; palah--like the protector; pasun--the animals; iva--like; vibho--O great one; pragrhita--taking in hand; dandah--a stick.

TRANSLATION

My dear great and powerful Lord Siva, you were created first from the mouth of Lord Brahma in order to protect the brahmanas in pursuing education, austerities, vows and self-realization. As protector of the brahmanas, you always protect the regulative principles they follow, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

PURPORT

The specific function of a human being in society, irrespective of his social status, is to practice control of the mind and senses by observing the regulative principles enjoined in the Vedic sastras. Lord Siva is called pasupati because he protects the living entities in their developed consciousness so that they may follow the Vedic system of varna and asrama. The word pasu refers to the animal as well as to the human entity. It is stated here that Lord Siva is always interested in protecting the animals and the animalistic

living entities, who are not very advanced in the spiritual sense. It is also stated that the brahmanas are produced from the mouth of the Supreme Lord. We should always remember that Lord Siva is being addressed as the representative of the Supreme Lord, Visnu. In the Vedic literature it is described that the brahmanas are born from the mouth of the universal form of Visnu, the ksatriyas are born from His arms, the vaisyas from His abdomen or waist, and the sudras from His legs. In the formation of a body, the head is the principal factor. The brahmanas are born from the mouth of the Supreme Personality of Godhead in order to accept charity for worship of Visnu and to spread Vedic knowledge. Lord Siva is known as pasupati, the protector of the brahmanas and other living entities. He protects them from the attacks of non-brahmanas, or uncultured persons who are against the self-realization process.

Another feature of this word is that persons who are simply attached to the ritualistic portion of the Vedas and do not understand the situation of the Supreme Personality of Godhead are not any more advanced than animals. In the beginning of Srimad-Bhagavatam it is confirmed that even though one performs the rituals of the Vedas, if he does not develop a sense of Krsna consciousness, then all his labor in performing Vedic rituals is considered to be simply a waste of time. Lord Siva's aim in destroying the Daksa yajna was to punish Daksa because by neglecting him (Lord Siva), Daksa was committing a great offense. Lord Siva's punishment was just like that of a cowherd boy, who keeps a stick to frighten his animals. It is commonly said that to give protection to animals, a stick is needed because animals cannot reason and argue. Their reasoning and argument is argumentum ad baculum; unless there is a rod, they do not obey. Force is required for the animalistic class of men, whereas those who are advanced are convinced by reasons, arguments and scriptural authority. Persons who are simply attached to Vedic rituals, without further advancement of devotional service, or Krsna consciousness, are almost like animals, and Lord Siva is in charge of giving them protection and sometimes punishing them, as he punished Daksa.

TEXT 15

TEXT

yo 'sau mayavidita-tattva-drsa sabhayam
ksipto durukti-visikhair viganayya tan mam
arvak patantam arhattama-nindayapad
drstyardraya sa bhagavan sva-krtena tusyet

SYNONYMS

yah--who; asau--that; maya--by me; avidita-tattva--without knowing the actual fact; drsa--by experience; sabhayam--in the assembly; ksiptah--was abused; durukti--unkind words; visikhair--by the arrows of; viganayya--taking no notice of; tat--that; mam--me; arvak--downwards; patantam--gliding down to hell; arhat-tama--the most respectable; nindaya--by defamation; apat--saved; drstya--seeing; ardaya--out of compassion; sah--that; bhagavan--Your Lordship; sva-krtena--by your own mercy; tusyet--be satisfied.

TRANSLATION

I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them into account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I request that you be pleased by your own mercy, since I cannot satisfy you by my words.

PURPORT

As usual, a devotee in an adverse condition of life accepts such a condition to be the mercy of the Lord. Factually, the insulting words used by Daksa against Lord Siva were enough to have him thrown perpetually into a hellish life. But Lord Siva, being kind toward him, awarded him punishment to

neutralize the offense. King Daksa realized this and, feeling obliged for Lord Siva's magnanimous behavior, wanted to show his gratitude. Sometimes a father punishes his child, and when the child is grown up and comes to his senses, he understands that the father's punishment was not actually punishment but mercy. Similarly, Daksa appreciated that the punishment offered to him by Lord Siva was a manifestation of Lord Siva's mercy. That is the symptom of a person making progress on the path of Krsna consciousness. It is said that a devotee in Krsna consciousness never takes any miserable condition of life to be condemnation by the Supreme Personality of Godhead. He accepts the miserable condition to be the grace of the Lord. He thinks, "I would have been punished or put into a more dangerous condition of life due to my past misdeeds, but the Lord has protected me. Thus I have received only a little punishment as token execution of the law of karma." Thinking of His grace in that way, a devotee always surrenders to the Supreme Personality of Godhead more and more seriously and is not disturbed by such so-called punishment.

TEXT 16

TEXT

maitreya uvaca
ksamapyavim sa midhvamsam
brahmana canumantritah
karma santanayam asa
sopadhyayartvig-adibhih

SYNONYMS

maitreyah--the sage Maitreya; uvaca--said; ksama--forgiveness; apya--receiving; evam--thus; sah--King Daksa; midhvamsam--unto Lord Siva; brahmana--along with Lord Brahma; ca--also; anumantritah--being permitted; karma--the sacrifice; santanayam asa--began again; sa--along with; upadhyaya--learned sages; rtvik--the priests; adibhih--and others.

TRANSLATION

The great sage Maitreya said: Thus being pardoned by Lord Siva, King Daksa, with the permission of Lord Brahma, again began the performance of the yajna, along with the great learned sages, the priests and others.

TEXT 17

TEXT

vaisnavam yajna-santatyai
tri-kapalam dvijottamah
purodasam niravapan
vira-samsarga-suddhaye

SYNONYMS

vaisnavam--meant for Lord Visnu or His devotees; yajna--sacrifice; santatyai--for performances; tri-kapalam--three kinds of offerings; dvija-uttamah--the best of the brahmanas; purodasam--the oblation called purodasa; niravapan--offered; vira--Virabhadra and other followers of Lord Siva; samsarga--contamination (dosa) due to his touching; suddhaye--for purification.

TRANSLATION

Thereafter, in order to resume the activities of sacrifice, the brahmanas first arranged to purify the sacrificial arena of the contamination caused by the touch of Virabhadra and the other ghostly followers of Lord Siva. Then they arranged to offer into the fire the oblations known as purodasa.

PURPORT

Lord Siva's followers and devotees, headed by Virabhadra, are known as viras, and they are ghostly demons. Not only did they pollute the entire sacrificial arena by their very presence, but they disturbed the whole situation by passing stool and urine. Therefore, the infection they had created was to be first purified by the method of offering purodasa oblations. A visnu-yajna, or an offering to Lord Visnu, cannot be performed uncleanly. To offer anything in an unclean state is called a sevaparadha. The worship of the Visnu Deity in the temple is also visnu-yajna. In all Visnu temples, therefore, the priest who takes care of the arcana-vidhi must be very clean. Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in The Nectar of Devotion. There are thirty-two kinds of offenses in discharging arcana service. It is required, therefore, that one be extremely careful not to be unclean. Generally, whenever any ritualistic ceremony is begun, the holy name of Lord Visnu is first chanted in order to purify the situation. Whether one is in a pure or impure condition, internally or externally, if one chants or even remembers the holy name of the Supreme Personality of Godhead Visnu, one immediately becomes purified. The yajna arena was desecrated by the presence of Lord Siva's followers, headed by Virabhadra, and therefore the entire arena had to be sanctified. Although Lord Siva was present and he is all-auspicious, it was still necessary to sanctify the place because his followers had broken into the arena and committed so many obnoxious acts. That sanctification was possible only by chanting the holy name of Visnu, Trikapala, which can sanctify the three worlds. In other words, it is admitted herein that the followers of Lord Siva are generally unclean. They are not even very hygienic; they do not take baths regularly, they wear long hair, and they smoke ganja. Persons of such irregular habits are counted amongst the ghosts. Since they were present in the sacrificial arena, the atmosphere became polluted, and it had to be sanctified by trikapala oblations, which indicated the invocation of Visnu's favor.

TEXT 18

TEXT

adhvaryunatta-havisa
yajamano visampate
dhiya visuddhaya dadhyau
tatha pradurabhud dharih

SYNONYMS

adhvaryuna--with the Yajur Veda; atta--taking; havisa--with clarified butter; yajamanah--King Daksa; visam-pate--O Vidura; dhiya--in meditation; visuddhaya--sanctified; dadhyau--offered; tatha--immediately; praduh--manifest; abhut--became; harih--Hari, the Lord.

TRANSLATION

The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Daksa offered the clarified butter with Yajur Veda mantras in sanctified meditation, Lord Visnu appeared there in His original form as Narayana.

PURPORT

Lord Visnu is all-pervading. Any devotee who, in sanctified meditation, following the regulative principles, chants the required mantras in service and in a devotional mood can see Visnu. It is said in the

Brahma-samhita that a devotee whose eyes are anointed with the ointment of love of Godhead can see the Supreme Personality of Godhead always within his heart. Lord Syamasundara is so kind to His devotee.

TEXT 19

TEXT

tada sva-prabhaya tesam
dyotayantya diso dasa
musnams teja upanitas
tarksyena stotra-vajina

SYNONYMS

tada--at that time; sva-prabhaya--by His own effulgence; tesam--all of them; dyotayantya--by brightness; disah--directions; dasa--ten; musnan--diminishing; tejah--effulgence; upanitah--brought; tarksyena--by Garuda; stotra-vajina--whose wings are called Brhat and Rathantara.

TRANSLATION

Lord Narayana was seated on the shoulder of Stotra, or Garuda, who had big wings. As soon as the Lord appeared, all directions were illuminated, diminishing the luster of Brahma and the others present.

PURPORT

A description of Narayana is given in the following two slokas.

TEXT 20

TEXT

syamo hiranya-rasano 'rka-kirita-justo
nilalaka-bhramara-mandita-kundalasyah
sankhabja-cakra-sara-capagadasi-carma-
vyagrair hiranmaya-bhujair iva karnikarah

SYNONYMS

syamah--blackish; hiranya-rasannah--a garment like gold; arka-kirita-justah--with a helmet as dazzling as the sun; nila-alaka--bluish curls; bhramara--big black bees; mandita-kundala-asyah--having a face decorated with earrings; sankha--conchshell; abja--lotus flower; cakra--wheel; sara--arrows; capa--bow; gada--club; asi--sword; carma--shield; vyagrair--filled with; hiranmaya--golden (bracelets and bangles); bhujair--with hands; iva--as; karnikarah--flower tree.

TRANSLATION

His complexion was blackish, His garment yellow like gold, and His helmet as dazzling as the sun. His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

PURPORT

The face of Lord Visnu as described in this verse appears like a lotus flower with bees humming over it. All of the ornaments on the body of Lord Visnu resemble molten gold of the reddish-gold color of the morning sunrise. The Lord appears, just as the morning sun rises, to protect the whole universal creation. His arms display different weapons, and His eight hands are compared to the eight petals of a lotus flower. All the weapons mentioned are for the protection of His devotees.

Generally in the four hands of Visnu there are a wheel, club, conchshell and lotus flower. These four symbols are seen in the four hands of Visnu in different arrangements. The club and the wheel are the Lord's symbols of punishment for the demons and miscreants, and the lotus flower and conchshell are used to bless the devotees. There are always two classes of men, the devotees and the demons. As confirmed in Bhagavad-gita (paritranaya sadhunam), the Lord is always ready for the protection of the devotees and annihilation of the demons. There are demons and devotees in this material world, but in the spiritual world there is no such distinction. In other words, Lord Visnu is the proprietor of both the material and spiritual worlds. In the material world almost everyone is of the demoniac nature, but there are also devotees, who appear to be in the material world although they are always situated in the spiritual world. A devotee's position is always transcendental, and he is always protected by Lord Visnu.

TEXT 21

TEXT

vaksasy adhisrita-vadhur vana-maly udara-
hasavaloka-kalaya ramayams ca visvam
parsva-bhramad-vyajana-camara-raja-hamsah
svetatapatra-sasinopari rajyamanah

SYNONYMS

vaksasi--on the chest; adhisrita--situated; vadhuh--a woman (the goddess of fortune, Laksmi); vana-mali--garlanded with forest flowers; udara--beautiful; hasa--smiling; avaloka--glance; kalaya--with a small part; ramayan--pleasing; ca--and; visvam--the whole world; parsva--side; bhramat--moving back and forth; vyajana-camara--white yak-tail hair for fanning; raja-hamsah--swan; sveta-atapatra-sasina--with a white canopy like the moon; upari--above; rajyamanah--looking beautiful.

TRANSLATION

Lord Visnu looked extraordinarily beautiful because the goddess of fortune and a garland were situated on His chest. His face was beautifully decorated with a smiling attitude which can captivate the entire world, especially the devotees. Fans of white hair appeared on both sides of the Lord like white swans, and the white canopy overhead looked like the moon.

PURPORT

The smiling face of Lord Visnu is pleasing to the whole world. Not only devotees but even nondevotees are attracted by such a smile. This verse nicely describes how the sun, moon, eight-petaled lotus flower and humming black bees were represented by the fans of hair, the overhead canopy, the moving earrings on both sides of His face, and His blackish hair. All together, accompanied by the conchshell, wheel, club, lotus flower, bow, arrows, shield and sword in His hands, these presented a grand and beautiful audience for Lord Visnu which captivated all the demigods there, including Daksa and Lord Brahma.

TEXT 22

TEXT

tam upagatam alaksya

sarve sura-ganadayah
pranemuh sahasotthaya
brahmendra-tryaksa-nayakah

SYNONYMS

tam--Him; upagatam--arrived; alaksya--after seeing; sarve--all; sura-gana-adayah--the demigods and others; pranemuh--obeisances; sahasa--immediately; utthaya--after standing up; brahma--Lord Brahma; indra--Lord Indra; tri-aksa--Lord Siva (who has three eyes); nayakah--led by.

TRANSLATION

As soon as Lord Visnu was visible, all the demigods--Lord Brahma and Lord Siva, the Gandharvas and all present there--immediately offered their respectful obeisances by falling down straight before Him.

PURPORT

It appears that Lord Visnu is the Supreme Lord even of Lord Siva and Lord Brahma, what to speak of the demigods, Gandharvas and ordinary living entities. It is stated in a prayer, yam brahma varunendra-rudra-marutah: all the demigods worship Lord Visnu. Similarly, dhyanavasthita-tad-gatena manasa pasyanti yam yoginah: yogis concentrate their minds on the form of Lord Visnu. Thus Lord Visnu is worshipable by all demigods, all Gandharvas and even Lord Siva and Lord Brahma. Tad visnoh paramam padam sada pasyanti surayah: Visnu is therefore the Supreme Personality of Godhead. Even though Lord Siva was previously referred to in prayers by Lord Brahma as the Supreme, when Lord Visnu appeared, Siva also fell prostrated before Him to offer respectful obeisances.

TEXT 23

TEXT

tat-tejasa hata-rucah
sanna-jihvah sa-sadhvasah
murdhna dhrtanjali-puta
upatasthur adhoksajam

SYNONYMS

tat-tejasa--by the glaring effulgence of His body; hata-rucah--having faded lusters; sanna-jihvah--having silent tongues; sa-sadhvasah--having fear of Him; murdhna--with the head; dhrta-anjali-putah--with hands touched to the head; upatasthuh--prayed; adhoksajam--to Adhoksaja, the Supreme Personality of Godhead.

TRANSLATION

In the presence of the glaring effulgence of the bodily luster of Narayana, everyone else's luster faded away, and everyone stopped speaking. Fearful with awe and veneration, all present touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhoksaja.

TEXT 24

TEXT

apy arvag-vrttayo yasya
mahī tv atmabhuv-adayah

yatha-mati grnanti sma
krtanugraha-vigraham

SYNONYMS

api--still; arvak-vrttayah--beyond the mental activities; yasya--whose; mahi--glory; tu--but; atmabhudayah--Brahma, etc.; yatha-mati--according to their different capacities; grnanti sma--offered prayers; krtanugraha--manifested by His grace; vigraham--transcendental form.

TRANSLATION

Although the mental scope of even demigods like Brahma was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.

PURPORT

The Supreme Lord, the Personality of Godhead, is always unlimited, and His glories cannot be completely enumerated by anyone, even by a personality like Lord Brahma. It is said that Ananta, a direct incarnation of the Lord, has unlimited mouths, and with each mouth He has been trying to describe the glories of the Lord for an unlimited span of time, yet the glories of the Lord remain unlimited, and He therefore never finishes. It is not possible for any ordinary living entity to understand or to glorify the unlimited Personality of Godhead, but one can offer prayers or service to the Lord according to one's particular capacity. This capacity is increased by the service spirit. Sevnmukhe hi jihvadau means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Krsna, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord's prasada. We have to begin our service to the Unlimited with the tongue and become perfect in chanting, and accepting the Lord's prasada. To accept the Lord's prasada means to control the entire set of senses. The tongue is considered to be the most uncontrollable sense because it hankers for so many unwholesome eatables, thereby forcing the living entity into the dungeon of material conditional life. As the living entity transmigrates from one form of life to another, he has to eat so many abominable foodstuffs that finally there is no limit. The tongue should be engaged in chanting and in eating the Lord's prasada so that the other senses will be controlled. Chanting is the medicine, and prasada is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee. But there is no limit to His glories, and there is no limit to engaging oneself in the service of the Lord.

TEXT 25

TEXT

dakso grhitarhana-sadanottamam
yajnesvaram visva-srjam param gurum
sunanda-nandady-anugair vrtam muda
grnan prapede prayatah krtanjalih

SYNONYMS

daksah--Daksa; grhita--accepted; arhana--rightful; sadana-uttamam--sacrificial vessel; yajna-isvaram--unto the master of all sacrifices; visva-srjam--of all the Prajapatis; param--the supreme; gurum--preceptor; sunanda-nanda-adi-anugaih--by associates like Sunanda and Nanda; vrtam--surrounded; muda--with great pleasure; grnan--offering respectful prayers; prapede--took shelter; prayatah--having a subdued mind; krtanjalih--with folded hands.

TRANSLATION

When Lord Visnu accepted the oblations offered in the sacrifice, Daksa, the Prajapati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master of all sacrifices and preceptor of all the Prajapatis, and He is served even by such personalities as Nanda and Sunanda.

TEXT 26

TEXT

daksa uvaca
suddham sva-dhamny uparatakhila-buddhy-avastham
cin-matram ekam abhayam pratisidhya mayam
tisthams tayaiva purusatvam upetya tasyam
aste bhavan aparisuddha ivatma-tantrah

SYNONYMS

daksah--Daksa; uvaca--said; suddham--pure; sva-dhamni--in Your own abode; uparata-akhila--completely turned back; buddhi-avastham--position of mental speculation; cit-matram--completely spiritual; ekam--one without a second; abhayam--fearless; pratisidhya--controlling; mayam--material energy; tisthan--being situated; taya--with her (Maya); eva--certainly; purusatvam--overseer; upetya--entering into; tasyam--in her; aste--is present; bhavan--Your Lordship; aparisuddhah--impure; iva--as if; atma-tantrah--self-sufficient.

TRANSLATION

Daksa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all speculative positions. You are completely spiritual, devoid of all fear, and You are always in control of the material energy. Even though You appear in the material energy, You are situated transcendently. You are always free from material contamination because You are completely self-sufficient.

TEXT 27

TEXT

rtvija ucuh
tattvam na te vayam ananjana rudra-sapat
karmany avagraha-dhiyo bhagavan vidamah
dharmopalaksanam idam trivrd adhvarakhyam
jnatam yad-artham adhidaivam ado vyavasthah

SYNONYMS

rtvijah--the priests; ucuh--began to say; tattvam--truth; na--not; te--of Your Lordship; vayam--all of us; ananjana--without material contamination; rudra--Lord Siva; sapat--by his curse; karmani--in fruitive activities; avagraha--being too much attached; dhiyah--of such intelligence; bhagavan--O Lord; vidamah--know; dharm--religion; upalaksanam--symbolized; idam--this; tri-vrt--the three departments of knowledge of the Vedas; adhvara--sacrifice; akhyam--of the name; jnatam--known to us; yat--that; artham--for the matter of; adhidaivam--for worshipping the demigods; adah--this; vyavasthah--arrangement.

TRANSLATION

The priests addressed the Lord, saying: O Lord, transcendental to material contamination, by the curse offered by Lord Siva's men we have become attached to fruitive activities, and thus we are now fallen and therefore do not know anything about You. On the contrary, we are now involved in the injunctions of the three departments of the Vedic knowledge under the plea of executing rituals in the name of yajna. We know that You have made arrangements for distributing the respective shares of the demigods.

PURPORT

The Vedas are known as traigunya-visaya vedah (Bg. 2.45). Those who are serious students of the Vedas are very much attached to the ritualistic ceremonies mentioned in the Vedas, and therefore these vedavadis cannot understand that the ultimate goal of the Vedas is to understand Lord Krsna, or Visnu. Those who have transcended the qualitative Vedic attractions, however, can understand Krsna, who is never contaminated by the material qualities. Therefore Lord Visnu is addressed here as ananjana (free from material contamination). In Bhagavad-gita (2.42) the crude Vedic scholars have been deprecated by Krsna as follows:

yam imam puspitam vacam
pravadanty avipascitah
veda-vada-ratah partha
nanyad astiti vadinah

"Men of small knowledge are very much attached to the flowery words of the Vedas, and they say that there is nothing more than this."

TEXT 28

TEXT

sadasya ucuh
utpatty-adhvany asarana uru-klesa-durge 'ntakogra-
vyalanviste visaya-mrga-trsy atma-gehoru-bharah
dvandva-svabhre khala-mrga-bhaye soka-dave 'jna-sarthah
padaukas te saranada kada yati kamopasrstah

SYNONYMS

sadasyah--the members of the assembly; ucuh--said; utpatti--repeated birth and death; adhvani--on the path of; asarane--not having a place to take shelter; uru--great; klesa--troublesome; durge--in the formidable fort; antaka--termination; ugra--ferocious; vyala--snakes; anviste--being infested with; visaya--material happiness; mrga-trsi--mirage; atma--body; geha--home; uru--heavy; bharah--burden; dvandva--dual; svabhre--holes, ditches of so-called happiness and distress; khala--ferocious; mrga--animals; bhaye--being afraid of; soka-dave--the forest fire of lamentation; ajna-sa-arthah--for the interest of the rascals; pada-okah--shelter of Your lotus feet; te--unto You; sarana-da--giving shelter; kada--when; yati--went; kama-upasrstah--being afflicted by all sorts of desires.

TRANSLATION

The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of conditional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live

in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.

PURPORT

Persons who are not in Krsna consciousness are living a very precarious life, as described in this verse, but all these circumstantial conditions are due to forgetfulness of Krsna. The Krsna consciousness movement is meant to give relief to all these bewildered and distressed persons; therefore it is the greatest relief work for all human society, and the workers thereof are the greatest well-wishers, for they follow in the footsteps of Lord Caitanya, who is the greatest friend to all living entities.

TEXT 29

TEXT

rudra uvaca
tava varada varanghrav asisehakhilarthe
hy api munibhir asaktair adarenarhaniye
yadi racita-dhiyam mavidya-loko 'paviddham
japati na ganaye tat tvat-paranugrahena

SYNONYMS

rudrah uvaca--Lord Siva said; tava--Your; vara-da--O supreme benefactor; vara-anghrau--precious lotus feet; asisa--by desire; iha--in the material world; akhila-arthe--for fulfillment; hi api--certainly; munibhih--by the sages; asaktaih--liberated; adarena--with care; arhaniye--worshipable; yadi--if; racita-dhiyam--mind fixed; ma--me; avidya-lokah--the ignorant persons; apaviddham--unpurified activity; japati--utters; na ganaye--do not value; tat--it; tvat-para-anugrahena--by compassion like Yours.

TRANSLATION

Lord Siva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because Your lotus feet are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion toward all living entities.

PURPORT

Lord Siva expresses herein his regret at having been angry and having disturbed the sacrificial activities of Daksa. King Daksa had insulted him in many ways, and thus he had become angry and had frustrated the entire sacrificial ceremony. Later, when he was pleased, the yajna performances were reinstated, and therefore he regretted his activities. Now he says that because his mind is fixed on the lotus feet of the Supreme Lord, Visnu, he is no longer disturbed by the ordinary critics of his way of life. From this statement by Lord Siva it is understood that as long as one is on the material platform one is affected by the three modes of material nature. As soon as one is in Krsna consciousness, however, one is no longer affected by such material activities. One should therefore always be fixed in Krsna consciousness, busy in the transcendental loving service of the Lord. It is guaranteed that such a devotee will never be affected by the actions and reactions of the three modes of material nature. This fact is also corroborated in Bhagavad-gita: anyone who is fixed in the transcendental service of the Lord has surpassed all the material qualities and is situated in the status of Brahman realization, in which one is not afflicted by hankering for material objects. The recommendation of the Srimad-Bhagavatam is that one should always be Krsna conscious and should never forget his transcendental relationship with the Lord. This program has to be followed

strictly by everyone. From the statement of Lord Siva it is understood that he was always in Krsna consciousness, and thus he remained free from material affliction. The only remedy, therefore, is to continue Krsna consciousness rigidly, in order to get out of the contamination of the material modes.

TEXT 30

TEXT

bhrgur uvaca
yan mayaya gahanayapahrtatma-bodha
brahmadayas tanu-bhrtas tamasi svapantah
natman-sritam tava vidanty adhunapi tattvam
so 'yam prasidatu bhavan pranatatma-bandhuh

SYNONYMS

bhrguh uvaca--Sri Bhrgu said; yat--who; mayaya--by illusory energy; gahanaya--insurmountable; apahrtatma--stolen; atma-bodhah--knowledge of the constitutional position; brahma-adayah--Lord Brahma, etc.; tanu-bhrtah--embodied living entities; tamasi--in the darkness of illusion; svapantah--lying down; na--not; atman--in the living entity; sritam--situated in; tava--Your; vidanti--understand; adhuna--now; api--certainly; tattvam--absolute position; sah--You; ayam--this; prasidatu--be kind; bhavan--Your Lordship; pranata-atma--surrendered soul; bandhuh--friend.

TRANSLATION

Sri Bhrgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahma, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and all are thus submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind toward us and forgive all our offenses.

PURPORT

Bhrgu Muni was conscious of the scandalous behavior exhibited by each and every one of them, including Brahma and Lord Siva, in the sacrificial ceremony of Daksa. By mentioning Brahma, the chief of all living entities within this material world, he wanted to state that everyone, including also Brahma and Lord Siva, is under the concept of the body and under the spell of material energy--all but Visnu. That is the version of Bhrgu. As long as one is under the concept of the body as self, it is very difficult to understand the Supersoul or the Supreme Personality of Godhead. Conscious that he was not greater than Brahma-, Bhrgu included himself in the list of offenders. Ignorant personalities, or conditioned souls, have no choice but to accept their precarious condition under material nature. The only remedy is to surrender to Visnu and always pray to be excused. One should depend only on the causeless mercy of the Lord for deliverance and not even slightly on one's own strength. That is the perfect position of a Krsna conscious person. The Lord is everyone's friend, but He is especially friendly to the surrendered soul. The simple process, therefore, is that a conditioned soul should remain surrendered to the Lord, and the Lord will give him all protection to keep him out of the clutches of material contamination.

TEXT 31

TEXT

brahmovaca

naitat svarupam bhavato 'sau padartha-
bheda-grahaih puruso yavad ikset
jnanasya carthasya gunasya casrayo
mayamayad vyatirikto matas tvam

SYNONYMS

brahma uvaca--Lord Brahma said; na--not; etat--this; svarupam--eternal form; bhavatah--Your; asau--that other; pada-artha--knowledge; bheda--different; grahaih--by the acquiring; purusah--person; yavat--as long as; ikset--wants to see; jnanasya--of knowledge; ca--also; arthasya--of the objective; gunasya--of the instruments of knowledge; ca--also; asrayah--the basis; maya-mayat--from being made of material energy; vyatiriktah--distinct; matah--regarded; tvam--You.

TRANSLATION

Lord Brahma said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

PURPORT

It is said that the transcendental name, qualities, activities, paraphernalia, etc., of the Supreme Personality of Godhead cannot be understood with our material senses. The attempt of the empiric philosophers to understand the Absolute Truth by speculation is always futile because their process of understanding, their objective and the instruments by which they try to understand the Absolute Truth are all material. The Lord is aprakṛta, beyond the creation of the material world. This fact is also accepted by the great impersonalist Sankaracarya: narayanah paro 'vyaktad andam avyakta-sambhavam. Avyakta, or the original material cause, is beyond this material manifestation and is the cause of the material world. Because Narayana, the Supreme personality of Godhead, is beyond the material world, one cannot speculate upon Him by any material method. One has to understand the Supreme Personality of Godhead simply by the transcendental method of Kṛṣṇa consciousness. This is confirmed in Bhagavad-gīta (18.55). Bhaktya mam abhijanati: only by devotional service can one understand the transcendental form of the Lord. The difference between the impersonalists and the personalists is that the impersonalists, limited by their speculative processes, cannot even approach the Supreme Personality of Godhead, whereas the devotees please the Supreme personality of Godhead through His transcendental loving service. Sevnmukhe hi: due to the service attitude of the devotee, the Lord is revealed to him. The Supreme Lord cannot be understood by materialistic persons even though He is present before them. In Bhagavad-gīta, Lord Kṛṣṇa therefore condemns such materialists as mudhas. Mudha means "rascal." It is said in the Gīta, "Only rascals think of Lord Kṛṣṇa as an ordinary person. They do not know what Lord Kṛṣṇa's position is or what His transcendental potencies are." Unaware of His transcendental potencies, the impersonalists deride the person of Lord Kṛṣṇa, whereas the devotees, by dint of their service attitude, can understand Him as the Personality of Godhead. In the Tenth Chapter of Bhagavad-gīta, Arjuna also confirmed that it is very difficult to understand the personality of the Lord.

TEXT 32

TEXT

indra uvaca
idam apy acyuta visva-bhavanam
vapur ananda-karam mano-drsam
sura-vidvit-ksapanair udayudhair
bhujadandair upapannam astabhih

SYNONYMS

indrah uvaca--King Indra said; idam--this; api--certainly; acyuta--O infallible one; visva-bhavanam--for the welfare of the universe; vapuh--transcendental form; ananda-karam--a cause of pleasure; manah-drsam--to the mind and the eye; sura-vidvit--envious of Your devotees; ksapanaih--by punishment; ud-ayudhaih--with uplifted weapons; bhuja-dandaih--with arms; upapannam--possessed of; astabhih--with eight.

TRANSLATION

King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form, Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

PURPORT

It is generally understood from revealed scriptures that Lord Visnu appears with four hands, but in this particular sacrificial arena Lord Visnu arrived with eight hands. King Indra said, "Even though we are accustomed to see Your four-handed Visnu form, this appearance with eight hands is as real as the four-handed form." As Lord Brahma had said, to realize the transcendental form of the Lord is beyond the power of the senses. In reply to that statement by Brahma, King Indra said that even though the transcendental form of the Lord is not perceivable by the material senses, His activities and His transcendental form can be understood. The Lord's uncommon features, uncommon activities and uncommon beauty can be perceived even by an ordinary man. For example, when Lord Krsna appeared just like a six- or seven-year-old boy in Vrndavana, He was approached by the residents there. There were torrents of rain, and the Lord saved the residents of Vrndavana by lifting Govardhana Hill and resting it on the little finger of His left hand for seven days. This uncommon feature of the Lord should convince even materialistic persons who want to speculate to the limit of their material senses. The activities of the Lord are pleasing to experimental vision also, but impersonalists will not believe in His identity because they study the personality of the Lord by comparing their personality to His. Because men in this material world cannot lift a hill, they do not believe that the Lord can lift one. They accept the statements of Srimad-Bhagavatam to be allegorical, and they try to interpret them in their own way. But factually the Lord lifted the hill in the presence of all the inhabitants of Vrndavana, as corroborated by great acaryas and authors like Vyasadeva and Narada. Everything about the Lord--His activities, pastimes and uncommon features--should be accepted as is, and in this way, even in our present condition, we can understand the Lord. In the instance herein, King Indra confirmed: "Your presence with eight hands is as good as Your presence with four hands." There is no doubt about it.

TEXT 33

TEXT

patnya ucuh
yajno 'yam tava yajanaya kena srsto
vidhvastah pasupatinadya daksa-kopat
tam nas tvam sava-sayanabha-santa-medham
yajnatman nalina-ruca drsa punihi

SYNONYMS

patnyah ucuh--the wives of the executors of the sacrifice said; yajnah--the sacrifice; ayam--this; tava--Your; yajanaya--worshiping; kena--by Brahma; srstah--arranged; vidhvastah--devastated; pasupatina--by Lord Siva; adya--today; daksa-kopat--from anger at Daksa; tam--it; nah--our; tvam--You; sava-sayana--

dead bodies; abha--like; santa-medham--the still sacrificial animals; yajna-atman--O Lord of sacrifice; nalina--lotus; ruca--beautiful; drsa--by the vision of Your eyes; punihi--sanctify.

TRANSLATION

The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahma, but unfortunately Lord Siva, being angry at Daksa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yajna have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

PURPORT

Animals were offered in sacrifice in order to give them renewed life; that was the purpose of having animals there. Offering an animal in sacrifice and giving him renewed life was the evidence of the strength of chanting mantras. Unfortunately, when Daksa's sacrifice was devastated by Lord Siva, some of the animals were killed. (One was killed just to replace the head of Daksa.) Their bodies were lying about, and the sacrificial arena was turned into a crematorium. Thus the real purpose of yajna was lost.

Lord Visnu, being the ultimate objective of such sacrificial ceremonies, was requested by the wives of the priests to glance over the yajna arena with His causeless mercy so that the routine work of the yajna might be continued. The purport here is that animals should not be unnecessarily killed. They were used to prove the strength of the mantras and were to have been rejuvenated by the use of the mantras. They should not have been killed, as they were by Lord Siva to replace the head of Daksa with an animal's head. It was pleasing to see an animal sacrificed and rejuvenated, and that pleasing atmosphere had been lost. The wives of the priests requested that the animals be brought back to life by the glance of Lord Visnu to make a pleasing yajna.

TEXT 34

TEXT

rsaya ucuh
ananvitam te bhagavan vicesitam
yad atmana carasi hi karma najyase
vibhutaye yata upasedur isvarim
na manyate svayam anuvartatim bhavan

SYNONYMS

rsayah--the sages; ucuh--prayed; ananvitam--wonderful; te--Your; bhagavan--O possessor of all opulences; vicesitam--activities; yat--which; atmana--by Your potencies; carasi--You execute; hi--certainly; karma--to such activities; na ajyase--You are not attached; vibhutaye--for her mercy; yatah--from whom; upaseduh--worshiped; isvarim--Laksmi, the goddess of fortune; na manyate--are not attached; svayam--Yourself; anuvartatim--to Your obedient servant (Laksmi); bhavan--Your Lordship.

TRANSLATION

The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahma, who pray to achieve her mercy.

PURPORT

In Bhagavad-gita it is said that the Lord has no desire to achieve any result from His wonderful activities, nor has He any need to perform them. But still, in order to give an example to people in general, He sometimes acts, and those activities are very wonderful. He is not attached to anything. Na mam karmani limpanti: although He acts very wonderfully, He is not at all attached to anything (Bg. 4.14). He is self-sufficient. The example is given here that the goddess of fortune, Laksmi, is always engaged in the service of the Lord, but still He is not attached to her. Even great demigods like Brahma worship the goddess of fortune in order to win her favor, but although the Lord is worshiped by many hundreds and thousands of goddesses of fortune, He is not at all attached to any one of them. This distinction concerning the exalted transcendental position of the Lord is specifically mentioned by the great sages; He is not like the ordinary living entity, who is attached to the results of pious activities.

TEXT 35

TEXT

siddha ucuh
ayam tvat-katha-mrsta-piyusa-nadyam
mano-varanah klesa-davagni-dagdhah
trsarto 'vagadhho na sasmara davam
na niskramati brahma-sampannavan nah

SYNONYMS

siddhah--the Siddhas; ucuh--prayed; ayam--this; tvat-katha--Your pastimes; mrsta--pure; piyusa--of nectar; nadyam--in the river; manah--of the mind; varanah--the elephant; klesa--sufferings; dava-agni--by the forest fire; dagdhah--burned; trsa--thirst; artah--afflicted; avagadhah--being immersed; na sasmara--does not remember; davam--the forest fire or the miseries; na niskramati--not come out; brahma--the Absolute; sampanna-vat--like having merged; nah--our.

TRANSLATION

The Siddhas prayed: Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river, our minds, O Lord, always merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss, which is as good as the pleasure of merging in the Absolute.

PURPORT

This statement is from the Siddhas, the inhabitants of Siddhaloka, where the eight kinds of material perfection are complete. The residents of Siddhaloka have full control in the eight kinds of yogic perfection, but from their statement it appears that they are pure devotees. They always merge in the nectarean river of hearing of the pastimes of the Lord. Hearing of the pastimes of the Lord is called krsna-katha. Similarly, there is a statement by Prahlada Maharaja that those who are always merged in the ocean of the nectar of describing the Lord's pastimes are liberated and have no fear of the material condition of life. The Siddhas say that the mind of an ordinary person is full of anxieties. The example is given of the elephant who has suffered in a forest fire and who enters into a river for relief. If persons who are suffering in the forest fire of this material existence will only enter into the nectarean river of the description of the pastimes of the Lord, they will forget all the troubles of the miserable material existence. The Siddhas do not care for fruitive activities, such as performing sacrifices and achieving the good results. They simply merge in the transcendental discussions of the pastimes of the Lord. That makes them completely happy, without care for pious or impious activities. For those who are always in Krsna consciousness there is no need to perform any kind of pious or impious sacrifices or activities. Krsna consciousness is itself complete, for it includes all the processes praised in the Vedic scriptures.

TEXT 36

TEXT

yajamany uvaca
svagatam te prasidesa tubhyam namah
srinivasa sriya kantaya trahi nah
tvam rte 'dhisa nangair makhah sobhate
sirsa-hinah ka-bandho yatha purusah

SYNONYMS

yajamani--the wife of Daksa; uvaca--prayed; su-agatam--auspicious appearance; te--Your; prasida--become pleased; isa--my dear Lord; tubhyam--unto You; namah--respectful obeisances; srinivasa--O abode of the goddess of fortune; sriya--with Laksmi; kantaya--Your wife; trahi--protect; nah--us; tvam--You; rte--without; adhisa--O supreme controller; na--not; angaih--with bodily limbs; makhah--the sacrificial arena; sobhate--is beautiful; sirsa-hinah--without the head; ka-bandhah--possessed of only a body; yatha--as; purusah--a person.

TRANSLATION

The wife of Daksa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that You be pleased on this occasion. The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.

PURPORT

Another name of Lord Visnu is Yajnesvara. In Bhagavad-gita it is said that all activities should be performed as Visnu-yajna, for the pleasure of Lord Visnu. Unless we please Him, whatever we do is the cause of our bondage in the material world. This is confirmed herein by the wife of Daksa: "Without Your presence, the grandeur of this sacrificial ceremony is useless, just as a body without the head, however decorated it may be, is useless." The comparison is equally applicable to the social body. Material civilization is very proud of being advanced, but it is actually the useless trunk of a body without a head. Without Krsna consciousness, without an understanding of Visnu, the Supreme personality of Godhead, any advancement in a civilization, no matter how sophisticated, is of no value. There is a statement in the Hari-bhakti-sudhodaya (3.11):

bhagavad-bhakti-hinasya
jatih sastram japas tapah
apranasyaiva dehasya
mandanam loka-ranjanam

The purport is that sometimes when a friend or relative dies, especially among lower class men, the dead body is decorated. Dressed and ornamented, the body is taken in procession. That sort of decoration of the dead body has no actual value because the life force is already gone. Similarly, any aristocracy, any social prestige or any advancement of material civilization without Krsna consciousness is as good as the decoration of a dead body. The name of the wife of Daksa was Prasuti, and she was the daughter of Svayambhuva Manu. Her sister, Devahuti, was married to Kardama Muni, and Kapiladeva, the Personality of Godhead, became her son. Prasuti, then, was the aunt of Lord Visnu. She was asking the favor of Lord Visnu in an affectionate mode; since she was His aunt, she sought some special favor. Also significant in this verse is that the Lord is praised with the goddess of fortune. Wherever Lord Visnu is worshiped, naturally there is the favor of the goddess of fortune. Lord Visnu is addressed as amrta, transcendental. The demigods, including Brahma and Lord Siva, were produced after the creation, but Lord Visnu existed

before the creation. He is addressed, therefore, as amṛta. Lord Viṣṇu is worshiped with His internal energy by the Vaiṣṇavas. Prasuti, the wife of Dakṣa, implored the Lord to turn the priests into Vaiṣṇavas instead of simply fruitive workers performing sacrifices for some material benefits.

TEXT 37

TEXT

lokapala ucuḥ
drstah kim no drgbhir asad-grahais tvam
pratyag-drasta drsyate yena visvam
maya hy esa bhavadiya hi bhuman
yas tvam sasthah pancabhir bhasi bhutaih

SYNONYMS

loka-palah--the governors of the different planets; ucuḥ--said; drstah--seen; kim--whether; nah--by us; drgbhīh--by the material senses; asat-grahaiḥ--revealing the cosmic manifestation; tvam--You; pratyak-drasta--inner witness; drsyate--is seen; yena--by whom; visvam--the universe; maya--material world; hi--because; esa--this; bhavadiya--Your; hi--certainly; bhuman--O possessor of the universe; yah--because; tvam--You; sasthah--the sixth; pancabhiḥ--with the five; bhasi--appear; bhutaiḥ--with the elements.

TRANSLATION

The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception, but under the circumstances we do not know whether we have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth. We see You, therefore, as a creation of the material world.

PURPORT

The governors of the various planets are certainly materially opulent and very puffed up. Such persons are unable to understand the transcendental, eternal form of the Lord. In the Brahma-saṁhita it is stated that only persons who have anointed their eyes with love of Godhead can see the Personality of Godhead in every step of their activities. Also, in the prayers of Kuntī (Bhag. 1.8.26) it is stated that only those who are akincana-gocaram, who are not materially puffed up, can see the Supreme Personality of Godhead; others are bewildered and cannot even think of the Absolute Truth.

TEXT 38

TEXT

yogesvara ucuḥ
preyan na te 'nyo 'sty amutaḥ tvayi prabho
visvatmaniksen na prthag ya atmanah
athapi bhaktyesa tayopadhavatam
ananya-vṛtṭyanugrhana vatsala

SYNONYMS

yoga-isvarah--the great mystics; ucuḥ--said; preyan--very dear; na--not; te--of You; anyah--another; asti--there is; amutah--from that; tvayi--in You; prabho--dear Lord; visva-atmani--in the Supersoul of all living entities; ikset--see; na--not; prthak--different; yah--who; atmanah--the living entities; atha api--so much

more; bhaktya--with devotion; isa--O Lord; taya--with it; upadhavatam--of those who worship; ananya-
vrttya--unfailing; anugrhana--favor; vatsala--O favorable Lord.

TRANSLATION

The great mystics said: Dear Lord, persons who see You as nondifferent from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favorable toward those who engage in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.

PURPORT

It is indicated in this verse that the monists and the great mystics know the Supreme Personality of Godhead as one. This oneness is not the misunderstanding that a living entity is equal in every respect to the Supreme Personality of Godhead. This monism is based on pure knowledge as described and confirmed in Bhagavad-gita (7.17): priyo hi jnanino 'tyartham aham sa ca mama priyah. The Lord says that those who are advanced in transcendental knowledge and know the science of Krsna consciousness are very dear to Him, and He also is very dear to them. Those who are actually in perfect knowledge of the science of God know that the living entities are superior energy of the Supreme Lord. This is stated in Bhagavad-gita, Seventh Chapter: the material energy is inferior, and the living entities are superior energy. Energy and the energetic are nondifferent; therefore, energies possess the same quality as the energetic. Persons who are in full knowledge of the Personality of Godhead, analyzing His different energies and knowing their own constitutional position, are certainly very, very dear to the Lord. Persons, however, who may not even be conversant with knowledge of the Supreme Personality but who always think of the Lord with love and faith, feeling that He is great and that they are His parts and parcels, ever His servitors, are even more favored by Him. The particular significance of this verse is that the Lord is addressed as vatsala. Vatsala means "always favorably disposed." The Lord's name is bhakta-vatsala. The Lord is famous as bhakta-vatsala, which means that He is always favorably inclined to the devotees, whereas He is never addressed anywhere in the Vedic literature as jnani-vatsala.

TEXT 39

TEXT

jagad-udbhava-sthiti-layesu daivato
bahu-bhidyamana-gunayatma-mayaya
racitmatma-bheda-mataye sva-samsthaya
vinivartita-bhrama-gunatmane namah

SYNONYMS

jagat--the material world; udbhava--creation; sthiti--maintenance; layesu--in annihilation; daivatah--
destiny; bahu--many; bhidyamana--being variegated; gunaya--by material qualities; atma-mayaya--by His
material energy; racita--produced; atma--in the living entities; bheda-mataye--who produced different
inclinations; sva-samsthaya--by His internal potency; vinivartita--caused to stop; bhrama--interaction;
guna--of material modes; atmane--unto Him in His personal form; namah--obeisances.

TRANSLATION

We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy; in His personal feature He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.

PURPORT

Two situations are described in this verse. One is the creation, maintenance and annihilation of the material world, and the other is the Lord's own establishment. There is also quality in the Lord's own establishment, the kingdom of God. It is stated here that Goloka is His personal situation. There is also quality in Goloka, but that quality is not divided into creation, maintenance and annihilation. In the external energy, the interaction of the three qualities makes it possible for things to be created, maintained and annihilated. But in the spiritual world, or the kingdom of God, there is no such exhibition, since everything is eternal, sentient and blissful. There is a class of philosophers who misunderstand the appearance of the Personality of Godhead within this material world. They are under the impression that when the Supreme Personality of Godhead appears, He is under the spell of the three qualities, like all the other living entities who appear within this material world. That is their misunderstanding; as it is clearly stated here (sva-samsthaya), by His internal potency He is transcendental to all these material qualities. Similarly, in Bhagavad-gita the Lord says, "I appear by My internal potency." Both the internal and external potencies are under the control of the Supreme, so He does not come under the control of either of these potencies. Rather, everything is under His control. In order to manifest His transcendental name, form, quality, pastimes and paraphernalia, He brings into action His internal energy. On account of the variegatedness of the external potency, there are manifestations of many qualitative demigods, beginning with Brahma and Lord Siva, and people are attracted to these demigods according to their own material quality. But when one is transcendental or surpasses the material qualities, he is simply fixed in the worship of the Supreme Personality. This fact is explained in Bhagavad-gita: anyone engaged in the service of the Lord is already transcendental to the variegatedness and interaction of the three material qualities. The summary is that the conditioned souls are being pulled by the action and reaction of the material qualities, which create a differentiation of energies. But in the spiritual world the worshipable one is the Supreme Lord and no one else.

TEXT 40

TEXT

brahmovaca
namas te srita-sattvaya
dharmadinam ca sutaye
nirgunaya ca yat-kastham
naham vedapare 'pi ca

SYNONYMS

brahma--the personified Vedas; uvaca--said; namah--respectful obeisances; te--unto You; srita-sattvaya--the shelter of the quality of goodness; dharmadinam--of all religion, austerity and penance; ca--and; sutaye--the source; nirgunaya--transcendental to material qualities; ca--and; yat--of whom (of the Supreme Lord); kastham--the situation; na--not; aham--I; veda--know; apare--others; api--certainly; ca--and.

TRANSLATION

The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are transcendental to all material qualities and no one knows You or Your actual situation.

PURPORT

In the material world there is the trinity of the three material qualities. Lord Visnu has accepted the superintendence of the quality of goodness, which is the source of religion, knowledge, austerity, renunciation, opulence, etc. Because of this, actual peace, prosperity, knowledge and religion can be attained when the living entities are under the control of the quality of goodness in the material world. As soon as they are subjected to the control of the other two qualities, namely passion and ignorance, their precarious conditional life becomes intolerable. But Lord Visnu, in His original position, is always nirguna, which means transcendental to these material qualities. Guna means "quality," and nir means "negation." This does not indicate, however, that He has no qualities; He has transcendental qualities by which He appears and manifests His pastimes. The positive transcendental qualitative manifestation is unknown to the students of the Vedas as well as to the great stalwart demigods like Brahma and Siva. Actually, the transcendental qualities are manifested only to the devotees. As confirmed in Bhagavad-gita, simply by discharging devotional service one can understand the transcendental position of the Supreme Lord. Those who are in the mode of goodness can partially enter into the transcendental understanding, but it is advised in Bhagavad-gita that one has to surpass this. The Vedic principles are based on the three qualities of the material modes. One has to transcend the three qualities, and then one can be situated in pure and simple spiritual life.

TEXT 41

TEXT

agnir uvaca
yat-tejasaham susamiddha-teja
havyam vahe svadhvara ajya-siktam
tam yajniyam panca-vidham ca pancabhih
svistam yajurbhih pranato 'smi yajnam

SYNONYMS

agnih--the fire-god; uvaca--said; yat-tejasa--by whose effulgence; aham--I; su-samiddha-tejah--as luminous as blazing fire; havyam--offerings; vahe--I am accepting; su-adhvare--in the sacrifice; ajya-siktam--mixed with butter; tam--that; yajniyam--the protector of the sacrifice; panca-vidham--five; ca--and; pancabhih--by five; su-istam--worshiped; yajurbhih--Vedic hymns; pranatah--offer respectful obeisances; asmi--I; yajnam--to Yajna (Visnu).

TRANSLATION

The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.

PURPORT

In Bhagavad-gita it is clearly said that yajna should be performed for Lord Visnu. Lord Visnu has one thousand popular, transcendental names, out of which one name is Yajna. It is clearly said that everything should be done for the satisfaction of Yajna, or Visnu. All other actions a person may take are only causes for his bondage. Everyone has to perform yajna according to the Vedic hymns. As stated in the Upanisads, fire, the altar, the auspicious full moon, the period of four months called caturmasya, the sacrificial animal, and the beverage called soma are necessary requisites, as are the specific hymns mentioned in the Vedas and composed of four letters. One hymn is as follows: asravayeti catur-aksaram astu srausad iti catur-aksaram yajeti dvabhyam ye yajamahah. These mantras, chanted according to the sruti and smrti literatures, are only to please Lord Visnu. For the deliverance of those who are materially conditioned and attached to material enjoyment, performing yajna and following the rules and regulations of the four

divisions of society and of spiritual life are recommended. It is said in the Visnu Purana that by offering sacrifice to Visnu one can gradually be liberated. The whole target of life, therefore, is to please Lord Visnu. That is yajna. Any person who is in Krsna consciousness has dedicated his life for the satisfaction of Krsna, the origin of all Visnu forms, and by offering worship and prasada daily, he becomes the best performer of yajna. In the Srimad-Bhagavatam it is clearly stated that in this age of Kali the only successful performance of yajna, or sacrifice, is yajnah sankirtana-prayaih: the best type of sacrifice is simply to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. This yajna is offered before the form of Lord Caitanya, as other yajnas are offered before the form of Lord Visnu. These recommendations are found in the Eleventh Canto of the Srimad-Bhagavatam. Moreover, this yajna performance confirms that Lord Caitanya Mahaprabhu is Visnu Himself. As Lord Visnu appeared at the Daksa yajna long, long ago, Lord Caitanya has appeared in this age to accept our sankirtana-yajna.

TEXT 42

TEXT

deva ucuh
 pura kalpapaye sva-krtam udari-krtya vikrtam
 tvam evadyas tasmin salila uragendradhisayane
 puman sese siddhair hrdis vimrsitadhyatma-padavih
 sa evadyaksnor yah pathi carasi bhrtyan avasi nah

SYNONYMS

devah--the demigods; ucuh--said; pura--formerly; kalpa-apaye--at the devastation of the kalpa; sva-krtam--self-produced; udari-krtya--having drawn within Your abdomen; vikrtam--effect; tvam--You; eva--certainly; adyah--original; tasmin--in that; salila--water; uraga-indra--on Sesha; adhisayane--on the bed; puman--personality; sese--taking rest; siddhah--by the liberated souls (like Sanaka, etc.); hrdis--in the heart; vimrsita--meditated on; adhyatma-padavih--the path of philosophical speculation; sah--He; eva--certainly; adya--now; aksnoh--of both eyes; yah--who; pathi--on the path; carasi--You move; bhrtyan--servants; avasi--protect; nah--us.

TRANSLATION

The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time, all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the original person, and You rest in the water of devastation on the bed of the Sesha snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

PURPORT

The devastation indicated in this verse is the partial devastation of the lower planets within the universe when Lord Brahma goes to sleep. The higher planetary systems, beginning with Maharloka, Janaloka and Tapaloka, are not inundated at the time of this devastation. The Lord is the creator, as indicated in this verse, because the energies of creation are manifested through His body, and after annihilation, He conserves all the energy within His abdomen.

Another significant point in this verse is that the demigods said, "We are all Your servants (bhrtyan). Give us Your protection." The demigods depend on the protection of Visnu; they are not independent. Bhagavad-gita, therefore, condemns the worship of demigods because there is no need of it and clearly states that only those who have lost their sense go asking favors of the demigods. Generally, if anyone has material desires to be fulfilled, he can ask Visnu instead of going to the demigods. Those who worship demigods are not very intelligent. Besides that, the demigods say, "We are Your eternal servants." So those

who are servants, or devotees of the Lord, are not very much concerned with fruitive activities, the performance of the prescribed yajnas, or mental speculation. They simply serve the Supreme Personality of Godhead sincerely, with love and faith, performing everything with that loving service, and the Lord gives such devotees direct protection. In Bhagavad-gita Lord Krsna says, "Simply surrender unto Me, and I will give you protection from all the reactions of sinful activities." This material world is so created that one has to act sinfully, knowingly or unknowingly, and unless his life is dedicated to Visnu, he has to suffer all the reactions of sinful activities. But one who surrenders and dedicates his life for the service of the Lord has direct protection from the Lord. He has no fear of suffering from sinful activities, nor does he desire, willingly or unwillingly, to do anything which is sinful.

TEXT 43

TEXT

gandharva ucuh
amsamsas te deva maricy-adaya ete
brahmendradya deva-gana rudra-purogah
krida-bhandam visvam idam yasya vibhuman
tasmai nityam natha namas te karavama

SYNONYMS

gandharvah--the Gandharvas; ucuh--said; amsa-amsah--parts and parcels of Your body; te--Your; deva--dear Lord; marici-adayah--Marici and the great sages; ete--these; brahma-indra-adyah--headed by Brahma and Indra; deva-ganah--the demigods; rudra-purogah--having Lord Siva as the chief; krida-bhandam--a plaything; visvam--the whole creation; idam--this; yasya--of whom; vibhuman--the Supreme Almighty Great; tasmai--unto Him; nityam--always; natha--O Lord; namah--respectful obeisances; te--unto You; karavama--we offer.

TRANSLATION

The Gandharvas said: Dear Lord, all the demigods, including Lord Siva, Lord Brahma, Indra and Marici and the great sages, are all only differentiated parts and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.

PURPORT

In the Brahma-samhita it is said that Krsna is the Supreme Personality of Godhead. There may be many gods, from Brahma, Lord Siva, Indra and Candra down to the rulers of the lower planetary systems, the presidents, ministers, chairmen and kings. In fact, anyone can think that he is God. That is the false, puffed-up conviction of material life. Actually Visnu is the Supreme Lord, but there is even one above Visnu, for Visnu is also the plenary portion of a part of Krsna. In this verse this is referred to by the word amsamsah, which refers to part and parcel of a part and parcel. There are similar verses in the Caitanya-caritamrta which indicate that the Supreme Lord's parts and parcels again expand into other parts and parcels. As described in Srimad-Bhagavatam, there are many manifestations of Visnu and many manifestations of living entities. Visnu manifestations are called svamsa, partial manifestations, and the living entities are called vibhinnamsa. The demigods like Brahma and Indra have been promoted to such exalted positions by pious activities and austerities, but actually Visnu, or Krsna, is the master of everyone. In the Caitanya-caritamrta it is said, ekale isvara krsna, ara saba bhrtya. This means that Krsna alone is the Supreme Personality of Godhead, and all others, even the visnu-tattva and certainly the living entities, are His servitors. Baladeva is the immediate expansion of Krsna. He also engages in the service of Krsna, and certainly the ordinary living entities are serving. Everyone is created, constitutionally, for serving Krsna. Here the Gandharvas acknowledge that although the demigods may represent themselves

as the Supreme, actually they are not supreme. Real supremacy belongs to Krsna. Krsnas tu bhagavan svayam is the statement of Srimad-Bhagavatam: "Krsna is the only Supreme Lord." Worship of Krsna alone, therefore, includes worship of all the parts and parcels, just as watering the root of a tree also waters all the branches, twigs, leaves and flowers.

TEXT 44

TEXT

vidyadhara ucuh
tvam-mayayartham abhipadya kalevare 'smin
krtva mamaham iti durmatir utpathaih svaih
ksipto 'py asad-visaya-lalasa atma-moham
yusmat-kathamrta-nisevaka udvyudasyet

SYNONYMS

vidyadharah--the Vidyadharas; ucuh--said; tvat-mayaya--by Your external potency; artham--the human body; abhipadya--after obtaining; kalevare--in the body; asmin--in this; krtva--having misidentified; mama--mine; aham--I; iti--thus; durmatih--the ignorant person; utpathaih--by wrong roads; svaih--by one's own belongings; ksiptah--distracted; api--even; asat--temporary; visaya-lalasa--having his happiness in sense objects; atma-moham--the illusion of the body as the self; yusmat--Your; katha--topics; amrta--nectar; nisevakah--relishing; ut--from a long distance; vyudasyet--can be delivered.

TRANSLATION

The Vidyadharas said: Dear Lord, this human form of body is meant for attaining the highest perfectional objective, but, impelled by Your external energy, the living entity misidentifies himself with his body and with the material energy, and therefore, influenced by maya, he wants to become happy by material enjoyment. He is misled and always attracted by temporary, illusory happiness. But Your transcendental activities are so powerful that if one engages in the hearing and chanting of such topics, he can be delivered from illusion.

PURPORT

The human form of life is called arthada because the body can very nicely help the embodied soul to achieve the highest perfection. Prahlada Maharaja said that even though temporary, the body can give us the highest perfectional achievement. In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But maya is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation--to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. The words yusmat-kathamrta-nisevakah mean "those who engage in relishing the nectar of the topics of Your Lordship." There are two narrative books which especially concern the words and activities of Krsna. Bhagavad-gita is the instruction given by Krsna, and Srimad-Bhagavatam is the book containing topics exclusively about Krsna and His devotees. These two books are the special nectar of the words of Krsna. For those who engage in the preaching of these two Vedic literatures it is very easy to get out of the illusory conditional life imposed upon us by maya. The illusion is that the conditioned soul does not try to understand his spiritual identity. He is more interested in his external body, which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of maya, he will again be satisfied in a different atmosphere. This spell of maya is called avaranatmika sakti because it is so strong that the living entity is

satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool, still he is satisfied. This is the covering influence of maya. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory maya is to engage in the topics of Krsna. Lord Caitanya advocated a process whereby everyone may remain in his present position without change but simply hear from the proper authoritative sources about Krsna. Lord Caitanya advised everyone to spread the word of Krsna. He advised, "All of you become spiritual masters. Your duty is simply to talk to whomever you meet of Krsna or of the instructions given by Krsna." The International Society for Krishna Consciousness is operating for this purpose. We do not ask anyone to first change his position and then come to us. Instead, we invite everyone to come with us and simply chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, because we know that if one simply chants and hears the topics of Krsna, one's life will change; he will see a new light, and his life will be successful.

TEXT 45

TEXT

brahmana ucuh
 tvam kratus tvam havis tvam hutasah svayam
 tvam hi mantrah samid-darbha-patrani ca
 tvam sadasyartvijo dampati devata
 agnihotram svadha soma aijyam pasuh

SYNONYMS

brahmanah--the brahmanas; ucuh--said; tvam--You; kratuh--sacrifice; tvam--You; havih--offering of clarified butter; tvam--You; huta-asah--fire; svayam--personified; tvam--You; hi--for; mantrah--the Vedic hymns; samid-darbha-patrani--the fuel, the kusa grass and the sacrificial pots; ca--and; tvam--You; sadasya--the members of the assembly; rtvijah--the priests; dampati--the chief person of the sacrifice and his wife; devata--demigods; agni-hotram--the sacred fire ceremony; svadha--the offering to the forefathers; somah--the soma plant; aijyam--the clarified butter; pasuh--the sacrificial animal.

TRANSLATION

The brahmanas said: Dear Lord, You are sacrifice personified. You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kusa grass, and You are the sacrificial pots. You are the priests who perform the yajna, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

PURPORT

In this statement Lord Visnu's all-pervasiveness is partially explained. It is said in the Visnu purana that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material or spiritual worlds is nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The brahmanas' statement is that Lord Visnu is everything--the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the kusa. He is everything. It is confirmed herein that the performance of sankirtana-yajna in this age is as good as all other yajnas in all other ages. If one performs sankirtana-yajna by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the Vedas. In the chant of the holy names, Hare and Krsna, Hare means the energy of Krsna, and Krsna is the visnu-tattva. Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the Vedas. But if one simply chants

Hare Krsna, it is to be understood that he is performing all kinds of yajna because there is nothing within our vision except Hare (the energy of Krsna) and Krsna. There is no difference between Krsna and His energies. Thus since everything is a manifestation of His energy, it is to be understood that everything is Krsna. One simply has to accept everything in Krsna consciousness, and he is a liberated person. One should not misunderstand that because everything is Krsna, Krsna has no personal identity. Krsna is so full that in spite of keeping Himself separate from everything by His energy, He is everything. This is confirmed in Bhagavad-gita, Ninth Chapter. He is spread throughout the creation as everything, but still He is not everything. The philosophy recommended by Lord Caitanya is that He is simultaneously one and different.

TEXT 46

TEXT

tvam pura gam rasaya maha-sukaro
damstraya padminim varanendro yatha
stuyamano nadal lilaya yogibhir
vyujjhartha trayi-gatra yajna-kratuh

SYNONYMS

tvam--You; pura--in the past; gam--the earth; rasayah--from within the water; maha-sukarah--the great boar incarnation; damstraya--with Your tusk; padminim--a lotus; varana-indrah--an elephant; yatha--as; stuyamanah--being offered prayers; nadan--vibrating; lilaya--very easily; yogibhir--by great sages like Sanaka, etc.; vyujjhartha--picked up; trayi-gatra--O personified Vedic knowledge; yajna-kratuh--having the form of sacrifice.

TRANSLATION

Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water, as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic form of a boar, the sound was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.

PURPORT

A significant word used in this verse is trayi-gatra, which means that the transcendental form of the Lord is the Vedas. Anyone who engages in the worship of the Deity, or the form of the Lord in the temple, is understood to be studying all the Vedas twenty-four hours a day. Simply by decorating the Deities of the Lord, Radha and Krsna, in the temple, one very minutely studies the injunctions of the Vedas. Even a neophyte devotee who simply engages in the worship of the Deity is understood to be in direct touch with the purport of Vedic knowledge. As confirmed in Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: the purport of the Vedas is to understand Him, Krsna. One who worships and serves Krsna directly has understood the truths of the Vedas.

TEXT 47

TEXT

sa prasida tvam asmakam akanksatam
darsanam te paribhrasta-sat-karmanam
kirtyamane nrbhir namni yajnesa te
yajna-vighnah ksayam yanti tasmai namah

SYNONYMS

sah--that same person; prasida--be pleased; tvam--You; asmakam--upon us; akanksatam--awaiting; darsanam--audience; te--Your; paribhrasta--fallen down; sat-karmanam--of whom the performance of sacrifice; kirtyamane--being chanted; nrbhiih--by persons; namni--Your holy name; yajna-isa--O Lord of sacrifice; te--Your; yajna-vighnah--obstacles; ksayam--destruction; yanti--attain; tasmai--unto You; namah--respectful obeisances.

TRANSLATION

Dear Lord, we were awaiting Your audience because we have been unable to perform the yajnas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.

PURPORT

The brahmana priests were very hopeful that their sacrifice would be carried out without obstacles now that Lord Visnu was present. It is significant in this verse that the brahmanas say, "Simply by chanting Your holy name we can surpass the obstacles, but now You are personally present." The performance of yajna by Daksa was obstructed by the disciples and followers of Lord Siva. The brahmanas indirectly criticized the followers of Lord Siva, but because the brahmanas were always protected by Lord Visnu, Siva's followers could not do any harm to their prosecution of the sacrificial process. There is a saying that when Krsna protects someone, no one can do him harm, and when Krsna wants to kill someone, no one can protect him. The vivid example was Ravana. Ravana was a great devotee of Lord Siva, but when Lord Ramacandra wanted to kill him, Lord Siva could not protect him. If some demigod, even Lord Siva or Lord Brahma, wants to do harm to a devotee, Krsna protects the devotee. But when Krsna wants to kill someone, such as Ravana or Hiranyakasipu, no demigod can protect him.

TEXT 48

TEXT

maitreya uvaca
iti daksah kavir yajnam
bhadra rudrabhimarsitam
kirtyamane hrsikese
sanninye yajna-bhavane

SYNONYMS

maitreyah--Maitreya; uvaca--said; iti--thus; daksah--Daksa; kaviih--being purified in consciousness; yajnam--the sacrifice; bhadra--O Vidura; rudra-abhimarsitam--devastated by Virabhadra; kirtya-mane--being glorified; hrsikese--Hrsikesa (Lord Visnu); sanninye--arranged for restarting; yajna-bhavane--the protector of sacrifice.

TRANSLATION

Sri Maitreya said: After Lord Visnu was glorified by all present, Daksa, his consciousness purified, arranged to begin again the yajna which had been devastated by the followers of Lord Siva.

TEXT 49

TEXT

bhagavan svena bhagena
sarvatma sarva-bhaga-bhuk
daksam babhasa abhasya
priyamana ivanagha

SYNONYMS

bhagavan--Lord Visnu; svena--with His own; bhagena--with the share; sarva-atma--the Supersoul of all living entities; sarva-bhaga-bhuk--the enjoyer of the results of all sacrifices; daksam--Daksa; babhase--said; abhasya--addressing; priyamanah--being satisfied; iva--as; anagha--O sinless Vidura.

TRANSLATION

Maitreya continued: My dear sinless Vidura, Lord Visnu is actually the enjoyer of the results of all sacrifices. Yet because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Daksa in a pleasing attitude.

PURPORT

In Bhagavad-gita (5.29) it is said, bhoktaram yajna-tapasam: Lord Visnu, or Krsna, is the supreme enjoyer of all the results of sacrifices, austerities and penances; in whatever one may engage, the ultimate goal is Visnu. If a person does not know that, he is misled. As the Supreme Personality of Godhead, Visnu has nothing to demand from anyone. He is self-satisfied, self-sufficient, but He accepts the offerings of yajna because of His friendly attitude toward all living entities. When His share of the sacrificial results was offered to Him, He appeared very pleased. It is said in Bhagavad-gita (9.26), patram puspam phalam toyam yo me bhaktya prayacchati: if any devotee offers Him even a small leaf, or a flower or water, if it is offered with love and affection, the Lord accepts it and is pleased. Although He is self-sufficient and does not need anything from anyone, He accepts such offerings because, as Supersoul, He has such a friendly attitude toward all living entities. Another point here is that He does not encroach upon another's share. In the yajna there is a share for the demigods, Lord Siva, and Lord Brahma, and a share for Lord Visnu. He is satisfied with His own share and does not encroach upon others'. Indirectly, He indicated that He was not satisfied with Daksa's trying to deny Lord Siva his share. Maitreya addressed Vidura as sinless because Vidura was a pure Vaisnava and never committed any offense to any demigod. Although Vaisnavas accept Lord Visnu as the Supreme, they are not prone to offend demigods. They give the demigods proper respect. Vaisnavas accept Lord Siva as the best Vaisnava. For a Vaisnava there is no possibility of offending any demigods, and the demigods are also pleased with the Vaisnava because they are faultless devotees of Lord Visnu.

TEXT 50

TEXT

sri-bhagavan uvaca
aham brahma ca sarvas ca
jagatah karanam param
atmesvara upadrasta
svayan-drgh avisesanah

SYNONYMS

sri-bhagavan--Lord Visnu; uvaca--said; aham--I; brahma--Brahma; ca--and; sarvah--Lord Siva; ca--and; jagatah--of the material manifestation; karanam--cause; param--supreme; atma-isvarah--the Supersoul; upadrasta--the witness; svayam-drk--self-sufficient; avisesanah--there is no difference.

TRANSLATION

Lord Visnu replied: Brahma, Lord Siva and I are the supreme cause of the material manifestation. I am the Supersoul, the self sufficient witness. But impersonally there is no difference between Brahma, Lord Siva and Me.

PURPORT

Lord Brahma was born out of the transcendental body of Lord Visnu, and Lord Siva was born out of the body of Brahma. Lord Visnu, therefore, is the supreme cause. In the Vedas also it is stated that in the beginning there was only Visnu, Narayana; there was no Brahma or Siva. Similarly, Sankaracarya confirmed this: narayanah parah. Narayana, or Lord Visnu, is the origin, and Brahma and Siva are manifested after creation. Lord Visnu is also atmesvara, the Supersoul in everyone. Under His direction, everything is prompted from within. For example, in the beginning of the Srimad-Bhagavatam it is stated, tene brahma hrda: He first educated Lord Brahma from within.

In Bhagavad-gita (10.2) Lord Krsna states, aham adir hi devanam: Lord Visnu, or Krsna, is the origin of all demigods, including Lord Brahma and Lord Siva. In another place in Bhagavad-gita (10.8) Krsna states, aham sarvasya prabhava: "Everything is generated from Me." This includes all the demigods. Similarly, in the Vedanta-sutra: janmady asya yatah. And in the Upanisads is the statement yato va imani bhutani jayante. Everything is generated from Lord Visnu, everything is maintained by Him, and everything is annihilated by His energy. Therefore, by their actions and reactions, the energies which come from Him create the cosmic manifestations and also dissolve the whole creation. Thus the Lord is the cause and also the effect. Whatever effect we see is the interaction of His energy, and because the energy is generated from Him, He is both cause and effect. Simultaneously, everything is different and the same. It is said that everything is Brahman: sarvam khalv idam brahma. In the highest vision, nothing is beyond Brahman, and therefore Lord Brahma and Lord Siva are certainly nondifferent from Him.

TEXT 51

TEXT

atma-mayam samavisya
so 'ham gunamayim dvija
srjan raksan haran visvam
dadhre samjnam kriyocitam

SYNONYMS

atma-mayam--My energy; samavisya--having entered; sah--Myself; aham--I; guna-mayim--composed of the modes of material nature; dvi-ja--O twice-born Daksa; srjan--creating; raksan--maintaining; haran--annihilating; visvam--the cosmic manifestation; dadhre--I cause to be born; samjnam--a name; kriya-ucitam--according to the activity.

TRANSLATION

The Lord continued: My dear Daksa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

PURPORT

As explained in Bhagavad-gita (7.5), jiva-bhutam maha-baho: the whole world is energy released from the supreme source, the Personality of Godhead, who, it is further stated in Bhagavad-gita, acts in superior energies and inferior energies. The superior energy is the living entity, who is part and parcel of the Supreme Lord. As parts and parcels, the living entities are not different from the Supreme Lord; the energy emanated from Him is not different from Him. But in the actual activity of this material world, the living entity is under the different qualities of material energy and in different forms. There are 8,400,000 life forms. The same living entity acts under the influence of the different qualities of material nature. The entities have different bodies, but originally, in the beginning of creation, Lord Visnu is alone. For the purpose of creation, Brahma is manifested, and for annihilation there is Lord Siva. As far as the spiritual entrance into the material world is concerned, all beings are part and parcel of the Supreme Lord, but under the covering of different material qualities they have different names. Lord Brahma and Lord Siva are qualitative incarnations of Visnu, as guna-avatars, and Visnu with them accepts control of the quality of goodness; therefore He is also a qualitative incarnation like Lord Siva and Lord Brahma. Actually the different names exist for different directions, otherwise the origin is one only.

TEXT 52

TEXT

tasmin brahmany advitiye
kevale paramatmani
brahma-rudrau ca bhutani
bhedenajno 'nupasyati

SYNONYMS

tasmin--Him; brahmani--the Supreme Brahman; advitiye--without a second; kevale--being one; paramatmani--the Supersoul; brahma-rudrau--both Brahma and Siva; ca--and; bhutani--the living entities; bhedena--with separation; ajnah--one who is not properly conversant; anupasyati--thinks.

TRANSLATION

The Lord continued: One who is not in proper knowledge thinks that demigods like Brahma and Siva are independent, or he even thinks that the living entities are independent.

PURPORT

The living entities, including Brahma, are not independently separated, but are counted within the marginal potency of the Supreme Lord. The Supreme Lord, being the Supersoul in every living entity, including Lord Brahma and Lord Siva, is directing everyone in the activities of the material modes of nature. No one can act independently of the sanction of the Lord, and therefore, indirectly, no one is different from the Supreme Person--certainly not Brahma and Rudra, who are incarnations of the material nature's modes of passion and ignorance.

TEXT 53

TEXT

yatha puman na svangesu
sirah-pany-adisu kvacit
parakya-buddhim kurute
evam bhutesu mat-parah

SYNONYMS

yatha--as; puman--a person; na--not; sva-angesu--in his own body; sirah-pani-adisu--between the head and the hands and other parts of the body; kvacit--sometimes; parakya-buddhim--differentiation; kurute--make; evam--thus; bhutesu--among living entities; mat-parah--My devotee.

TRANSLATION

A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Visnu, the all-pervading Personality of Godhead, from any thing or any living entity.

PURPORT

Whenever there is disease in any part of the body, the whole body takes care of the ailing part. Similarly, a devotee's oneness is manifested in His compassion for all conditioned souls. Bhagavad-gita (5.18) says, panditah sama-darsinah: those who are learned see everyone's conditional life equally. Devotees are compassionate to every conditioned soul, and therefore they are known as aparakya-buddhi. Because devotees are learned and know that every living entity is part and parcel of the Supreme Lord, they preach Krsna consciousness to everyone so that everyone may be happy. If a particular part of the body is diseased, the whole attention of the body goes to that part. Similarly, devotees care for any person who is forgetful of Krsna and therefore in material consciousness. The equal vision of the devotee is that he works to get all living entities back home, back to Godhead.

TEXT 54

TEXT

trayanam eka-bhavanam
yo na pasyati vai bhidam
sarva-bhutatmanam brahman
sa santim adhigacchati

SYNONYMS

trayanam--of the three; eka-bhavanam--having one nature; yah--who; na pasyati--does not see; vai--certainly; bhidam--separateness; sarva-bhuta-atmanam--of the Supersoul of all living entities; brahman--O Daksa; sah--he; santim--peace; adhigacchati--realizes.

TRANSLATION

The Lord continued: One who does not consider Brahma, Visnu, Siva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.

PURPORT

Two words are very significant in this verse. Trayanam indicates "three," namely Lord Brahma, Lord Siva and Lord Visnu. Bhidam means "different." They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called acintya-bhedabheda-tattva. The example given in the Brahma-samhita is that milk and yogurt are simultaneously one and different; both are milk, but the yogurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahma and Lord Siva, as nondifferent from the Supreme Personality of Godhead. No one is independent. Every one of us is an

expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Visnu. Everything is an expansion of Visnu's energy.

TEXT 55

TEXT

maitreya uvaca
evam bhagavatadistah
prajapati-patir harim
arcitva kratuna svena
devan ubhayato 'yajat

SYNONYMS

maitreyah--Maitreya; uvaca--said; evam--thus; bhagavata--by the Supreme Personality of Godhead; adistah--having been instructed; prajapati-patih--the head of all the Prajapatis; harim--Hari; arcitva--after worshiping; kratuna--with the sacrificial ceremonies; svena--his own; devan--the demigods; ubhayatah--separately; ayajat--worshiped.

TRANSLATION

The sage Maitreya said: Thus Daksa, the head of all Prajapatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Visnu. After worshiping Him by performing the prescribed sacrificial ceremonies, Daksa separately worshiped Lord Brahma and Lord Siva.

PURPORT

Lord Visnu should be offered everything, and His prasada should be distributed to all the demigods. This practice is still followed in the temple of Jagannatha at Puri. There are many temples of demigods around the main temple of Jagannatha, and the prasada which is offered first to Jagannatha is distributed to all the demigods. The deity of Bhagalin is worshiped with the prasada of Visnu, and also, in the famous Lord Siva temple of Bhuvaneshvara, the prasada of Lord Visnu or Lord Jagannatha is offered to the deity of Lord Siva. This is the Vaisnava principle. The Vaisnava does not deride even ordinary living entities, including the small ant; everyone is offered proper respect according to his position. The offering, however, is in relation to the center, the Supreme Personality of Godhead, Krsna, or Visnu. The devotee who is highly elevated sees the relationship to Krsna in everything; he does not see anything as being independent of Krsna. That is his vision of oneness.

TEXT 56

TEXT

rudram ca svena bhagena
hy upadhavat samahitah
karmanodavasana
somapan itaran api
udavasya sahartvigbhih
sasnav avabhrtham tatah

SYNONYMS

rudram--Lord Siva; ca--and; svena--with his own; bhagena--share; hi--since; upadhavat--he worshiped; samahitah--with concentrated mind; karmana--by the performance; udavasana--by the act of finishing;

soma-pan--demigods; itaran--other; api--even; udavasya--after finishing; saha--along with; rtvigbhih--with the priests; sasnau--bathed; avabhrtham--the avabhrtha bath; tatah--then.

TRANSLATION

With all respect, Daksa worshiped Lord Siva with his share of the remnants of the yajna. After finishing the ritualistic sacrificial activities, he satisfied all the other demigods and the other people assembled there. Then, after finishing all these duties with the priests, he took a bath and was fully satisfied.

PURPORT

Lord Rudra, Siva, was properly worshiped with his share of the remnants of the yajna. Yajna is Visnu, and whatever prasada is offered to Visnu is offered to everyone, even to Lord Siva. Sridhara Svami also comments in this connection, svena bhagena: the remnants of the yajna are offered to all the demigods and others.

TEXT 57

TEXT

tasma apy anubhavana
svenaivavapta-radhase
dharma eva matim dattva
tridasas te divam yayuh

SYNONYMS

tasmai--unto him (Daksa); api--even; anubhavana--by worshiping the Supreme Lord; svena--by his own; eva--certainly; avapta-radhase--having attained perfection; dharme--in religion; eva--certainly; matim--intelligence; dattva--having given; tridasah--demigods; te--those; divam--to the heavenly planets; yayuh--went.

TRANSLATION

Thus worshiping the Supreme Lord Visnu by the ritualistic performance of sacrifice, Daksa was completely situated on the religious path. Moreover, all the demigods who had assembled at the sacrifice blessed him that he might increase his piety, and then they left.

PURPORT

Although Daksa was considerably advanced in religious principles, he awaited the blessings of the demigods. Thus the great sacrifice conducted by Daksa ended in harmony and peace.

TEXT 58

TEXT

evam daksayani hitva
sati purva-kalevaram
jajne himavatah ksetre
menayam iti susruma

SYNONYMS

evam--thus; daksayani--the daughter of Daksa; hitva--after giving up; sati--Sati; purva-kalevaram--her former body; jajne--was born; himavatah--of the Himalayas; ksetre--in the wife; menayam--in Mena; iti--thus; susruma--I have heard.

TRANSLATION

Maitreya said: I have heard that after giving up the body she had received from Daksa, Daksayani (his daughter) took her birth in the kingdom of the Himalayas. She was born as the daughter of Mena. I heard this from authoritative sources.

PURPORT

Mena is also known as Menaka and is the wife of the king of the Himalayas.

TEXT 59

TEXT

tam eva dayitam bhuya
avrakte patim ambika
ananya-bhavaika-gatim
saktih supteva purusam

SYNONYMS

tam--him (Lord Siva); eva--certainly; dayitam--beloved; bhuyah--again; avrakte--accepted; patim--as her husband; ambika--Ambika, or Sati; ananya-bhava--without attachment for others; eka-gatim--the one goal; saktih--the feminine (marginal and external) energies; supta--lying dormant; iva--as; purusam--the masculine (Lord Siva, as representative of the Supreme Lord).

TRANSLATION

Ambika [goddess Durga], who was known as Daksayini [Sati], again accepted Lord Siva as her husband, just as different energies of the Supreme Personality of Godhead act during the course of a new creation.

PURPORT

According to a verse of the Vedic mantras, parasya saktir vividhaiva sruyate: the Supreme Personality of Godhead has different varieties of energies. Sakti is feminine, and the Lord is purusa, masculine. It is the duty of the female to serve under the supreme purusa. As stated in Bhagavad-gita, all living entities are marginal energies of the Supreme Lord. Therefore it is the duty of all living entities to serve this Supreme Person. Durga is the representation in the material world of both the marginal and external energies, and Lord Siva is the representation of the Supreme Person. The connection of Lord Siva and Ambika, or Durga, is eternal. Sati could not accept any husband but Lord Siva. How Lord Siva remarried Durga as Himavati, the daughter of the Himalayas, and how Karttikeya was born, is a great story in itself.

TEXT 60

TEXT

etad bhagavatah sambhoh
karma daksadhvara-druhah
srutam bhagavatac chisyad
uddhavan me brhaspateh

SYNONYMS

etat--this; bhagavatah--of the possessor of all opulences; sambhoh--of Sambhu (Lord Siva); karma--story; daksa-adhvara-druhah--who devastated the sacrifice of Daksa; srutam--was heard; bhagavatat--from a great devotee; sisyat--from the disciple; uddhavat--from Uddhava; me--by me; brhaspateh--of Brhaspati.

TRANSLATION

Maitreya said: My dear Vidura, I heard this story of the Daksa yajna, which was devastated by Lord Siva, from Uddhava, a great devotee and a disciple of Brhaspati.

TEXT 61

TEXT

idam pavitram param isa-cestitam
yasasyam ayusyam aghaughha-marsanam
yo nityadakarnya naro 'nukirtayed
dhunoty agham kaurava bhakti-bhavatah

SYNONYMS

idam--this; pavitram--pure; param--supreme; isa-cestitam--pastime of the Supreme Lord; yasasyam--fame; ayusyam--long duration of life; agha-ogha-marsanam--destroying sins; yah--who; nityada--always; akarnya--after hearing; narah--a person; anukirtayet--should narrate; dhunoti--clears off; agham--material contamination; kaurava--O descendant of Kuru; bhakti-bhavatah--with faith and devotion.

TRANSLATION

The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Daksa yajna as it was conducted by the Supreme Personality of Godhead, Visnu, then certainly one is cleared of all contamination of material existence, O son of Kuru. Thus end the Bhaktivedanta purports of the Fourth Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "The Sacrifice performed by Daksa."

Chapter Eight

Dhruva Maharaja Leaves Home for the Forest

TEXT 1

TEXT

maitreya uvaca
sanakadya naradas ca
rbhur hamso 'runir yatih
naite grhan brahma-suta
hy avasann urdhva-retasah

SYNONYMS

maitreyah uvaca--Maitreya said; sanaka-adyah--those headed by Sanaka; naradah--Narada; ca--and; rbhuh--Rbhu; hamsah--Hamsa; arunih--Aruni; yatih--Yati; na--not; ete--all these; grhan--at home; brahma-sutah--sons of Brahma; hi--certainly; avasann--did live; urdhva-retasah--unadulterated celibates.

TRANSLATION

The great sage Maitreya said: The four great Kumara sages headed by Sanaka, as well as Narada, Rbhu, Hamsa, Aruni and Yati, all sons of Brahma did not live at home, but became urdhva-reta, or naisthika-brahmacaris, unadulterated celibates.

PURPORT

The system of brahmacarya has been current since the birth of Brahma. A section of the population, especially male, did not marry at all. Instead of allowing their semen to be driven downwards, they used to lift the semen up to the brain. They are called urdhva-retasah, those who lift up. Semen is so important that if, by the yogic process, one can lift the semen up to the brain, he can perform wonderful work--one's memory is enabled to act very swiftly, and the duration of life is increased. Yogis can thus perform all kinds of austerity with steadiness and be elevated to the highest perfectional stage, even to the spiritual world. Vivid examples of brahmacaris who accepted this principle of life are the four sages Sanaka, Sanandana, Sanatana and Sanat-kumara, as well as Narada and others.

Another significant phrase here is naite grhan hy avasan, "they did not live at home." Grha means "home" as well as "wife." In fact, "home" means wife; "home" does not mean a room or a house. One who lives with a wife lives at home, otherwise a sannyasi or brahmacari, even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife, and so there was no question of their discharging semen. Semen is meant to be discharged when one has a home, a wife and the intention to beget children, otherwise there is no injunction for discharging semen. These principles were followed from the beginning of creation, and such brahmacaris never created progeny. This narration has dealt with the descendants of Lord Brahma from Manu's daughter Prasuti. prasuti's daughter was Daksayani, or Sati, in relation to whom the story of the Daksa yajna was narrated. Maitreya is now explaining about the progeny of the sons of Brahma. Out of the many sons of Brahma, the brahmacari sons headed by Sanaka and Narada did not marry at all, and therefore there is no question of narrating the history of their descendants.

TEXT 2

TEXT

mrsadharmasya bharyasid
dambham mayam ca satru-han
asuta mithunam tat tu
nirrtir jagrhe 'prajah

SYNONYMS

mrsa--Mrsa; adharmasya--of Irreligion; bharya--wife; asit--was; dambham--Bluffing; mayam--Cheating; ca--and; satru-han--O slayer of enemies; asuta--produced; mithunam--combination; tat--that; tu--but; nirrtih--Nirrti; jagrhe--took; aprajah--being childless.

TRANSLATION

Another son of Lord Brahma was Irreligion, whose wife's name was Falsity. From their combination were born two demons named Dambha, or Bluffing, and Maya, or Cheating. These two demons were taken by a demon named Nirrti, who had no children.

PURPORT

It is understood herein that Adharma, Irreligion, was also a son of Brahma, and he married his sister Mrsa. This is the beginning of sex life between brother and sister. This unnatural combination of sex life

can be possible in human society only where there is Adharma, or Irreligion. It is understood that in the beginning of creation Brahma created not only saintly sons like Sanaka, Sanatana and Narada but also demonic offspring like Nirrti, Adharma, Dambha and Falsity. Everything was created by Brahma in the beginning. Regarding Narada, it is understood that because his previous life was very pious and his association very good, he was born as Narada. Others were also born in their own capacities, according to their backgrounds. The law of karma continues birth after birth, and when there is a new creation, the same karma comes back with the living entities. They are born in different capacities according to karma even though their father is originally Brahma, who is the exalted qualitative incarnation of the Supreme Personality of Godhead.

TEXT 3

TEXT

tayoh samabhaval lobho
nikrtis ca maha-mate
tabhyam krodhas ca himsa ca
yad duruktih svasa kalih

SYNONYMS

tayoh--those two; samabhat--were born; lobhah--Greed; nikrtih--Cunning; ca--and; maha-mate--O great soul; tabhyam--from both of them; krodhah--Anger; ca--and; himsa--Envy; ca--and; yat--from both of whom; duruktih--Harsh Speech; svasa--sister; kalih--Kali.

TRANSLATION

Maitreya told Vidura: O great soul, from Dambha and Maya were born Greed and Nikrti, or Cunning. From their combination came children named Krodha (Anger) and Himsa (Envy), and from their combination were born Kali and his sister Durukti (Harsh Speech).

TEXT 4

TEXT

duruktau kalir adhata
bhayam mrtyum ca sattama
tayos ca mithunam jajne
yatana nirayas tatha

SYNONYMS

duruktau--in Durukti; kalih--Kali; adhata--produced; bhayam--Fearfulness; mrtyum--Death; ca--and; sat-tama--O greatest of all good men; tayoh--of those two; ca--and; mithunam--by combination; jajne--were produced; yatana--Excessive Pain; nirayah--Hell; tatha--as well.

TRANSLATION

O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mrtyu (Death) and Bhati (Fear). From the combination of Mrtyu and Bhati came children named Yatana (Excessive Pain) and Niraya (Hell).

TEXT 5

TEXT

sangrahena mayakhyatah
pratisargas tavanagha
trih srutvaitat puman punyam
vidhunoty atmano malam

SYNONYMS

sangrahena--in summary; maya--by me; akhyatah--is explained; pratisargah--cause of devastation; tava--your; anagha--O pure one; trih--three times; srutva--having heard; etat--this description; puman--one who; punyam--piety; vidhunoti--washes off; atmanah--of the soul; malam--contamination.

TRANSLATION

My dear Vidura, I have summarily explained the causes of devastation. One who hears this description three times attains piety and washes the sinful contamination from his soul.

PURPORT

The creation takes place on the basis of goodness, but devastation takes place because of irreligion. That is the way of material creation and devastation. Here it is stated that the cause of devastation is Adharma, or Irreligion. The descendants of Irreligion and Falsity, born one after another, are Bluffing, Cheating, Greed, Cunning, Anger, Envy, Quarrel, Harsh Speech, Death, Fear, Severe Pain and Hell. All these descendants are described as signs of devastation. If a person is pious and hears about these causes of devastation, he will feel hatred for all these, and that will cause his advancement in a life of piety. Piety refers to the process of cleansing the heart. As recommended by Lord Caitanya, one has to cleanse the dust from the mirror of the mind, and then advancement on the path of liberation begins. Here also the same process is recommended. Malam means: "contamination." We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety. The possibility of our attaining Krsna consciousness will be easier, and we shall not be subjected to repeated devastation. The present life is repeated birth and death, but if we seek the path of liberation, we may be saved from repeated suffering.

TEXT 6

TEXT

athatah kirtaye vamsam
punya-kirteh kurudvaha
svayambhuvasyapi manor
harer amsamsa-janmanah

SYNONYMS

atha--now; atah--hereafter; kirtaye--I shall describe; vamsam--dynasty; punya-kirteh--celebrated for virtuous activities; kuru-udvaha--O best of the Kurus; svayambhuvasya--of Svayambhuva; api--even; manoh--of the Manu; hareh--of the Personality of Godhead; amsa--plenary expansion; amsa--part of; janmanah--born of.

TRANSLATION

Maitreya continued: O best of the Kuru dynasty, I shall now describe before you the descendants of Svayambhuva Manu, who was born of a part of a plenary expansion of the Supreme Personality of Godhead.

PURPORT

Lord Brahma is a powerful expansion of the Supreme Personality of Godhead. Although Brahma is jiva-tattva, he is empowered by the Lord, and therefore he is considered a plenary expansion of the Supreme Godhead. Sometimes it happens that when there is no suitable living being to be empowered to act as Brahma, the Supreme Lord Himself appears as Brahma. Brahma is the plenary expansion of the Supreme Personality of Godhead, and Svayambhuva Manu was the direct son of Brahma. The great sage Maitreya is now going to explain about the descendants of this Manu, all of whom are widely celebrated for their pious activities. Before speaking of these pious descendants, Maitreya has already described the descendants of impious activities, representing anger, envy, unpalatable speech, quarrel, fear and death. Purposely, therefore, he is next relating the history of the life of Dhruva Maharaja, the most pious king within this universe.

TEXT 7

TEXT

priyavratottanapadau
satarupa-pateh sutau
vasudevasya kalaya
raksayam jagatah sthitau

SYNONYMS

priyavrata--Priyavrata; uttanapadau--Uttanapada; satarupa-pateh--of Queen Satarupa and her husband, Manu; sutau--the two sons; vasudevasya--of the Supreme Personality of Godhead; kalaya--by plenary expansion; raksayam--for the protection; jagatah--of the world; sthitau--for the maintenance.

TRANSLATION

Svayambhuva Manu had two sons by his wife, Satarupa, and the names of the sons were Uttanapada and Priyavrata. Because both of them were descendants of a plenary expansion of Vasudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.

PURPORT

It is said that these two kings, Uttanapada and Priyavrata, were specifically empowered by the Supreme Personality of Godhead, unlike the great King Rsabha, who was the Supreme Personality of Godhead Himself.

TEXT 8

TEXT

jaye uttanapadasya
sunitih surucis tayoh
surucih preyasi patyur
netara yat-suto dhruvah

SYNONYMS

jaye--of the two wives; uttanapadasya--of King Uttanapada; sunitih--Suniti; surucih--Suruci; tayoh--of both of them; surucih--Suruci; preyasi--very dear; patyuh--of the husband; na itara--not the other; yat--whose; sutah--son; dhruvah--Dhruva.

TRANSLATION

King Uttanapada had two queens, named Suniti and Suruci. Suruci was much more dear to the King; Suniti, who had a son named Dhruva, was not his favorite.

PURPORT

The great sage Maitreya wanted to describe the pious activities of the kings. Priyavrata was the first son of Svayambhuva Manu, and Uttanapada was the second, but the great sage Maitreya immediately began to speak of Dhruva Maharaja, the son of Uttanapada, because Maitreya was very eager to describe pious activities. The incidents in the life of Dhruva Maharaja are very attractive for devotees. From his pious actions, one can learn how one can detach himself from material possessions and how one can enhance one's devotional service by severe austerities and penances. By hearing the activities of pious Dhruva, one can enhance one's faith in God and can directly connect with the Supreme Personality of Godhead, and thus one can very soon be elevated to the transcendental platform of devotional service. The example of Dhruva Maharaja's austerities can immediately generate a feeling of devotional service in the hearts of the hearers.

TEXT 9

TEXT

ekada suruceh putram
ankam aropya lalayan
uttamam naruruksantam
dhruvam rajabhyanandata

SYNONYMS

ekada--once upon a time; suruceh--of Queen Suruci; putram--the son; ankam--on the lap; aropya--placing; lalayan--while patting; uttamam--Uttama; na--did not; aruruksantam--trying to get on; dhruvam--Dhruva; raja--the King; abhyanandata--welcome.

TRANSLATION

Once upon a time, King Uttanapada was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Maharaja was also trying to get on the King's lap, but the King did not very much welcome him.

TEXT 10

TEXT

tatha cikirsamanam tam
sapatnyas tanayam dhruvam
surucih srnvato rajnah
sersyam ahatigarvita

SYNONYMS

tatha--thus; cikirsamanam--the child Dhruva, who was trying to get up; tam--unto him; sa-patnyah--of her co-wife (Suniti); tanayam--son; dhruvam--Dhruva; surucih--Queen Suruci; srnvatah--while hearing; rajnah--of the King; sa-irsyam--with envy; aha--said; atigarvita--being too proud.

TRANSLATION

While the child, Dhruva Maharaja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

PURPORT

The King, of course, was equally affectionate toward both his sons, Uttama and Dhruva, so he had a natural inclination to take Dhruva, as well as Uttama, on his lap. But because of his favoritism towards his queen Suruci, he could not welcome Dhruva Maharaja, despite his feelings. King Uttanapada's feeling was understood by Suruci, and therefore with great pride she began to speak about the King's affection for her. This is the nature of woman. If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are visible even in such an elevated society as the family of Svayambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

TEXT 11

TEXT

na vatsa nrpater dhisnyam
bhavan arodhum arhati
na grhito maya yat tvam
kuksav api nrpatmajah

SYNONYMS

na--not; vatsa--my dear child; nrpateh--of the King; dhisnyam--seat; bhavan--yourself; arodhum--to get on; arhati--deserve; na--not; grhitah--taken; maya--by me; yat--because; tvam--you; kuksau--in the womb; api--although; nrpa-atmajah--son of the King.

TRANSLATION

Queen Suruci told Dhruva Maharaja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son of the King, but because you did not take your birth from my womb, you are not qualified to sit on your father's lap.

PURPORT

Queen Suruci very proudly informed Dhruva Maharaja that to be the King's son was not the qualification for sitting on the lap or throne of the King. Rather, this privilege was dependent on one's having taken birth from her womb. In other words, she indirectly informed Dhruva Maharaja that although he happened to be born of the King, he was considered an illegitimate son because of his birth from the womb of the other queen.

TEXT 12

TEXT

balo 'si bata natmanam
anya-stri-garbha-sambhrtam
nunam veda bhavan yasya
durlabhe 'rthe manorathah

SYNONYMS

balah--child; asi--you are; bata--however; na--not; atmanam--my own; anya--other; stri--woman; garbha--womb; sambhrtam--born by; nunam--however; veda--just try to know; bhavan--yourself; yasya--of which; durlabhe--unapproachable; arthe--matter; manah-rathah--desirous.

TRANSLATION

My dear child, you are unaware that you were born not of my womb but of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to fulfill.

PURPORT

The small child, Dhruva Maharaja, was naturally affectionate toward his father, and he did not know that there was a distinction between his two mothers. This distinction was pointed out by Queen Suruci, who informed him that since he was a child he did not understand the distinction between the two queens. This is another statement of Queen Suruci's pride.

TEXT 13

TEXT

tapasaradhya purusam
tasyaivanugrahena me
garbhe tvam sadhayatmanam
yadicchasi nrpasanam

SYNONYMS

tapasa--by austerities; aradhya--having satisfied; purusam--the Supreme Personality of Godhead; tasya--by His; eva--only; anugrahena--by the mercy of; me--my; garbhe--in the womb; tvam--you; sadhaya--place; atmanam--yourself; yadi--if; icchasi--you desire; nrpa-asanam--on the throne of the King.

TRANSLATION

If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Narayana, and then, when you are favored by Him because of such worship, you shall have to take your next birth from my womb.

PURPORT

Suruci was so envious of Dhruva Maharaja that she indirectly asked him to change his body. According to her, first of all he had to die, then take his next body in her womb, and only then would it be possible for Dhruva Maharaja to ascend the throne of his father.

TEXT 14

TEXT

maitreya uvaca
matuh sapatnyah sa durukti-viddhah
svasan rusa danda-hato yathahih
hitva misantam pitaram sanna-vacam
jagama matuh prarudan sakasam

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; matuh--of his mother; sa-patnyah--of the co-wife; sah--he; durukti--harsh words; viddhah--being pierced by; svasan--breathing very heavily; rusa--out of anger; danda-hatah--struck by a stick; yatha--as much as; ahih--a snake; hitva--giving up; misantam--simply looking over; pitaram--his father; sanna-vacam--silently; jagama--went; matuh--to his mother; prarudan--weeping; sakasam--near.

TRANSLATION

The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, Dhruva Maharaja, having been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

TEXT 15

TEXT

tam nihsvasantam sphuritadharostham
sunitir utsanga uduhya balam
nisamya tat-paura-mukhan nitantam
sa vivyathe yad gaditam sapatnya

SYNONYMS

tam--him; nihsvasantam--heavily breathing; sphurita--trembling; adhara-ostham--upper and lower lips; sunitih--Queen Suniti; utsange--on her lap; uduhya--lifting; balam--her son; nisamya--after hearing; tat-paura-mukhat--from the mouths of other inhabitants; nitantam--all descriptions; sa--she; vivyathe--became aggrieved; yat--that which; gaditam--spoken; sa-patnya--by her co-wife.

TRANSLATION

When Dhruva Maharaja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Suniti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Suniti also became greatly aggrieved.

TEXT 16

TEXT

sotsrjya dhairyam vilalapa soka-
davagnina dava-lateva bala
vakyam sapatnyah smarati saroja-
sriya drsa baspa-kalam uvaha

SYNONYMS

sa--she; utsrjya--giving up; dhairyam--patience; vilalapa--lamented; soka-dava-agnina--by the fire of grief; dava-lata iva--like burnt leaves; bala--the woman; vakyam--words; sa-patnyah--spoken by her co-wife; smarati--remember; saroja-sriya--a face as beautiful as a lotus; drsa--by looking; baspa-kalam--weeping; uvaha--said.

TRANSLATION

This incident was unbearable to Suniti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright, lotuslike face filled with tears, and thus she spoke.

PURPORT

When a man is aggrieved, he feels exactly like a burnt leaf in a forest fire. Suniti's position was like that. Although her face was as beautiful as a lotus flower, it dried up because of the burning fire caused by the harsh words of her co-wife.

TEXT 17

TEXT

dirgham svasanti vrjinasya param
apasyati balakam aha bala
mamangalam tata paresu mamstha
bhunkte jano yat para-dukhadas tat

SYNONYMS

dirgham--heavy; svasanti--breathing; vrjinasya--of the danger; param--limitation; apasyati--without finding; balakam--to her son; aha--said; bala--the lady; ma--let there not be; amangalam--ill fortune; tata--my dear son; paresu--unto others; mamstha--desire; bhunkte--suffered; janah--person; yat--that which; para-dukhadah--who is apt to inflict pains upon others; tat--that.

TRANSLATION

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

TEXT 18

TEXT

satyam surucyabhihitam bhavan me
yad durbhagaya udare grhitah
stanyena vrddhas ca vilajjate yam
bharyeti va vodhum idaspatir mam

SYNONYMS

satyam--truth; surucya--by Queen Suruci; abhihitam--narrated; bhavan--unto you; me--of me; yat--because; durbhagayah--of the unfortunate; udare--in the womb; grhitah--taken birth; stanyena--fed by the

breast milk; vrddhah ca--grown up; vilajjate--becomes ashamed; yam--unto one; bharya--wife; iti--thus; va--or; vodhum--to accept; idah-patih--the King; mam--me.

TRANSLATION

Suniti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife or even his maidservant. He feels ashamed to accept me. Therefore it is a fact that you have taken birth from the womb of an unfortunate woman, and by being fed from her breast you have grown up.

TEXT 19

TEXT

atistha tat tata vimatsaras tvam
uktam samatrapī yad avyalikam
aradhayadhoksaja-pada-padmam
yadicchase 'dhyasanam uttamo yatha

SYNONYMS

atistha--just execute; tat--that; tata--my dear son; vimatsarah--without being envious; tvam--unto you; uktam--said; samatra api--by your stepmother; yat--whatever; avyalikam--they are all factual; aradhaya--just begin worshipping; adhoksaja--the Transcendence; pada-padmam--lotus feet; yadi--if; icchase--desire; adhyasanam--to be seated along with; uttamah--your stepbrother; yatha--as much as.

TRANSLATION

My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother, Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshipping the lotus feet of the Supreme Personality of Godhead.

PURPORT

The harsh words used by Suruci to her stepson were true because unless one is favored by the Supreme personality of Godhead one cannot achieve any success in life. Man proposes, God disposes. Suniti, the mother of Dhruva Maharaja, agreed with her co-wife's advice that Dhruva engage himself in the worship of the Supreme Personality of Godhead. Indirectly, the words of Suruci were a benediction for Dhruva Maharaja, for because of the influence of his stepmother's words, he became a great devotee.

TEXT 20

TEXT

yasyanghri-padmam paricarya visva-
vibhavanayatta-gunabhipatteh
ajo 'dhyatisthat khalu paramesthyam
padam jitatma-svasanabhivandyam

SYNONYMS

yasya--whose; anghri--leg; padmam--lotus feet; paricarya--worshipping; visva--universe; vibhavanaya--for creating; atta--received; guna-abhipatteh--for acquiring the required qualifications; ajah--the unborn (Lord Brahma); adhyatisthat--became situated; khalu--undoubtedly; paramesthyam--the supreme position within the universe; padam--position; jita-atma--one who has conquered his mind; svasana--by controlling the life air; abhivandyam--worshipable.

TRANSLATION

Suniti continued: The Supreme Personality of Godhead is so great that simply by worshipping His lotus feet, your great-grandfather, Lord Brahma, acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he is situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogis worship by controlling the mind and regulating the life air [prana].

PURPORT

Suniti cited the example of Lord Brahma, who was Dhruva Maharaja's great-grandfather. Although Lord Brahma is also a living being, by his penance and austerity he acquired the exalted position of creator of this universe by the mercy of the Supreme Lord. To become successful in any attempt, one not only has to undergo severe penances and austerities, but also must be dependent on the mercy of the Supreme Personality of Godhead. This indication had been given to Dhruva Maharaja by his stepmother and was now confirmed by his own mother, Suniti.

TEXT 21

TEXT

tatha manur vo bhagavan pitamahō
yam eka-matya puru-daksinair makhaih
istvabhipede duravapam anyato
bhaumam sukham divyam athapavargyam

SYNONYMS

tatha--similarly; manuh--Svayambhuva Manu; vah--your; bhagavan--worshipable; pitamahah--grandfather; yam--unto whom; eka-matya--with unflinching devotion; puru--great; daksinaih--charity; makhaih--by executing sacrifices; istva--worshipping; abhipede--achieved; duravapam--difficult to achieve; anyatah--by any other means; bhaumam--material; sukham--happiness; divyam--celestial; atha--thereafter; apavargyam--liberation.

TRANSLATION

Suniti informed her son: Your grandfather Svayambhuva Manu executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way, he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshipping the demigods.

PURPORT

The success of one's life is measured by one's material happiness in this life and liberation in the next. Such success can be achieved only by the grace of the Supreme personality of Godhead. The words eka-matya mean concentrating one's mind on the Lord without deviation. This process of undeviating worship of the Supreme Lord is also expressed in Bhagavad-gita as ananya-bhak. "That which is impossible to obtain from any other source" is also mentioned here. "Other source" refers to worship of the demigods.

It is especially stressed here that the opulence of Manu was due to his undeviating faithfulness in the transcendental service of the Lord. One who diverts his mind to worshipping many demigods to obtain material happiness is considered bereft of intelligence. If anyone wants even material happiness, he can worship the Supreme Lord without deviation, and persons who are desirous of liberation can also worship the Supreme Lord and achieve their goal of life.

TEXT 22

TEXT

tam eva vatsasraya bhṛtya-vatsalam
mumuksubhir mrgya-padaḥ-paddhatim
ananya-bhave nija-dharma-bhavite
manasy avasthapyā bhajasva puruṣam

SYNONYMS

tam--Him; eva--also; vatsa--my dear boy; asraya--take shelter; bhṛtya-vatsalam--of the Supreme personality of Godhead, who is very kind to His devotees; mumuksubhir--also by persons desiring liberation; mrgya--to be sought; pada-abja--lotus feet; paddhatim--system; ananya-bhave--in an unflinching situation; nija-dharma-bhavite--being situated in one's original constitutional position; manasi--unto the mind; avasthapyā--placing; bhajasva--go on executing devotional service; puruṣam--the Supreme Person.

TRANSLATION

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

PURPORT

The system of bhakti-yoga described by Queen Suniti to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in Bhagavad-gita: "Go on fighting, but keep Me within your mind." That should be the motto of every honest person seeking perfection in Kṛṣṇa consciousness. In this connection, Queen Suniti advised her son that the Supreme Personality of Godhead is known as bhṛtya-vatsala, which indicates that He is very kind to His devotees. She said, "You came to me crying, having been insulted by your stepmother, but I am unable to do any good for you. But Kṛṣṇa is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me will be surpassed by His affectionate and tender dealings. When everyone else fails to mitigate one's misery, Kṛṣṇa is able to help the devotee." Queen Suniti also stressed that the process of approaching the Supreme Personality of Godhead is not easy, but is sought after by great sages who are very advanced in spiritual realization. Queen Suniti also indicated by her instruction that Dhruva Maharaja was only a small child, five years old, and it was not possible for him to purify himself by the way of karma-kanda. But by the process of bhakti-yoga, even a child less than five years old, or anyone of any age, can be purified. That is the special significance of bhakti-yoga. Therefore she advised him not to accept worship of the demigods or any other process, but simply to take to the Supreme Personality of Godhead, and the result would be all perfection. As soon as one places the Supreme Personality of Godhead within one's heart, everything becomes easy and successful.

TEXT 23

TEXT

nanyam tatah padma-palasa-locanad
duhkha-cchidam te mrgayami kancana
yo mrgyate hasta-grhita-padmaya
sriyetarair anga vimrgyamanaya

SYNONYMS

na anyam--no others; tatah--therefore; padma-palasa-locanat--from the lotus-eyed Supreme Personality of Godhead; duhkha-cchidam--one who can mitigate others' difficulties; te--your; mrgayami--I am searching after; kancana--anyone else; yah--who; mrgyate--searches; hasta-grhita-padmaya--taking a lotus flower in the hand; sriya--the goddess of fortune; itaraih--by others; anga--my dear boy; vimrgyamanaya--one who is worshiped.

TRANSLATION

My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahma seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

PURPORT

Suniti pointed out herewith that the benediction received from the Supreme Personality of Godhead and that received from the demigods are not on an equal level. Foolish persons say that no matter whom one worships one will get the same result, but actually that is not a fact. In Bhagavad-gita it is also said that benedictions received from the demigods are all temporary and are meant for the less intelligent. In other words, because the demigods are all materialistically conditioned souls, although they are situated in very exalted positions, their benedictions cannot be permanent. permanent benediction is spiritual benediction, since a spirit soul is eternal. It is also said in Bhagavad-gita that only persons who have lost their intelligence go to worship the demigods. Therefore Suniti told her son that he should not seek the mercy of the demigods, but should directly approach the Supreme Personality of Godhead to mitigate his misery.

Material opulences are controlled by the Supreme Personality of Godhead through His different potencies and specifically the goddess of fortune. Therefore, those who are after material opulences seek the pleasure or mercy of the goddess of fortune. Even the highly placed demigods worship the goddess of fortune, but the goddess of fortune, Maha-Laksmi herself, is always seeking the pleasure of the Supreme Personality of Godhead. Anyone, therefore, who takes to the worship of the Supreme Lord automatically receives the blessings of the goddess of fortune. At this stage of his life, Dhruva Maharaja was seeking material opulences, and his mother advised rightly that even for material opulences it is better to worship not the demigods but the Supreme Lord.

Although a pure devotee does not seek benedictions from the Supreme Lord for material advancement, it is stated in Bhagavad-gita that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life. Unless one is raised to the spiritual platform, it is not possible for him to completely transcend all material contamination.

Suniti, the mother of Dhruva, was a farseeing woman, and therefore she advised her son to worship the Supreme Lord and no one else. The Lord is described herein as lotus eyed (padma-palasa-locanat). When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme personality of Godhead, immediately all his grief is reduced. A lotus flower is also an insignia in the hand of Lord Visnu as well as in the hand of the

goddess of fortune. The worshipers of the goddess of fortune and Lord Visnu together are certainly very opulent in all respects, even in material life. The Lord is sometimes described as siva-virinci-nutam, which means that Lord Siva and Lord Brahma also offer their respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, Narayana.

TEXT 24

TEXT

maitreya uvaca
evam sanjalpitam matur
akarnyarthagamam vacah
sanniyamatmanatmanam
niscakrama pituh purat

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; evam--thus; sanjalpitam--spoken together; matuh--from the mother; akarnya--hearing; artha-agamam--purposeful; vacah--words; sanniyamya--controlling; atmana--by the mind; atmanam--own self; niscakrama--got out; pituh--of the father; purat--from the house.

TRANSLATION

The great sage Maitreya continued: The instruction of Dhruva Maharaja's mother, Suniti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.

PURPORT

Both the mother and the son were lamenting Dhruva Maharaja's having been insulted by his stepmother and his father's not having taken any step on this issue. But mere lamentation is useless--one should find out the means to mitigate one's lamentation. Thus both mother and son decided to take shelter of the lotus feet of the Lord because that is the only solution to all material problems. It is indicated in this connection that Dhruva Maharaja left his father's capital city to go to a secluded place to search out the Supreme Personality of Godhead. It is the instruction of Prahlada Maharaja also that if one is seeking peace of mind he should free himself from all contamination of family life and take shelter of the Supreme Godhead by going to the forest. To the Gaudiya Vaisnava this forest is the forest of Vrnda, or Vrndavana. If one takes shelter of Vrndavana under Vrndavesvari, Srimati Radharani, certainly all the problems of his life are solved very easily.

TEXT 25

TEXT

naradas tad upakarnya
jnatva tasya cikirsitam
sprstva murdhany agha-ghnena
panina praha vismitah

SYNONYMS

naradah--the great sage Narada; tat--that; upakarnya--overhearing; jnatva--and knowing; tasya--his (Dhruva Maharaja's); cikirsitam--activities; sprstva--by touching; murdhani--on the head; agha-ghnena--which can drive away all sinful activities; panina--by the hand; praha--said; vismitah--being surprised.

TRANSLATION

The great sage Narada overheard this news, and understanding all the activities of Dhruva Maharaja, he was struck with wonder. He approached Dhruva, and touching the boy's head with his all-virtuous hand, he spoke as follows.

PURPORT

When Dhruva Maharaja was talking with his mother, Suniti, of all the incidents that had taken place in the palace, Narada was not present. Thus the question may be raised how Narada overheard all these topics. The answer is that Narada is trikala-jna; he is so powerful that he can understand the past, future and present of everyone's heart, just like the Supersoul, the Supreme personality of Godhead. Therefore, after understanding the strong determination of Dhruva Maharaja, Narada came to help him. It may be explained in this way: The Supreme Personality of Godhead is present in everyone's heart, and as soon as He understands that a living entity is serious about entering devotional service, He sends His representative. In this way Narada was sent to Dhruva Maharaja. This is explained in the Caitanya-caritamṛta. Guru-kṛṣṇa-prasāde paya bhakti-lata-bija: by the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhruva Maharaja's determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Narada, to initiate him.

TEXT 26

TEXT

aho tejah ksatriyanam
mana-bhangam amrsyatam
balo 'py ayam hrda dhatte
yat samatur asad-vacah

SYNONYMS

aho--how surprising it is; tejah--power; ksatriyanam--of the ksatriyas; mana-bhangam--hurting the prestige; amrsyatam--unable to tolerate; balah--only a child; api--although; ayam--this; hrda--at heart; dhatte--has taken; yat--that which; sa-matuh--of the stepmother; asat--unpalatable; vacah--words.

TRANSLATION

How wonderful are the powerful ksatriyas. They cannot tolerate even a slight infringement upon their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

PURPORT

The qualifications of the ksatriyas are described in Bhagavad-gita-. Two important qualifications are to have a sense of prestige and not to flee from battle. It appears that the ksatriya blood within the body of Dhruva Maharaja was naturally very active. If the brahminical, ksatriya or vaisya culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the samskara, or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, one is immediately degraded to a lower standard of life.

TEXT 27

TEXT

narada uvaca
nadhunapy avamanam te
sammanam vapi putraka
laksayamah kumarasya
saktasya kridanadisu

SYNONYMS

naradah uvaca--the great sage Narada said; na--not; adhuna--just now; api--although; avamanam--insult; te--unto you; sammanam--offering respects; va--or; api--certainly; putraka--my dear boy; laksayamah--I can see; kumarasya--of boys like you; saktasya--being attached; kridana-adisu--to sports and frivolities.

TRANSLATION

The great sage Narada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

PURPORT

Ordinarily if a child is rebuked as a rascal or fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. But in the case of Dhruva Maharaja, the ksatriya spirit was so strong that he could not tolerate a slight insult from his stepmother which injured his ksatriya prestige.

TEXT 28

TEXT

vikalpe vidyamane 'pi
na hy asantosa-hetavah
pumso moham rte bhinna
yal loke nija-karmabhih

SYNONYMS

vikalpe--alternation; vidyamane api--although there is; na--not; hi--certainly; asantosa--dissatisfaction; hetavah--causes; pumsah--of the persons; moham rte--without being illusioned; bhinnah--separated; yat loke--within this world; nija-karmabhih--by his own work.

TRANSLATION

My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy; every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

PURPORT

In the Vedas it is said that the living entity is always uncontaminated and unaffected by material association. The living entity gets different types of material bodies because of his previous fruitive actions. If, however, one understands the philosophy that as a living spirit soul he has an affinity for neither suffering nor enjoyment, then he is considered to be a liberated person. It is confirmed in Bhagavad-gita (18.54), brahma-bhuta prasanna-attma: when one is actually situated on the transcendental platform, he has nothing for which to lament and nothing for which to hanker. Narada Rsi first of all wanted to impress upon Dhruva Maharaja that he was only a child; he should not have been affected by words of insult or honor. And if he were so developed as to understand honor and insult, then this understanding should have been applied in his own life; he should have known that honor and dishonor are both destined only by one's previous actions; therefore one should not be sorry or happy under any circumstances.

TEXT 29

TEXT

paritusyet tatas tata
tavan-matrena purusah
daivopasaditam yavad
viksyesvara-gatim budhah

SYNONYMS

paritusyet--one should be satisfied; tatah--therefore; tata--my dear boy; tavat--up to such; matrena--quality; purusah--a person; daiva--destiny; upasaditam--offered by; yavat--as; viksyas--seeing; isvara-gatim--the process of the Supreme; budhah--one who is intelligent.

TRANSLATION

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

PURPORT

The great sage Narada instructed Dhruva Maharaja that one should be satisfied in all circumstances. Everyone who is intelligent should know that because of our concept of bodily existence, we are subjected to suffering and enjoyment. One who is in the transcendental position, beyond the concept of bodily life, is considered to be intelligent. One who is a devotee especially accepts all reverses as gifts of the Supreme Lord. When a devotee is put into distress, he accepts this as God's mercy and offers Him repeated obeisances with his body, mind and intellect. An intelligent person, therefore, should be always satisfied, depending on the mercy of the Lord.

TEXT 30

TEXT

atha matropadistena
yogenavarurutsasi
yat-prasadam sa vai pumsam
duraradhyo mato mama

SYNONYMS

atha--therefore; matra--by your mother; upadistena--being instructed; yogena--by mystic meditation; avarurutsasi--want to elevate yourself; yat-prasadam--whose mercy; sah--that; vai--certainly; pumsam--of the living entities; duraradhyah--very difficult to perform; matah--opinion; mama--my.

TRANSLATION

Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

PURPORT

The process of bhakti-yoga is simultaneously very difficult and very easy to perform. Sri Narada Muni, the supreme spiritual master, is testing Dhruva Maharaja to see how determined he is to prosecute devotional service. This is the process of accepting a disciple. The great sage Narada has come to Dhruva under the direction of the Supreme Personality of Godhead just to initiate him, yet he is testing Dhruva's determination to execute the process. It is a fact, however, that for a sincere person devotional service is very easy. But for one who is not determined and sincere, this process is very difficult.

TEXT 31

TEXT

munayah padavim yasya
nihsangenoru-janmabhiih
na vidur mrgayanto 'pi
tivra-yoga-samadhina

SYNONYMS

munayah--great sages; padavim--path; yasya--whose; nihsangena--by detachment; uru-janmabhiih--after many births; na--never; viduh--understood; mrgayantah--searching for; api--certainly; tivra-yoga--severe austerities; samadhina--by trance.

TRANSLATION

Narada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogis were unable to find the end of the path of God realization.

TEXT 32

TEXT

ato nivartatam esa
nirbandhas tava nisphalah
yatisyati bhavan kale
sreyasam samupasthite

SYNONYMS

atah--hereafter; nivartatam--just stop yourself; esah--this; nirbandhah--determination; tava--your; nisphalah--without any result; yatisyati--in the future you should try; bhavan--yourself; kale--in due course of time; sreyasam--opportunities; samupasthite--being present.

TRANSLATION

For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.

PURPORT

Generally, a thoroughly trained person takes to spiritual perfection at the end of his life. According to the Vedic system, therefore, life is divided into four stages. In the beginning, one becomes a brahmachari, a student who studies Vedic knowledge under the authoritative guidance of a spiritual master. He then becomes a householder and executes household duties according to the Vedic process. Then the householder becomes a vanaprastha, and gradually, when he is mature, he renounces household life and vanaprastha life also and takes to sannyasa, completely devoting himself to devotional service.

Generally, people think that childhood is meant for enjoying life by engaging oneself in sports and play, youth is meant for enjoying the company of young girls, and when one becomes old, at the time of death, then he may try to execute devotional service or a mystic yoga process. But this conclusion is not for devotees who are actually serious. The great sage Narada is instructing Dhruva Maharaja just to test him. Actually, the direct order is that from any point of life one should begin rendering devotional service. But it is the duty of the spiritual master to test the disciple to see how seriously he desires to execute devotional service. Then he may be initiated.

TEXT 33

TEXT

yasya yad daiva-vihitam
sa tena sukha-dukhayoh
atmanam tosayan dehi
tamasah param rcchati

SYNONYMS

yasya--anyone; yat--that which; daiva--by destiny; vihitam--destined; sah--such a person; tena--by that; sukha-dukhayoh--happiness or distress; atmanam--one's self; tosayan--being satisfied; dehi--an embodied soul; tamasah--of the darkness; param--to the other side; rcchati--crosses.

TRANSLATION

One should try to keep himself satisfied in any condition of life--whether distress or happiness--which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

PURPORT

Material existence consists of pious and impious fruitive activities. As long as one is engaged in any kind of activity other than devotional service, it will result in the happiness and distress of this material world. When we enjoy life in so-called material happiness, it is to be understood that we are diminishing the resultant actions of our pious activities. And when we are put into suffering, it is to be understood that we are diminishing the resultant actions of our impious activities. Instead of being attached to the circumstantial happiness and distress resulting from pious or impious activities, if we want to get out of the clutches of this nescience, then whatever position we are put in by the will of the Lord we should

accept. Thus if we simply surrender unto the Supreme Personality of Godhead, we shall get out of the clutches of this material existence.

TEXT 34

TEXT

gunadhikan mudam lipsed
anukrosam gunadhamat
maitrim samanad anvicchen
na tapair abhibhuyate

SYNONYMS

guna-adhikat--one who is more qualified; mudam--pleasure; lipset--one should feel; anukrosam--compassion; guna-adhamat--one who is less qualified; maitrim--friendship; samanat--with an equal; anvicchet--one should desire; na--not; tapaih--by tribulation; abhibhuyate--becomes affected.

TRANSLATION

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

PURPORT

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our activities. These are the causes of all material tribulations. The great sage Narada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Krsna. These important functions will make one happy within this material world.

TEXT 35

TEXT

dhruva uvaca
so 'yam samo bhagavata
sukha-duhkha-hatatmanam
darsitah krpaya pumsam
durdarso 'smad-vidhais tu yah

SYNONYMS

dhruvah uvaca--Dhruva Maharaja said; sah--that; ayam--this; samah--equilibrium of mind; bhagavata--by Your Lordship; sukha-duhkha--happiness and miseries; hata-atmanam--those who are affected; darsitah--shown; krpaya--by mercy; pumsam--of the people; durdarsah--very difficult to perceive; asmat-vidhaih--by persons like us; tu--but; yah--whatever you have said.

TRANSLATION

Dhruva Maharaja said: My dear Lord Naradaji, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

PURPORT

There are various classes of men. One class is called akamis, referring to those who have no material desire. Desire must exist, either material or spiritual. Material desire arises when one wants to satisfy one's personal senses. One who is ready to sacrifice anything to satisfy the Supreme Personality of Godhead can be said to have spiritual desire. Dhruva did not accept the instruction given by the great saint Narada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshiping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. He was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone's condemnation or adoration.

In Bhagavad-gita it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Maharaja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Narada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Krsna consciousness and worship the Supreme Lord Krsna, who is so merciful that He fulfills everyone's desires. Through this narration it will become very clear that no one is barred from worshiping the Supreme personality of Godhead, even if one has many material desires.

TEXT 36

TEXT

athapi me 'vinitasya
ksatram ghoram upeyusah
surucya durvaco-banair
na bhinne srayate hrđi

SYNONYMS

atha api--therefore; me--my; avinitasya--not very submissive; ksatram--the spirit of a ksatriya; ghoram--intolerant; upeyusah--achieved; surucyah--of Queen Suruci; durvacah--harsh words; banaih--by the arrows; na--not; bhinne--being pierced; srayate--remain in; hrđi--the heart.

TRANSLATION

My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my having been born in a ksatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

PURPORT

It is said that the heart or mind is just like an earthen pot; once broken, it cannot be repaired by any means. Dhruva Maharaja gave this example to Narada Muni. He said that his heart, having been pierced by the arrows of his stepmother's harsh words, felt so broken that nothing seemed valuable but his desire

to counteract her insult. His stepmother had said that because he was born from the womb of Suniti, a neglected queen of Maharaja Uttanapada, Dhruva Maharaja was not fit to sit either on the throne or on his father's lap. In other words, according to his stepmother, he could not be declared king. Dhruva Maharaja's determination, therefore, was to become king of a planet exalted even beyond that possessed by Lord Brahma, the greatest of all the demigods.

Dhruva Maharaja indirectly informed the great sage Narada that there are four kinds of human spirit--the brahminical spirit, the ksatriya spirit, the vaisya spirit and the sudra spirit. The spirit of one caste is not applicable to the members of another. The philosophical spirit enunciated by Narada Muni might have been suitable for a brahmana spirit, but it was not suitable for a ksatriya. Dhruva frankly admitted that he was lacking in brahminical humility and was therefore unable to accept the philosophy of Narada Muni.

The statements of Dhruva Maharaja indicate that unless a child is trained according to his tendency, there is no possibility of his developing his particular spirit. It was the duty of the spiritual master or teacher to observe the psychological movement of a particular boy and thus train him in a particular occupational duty. Dhruva Maharaja, having already been trained in the ksatriya spirit, would not accept the brahminical philosophy. In America we have practical experience of this incompatibility of the brahminical and ksatriya temperaments. The American boys, who have simply been trained as sudras, are not at all fit to fight in battle. Therefore, when they are called to join the military, they refuse because they do not have ksatriya spirit. This is a cause of great dissatisfaction in society.

That the boys do not have the ksatriya spirit does not mean that they are trained in brahminical qualities; they are trained as sudras, and thus in frustration they are becoming hippies. However, as soon as they enter the Krsna consciousness movement being started in America, they are trained to meet the brahminical qualifications, even though they have fallen to the lowest conditions as sudras. In other words, since the Krsna consciousness movement is open for everyone, people in general can attain the brahminical qualifications. This is the greatest need at the present moment, for now there are actually no brahmanas or ksatriyas but only some vaisyas and, for the most part, sudras. The classification of society into brahmanas, ksatriyas, vaisyas and sudras is very scientific. In the human social body, the brahmanas are considered the head, the ksatriyas are the arms, the vaisyas are the belly, and the sudras are the legs. At the present moment the body has legs and a belly, but there are no arms or head, and therefore society is topsy-turvy. It is necessary to reestablish the brahminical qualifications in order to raise the fallen human society to the highest standard of spiritual consciousness.

TEXT 37

TEXT

padam tri-bhuvanotkrstam
jigisoh sadhu vartma me
bruhy asmat-pitrbhir brahmann
anyair apy anadhithitam

SYNONYMS

padam--position; tri-bhuvana--the three worlds; utkrstam--the best; jigisoh--desirous; sadhu--honest; vartma--way; me--unto me; bruhi--please tell; asmat--our; pitrbhir--by the forefathers, the father and grandfather; brahman--O great brahmana; anyaih--by others; api--even; anadhithitam--not acquired.

TRANSLATION

O learned brahmana, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my fathers and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.

PURPORT

When Dhruva Maharaja refused to accept the brahminical instruction of Narada Muni, naturally the next question would be what sort of instruction he wanted. So even before Narada Muni asked, Dhruva Maharaja expressed his heartfelt desire. His father, of course, was the emperor of the entire world, and his grandfather, Lord Brahma, was the creator of the universe. Dhruva Maharaja expressed his desire to possess a kingdom better than those of his father and grandfather. He frankly stated that he wanted a kingdom which had no competitor within the three worlds, namely the higher, middle and lower planetary systems. The greatest personality within this universe is Lord Brahma, and Dhruva Maharaja wanted a position even greater than his. He wanted to take advantage of Narada Muni's presence because he knew very well that if Narada Muni, the greatest devotee of Lord Krsna, could bless him or show him the path, then certainly he would be able to occupy a more exalted position than any person within the three worlds. Thus he wanted help from Naradaji to achieve that position. Dhruva Maharaja wanted a position greater than that of Brahma. This was practically an impossible proposition, but by pleasing the Supreme Personality of Godhead a devotee can achieve even the impossible.

One particular point mentioned here is that Dhruva Maharaja wanted to occupy an exalted position not by hook or by crook, but by honest means. This indicates that if Krsna offered him such a position, then he would accept it. That is the nature of a devotee. He may desire material gain, but he accepts it only if Krsna offers it. Dhruva Maharaja was sorry to refuse the instruction of Narada Muni; therefore he requested him to be merciful to him by showing a path by which he could fulfill his mind's desires.

TEXT 38

TEXT

nunam bhavan bhagavato
yo 'ngajah paramesthinah
vitudann atate vinam
hitaya jagato 'rkavat

SYNONYMS

nunam--certainly; bhavan--Your Honor; bhagavatah--of the Lord; yah--that which; anga-jah--born from the body; paramesthinah--Lord Brahma; vitudan--by playing on; atate--travel all over; vinam--a musical instrument; hitaya--for the welfare; jagatah--of the world; arka-vat--like the sun.

TRANSLATION

My dear lord, you are a worthy son of Lord Brahma, and you travel, playing on your musical instrument, the vina, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.

PURPORT

Dhruva Maharaja, although a young child, expressed his hope that he might be offered the benediction of a kingdom which would exceed in opulence those of his father and grandfather. He also expressed his gladness that he had met such an exalted person as Narada, whose only concern was to illuminate the world, like the sun, which rotates all over the universe only for the purpose of benefiting the inhabitants of all planets. Narada Muni travels all over the universe for the sole purpose of performing the best welfare activity for the entire universe by teaching everyone how to become a devotee of the Supreme Personality of Godhead. Thus Dhruva Maharaja felt fully assured that Narada Muni could fulfill his desire, even though the desire was very extraordinary.

The example of the sun is very significant. The sun is so kind that he distributes his sunshine everywhere, without consideration. Dhruva Maharaja requested Narada Muni to be merciful to him. He pointed out that Narada travels all over the universe just for the purpose of doing good to all conditioned

souls. He requested that Narada Muni show his mercy by awarding him the benefit of his particular desire. Dhruva Maharaja was strongly determined to fulfill his desire, and it was for that purpose that he had left his home and palace.

TEXT 39

TEXT

maitreya uvaca
ity udahrtam akarnya
bhagavan naradas tada
pritah pratyaha tam balam
sad-vakyam anukampaya

SYNONYMS

maitreyah uvaca--the sage Maitreya continued; iti--thus; udahrtam--being spoken; akarnya--hearing; bhagavan naradah--the great personality Narada; tada--thereupon; pritah--being pleased; pratyaha--replied; tam--him; balam--the boy; sat-vakyam--good advice; anukampaya--being compassionate.

TRANSLATION

The sage Maitreya continued: The great personality Narada Muni, upon hearing the words of Dhruva Maharaja, became very compassionate toward him, and in order to show him his causeless mercy, he gave him the following expert advice.

PURPORT

Since the great sage Narada is the foremost spiritual master, naturally his only activity is to bestow the greatest benefit upon whomever he meets. Dhruva Maharaja, however, was a child, and so his demand was also that of a playful child. Still, the great sage became compassionate toward him, and for his welfare he spoke the following verses.

TEXT 40

TEXT

narada uvaca
jananyabhihitah panthah
sa vai nihsreyasasya te
bhagavan vasudevas tam
bhaja tam pravanatmana

SYNONYMS

naradah uvaca--the great sage Narada said; jananya--by your mother; abhihitah--stated; panthah--the path; sah--that; vai--certainly; nihsreyasasya--the ultimate goal of life; te--for you; bhagavan--the Supreme Personality of Godhead; vasudevah--Krsna; tam--unto Him; bhaja--render your service; tam--by Him; pravana-atmana--fully absorbing your mind.

TRANSLATION

The great sage Narada told Dhruva Maharaja: The instruction given by your mother, Suniti, to follow the path of devotional service to the Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

PURPORT

Dhruva Maharaja's demand was to achieve an abode even greater than Lord Brahma's. Within this universe, Lord Brahma is supposed to be in the most exalted position, for he is the chief of all demigods, but Dhruva Maharaja wanted a realm beyond his. Therefore his desire was not to be fulfilled by worshipping any demigod. As described in Bhagavad-gita, the benedictions offered by the demigods are all temporary. Therefore Narada Muni asked Dhruva Maharaja to follow the path recommended by his mother--to worship Krsna, Vasudeva. When Krsna offers anything, it is beyond the expectation of the devotee. Both Suniti and Narada Muni knew that the demand of Dhruva Maharaja was impossible for any demigod to fulfill, and therefore both of them recommended following the process of devotional service to Lord Krsna.

Narada Muni is referred to here as bhagavan because he can bless any person just as the Supreme Personality of Godhead can. He was very pleased with Dhruva Maharaja, and he could have at once personally given whatever he wanted, but that is not the duty of the spiritual master. His duty is to engage the disciple in proper devotional service as prescribed in the sastras. Krsna was similarly present before Arjuna, and even though He could have given him all facilities for victory over the opposing party without a fight, He did not do so; instead He asked Arjuna to fight. In the same way, Narada Muni asked Dhruva Maharaja to undergo devotional discipline in order to achieve the desired result.

TEXT 41

TEXT

dharmartha-kama-moksakhyam
ya icchec chreya atmanah
ekam hi eva hares tatra
karanam pada-sevanam

SYNONYMS

dharmartha-kama-moksa--the four principles religiosity, economic development, sense gratification and liberation; akhyam--by the name; yah--who; icchet--may desire; sreya--the goal of life; atmanah--of the self; ekam hi eva--only the one; hareh--of the Supreme Personality of Godhead; tatra--in that; karanam--the cause; pada-sevanam--worshipping the lotus feet.

TRANSLATION

Any person who desires the fruits of the four principles religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead, for worship of His lotus feet yields the fulfillment of all of these.

PURPORT

In Bhagavad-gita it is said that only with the sanction of the Supreme Personality of Godhead can the demigods offer benedictions. Therefore, whenever any sacrifice is offered to a demigod, the Supreme Lord in the form of narayana-sila, or salagrama-sila, is put forward to observe the sacrifice. Actually, the demigods cannot give any benediction without the sanction of the Supreme Lord. Narada Muni, therefore, advised that even for religiosity, economic development, sense gratification or liberation, one should approach the Supreme Personality of Godhead, offer prayers and ask for the fulfillment of one's desire at

the lotus feet of the Lord. That is real intelligence. An intelligent person never goes to demigods to pray for anything. He goes directly to the Supreme Personality of Godhead, who is the cause of all benediction.

As Lord Sri Krsna has said in Bhagavad-gita, performance of ritualistic ceremonies is not actually religion. The real path of religion is to surrender at the lotus feet of the Lord. For one who is actually surrendered to the lotus feet of the Lord, there is no question of any separate endeavor for economic development. A devotee engaged in service to the Lord is not disappointed in the satisfaction of his senses. If he wants to satisfy his senses, Krsna fulfills that desire. As far as liberation is concerned, any devotee fully engaged in the service of the Lord is already liberated; therefore there is no separate necessity for his liberation.

Narada Muni therefore advised Dhruva Maharaja to take shelter of Vasudeva, Lord Krsna, and engage himself in the way that his mother had advised, for that would help him fulfill his desire. In this verse Narada Muni has especially stressed the devotional service of the Lord as the only way. In other words, even if one is full of material desires, he can continue his devotional service to the Lord, and all his desires will be fulfilled.

TEXT 42

TEXT

tat tata gaccha bhadrām te
yamunayas tatam suci
punyam madhuvanam yatra
sannidhyam nityada hareh

SYNONYMS

tat--that; tata--my dear son; gaccha--go; bhadrām--good fortune; te--for you; yamunayah--of the Yamuna; tatam--bank; suci--being purified; punyam--the holy; madhu-vanam--of the name Madhuvana; yatra--where; sannidhyam--being nearer; nityada--always; hareh--of the Supreme Personality of Godhead.

TRANSLATION

My dear boy, I therefore wish all good fortune for you. You should go to the bank of the Yamuna, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

PURPORT

Both Narada Muni and Suniti, the mother of Dhruva Maharaja, advised Dhruva Maharaja to worship the Supreme Personality of Godhead. Now, Narada Muni is especially giving him directions how this worship of the Supreme Person can very quickly fructify. He recommends that Dhruva Maharaja go to the bank of the Yamuna, where there is a forest of the name Madhuvana, and begin his meditation and worship there.

Places of pilgrimage yield a special advantage for a devotee in quickly advancing his spiritual life. Lord Krsna lives everywhere, but still it is very easy to approach Him in holy places of pilgrimage because these places are inhabited by great sages. Lord Sri Krsna says that He lives wherever His devotees are chanting the glories of His transcendental activities. There are many places of pilgrimage in India, and especially prominent are Badari-narayana, Dvaraka, Ramesvara and Jagannatha puri. These sacred places are called the four dhamas. Dhama refers to a place where one can immediately contact the Supreme Lord. To go to Badari-narayana one has to pass through Hardwar on the path to the Supreme Personality of Godhead. Similarly, there are other holy places of pilgrimage, such as Prayaga (Allahabad) and Mathura, and the topmost of them all is Vrndavana. Unless one is very advanced in spiritual life, it is recommended that he live in such holy places and execute devotional service there. But an advanced devotee like Narada Muni who is engaged in preaching work can serve the Supreme Lord anywhere. Sometimes he even goes to the hellish planets. Hellish conditions do not affect Narada Muni because he is engaged in greatly responsible

activities in devotional service. According to the statement of Narada Muni, Madhuvana, which is still existing in the Vrndavana area, in the district of Mathura, is a most sacred place. Many saintly persons still live there and engage in the devotional service of the Lord.

There are twelve forests in the area of Vrndavana, and Madhuvana is one of them. Pilgrims from all parts of India assemble together and visit all twelve of these forests. There are five forests on the eastern bank of the Yamuna: Bhadravana, Bilvavana, Lauhavana, Bhandiravana and Mahavana. On the western side of the bank there are seven: Madhuvana, Talavana, Kumudavana, Bahulavana, Kamyavana, Khadiravana and Vrndavana. In those twelve forests there are different ghata, or bathing places. They are listed as follows: (1) Avimukta, (2) Adhirudha, (3) Guhya-tirtha, (4) Prayaga-tirtha, (5) Kanakhala, (6) Tinduka-tirtha, (7) Surya-tirtha, (8) Vatasvami, (9) Dhruva-ghata (Dhruva-ghata, where there are many nice trees of fruits and flowers, is famous because Dhruva Maharaja meditated and underwent severe penances and austerities there in an elevated spot), (10) Rsi-tirtha, (11) Moksa-tirtha, (12) Budha-tirtha, (13) Gokarna, (14) Krsnaganga, (15) Vaikuntha, (16) Asi-kunda, (17) Catuh-samudrika-kupa, (18) Akrura-tirtha (when Krsna and Balarama were going to Mathura in the chariot driven by Akrura, all of them took baths in this ghata), (19) Yajnika-vipra-sthana, (20) Kubja-kupa, (21) Ranga-sthala, (22) Mancha-sthala, (23) Mallayuddha-sthana, and (24) Dasasvamedha.

TEXT 43

TEXT

snatvanusavanam tasmin
kalindyah salile sive
krtvocitani nivasann
atmanah kalpitanah

SYNONYMS

snatva--after taking bath; anusavanam--three times; tasmin--in that; kalindyah--in the River Kalindi (the Yamuna); salile--in the water; sive--which is very auspicious; krtva--performing; ucitani--suitable; nivasan--sitting; atmanah--of the self; kalpita-atanah--having prepared a sitting place.

TRANSLATION

Narada Muni instructed: My dear boy, in the waters of the Yamuna River, which is known as Kalindi, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for astanga-yoga and then sit down on your asana [sitting place] in a calm and quiet position.

PURPORT

It appears from this statement that Dhruva Maharaja had already been instructed how to practice the eightfold yoga system, which is known as astanga-yoga. This system is explained in our Bhagavad-gita As It Is, in the chapter entitled, "Dhyana-yoga." It is understood that in astanga-yoga one practices settling the mind and then concentrating it on the form of Lord Visnu, as will be described in the following verses. It is clearly stated here that astanga-yoga is not a bodily gymnastic exercise, but a practice to concentrate the mind on the form of Visnu. Before sitting on his asana, which is also described in Bhagavad-gita, one has to cleanse himself very nicely in clear or sacred water thrice daily. The water of the Yamuna is naturally very clear and pure, and thus if anyone bathes there three times, undoubtedly he will be very greatly purified externally. Narada Muni, therefore, instructed Dhruva Maharaja to go to the bank of the Yamuna and thus become externally purified. This is part of the gradual process of practicing mystic yoga.

TEXT 44

TEXT

pranayamena tri-vrta
pranendriya-mano-malam
sanair vyudasyabhidhyayen
manasa guruna gurum

SYNONYMS

pranayamena--by breathing exercises; tri-vrta--by the three recommended ways; prana-indriya--the life air and the senses; manah--mind; malam--impurity; sanaih--gradually; vyudasya--giving up; abhidhyayet--meditate upon; manasa--by the mind; guruna--undisturbed; gurum--the supreme spiritual master, Krsna.

TRANSLATION

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

PURPORT

In this verse the entire yoga system is described in summary, and special stress is given to the breathing exercises for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhruva Maharaja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Krsna mantra one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of samadhi, or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

It is here recommended to Dhruva Maharaja that he meditate on the supreme guru, or supreme spiritual master. The supreme spiritual master is Krsna, who is therefore known as caitya-guru. This refers to the Supersoul, who is sitting in everyone's heart. He helps from within as stated in Bhagavad-gita, and He sends the spiritual master, who helps from without. The spiritual master is the external manifestation of the caitya-guru, or the spiritual master sitting in everyone's heart.

The process by which we give up our thoughts of material things is called pratyahara, which entails being freed from all material thoughts and engagements. The word abhidhyayet, which is used in this verse, indicates that unless one's mind is fixed, one cannot meditate. The conclusion, therefore, is that meditation means thinking of the Lord within. Whether one comes to that stage by the astanga-yoga system or by the method recommended in the sastras especially for this present age--to constantly chant the holy name of the Lord--the goal is to meditate on the Supreme Personality of Godhead.

TEXT 45

TEXT

prasadabhimukham sasvat
prasanna-vadaneksanam
sunasam subhruvam caru-
kapolam sura-sundaram

SYNONYMS

prasada-abhimukham--always prepared to offer causeless mercy; sasvat--always; prasanna--pleasing; vadana--mouth; iksanam--vision; su-nasam--very nicely constructed nose; su-bhruvam--very nicely decorated eyebrows; caru--beautiful; kapalam--forehead; sura--the demigods; sundaram--good looking.

TRANSLATION

[The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benedictions to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

PURPORT

This verse clearly explains how one has to meditate on the form of the Lord. Impersonal meditation is a bogus invention of modern days. In none of the Vedic literatures is impersonal meditation recommended. In Bhagavad-gita, when meditation is recommended, the word mat-parah, which means "pertaining to Me," is used. Any Visnu form pertains to Lord Krsna because Lord Krsna is the original Visnu form. Sometimes someone tries to meditate upon the impersonal Brahman, which is described in Bhagavad-gita as avyakta, meaning "unmanifested" or "impersonal." But it is remarked by the Lord Himself that those who are attached to this impersonal feature of the Lord suffer a very troublesome task because no one can concentrate on the impersonal feature. One has to concentrate on the form of the Lord, which is described here in connection with Dhruva Maharaja's meditation. As will be apparent from later descriptions, Dhruva Maharaja perfected this kind of meditation, and his yoga was successful.

TEXT 46

TEXT

tarunam ramaniyangam
arunostheksanadharam
pranatasrayanam nrmnam
saranyam karunarnavam

SYNONYMS

tarunam--youthful; ramaniya--attractive; angam--all parts of the body; aruna-ostha--lips pinkish like the rising sun; iksana-adharam--eyes of the same nature; pranata--one who is surrendered; asrayanam--shelter of the surrendered; nrmnam--transcendentally pleasing in all respects; saranyam--the person unto whom it is just worthy to surrender; karuna--merciful like; arnavam--the ocean.

TRANSLATION

Narada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

PURPORT

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone--either to society or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does

anyone fully surrender to anyone else unless obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

The description given by Narada Muni is not imaginary. The form of the Lord is understood by the parampara system. Mayavadi philosophers say that we have to imagine the form of the Lord, but here Narada Muni does not say that. Rather, he gives the description of the Lord from authoritative sources. He is himself an authority, and he is able to go to Vaikunthaloka and see the Lord personally; therefore his description of the bodily features of the Lord is not imagination. Sometimes we give instructions to our students about the bodily features of the Lord, and they paint Him. Their paintings are not imaginary. The description is given through disciplic succession, just like that given by Narada Muni, who sees the Lord and describes His bodily features. Therefore, such descriptions should be accepted, and if they are painted, that is not imaginative painting.

TEXT 47

TEXT

srivatsankam ghana-syamam
purusam vana-malinam
sankha-cakra-gada-padma-
abhivakta-caturbhujam

SYNONYMS

srivatsa-ankam--the mark of Srivatsa on the chest of the Lord; ghana-syamam--deeply bluish; purusam--the Supreme Person; vana-malinam--with a garland of flowers; sankha--conchshell; cakra--wheel; gada--club; padma--lotus flower; abhivakta--manifested; caturbhujam--four handed.

TRANSLATION

The Lord is further described as having the mark of Srivatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.

PURPORT

Here in this verse the word purusam is very significant. The Lord is never female. He is always male (purusa). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is purusa because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune--Laksmi, Radharani, Sita, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Krsna in His Narayana feature is always four handed. On the Battlefield of Kuruksetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Narayana. Some devotees are of the opinion that Krsna is an incarnation of Narayana, but the Bhagavata school says that Narayana is a manifestation of Krsna.

TEXT 48

TEXT

kiritinam kundalinam
keyura-valayanvitam
kaustubhabharana-grivam

pita-kauseya-vasasam

SYNONYMS

kiritinam--the Lord is decorated with a jeweled helmet; kundalinam--with pearl earrings; keyura--jeweled necklace; valaya-anvitam--with jeweled bracelets; kaustubha-abharana-grivam--His neck is decorated by the Kaustubha jewel; pita-kauseya-vasasam--and He is dressed with yellow silk garments.

TRANSLATION

The entire body of the Supreme Personality of Godhead, Vasudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

TEXT 49

TEXT

kanci-kalapa-paryastam
lasat-kancana-nupuram
darsaniyatamam santam
mano-nayana-varadhanam

SYNONYMS

kanci-kalapa--small bells; paryastam--surrounding the waist; lasat-kancana-nupuram--His legs are decorated with golden ankle bells; darsaniya-tamam--the superexcellent feature; santam--peaceful, calm and quiet; manah-nayana-varadhanam--very pleasing to the eyes and the mind.

TRANSLATION

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.

TEXT 50

TEXT

padbhyam nakha-mani-srenya
vilasadbhyam samarcatam
hrt-padma-karnika-dhisnyam
akramyatmany avasthitam

SYNONYMS

padbhyam--by His lotus feet; nakha-mani-srenya--by the light of the jewellike nails on the toes; vilasadbhyam--glittering lotus feet; samarcatam--persons who are engaged in worshipping them; hrt-padma-karnika--the whorl of the lotus flower of the heart; dhisnyam--situated; akramya--seizing; atmani--in the heart; avasthitam--situated.

TRANSLATION

Real yogis meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewellike nails of His lotus feet glittering.

TEXT 51

TEXT

smayamanam abhidhyayet
sanuragavalokanam
niyatenaika-bhutena
manasa varadarsabham

SYNONYMS

smayamanam--the Lord's smiling; abhidhyayet--one should meditate upon Him; sa-anuraga-avalokanam--one who is looking toward the devotees with great affection; niyatena--in this way, regularly; eka-bhutena--with great attention; manasa--with the mind; vara-da-rsabham--one should meditate upon the greatest bestower of benedictions.

TRANSLATION

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benedictions.

PURPORT

The word niyatena is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized sastras and personalities. By this prescribed method one can practice concentration upon the Lord until one is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is eka-bhutena, which means "with great attention and concentration." If one concentrates on the descriptions of the bodily features of the Lord, one will never fall down.

TEXT 52

TEXT

evam bhagavato rupam
subhadram dhyayato manah
nirvrtya paraya turnam
sampannam na nivartate

SYNONYMS

evam--thus; bhagavatah--of the Supreme Personality of Godhead; rupam--form; su-bhadram--very auspicious; dhyayatah--meditating; manah--the mind; nirvrtya--being freed from all material contamination; paraya--transcendental; turnam--very soon; sampannam--being enriched; na--never; nivartate--come down.

TRANSLATION

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, is very soon freed from all material contamination, and he does not come down from meditation upon the Lord.

PURPORT

This fixed meditation is called samadhi, or trance. A person constantly engaged in the transcendental loving service of the Lord cannot be deviated from meditating on the form of the Lord, as described herein. The arcana-marga, or the devotional path prescribed in the Pancaratra system of devotional service for worshiping the Deity in the temple, makes the devotee think constantly of the Lord; that is samadhi, or trance. One who practices in this way cannot deviate from the service of the Lord, and that makes him perfect in the mission of human life.

TEXT 53

TEXT

japas ca paramo guhyah
sruyatam me nrpatmaja
yam sapta-ratram prapathan
puman pasyati khecaran

SYNONYMS

japah ca--the chanting mantra in this connection; paramah--very, very; guhyah--confidential; sruyatam--please hear; me--from me; nrpa-atmaja--O son of the King; yam--which; sapta-ratram--seven nights; prapathan--chanting; puman--a person; pasyati--can see; khe-caran--human beings who travel in space.

TRANSLATION

O son of the King, now I shall speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

PURPORT

Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the yoga achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than the biggest; one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the laghima-siddhi, or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Narada Muni to Dhruva Maharaja that by meditating upon the transcendental form of the Lord and at the same time chanting the mantra one becomes so perfect within seven days that he can see the human beings who fly in the sky. Narada Muni uses the word japah, which indicates that the mantra to be chanted is very confidential. One may ask, "If it is confidential, why is it mentioned in the writing of Srimad-Bhagavatam?" It is confidential in this sense: one may receive a published mantra anywhere, but unless it is accepted through the chain of disciplic succession, the mantra does not act. It is said by authoritative sources that any mantra chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a mantra. Chanting of the Hare Krsna mantra is the easiest process of meditation in this age. As soon as one chants the Hare Krsna mantra, he sees the forms of Krsna, Rama and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Krsna, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the

view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

TEXT 54

TEXT

om namo bhagavate vasudevaya
mantrenanena devasya
kuryad dravyamayim budhah
saparyam vividhair dravyair
desa-kala-vibhagavit

SYNONYMS

om--O my Lord; namah--I offer my respectful obeisances; bhagavate--unto the Supreme Personality of Godhead; vasudevaya--unto the Supreme Lord, Vasudeva; mantrena--by this hymn, or mantra; anena--this; devasya--of the Lord; kuryat--one should do; dravyamayim--physical; budhah--one who is learned; saparyam--worship by the prescribed method; vividhair--with varieties; dravyaih--paraphernalia; desa--according to country; kala--time; vibhaga-vit--one who knows the divisions.

TRANSLATION

Om namo bhagavate vasudevaya. This is the twelve-syllable mantra for worshiping Lord Krsna. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences.

PURPORT

Om namo bhagavate vasudevaya is known as the dvadasaksara-mantra. This mantra is chanted by Vaisnava devotees, and it begins with pranava, or omkara. There is an injunction that those who are not brahmanas cannot pronounce the pranava mantra. But Dhruva Maharaja was born a ksatriya. He at once admitted before Narada Muni that as a ksatriya he was unable to accept Narada's instruction of renunciation and mental equilibrium, which are the concern of a brahmana. Still, although not a brahmana but a ksatriya, Dhruva was allowed, on the authority of Narada, to pronounce the pranava omkara. This is very significant. Especially in India, the caste brahmanas object greatly when persons from other castes, who are not born in brahmana families, recite this pranava mantra. But here is tacit proof that if a person accepts the Vaisnava mantra or Vaisnava way of worshiping the Deity, he is allowed to chant the pranava mantra. In Bhagavad-gita the Lord personally accepts that anyone, even one of a low species, can be elevated to the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Narada Muni, are that one should accept the mantra through a bona fide spiritual master and hear the mantra in the right ear. Not only should one chant or murmur the mantra, but in front of him he must have the Deity, or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord--whether of wood or stone or metal or jewels or paint, or even a form within the mind--it is a bona fide, spiritual, transcendental form of the Lord. Not only must one receive the mantra from the bona fide spiritual master like Narada Muni or his representative in the disciplic succession, but one must chant the mantra. And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.

The method of worship--chanting the mantra and preparing the forms of the Lord--is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our Krsna consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, "This has not been done. That has not been done." But they forget this instruction of Narada Muni to one of the greatest Vaisnavas, Dhruva Maharaja. One has to consider the particular time, country and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of acaryas, or who personally have no knowledge of how to act in the role of acarya, unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Krsna consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to sastra. Srimad Viraraghava Acarya, an acarya in the disciplic succession of the Ramanuja-sampradaya, has remarked in his commentary that candalas, or conditioned souls who are born in lower than sudra families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaisnavas.

Lord Caitanya Mahaprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahaprabhu is bhagavata-dharma, and He especially recommends krsna-katha, or the cult of Bhagavad-gita and Srimad-Bhagavatam. He recommends that every Indian, considering this task to be para-upakara, or welfare activity, take the Lord's message to other residents of the world. "Other residents of the world" does not refer only to those who are exactly like the Indian brahmanas and ksatriyas, or like the caste brahmanas, who claim to be brahmanas because they were born in the families of brahmanas. The principle that only Indians and Hindus should be brought into the Vaisnava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaisnava cult. The Krsna consciousness movement is meant for this purpose. There is no bar to propagating the Krsna consciousness movement even among people who are born in candala, mleccha or yavana families. Even in India, this point has been enunciated by Srila Sanatana Gosvami in his book Hari-bhakti-vilasa, which is smṛti and is the authorized Vedic guide for Vaisnavas in their daily behavior. Sanatana Gosvami says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide diksa, or initiation method, anyone can become a Vaisnava. One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called diksa-vidhana. Lord Krsna states in Bhagavad-gita, vyapasritya: one should accept a spiritual master. By this process the entire world can be converted to Krsna consciousness.

TEXT 55

TEXT

salilaih sucibhir malyair
vanyair mula-phaladibhih
sastankuramsukais arcet
tulasya priyaya prabhum

SYNONYMS

salilaih--by use of water; sucibhih--being purified; malyaih--by garlands; vanyaih--of forest flowers; mula--roots; phala-adibhih--by different kinds of vegetables and fruits; sasta--the newly grown grass; ankura--buds; amsukaih--by the skin of trees, such as the bhurja; ca--and; arcet--should worship; tulasya--by the tulasi leaves; priyaya--which are very dear to the Lord; prabhum--the Lord.

TRANSLATION

One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasi leaves, which are very dear to the Supreme Personality of Godhead.

PURPORT

It is specifically mentioned herein that tulasi leaves are very dear to the Supreme Personality of Godhead, and devotees should take particular care to have tulasi leaves in every temple and center of worship. In the Western countries, while engaged in propagating the Krsna consciousness movement, we were brought great unhappiness because we could not find tulasi leaves. We are very much obliged, therefore, to our disciple Srimati Govinda dasi because she has taken much care to grow tulasi plants from seeds, and she has been successful by the grace of Krsna. Now tulasi plants are growing in almost every center of our movement.

Tulasi leaves are very important in the method of worshipping the Supreme Personality of Godhead. In this verse the word salilaih means "by the water." Of course, Dhruva Maharaja was worshipping on the bank of the Yamuna. The Yamuna and the Ganges are sacred, and sometimes devotees in India insist that the Deity must be worshiped with water of the Ganges or Yamuna. But here we understand desa-kala to mean "according to time and country." In the Western countries there is no River Yamuna or Ganges--water from such sacred rivers is not available. Does this mean that the arca worship should for that reason be stopped? No. Salilaih refers to any water--whatever is available--but it must be very clear and collected purely. That water can be used. The other paraphernalia, such as flower garlands, fruits and vegetables, should be collected according to the country and according to their availability. Tulasi leaves are very important for satisfying the Lord, so as far as possible an arrangement should be made for growing tulasi leaves. Dhruva Maharaja was advised to worship the Lord with the fruits and flowers available in the forest. In the Bhagavad-gita Krsna frankly says that He accepts vegetables, fruits, flowers, etc. One should not offer Lord Vasudeva anything other than what is prescribed herein by the great authority Narada Muni. One cannot offer to the Deity according to one's whims; since these fruits and vegetables are available anywhere in the universe, we should observe this small point very attentively.

TEXT 56

TEXT

labdhva dravyamayim arcam
ksity-ambv-adisu varcayet
abhrtatma munih santo
yata-van mita-vanya-bhuk

SYNONYMS

labdhva--by getting; dravya-mayim--made of physical elements; arcam--worshipable Deity; ksiti--earth; ambu--water; adisu--beginning with; va--or; arcayet--worship; abhrta-atma--one who is fully self-controlled; munih--a great personality; santah--peacefully; yata-vak--controlling the force of talking; mita--frugal; vanya-bhuk--eating whatever is available in the forest.

TRANSLATION

It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

PURPORT

It is essential for a devotee to worship the form of the Lord and not only meditate upon the form of the Lord within his mind with the chanting of the mantra given by the spiritual master. The worship of the form must be present. The impersonalist takes unnecessary trouble to meditate upon or worship something impersonal, and the path is very precarious. We are not advised to follow the impersonalist way of meditating on or worshipping the Lord. Dhruva Maharaja was advised to worship a form made of earth and water because in the jungle, if it is not possible to have a form made of metal, wood or stone, the best process is to take earth mixed with water and make a form of the Lord and worship Him. The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (mita-bhuk); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of foodstuff. He should be satisfied to eat whatever prasada is available by the grace of the Lord.

TEXT 57

TEXT

svecchavatara-caritair
acintya-nija-mayaya
karisyaty uttamasloka
tad dhyayed dhrdayan-gamam

SYNONYMS

sva-iccha--by His own supreme will; avatara--incarnation; caritaih--activities; acintya--inconceivable; nija-mayaya--by His own potency; karisyati--performs; uttama-sloka--the Supreme Personality of Godhead; tat--that; dhyayet--one should meditate; hrdayam-gamam--very attractive.

TRANSLATION

My dear Dhruva, besides worshipping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

PURPORT

Devotional service comprises nine prescribed practices--hearing, chanting, remembering, worshipping, serving, offering everything to the Deity, etc. Here Dhruva Maharaja is advised not only to meditate on the form of the Lord, but to think of His transcendental pastimes in His different incarnations. Mayavadi philosophers take the incarnation of the Lord to be in the same category as the ordinary living entity. This is a great mistake. The incarnation of the Supreme Personality of Godhead is not forced to act by the material laws of nature. The word sveccha is used here to indicate that He appears out of His supreme will. The conditioned soul is forced to accept a particular type of body according to his karma given by the laws of material nature under the direction of the Supreme Lord. But when the Lord appears, He is not forced by the dictation of material nature; He appears as He likes by His own internal potency. That is the difference. The conditioned soul accepts a particular type of body, such as the body of a hog, by his work and by the superior authority of material nature. But when Lord Kṛṣṇa appears in the incarnation of a boar, He is not the same kind of hog as an ordinary animal. Kṛṣṇa appears as Varaha-avatara in an expansive feature which cannot be compared to an ordinary hog's. His appearance and disappearance are inconceivable to us. In the Bhagavad-gita it is clearly said that He appears by His own internal potency for the protection of the devotees and the annihilation of the nondevotees. A devotee should always consider

that Krsna does not appear as an ordinary human being or ordinary beast; His appearance as Varaha-murti or a horse or tortoise is an exhibition of His internal potency. In the Brahma-samhita it is said, ananda-cinmaya-rasa-pratibhavitabhih: one should not mistake the appearance of the Lord as a human being or a beast to be the same as the birth of an ordinary conditioned soul, who is forced to appear by the laws of nature, whether as an animal, as a human being or as a demigod. This kind of thinking is offensive. Lord Caitanya Mahaprabhu has condemned the Mayavadis as offensive to the Supreme Personality of Godhead because of their thinking that the Lord and the conditioned living entities are one and the same.

Narada advises Dhruva to meditate on the pastimes of the Lord, which is as good as the meditation of concentrating one's mind on the form of the Lord. As meditation on any form of the Lord is valuable, so is chanting of different names of the Lord, such as Hari, Govinda and Narayana. But in this age we are especially advised to chant the Hare Krsna mantra as enunciated in the sastra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 58

TEXT

paricarya bhagavato
yavatyah purva-sevitah
ta mantra-hrdayenaiva
prayunjyan mantra-murtaye

SYNONYMS

paricaryah--service; bhagavatah--of the Personality of Godhead; yavatyah--as they are prescribed (as above mentioned); purva-sevitah--recommended or done by previous acaryas; tah--that; mantra--hymns; hrdayena--within the heart; eva--certainly; prayunjyat--one should worship; mantra-murtaye--who is nondifferent from the mantra.

TRANSLATION

One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

PURPORT

It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply think about the form of the Lord and mentally offer everything recommended in the sastras, including flowers, candana pulp, conchshell, umbrella, fan and camara. One can meditate upon offering and chant the twelve-syllable mantra, om namo bhagavate vasudevaya. Since the mantra and the Supreme Personality of Godhead are nondifferent, one can worship the form of the Lord with the mantra in the absence of physical paraphernalia. The story of the brahmana who worshiped the Lord within his mind, as related in Bhakti-rasamrta-sindhu, or The Nectar of Devotion, should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the mantra. Such are the liberal and potent facilities in the process of devotional service.

TEXTS 59-60

TEXT

evam kayena manasa
vacasa ca mano-gatam

paricaryamano bhagavan
bhaktimat-paricaryaya

pumsam amayinam samyag
bhajatam bhava-varadhanah
sreyo disaty abhimatam
yad dharmadisu dehinam

SYNONYMS

evam--thus; kayena--by the body; manasa--by the mind; vacasa--by the words; ca--also; manah-gatam--simply by thinking of the Lord; paricaryamanah--engaged in the devotional service; bhagavan--the Supreme Personality of Godhead; bhakti-mat--according to the regulative principles of devotional service; paricaryaya--by worshipping the Lord; pumsam--of the devotee; amayinam--who is sincere and serious; samyak--perfectly; bhajatam--engaged in devotional service; bhava-varadhanah--the Lord, who increases the ecstasy of the devotee; sreyah--ultimate goal; disati--bestows; abhimatam--desire; yat--as they are; dharmadisu--regarding spiritual life and economic development; dehinam--of the conditioned souls.

TRANSLATION

Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

PURPORT

Devotional service is so potent that one who renders devotional service can receive whatever he likes as a benediction from the Supreme Personality of Godhead. The conditioned souls are very much attached to the material world, and thus by performing religious rites they want the material benefits known as dharma and artha.

TEXT 61

TEXT

viraktas cendriya-ratau
bhakti-yogena bhuyasa
tam nirantara-bhavena
bhajetaddha vimuktaye

SYNONYMS

viraktah ca--completely renounced order of life; indriya-ratau--in the matter of sense gratification; bhakti-yogena--by the process of devotional service; bhuyasa--with great seriousness; tam--unto Him (the Supreme); nirantara--constantly, twenty-four hours daily; bhavena--in the topmost stage of ecstasy; bhajeta--must worship; addha--directly; vimuktaye--for liberation.

TRANSLATION

If one is very serious about liberation, he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

PURPORT

There are different stages of perfection according to different persons' objectives. Generally people are karmis, for they engage in activities of sense gratification. Above the karmis are the jnanis, who are trying to become liberated from material entanglement. Yogis are still more advanced because they meditate on the lotus feet of the Supreme Personality of Godhead. And above all these are the devotees, who simply engage in the transcendental loving service of the Lord; they are situated seriously on the topmost platform of ecstasy.

Here Dhruva Maharaja is advised that if he has no desire for sense gratification, then he should directly engage himself in the transcendental loving service of the Lord. The path of apavarga, or liberation, begins from the stage called moksa. In this verse the word vimuktaye, "for liberation," is especially mentioned. If one wants to be happy within this material world, he may aspire to go to the different material planetary systems where there is a higher standard of sense gratification, but real moksa, or liberation, is performed without any such desire. This is explained in the Bhakti-rasamrta-sindhu by the term anyabhilasita-sunyam, "without desire for material sense gratification." For persons who are still inclined to enjoy material life in different stages or on different planets, the stage of liberation in bhakti-yoga is not recommended. Only persons who are completely free from the contamination of sense gratification can execute bhakti-yoga, or the process of devotional service, very purely. The activities on the path of apavarga up to the stages of dharma, artha and kama are meant for sense gratification, but when one comes to the stage of moksa, the impersonalist liberation, the practitioner wants to merge into the existence of the Supreme. But that is also sense gratification. When one goes above the stage of liberation, however, he at once becomes one of the associates of the Lord to render transcendental loving service. That is technically called vimukti. For this specific vimukti liberation, Narada Muni recommends that one directly engage himself in devotional service.

TEXT 62

TEXT

ity uktas tam parikramya
pranamyā ca nrparbhakah
yayau madhuvanam punyam
hāres carana-carcitam

SYNONYMS

iti--thus; uktah--being spoken; tam--him (Narada Muni); parikramya--by circumambulating; pranamyā--by offering obeisances; ca--also; nrpa-arbhakah--the boy of the King; yayau--went to; madhuvanam--a forest in Vrndavana known as Madhuvana; punyam--which is auspicious and pious; hareh--of the Lord; carana-carcitam--imprinted by the lotus feet of Lord Krsna.

TRANSLATION

When Dhruva Maharaja, the son of the King, was thus advised by the great sage Narada, he circumambulated Narada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Krsna and which is therefore especially auspicious.

TEXT 63

TEXT

tapo-vanam gate tasmin
pravisto 'ntah-puram munih

arhitarhanako rajna
sukhasina uvaca tam

SYNONYMS

tapah-vanam--the forest path where Dhruva Maharaja executed his austerity; gate--having thus approached; tasmin--there; pravistah--having entered; antah-puram--within the private house; munih--the great sage Narada; arhita--being worshiped; arhanakah--by respectful behavior; rajna--by the King; sukhasinah--when he comfortably sat on his seat; uvaca--said; tam--unto him (the King).

TRANSLATION

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Narada thought it wise to go to the King to see how he was faring within the palace. When Narada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Narada began to speak.

TEXT 64

TEXT

narada uvaca
rajan kim dhyayase dirgham
mukhena parisusyata
kim va na risyate kamo
dharmo varthena samyutah

SYNONYMS

naradah uvaca--the great sage Narada Muni said; rajan--my dear King; kim--what; dhyayase--thinking of; dirgham--very deeply; mukhena--with your face; parisusyata--as if drying up; kim va--whether; na--not; risyate--been lost; kamah--sense gratification; dharmah--religious rituals; va--or; arthena--with economic development; samyutah--along with.

TRANSLATION

The great sage Narada inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

PURPORT

The four stages of advancement of human civilisation are religiosity, economic development, sense gratification and, for some, the stage of liberation. Narada Muni did not inquire from the King about his liberation, but only regarding the state management, which is meant for advancement of the three principles religiosity, economic development and sense gratification. Since those who engage in such activities are not interested in liberation, Narada did not inquire from the King about this. Liberation is meant for persons who have lost all interest in religious ritualistic ceremonies, economic development and sense gratification.

TEXT 65

TEXT

rajovaca
suto me balako brahman
strainenakarunatmana
nirvasitah panca-varsah
saha matra mahan kavih

SYNONYMS

raja uvaca--the King replied; sutah--son; me--my; balakah--tender boy; brahman--my dear brahmana; strainena--one who is too addicted to his wife; akaruna-atmana--one who is very hard of heart and without mercy; nirvasitah--is banished; panca-varsah--although the boy is five years old; saha--with; matra--mother; mahan--great personality; kavih--devotee.

TRANSLATION

The King replied: O best of the brahmanas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

PURPORT

In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate toward women. The King had two wives; the first wife was Suniti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhruva Maharaja. That was the cause of Dhruva's leaving home to perform austerities. Although as a father the King was affectionate toward his son, he minimized his affection for Dhruva Maharaja because he was too much addicted to the second wife. Now he was repenting that both Dhruva Maharaja and his mother, Suniti, were practically banished. Dhruva Maharaja went to the forest, and since his mother was being neglected by the King, she was therefore almost banished also. The King repented having banished his boy, for Dhruva was only five years old and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Suniti and her son, he was morose, and his face appeared withered. According to Manu-smṛti, one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhruva Maharaja this was not applicable because Dhruva was very mannerly and obedient. Moreover, he was a great devotee. Such a person is never to be neglected, yet the King was obliged to banish him. Now he was very sorry.

TEXT 66

TEXT

apy anatham vane brahman
ma smadanty arbhakam vrkah
srantam sayanam ksudhitam
parimlana-mukhambujam

SYNONYMS

api--certainly; anatham--without being protected by anyone; vane--in the forest; brahman--my dear brahmana; ma--whether or not; sma--did not; adanti--devour; arbhakam--the helpless boy; vrkah--wolves; srantam--being fatigued; sayanam--lying down; ksudhitam--being hungry; parimlana--emaciated; mukha-ambujam--his face, which is just like a lotus flower.

TRANSLATION

My dear brahmana, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

TEXT 67

TEXT

aho me bata dauratmyam
stri-jitasyopadharaya
yo 'nkam premnaruruksantam
nabhyanandam asattamah

SYNONYMS

aho--alas; me--my; bata--certainly; dauratmyam--cruelty; stri-jitasya--conquered by a woman; upadharaya--just think of me in this regard; yah--who; ankam--lap; premna--out of love; aruruksantam--trying to rise onto it; na--not; abhyanandam--received properly; asat-tamah--the most cruel.

TRANSLATION

Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

TEXT 68

TEXT

narada uvaca
ma ma sucah sva-tanayam
deva-guptam visampate
tat-prabhavam avijnaya
pravrnkte yad-yaso jagat

SYNONYMS

naradah uvaca--the great sage Narada said; ma--do not; ma--do not; sucah--be aggrieved; sva-tanayam--of your own son; deva-guptam--he is well protected by the Lord; visam-pate--O master of human society; tat--his; prabhavam--influence; avijnaya--without knowing; pravrnkte--widespread; yat--whose; yasa--reputation; jagat--all over the world.

TRANSLATION

The great sage Narada replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

PURPORT

Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken

care of by anyone? But the answer, given by a great authority, Narada Muni, is that such persons are well protected by the Supreme Personality of Godhead. Saranagati, or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme personality of Godhead; he is never alone or unprotected. Dhruva Maharaja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Narada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service, anywhere within this universe, is never unprotected.

TEXT 69

TEXT

suduskaram karma krtva
loka-palair api prabhuh
aisyaty acirato rajan
yaso vipulayams tava

SYNONYMS

su-duskaram--impossible to perform; karma--work; krtva--after performing; loka-palaih--by great personalities; api--even; prabhuh--quite competent; aiswati--will come back; aciratah--without delay; rajan--my dear King; yasa--reputation; vipulayan--causing to become great; tava--your.

TRANSLATION

My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

PURPORT

Here in this verse Narada Muni has described Dhruva Maharaja as prabhu. This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as Prabhupada. Prabhu means "the Supreme Personality of Godhead," and pada means "post." According to Vaisnava philosophy, the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Maharaja is also described here as prabhu because he is an acarya of the Vaisnava school. Another meaning of prabhu is "master of the senses," just like the word svami. Another significant word is suduskaram, "very difficult to perform." What was the task that Dhruva Maharaja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Maharaja would be able to do that. We must remember that Dhruva Maharaja was not fickle; he was determined to execute his service and then come back. Every devotee, therefore, should be determined that in this life he will be able to satisfy the Supreme personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

TEXT 70

TEXT

maitreya uvaca
iti devarsina proktam
visrutya jagati-patih
raja-laksmim anadrtya
putram evanvacintayat

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; iti--thus; devarsina--by the great sage Narada; proktam--spoken; visrutya--hearing; jagati-patih--the King; raja-laksmim--the opulence of his big kingdom; anadrtya--without taking care of; putram--his son; eva--certainly; anvacintayat--began to think of him.

TRANSLATION

The great Maitreya continued: The King, Uttanapada, after being advised by Narada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

TEXT 71

TEXT

tatrabisiktah prayatas
tam uposya vibhavarim
samahitah paryacarad
rsy-adesena purusam

SYNONYMS

tatra--thereupon; abhisiktah--after taking a bath; prayatah--with great attention; tam--that; uposya--fasting; vibhavarim--night; samahitah--perfect attention; paryacarad--worshiped; rsi--by the great sage Narada; adesena--as advised; purusam--the Supreme Personality of Godhead.

TRANSLATION

Elsewhere, Dhruva Maharaja, having arrived at Madhuvana, took his bath in the River Yamuna and observed fasting in the night with great care and attention. After that, as advised by the great sage Narada, he engaged himself in worshipping the Supreme Personality of Godhead.

PURPORT

The significance of this particular verse is that Dhruva Maharaja acted exactly according to the advice of his spiritual master, the great sage Narada. Srila Visvanatha Cakravarti also advises that if we want to be successful in our attempt to go back to Godhead, we must very seriously act according to the instruction of the spiritual master. That is the way of perfection. There need be no anxiety over attaining perfection because if one follows the instruction given by the spiritual master he is sure to attain perfection. Our only concern should be how to execute the order of the spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple executes the order of the spiritual master, that is the way of his perfection.

TEXT 72

TEXT

tri-ratrante tri-ratrante
kapittha-badarasanah
atma-vrtty-anusarena
masam ninye 'rcayan harim

SYNONYMS

tri--three; ratra-ante--at the end of night; tri--three; ratra-ante--at the end of night; kapittha-badara--fruits and berries; asanah--eating; atma-vrtti--just to preserve the body; anusarena--as it was necessary, minimum; masam--one month; ninye--passed away; arcayan--worshiping; harim--the Supreme Personality of Godhead.

TRANSLATION

For the first month Dhruva Maharaja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

PURPORT

Kapittha is a flower which is known in Indian vernacular as kayeta. We do not find an English equivalent for the name of this flower, but its fruit is generally not accepted by human beings; it is eaten by monkeys in the forest. Dhruva Maharaja, however, accepted such fruits, not for luxurious feasting but just to keep his body and soul together. The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended in Bhagavad-gita that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Maharaja is an acarya, and by undergoing severe austerities and penances he teaches us how one should execute devotional service. We must carefully know the process of Dhruva Maharaja's service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Maharaja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds and, instead of indulging in luxurious eating for the tongue, simply accept prasada offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongues. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service.

It is our duty to remember always that in comparison to Dhruva Maharaja we are insignificant. We cannot do anything like what Dhruva Maharaja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Maharaja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

TEXT 73

TEXT

dvitiyam ca tatha masam
sasthe sasthe 'rbhako dine
trna-parnadibhih sirnaih
krtanno 'bhyarcayan vibhum

SYNONYMS

dvtiyam--the next month; ca--also; tatha--as mentioned above; masam--month; sasthe sasthe--every sixth day; arbhakah--the innocent boy; dine--on days; trna-parna-adibhih--by grasses and leaves; sirnaih--which were dry; krta-annah--made for his food; abhyarcayan--and thus continued his method of worship; vibhum--for the Supreme Personality of Godhead.

TRANSLATION

In the second month Dhruva Maharaja ate only every six days, and for his eatables he took dry grass and leaves. Thus he continued his worship.

TEXT 74

TEXT

trtiyam canayan masam
navame navame 'hani
ab-bhaksa uttamaslokam
upadhavat samadhina

SYNONYMS

trtiyam--the third month; ca--also; anayan--passing; masam--one month; navame navame--on each ninth; ahani--on the day; ap-bhaksah--drinking water only; uttama-slokam--the Supreme Personality of Godhead, who is worshiped by selected verses; upadhavat--worshiped; samadhina--in trance.

TRANSLATION

In the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.

TEXT 75

TEXT

caturtham api vai masam
dvadase dvadase 'hani
vayu-bhakso jita-svaso
dhyayan devam adharayat

SYNONYMS

caturtham--fourth; api--also; vai--in that way; masam--the month; dvadase dvadase--on the twelfth; ahani--day; vayu--air; bhaksah--eating; jita-svasah--controlling the breathing process; dhyayan--meditating; devam--the Supreme Lord; adharayat--worshiped.

TRANSLATION

In the fourth month Dhruva Maharaja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

TEXT 76

TEXT

pancame masy anuprapte
jita-svaso nrpatmajah
dhyayan brahma padaikena
tasthau sthanur ivacalah

SYNONYMS

pancame--in the fifth; masi--in the month; anuprapte--being situated; jita-svasah--and still controlling the breathing; nrpa-atmajah--the son of the King; dhyayan--meditating; brahma--the Supreme Personality of Godhead; pada ekena--with one leg; tasthau--stood; sthanuh--just like a column; iva--like; acalah--without movement.

TRANSLATION

By the fifth month, Maharaja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Parabrahman.

TEXT 77

TEXT

sarvato mana akrsya
hrdi bhutendriyasayam
dhyayan bhagavato rupam
nadraksit kincanaparam

SYNONYMS

sarvatah--in all respects; manah--mind; akrsya--concentrating; hrdi--in the heart; bhuta-indriya-asayam--resting place of the senses and the objects of the senses; dhyayan--meditating; bhagavatah--of the Supreme Personality of Godhead; rupam--form; na adraksit--did not see; kincana--anything; aparam--else.

TRANSLATION

He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

PURPORT

The yogic principles of meditation are clearly explained here. One has to fix one's mind upon the form of the Supreme personality of Godhead without diversion to any other objective. It is not that one can meditate or concentrate on an impersonal objective. To try to do so is simply a waste of time, for it is unnecessarily troublesome, as explained in Bhagavad-gita.

TEXT 78

TEXT

adharam mahad-adinam
pradhana-purusesvaram
brahma dharayamanasya
trayo lokas cakampire

SYNONYMS

adharam--repose; mahat-adinam--of the material sum total known as the mahat-tattva; pradhana--the chief; purusa-isvaram--master of all living entities; brahma--the Supreme Brahman, the Personality of Godhead; dharayamanasya--having taken into the heart; trayah--the three planetary systems; lokah--all the planets; cakampire--began to tremble.

TRANSLATION

When Dhruva Maharaja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

PURPORT

In this verse the particular word brahma is very significant. Brahman refers to one who not only is the greatest, but has the potency to expand to an unlimited extent. How was it possible for Dhruva Maharaja to capture Brahman within his heart? This question has been very nicely answered by Jiva Gosvami. He says that the Supreme Personality of Godhead is the origin of Brahman, for since He comprises everything material and spiritual, there cannot be anything greater than He. In the Bhagavad-gita also the Supreme Godhead says, "I am the resting place of Brahman." Many persons, especially the Mayavadi philosophers, consider Brahman the biggest, all-expanding substance, but according to this verse and other Vedic literatures, such as Bhagavad-gita, the resting place of Brahman is the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. Srila Jiva Gosvami, therefore, says that since the transcendental form of the Lord is the seed of all greatness, He is the Supreme Brahman. Since the Supreme Brahman was situated in the heart of Dhruva Maharaja, he became heavier than the heaviest, and therefore everything trembled in all three worlds and in the spiritual world.

The mahat-tattva, or the sum total of the material creation, is to be understood to be the ultimate end of all universes, including all the living entities therein. Brahman is the resort of the mahat-tattva, which includes all material and spiritual entities. It is described in this connection that the Supreme Brahman, the Personality of Godhead, is the master of both pradhana and purusa. Pradhana means subtle matter, such as ether. purusa means the spiritual spark living entities who are entangled in that subtle material existence. These may also be described as para prakrti and apara prakrti, as stated in Bhagavad-gita. Krsna, being the controller of both the prakrtis, is thus the master of pradhana and purusa. In the Vedic hymns also the Supreme Brahman is described as antah-pravistah sasta. This indicates that the Supreme Personality of Godhead is controlling everything and entering into everything. The Brahma-samhita (5.35) further confirms this. Andantara-stha-paramanu-cayantara-stham: He has entered not only the universes, but even the atom. In Bhagavad-gita (10.42) Krsna also says, vistabhyaham idam krtsnam. The Supreme Personality of Godhead controls everything by entering into everything. By associating constantly with the Supreme Personality in his heart, Dhruva Maharaja naturally became equal to the greatest, Brahman, by His association, and thus became the heaviest, and the entire universe trembled. In conclusion, a person who always concentrates on the transcendental form of Krsna within his heart can very easily strike the whole world with wonder at his activities. This is the perfection of yoga performance, as confirmed in Bhagavad-gita (6.47). Yoginam api sarvesam: of all yogis, the bhakti-yogi, who thinks of Krsna always within his heart and engages in His loving transcendental service, is the topmost. Ordinary yogis can exhibit wonderful material activities, known as asta-siddhi, eight kinds of yogic perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble.

TEXT 79

TEXT

yadaika-padena sa parthivarbhakas

tasthau tad-angustha-nipidita mahi
nanama tatrardham ibhendra-dhishthita
tariva savyetaratah pade pade

SYNONYMS

yada--when; eka--with one; padena--leg; sah--Dhruva Maharaja; parthiva--the King's; arbhakah--child; tasthau--remained standing; tat-angustha--his big toe; nipidita--being pressed; mahi--the earth; nanama--bent down; tatra--then; ardhama--half; ibha-indra--the king of elephants; dhishthita--being situated; tari iva--like a boat; savya-itaratah--right and left; pade pade--in every step.

TRANSLATION

As Dhruva Maharaja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

PURPORT

The most significant expression in this verse is parthivarbhakah, son of the King. When Dhruva Maharaja was at home, although he was a king's son, he was prevented from getting on the lap of his father. But when he became advanced in self-realization, or devotional service, by the pressure of his toe he could push down the whole earth. That is the difference between ordinary consciousness and Krsna consciousness. In ordinary consciousness a king's son may be refused something even by his father, but when the same person becomes fully Krsna conscious within his heart, he can push down the earth with the pressure of his toe.

One cannot argue, "How is it that Dhruva Maharaja, who was prevented from getting up on the lap of his father, could press down the whole earth?" This argument is not very much appreciated by the learned, for it is an example of nagna-matrka logic. By this logic one would think that because his mother in her childhood was naked, she should remain naked even when she is grown up. The stepmother of Dhruva Maharaja might have been thinking in a similar way: since she had refused to allow him to get up on the lap of his father, how could Dhruva perform such wonderful activities as pressing down the whole earth? She must have been very surprised when she learned that Dhruva Maharaja, by concentrating constantly on the Supreme Personality of Godhead within his heart, could press down the entire earth, like an elephant who presses down the boat on which it is loaded.

TEXT 80

TEXT

tasminn abhidhyayati visvam atmano
dvaram nirudhyasum ananyaya dhiya
loka niruchvasa-nipidita bhramam
sa-loka-palah saranam yayur harim

SYNONYMS

tasmin--Dhruva Maharaja; abhidhyayati--when meditating with full concentration; visvam atmanah--the total body of the universe; dvaram--the holes; nirudhya--closed; asum--the life air; ananyaya--without being diverted; dhiya--meditation; lokah--all the planets; niruchvasa--having stopped breathing; nipiditah--thus being suffocated; bhramam--very soon; sa-loka-palah--all the great demigods from different planets; saranam--shelter; yayur--took; harim--of the Supreme Personality of Godhead.

TRANSLATION

When Dhruva Maharaja became practically one in heaviness with Lord Visnu, the total consciousness, due to his fully concentrating, and closing all the holes of his body, the total universal breathing became choked up, and all the great demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

PURPORT

When hundreds of persons are sitting in an airplane, although they remain individual units, they each share in the total force of the airplane, which runs at thousands of miles per hour; similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Maharaja, because of his spiritual advancement, became almost the total heaviness, and thus he pressed down the whole earth. Moreover, by such spiritual power his unit body became the total body of the universe. Thus when he closed the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe--namely all the living entities, including the big demigods--felt the pressure of suffocation, as if their breathing were being choked. Therefore they all took shelter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

This example of Dhruva Maharaja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. If there is only one pure devotee in pure Krsna consciousness, he can change the total consciousness of the world into Krsna consciousness. This is not very difficult to understand if we study the behavior of Dhruva Maharaja.

TEXT 81

TEXT

deva ucuh
naivam vidamo bhagavan prana-rodham
caracarasyakhila-sattva-dhamnah
vidhehi tan no vrjinat vimoksam
prapta vayam tvam saranam saranyam

SYNONYMS

devah ucuh--all the demigods said; na--not; evam--thus; vidamah--we can understand; bhagavan--O Personality of Godhead; prana-rodham--how we feel our breathing choked; cara--moving; acarasya--not moving; akhila--universal; sattva--existence; dhamnah--the reservoir of; vidhehi--kindly do the needful; tat--therefore; nah--our; vrjinat--from the danger; vimoksam--liberation; praptah--approaching; vayam--all of us; tvam--unto You; saranam--shelter; saranyam--worthy to be taken shelter of.

TRANSLATION

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

PURPORT

Dhruva Maharaja's influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Maharaja's controlling his breathing, the entire universal breathing process was choked. It is by the will of the

Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities are products of the Lord's external energy, whereas spiritual entities are products of the Lord's internal energy. The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Those who are devotees, therefore, have no problems in this material world. Visvam purnasukhayate (Caitanya-candramrta): devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

TEXT 82

TEXT

sri-bhagavan uvaca
ma bhaista balam tapaso duratyayan
nivartayisye pratiyata sva-dhama
yato hi vah prana-nirodha asid
auttanapadir mayi sangatatma

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead replied; ma bhaista--do not be afraid; balam--the boy Dhruva; tapasah--by his severe austerity; duratyayat--strongly determined; nivartayisye--I shall ask him to stop this; pratiyata--you can return; sva-dhama--your own respective homes; yatah--from whom; hi--certainly; vah--your; prana-nirodhah--choking the life air; asit--happened; auttanapadih--on account of the son of King Uttanapada; mayi--unto Me; sangata-atma--fully absorbed in thought of Me.

TRANSLATION

The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttanapada, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

PURPORT

Here one word, sangatatma, is misinterpreted by the Mayavadi philosophers, who say that the self of Dhruva Maharaja became one with the Supreme Self, the Personality of Godhead. The Mayavadi philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Maharaja was so absorbed in meditation on the thought of the Supreme Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order to please the demigods, He wanted to go Himself to Dhruva Maharaja to stop him from this severe austerity. The Mayavadi philosophers' conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Maharaja from this severe austerity.

By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. If one can attract the Supreme Personality of Godhead, one naturally attracts the whole universe because Krsna is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead

assured them that Dhruva Maharaja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities. Thus end the Bhaktivedanta purports of the Fourth Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "Dhruva Maharaja Leaves Home for the Forest."

Chapter Nine
Dhruva Maharaja Returns Home

TEXT 1

TEXT

maitreya uvaca
ta evam utsanna-bhaya urukrame
krtavanamah prayayus tri-vistapam
sahasrasirsapi tato garutmata
madhor vanam bhrtya-didrksaya gatah

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued; te--the demigods; evam--thus; utsanna-bhayah--being freed from all fears; urukrame--unto the Supreme Personality of Godhead, whose actions are uncommon; krtavanamah--they offered their obeisances; prayayuh--they returned; tri-vistapam--to their respective heavenly planets; sahasra-sirsa api--also the Personality of Godhead known as Sahasrasirsa; tatah--from there; garutmata--getting up on the back of Garuda; madhoh vanam--the forest known as Madhuvana; bhrtya--servant; didrksaya--wishing to see him; gatah--went.

TRANSLATION

The great sage Maitreya told Vidura: When the demigods were thus reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasrasirsa incarnation, got on the back of Garuda, who carried Him to the Madhuvana Forest to see His servant Dhruva.

PURPORT

The word sahasrasirsa refers to the Personality of Godhead known as Garbhodakasayi Visnu. Although the Lord appeared as Ksirodakasayi Visnu, He has been described here as Sahasrasirsa Visnu because He is nondifferent from Garbhodakasayi Visnu. According to Srila Sanatana Gosvami in his Bhagavatamrta, the Sahasrasirsa Personality of Godhead who appeared at that time was the incarnation known as Prsnigarbha. He created the planet known as Dhruvaloka for the habitation of Dhruva Maharaja.

TEXT 2

TEXT

sa vai dhiya yoga-vipaka-tivraya
hrt-padma-kose sphuritam tadit-prabham
tirohitam sahasaivopalaksya
bahih-sthitam tad-avastham dadarsa

SYNONYMS

sah--Dhruva Maharaja; vai--also; dhiya--by meditation; yoga-vipaka-tivraya--on account of mature realization of the yogic process; hrt--the heart; padma-kose--on the lotus of; sphuritam--manifested; tadit-

prabham--brilliant like lightning; tirohitam--having disappeared; sahasa--all of a sudden; eva--also; upalaksya--by observing; bahih-sthitam--externally situated; tat-avastham--in the same posture; dadarsa--was able to see.

TRANSLATION

The form of the Lord, which was brilliant like lightning and in which Dhruva Maharaja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. But as soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing the Lord in his heart.

PURPORT

Because of his mature position in yogic meditation, Dhruva Maharaja was constantly observing the form of the Personality of Godhead within his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. Dhruva Maharaja was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. In the Brahma-samhita (5.38) it is said, premanjana-cchurita-bhakti-vilocanena: a saintly person who has developed love of Godhead by devotional service always sees the Lord's transcendental form of Syamasundara. This Syamasundara form of the Lord within the heart of a devotee is not imaginary. When a devotee becomes mature in his prosecution of devotional service, he sees face to face the same Syamasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaikuntha, Vrndavana-dhama, are all the same; they are nondifferent from one another.

TEXT 3

TEXT

tad-darsanenagata-sadhvasah ksitav
avandatangam vinamayya dandavat
drghbyam prapasyan prapibann ivarbhakas
cumbann ivasyena bhujair ivaslisan

SYNONYMS

tad-darsanena--after seeing the Lord; agata-sadhvasah--Dhruva Maharaja, being greatly confused; ksitau--on the ground; avandata--offered obeisances; angam--his body; vinamayya--prostrating; dandavat--just like a rod; drghbyam--with his eyes; prapasyan--looking upon; prapiban--drinking; iva--like; arbhakah--the boy; cumban--kissing; iva--like; asyena--with his mouth; bhujaih--with his arms; iva--like; aslisan--embracing.

TRANSLATION

When Dhruva Maharaja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of Godhead. Dhruva Maharaja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.

PURPORT

Naturally, when Dhruva Maharaja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee's love for the Supreme Personality of Godhead is so intense that he wants

to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhruva Maharaja's bodily expression indicate that upon seeing the Lord face to face he developed the eight kinds of transcendental ecstasy in his body.

TEXT 4

TEXT

sa tam vivaksantam atad-vidam harir
jnatvasya sarvasya ca hrdy avasthitah
krtanjalim brahmamayena kambuna
pasparsa balam krpaya kapole

SYNONYMS

sah--the Supreme Personality of Godhead; tam--Dhruva Maharaja; vivaksantam--wanting to offer prayers describing His qualities; a-tat-vidam--not experienced at that; harih--the Personality of Godhead; jnatva--having understood; asya--of Dhruva Maharaja; sarvasya--of everyone; ca--and; hrdi--in the heart; avasthitah--being situated; krta-anjalim--situated with folded hands; brahma-mayena--just consistent with the words of the Vedic hymns; kambuna--with His conchshell; pasparsa--touched; balam--the boy; krpaya--out of causeless mercy; kapole--on the forehead.

TRANSLATION

Although Dhruva Maharaja was a small boy, he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Maharaja's awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Maharaja, who stood before Him with folded hands.

PURPORT

Every devotee wants to chant the transcendental qualities of the Lord. Devotees are always interested in hearing about the Lord's transcendental qualities, and they are always eager to glorify these qualities, but sometimes they feel inconvenienced by humbleness. The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, his words are dictated by the Lord from within. This is confirmed in Bhagavad-gita, Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. When Dhruva Maharaja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His causeless mercy, touched His conchshell to Dhruva's forehead, and he was transcendently inspired. This transcendental inspiration is called brahma-maya because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the Vedas. This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Krsna mantra, although presented in the ordinary alphabet, should not be taken as mundane or material.

TEXT 5

TEXT

sa vai tadaiva pratipaditam giram
daivim parijnata-paratma-nirmayah
tam bhakti-bhavo 'bhyagnad asatvaram

parisrutoru-sravasam dhruva-ksitih

SYNONYMS

sah--Dhruva Maharaja; vai--certainly; tada--at that time; eva--just; pratipaditam--having attained; giram--speech; daivim--transcendental; pariijnata--understood; para-atma--of the Supreme Soul; nirmayah--the conclusion; tam--to the Lord; bhakti-bhavah--situated in devotional service; abhyagnat--offered prayers; asatvaram--without any hasty conclusion; parisruta--widely known; uru-sravasam--whose fame; dhruva-ksitih--Dhruva, whose planet would not be annihilated.

TRANSLATION

At that time Dhruva Maharaja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

PURPORT

There are many important items to be considered in this verse. First of all, the relationship between the Absolute Truth and the relative material and spiritual energies is here understood by a student who has complete knowledge of the Vedic literature. Dhruva Maharaja never went to any school or academic teacher to learn the Vedic conclusion, but because of his devotional service to the Lord, as soon as the Lord appeared and touched his forehead with His conchshell, automatically the entire Vedic conclusion was revealed to him. That is the process of understanding Vedic literature. One cannot understand it simply by academic learning. The Vedas indicate that only to one who has unflinching faith in the Supreme Lord as well as in the spiritual master is the Vedic conclusion revealed.

The example of Dhruva Maharaja is that he engaged himself in devotional service to the Lord according to the order of his spiritual master, Narada Muni. As a result of his rendering such devotional service with great determination and austerity, the Personality of Godhead personally manifested Himself before him. Dhruva was only a child. He wanted to offer nice prayers to the Lord, but because he lacked sufficient knowledge, he hesitated; but by the mercy of the Lord, as soon as the Lord's conchshell touched his forehead, he became completely aware of the Vedic conclusion. That conclusion is based on proper understanding of the difference between jiva and Paramatma, the individual soul and the Supersoul. The individual soul is forever a servant of the Supersoul, and therefore his relationship with the Supersoul is to offer service. That is called bhakti-yoga, or bhakti-bhava. Dhruva Maharaja offered his prayers to the Lord not in the way of the impersonalist philosophers, but as a devotee. Therefore, it is clearly said here, bhakti-bhava. The only prayers worth offering are those offered to the Supreme Personality of Godhead, whose reputation is spread far and wide. Dhruva Maharaja wanted to have the kingdom of his father, but his father refused even to allow him to get on his lap. In order to fulfill his desire, the Lord had already created a planet known as the polestar, Dhruvaloka, which was never to be annihilated even at the time of the dissolution of the universe. Dhruva Maharaja attained this perfection not by acting hastily, but by patiently executing the order of his spiritual master, and therefore he became so successful that he saw the Lord face to face. Now he was further enabled, by the causeless mercy of the Lord, to offer fitting prayers to the Lord. To glorify or offer prayers unto the Supreme, one needs the Lord's mercy. One cannot write to glorify the Lord unless one is endowed with His causeless mercy.

TEXT 6

TEXT

dhruva uvaca
yo 'ntah pravisya mama vacam imam prasuptam

sanjivayaty akhila-sakti-dharah sva-dhamna
anyams ca hasta-carana-sravana-tvag-adin
pranan namo bhagavate purusaya tubhyam

SYNONYMS

dhruvah uvaca--Dhruva Maharaja said; yah--the Supreme Lord who; antah--within; pravisyaa--entering; mama--my; vacam--words; imam--all these; prasuptam--which are all inactive or dead; sanjivayati--rejuvenates; akhila--universal; sakti--energy; dharah--possessing; sva-dhamna--by His internal potency; anyan ca--other limbs also; hasta--like hands; carana--legs; sravana--ears; tvak--skin; adin--and so on; pranam--life force; namah--let me offer my obeisances; bhagavate--unto the Supreme Personality of Godhead; purusaya--the Supreme Person; tubhyam--unto You.

TRANSLATION

Dhruva Maharaja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses--my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

PURPORT

Dhruva Maharaja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man's activities or ghostly activities. Srila Bhaktivinoda Thakura has composed a song in which he addresses himself: "O living entity, get up! How long shall you sleep on the lap of maya? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself." The Vedas also declare, "Get up! Get up! You have the opportunity, the boon of the human form of life--now realize yourself." These are the Vedic injunctions.

Dhruva Maharaja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction--that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Maharaja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead, because he has no realization of the Vedic conclusion.

When Dhruva Maharaja, therefore, found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord's favor was upon him. This spiritual enlivenment of Dhruva Maharaja's senses and mind was due to the action of the internal potency of the Lord. In this verse, therefore, the word sva-dhamna means "by spiritual energy." Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Krsna mantra is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called sevonnukha; at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ears, tongue, mind, genitals--everything--engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as bhakti, or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and sastra, and

after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

TEXT 7

TEXT

ekas tvam eva bhagavann idam atma-saktya
mayakhyayoru-gunaya mahad-ady-asesam
srstvanuvisya purusas tad-asad-gunesu
naneva darusu vibhavasuvad vibhasi

SYNONYMS

ekah--one; tvam--you; eva--certainly; bhagavan--O my Lord; idam--this material world; atma-saktya--by Your own potency; maya-akhyaya--of the name maya; uru--greatly powerful; gunaya--consisting of the modes of nature; mahat-adi--the mahat-tattva, etc.; asesam--unlimited; srstva--after creating; anuvisya--then after entering; purusah--the Supersoul; tat--of maya; asat-gunesu--into the temporarily manifested qualities; nana--variously; iva--as if; darusu--into pieces of wood; vibhavasuvad--just like fire; vibhasi--You appear.

TRANSLATION

My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

PURPORT

Dhruva Maharaja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He becomes void or impersonal and thus becomes all-pervading. The Mayavadi philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Maharaja, upon realization of the Vedic conclusion, says, "You are spread all over the cosmic manifestation by Your energy." This energy is basically spiritual, but because it acts in the material world temporarily, it is called maya, or illusory energy. In other words, for everyone but the devotees the Lord's energy acts as external energy. Dhruva Maharaja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic.

The identity of the Supreme Personality of Godhead in the feature of Paramatma, or Supersoul, is admitted herein. His original, spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions the symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, visnu-saktih para prokta. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between maya and sva-dhama--for devotees the sva-dhama acts, whereas in the case of nondevotees the maya energy acts.

TEXT 8

TEXT

tvad-dattaya vayunayedam acasta visvam
supta-prabuddha iva natha bhavat-prapannah
tasyapavargya-saranam tava pada-mulam
vismaryate krta-vida katham arta-bandho

SYNONYMS

tvad-dattaya--given by You; vayunaya--by knowledge; idam--this; acasta--could see; visvam--whole universe; supta-prabuddhah--a man rising from sleep; iva--like; natha--O my Lord; bhavat-prapannah--Lord Brahma, who is surrendered unto You; tasya--his; apavargya--of persons desiring liberation; saranam--the shelter; tava--Your; pada-mulam--lotus feet; vismaryate--can be forgotten; krta-vida--by a learned person; katham--how; arta-bandho--O friend of the distressed.

TRANSLATION

O my master, Lord Brahma is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

PURPORT

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord's causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the Bhagavad-gita the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace. Sainly persons like Sanaka, Sanatana and Lord Brahma were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as long as he does not come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord.

The Lord is addressed here as arta-bandhu, which means "friend of the distressed." As stated in Bhagavad-gita, after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when one surrenders unto the Supreme Personality of Godhead. The Mayavadi philosopher, who does not surrender unto the Supreme Person, is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

TEXT 9

TEXT

nunam vimusta-matayas tava mayaya te
ye tvam bhavapyaya-vimoksanam anya-hetoh

arcanti kalpaka-tarum kunapopabhogyam
icchanti yat sparsajam niraye 'pi nram

SYNONYMS

nunam--certainly; vimusta-matayah--those who have lost their right intelligence; tava--Your; mayaya--by the influence of the illusory energy; te--they; ye--who; tvam--You; bhava--from birth; apyaya--and death; vimoksanam--the cause of liberation; anya-hetoh--for other purposes; arcanti--worship; kalpaka-tarum--who are like the desire tree; kunapa--of this dead body; upabhogyam--sense gratification; icchanti--they desire; yat--that which; sparsa-jam--derived by touch sensation; niraye--in hell; api--even; nram--for persons.

TRANSLATION

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

PURPORT

Dhruva Maharaja repented because he had come to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

TEXT 10

TEXT

ya nirvrtis tanu-bhrtam tava pada-padma-
dhyanat bhavaj-jana-katha-sravanena va syat
sa brahmani sva-mahimany api natha ma bhut
kim tv antakasi-lulitat patatam vimanat

SYNONYMS

ya--that which; nirvrtih--bliss; tanu-bhrtam--of the embodied; tava--Your; pada-padma--lotus feet; dhyanat--from meditating upon; bhavat-jana--from Your intimate devotees; katha--topics; sravanena--by hearing; va--or; syat--comes into being; sa--that bliss; brahmani--in the impersonal Brahman; sva-mahimani--Your own magnificence; api--even; natha--O Lord; ma--never; bhut--exists; kim--what to speak of; tu--then; antaka-asi--by the sword of death; lulitat--being destroyed; patatam--of those who fall down; vimanat--from their airplanes.

TRANSLATION

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary

blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

PURPORT

The transcendental bliss derived from devotional service, primarily from sravanam kirtanam, hearing and chanting, cannot be compared to the happiness derived by karmis by elevating themselves to the heavenly planets or by jnanis or yogis, who enjoy oneness with the supreme impersonal Brahman. Yogis generally meditate upon the transcendental form of Visnu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. In the previous verse we find the phrase bhavapyaya, which refers to birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from sravanam kirtanam by pure devotees cannot be compared to brahmananda, or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of karmis is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, yanti deva-vrata devan: persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in Bhagavad-gita (9.21) we find, ksine punye martya-lokam visanti: those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajnas and pious activities. Antakasi-lulitat: by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhruva Maharaja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words patatam vimanat are very significant. Vimana means "airplane." Those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

TEXT 11

TEXT

bhaktim muhuh pravahatam tvayi me prasango
bhuyad ananta mahatam amalasanam
yenanjasolbanam uru-vyasanam bhavabdhim
nesye bhavad-guna-kathamrta-pana-mattah

SYNONYMS

bhaktim--devotional service; muhuh--constantly; pravahatam--of those who perform; tvayi--unto You; me--my; prasangah--intimate association; bhuyat--may it become; ananta--O unlimited; mahatam--of the great devotees; amala-asayanam--whose hearts are freed from material contamination; yena--by which; anjasa--easily; ulbanam--terrible; uru--great; vyasanam--full of dangers; bhava-abdhim--the ocean of material existence; nesye--I shall cross; bhavat--Your; guna--transcendental qualities; katha--pastimes; amrta--nectar, eternal; pana--by drinking; mattah--mad.

TRANSLATION

Dhruva Maharaja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which

is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

PURPORT

The significant point in Dhruva Maharaja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have therefore established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Krsna consciousness is living in a great hallucination, for this is not possible. From this statement by Dhruva Maharaja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, *satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah* (Bhag. 3.25.25). Only in the association of pure devotees can the words of Lord Krsna be fully potent and relishable to the heart and ear. Dhruva Maharaja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Mayavadi philosopher may question us, "You may be very happy in the association of devotees, but what is your plan for crossing the ocean of material existence?" Dhruva Maharaja's answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. *Bhavad-guna-katha*: for anyone who persistently engages in hearing the topics of the Lord from *Srimad Bhagavad-gita*, *Srimad-Bhagavatam* and *Caitanya-caritamrta* and who is actually addicted to this process, just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared to a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (*visvam purna-sukhayate*).

The purport of this statement by Dhruva Maharaja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only one is elevated to the transcendental planet *Goloka Vrndavana*, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it has become more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of *sastra*, and there is devotional service in the spiritual world, rendered directly in association with the Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other is ripe and more relishable. It is possible to mature in devotional service only in the association of devotees.

TEXT 12

TEXT

te na smaranty atitaram priyam isa martyam
ye canv adah suta-suhrd-grha-vitta-darah
ye tv abja-nabha bhavadiya-padaravinda-
saugandhya-lubdha-hrdayesu krta-prasangah

SYNONYMS

te--they; na--never; smaranti--remember; atitaram--highly; priyam--dear; isa--O Lord; martyam--material body; ye--they who; ca--also; anu--in relationship with; adah--that; suta--sons; suhrt--friends; grha--home; vitta--wealth; darah--and wife; ye--those who; tu--then; abja-nabha--O Lord who have a lotus navel;

bhavadiya--of Your; pada-aravinda--lotus feet; saugandhya--the fragrance; lubdha--have achieved; hrdayesu--with devotees whose hearts; krta-prasangah--have association.

TRANSLATION

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

PURPORT

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also are not very much attached to their bodies, unlike the yogis, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. Yogis are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhruva Maharaja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very beginning, therefore, without wasting time in bodily exercises, a devotee searches out a pure devotee and simply by his association becomes more advanced in spiritual consciousness than any yogi. Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress and happiness which come from these things. This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee, who always enjoys the fragrance of the lotus feet of the Lord.

TEXT 13

TEXT

tiryak-naga-dvija-sarisrpa-deva-daitya-
martyadibhih paricitam sad-asat-visesam
rupam sthavistham aja te mahad-ady-ane kam
natah param parama vedmi na yatra vadah

SYNONYMS

tiryak--by animals; naga--trees; dvija--birds; sarisrpa--reptiles; deva--demigods; daitya--demons; martya-
adibhih--by men, etc.; paricitam--pervaded; sat-asat-visesam--with varieties manifest and unmanifest;
rupam--form; sthavistham--gross universal; aja--O Unborn; te--Your; mahad-adi--caused by the total
material energy, etc.; anekam--various causes; na--not; atah--from this; param--transcendental; parama--O
Supreme; vedmi--I know; na--not; yatra--where; vadah--various arguments.

TRANSLATION

My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorizing have come to an end.

PURPORT

In the Bhagavad-gita the Lord says that He has spread Himself throughout the universe, but although everything is resting upon Him, He is aloof. The same concept is expressed here by Dhruva Maharaja. He states that before seeing the transcendental form of the Lord, he had experienced only the varieties of material forms, which are counted at one engages in the devotional service of the Lord, it is impossible to understand the ultimate form of the Lord. This is also confirmed in the Bhagavad-gita (18.55). Bhaktya mam abhijanati: factual understanding of the Absolute Truth, who is the Supreme Person, cannot be obtained by any process other than devotional service.

Dhruva Maharaja here compares his previous state of understanding with the perfection of understanding in the presence of the Supreme Lord. The position of a living entity is to render service; unless he comes to the stage of appreciating the Supreme Personality of Godhead, he engages in the service of the various forms of trees, reptiles, animals, Men, demigods, etc. One can experience that one man engages in the service of a dog, another serves plants and creepers, another the demigods, and another humanity, or his boss in the office--but no one is engaged in the service of Krsna. Aside from common men, even men who are elevated in terms of spiritual understanding are at the utmost engaged in the service of the virat-rupa, or, unable to understand the ultimate form of the Lord, they worship voidism by meditation. Dhruva Maharaja, however, had been blessed by the Supreme Lord. When the Lord touched His conchshell to Dhruva's forehead, real knowledge was revealed from within, and Dhruva could understand the Lord's transcendental form. Dhruva Maharaja here admits that not only was he ignorant, but by years he was only a child. It would not have been possible for an ignorant child to appreciate the supreme form of the Lord had he not been blessed by the Lord, who had touched His conchshell to Dhruva's forehead.

TEXT 14

TEXT

kalpanta etad akhilaṁ jatharena grhṇan
sete pumaṁ sva-dṛg ananta-sakhaṁ tad-anke
yaṁ nabhi-sindhu-ruha-kāncana-loka-padma-
garbhe dyumaṁ bhagavate pranata 'smi tasmai

SYNONYMS

kalpa-ante--at the end of the millennium; etad--this universe; akhilaṁ--all; jatharena--within the belly; grhṇan--withdrawing; sete--lies down; pumaṁ--the Supreme Person; sva-dṛg--looking upon Himself; ananta--the unlimited being Sesa; sakhaḥ--accompanied by; tad-anke--on His lap; yat--from whose; nabhi--navel; sindhu--ocean; ruha--sprouted; kāncana--golden; loka--planet; padma--of the lotus; garbhe--on the whorl; dyumaṁ--Lord Brahma; bhagavate--unto the Supreme personality of Godhead; pranataḥ--offering obeisances; asmi--I am; tasmai--unto Him.

TRANSLATION

My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakasayi Viṣṇu dissolves everything manifested within the universe into His belly. He lies down on the lap of Sesa Naga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahma is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

PURPORT

Dhruva Maharaja's understanding of the Supreme Personality of Godhead is complete. In the Vedas it is said, yasmin vijñate sarvaṁ evaṁ vijñatam bhavati: knowledge received through the transcendental, causeless mercy of the Lord is so perfect that by that knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Kṣīrodakasayi Viṣṇu was present before Dhruva Maharaja,

who could also understand the Lord's two other forms, namely Garbhodakasayi Visnu and Karanodakasayi (Maha) Visnu. Regarding Maha-Visnu, it is stated in the Brahma-samhita (5.48):

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbhodakasayi Visnu, who is lying on the lap of Sesa Naga, another form of the Lord.

Those who are not devotees cannot understand the different forms of Visnu and their positions in regard to the creation. Sometimes the atheists argue, "How can a flower stem sprout from the navel of Garbhodakasayi Visnu?" They consider all the statements of the sastras to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead. But a devotee like Dhruva Maharaja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord's grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

TEXT 15

TEXT

tvam nitya-mukta-parisuddha-vibuddha atma
kuta-stha adi-puruso bhagavams tri-adhisah
yad-buddhy-avasthitim akhanditaya sva-drstya
drasta sthitav adhimakho vyatirikta asse

SYNONYMS

tvam--You; nitya--eternally; mukta--liberated; parisuddha--uncontaminated; vibuddhah--full of knowledge; atma--the Supreme Soul; kuta-sthah--changeless; adi--original; purusah--person; bhagavan--the Lord, full with six opulences; tri-adhisah--master of the three modes; yat--whence; buddhi--of intellectual activities; avasthitim--all stages; akhanditaya--unbroken; sva-drstya--by transcendental vision; drasta--You witness; sthitau--for maintaining (the universe); adhimakhah--enjoyer of the results of all sacrifices; vyatiriktah--differently; asse--You are situated.

TRANSLATION

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Visnu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

PURPORT

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhruva Maharaja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord

is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is known, therefore, as try-adhisa, the master of the three modes of material nature. In Bhagavad-gita (7.14) it is said, daivi hy esa guna-mayi mama maya duratyaya: the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of material nature, is ever liberated from the action and reaction of those modes. He, therefore, is uncontaminated, as stated in the Isopanisad. The contamination of the material world does not affect the Supreme Godhead. Krsna therefore says in the Bhagavad-gita that those who are rascals and fools think of Him as an ordinary human being, not knowing His param bhavam. param bhavam refers to His being always transcendently situated. Material contamination cannot affect Him.

Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to him. But it is not the same for the Supreme Personality of Godhead. He knows past, present and future and everything that is happening in everyone's heart. Bhagavad-gita confirms this (vedaham samatitani). The Lord is not part of the soul--He is the unchangeable Supreme Soul, and the living entities are His parts and parcels. The living entity is forced to appear in this material world under the direction of daiva-maya, but when the Lord appears, He comes by His own internal potency, atma-maya. Besides that, a living entity is within the time of past, present and future. His life has a beginning, a birth, and in the conditioned state his life ends with death. But the Lord is adi-purusa, the original person. In the Brahma-samhita Lord Brahma offers his respect to the adi-purusa, Govinda, the original person, who has no beginning, whereas the creation of this material world has a beginning. The Vedanta says, janmady asya yatah; everything is born from the Supreme, but the Supreme has no birth. He has all the six opulences in full and beyond comparison, He is the master of material nature, His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the Vedas (Katha Upanisad 2.2.13), nityo nityanam cetanas cetananam. The Lord is the supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Everyone, therefore, should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity to the sleeping of the Supreme personality of Godhead in the Causal Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Mayavadi philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

TEXT 16

TEXT

yasmin viruddha-gatayo hy anisam patanti
vidyadayo vividha-saktaya anupurvyat
tad brahma visva-bhavam ekam anantam adyam
ananda-matram avikaram aham prapadye

SYNONYMS

yasmin--in whom; viruddha-gatayah--of opposite character; hi--certainly; anisam--always; patanti--are manifest; vidya-adayah--knowledge and ignorance, etc.; vividha--various; saktayah--energies; anupurvyat--continually; tat--that; brahma--Brahman; visva-bhavam--the cause of material creation; ekam--one; anantam--unlimited; adyam--original; ananda-matram--simply blissful; avikaram--changeless; aham--I; prapadye--offer my obeisances.

TRANSLATION

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements--knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman,

which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

PURPORT

In the Brahma-samhita it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Maharaja, therefore, offered his respectful obeisances unto the impersonal feature of the Lord. One who realizes this impersonal feature can enjoy the unchangeable brahmananda, described here as spiritual bliss.

Srila Visvanatha Cakravarti Thakura describes that this impersonal feature, or Brahman manifestation, of the Supreme Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as jnana-misra-bhaktas, or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Maharaja offers his respectful obeisances.

It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of vidya and avidya. Vidya and avidya are very nicely described in Isopanisad. It is said there that sometimes, due to avidya, or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of avidya-sakti, or maya, have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a jnani advances even more, he is in the category of a jnana-misra-bhakta, or a devotee whose love is mixed with empiric knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multienergies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Visvanatha Cakravarti Thakura of a person proceeding towards a destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When, however, he comes still nearer, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, and marketplaces with shops, and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

TEXT 17

TEXT

satyasiso hi bhagavams tava pada-padmam
asis tathanubhajatah purusartha-murteh
apy evam arya bhagavan paripati dinan
vasreva vatsakam anugraha-kataro 'sman

SYNONYMS

satya--real; asisah--compared with other benedictions; hi--certainly; bhagavan--my Lord; tava--Your; pada-padmam--lotus feet; asih--benediction; tatha--in that way; anubhajatah--for the devotees; purusa-
artha--of the real goal of life; murteh--the personification; api--although; evam--thus; aya--O Lord;
bhagavan--the Personality of Godhead; paripati--maintains; dinan--the poor in heart; vasra--a cow; iva--
like; vatsakam--unto the calf; anugraha--to bestow mercy; katarah--eager; asman--upon me.

TRANSLATION

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

PURPORT

Dhruva Maharaja was cognizant of the defective nature of his own devotional service. Pure devotional service is without material form and is not covered by mental speculation or fruitive activities. Pure devotional service is therefore called ahaituki, unmotivated. Dhruva Maharaja knew that he had come to worship the Lord in devotional service with a motive--to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that not only does He fulfill the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives such a devotee all protection, just as a cow gives milk to a newly born calf. In the Bhagavad-gita it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee's part, Krsna will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Maharaja as purusartha-murti, the ultimate goal of life. Generally purusartha is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called purusartha. But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called pancama-purusartha, the ultimate goal of life. Lord Caitanya therefore taught us not to ask from the Supreme Personality any benediction such as material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Maharaja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.

TEXT 18

TEXT

maitreya uvaca
athabhistuta evam vai
sat-sankalpena dhimata
bhrtyanurakto bhagavan
pratinandyedam abravat

SYNONYMS

maitreyah uvaca--Maitreya said; atha--then; abhistutah--being worshiped; evam--thus; vai--certainly;
sat-sankalpena--by Dhruva Maharaja, who had only good desires in his heart; dhi-mata--because he was

very intelligent; bhṛtya-anuraktah--very favorably disposed towards devotees; bhagavan--the Supreme Personality of Godhead; pratinandya--having congratulated him; idam--this; abravīt--said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when Dhruva Maharaja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

TEXT 19

TEXT

sri-bhagavan uvaca
vedaham te vyavasitam
hrdi rajanya-balaka
tat prayacchami bhadram te
durapam api suvrata

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; veda--know; aham--I; te--your; vyavasitam--determination; hrdi--within the heart; rajanya-balaka--O son of the King; tat--that; prayacchami--I shall give you; bhadram--all good fortune; te--unto you; durapam--although it is very difficult to obtain; api--in spite of; su-vrata--one who has taken a pious vow.

TRANSLATION

The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, I shall favor you with its fulfillment. All good fortune unto you.

PURPORT

The Lord is so merciful to His devotee that He immediately said to Dhruva Maharaja, "Let there be all good fortune for you." The fact is that Dhruva Maharaja was very much afraid in his mind, for he had aspired after material benefit in discharging his devotional service and this was hampering him from reaching the stage of love of God. In the Bhagavad-gita (2.44) it is said, bhogaisvarya-prasaktanam: those who are addicted to material pleasure cannot be attracted to devotional service. It was true that at heart Dhruva Maharaja wanted a kingdom that would be far better than Brahmaloaka. This was a natural desire for a ksatriya. He was also only five years old, and in his childish way he desired to have a kingdom far greater than his father's, grandfather's or great-grandfather's. His father, Uttanapada, was the son of Manu, and Manu was the son of Lord Brahma. Dhruva wanted to excel all these great family members. The Lord knew Dhruva Maharaja's childish ambition, but how was it possible to offer Dhruva a position more exalted than Lord Brahma's?

The Lord assured Dhruva Maharaja that Dhruva would not be bereft of the Lord's love. He encouraged Dhruva not to be worried that he childishly had material desires and at the same time had the pure aspiration to be a great devotee. Generally, the Lord does not award a pure devotee material opulence, even though he may desire it. But Dhruva Maharaja's case was different. The Lord knew that he was such a great devotee that in spite of having material opulence he would never be deviated from love of God. This example illustrates that a highly qualified devotee can have the facility of material enjoyment and at the same time execute love of God. This, however, was a special case for Dhruva Maharaja.

TEXTS 20-21

TEXT

nanyair adhisthitam bhadra
yad bhrajisnu dhruva-ksiti
yatra graharksa-taranam
jyotisam cakram ahitam

medhyam go-cakravat sthasnu
parastat kalpa-vasinam
dharmo 'gnih kasyapah sukro
munayo ye vanaukasah
caranti daksini-krtya
bhramanto yat satarakah

SYNONYMS

na--never; anyaih--by others; adhisthitam--was ruled; bhadra--My good boy; yat--which; bhrajisnu--brightly glowing; dhruva-ksiti--the land known as Dhruvaloka; yatra--where; graha--planets; rksa--constellations; taranam--and stars; jyotisam--by luminaries; cakram--encirclement; ahitam--is done; medhyam--around a central pole; go--of bulls; cakra--a multitude; vat--like; sthasnu--stationary; parastat--beyond; kalpa--a day of Brahma (millennium); vasinam--those who live; dharmah--Dharma; agnih--Agni; kasyapah--Kasyapa; sukrah--Sukra; munayah--great sages; ye--all of them who; vana-okasah--living in the forest; caranti--move; daksini-krtya--keeping it to their right; bhramantah--circumambulating; yat--which planet; satarakah--with all the stars.

TRANSLATION

The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the polestar, which will continue to exist even after the dissolution at the end of the millennium. No one has ever ruled this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls tread around a central pole for the purpose of crushing grains. Keeping the polestar to their right, all the stars inhabited by the great sages like Dharma, Agni, Kasyapa and Sukra circumambulate this planet, which continues to exist even after the dissolution of all others.

PURPORT

Although the polestar existed before its occupation by Dhruva Maharaja, it had no predominating deity. Dhruvaloka, our polestar, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Maharaja Dhruva. The specific significance of this planet is that until the entire universe is annihilated this planet will remain, even during the devastation which takes place during the night of Lord Brahma. There are two kinds of dissolutions, one during the night of Lord Brahma and one at the end of Lord Brahma's life. At the end of Brahma's life, selected personalities go back home, back to Godhead. Dhruva Maharaja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Maharaja would go directly to Vaikunthaloka, to a spiritual planet in the spiritual sky. Srila Visvanatha Cakravarti Thakura comments in this connection that Dhruvaloka is one of the lokas like Svetadvipa, Mathura and Dvaraka. They are all eternal places in the kingdom of Godhead, which is described in the Bhagavad-gita (tad dhama paramam) and in the Vedas (om tad visnoh paramam padam sada pasyanti surayah). The words parastat kalpa-vasinam,

"transcendental to the planets inhabited after the dissolution," refer to the Vaikuntha planets. In other words, Dhruva Maharaja's promotion to the Vaikunthalokas was guaranteed by the Supreme Personality of Godhead.

TEXT 22

TEXT

prasthite tu vanam pitra
dattva gam dharmasamsrayah
sat-trimsad-varsa-sahasram
raksitavyahatendriyah

SYNONYMS

prasthite--after departure; tu--but; vanam--to the forest; pitra--by your father; dattva--awarding; gam--the whole world; dharmasamsrayah--under the protection of piety; sat-trimsat--thirty-six; varsa--years; sahasram--one thousand; raksita--you will rule; avyahata--without decay; indriyah--the power of the senses.

TRANSLATION

After your father goes to the forest and awards you the rule of his kingdom, you will rule continuously the entire world for thirty-six thousand years, and all your senses will continue to be as strong as they are now. You will never become old.

PURPORT

In the Satya-yuga people generally lived for one hundred thousand years. Dhruva Maharaja's ruling the world for thirty-six thousand years was quite possible in those days.

TEXT 23

TEXT

tvad-bhratary uttame naste
mrgayayam tu tan-manah
anvesanti vanam mata
davagnim sa praveksyati

SYNONYMS

tvat--your; bhratari--brother; uttame--Uttama; naste--being killed; mrgayayam--in hunting; tu--then; tatmanah--being too afflicted; anvesanti--while searching out; vanam--in the forest; mata--the mother; davagnim--in the forest fire; sa--she; praveksyati--will enter.

TRANSLATION

The Lord continued: Sometime in the future your brother, Uttama, will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother, Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

PURPORT

Dhruva Maharaja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His stepmother had insulted Dhruva, who was not an ordinary person, but a great Vaisnava. An offense at the lotus feet of a Vaisnava is the greatest offense in this world. Because of having insulted Dhruva Maharaja, Suruci would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaisnava. Not only should we not insult a Vaisnava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Maharaja, he was just a child. She of course did not know that Dhruva was a great recognized Vaisnava, and so her offense was committed unknowingly. When one serves a Vaisnava unknowingly, one still gets the good result, and if one unknowingly insults a Vaisnava, one suffers the bad result. A Vaisnava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord. Srila Visvanatha Cakravarti Thakura, in his eight stanzas of prayer to the spiritual master, has sung, *yasya prasada bhagavat-prasada*: by pleasing the spiritual master, who is a pure Vaisnava, one pleases the Personality of Godhead, but if one displeases the spiritual master one does not know where he is going.

TEXT 24

TEXT

istva mam yajna-hrdayam
yajnaih puskala-daksinaih
bhuktva cehasisah satya
ante mam samsmarisyasi

SYNONYMS

istva--after worshiping; mam--Me; yajna-hrdayam--the heart of all sacrifices; yajnaih--by great sacrifices; puskala-daksinaih--comprehending distribution of great charities; bhuktva--after enjoying; ca--also; iha--within this world; asisah--blessings; satyah--true; ante--at the end; mam--Me; samsmarisyasi--you will be able to remember.

TRANSLATION

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

PURPORT

The most important factor in this verse is the Lord's instructions regarding how to remember the Supreme Personality of Godhead at the end of life. *Ante narayana-smrtih*: the result of whatever we do in executing spiritual activities is successful if we can remember Narayana, the Supreme Personality of Godhead. This program of constant remembrance can be disturbed by many things, but Dhruva Maharaja's life would be so pure, as assured by the Lord Himself, that Dhruva would never forget Him. Thus at the time of his death he would remember the Supreme Lord, and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices. As stated in the Vedas, when one performs great sacrifices he must give charity, not only to the brahmanas, but also to the ksatriyas, vaisyas and sudras. It is assured here that Dhruva Maharaja would be able to perform such activities. In this age of Kali, however, the great sacrifice is the performance of sankirtana-yajna. Our Krsna consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continuously perform the sankirtana-yajna and continuously chant the Hare Krsna mantra. Then at the end of our lives we shall certainly be able to remember Krsna, and our program of life will be successful. In this age, distribution of prasada has

replaced distribution of money. No one has sufficient money to distribute, but if we distribute krsna-prasada as far as possible, this is more valuable than the distribution of money.

TEXT 25

TEXT

tato gantasi mat-sthanam
sarva-loka-namaskrtam
uparistad rsibhyas tvam
yato navartate gatah

SYNONYMS

tatah--thereafter; ganta asi--you will go; mat-sthanam--to My abode; sarva-loka--by all planetary systems; namah-krtam--offered obeisances; uparistat--situated higher; rsibhyah--than the planetary systems of the rsis; tvam--you; yatah--wherefrom; na--never; avartate--will come back; gatah--having gone there.

TRANSLATION

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven rsis, and having gone there you will never have to come back again to this material world.

PURPORT

In this verse the word navartate is very significant. The Lord says, "You will not come back to this material world, for you will reach mat-sthanam, My abode." Therefore Dhruvaloka, or the polestar, is the abode of Lord Visnu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Svetadvipa. It is clearly indicated that this planet is situated above the seven planetary systems of the rsis, and because this planet is Visnuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this universe. The answer is simple: Dhruvaloka remains, like other Vaikunthalokas beyond this universe. Srila Visvanatha Cakravarti Thakura has commented in this connection that the very word navartate indicates that this planet is eternal.

TEXT 26

TEXT

maitreya uvaca
ity arcitah sa bhagavan
atidisyatmanah padam
balasya pasyato dhama
svam agad garuda-dhvajah

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; iti--thus; arcitah--being honored and worshiped; sah--the Supreme Lord; bhagavan--the Personality of Godhead; atidisyah--after offering; atmanah--His personal; padam--residence; balasya--while the boy; pasyatah--was looking on; dhama--to

His abode; svam--own; agat--He returned; garuda-dhvajah--Lord Visnu, whose flag bears the emblem of Garuda.

TRANSLATION

The great sage Maitreya said: After being worshiped and honored by the boy, Dhruva Maharaja, and after offering him His abode, Lord Visnu, on the back of Garuda, returned to His abode, as Dhruva Maharaja looked on.

PURPORT

From this verse it appears that Lord Visnu awarded Dhruva Maharaja the same abode in which He resides. His abode is described in the Bhagavad-gita (15.6): yad gatva na nivartante tad dhama paramam mama.

TEXT 27

TEXT

so 'pi sankalpajam visnoh
pada-sevopasaditam
prapya sankalpa-nirvanam
natiprito 'bhyagat puram

SYNONYMS

sah--he (Dhruva Maharaja); api--although; sankalpa-jam--the desired result; visnoh--of Lord Visnu; pada-seva--by serving the lotus feet; upasaditam--obtained; prapya--having achieved; sankalpa--of his determination; nirvanam--the satisfaction; na--not; atipritah--very much pleased; abhyagat--he returned; puram--to his home.

TRANSLATION

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Maharaja was not very pleased. Thus he returned to his home.

PURPORT

By worshiping the lotus feet of the Lord in devotional service as instructed by Narada Muni, Dhruva Maharaja achieved the desired result. His desire was to get a very exalted position, excelling that of his father, grandfather and great-grandfather, and although it was a somewhat childish determination because Dhruva Maharaja was nothing but a small child, Lord Visnu, the Supreme Personality of Godhead, is so kind and merciful that He fulfilled Dhruva's desire. Dhruva Maharaja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. Still, when Dhruva Maharaja returned home he was not very much pleased, for although in pure devotional service there is no demand from the Lord, because of his childish nature he had demanded something. Thus although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he had demanded something from the Lord, for he should not have done this.

TEXT 28

TEXT

vidura uvaca
sudurlabham yat paramam padam harer
mayavinas tac-caranarcanarjitam
labdhvapy asiddhartham ivaika-janmana
katham svam atmanam amanyatartha-vit

SYNONYMS

vidurah uvaca--Vidura continued to inquire; sudurlabham--very rare; yat--that which; paramam--is the supreme; padam--situation; hareh--of the Supreme Personality of Godhead; maya-vinah--very affectionate; tat--His; carana--lotus feet; arcana--by worshiping; arjitam--achieved; labdhva--having attained; api--although; asiddha-artham--not fulfilled; iva--as if; eka-janmana--in the duration of one life; katham--why; svam--own; atmanam--heart; amanyata--he felt; artha-vit--being very wise.

TRANSLATION

Sri Vidura inquired: My dear brahmana, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Maharaja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

PURPORT

Saint Vidura's inquiry is very relevant. The word artha-vit, which refers to one who knows how to discriminate between reality and unreality, is very significant in this connection. An artha-vit is also called paramahansa. A paramahansa accepts only the active principle of everything; just as a swan accepts only the milk from a mixture of water and milk, a paramahansa accepts only the Supreme Personality of Godhead as his life and soul, neglecting all external, material things. Dhruva Maharaja was in this category, and due to his determination he achieved, the result he desired, but still when he returned home he was not very pleased.

TEXT 29

TEXT

maitreya uvaca
matuh sapatnya vag-banair
hrdi viddhas tu tan smaran
naicchan mukti-pater muktim
tasmata tapam upeyivan

SYNONYMS

maitreyah uvaca--the great sage Maitreya replied; matuh--of his mother; sa-patnyah--of the co-wife; vak-banaih--by the arrows of harsh words; hrdi--in the heart; viddhah--pierced; tu--then; tan--all of them; smaran--remembering; na--not; aicchat--desired; mukti-pateh--from the Lord, whose lotus feet give liberation; muktim--salvation; tasmata--therefore; tapam--grief; upeyivan--he suffered.

TRANSLATION

Maitreya answered: Dhruva Maharaja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his

devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.

PURPORT

This important verse has been discussed by many stalwart commentators. Why was Dhruva Maharaja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one's material desires are all most demonic; one thinks of others as one's enemies, one thinks of revenge against one's enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others. This has been described in the Bhagavad-gita, Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the Mukunda-mala-stotra, King Kulasekhara, author of the book, states in his prayer: "My dear Lord, I don't want any position of sense gratification within this material world. I simply want to engage in Your service perpetually." Similarly, Lord Caitanya, in His Siksastaka, also prayed, "My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service." Lord Caitanya did not pray even for mukti, or liberation.

In this verse Maitreya replied to Vidura that Dhruva Maharaja, influenced by a revengeful attitude towards his insulting stepmother, did not think of mukti, nor did he know what mukti was. Therefore he failed to aim for mukti as his goal in life. But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Maharaja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the vasudeva platform. The vasudeva platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature--goodness, passion and ignorance--and one can therefore see the Supreme Personality of Godhead. Because on the vasudeva platform one can see God face to face, the Lord is also called Vasudeva.

Dhruva Maharaja's demand was for a position so exalted that it was never enjoyed even by Lord Brahma, his great-grandfather. Krsna, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Maharaja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee's material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Dhruva Maharaja was offered Dhruvaloka, a planet that was never resided upon by any conditioned soul. Even Brahma, although the topmost living creature within this universe, was not allowed to enter the Dhruvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Ksirodakasayi Visnu, and they stand on the beach of the Milk Ocean. So the fulfillment of Dhruva Maharaja's demand--a position more exalted than that of even his great-grandfather, Brahma--was offered to him.

Here in this verse the Lord is described as mukti-pati, which means "one under whose lotus feet there are all kinds of mukti." There are five kinds of mukti--sayujya, sarupya, salokya, samipya and sarsti. Out of these five muktis, which can be achieved by any person engaged in devotional service to the Lord, the one which is known as sayujya is generally demanded by Mayavadi philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this sayujya-mukti, although counted among the five kinds of mukti, is not actually mukti because from sayujya-mukti one may again fall down to this material world. This information we have from Srimad-Bhagavatam (10.2.32), wherein it is said, patanty adhah, which means "they again fall down." The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls into this material world, and his service propensity is

satisfied by materialistic welfare activities like humanitarianism, altruism and philanthropy. There are many instances of such fall-downs, even for great sannyasis in the Mayavada school.

Therefore Vaisnava philosophers do not accept sayujya-mukti to be within the category of mukti. According to them, mukti means transferal to the loving service of the Lord from one's position of serving maya. Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real mukti. When one is situated in his original position, giving up artificial positions, he is called mukta, or liberated. In the Bhagavad-gita this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered to be mukta, or brahma-bhuta. It is said in Bhagavad-gita that a devotee is considered to be on the brahma-bhuta platform when he has no material contamination. In the Padma Purana this is also confirmed: mukti means engagement in the service of the Lord.

The great sage Maitreya explained that Dhruva Maharaja did not desire in the beginning to engage in the service of the Lord, but he wanted an exalted position better than his great-grandfather's. This is more or less not service to the Lord but service to the senses. Even if one gets the position of Brahma, the most exalted position in this material world, he is a conditioned soul. Srila Prabodhananda Sarasvati says that if one is elevated to real, pure devotional service, he considers even great demigods like Brahma and Indra to be on an equal level with an insignificant insect. The reason is that an insignificant insect has a desire for sense gratification and even a great personality like Lord Brahma also wants to dominate this material nature.

Sense gratification means domination over material nature. The whole competition between conditioned souls is based upon domination of this material nature. Modern scientists are proud of their knowledge because they are discovering new methods to dominate the laws of material nature. They think that this is the advancement of human civilization--the more they can dominate the material laws, the more advanced they think they are. Dhruva Maharaja's propensity in the beginning was like that. He wanted to dominate this material world in a greater position than Lord Brahma. Therefore elsewhere it is described that after the appearance of the Lord, when Dhruva Maharaja thought and compared his determination to his final reward, he realized that he had wanted a few particles of broken glass but instead had received many diamonds. As soon as he saw the Supreme Personality of Godhead face to face, he immediately became conscious of the unimportance of his demand from the Lord to have an exalted position better than Lord Brahma's.

When Dhruva Maharaja became situated on the vasudeva platform due to seeing the Lord face to face, all his material contamination was cleared. Thus he became ashamed of what his demands were and what he had achieved. He was very much ashamed to think that although he had gone to Madhuvana, giving up the kingdom of his father, and he had gotten a spiritual master like Narada Muni, he was still thinking of revenge against his stepmother and wanted to occupy an exalted post within this material world. These were the causes for his moroseness even after he received all the desired benedictions from the Lord.

When Dhruva Maharaja factually saw the Supreme Personality of Godhead, there was no question of a revengeful attitude towards his stepmother nor any aspiration to lord it over the material world, but the Supreme Personality is so kind that He knew that Dhruva Maharaja wanted these. Speaking before Dhruva Maharaja, He used the word vedaham because when Dhruva Maharaja demanded material benefits, the Lord was present within his heart and so knew everything. The Lord always knows everything a man is thinking. This is confirmed in Bhagavad-gita also: vedaham samatitani.

The Lord fulfilled all Dhruva Maharaja's desires. His revengeful attitude towards his stepmother and stepbrother was satisfied, his desire for a more exalted position than that of his great-grandfather was also fulfilled, and at the same time, his eternal position in Dhruvaloka was fixed. Although Dhruva Maharaja's achievement of an eternal planet was not conceived of by him, Krsna thought, "What will Dhruva do with an exalted position within this material world?" Therefore He gave Dhruva the opportunity to rule this material world for thirty-six thousand years with unchangeable senses and the chance to perform many great sacrifices and thus become the most reputed king within this material world. And, after finishing with all this material enjoyment, Dhruva would be promoted to the spiritual world, which includes the Dhruvaloka.

TEXT

dhruva uvaca
samadhina naika-bhavena yat padam
viduh sanandadaya urdhva-retasah
masair aham sadbhir amusya padayos
chayam upetyapagatah prthan-matih

SYNONYMS

dhruvah uvaca--Dhruva Maharaja said; samadhina--by practicing yoga in trance; na--never; eka-bhavena--by one birth; yat--which; padam--position; viduh--understood; sananda-adayah--the four brahmacaris headed by Sanandana; urdhva-retasah--infallible celibates; masaih--within months; aham--I; sadbhir--six; amusya--of Him; padayoh--of the lotus feet; chayam--shelter; upetya--achieving; apagatah--fell down; prthak-matih--my mind fixed on things other than the Lord.

TRANSLATION

Dhruva Maharaja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task because even the great brahmacaris headed by Sanandana, who practiced astanga-yoga in trance, attained the shelter of the Lord's lotus feet only after many, many births. Within six months I achieved the same result, yet due to my thinking differently from the Lord, I fell down from my position.

PURPORT

In this verse Dhruva Maharaja himself explains the cause of his moroseness. First he laments that to see the Supreme Personality of Godhead directly is not easy. Even great saintly persons like the four celebrated brahmacaris headed by Sanandana--Sanandana, Sanaka, Sanatana and Sanat-kumara--practiced the yoga system for many, many births and remained in trance before getting the opportunity to see the Supreme Lord face to face. As far as Dhruva Maharaja was concerned, he saw the Supreme Lord personally after only six months of practice in devotional service. He expected, therefore, that as soon as he met the Supreme Lord, the Lord would take him to His abode immediately, without waiting. Dhruva Maharaja could understand very clearly that the Lord had offered him the rule of the world for thirty-six thousand years because in the beginning he was under the spell of the material energy and wanted to take revenge against his stepmother and rule over his father's kingdom. Dhruva Maharaja greatly lamented his propensity for ruling the material world and his revengeful attitude towards other living entities.

TEXT 31

TEXT

aho bata mamanatmyam
manda-bhagyasya pasyata
bhava-cchidah pada-mulam
gatva yace yad antavat

SYNONYMS

aho--oh; bata--alas; mama--my; anatmyam--bodily consciousness; manda-bhagyasya--of the unfortunate; pasyata--just see; bhava--material existence; chidah--of the Lord, who can cut off; pada-mulam--the lotus feet; gatva--having approached; yace--I prayed for; yat--that which; anta-vat--perishable.

TRANSLATION

Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

PURPORT

The word *anatmyam* is very significant in this verse. *Atma* means "the soul," and *anatmya* means "without any conception of the soul." Srila Rsabhadeva instructed his sons that unless a human being comes to the point of understanding the *atma*, or spiritual position, whatever he does is ignorance, and this brings only defeat in his life. Dhruva Maharaja regrets his unfortunate position, for although he approached the Supreme Personality of Godhead, who is always able to give His devotee the highest benediction of cessation of the repetition of birth and death, which is impossible for any demigod to offer, he foolishly wanted something perishable. When Hiranayakasipu asked immortality from Lord Brahma, Lord Brahma expressed his inability to offer such a benediction because he himself is not immortal; therefore immortality, or complete cessation of the chain of repeated birth and death, can be offered by the Supreme Lord, the Personality of Godhead Himself, not by others. *Harim vina na srtim taranti*. It is said that without the blessings of Hari, the Supreme Personality of Godhead, no one can stop the continuous chain of birth and death within this material world. Therefore the Supreme Lord is also called *bhava-cchit*. The Vaisnava philosophy in the process of Krsna consciousness prohibits the devotee from all kinds of material aspirations. A Vaisnava devotee should always be *anyabhilasita-sunya*, free from all material aspirations for the results of fruitive activities or empiric philosophical speculation. Dhruva Maharaja was actually initiated by Narada Muni, the greatest Vaisnava, in the chanting of *om namo bhagavate vasudevaya*. This mantra is a *visnu-mantra*, for by practicing the chanting of this mantra one is elevated to the *Visnuloka*. Dhruva Maharaja regrets that although he was initiated in the *visnu-mantra* by a Vaisnava, he still aspired for material benefits. That was another cause for lamentation. Although he got the result of the *visnu-mantra* by the causeless mercy of the Lord, he lamented how foolish he was to have strived for material benefits while practicing devotional service. In other words, every one of us who is engaged in devotional service in Krsna consciousness should be completely free from all material aspirations. Otherwise we will have to lament like Dhruva Maharaja.

TEXT 32

TEXT

matir vidusita devaih
patadbhir asahisnubhiih
yo narada-vacas tathyam
nagrahisam asattamah

SYNONYMS

matih--intelligence; *vidusita*--contaminated; *devaih*--by the demigods; *patadbhih*--who will fall down; *asahisnubhih*--intolerant; *yah*--I who; *narada*--of the great sage Narada; *vacah*--of the instructions; *tathyam*--the truth; *na*--not; *agrahisam*--could accept; *asat-tamah*--the most wretched.

TRANSLATION

Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to *Vaikunthaloka* by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Narada.

PURPORT

As shown by many instances in the Vedic literature, when a person undergoes severe austerities, the demigods become very much perturbed because they are always afraid of losing their posts as the predominating deities of the heavenly planets. It is known to them that their position in the higher planetary system is impermanent, as it is stated in the Bhagavad-gita, Ninth Chapter (ksine punye martya-lokam visanti). It is said in the Gita that after exhausting the results of their pious activities, all the demigods, who are inhabitants of the higher planetary system, have to come back again to this earth.

It is a fact that the demigods control the different activities of the limbs of our bodies. Factually we are not free even in moving our eyelids. Everything is controlled by them. Dhruva Maharaja's conclusion is that these demigods, being envious of his superior position in devotional service, conspired against him to pollute his intelligence, and thus although he was the disciple of a great Vaisnava, Narada Muni, he could not accept Narada's valid instructions. Now Dhruva Maharaja regretted very much that he had neglected these instructions. Narada Muni had asked him, "Why should you bother about insult or adoration from your stepmother?" He of course said to Dhruva Maharaja that since Dhruva was only a child, what did he have to do with such insult or adoration? But Dhruva Maharaja was determined to achieve the benediction of the Supreme Personality of Godhead, and therefore Narada advised him to go back home for the time being, and in mature time he could try to practice devotional service. Dhruva Maharaja regretted that he had rejected the advice of Narada Muni and was adamant in asking him for something perishable, namely revenge against his stepmother for her insult, and possession of the kingdom of his father.

Dhruva Maharaja regretted very much that he could not take seriously the instruction of his spiritual master and that his consciousness was therefore contaminated. Still, the Lord is so merciful that due to Dhruva's execution of devotional service He offered Dhruva the ultimate Vaisnava goal.

TEXT 33

TEXT

daivim mayam upasritya
prasupta iva bhinna-drk
tapye dvitiye 'py asati
bhratr-bhratrvya-hrd-ruja

SYNONYMS

daivim--of the Personality of Godhead; mayam--the illusory energy; upasritya--taking shelter of; prasuptah--dreaming while asleep; iva--like; bhinna-drk--having separated vision; tapye--I lamented; dvitiye--in the illusory energy; api--although; asati--temporary; bhratr--brother; bhratrvya--enemy; hrt--within the heart; ruja--by lamentation.

TRANSLATION

Dhruva Maharaja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, "They are my enemies."

PURPORT

Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of friends and enemies within this material world is something like dreaming at night. In dreams we create so many things out of various impressions in the subconscious mind, but all such creations are simply temporary and unreal. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Supersoul, we create many friends and enemies simply out of imagination. Srila Krsnadasa Kaviraja Gosvami says that within this

material world or material consciousness, good and bad are the same. The distinction between good and bad is simply a mental concoction. The actual fact is that all living entities are sons of God, or by-products of His marginal energy. Because of our being contaminated by the modes of material nature, we distinguish one spiritual spark from another. That is also another kind of dreaming. It is stated in the Bhagavad-gita that those who are actually learned do not make any distinction between a learned scholar, a brahmana, an elephant, a dog and a candala. They do not see in terms of the external body; rather, they see the person as spirit soul. By higher understanding one can know that the material body is nothing but a combination of the five material elements. In that sense also the bodily construction of a human being and that of a demigod are one and the same. From the spiritual point of view we are all spiritual sparks, parts and parcels of the Supreme Spirit, God. Either materially or spiritually we are basically one, but we make friends and enemies as dictated by the illusory energy. Dhruva Maharaja therefore said, daivim mayam upasritya: the cause of his bewilderment was his association with the illusory, material energy.

TEXT 34

TEXT

mayaitat prarthitam vyartham
cikitseva gatayusi
prasadya jagad-atmanam
tapasa dusprasadanam
bhava-cchidam ayace 'ham
bhavam bhagya-vivarjitah

SYNONYMS

maya--by me; etat--this; prarthitam--prayed for; vyartham--uselessly; cikitsa--treatment; iva--like; gata--has ended; ayusi--for one whose life; prasadya--after satisfying; jagat-atmanam--the soul of the universe; tapasa--by austerity; dusprasadanam--who is very difficult to satisfy; bhava-chidam--the Personality of Godhead, who can cut the chain of birth and death; ayace--prayed for; aham--I; bhavam--repetition of birth and death; bhagya--fortune; vivarjitah--being without.

TRANSLATION

It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one's link with birth and death, I have prayed for the same conditions again.

PURPORT

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Maharaja regrets his personal behavior in this connection.

TEXT 35

TEXT

svarajyam yacchato maudhyan
mano me bhiksito bata
isvarat ksina-punyena

phali-karan ivadhanah

SYNONYMS

svarajyam--His devotional service; yacchatah--from the Lord, who was willing to offer; maudhyat--by foolishness; manah--material prosperity; me--by me; bhiksitah--was asked for; bata--alas; isvarat--from a great emperor; ksina--reduced; punyena--whose pious activities; phali-karan--broken particles of husked rice; iva--like; adhanah--a poor man.

TRANSLATION

Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, I wanted material name, fame and prosperity. My case is just like that of the poor man who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

PURPORT

In this verse the word svarajyam, which means "complete independence," is very significant. A conditioned soul does not know what complete independence is. Complete independence means situation in one's own constitutional position. The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. The independence of the conditioned soul does not mean to fight with the obstacles offered by maya, but to surrender to Krsna. In the material world, everyone is trying to become completely independent simply by fighting against the obstacles offered by maya. This is called the struggle for existence. Real independence is to be reinstated in the service of the Lord. Anyone who goes to the Vaikuntha planets or Goloka Vrndavana planet is freely offering his service to the Lord. That is complete independence. Just contrary to this is material overlordship, which we wrongly take to be independence. Many great political leaders have tried to establish independence, but due to such so-called independence the people's dependence has only increased. The living entity cannot be happy trying to be independent in the material world. One has to surrender, therefore, unto the lotus feet of the Lord and engage in his original, eternal service.

Dhruva Maharaja regrets that he wanted material opulence and greater prosperity than that of his great-grandfather, Lord Brahma. His begging from the Lord was like a poor man's asking a great emperor for a few grains of broken rice. The conclusion is that anyone who is engaged in the loving service of the Lord should never ask for material prosperity from the Lord. The awarding of material prosperity simply depends on the stringent rules and regulations of the external energy. Pure devotees ask the Lord only for the privilege of serving Him. This is our real independence. If we want anything else, it is a sign of our misfortune.

TEXT 36

TEXT

maitreya uvaca
na vai mukundasya padaravindayo
rajo-jusas tata bhavadrso janah
vanchanti tad-dasyam rte 'rtham atmano
yadrcchaya labdha-manah-samrddhayah

SYNONYMS

maitreya uvaca--the great sage Maitreya continued; na--never; vai--certainly; mukundasya--of the Lord, who can give liberation; pada-aravindayoh--of the lotus feet; rajah-jusah--persons who are eager to taste

the dust; tata--my dear Vidura; bhavadsah--like yourself; janah--persons; vanchanti--desire; tat--His; dasyam--servitorship; rte--without; artham--interest; atmanah--for themselves; yadrcchaya--automatically; labdha--by what is achieved; manah-samrddhayah--considering themselves very rich.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

PURPORT

In the Bhagavad-gita the Lord says that He is the supreme enjoyer, the supreme proprietor of everything and anything within this creation, and the supreme friend of everyone. When one knows these things perfectly, he is always satisfied. The pure devotee never hankers after any kind of material prosperity. The karmis, however, or jnanis or yogis endeavor always for their own personal happiness. Karmis work day and night to improve their economic condition, jnanis undergo severe austerities in order to get liberation, and yogis also undergo severe austerities by practicing the yoga system for attainment of wonderful mystic powers. A devotee, however, is not interested in such activities; he does not want mystic powers or liberation or material prosperity. He is satisfied in any condition of life, as long as he is constantly engaged in the service of the Lord. The Lord's feet are compared to the lotus, wherein there is saffron dust. A devotee is always engaged in drinking the honey from the lotus feet of the Lord. Unless one is freed from all material desires, he cannot actually taste the honey from the Lord's lotus feet. One has to discharge his devotional duties without being disturbed by the coming and going of material circumstances. This desirelessness for material prosperity is called niskama. One should not mistakenly think that niskama means giving up all desires. That is impossible. A living entity is eternally existent, and he cannot give up desires. A living entity must have desires; that is the symptom of life. When there is a recommendation to become desireless, it is to be understood that this means that we should not desire anything for our sense gratification. For a devotee this state of mind, nihsprha, is the right position. Actually every one of us already has an arrangement for our standard of material comforts. A devotee should always remain satisfied with the standard of comforts offered by the Lord, as stated in the Isopanisad (tena tyaktena bhunjithah). This saves time for executing Krsna consciousness.

TEXT 37

TEXT

akarnyatma-jam ayantam
samparetya yathagatam
raja na sraddadhe bhadram
abhadrasya kuto mama

SYNONYMS

akarnya--having heard; atma-jam--his son; ayantam--coming back; samparetya--after dying; yatha--as if; agatam--coming back; raja--King Uttanapada; na--did not; sraddadhe--have any confidence; bhadram--good fortune; abhadrasya--of the impious; kutah--whence; mama--my.

TRANSLATION

When King Uttanapada heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful of how it could happen. He

considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

PURPORT

Dhruva Maharaja, a five-year-old boy, went to the forest for penance and austerity, and the King could not at all believe that a small boy of such a tender age could live in the forest. He was certain that Dhruva was dead. He therefore could not fix his faith in the message that Dhruva Maharaja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Maharaja's departure from home, King Uttanapada thought that he was the cause of Dhruva's leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

TEXT 38

TEXT

sraddhaya vakyam devarser
harsa-vegena dharsitah
varta-hartur atiprito
haram pradan maha-dhanam

SYNONYMS

sraddhaya--keeping faith; vakyam--in the words; devarseh--of the great sage Narada; harsa-vegena--by great satisfaction; dharsitah--overwhelmed; varta-hartuh--with the messenger who brought the news; atipritah--being very satisfied; haram--a pearl necklace; pradat--offered; maha-dhanam--very valuable.

TRANSLATION

Although he could not believe the words of the messenger, he had full faith in the word of the great sage Narada. Thus he was greatly overwhelmed by the news, and he immediately offered the messenger a highly valuable necklace in great satisfaction.

TEXTS 39-40

TEXT

sad-asvam ratham aruhya
kartasvara-pariskrtam
brahmanaih kula-vrddhais ca
paryasto 'matya-bandhubhih

sankha-dundubhi-nadena
brahma-ghosena venubhih
niscakrama purat turnam
atmajabhiksanotsukah

SYNONYMS

sat-asvam--drawn by very fine horses; ratham--chariot; aruhya--getting on; kartasvara-pariskrtam--bedecked with golden filigree; brahmanaih--with brahmanas; kula-vrddhah--along with elderly personalities of the family; ca--also; paryastah--being surrounded; amatya--by officers and ministers;

bandhubhii--and friends; sankha--of conchshells; dundubhi--and kettledrums; nadena--with the sound; brahma-ghosena--by the chanting of Vedic mantras; venubhii--by flutes; niscakrama--he came out; purat--from the city; turnam--with great haste; atma-ja--son; abhiksana--to see; utsukah--very eager.

TRANSLATION

Then King Uttanapada, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brahmanas, all the elderly personalities of his family, his officers, his ministers and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

TEXT 41

TEXT

sunitih surucis casya
mahisyau rukma-bhusite
aruhyā sibikam sardham
uttamenabhijagmatuh

SYNONYMS

sunitih--Queen Suniti; surucih--Queen Suruci; ca--also; asya--of the King; mahisyau--queens; rukma-bhusite--being decorated with golden ornaments; aruhya--getting on; sibikam--a palanquin; sardham--along with; uttamena--the King's other son, Uttama; abhijagmatuh--all proceeded along.

TRANSLATION

Both the queens of King Uttanapada, namely Suniti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.

PURPORT

After the departure of Dhruva Maharaja from the palace, the King was very afflicted, but by the kind words of Saint Narada he was partially satisfied. He could understand the great fortune of his wife Suniti and the great misfortune of Queen Suruci, for these facts were certainly very open in the palace. But still when the news reached the palace that Dhruva Maharaja was returning, his mother, Suniti, out of her great compassion and due to being the mother of a great Vaisnava, did not hesitate to take the other wife, Suruci, and her son, Uttama, on the same palanquin. That was the greatness of Queen Suniti, the mother of the great Vaisnava Dhruva Maharaja.

TEXTS 42-43

TEXT

tam drstvopavanabhyasa
ayantam tarasa rathat
avaruhya nrpas turnam
asadya prema-vihvalah

parirebhe 'ngajam dorbhyam
dirghotkantha-manah svasan
visvaksenanghri-samsparsa-

hatasesagha-bandhanam

SYNONYMS

tam--him (Dhruva Maharaja); drstva--having seen; upavana--the small forest; abhyase--near; ayantam--returning; tarasa--with great haste; rathat--from the chariot; avaruhya--got down; nrpah--the King; turnam--immediately; asadya--coming near; prema--with love; vihvalah--overwhelmed; parirebhe--he embraced; anga-jam--his son; dorbhyam--with his arms; dirgha--for a long time; utkantha--anxious; manah--the King, whose mind; svasan--breathing heavily; visvaksena--of the Lord; anghri--by the lotus feet; samsparsa--being touched; hata--were destroyed; asesa--unlimited; agha--material contamination; bandhanam--whose bondage.

TRANSLATION

Upon seeing Dhruva Maharaja approaching the neighboring small forest, King Uttanapada with great haste got down from his chariot. He had been very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long-lost boy. Breathing very heavily, the King embraced him with both arms. But Dhruva Maharaja was not the same as before; he was completely sanctified by spiritual advancement due to having been touched by the lotus feet of the Supreme Personality of Godhead.

TEXT 44

TEXT

athajighran muhur murdhni
sitair nayana-varibhiih
snapayam asa tanayam
jatoddama-manorathah

SYNONYMS

atha--thereupon; ajighran--smelling; muhuh--again and again; murdhni--on the head; sitaih--cold; nayana--of his eyes; varibhiih--with the water; snapayam asa--he bathed; tanayam--son; jata--fulfilled; uddama--great; manah-rathah--his desire.

TRANSLATION

Reunion with Dhruva Maharaja fulfilled King Uttanapada's long-cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

PURPORT

By nature's way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.

TEXT 45

TEXT

abhivandya pituh padav
asirbhis cabhimantritah
nanama matarau sirsna

sat-krtah saj-janagranih

SYNONYMS

abhivandya--worshipping; pituh--of his father; padau--the feet; asirbhih--with benedictions; ca--and; abhimantritah--was addressed; nanama--he bowed; matarau--to his two mothers; sirsna--with his head; sat-krtah--was honored; sat-jana--of the nobles; agranih--the foremost.

TRANSLATION

Then Dhruva Maharaja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

PURPORT

It may be questioned why Dhruva Maharaja offered his respect not only to his mother but also to his stepmother, due to whose insults he had to leave home. The answer is that after achieving perfection by self-realization and seeing the Supreme Personality of Godhead face to face, Dhruva Maharaja was completely freed from all contamination of material desire. Feelings of insult or honor in this material world are never perceived by a devotee. Lord Caitanya therefore says that one has to be humbler than the grass and, He recommends, more tolerant than the tree to execute devotional service. Dhruva Maharaja, therefore, has in this verse been described as saj-janagranih, the foremost of noble men. The pure devotee is the noblest of all, and he has no feelings of animosity towards anyone. Duality due to animosity is a creation of this material world. There is no such thing in the spiritual world, which is the absolute reality.

TEXT 46

TEXT

surucis tam samutthapya
padavanatam arbhakam
parisvajyaha jiveti
baspagadgadaya gira

SYNONYMS

surucih--Queen Suruci; tam--him; samutthapya--having picked up; pada-avanatam--fallen at her feet; arbhakam--the innocent boy; parisvajya--embracing; aha--she said; jiva--may you live long; iti--thus; baspa--with tears; gadgadaya--choked up; gira--with words.

TRANSLATION

Suruci, the younger mother of Dhruva Maharaja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words, "My dear boy, long may you live!"

TEXT 47

TEXT

yasya prasanno bhagavan
gunair maitry-adibhir harih
tasmai namanti bhutani

nimnam apa iva svayam

SYNONYMS

yasya--anyone with whom; prasannah--is pleased; bhagavan--the Personality of Godhead; gunaih--by qualities; maitri-adibhih--by friendship, etc.; harih--Lord Hari; tasmai--unto him; namanti--offer respect; bhutani--all living entities; nimnam--to low ground; apah--water; iva--just as; svayam--automatically.

TRANSLATION

Unto one who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead, all living entities offer honor, just as water automatically flows down by nature.

PURPORT

The question may be raised in this connection why Suruci, who was not at all favorably disposed towards Dhruva, blessed him, "Long may you live," which means that she also desired good fortune for him. The answer is given in this verse. Since Dhruva Maharaja was blessed by the Lord, due to his transcendental qualities everyone was bound to offer him all respects and benediction, just as water, by its nature, flows downward. A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect. Srinivasa Acarya said that the six Gosvamis of Vrndavana are respected throughout the entire universe because a devotee, having pleased the Supreme Personality of Godhead, the source of all emanations, automatically pleases everyone, and thus everyone offers him respect.

TEXT 48

TEXT

uttamas ca dhruvas cobhav
anyonyam prema-vihvalau
anga-sangad utpulkav
asraugham muhur uhatuh

SYNONYMS

uttamah ca--also Uttama; dhruvah ca--Dhruva also; ubhau--both; anyonyam--one another; prema-vihvalau--being overwhelmed with affection; anga-sangat--by embracing; utpulkau--their hair stood up; asra--of tears; ogham--torrents; muhur--again and again; uhatuh--they exchanged.

TRANSLATION

The two brothers Uttama and Dhruva Maharaja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on their bodies stood up.

TEXT 49

TEXT

sunitir asya janani
pranebhyo 'pi priyam sutam
upaguhya jahav adhim
tad-anga-sparsa-nirvrta

SYNONYMS

sunitih--Suniti, the real mother of Dhruva Maharaja; asya--his; janani--mother; pranebhyah--more than life air; api--even; priyam--dear; sutam--son; upaguhya--embracing; jahau--gave up; adhim--all grief; tat-anga--his body; sparsa--touching; nirvrta--being satisfied.

TRANSLATION

Suniti, the real mother of Dhruva Maharaja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.

TEXT 50

TEXT

payah stanabhyam susrava
netra-jaih salilaih sivaih
tadabhisicyamanabhyam
vira vira-suvo muhuh

SYNONYMS

payah--milk; stanabhyam--from both breasts; susrava--began to flow down; netra-jaih--from the eyes; salilaih--by tears; sivaih--auspicious; tada--at that time; abhisicyamanabhyam--being wetted; vira--my dear Vidura; vira-suvah--of the mother who gave birth to a hero; muhuh--constantly.

TRANSLATION

My dear Vidura, Suniti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Maharaja. This was a great, auspicious sign.

PURPORT

When Deities are installed, They are washed with milk, yogurt and water, and this ceremony is called abhiseka. In this verse it has been especially mentioned that the tears which flowed down from the eyes of Suniti were all-auspicious. This auspiciousness of the abhiseka ceremony performed by his beloved mother was an indication that in the very near future Dhruva Maharaja would be installed on the throne of his father. The history of Dhruva Maharaja's leaving home was that his father refused to give him a place on his lap, and Dhruva Maharaja determined that unless he got the throne of his father he would not come back. Now this abhiseka ceremony performed by his beloved mother was an indication that he would occupy the throne of Maharaja Uttanapada.

It is also significant in this verse that Suniti, mother of Dhruva Maharaja, is described as vira-su, a mother who produced a great hero. There are many heroes in the world, but there is no comparison to Dhruva Maharaja, who was not only a heroic emperor of this planet, but also a great devotee. A devotee is also a great hero because he conquers the influence of maya. When Lord Caitanya inquired from Ramananda Raya about the most famous man in this world, the latter replied that anyone who is known as a great devotee of the Lord is to be accepted as the most famous.

TEXT 51

TEXT

tam sasamsur jana rajnim
distya te putra arti-ha

pratilabdhas ciram nasto
raksita mandalam bhuvah

SYNONYMS

tam--unto Queen Suniti; sasamsuh--offered praise; janah--the people in general; rajnim--unto the Queen; distya--by fortune; te--your; putrah--son; arti-ha--will vanquish all your pains; pratilabdhas--now returned; ciram--since a long time; nastah--lost; raksita--will protect; mandalam--the globe; bhuvah--earthly.

TRANSLATION

The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect you for a very long time and will put an end to all your material pangs.

TEXT 52

TEXT

abhyarcitas tvaya nunam
bhagavan pranatarti-ha
yad-anudhyayino dhira
mrtyum jigryuh sudurjayam

SYNONYMS

abhyarcitah--worshiped; tvaya--by you; nunam--however; bhagavan--the Supreme Personality of Godhead; pranata-arti-ha--who can deliver His devotees from the greatest danger; yat--whom; anudhyayinah--constantly meditating upon; dhirah--great saintly persons; mrtyum--death; jigryuh--conquered; sudurjayam--which is very, very difficult to overcome.

TRANSLATION

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.

PURPORT

Dhruva Maharaja was the lost child of Queen Suniti, but during his absence she always meditated upon the Supreme Personality of Godhead, who is able to rescue His devotee from all dangers. While Dhruva Maharaja was absent from his home, not only did he undergo severe austerities in the forest of Madhavana, but at home also his mother prayed to the Supreme Lord for his safety and good fortune. In other words, the Lord was worshiped by both the mother and the son, and both were able to achieve the supreme benediction from the Supreme Lord. The word sudurjayam, an adjective which indicates that no one can conquer death, is very significant. When Dhruva Maharaja was away from his home, his father thought that he was dead. Ordinarily a king's son only five years old and away from home in the forest would certainly be supposed dead, but by the mercy of the Supreme Personality of Godhead, not only was he saved, but he was blessed with the highest perfection.

TEXT 53

TEXT

lalyamanam janair evam
dhruvam sabhrataram nrpah
aropya karinim hrstah
stuyamano 'visat puram

SYNONYMS

lalyamanam--being thus praised; janaih--by the people in general; evam--thus; dhruvam--Maharaja Dhruva; sa-bhrataram--with his brother; nrpah--the King; aropya--placing; karinim--on the back of a she-elephant; hrstah--being so pleased; stuyamanah--and being so praised; avisat--returned; puram--to his capital.

TRANSLATION

The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Maharaja, the King was very happy, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

TEXT 54

TEXT

tatra tatropasanklptair
lasan-makara-toranaih
savrndaih kadali-stambhaih
puga-potais ca tad-vidhaih

SYNONYMS

tatra tatra--here and there; upasanklptaih--set up; lasat--brilliant; makara--shark-shaped; toranaih--with arched gateways; sa-vrndaih--with bunches of fruits and flowers; kadali--of banana trees; stambhaih--with columns; puga-potaih--with young betel nut trees; ca--also; tat-vidhaih--of that kind.

TRANSLATION

The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

PURPORT

Auspicious ceremonies with decorations of the green leaves of palms, coconut trees, betel nut trees and banana trees, and fruits, flowers and leaves are an age-old custom in India. To receive his great son Dhruva Maharaja, King Uttanapada arranged a good reception, and all the citizens very enthusiastically took part with great jubilation.

TEXT 55

TEXT

cuta-pallava-vasah-sran-
mukta-dama-vilambibhiih
upaskrtam prati-dvaram

apam kumbhahih sadipakaih

SYNONYMS

cuta-pallava--with mango leaves; vasah--cloth; srak--flower garlands; mukta-dama--strings of pearls; vilambibhah--hanging; upaskrtam--decorated; prati-dvaram--at every gate; apam--full of water; kumbhahih--with waterpots; sa-dipakaih--with burning lamps.

TRANSLATION

At each and every gate there were burning lamps and big waterpots decorated with differently colored cloth, strings of pearls, flower garlands and hanging mango leaves.

TEXT 56

TEXT

prakarair gopuragaraih
satakumbha-paricchadaih
sarvato 'lankrtam srimad-
vimana-sikhara-dyubhah

SYNONYMS

prakaraih--with surrounding walls; gopura--city gates; agaraih--with houses; satakumbha--golden; paricchadaih--with ornamental work; sarvatah--on all sides; alankrtam--decorated; srimat--valuable, beautiful; vimana--airplanes; sikhara--domes; dyubhah--glittering.

TRANSLATION

In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

PURPORT

Regarding the mention of airplanes here, it is suggested by Srimad Vijayadhvaja Tirtha that on this occasion the demigods from higher planetary systems also came in their airplanes to bestow their blessings on Dhruva Maharaja on his arrival at the capital of his father. It also appears that all the domes of the city palaces as well as the pinnacles of the airplanes were decorated with ornamental work in gold, and, being reflected by the sunshine, they were all glittering. We can observe a specific distinction between Dhruva Maharaja's time and modern days, for the airplanes in those days were made of gold, whereas at the present moment airplanes are made of base aluminum. This just gives a hint of the opulence of Dhruva Maharaja's days and the poverty of modern times.

TEXT 57

TEXT

mrsta-catvara-rathyatta-
margam candana-carcitam
lajaksataih puspa-phalais
tandulair balibhir yutam

SYNONYMS

mrsta--fully cleansed; catvara--quadrangles; rathya--highways; atta--raised sitting places; margam--lanes; candana--with sandalwood; carcitam--sprinkled; laja--with fried rice; aksataih--and barley; puspa--with flowers; phalaih--and fruits; tandulaih--with rice; balibhiih--auspicious presentations; yutam--provided with.

TRANSLATION

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and auspicious grains such as rice and barley, and flowers, fruits and many other auspicious presentations were scattered all over the city.

TEXTS 58-59

TEXT

dhruvaya pathi drstaya
tatra tatra pura-striyah
siddharthaksata-dadhy-ambu-
durva-puspa-phalani ca

upajahruh prayunjana
vatsalyad asisah satih
srnvams tad-valgu-gitani
pravisad bhavanam pituh

SYNONYMS

dhruvaya--on Dhruva; pathi--on the road; drstaya--seen; tatra tatra--here and there; pura-striyah--household ladies; siddhartha--white mustard seed; aksata--barley; dadhi--curd; ambu--water; durva--newly grown grass; puspa--flowers; phalani--fruits; ca--also; upajahruh--they showered; prayunjanah--uttering; vatsalyat--out of affection; asisah--blessings; satih--gentle ladies; srnvan--hearing; tat--their; valgu--very pleasing; gitani--songs; pravisat--he entered; bhavanam--the palace; pituh--of his father.

TRANSLATION

Thus as Dhruva Maharaja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Maharaja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

TEXT 60

TEXT

mahamani-vratamaye
sa tasmin bhavanottame
lalito nitaram pitra
nyavasad divi devavat

SYNONYMS

maha-mani--greatly valuable jewels; vrata--groups of; maye--bedecked with; sah--he (Dhruva Maharaja); tasmin--in that; bhavana-uttame--brilliant house; lalita--being raised; nitaram--always; pitra--by the father; nyavasat--lived there; divi--in the higher planetary systems; deva-vat--like the demigods.

TRANSLATION

Dhruva Maharaja thereafter lived in his father's palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

TEXT 61

TEXT

payah-phena-nibhah sayya
danta rukma-paricchadah
asanani maharhani
yatra raukma upaskarah

SYNONYMS

payah--milk; phena--foam; nibhah--like; sayyah--bedding; dantah--made of ivory; rukma--golden; paricchadah--with embellishments; asanani--sitting places; maha-arhani--very valuable; yatra--where; raukmah--golden; upaskarah--furniture.

TRANSLATION

The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.

TEXT 62

TEXT

yatra sphatika-kudyesu
maha-marakatesu ca
mani-pradipa abhanti
lalana-ratna-samyutah

SYNONYMS

yatra--where; sphatika--made of marble; kudyesu--on walls; maha-marakatesu--bedecked with valuable jewels like sapphires; ca--also; mani-pradipah--lamps made of jewels; abhanti--shone; lalana--female figures; ratna--made of jewels; samyutah--held by.

TRANSLATION

The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

PURPORT

The description of King Uttanapada's palace depicts the state of affairs many hundreds and thousands of years ago, long before Srimad-Bhagavatam was compiled. Since it is described that Maharaja Dhruva ruled for thirty-six thousand years, he must have lived in the Satya-yuga, when people lived for one hundred thousand years. The life durations in the four yugas are also mentioned in the Vedic literature. In the Satya-yuga people used to live for one hundred thousand years, in the Treta-yuga people lived for ten thousand years, in Dvapara-yuga they lived for one thousand years, and in this age, Kali-yuga, people may live up to one hundred years. With the progressive advance of each new yuga, the duration of human life is reduced by ninety percent--from one hundred thousand to ten thousand, from ten thousand to one thousand, and from one thousand to one hundred.

It is said that Dhruva Maharaja was the great-grandson of Lord Brahma. This indicates that Dhruva Maharaja's time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahma, as stated in the Bhagavad-gita, there are many Satya-yugas. According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhruva Maharaja lived many millions of years ago, but the description of the palace of Dhruva's father is so glorious that we cannot accept that advanced human civilization did not exist even forty or fifty thousand years ago. There were walls like those in the palace of Maharaja Uttanapada even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls are made of marble and were once decorated with jewels. During the British period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold and silver. The advancement of economic development was not based on big motorcars. Advancement of human civilization depends not on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhruva Maharaja's father, Uttanapada, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of Srimad-Bhagavatam, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Treta-yuga and Dvapara-yuga.

TEXT 63

TEXT

udyanani ca ramyani
vicitair amara-drumaih
kujad-vihanga-mithunair
gayan-matta-madhuvrataih

SYNONYMS

udyanani--gardens; ca--also; ramyani--very beautiful; vicitair--various; amara-drumaih--with trees brought from the heavenly planets; kujat--singing; vihanga--of birds; mithunaih--with pairs; gayat--humming; matta--mad; madhu-vrataih--with bumblebees.

TRANSLATION

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets. In those trees there were pairs of sweetly singing birds and almost-mad bumblebees, which made a very relishable buzzing sound.

PURPORT

In this verse the word amara-drumaih, "with trees brought from the heavenly planets," is very significant. The heavenly planets are known as Amaraloka, the planets where death is very much delayed,

because the people there live for ten thousand years according to the calculations of the demigods, in which our six months are equal to one day. The demigods live in the heavenly planets for months, years and ten-thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down to this earth. These are the statements that can be collected from Vedic literature. As the people there live for ten thousand years, so also do the trees. Of course, here on this earth there are many trees which live for ten thousand years, so what to speak of the trees on the heavenly planets? They must live for more than many ten-thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhama He took a parijata flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the parijata tree's being taken from heaven to this planet. The parijata was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhama. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Maharaja Uttanapada there were many varieties of such trees.

TEXT 64

TEXT

vapyo vaidurya-sopannah
padmotpala-kumud-vatih
hamsa-karandava-kulair
justas cakrahva-sarasaih

SYNONYMS

vapyah--lakes; vaidurya--emerald; sopannah--with staircases; padma--lotuses; utpala--blue lotuses; kumut-vatih--full of lilies; hamsa--swans; karandava--and ducks; kulaih--by flocks of; justah--inhabited; cakrahva--by cakravakas (geese); sarasaih--and by cranes.

TRANSLATION

There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, karandavas, cakravakas, cranes and similar other valuable birds were visible in those lakes.

PURPORT

It appears that not only was the palace surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also, where the water was full of many-colored lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxuriant birds, such as swans, cakravakas, karandavas and cranes. These birds generally do not live in filthy places like crows do. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

TEXT 65

TEXT

uttanapado rajarsih
prabhavam tanayasya tam
srutva drstvadbhutatamam
prapede vismayam param

SYNONYMS

uttanapadah--King Uttanapada; raja-rsih--great saintly king; prabhavam--influence; tanayasya--of his son; tam--that; srutva--hearing; drstva--seeing; adbhuta--wonderful; tamam--in the superlative degree; prapede--happily felt; vismayam--wonder; param--supreme.

TRANSLATION

The saintly King Uttanapada, hearing of the glorious deeds of Dhruva Maharaja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

PURPORT

When Dhruva Maharaja was in the forest executing his austerities, his father, Uttanapada, heard everything about his very wonderful activities. Although Dhruva Maharaja was the son of a king and was only five years old, he went to the forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord. No one is more satisfied than the father of a person who is credited with glorious activities. Maharaja Uttanapada was not an ordinary king; he was a rajarsi, a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in Bhagavad-gita also, the science of God, or the yoga system of devotional service known as Bhagavad-gita, was spoken to the saintly king of the sun planet, and gradually it descended through the ksatriya kings who were generated from the sun and the moon. If the head of the government is saintly, certainly the citizens become saintly, and they are very happy because both their spiritual and physical needs and hankerings are satisfied.

TEXT 66

TEXT

viksyodha-vayasam tam ca
prakrtinam ca sammatam
anurakta-prajam raja
dhruvam cakre bhuvah patim

SYNONYMS

viksya--after seeing; udha-vayasam--mature in age; tam--Dhruva; ca--and; prakrtinam--by the ministers; ca--also; sammatam--approved of; anurakta--beloved; prajam--by his subjects; raja--the King; dhruvam--Dhruva Maharaja; cakre--made; bhuvah--of the earth; patim--master.

TRANSLATION

When, after concentration, King Uttanapada saw that Dhruva Maharaja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned Dhruva as emperor of this planet.

PURPORT

Although it is misconceived that formerly the monarchical government was autocratic, from the description of this verse it appears that not only was King Uttanapada a rajarsi, but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers,

considered the opinion of the public, and also personally examined Dhruva's character. Then the King installed him on the throne to take charge of the affairs of the world.

When a Vaisnava king like Dhruva Maharaja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would all become Krsna conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Krsna conscious they would vote for persons of the category of Dhruva Maharaja. If the post of chief executive were occupied by such a Vaisnava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. But unless people are Krsna conscious like Dhruva Maharaja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

TEXT 67

TEXT

atmanam ca pravayasam
akalayya visampatih
vanam viraktah pratisthad
vimrsann atmano gatim

SYNONYMS

atmanam--himself; ca--also; pravayasam--advanced in age; akalayya--considering; visampatih--King Uttanapada; vanam--to the forest; viraktah--detached; pratisthad--departed; vimrsan--deliberating on; atmanah--of the self; gatim--salvation.

TRANSLATION

After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttanapada detached himself from worldly affairs and entered the forest.

PURPORT

This is the sign of a rajarsi. King Uttanapada was very opulent and was emperor of the world, and these attachments were certainly very great. Modern politicians are not as great as kings like Maharaja Uttanapada, but because they get some political power for some days, they become so much attached to their positions that they never retire unless they are removed from their posts by cruel death or killed by some opposing political party. It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it is evident from the behavior of King Uttanapada. Immediately after installing his worthy son Dhruva Maharaja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity. Practice of austerity is the main business of human life. As Maharaja Dhruva practiced austerity in his early age, his father, Maharaja Uttanapada, in his old age also practiced austerity in the forest. In modern days however, it is not possible to give up one's home and go to the forest to practice austerity, but if people of all ages would take shelter of the Krsna consciousness movement and practice the simple austerities of no illicit sex, no intoxication, no gambling and no meat-eating, and chant the Hare Krsna mantra regularly (sixteen rounds), by this practical method it would be a very easy task to get salvation from this material world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "Dhruva Maharaja Returns Home."

Chapter Ten

Dhruva Maharaja's Fight With the Yaksas
Dhruva Maharaja' s Fight With the Yaksas

TEXT 1

TEXT

maitreya uvaca
prajapater duhitaram
sisumarasya vai dhruvah
upayeme bhramim nama
tat-sutau kalpa-vatsarau

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued; prajapateh--of the Prajapati; duhitaram--daughter; sisumarasya--of Sisumara; vai--certainly; dhruvah--Dhruva Maharaja; upayeme--married; bhramim--Bhrami; nama--named; tat-sutau--her sons; kalpa--Kalpa; vatsarau--Vatsara.

TRANSLATION

The great sage Maitreya said: My dear Vidura, thereafter Dhruva Maharaja married the daughter of Prajapati Sisumara, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

PURPORT

It appears that Dhruva Maharaja married after being installed on the throne of his father and after the departure of his father to the forest for self-realization. It is very important to note in this connection that since Maharaja Uttanapada was greatly affectionate towards his son, and since it is the duty of a father to get his sons and daughters married as quickly as possible, why did he not get his son married before he left home? The answer is that Maharaja Uttanapada was a rajarsi, saintly king. Although he was busy in his political affairs and duties of government management, he was very anxious for self-realization. Therefore as soon as his son Dhruva Maharaja was quite worthy to take charge of the government, he took this opportunity to leave home, just like his son, who, without fear, left home for self-realization, even at the age of five years. These are rare instances from which we can see that the importance of spiritual realization is above all other important work. Maharaja Uttanapada knew very well that to get his son Dhruva Maharaja married was not so important that it should take preference to his going away to the forest for self-realization.

TEXT 2

TEXT

ilayam api bharyayam
vayoh putryam maha-balah
putram utkala-namanam
yosid-ratnam ajjanat

SYNONYMS

ilayam--unto his wife named Ila; api--also; bharyayam--unto his wife; vayoh--of the demigod Vayu (controller of air); putryam--unto the daughter; maha-balah--the greatly powerful Dhruva Maharaja; putram--son; utkala--Utkala; namanam--of the name; yosit--female; ratnam--jewel; ajjanat--he begot.

TRANSLATION

The greatly powerful Dhruva Maharaja had another wife, named Ila, who was the daughter of the demigod Vayu. By her he begot a son named Utkala and a very beautiful daughter.

TEXT 3

TEXT

uttamas tv akrtodvaho
mrgayayam baliyasa
hatah punya-janenadrau
tan-matasya gatim gata

SYNONYMS

uttamah--Uttama; tu--but; akrtā--without; udvahah--marriage; mrgayayam--on a hunting excursion; baliyasa--very powerful; hatah--was killed; punya-janena--by a Yaksa; adrau--on the Himalaya Mountains; tat--his; mata--mother (Suruci); asya--of her son; gatim--way; gata--followed.

TRANSLATION

Dhruva Maharaja's younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yaksa in the Himalaya Mountains. Along with him, his mother, Suruci, also followed the path of her son [she died].

TEXT 4

TEXT

dhruvo bhratr-vadham srutva
kopamarsa-sucarpitah
jaitram syandanam asthaya
gatah punya-janalayam

SYNONYMS

dhruvah--Dhruva Maharaja; bhratr-vadham--the killing of his brother; srutva--hearing this news; kopa--anger; amarsa--vengeance; suca--lamentation; arpitah--being filled with; jaitram--victorious; syandanam--chariot; asthaya--getting on; gatah--went; punya-jana-alayam--to the city of the Yaksas.

TRANSLATION

When Dhruva Maharaja heard of the killing of his brother Uttama by the Yaksas in the Himalaya Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went out for victory over the city of the Yaksas, Alakapuri.

PURPORT

Dhruva Maharaja's becoming angry, overwhelmed with grief, and envious of the enemies was not incompatible with his position as a great devotee. It is a misunderstanding that a devotee should not be angry, envious or overwhelmed by lamentation. Dhruva Maharaja was the king, and when his brother was unceremoniously killed, it was his duty to take revenge against the Yaksas from the Himalayas.

TEXT 5

TEXT

gatvodicim disam raja
rudranucara-sevitam
dadarsa himavad-dronyam
purim guhyaka-sankulam

SYNONYMS

gatva--going; udicim--northern; disam--direction; raja--King Dhruva; rudra-anucara--by followers of Rudra, Lord Siva; sevitam--inhabited; dadarsa--saw; himavat--Himalayan; dronyam--in a valley; purim--a city; guhyaka--ghostly persons; sankulam--full of.

TRANSLATION

Dhruva Maharaja went to the northern direction of the Himalayan range. In a valley he saw a city full of ghostly persons who were followers of Lord Siva.

PURPORT

In this verse it is stated that the Yaksas are more or less devotees of Lord Siva. By this indication the Yaksas may be taken to be the Himalayan tribes like the Tibetans.

TEXT 6

TEXT

dadhmau sankham brhad-bahuh
kham disas canunadayan
yenodvigna-drsah ksattar
upadevyo 'trasan bhramam

SYNONYMS

dadhmau--blew; sankham--conchshell; brhat-bahuh--the mighty-armed; kham--the sky; disah ca--and all directions; anunadayan--causing to resound; yena--by which; udvigna-drsah--appeared very anxious; ksattah--my dear Vidura; upadevyah--the wives of the Yaksas; atrasan--became frightened; bhramam--greatly.

TRANSLATION

Maitreya continued: My dear Vidura, as soon as Dhruva Maharaja reached Alakapuri, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yaksas became very much frightened. From their eyes it was apparent that they were full of anxiety.

TEXT 7

TEXT

tato niskramya balina
upadeva-maha-bhatah

asahantas tan-ninadam
abhipetur udayudhah

SYNONYMS

tatah--thereafter; niskramya--coming out; balinah--very powerful; upadeva--of Kuvera; maha-bhatah--great soldiers; asahantah--unable to tolerate; tat--of the conchshell; ninadam--sound; abhipetuh--attacked; udayudhah--equipped with various weapons.

TRANSLATION

O hero Vidura, the greatly powerful heroes of the Yaksas, unable to tolerate the resounding vibration of the conchshell of Dhruva Maharaja, came forth from their city with weapons and attacked Dhruva.

TEXT 8

TEXT

sa tan apatato vira
ugra-dhanva maha-rathah
ekaikam yugapat sarvan
ahan banais tribhis tribhah

SYNONYMS

sah--Dhruva Maharaja; tan--all of them; apatatah--falling upon him; virah--hero; ugra-dhanva--powerful bowman; maha-rathah--who could fight with many chariots; eka-ekam--one after another; yugapat--simultaneously; sarvan--all of them; ahan--killed; banaih--by arrows; tribhah tribhah--by threes.

TRANSLATION

Dhruva Maharaja, who was a great charioteer and certainly a great bowman also, immediately began to kill them by simultaneously discharging arrows three at a time.

TEXT 9

TEXT

te vai lalata-lagnais tair
isubhah sarva eva hi
matva nirastam atmanam
asamsan karma tasya tat

SYNONYMS

te--they; vai--certainly; lalata-lagnaih--intent upon their heads; tair--by those; isubhah--arrows; sarve--all of them; eva--certainly; hi--without fail; matva--thinking; nirastam--defeated; atmanam--themselves; asamsan--praised; karma--action; tasya--of him; tat--that.

TRANSLATION

When the heroes of the Yaksas saw that all their heads were being thus threatened by Dhruva Maharaja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

PURPORT

This spirit of fighting in a sporting attitude is very significant in this verse. The Yaksas were severely attacked. Dhruva Maharaja was their enemy, but still, upon witnessing the wonderful, heroic acts of Maharaja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real ksatriya spirit.

TEXT 10

TEXT

te 'pi camum amrsyantah
pada-sparsam ivoragah
sarair avidhyan yugapad
dvi-gunam pracikirsavah

SYNONYMS

te--the Yaksas; api--also; ca--and; amum--at Dhruva; amrsyantah--being intolerant of; pada-sparsam--being touched by the feet; iva--like; uragah--serpents; saraih--with arrows; avidhyan--struck; yugapat--simultaneously; dvi-gunam--twice as much; pracikirsavah--trying to retaliate.

TRANSLATION

Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yaksas, being intolerant of the wonderful prowess of Dhruva Maharaja, threw twice as many arrows--six from each of their soldiers--and thus they very valiantly exhibited their prowess.

TEXTS 11-12

TEXT

tatah parigha-nistrimsaih
prasasula-parasvadhaih
sakty-rstibhir bhusundibhis
citra-vajaih sarair api

abhyavarsan prakupitah
saratham saha-sarathim
icchantas tat pratikartum
ayutanam trayodasa

SYNONYMS

tatah--thereupon; parigha--with iron bludgeons; nistrimsaih--and swords; prasa-sula--with tridents; parasvadhaih--and lances; sakti--with pikes; rstibih--and spears; bhusundibhih--with bhusundi weapons; citra-vajaih--having various feathers; saraih--with arrows; api--also; abhyavarsan--they showered Dhruva; prakupitah--being angry; sa-ratham--along with his chariot; saha-sarathim--along with his charioteer; icchantah--desiring; tat--Dhruva's activities; pratikartum--to counteract; ayutanam--of ten-thousands; trayodasa--thirteen.

TRANSLATION

The Yaksa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Maharaja. With full strength they showered upon Maharaja Dhruva, along with his chariot and charioteer, various types of feathered arrows, parighas [iron bludgeons], nistrimsas [swords], prasasulas [tridents], parasvadhās [lances], saktis [pikes], rstis [spears] and bhusundi weapons.

TEXT 13

TEXT

auttanapadih sa tada
sastra-varsena bhurina
na evadrsyatacchanna
asarena yatha girih

SYNONYMS

auttanapadih--Dhruva Maharaja; sah--he; tada--at that time; sastra-varsena--by a shower of weapons; bhurina--incessant; na--not; eva--certainly; adrsyata--was visible; acchannah--being covered; asarena--by constant rainfall; yatha--as; girih--a mountain.

TRANSLATION

Dhruva Maharaja was completely covered by an incessant shower of weapons, just as a mountain is covered by incessant rainfall.

PURPORT

Srila Visvanatha Cakravarti Thakura points out in this connection that although Dhruva Maharaja was covered by the incessant arrows of the enemy, this does not mean that he succumbed in the battle. The example of a mountain peak's being covered by incessant rain is just suitable, for when a mountain is covered by incessant rain, all dirty things are washed from the body of the mountain. Similarly, the incessant shower of arrows from the enemy gave Dhruva Maharaja new vigor to defeat them. In other words, whatever incompetency he might have had was washed away.

TEXT 14

TEXT

haha-karas tadaivasit
siddhanam divi pasyatam
hato 'yam manavah suryo
magnah punya-janarnave

SYNONYMS

haha-karah--tumult of disappointment; tada--at that time; eva--certainly; asit--became manifest; siddhanam--of all the residents of Siddhaloka; divi--in the sky; pasyatam--who were observing the fight; hatah--killed; ayam--this; manavah--grandson of Manu; suryah--sun; magnah--set; punya-jana--of the Yaksas; arnave--in the ocean.

TRANSLATION

All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Maharaja had been covered by the incessant arrows of the enemy, they roared

tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Maharaja was just like the sun and that now he had set within the ocean of the Yaksas.

PURPORT

In this verse the word manava is very significant. Generally this word is used to mean "human being." Dhruva Maharaja is also described here as manava. Not only is Dhruva Maharaja a descendant of Manu, but all human society descends from Manu. According to Vedic civilization, Manu is the lawgiver. Even today Hindus in India follow the laws given by Manu. Everyone, therefore, in human society is a manava, or descendant from Manu, but Dhruva Maharaja is a distinguished manava because he is a great devotee.

The denizens of the planet Siddhaloka, where the residents can fly in the sky without airplanes, were anxious over Dhruva Maharaja's welfare in the battlefield. Srila Rupa Gosvami says, therefore, that not only is a devotee well protected by the Supreme Lord, but all the demigods, and even ordinary men, are anxious for his security and safety. The comparison given here that Dhruva Maharaja appeared to merge in the ocean of the Yaksas is also significant. When the sun sets on the horizon, it appears that the sun drowns in the ocean, but factually the sun has no difficulty. Similarly, although Dhruva appeared to drown in the ocean of the Yaksas, he had no difficulty. As the sun rises again in due course at the end of night, so Dhruva Maharaja, although he might have been in difficulty (because, after all, it was a fight, and in any fighting activities there are reverses), that did not mean that he was defeated.

TEXT 15

TEXT

nadatsu yatudhanesu
jaya-kasisv atho mrdhe
udatisthad rathas tasya
niharad iva bhaskarah

SYNONYMS

nadatsu--while exclaiming; yatudhanesu--the ghostly Yaksas; jaya-kasisu--proclaiming victory; atho--then; mrdhe--in the fighting; udatisthad--appeared; rathah--the chariot; tasya--of Dhruva Maharaja; niharat--from the mist; iva--like; bhaskarah--the sun.

TRANSLATION

The Yaksas, being temporarily victorious, exclaimed that they had conquered Dhruva Maharaja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

PURPORT

Here Dhruva Maharaja is compared to the sun and the great assembly of the Yaksas to foggy mist. Fog is insignificant in comparison with the sun. Although the sun is sometimes seen to be covered by fog, in fact the sun cannot be covered by anything. Our eyes may be covered by a cloud, but the sun is never covered. By this comparison to the sun, the greatness of Dhruva Maharaja in all circumstances is affirmed.

TEXT 16

TEXT

dhanur visphurjayan divyam
dvisatam khedam udvahan

astraugham vyadhamad banair
ghananikam ivanilah

SYNONYMS

dhanuh--his bow; visphurjayan--twanging; divyam--wonderful; dvisatam--of the enemies; khedam--lamentation; udvahan--creating; astra-ogham--different types of weapons; vyadhamat--he scattered; banaih--with his arrows; ghana--of clouds; anikam--an army; iva--like; anilah--the wind.

TRANSLATION

Dhruva Maharaja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows, shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.

TEXT 17

TEXT

tasya te capa-nirmukta
bhittva varmani raksasam
kayan avivisus tigma
girin asanayo yatha

SYNONYMS

tasya--of Dhruva; te--those arrows; capa--from the bow; nirmuktah--released; bhittva--having pierced; varmani--shields; raksasam--of the demons; kayan--bodies; avivisuh--entered; tigmah--sharp; girin--mountains; asanayah--thunderbolts; yatha--just like.

TRANSLATION

The sharp arrows released from the bow of Dhruva Maharaja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

TEXTS 18-19

TEXT

bhallaih sanchidyamananam
sirobhis caru-kundalaih
urubhir hema-talabhair
dorbhir valaya-valgubhih

hara-keyura-mukutair
usnisais ca maha-dhanaih
astrtas ta rana-bhuvo
rejur vira-mano-harah

SYNONYMS

bhallaih--by his arrows; sanchidyamananam--of the Yaksas who were cut to pieces; sirobhih--with heads; caru--beautiful; kundalaih--with earrings; urubhih--with thighs; hema-talabhaih--like golden palm

trees; dorbhiih--with arms; valaya-valgubhiih--with beautiful bracelets; hara--with garlands; keyura--armlets; mukutaiih--and helmets; usnisaiih--with turbans; ca--also; maha-dhanaiih--very valuable; astrtaiih--covered; taiih--those; rana-bhuvah--battlefield; rejuh--began to glimmer; vira--of the heroes; manah-harah--bewildering the minds.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Maharaja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.

PURPORT

It appears that in those days soldiers used to go to the battlefield highly decorated with golden ornaments and with helmets and turbans, and when they were dead the booty was taken by the enemy party. Their falling dead in battle with their many golden ornamental dresses was certainly a lucrative opportunity for the heroes on the battlefield.

TEXT 20

TEXT

hatavasista itare ranajirad
rakso-ganah ksatriya-varya-sayakaih
prayo vivrknayava vidudrurvur
mrgendra-vikridita-yuthapa iva

SYNONYMS

hata-avasistah--the remaining soldiers who were not killed; itare--others; rana-ajirat--from the battlefield; raksah-ganah--the Yaksas; ksatriya-varya--of the greatest of the ksatriyas, or warriors; sayakaih--by the arrows; prayah--mostly; vivrkna--cut to pieces; avayavah--their bodily limbs; vidudrurvuh--fled; mrgendra--by a lion; vikridita--being defeated; yuthapah--elephants; iva--like.

TRANSLATION

The remaining Yaksas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Maharaja. Thus they began to flee, just as elephants flee when defeated by a lion.

TEXT 21

TEXT

apasyamanah sa tadatatayinam
maha-mrdhe kancana manavottamah
purim didrksann api navisad dvisam
na mayinam veda cikirsitam janah

SYNONYMS

apasyamanah--while not observing; sah--Dhruva; tada--at that time; atatayinam--armed opposing soldiers; maha-mrdhe--in that great battlefield; kancana--any; manava-uttamah--the best of the human beings; purim--the city; didrksan--wishing to see; api--although; na avisat--did not enter; dvisam--of the enemies; na--not; mayinam--of the mystics; veda--knows; cikirsitam--the plans; janah--anyone.

TRANSLATION

Dhruva Maharaja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He then desired to see the city of Alakapuri, but he thought to himself, "No one knows the plans of the mystic Yaksas."

TEXT 22

TEXT

iti bruvams citra-rathah sva-sarathim
yattah paresam pratiyoga-sankitah
susrava sabdam jaladher iveritam
nabhasvato diksu rajo 'nvadrsyata

SYNONYMS

iti--thus; bruvan--talking; citra-rathah--Dhruva Maharaja, whose chariot was very beautiful; sva-sarathim--to his charioteer; yattah--being on guard; paresam--from his enemies; pratiyoga--counterattack; sankitah--being apprehensive; susrava--heard; sabdam--sound; jaladheh--from the ocean; iva--as if; iritam--resounded; nabhasvatah--because of wind; diksu--in all directions; rajah--dust; anu--then; adrsyata--was perceived.

TRANSLATION

In the meantime, while Dhruva Maharaja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

TEXT 23

TEXT

ksanenacchaditam vyoma
ghananikena sarvatah
visphurat-tadita diksu
trasayat-stanayitnuna

SYNONYMS

ksanena--within a moment; acchaditam--was covered; vyoma--the sky; ghana--of dense clouds; anikena--with a mass; sarvatah--everywhere; visphurat--dazzling; tadita--with lightning; diksu--in all directions; trasayat--threatening; stanayitnuna--with thundering.

TRANSLATION

Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

TEXT 24

TEXT

vavrsu rudhiraughasrk-
puya-vin-mutra-medasah
nipetur gaganad asya
kabandhany agrato 'nagha

SYNONYMS

vavrsuh--showered; rudhira--of blood; ogha--an inundation; asrk--mucus; puya--pus; vit--stool; mutra--urine; medasah--and marrow; nipetuh--began to fall; gaganat--from the sky; asya--of Dhruva; kabandhani--trunks of bodies; agratah--in front; anagha--O faultless Vidura.

TRANSLATION

My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Maharaja, and there were trunks of bodies falling from the sky.

TEXT 25

TEXT

tatah khe 'drsyata girir
nipetuh sarvato-disam
gada-parigha-nistrimsa-
musalah sasma-varsinah

SYNONYMS

tatah--thereafter; khe--in the sky; adrsyata--was visible; girih--a mountain; nipetuh--fell down; sarvatah-disam--from all directions; gada--clubs; parigha--iron bludgeons; nistrimsa--swords; musalah--maces; sasasma--great pieces of stone; varsinah--with a shower of.

TRANSLATION

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

TEXT 26

TEXT

ahayo 'sani-nihsvasa
vamanto 'gnim rusaksibhih
abhyadhavan gaja mattah
simha-vyaghras ca yuthasah

SYNONYMS

ahayah--serpents; asani--thunderbolts; nihsvasah--breathing; vamantah--vomiting; agnim--fire; rusa-aksibhih--with angry eyes; abhyadhavan--came forward; gajah--elephants; mattah--mad; simha--lions; vyaghras--tigers; ca--also; yuthasah--in groups.

TRANSLATION

Dhruva Maharaja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

TEXT 27

TEXT

samudra urmibhir bhimah
plavayan sarvato bhuvam
asasada maha-hradah
kalpanta iva bhisana

SYNONYMS

samudrah--the sea; urmibhih--with waves; bhimah--fierce; plavayan--inundating; sarvatah--in all directions; bhuvam--the earth; asasada--came forward; maha-hradah--making great sounds; kalpa-ante--(the dissolution) at the end of a kalpa; iva--like; bhisana--fearful.

TRANSLATION

Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

TEXT 28

TEXT

evam-vidhany aneka
trasanany amanasvinam
sasrjuh tigma-gataya
asurya mayayasurah

SYNONYMS

evam-vidhani--(phenomena) like this; aneka--many varieties of; trasanani--fearful; amanasvinam--to the less intelligent men; sasrjuh--they created; tigma-gatayah--of heinous nature; asurya--demonic; mayaya--by illusion; asurah--the demons.

TRANSLATION

The demon Yaksas are by nature very heinous, and by their demonic power of illusion they can create many strange phenomena to frighten one who is less intelligent.

TEXT 29

TEXT

dhruve prayuktam asurais
tam mayam atidustaram
nisamya tasya munayah
sam asamsan samagata

SYNONYMS

dhruve--against Dhruva; prayuktam--inflicted; asuraih--by the demons; tam--that; mayam--mystic power; ati-dustaram--very dangerous; nisamya--after hearing; tasya--his; munayah--the great sages; sam--good fortune; asamsan--giving encouragement for; samagatah--assembled.

TRANSLATION

When the great sages heard that Dhruva Maharaja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

TEXT 30

TEXT

munaya ucuh
auttanapada bhagavams tava sarngadhanva
devah ksinotv avanatarti-haro vipaksan
yan-namadheyam abhidhaya nisamya caddha
loko 'njasa tarati dustaram anga mrtyum

SYNONYMS

munayah ucuh--the sages said; auttanapada--O son of King Uttanapada; bhagavan--the Supreme Personality of Godhead; tava--your; sarnga-dhanva--one who bears the bow called Sarnga; devah--the Lord; ksinotu--may He kill; avanata--of the surrendered soul; arti--the distresses; harah--who removes; vipaksan--enemies; yat--whose; namadheyam--holy name; abhidhaya--uttering; nisamya--hearing; ca--also; addha--immediately; lokah--persons; anjasa--fully; tarati--overcome; dustaram--insurmountable; anga--O Dhruva; mrtyum--death.

TRANSLATION

All the sages said: Dear Dhruva, O son of King Uttanapada, may the Supreme Personality of Godhead known as Sarngadhanva, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

PURPORT

The great rsi approached Dhruva Maharaja at a time when his mind was very perplexed due to the magical feats exhibited by the Yaksas. A devotee is always protected by the Supreme Personality of Godhead. By His inspiration only, the sages came to encourage Dhruva Maharaja and assure him that there was no danger because he was a soul fully surrendered to the Supreme Lord. By the grace of the Lord, if a devotee, at the time of death, can simply chant His holy name--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--simply by chanting this maha-mantra, he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death, so Dhruva Maharaja was certainly able to surpass the illusory magical feats of the Yaksas, which for the time being disturbed his mind.

Thus end the Bhaktivedanta purports of the Fourth Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "Dhruva Maharaja's Fight With the Yaksas."

Chapter Eleven

Svayambhuva Manu Advises Dhruva Maharaja to Stop Fighting

TEXT 1

TEXT

maitreya uvaca
nisamya gadatam evam
rsinam dhanusi dhruvah
sandadhe 'stram upasprsyā
yan narayana-nirmitam

SYNONYMS

maitreyah uvaca--the sage Maitreya continued to speak; nisamya--having heard; gadatam--the words; evam--thus; rsinam--of the sages; dhanusi--upon his bow; dhruvah--Dhruva Maharaja; sandadhe--fixed; astram--an arrow; upasprsyā--after touching water; yat--that which; narayana--by Narayana; nirmitam--was made.

TRANSLATION

Sri Maitreya said: My dear Vidura, when Dhruva Maharaja heard the encouraging words of the great sages, he performed the acamana by touching water and then took up his arrow made by Lord Narayana and fixed it upon his bow.

PURPORT

Dhruva Maharaja was given a specific arrow made by Lord Narayana Himself, and he now fixed it upon his bow to finish the illusory atmosphere created by the Yaksas. As it is stated in the Bhagavad-gita (7.14), mam eva ye prapadyante mayam etam taranti te. Without Narayana, the Supreme Personality of Godhead, no one is able to overcome the action of the illusory energy. Sri Caitanya Mahaprabhu has also given us a nice weapon for this age, as stated in the Bhagavatam: sangopangastra--in this age, the narayanastra, or weapon to drive away maya, is the chanting of the Hare Krsna mantra in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityananda, Gadadhara and Srivasa.

TEXT 2

TEXT

sandhiyamana etasmin
maya guhyaka-nirmitah
ksipram vinesur vidura
klesa jnanodaye yatha

SYNONYMS

sandhiyamane--while joining to his bow; etasmin--this narayanastra; mayah--the illusions; guhyaka-nirmitah--created by the Yaksas; ksipram--very soon; vinesuh--were destroyed; vidura--O Vidura; klesah--illusory pains and pleasures; jnana-udaye--upon the arising of knowledge; yatha--just as.

TRANSLATION

As soon as Dhruva Maharaja joined the narayanastra arrow to his bow, the illusion created by the Yaksas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

PURPORT

Krsna is like the sun, and maya, or the illusory energy of Krsna, is like darkness. Darkness means absence of light; similarly, maya means absence of Krsna consciousness. Krsna consciousness and maya are always there, side by side. As soon as there is awakening of Krsna consciousness, all the illusory pains and pleasures of material existence are vanquished. Mayam etam taranti te: constant chanting of the maha-mantra will keep us always aloof from the illusory energy of maya.

TEXT 3

TEXT

tasyarsastram dhanusi prayunjatah
suvarna-punkhah kalahamsa-vasasah
vinihsrta avivisur dvisad-balam
yatha vanam bhima-ravah sikhandinah

SYNONYMS

tasya--while Dhruva; arsa-astram--the weapon given by Narayana Rsi; dhanusi--on his bow; prayunjatah--fixed; suvarna-punkhah--(arrows) with golden shafts; kalahamsa-vasasah--with feathers like the wings of a swan; vinihsrtah--sprang out; avivisuh--entered; dvisat-balam--the soldiers of the enemy; yatha--just as; vanam--into a forest; bhima-ravah--making a tumultuous sound; sikhandinah--peacocks.

TRANSLATION

Even as Dhruva Maharaja fixed the weapon made by Narayana Rsi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

TEXT 4

TEXT

tais tigma-dharaih pradhane sili-mukhair
itas tatah punya-jana upadrutah
tam abhyadhavan kupita udayudhah
suparnam unnaddha-phana ivahayah

SYNONYMS

taih--by those; tigma-dharaih--which had a sharp point; pradhane--on the battlefield; sili-mukhair--arrows; itah tatah--here and there; punya-jana--the Yaksas; upadrutah--being greatly agitated; tam--towards Dhruva Maharaja; abhyadhavan--rushed; kupitah--being angry; udayudhah--with upraised weapons; suparnam--towards Garuda; unnaddha-phana--with upraised hoods; iva--like; ahayah--serpents.

TRANSLATION

Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yaksas on the battlefield, in a rage against Dhruva Maharaja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuda rush towards Garuda with upraised hoods, all the Yaksa soldiers prepared to overcome Dhruva Maharaja with their upraised weapons.

TEXT 5

TEXT

sa tan prsatkair abhidhavato mrdhe
nikrta-bahuru-sirodharodaran
ninaya lokam param arka-mandalam
vrajanti nirbhidyam yam urdhva-retasah

SYNONYMS

sah--he (Dhruva Maharaja); tan--all the Yaksas; prsatkaih--by his arrows; abhidhavatah--coming forward; mrdhe--in the battlefield; nikrta--being separated; bahu--arms; uru--thighs; sirah-dhara--necks; udaran--and bellies; ninaya--delivered; lokam--to the planet; param--supreme; arka-mandalam--the sun globe; vrajanti--go; nirbhidyam--piercing; yam--to which; urdhva-retasah--those who do not discharge semen at any time.

TRANSLATION

When Dhruva Maharaja saw the Yaksas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yaksas to the planetary system which is situated above the sun globe and which is attainable only by first-class brahmacaris, who have never discharged their semen.

PURPORT

To be killed by the Lord or by His devotees is auspicious for nondevotees. The Yaksas were killed indiscriminately by Dhruva Maharaja, but they attained the planetary system attainable only for brahmacaris who never discharged their semen. As the impersonalist jnanis or the demons killed by the Lord attain Brahmaloaka, or Satyaloka, persons killed by a devotee of the Lord also attain Satyaloka. To reach the Satyaloka planetary system described here, one has to be elevated above the sun globe. Killing, therefore, is not always bad. If the killing is done by the Supreme Personality of Godhead or His devotee or in great sacrifices, it is for the benefit of the entity killed in that way. Material so-called nonviolence is very insignificant in comparison to killing done by the Supreme Personality of Godhead or His devotees. Even when a king or the state government kills a person who is a murderer, that killing is for the benefit of the murderer, for thus he may become cleared of all sinful reactions.

An important word in this verse is urdhva-retasah, which means brahmacaris who have never discharged semen. Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the Vedas, if one simply keeps himself a pure brahmacari, not discharging his semen, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world. In the Vedic civilization sex life is restricted in various ways. Out of the whole population of the social structure, only the grhasthas are allowed restricted sex life. All others refrain from sex. The people of this age especially do not know the value of not discharging semen. As such, they are variously entangled with material qualities and suffer an existence of struggle only. The word urdhva-retasah especially indicates the Mayavadi sannyasis, who undergo strict principles of austerity. But in the Bhagavad-gita (8.16) the Lord says that even if one goes up to Brahmaloaka, he again comes back (abrahma-bhuvanal lokah punar avartino 'rjuna). Therefore, actual mukti, or liberation, can be attained only by devotional service, because by devotional service one can go above Brahmaloaka, or to the spiritual world, wherefrom he never comes back. Mayavadi sannyasis are very proud of becoming

liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, harim vina na srtim taranti: without Krsna's mercy, no one can have liberation.

TEXT 6

TEXT

tan hanyamanan abhiviksya guhyakan
anagasas citra-rathena bhurisah
auttanapadim krpaya pitamahoh
manur jagadopagatah sahasibhih

SYNONYMS

tan--those Yaksas; hanyamanan--being killed; abhiviksya--seeing; guhyakan--the Yaksas; anagasah--offenseless; citra-rathena--by Dhruva Maharaja, who had a beautiful chariot; bhurisah--greatly; auttanapadim--unto the son of Uttanapada; krpaya--out of mercy; pita-mahah--the grandfather; manuh--Svayambhuva Manu; jagada--gave instructions; upagatah--approached; saha-rsibhih--with great sages.

TRANSLATION

When Svayambhuva Manu saw that his grandson Dhruva Maharaja was killing so many of the Yaksas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

PURPORT

Dhruva Maharaja attacked Alakapuri, the city of the Yaksas, because his brother was killed by one of them. Actually only one of the citizens, not all of them, was guilty of killing his brother, Uttama. Dhruva Maharaja, of course, took a very serious step when his brother was killed by the Yaksas. War was declared, and the fighting was going on. This sometimes happens in present days also--for one man's fault a whole state is sometimes attacked. This kind of wholesale attack is not approved by Manu, the father and lawgiver of the human race. He therefore wanted to stop his grandson Dhruva from continuing to kill the Yaksa citizens who were not offenders.

TEXT 7

TEXT

manur uvaca
alam vatsatiroseha
tamo-dvarena papmana
yena punya-janan etan
avadhis tvam anagasah

SYNONYMS

manuh uvaca--Manu said; alam--enough; vatsa--my dear boy; atiroseha--with excessive anger; tamah-dvarena--the path of ignorance; papmana--sinful; yena--by which; punya-janan--the Yaksas; etan--all these; avadhih--you have killed; tvam--you; anagasah--offenseless.

TRANSLATION

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry--it is the path to hellish life. Now you are going beyond the limit by killing Yaksas who are actually not offenders.

PURPORT

In this verse the word atirosena means "with unnecessary anger." When Dhruva Maharaja went beyond the limits of necessary anger, his grandfather, Svayambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. Dhruva Maharaja was saved from such sinful action because he was a great devotee.

A ksatriya is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state. Here Lord Manu prohibited Dhruva Maharaja from killing the Yaksas because only one of them was punishable for killing his brother, Uttama; not all of the Yaksa citizens were punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities. That is nature's law.

TEXT 8

TEXT

nasmat-kulocitam tata
karmaitat sad-vigarhitam
vadho yad upadevanam
arabdhas te 'krtainasam

SYNONYMS

na--not; asmat-kula--our family; ucitam--befitting; tata--my dear son; karma--action; etat--this; sat--by authorities on religion; vigarhitam--forbidden; vadhah--the killing; yat--which; upadevanam--of the Yaksas; arabdhas--was undertaken; te--by you; akrtā-enasam--of those who are sinless.

TRANSLATION

My dear son, the killing of the sinless Yaksas which you have undertaken is not at all approved by authorities, and it does not benefit our family, which is supposed to know the laws of religion and irreligion.

TEXT 9

TEXT

nanv ekasyaparadhena
prasangad bahavo hatah
bhratur vadhabhitaptena
tvayanga bhratr-vatsala

SYNONYMS

nanu--certainly; ekasya--of one (Yaksa); aparadhena--with the offense; prasangat--because of their association; bahavah--many; hatah--have been killed; bhratur--of your brother; vadha--by the death;

abhitaptena--being aggrieved; tvaya--by you; anga--my dear son; bhratr-vatsala--affectionate to your brother.

TRANSLATION

My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yaksas, but just consider--for one Yaksa's offense, you have killed many others, who are innocent.

TEXT 10

TEXT

nayam margo hi sadhunam
hrsikesanuvartinam
yad atmanam parag grhya
pasuvad bhuta-vaisasam

SYNONYMS

na--never; ayam--this; margah--path; hi--certainly; sadhunam--of honest persons; hrsikesa--of the Supreme Personality of Godhead; anuvartinam--following the path; yat--which; atmanam--self; parak--the body; grhya--thinking to be; pasu-vat--like animals; bhuta--of living entities; vaisasam--killing.

TRANSLATION

One should not accept the body as the self and thus, like the animals, kill the bodies of others. This is especially forbidden by saintly persons, who follow the path of devotional service to the Supreme Personality of Godhead.

PURPORT

The words sadhunam hrsikesanuvartinam are very significant. Sadhu means "a saintly person." But who is a saintly person? A saintly person is he who follows the path of rendering service unto the Supreme Personality of Godhead, Hrsikesa. In the Narada-pancaratra it is said, hrsikena hrsikesa-sevanam bhaktir ucyate: the process of rendering favorable service to the Supreme Personality of Godhead with one's senses is called bhakti, or devotional service. Therefore, why should a person who is already engaged in the service of the Lord engage himself in personal sense gratification? Dhruva Maharaja is advised here by Lord Manu that he is a pure servitor of the Lord. Why should he unnecessarily engage, like the animals, in the bodily concept of life? An animal thinks that the body of another animal is his food; therefore, in the bodily concept of life, one animal attacks another. A human being, especially one who is a devotee of the Lord, should not act like this. A sadhu, a saintly devotee, is not supposed to kill animals unnecessarily.

TEXT 11

TEXT

sarva-bhutatma-bhavana
bhutavasam harim bhavan
aradyapa duraradyam
visnos tat paramam padam

SYNONYMS

sarva-bhuta--in all living entities; atma--upon the Supersoul; bhavena--with meditation; bhuta--of all existence; avasam--the abode; harim--Lord Hari; bhavan--you; aradhya--by worshiping; apa--have achieved; duraradhyam--very difficult to propitiate; visnoh--of Lord Visnu; tat--that; paramam--supreme; padam--situation.

TRANSLATION

It is very difficult to achieve the spiritual abode of Hari, in the Vaikuntha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

PURPORT

The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything, material or spiritual, is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as bhutavasa. Dhruva Maharaja, as a ksatriya, could have argued with his grandfather, Manu, when Manu requested him to stop fighting. But even though Dhruva could have argued that as a ksatriya it was his duty to fight with the enemy, he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

TEXT 12

TEXT

sa tvam harer anudhyatas
tat-pumsam api sammatah
katham tv avadyam krtavan
anusiksan satam vratam

SYNONYMS

sah--that person; tvam--you; hareh--by the Supreme Lord; anudhyatah--being always remembered; tat--His; pumsam--by the devotees; api--also; sammatah--esteemed; katham--why; tu--then; avadyam--abominable (act); krtavan--you have undertaken; anusiksan--setting the example; satam--of saintly persons; vratam--a vow.

TRANSLATION

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am therefore surprised--why have you undertaken such an abominable task?

PURPORT

Dhruva Maharaja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svayambhuva Manu pointed out this fact to Dhruva Maharaja: "Not only are you a pure devotee, but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many faultless Yaksas."

TEXT 13

TEXT

titiksaya karunaya
maitrya cakhila-jantusu
samatvena ca sarvatma
bhagavan samprasidati

SYNONYMS

titiksaya--by tolerance; karunaya--by mercy; maitrya--by friendship; ca--also; akhila--universal; jantusu--unto the living entities; samatvena--by equilibrium; ca--also; sarva-atma--the Supersoul; bhagavan--the Personality of Godhead; samprasidati--becomes very satisfied.

TRANSLATION

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

PURPORT

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons, whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee's business is to awaken everyone's Krsna consciousness. That is his mercy. As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the Bhagavad-gita, a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is said, therefore, that a saintly person is always tolerant and merciful, he is a friend to everyone, never an enemy to anyone, and he is peaceful. These are some of the good qualities of a devotee.

TEXT 14

TEXT

samprasanne bhagavati
purusah praktair gunaih
vimukto jiva-nirmukto
brahma nirvanam rcchati

SYNONYMS

samprasanne--upon satisfaction; bhagavati--of the Supreme Personality of Godhead; purusah--a person; praktaih--from the material; gunaih--modes of nature; vimuktah--being liberated; jiva-nirmuktah--freed from the subtle body also; brahma--unlimited; nirvanam--spiritual bliss; rcchati--achieves.

TRANSLATION

One who actually satisfies the Supreme Personality of Godhead during one's lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

PURPORT

In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship and equality. By such behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately becomes free from all material conditions. The Lord also confirms this in the Bhagavad-gita: "Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss." Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word *samprasanne*, which is used in this verse, means "being satisfied." A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of *bhakti-yoga*. Outside of *bhakti-yoga*, everyone is trying to satisfy himself. No one is trying to satisfy the Lord. *Karmis* grossly try to satisfy their senses, but even those who are elevated to the platform of knowledge also try to satisfy themselves, in a subtle form. *Karmis* try to satisfy themselves by sense gratification, and *jnanis* try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. *Yogis* also try to satisfy themselves, by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees' process of self-realization is completely different from the processes of the *karmis*, *jnanis* and *yogis*. Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in the Lord's loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.

TEXT 15

TEXT

bhutaih pancabhir arabdhair
yosit purusa eva hi
tayor vyavayat sambhutih
yosit-purusayor iha

SYNONYMS

bhutaih--by the material elements; pancabhih--five; arabdhaih--developed; yosit--woman; purusah--man; eva--just so; hi--certainly; tayoh--of them; vyavayat--by sexual life; sambhutih--the further creation; yosit--of women; purusayoh--and of men; iha--in this material world.

TRANSLATION

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of these elements. By the sexual life of man and woman, the number of men and women in this material world is further increased.

PURPORT

When Svayambhuva Manu saw that Dhruva Maharaja understood the philosophy of Vaisnavism and yet was still dissatisfied because of his brother's death, he gave him an explanation of how this material body is created by the five elements of material nature. In the Bhagavad-gita it is also confirmed, prakrteh kriyamanani: everything is created, maintained and annihilated by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the Bhagavad-gita (mayadhyaksena). In the Ninth Chapter, Krsna says, "Under My superintendence material nature is acting." Svayambhuva Manu wanted to impress on Dhruva Maharaja that the death of the material body of his brother was not actually the Yaksas' fault; it was an act of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

It is by such powerful potencies that the universe is created, although grossly it appears to be no more than the five elements--earth, water, fire, air and ether. Similarly, the bodies of all species of living entities, whether human beings or demigods, animals or birds, are also created by the same five elements, and by sexual union they expand into more and more living entities. That is the way of creation, maintenance and annihilation. One should not be disturbed by the waves of material nature in this process. Dhruva Maharaja was indirectly advised not to be afflicted by the death of his brother because our relationship with the body is completely material. The real self, spirit soul, is never annihilated or killed by anyone.

TEXT 16

TEXT

evam pravartate sargah
sthitih samyama eva ca
guna-vyatikarad rajan
mayaya paramatmanah

SYNONYMS

evam--thus; pravartate--occurs; sargah--creation; sthitih--maintenance; samyamah--annihilation; eva--certainly; ca--and; guna--of the modes; vyatikarat--by interaction; rajan--O King; mayaya--by the illusory energy; parama-atmanah--of the Supreme Personality of Godhead.

TRANSLATION

Manu continued: My dear King Dhruva, it is simply by the illusory, material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

PURPORT

First, creation takes place with the ingredients of the five elements of material nature. Then, by the interaction of the modes of material nature, maintenance also takes place. When a child is born, the parents immediately see to its maintenance. This tendency for maintenance of offspring is present not only in human society, but in animal society as well. Even tigers care for their cubs, although their propensity is to eat other animals. By the interaction of the material modes of nature, creation, maintenance and also annihilation take place inevitably. But at the same time we should know that all is conducted under the superintendence of the Supreme Personality of Godhead. Everything is going on under that process. Creation is the action of the rajo-guna, the mode of passion; maintenance is the action of sattva-guna, the mode of goodness; and annihilation is the action of tamo-guna, the mode of ignorance.

We can see that those who are situated in the mode of goodness live longer than those who are situated in the tamo-guna or rajo-guna. In other words, if one is elevated to the mode of goodness, he is elevated to a higher planetary system, where the duration of life is very great. Urdhvam gacchanti sattva-sthah: great rsis, sages and sannyasis who maintain themselves in sattva-guna, or the mode of material goodness, are elevated to a higher planetary system. Those who are transcendental even to the material modes of nature are situated in the mode of pure goodness; they attain eternal life in the spiritual world.

TEXT 17

TEXT

nimitta-matram tatrasin
nirgunah purusarsabhah
vyaktavyaktam idam visvam
yatra bhramati lohavat

SYNONYMS

nimitta-matram--remote cause; tatra--then; asit--was; nirgunah--uncontaminated; purusa-rsabhah--the Supreme Person; vyakta--manifested; avyaktam--unmanifested; idam--this; visvam--world; yatra--where; bhramati--moves; loha-vat--like iron.

TRANSLATION

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

PURPORT

How the external energy of the Supreme Personality of Godhead works within this material world is explained in this verse. Everything is happening by the energy of the Supreme Lord. The atheistic philosophers, who do not agree to accept the Supreme Personality of Godhead as the original cause of creation, think that the material world moves by the action and reaction of different material elements. A simple example of the interaction of elements occurs when we mix soda and acid and the movement of effervescence is produced. But one cannot produce life by such interaction of chemicals. There are 8,400,000 different species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reaction. A suitable example in this connection is that of the potter and the potter's wheel. The potter's wheel rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter, who sets a force on the wheel. That force comes by his superintendence. The same idea is explained in Bhagavad-gita-- behind all material action and reaction there is Krsna, the Supreme Personality of Godhead. Krsna says that everything depends on His energy, and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the Vedas, He simply glanced over it, and the agitation of matter immediately began.

In Bhagavad-gita it is also said that the Lord impregnates the material energy with the part-and-parcel jivas, and thus the different forms and different activities immediately ensue. Because of the different desires and karmic activities of the jiva soul, different types of bodies in different species are produced. In Darwin's theory there is no acceptance of the living entity as spirit soul, and therefore his explanation of evolution is incomplete. Varieties of phenomena occur within this universe on account of the actions and reactions of the three material modes, but the original creator, or the cause, is the Supreme Personality of Godhead, who is mentioned here as nimitta-matram, the remote cause. He simply pushes the wheel with

His energy. According to the Mayavadi philosophers, the Supreme Brahman has transformed Himself into many varieties of forms, but that is not the fact. He is always transcendental to the actions and reactions of the material gunas, although He is the cause of all causes. Lord Brahma says, therefore, in the Brahma-samhita (5.1):

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

There are many causes and effects, but the original cause is Sri Krsna.

TEXT 18

TEXT

sa khalv idam bhagavan kala-saktya
guna-pravahena vibhakta-viryah
karoty akartaiva nihanty ahanta
cesta vibhumnah khalu durvibhavya

SYNONYMS

sah--the; khalu--however; idam--this (universe); bhagavan--the personality of Godhead; kala--of time; saktya--by the force; guna-pravahena--by the interaction of the modes of nature; vibhakta--divided; viryah--(whose) potencies; karoti--acts upon; akarta--the nondoer; eva--although; nihanti--kills; ahanta--nonkiller; cesta--the energy; vibhumnah--of the Lord; khalu--certainly; durvibhavya--inconceivable.

TRANSLATION

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

PURPORT

The word durvibhavya means "inconceivable by our tiny brain," and vibhakta-viryah means "divided in varieties of potencies." This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Krsna and have endeavored to lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is the actor. In the previous verse, the word nimitta-matram indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. How is everything being done? The word "inconceivable" has been used. It is not within the power of one's small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

How the Lord acts is nicely explained in the Visnu purana: fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is situated in one place, but by its energies many different types of machinery move. The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one with and different from the product. Therefore, Lord Caitanya's philosophy, acintya-bhedabheda-tattva, is the perfect way of understanding. In this material world, the Lord incarnates in three forms--as Brahma, Visnu and Siva--by which He takes charge of the three modes of material nature. By His incarnation of Brahma He creates, as the incarnation of Visnu He maintains, and by His incarnation of Siva, He also annihilates. But the original source of Brahma, Visnu and Siva--Garbhodakasayi Visnu--is always apart from these actions and reactions of material nature.

TEXT 19

TEXT

so 'nanto 'nta-karah kalo
'nadir adi-krd avyayah
janam janena janayan
marayan mrtyunantakam

SYNONYMS

sah--He; anantah--infinite; anta-karah--annihilator; kalah--time; anadih--without beginning; adi-krt--beginning of everything; avyayah--without decrease; janam--living entities; janena--by living entities; janayan--causing to be born; marayan--killing; mrtyuna--by death; antakam--killers.

TRANSLATION

My dear Dhruva, the Supreme Personality of Godhead is ever existing, but in the form of time, He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the father and killed through the agency of death, but He is perpetually free of birth and death.

PURPORT

The supreme authority and inconceivable power of the Supreme Personality of Godhead can be minutely studied from this verse. He is always unlimited. That means that He has no creation or end. He is, however, death (in the form of time), as described in Bhagavad-gita. Krsna says, "I am death. I take away everything at the end of life." Eternal time is also without beginning, but it is the creator of all creatures. The example is given of touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated--but the original creator, the Supreme Lord, remains untouched and undiminished in power. The secondary creation is made by Brahma, but Brahma is created by the Supreme Godhead. Lord Siva annihilates the whole creation, but at the end he is also annihilated by Visnu. Lord Visnu remains. In the Vedic hymns it is stated that in the beginning there is only Visnu and that He alone remains at the end.

An example can help us to understand the inconceivable potency of the Supreme Lord. In the recent history of warfare the Supreme Personality of Godhead created a Hitler and, before that, a Napoleon Bonaparte, and they each killed many living entities in war. But in the end Bonaparte and Hitler were also killed. People are still very much interested in writing and reading books about Hitler and Bonaparte and how they killed so many people in war. Year after year many books are published for public reading regarding Hitler's killing thousands of Jews in confinement. But no one is researching who killed Hitler and who created such a gigantic killer of human beings. The devotees of the Lord are not much interested

in the study of the flickering history of the world. They are interested only in Him who is the original creator, maintainer and annihilator. That is the purpose of the Krsna consciousness movement.

TEXT 20

TEXT

na vai sva-pakso 'sya vipaksa eva va
parasya mrtyor visatah samam prajah
tam dhavamanam anudhavanty anisa
yatha rajamsy anilam bhuta-sanghah

SYNONYMS

na--not; vai--however; sva-paksah--ally; asya--of the Supreme Personality of Godhead; vipaksah--enemy; eva--certainly; va--or; parasya--of the Supreme; mrtyoh--in the form of time; visatah--entering; samam--equally; prajah--living entities; tam--Him; dhavamanam--moving; anudhavanti--follow behind; anisah--dependent living entities; yatha--as; rajamsi--particles of dust; anilam--the wind; bhuta-sanghah--other material elements.

TRANSLATION

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.

PURPORT

Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone's material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own karma, fruitive activities, and take advantage of the time element, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately killed. As far as these three things are concerned, the Lord is equal to everyone; it is according to one's karma that one suffers and enjoys. The living entity's higher or lower position, his suffering and enjoying, are due to his own karma. The exact word used in this connection is anisah, which means "dependent on their own karma." The example is given that the government gives everyone the facilities for governmental action and management, but by one's own choice one creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind--He gives everyone an equal chance--but by the resultant actions of one's own karma one suffers or enjoys this material world.

TEXT 21

TEXT

ayuso 'pacayam jantos

tathaivopacayam vibhuh
ubhabhyam rahitah sva-stho
duhsthasya vidadhaty asau

SYNONYMS

ayusah--of duration of life; apacayam--diminution; jantoh--of the living entities; tatha--similarly; eva--also; upacayam--increase; vibhuh--the Supreme Personality of Godhead; ubhabhyam--from both of them; rahitah--free; sva-sthah--always situated in His transcendental position; duhsthasya--of the living entities under the laws of karma; vidadhati--awards; asau--He.

TRANSLATION

The Supreme Personality of Godhead, Visnu, is all-powerful, and He awards the results of one's fruitive activities. Thus, although one living entity's duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

PURPORT

Both the mosquito and Lord Brahma are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of the life of the mosquito and the very long lifetime of Lord Brahma are both awarded by the Supreme Personality of Godhead according to the results of their karma. But in the Brahma-samhita we find it said, karmani nirdahati: the Lord diminishes or vanquishes the reactions of devotees. The same fact is explained in Bhagavad-gita Yajnarthat karmano 'nyatra: one should perform karma only for the purpose of satisfying the Supreme Lord, otherwise one is bound by the action and reaction of karma. Under the laws of karma a living entity wanders within the universe under the rule of eternal time, and sometimes he becomes a mosquito and sometimes Lord Brahma. To a sane man this business is not very fruitful. Bhagavad-gita (9.25) gives a warning to the living entities: yanti deva-vrata devan--those who are addicted to the worship of the demigods go to the planets of the demigods, and those who are addicted to worship of the Pitras, forefathers, go to the Pitras. Those who are inclined to material activities remain in the material sphere. But persons who engage in devotional service reach the abode of the Supreme Personality of Godhead, where there is neither birth nor death nor different varieties of life under the influence of the law of karma. The best interest of the living entity is to engage himself in devotional service and go back home, back to Godhead. Srila Bhaktivinoda Thakura advised: "My friend, you are being washed away in material nature's waves of time. Please try to understand that you are the eternal servant of the Lord. Then everything will stop, and you will be eternally happy."

TEXT 22

TEXT

kecit karma vadanty enam
svabhavam apare nrpa
eke kalam pare daivam
pumsah kamam utapare

SYNONYMS

kecit--some; karma--fruitive activities; vadanti--explain; enam--that; svabhavam--nature; apare--others; nrpa--my dear King Dhruva; eke--some; kalam--time; pare--others; daivam--fate; pumsah--of the living entity; kamam--desire; uta--also; utapare--others.

TRANSLATION

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

PURPORT

There are different types of philosophers--mimamsakas, atheists, astronomers, sexualists and so many other classifications of mental speculators. The real conclusion is that it is our work only that binds us within this material world in different varieties of life. How these varieties have sprung up is explained in the Vedas: it is due to the desire of the living entity. The living entity is not a dead stone; he has different varieties of desire, or kama. The Vedas say, kamo'karsit. The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every living entity is trying to lord it over the material resources to the best of his ability.

This kama, or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire, for desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. Srila Narottama dasa Thakura, therefore, advises that one turn his desire towards serving the Supreme Personality of Godhead. Then desire becomes purified. And when one's desires are purified, one becomes liberated from all material contamination. The conclusion is that the different philosophers' theories to explain the varieties of life and their pleasure and pain are all imperfect. The real explanation is that we are eternal servants of God and that as soon as we forget this relationship we are thrown into the material world, where we create our different activities and suffer or enjoy the result. We are drawn into this material world by desire, but the same desire must be purified and employed in the devotional service of the Lord. Then our disease of wandering in the universe under different forms and conditions will end.

TEXT 23

TEXT

avyaktasyaprameyasya
nana-sakty-udayasya ca
na vai cikirsitam tata
ko vedatha sva-sambhavam

SYNONYMS

avyaktasya--of the unmanifested; aprameyasya--of the Transcendence; nana--various; sakti--energies; udayasya--of Him who gives rise to; ca--also; na--never; vai--certainly; cikirsitam--the plan; tata--my dear boy; kah--who; veda--can know; atha--therefore; sva--own; sambhavam--origin.

TRANSLATION

The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

PURPORT

The question may be raised, "Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?" The answer is that the Absolute Truth, Transcendence, is never subject

to direct experience or mental speculation. The mental speculator may be called Dr. Frog. The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his knowledge of his own well. But it was an impossible task for Dr. Frog. A person may be a great academician, scholar or professor, but he cannot speculate and expect to understand the Absolute Truth, for his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascending process to reach Him. When the sun is not visible at night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

The word *avyakta*, "unmanifested," in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called *atma-tattva*. Unless, however, one comes to this point of understanding *atma-tattva*, one remains in the darkness in which he was born. Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (*parasya saktir vividhaiva sruyate*). He is equipped with the energy of eternal time. Not only does He have the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future. The *bhakti-yoga* process, however, is completely different from so-called scientific advancement of knowledge. A devotee completely surrenders unto the Supreme, who reveals Himself by His causeless mercy. As stated in *Bhagavad-gita*, *dadami buddhi-yogam tam*. The Lord says, "I give him intelligence." What is that intelligence? *Yena mam upayanti te*. The Lord gives one the intelligence to cross over the ocean of nescience and come back home, back to Godhead. In conclusion, the cause of all causes, the Absolute Truth, or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. *Bhagavad-gita* is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

TEXT 24

TEXT

na caite putraka bhratur
hantaro dhanadanugah
visargadanayos tata
pumso daivam hi karanam

SYNONYMS

na--never; ca--also; ete--all these; putraka--my dear son; bhratur--of your brother; hantar--killers; dhanada--of Kuvera; anugah--followers; visarga--of birth; adanayoh--of death; tata--my dear son; pumsah--of a living entity; daivam--the Supreme; hi--certainly; karanam--the cause.

TRANSLATION

My dear son, those Yaksas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity are caused by the Supreme, who is certainly the cause of all causes.

TEXT 25

TEXT

sa eva visvam srjati
sa evavati hanti ca
athapi hy anahankaran
najyate guna-karmabhih

SYNONYMS

sah--He; eva--certainly; visvam--the universe; srjati--creates; sah--He; eva--certainly; avati--maintains; hanti--annihilates; ca--also; atha api--moreover; hi--certainly; anahankarat--from being without ego; na--not; ajyate--becomes entangled; guna--by the modes of material nature; karmabhih--by activities.

TRANSLATION

The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

PURPORT

In this verse the word anahankara means "without ego." The conditioned soul has a false ego, and as a result of his karma he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. Bhagavad-gita, therefore, certifies that anyone who thinks of Krsna as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, na mam karmani limpanti: He is not affected by anything He does, because He is never contaminated by the material modes of nature. That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, "You and I had many, many births previously, but I remember everything, whereas you do not." That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by any work He executes. There are many Mayavadi philosophers who consider that Krsna's body is the effect of a concentration of the material mode of goodness, and they distinguish Krsna's soul from Krsna's body. The real situation, however, is that the body of the conditioned soul, even if he has a large accumulation of material goodness, is material, whereas Krsna's body is never material; it is transcendental. Krsna has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends to this world in His own original, spiritual body. This is explained in Bhagavad-gita as param bhavam. The words param bhavam and divyam are especially significant in understanding Krsna's personality.

TEXT 26

TEXT

esa bhutani bhutatma
bhuteso bhuta-bhavanah

sva-saktya mayaya yuktah
srjaty atti ca pati ca

SYNONYMS

esah--this; bhutani--all created beings; bhuta-atma--the Supersoul of all living entities; bhuta-isah--the controller of everyone; bhuta-bhavanah--the maintainer of everyone; sva-saktya--through His energy; mayaya--the external energy; yuktah--through such agency; srjati--creates; atti--annihilates; ca--and; pati--maintains; ca--and.

TRANSLATION

The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

PURPORT

There are two kinds of energies in the matter of creation. The Lord creates this material world through His external, material energy, whereas the spiritual world is a manifestation of His internal energy. He is always associated with the internal energy, but He is always aloof from the material energy. Therefore in Bhagavad-gita (9.4) the Lord says, mat-sthani sarva-bhutani na caham tesv avasthitah: "All living entities are living on Me or on My energy, but I am not everywhere." He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as being the spiritual world. For example, the Lord is worshiped in the temple by pure devotees. The temple is therefore to be understood as being the spiritual world.

TEXT 27

TEXT

tam eva mrtyum amrtam tata daivam
sarvatmanopehi jagat-parayanam
yasmai balim visva-srjo haranti
gavo yatha vai nasi dama-yantritah

SYNONYMS

tam--unto Him; eva--certainly; mrtyum--death; amrtam--immortality; tata--my dear son; daivam--the Supreme; sarva-atmana--in all respects; upehi--surrender; jagat--of the world; parayanam--ultimate goal; yasmai--unto whom; balim--offerings; visva-srjah--all the demigods like Brahma; haranti--bear; gavah--bulls; yatha--as; vai--without fail; nasi--in the nose; dama--by a rope; yantritah--controlled.

TRANSLATION

My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahma, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

PURPORT

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller--individually, nationally, socially

and in many other ways. Dhruva Maharaja was advised to stop fighting by his grandfather, who was concerned that Dhruva was adhering to a personal ambition to fight to annihilate the whole race of Yaksas. In this verse, therefore, Svayambhuva Manu seeks to eradicate the last tinge of false ambition in Dhruva by explaining the position of the supreme controller. The words mrtyum amrtam, "death and immortality," are significant. In Bhagavad-gita the Lord says, "I am ultimate death, who takes away everything from the demons." The demons' business is to continually struggle for existence as lords over material nature. The demons repeatedly meet death after death and create a network of involvement in the material world. The Lord is death for the demons, but for devotees He is amrta, eternal life. Devotees who render continuous service to the Lord have already attained immortality, for whatever they are doing in this life they will continue to do in the next. They will simply change their material bodies for spiritual bodies. Unlike the demons, they no longer have to change material bodies, The Lord, therefore, is simultaneously death and immortality. He is death for demons and immortality for devotees. He is the ultimate goal of everyone because He is the cause of all causes. Dhruva Maharaja was advised to surrender unto Him in all respects, without keeping any personal ambition. One may put forward the argument, "Why are the demigods worshiped?" The answer is given here that demigods are worshiped by less intelligent men. The demigods themselves accept sacrifices for the ultimate satisfaction of the Supreme Personality of Godhead.

TEXT 28

TEXT

yah panca-varso jananim tvam vihaya
matuh sapatnya vacasa bhinna-marma
vanam gatas tapasa pratyag-aksam
aradhya lebhe murdhni padam tri-lokyah

SYNONYMS

yah--one who; panca-varso--five years old; jananim--mother; tvam--you; vihaya--leaving aside; matuh--of the mother; sa-patnyah--of the co-wife; vacasa--by the words; bhinna-marma--aggrieved at heart; vanam--to the forest; gatah--went; tapasa--by austerity; pratyag-aksam--the Supreme Lord; aradhya--worshipping; lebhe--achieved; murdhni--on the top; padam--the position; tri-lokyah--of the three worlds.

TRANSLATION

My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.

PURPORT

Manu was very proud that Dhruva Maharaja was one of the descendants in his family because at the age of only five years Dhruva began meditating upon the Supreme Personality of Godhead and within six months he was able to see the Supreme Lord face to face. Factually, Dhruva Maharaja is the glory of the Manu dynasty, or the human family. The human family begins from Manu. The Sanskrit word for man is manusya, which means "descendant of Manu." Not only is Dhruva Maharaja the glory of the family of Svayambhuva Manu, but he is the glory of the entire human society. Because Dhruva Maharaja had already surrendered to the Supreme Godhead, he was especially requested not to do anything unbecoming a surrendered soul.

TEXT 29

TEXT

tam enam angatmani mukta-vigrahe
vyapasritam nirgunam ekam aksaram
atmanam anviccha vimuktam atma-drk
yasminn idam bhedam asat pratiyate

SYNONYMS

tam--Him; enam--that; anga--my dear Dhruva; atmani--in the mind; mukta-vigrahe--free from anger; vyapasritam--situated; nirgunam--transcendental; ekam--one; aksaram--the infallible Brahman; atmanam--the self; anviccha--try to find out; vimuktam--uncontaminated; atma-drk--facing towards the Supersoul; yasmin--in which; idam--this; bhedam--differentiation; asat--unreal; pratiyate--appears to be.

TRANSLATION

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

PURPORT

The living entities have three kinds of vision, according to their positions in self-realization. According to the bodily concept of life, one sees differentiation in terms of varieties of bodies. The living entity actually passes through many varieties of material forms, but despite all such changes of body, he is eternal. When living entities, therefore, are viewed in the bodily concept of life, one appears to be different from another. Lord Manu wanted to change the vision of Dhruva Maharaja, who was looking upon the Yaksas as different from him or as his enemies. Factually no one is an enemy or a friend. Everyone is passing through different types of bodies under the law of karma, but as soon as one is situated in his spiritual identity, he does not see differentiation in terms of this law. In other words, as stated in Bhagavad-gita (18.54):

brahma-bhutih prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

A devotee, who is already liberated, does not see differentiation in terms of the outward body; he sees all living entities as spirit souls, eternal servants of the Lord. Dhruva Maharaja was advised by Lord Manu to see with that vision. He was specifically advised to do so because he was a great devotee and should not have looked upon other living entities with ordinary vision. Indirectly Manu pointed out to Dhruva Maharaja that out of material affection Dhruva thought of his brother as his kin and the Yaksas as his enemies. Such observation of differentiation subsides as soon as one is situated in his original position as an eternal servant of the Lord.

TEXT 30

TEXT

tvam pratyag-atmani tada bhagavaty ananta
ananda-matra upapanna-samasta-saktau
bhaktim vidhaya paramam sanakair avidya-
granthim vibhetsyasi mamaham iti prarudham

SYNONYMS

tvam--you; pratyak-atmani--unto the Supersoul; tada--at that time; bhagavati--unto the Supreme Personality of Godhead; anante--who is unlimited; ananda-matre--the reservoir of all pleasure; upapanna--possessed of; samasta--all; saktau--potencies; bhaktim--devotional service; vidhaya--by rendering; paramam--supreme; sanakaih--very soon; avidya--of illusion; granthim--the knot; vibhetsyasi--you will undo; mama--my; aham--I; iti--thus; prarudham--firmly fixed.

TRANSLATION

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."

PURPORT

Dhruva Maharaja was already a liberated person because at the age of five years he had seen the Supreme Personality of Godhead. But even though liberated, he was, for the time being, afflicted by the illusion of maya, thinking himself the brother of Uttama in the bodily concept of life. The whole material world is working on the basis of "I" and "mine." This is the root of attraction to the material world. If one is attracted by this root of illusory conceptions--"I" and "mine"--he will have to remain within this material world in different exalted or nasty positions. By the grace of Lord Krsna, the sages and Lord Manu reminded Dhruva Maharaja that he should not continue this material conception of "I" and "mine." Simply by devotional service unto the Lord his illusion could be eradicated without difficulty.

TEXT 31

TEXT

samyaccha rosam bhadram te
pratipam sreyasam param
srutena bhuyasa rajann
agadena yathamayam

SYNONYMS

samyaccha--just control; rosam--anger; bhadram--all good fortune; te--to you; pratipam--enemy; sreyasam--of all goodness; param--the foremost; srutena--by hearing; bhuyasa--constantly; rajan--my dear King; agadena--by medicinal treatment; yatha--as; amayam--disease.

TRANSLATION

My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

PURPORT

Dhruva Maharaja was a liberated soul, and actually he was not angry with anyone. But because he was the ruler, it was his duty to become angry for some time in order to keep law and order in the state. His brother, Uttama, was without fault, yet he was killed by one of the Yaksas. It was the duty of Dhruva Maharaja to kill the offender (life for life) because Dhruva was the king. When the challenge came, Dhruva Maharaja fought vehemently and punished the Yaksas sufficiently. But anger is such that if one increases it, it increases unlimitedly. In order that Dhruva Maharaja's kingly anger not exceed the limit,

Manu was kind enough to check his grandson. Dhruva Maharaja could understand the purpose of his grandfather, and he immediately stopped the fighting. The words srutena bhuyasa, "by constantly hearing," are very important in this verse. By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Srila Pariksit Maharaja said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

Dhruva Maharaja's becoming angry with the miscreants was quite appropriate. There is a short story in this connection about a snake who became a devotee upon instruction by Narada, who instructed him not to bite anymore. Since ordinarily a snake's business is to fatally bite other living entities, as a devotee he was forbidden to do so. Unfortunately, people took advantage of this nonviolence on the part of the snake, especially the children, who began to throw stones at him. He did not bite anyone, however, because it was the instruction of his spiritual master. After a while, when the snake met his spiritual master, Narada, he complained, "I have given up the bad habit of biting innocent living entities, but they are mistreating me by throwing stones at me." Upon hearing this, Narada Muni instructed him, "Don't bite, but do not forget to expand your hood as if you were going to bite. Then they will go away." Similarly, a devotee is always nonviolent; he is qualified with all good characteristics. But, in the common world, when there is mischief made by others, he should not forget to become angry, at least for the time being, in order to drive away the miscreants.

TEXT 32

TEXT

yenopasrstat purusal
loka udvijate bhramam
na budhas tad-vasam gacched
icchann abhayam atmanah

SYNONYMS

yena--by which; upasrstat--being overwhelmed; purusat--by the person; lokah--everyone; udvijate--becomes terrified; bhramam--greatly; na--never; budhah--a learned person; tad--of anger; vasam--under the control; gacched--should go; icchann--desiring; abhayam--fearlessness, liberation; atmanah--of the self.

TRANSLATION

A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.

PURPORT

A devotee or saintly person should not be dreadful to others, nor should anyone be a source of dread to him. If one treats others with nonenmity, then no one will become his enemy. There is the example, however, of Jesus Christ, who had enemies, and they crucified him. The demonic are always present, and they find fault even in saintly persons. But a saintly person never becomes angry, even if there is very great provocation.

TEXT 33

TEXT

helanam girisa-bhratur
dhanadasya tvaya krtam

yaj jaghnivan punya-janan
bhratr-ghnan ity amarsitah

SYNONYMS

helanam--disrespectful behavior; girisa--of Lord Siva; bhratuh--the brother; dhanadasya--to Kuvera;
tvaya--by you; krtam--was performed; yat--because; jaghnivan--you have killed; punya-janan--the Yaksas;
bhratr--of your brother; ghnan--killers; iti--thus (thinking); amarsitah--angry.

TRANSLATION

My dear Dhruva, you thought that the Yaksas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Siva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Siva.

PURPORT

Lord Manu stated that Dhruva Maharaja had been offensive to Lord Siva and his brother Kuvera because the Yaksas belonged to Kuvera's family. They were not ordinary persons. As such, they have been described as punya janana, pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Maharaja was advised to pacify him.

TEXT 34

TEXT

tam prasadaya vatsasu
sannatya prarayoktibhih
na yavan mahatam tejah
kulam no 'bhibhavisyati

SYNONYMS

tam--him; prasadaya--pacify; vatsa--my son; asu--immediately; sannatya--by offering obeisances;
praraya--by respectful behavior; uktibhih--by gentle words; na yavat--before; mahatam--of great
personalities; tejah--wrath; kulam--family; nah--our; abhibhavisyati--will affect.

TRANSLATION

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

PURPORT

In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families or society.

TEXT 35

TEXT

evam svayambhuvah pautram

anusasya manur dhruvam
tenabhivanditah sakam
rsibhih sva-puram yayau

SYNONYMS

evam--thus; svayambhuvah--Lord Svayambhuva Manu; pautram--to his grandson; anusasya--after giving instruction; manuh--Lord Manu; dhruvam--to Dhruva Maharaja; tena--by him; abhivanditah--being offered obeisances to; sakam--together; rsibhih--with the sages; sva-puram--to his own abode; yayau--went.

TRANSLATION

Thus Svayambhuva Manu, after giving instruction to Dhruva Maharaja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes. Thus end the Bhaktivedanta purports of the Fourth Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "Svayambhuva Manu Advises Dhruva Maharaja to Stop Fighting."

Chapter Twelve

Dhruva Maharaja Goes Back to Godhead

TEXT 1

TEXT

maitreya uvaca
dhruvam nivrttam pratibuddhya vaisasad
apeta-manyum bhagavan dhanesvarah
tatragatas carana-yaksa-kinnaraih
samstuyamano nyavadat krtanjalim

SYNONYMS

maitreya uvaca--Maitreya said; dhruvam--Dhruva Maharaja; nivrttam--ceased; pratibuddhya--having learned; vaisasad--from killing; apeta--subsided; manyum--anger; bhagavan--Kuvera; dhana-isvarah--master of the treasury; tatra--there; agatah--appeared; carana--by the Caranas; yaksa--Yaksas; kinnaraih--and by the Kinnaras; samstuyamanah--being worshiped; nyavadat--spoke; krtanjalim--to Dhruva with folded hands.

TRANSLATION

The great sage Maitreya said: My dear Vidura, Dhruva Maharaja's anger subsided, and he completely ceased killing Yaksas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before Dhruva. While being worshiped by Yaksas, Kinnaras and Caranas, he spoke to Dhruva Maharaja, who stood before him with folded hands.

TEXT 2

TEXT

dhanada uvaca
bho bhoh ksatriya-dayada
paritusto 'smi te 'nagha
yat tvam pitamahadesad
vairam dustyajam atyajah

SYNONYMS

dhana-dah uvaca--the master of the treasury (Kuvera) said; bhoh bhoh--O; ksatriya-dayada--O son of a ksatriya; paritustah--very glad; asmi--I am; te--with you; anagha--O sinless one; yat--because; tvam--you; pitamaha--of your grandfather; adesat--under the instruction; vairam--enmity; dustyajam--difficult to avoid; atyajah--have given up.

TRANSLATION

The master of the treasury, Kuvera, said: O sinless son of a ksatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

TEXT 3

TEXT

na bhavan avadhid yaksan
na yaksa bhrataram tava
kala eva hi bhutanam
prabhur apyaya-bhavayoh

SYNONYMS

na--not; bhavan--you; avadhid--killed; yaksan--the Yaksas; na--not; yaksah--the Yaksas; bhrataram--brother; tava--your; kalah--time; eva--certainly; hi--for; bhutanam--of living entities; prabhuh--the Supreme Lord; apyaya-bhavayoh--of annihilation and generation.

TRANSLATION

Actually, you have not killed the Yaksas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.

PURPORT

When the master of the treasury addressed him as sinless, Dhruva Maharaja, considering himself responsible for killing so many Yaksas, might have thought himself otherwise. Kuvera, however, assured him that factually he had not killed any of the Yaksas; therefore, he was not at all sinful. He did his duty as a king, as it is ordered by the laws of nature. "Nor should you think that your brother was killed by the Yaksas," said Kuvera. "He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions."

TEXT 4

TEXT

aham tvam ity apartha dhir
ajnanat purusasya hi
svapnivabhaty atad-dhyanad
yaya bandha-viparyayau

SYNONYMS

aham--I; tvam--you; iti--thus; apartha--misconceived; dhih--intelligence; ajnanat--from ignorance; purusasya--of a person; hi--certainly; svapni--a dream; iva--like; abhati--appears; a-tat-dhyanat--from the bodily concept of life; yaya--by which; bandha--bondage; viparyayau--and misery.

TRANSLATION

Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

PURPORT

The conception of "I" and "you," aham tvam, as separate from each other, is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Krsna, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body, there is no such distinction as "hands" and "legs," for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Krsna consciousness, there is no such distinction as "I" and "you" because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Mayavadi philosopher that "everything is one." Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional, material existence begins. The conception of independent existence is therefore like a dream. One has to be in Krsna consciousness, his original position. Then he can be freed from material bondage.

TEXT 5

TEXT

tad gaccha dhruva bhadram te
bhagavantam adhoksajam
sarva-bhutatma-bhavana
sarva-bhutatma-vigraham

SYNONYMS

tat--therefore; gaccha--come; dhruva--Dhruva; bhadram--good fortune; te--unto you; bhagavantam--unto the Supreme Personality of Godhead; adhoksajam--who is beyond the concepts of material senses; sarva-bhuta--all living entities; atma-bhavana--by thinking of them as one; sarva-bhuta--in all living entities; atma--the Supersoul; vigraham--having form.

TRANSLATION

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensory perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

PURPORT

Here the word vigraham, "having specific form," is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality of Godhead. That is explained in the Brahma-samhita. Sacid-ananda-vigrahah: He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form. Dhruva Maharaja is advised herewith to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms--the leaves, twigs, flowers and fruits--are automatically watered. The Mayavada conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form, and yet He is all-pervading. Nothing is independent of Him.

TEXT 6

TEXT

bhajasva bhajaniyanghrim
abhavaya bhava-cchidam
yuktam virahitam saktya
guna-mayyatma-mayaya

SYNONYMS

bhajasva--engage in devotional service; bhajaniya--worthy to be worshiped; anghrim--unto Him whose lotus feet; abhavaya--for deliverance from material existence; bhava-chidam--who cuts the knot of material entanglement; yuktam--attached; virahitam--aloof; saktya--to His potency; guna-mayya--consisting of the modes of material nature; atma-mayaya--by His inconceivable potency.

TRANSLATION

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

In continuation of the previous verse, it is specifically mentioned here that Dhruva Maharaja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word bhajasva appears, meaning "engage yourself in devotional service," there must be the servant, service and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one who renders such service is called the servant. Another significant feature in this verse is that only the Lord, and no one else, is to be served. That is confirmed in the Bhagavad-gita (mam ekam saranam vraja). There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Supreme Lord are automatically served. There is no need of separate service. As stated in Bhagavad-gita (12.7), tesam aham samuddharta mrtyu-samsara-sagarat. This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity be delivered from the entanglement of this material world. The material energy is a manifestation of one of the Supreme Personality of Godhead's varieties of potencies (parasya saktir vividhaiva sruyate). This material energy is one of the Lord's potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. The living entity, who is of the marginal

energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called yukta. For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord. Material energy acts in the three modes of material qualities, which produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described herewith as bhava-cchidam, one who can give deliverance from the entanglement of material existence.

TEXT 7

TEXT

vrnihi kamam nrpa yan mano-gatam
mattas tvam auttanapade 'visankitah
varam vararho 'mbuja-nabha-padayor
anantaram tvam vayam anga susruma

SYNONYMS

vrnihi--please ask; kamam--desire; nrpa--O King; yat--whatever; manah-gatam--within your mind; mattah--from me; tvam--you; auttanapade--O son of Maharaja Uttanapada; avisankitah--without hesitation; varam--benediction; vara-arhah--worthy to take benedictions; ambuja--lotus flower; nabha--whose navel; padayoh--at His lotus feet; anantaram--constantly; tvam--about you; vayam--we; anga--dear Dhruva; susruma--have heard.

TRANSLATION

My dear Dhruva Maharaja, son of Maharaja Uttanapada, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benedictions from us. Please, therefore, ask without hesitation whatever benediction you want from me.

PURPORT

Dhruva Maharaja, the son of King Uttanapada, was already known throughout the universe as a great devotee of the Lord, constantly thinking of His lotus feet. Such a pure, uncontaminated devotee of the Lord is worthy to have all the benedictions that can be offered by the demigods. He does not have to worship the demigods separately for such benedictions. Kuvera is the treasurer of the demigods, and he is personally offering whatever benediction Dhruva Maharaja would like to have from him. Srila Bilvamangala Thakura stated, therefore, that for persons who engage in the devotional service of the Lord, all material benedictions wait like maidservants. Mukti-devi is just waiting at the door of the devotee to offer liberation, or more than that, at any time. To be a devotee is therefore an exalted position. Simply by rendering transcendental loving service unto the Supreme Personality of Godhead, one can have all the benedictions of the world without separate endeavor. Lord Kuvera said to Dhruva Maharaja that he had heard that Dhruva was always in samadhi, or thinking of the lotus feet of the Lord. In other words, he knew that for Dhruva Maharaja there was nothing desirable within the three material worlds. He knew that Dhruva would ask for nothing but to remember the lotus feet of the Supreme Lord constantly.

TEXT 8

TEXT

maitreya uvaca
sa raja-rajena varaya codito
dhruvo maha-bhagavato maha-matih
harau sa vavre 'calitam smrtim yaya
taraty ayatnena duratyayam tamah

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; sah--he; raja-rajena--by the king of kings (Kuvera); varaya--for a benediction; coditah--being asked; dhruvah--Dhruva Maharaja; maha-bhagavatah--a first-class pure devotee; maha-matih--most intelligent or thoughtful; harau--unto the Supreme Personality of Godhead; sah--he; vavre--asked; acalitam--unflinching; smrtim--remembrance; yaya--by which; tarati--crosses over; ayatnena--without difficulty; duratyayam--unsurpassable; tamah--nescience.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yaksaraja [King of the Yaksas], Dhruva Maharaja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged that he might have unflinching faith in and remembrance of the Supreme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.

PURPORT

According to the opinion of expert followers of Vedic rites, there are different types of benedictions in terms of religiosity, economic development, sense gratification and liberation. These four principles are known as catur-vargas. Of all the catur-vargas, the benediction of liberation is considered to be the highest in this material world. To be enabled to cross over material nescience is known as the highest purusartha, or benediction for the human being. But Dhruva Maharaja wanted a benediction which surpasses even the highest purusartha, liberation. He wanted the benediction that he might constantly remember the lotus feet of the Lord. This stage of life is called pancama-purusartha. When a devotee comes to the platform of pancama-purusartha, simply engaging in devotional service to the Lord, the fourth purusartha, liberation, becomes very insignificant in his eyes. Srila Prabodhananda Sarasvati has stated in this connection that for a devotee liberation is a hellish condition of life; as for sense gratification, which is available in the heavenly planets, the devotee considers it to be a will-o'-the-wisp, having no value in life. Yogis endeavor to control the senses, but for a devotee controlling the senses is no difficulty at all. The senses are compared to serpents, but for a devotee the serpents' poison teeth are broken. Thus Srila Prabodhananda Sarasvati has analyzed all kinds of benedictions available in this world, and he has clearly declared that for a pure devotee they are all of no significance. Dhruva Maharaja was also a maha-bhagavata, or a first-class pure devotee, and his intelligence was very great (maha-matih). Unless one is very intelligent, one cannot take to devotional service, or Krsna consciousness. Naturally, anyone who is a first-class devotee must be a first-class intelligent person and therefore not interested in any kind of benediction within this material world. Dhruva Maharaja was offered a benediction by the king of the kings. Kuvera, the treasurer of the demigods, whose only business is to supply immense riches to persons within this materialistic world, is described as the king of kings because unless one is blessed by Kuvera one cannot become a king. The king of kings personally offered Dhruva Maharaja any amount of riches, but he declined to accept them. He is described, therefore, as maha-matih, very thoughtful, or highly intellectual.

TEXT 9

TEXT

tasya pritena manasa

tam dattvaidavidas tatah
pasyato 'ntardadhe so 'pi
sva-puram pratyapadyata

SYNONYMS

tasya--with Dhruva; pritena--being very pleased; manasa--with such a mentality; tam--that remembrance; dattva--having given; aidavidah--Kuvera, son of Idavida; tatah--thereafter; pasyatah--while Dhruva was looking on; antardadhe--disappeared; sah--he (Dhruva); api--also; sva-puram--to his city; pratyapadyata--returned.

TRANSLATION

The son of Idavida, Lord Kuvera, was very pleased, and happily he gave Dhruva Maharaja the benediction he wanted. Thereafter he disappeared from Dhruva's presence, and Dhruva Maharaja returned to his capital city.

PURPORT

Kuvera, who is known as the son of Idavida, was very pleased with Dhruva Maharaja because he did not ask him for anything materially enjoyable. Kuvera is one of the demigods, so one may put forward the argument, "Why did Dhruva Maharaja take a benediction from a demigod?" The answer is that for a Vaisnava there is no objection to taking a benediction from a demigod if it is favorable for advancing Krsna consciousness. The gopis, for example, worshiped Katyayani, a demigoddess, but the only benediction they wanted from the goddess was to have Krsna as their husband. A Vaisnava is not interested in asking any benediction from the demigods, nor is he interested in asking benedictions from the Supreme Personality of Godhead. It is said in the Bhagavatam that liberation can be offered by the Supreme Person, but even if a pure devotee is offered liberation by the Supreme Lord, he refuses to accept it. Dhruva Maharaja did not ask Kuvera for transference to the spiritual world, which is called liberation; he simply asked that wherever he would remain--whether in the spiritual or material world--he would always remember the Supreme Personality of Godhead. A Vaisnava is always respectful to everyone. So when Kuvera offered him a benediction, he did not refuse it. But he wanted something which would be favorable to his advancement in Krsna consciousness.

TEXT 10

TEXT

athayajata yajnesam
kratubhir bhuri-daksinaih
dravya-kriya-devatanam
karma karma-phala-pradam

SYNONYMS

atha--thereafter; ayajata--he worshiped; yajna-isam--the master of sacrifices; kratubhir--by sacrificial ceremonies; bhuri--great; daksinaih--by charities; dravya-kriya-devatanam--of (sacrifices including various) paraphernalia, activities and demigods; karma--the objective; karma-phala--the result of activities; pradam--who awards.

TRANSLATION

As long as he remained at home, Dhruva Maharaja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial

sacrifices are especially meant to please Lord Visnu, who is the objective of all such sacrifices and who awards the resultant benedictions.

PURPORT

In Bhagavad-gita (3.9) it is said, *yajnarthat karmano 'nyatra loko 'yam karma-bandhanah*: one should act or work only in order to please the Supreme Lord, otherwise one becomes entangled in the resultant reactions. According to the four divisions of varna and asrama, ksatriyas and vaisyas are especially advised to perform great ceremonial sacrifices and to distribute their accumulated money very liberally. Dhruva Maharaja, as a king and ideal ksatriya, performed many such sacrifices, giving very liberally in charity. Ksatriyas and vaisyas are supposed to earn their money and accumulate great riches. Sometimes they do it by acting sinfully. Ksatriyas are meant to rule over a country; Dhruva Maharaja, for example, in the course of ruling, had to fight and kill many Yaksas. Such action is necessary for ksatriyas. A ksatriya should not be a coward, and he should not be nonviolent; to rule over the country he has to act violently.

Ksatriyas and vaisyas are therefore especially advised to give in charity at least fifty percent of their accumulated wealth. In Bhagavad-gita it is recommended that even though one enters the renounced order of life, he still cannot give up the performance of yajna, dana and tapasya. They are never to be given up. Tapasya is meant for the renounced order of life; those who are retired from worldly activities should perform tapasya, penances and austerities. Those who are in the material world, the ksatriyas and vaisyas, must give charity. Brahmacharis, in the beginning of their lives, should perform different kinds of yajnas.

Dhruva Maharaja, as an ideal king, practically emptied his treasury by giving charity. A king is not meant simply to realize taxes from the citizens and accumulate wealth to spend in sense gratification. World monarchy has failed ever since kings began to satisfy their personal senses with the taxes accumulated from the citizens. Of course, whether the system is monarchy or democracy, the same corruption is still going on. At the present moment there are different parties in the democratic government, but everyone is busy trying to keep his post or trying to keep his political party in power. The politicians have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of income tax, sales tax and many other taxes--people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the sastras that people should perform sankirtana-yajna. Any householder, regardless of his position, can perform this sankirtana-yajna without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Krsna maha-mantra. Somehow or other, everyone can manage to perform such a yajna and distribute prasada to the people in general. That is quite sufficient for this age of Kali. The Krsna consciousness movement is based on this principle: chant the Hare Krsna mantra at every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute prasada. This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth. Simply by liberal distribution of prasada and sankirtana, the whole world can become peaceful and prosperous.

Generally in all the material sacrifices recommended in the Vedic literature there are offerings to the demigods. This demigod worship is especially meant for less intelligent men. Actually, the result of such sacrifice goes to the Supreme Personality of Godhead, Narayana. Lord Krsna says in Bhagavad-gita (5.29), *bhoktaram yajna-tapasam*: He is actually the enjoyer of all sacrifices. His name, therefore, is Yajna-purusa.

Although Dhruva Maharaja was a great devotee and had nothing to do with these sacrifices, to set an example to his people he performed many sacrifices and gave all his wealth in charity. For as long as he lived as a householder, he never spent a farthing for his sense gratification. In this verse the word *karma-phala-pradam* is very significant. The Lord awards everyone different kinds of karma as the individual living entities desire; He is the Supersoul present within the heart of everyone, and He is so kind and liberal that He gives everyone full facilities to perform whatever acts one wants. Then the result of the action is also enjoyed by the living entity. If anyone wants to enjoy or lord it over material nature, the Lord gives him full facilities, but he becomes entangled in the resultant reactions. Similarly, if anyone

wants to engage himself fully in devotional service, the Lord gives him full facilities, and the devotee enjoys the results. The Lord is therefore known as karma-phala-prada.

TEXT 11

TEXT

sarvatmany acyute 'sarve
tivraugham bhaktim udvahan
dadarsatmani bhutesu
tam evavasthitam vibhum

SYNONYMS

sarva-atmani--unto the Supersoul; acyute--infallible; asarve--without any limit; tivra-ogham--with unrelenting force; bhaktim--devotional service; udvahan--rendering; dadarsa--he saw; atmani--in the Supreme Spirit; bhutesu--in all living entities; tam--Him; eva--only; avasthitam--situated; vibhum--all-powerful.

TRANSLATION

Dhruva Maharaja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called Acyuta because He never fails in His prime duty, to give protection to His devotees.

PURPORT

Not only did Dhruva Maharaja perform many sacrifices, but he carried on his transcendental occupation of engagement in the devotional service of the Lord. The ordinary karmis, who want to enjoy the results of fruitive activities, are concerned only with sacrifices and ritualistic ceremonies as enjoined in the Vedic sastras. Although Dhruva Maharaja performed many sacrifices in order to be an exemplary king, he was constantly engaged in devotional service. The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone's heart, as stated in the Bhagavad-gita (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can the devotee see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in Bhagavad-gita (mat-sthani sarva-bhutani). That is the vision of a maha-bhagavata. He sees everything others see, but instead of seeing merely the trees, the mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything because everything is resting in Him only. This is the vision of the maha-bhagavata. In summary, a maha-bhagavata, a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the Brahma-samhita (5.38), premanjana-cchurita-bhakti-vilocanena: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation.

TEXT 12

TEXT

tam evam sila-sampannam
brahmanyam dina-vatsalam
goptaram dharma-setunam

menire pitaram prajah

SYNONYMS

tam--him; evam--thus; sila--with godly qualities; sampannam--endowed; brahmanyam--respectful to the brahmanas; dina--to the poor; vatsalam--kind; goptaram--protector; dharma-setunam--of religious principles; menire--thought; pitaram--father; prajah--the citizens.

TRANSLATION

Dhruva Maharaja was endowed with all godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.

PURPORT

The personal qualities of Dhruva Maharaja described herein are the exemplary qualities of a saintly king. Not only a king but also the leaders of a modern democratic or impersonal government must be qualified with all these godly characteristics. Then the citizens of the state can be happy. It is clearly stated here that the citizens thought of Dhruva Maharaja as their father; as a child, depending on the able father, is completely satisfied, so the citizens of the state, being protected by the state or the king, should remain satisfied in every respect. At the present moment, however, there is no guarantee by the government of even the primary necessities of life in the state, namely, the protection of the lives and property of the citizens.

One word is very significant in this connection: brahmanyam. Dhruva Maharaja was very devoted to the brahmanas, who engage in the study of the Vedas and thereby know the Supreme Personality of Godhead. They are always busy propagating Krsna consciousness. The state should be very respectful to societies that distribute God consciousness all over the world, but, unfortunately, at the present moment there is no state or government support given to such movements. As for good qualities, it is very difficult to find anyone in state administration with any good qualities. The administrators simply sit in their administrative posts and say no to every request, as if they were paid to say no to the citizens. Another word, dina-vatsalam, is very significant also. The state head should be very kind to the innocent. Unfortunately, in this age the state agents and the presidents draw good salaries from the state, and they pose themselves as very pious, but they allow the running of slaughterhouses, where innocent animals are killed. If we try to compare the godly qualities of Dhruva Maharaja to the qualities of modern statesmen, we can see that there is no actual comparison. Dhruva Maharaja was present in the Satya-yuga, as will be clear from the next verses. He was the ideal king in Satya-yuga. The government administration in the present age (Kali-yuga) is bereft of all godly qualities. Considering all these points, the people today have no alternative but to take to Krsna consciousness for protection of religion, life and property.

TEXT 13

TEXT

sat-trimsad-varsa-sahasram
sasasa ksiti-mandalam
bhogaih punya-ksayam kurvann
abhogair asubha-ksayam

SYNONYMS

sat-trimsat--thirty-six; varsa--years; sahasram--thousand; sasasa--ruled; ksiti-mandalam--the earth planet; bhogaih--by enjoyment; punya--of reactions of pious activities; ksayam--diminution; kurvan--doing; abhogaih--by austerities; asubha--of inauspicious reactions; ksayam--diminution.

TRANSLATION

Dhruva Maharaja ruled over this planet for thirty-six thousand years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

PURPORT

That Dhruva Maharaja ruled over the planet for thirty-six thousand years means that he was present in the Satya-yuga because in the Satya-yuga people used to live for one hundred thousand years. In the next yuga, Treta, people used to live for ten thousand years, and in the next yuga, Dvapara, for one thousand years. In the present age, the Kali-yuga, the maximum duration of life is one hundred years. With the change of the yugas, the duration of life and memory, the quality of kindness and all other good qualities diminish. There are two kinds of activities, namely pious and impious. By executing pious activities one can gain facilities for higher material enjoyment, but due to impious activities one has to undergo severe distress. A devotee, however, is not interested in enjoyment or affected by distress. When he is prosperous he knows, "I am diminishing the results of my pious activities," and when he is in distress he knows, "I am diminishing the reactions of my impious activities." A devotee is not concerned with enjoyment or distress; he simply desires to execute devotional service. It is said in the Srimad-Bhagavatam that devotional service should be apratihata, unchecked by the material conditions of happiness or distress. The devotee undergoes processes of austerity such as observing Ekadasi and similar other fasting days and refraining from illicit sex life, intoxication, gambling and meat-eating. Thus he becomes purified from the reactions of his past impious life, and because he engages in devotional service, which is the most pious activity, he enjoys life without separate endeavor.

TEXT 14

TEXT

evam bahu-savam kalam
mahatmavicalendriyah
tri-vargaupayikam nitva
putrayadan nrpasanam

SYNONYMS

evam--thus; bahu--many; savam--years; kalam--time; maha-atma--great soul; avicala-indriyah--without being disturbed by sense agitation; tri-varga--three kinds of worldly activities; aupayikam--favorable for executing; nitva--having passed; putraya--to his son; adat--he handed over; nrpa-asanam--the royal throne.

TRANSLATION

The self-controlled great soul Dhruva Maharaja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

PURPORT

Perfection of materialistic life is suitably attained by the process of observing religious principles. This leads automatically to successful economic development, and thus there is no difficulty in satisfying all material desires. Since Dhruva Maharaja, as a king, had to keep up his status quo or it would not have been possible to rule over the people in general, he did it perfectly. But as soon as he saw that his son was

grown up and could take charge of the royal throne, he immediately handed over the charge and retired from all material engagements.

One word used here is very significant--avicalendriyah, which means that he was not disturbed by the agitation of the senses nor was his sensory power diminished, although in years he was a very old man. Since he ruled over the world for thirty-six thousand years, naturally one may conclude that he became very, very old, but factually his senses were very young--and yet he was not interested in sense gratification. In other words, he remained self-controlled. He performed his duties perfectly according to the materialistic way. That is the way of behavior of great devotees. Srila Raghunatha dasa Gosvami, one of the direct disciples of Lord Caitanya, was the son of a very rich man. Although he had no interest in enjoying material happiness, when he was entrusted with doing something in managing the state, he did it perfectly. Srila Gaurasundara advised him, "From within, keep yourself and your mind completely aloof, but externally execute the material duties just as they need to be done." This transcendental position can be achieved by devotees only, as described in the Bhagavad-gita: while others, such as yogis, try to control their senses by force, devotees, even though possessing full sensory powers, do not use them because they engage in higher, transcendental activities.

TEXT 15

TEXT

manyamana idam visvam
maya-racitam atmani
avidya-racita-svapna-
gandharva-nagaropamam

SYNONYMS

manyamanah--realizing; idam--this; visvam--universe; maya--by the external energy; racitam--manufactured; atmani--unto the living entity; avidya--by illusion; racita--manufactured; svapna--a dream; gandharva-nagara--phantasmagoria; upamam--like.

TRANSLATION

Srila Dhruva Maharaja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory, external energy of the Supreme Lord.

PURPORT

In the deep forest it sometimes appears that there are big palaces and nice cities. That is technically called gandharva-nagara. Similarly, in dreams also we create many false things out of imagination. A self-realized person, or a devotee, knows well that this material cosmic manifestation is a temporary, illusory representation appearing to be truth. It is like a phantasmagoria. But behind this shadow creation there is reality--the spiritual world. A devotee is interested in the spiritual world, not its shadow. Since he has realization of the supreme truth, a devotee is not interested in this temporary shadow of truth. This is confirmed in the Bhagavad-gita (param drstva nivartate).

TEXT 16

TEXT

atma-stry-apatya-suhrdo balam rddha-kosam
antah-puram parivihara-bhuvas ca ramyah
bhu-mandalam jaladhi-mekhalam akalayya
kaloparstam iti sa prayayau visalam

SYNONYMS

atma--body; stri--wives; apatya--children; suhrdah--friends; balam--influence, army; rddha-kosam--rich treasury; antah-puram--female residential quarters; parivihara-bhuvah--pleasure-grounds; ca--and; ramyah--beautiful; bhu-mandalam--the complete earth; jala-dhi--by oceans; mekhalam--bound; akalayya--considering; kala--by time; upasrstam--created; iti--thus; sah--he; prayayau--went; visalam--to Badarikasrama.

TRANSLATION

Thus Dhruva Maharaja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wives, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest in the Himalayas known as Badarikasrama.

PURPORT

In the beginning of his life, when he went to the forest in search of the Supreme Personality of Godhead, Dhruva Maharaja realized that all bodily conceptions of pleasure are products of the illusory energy. In the very beginning, of course, he was after the kingdom of his father, and in order to get it he went to search for the Supreme Lord. But he later realized that everything is the creation of the illusory energy. From the acts of Srila Dhruva Maharaja we can understand that somehow or other if one becomes Krsna conscious--it does not matter what his motivation is in the beginning--he will eventually realize the real truth by the grace of the Lord. In the beginning, Dhruva Maharaja was interested in the kingdom of his father, but later he became a great devotee, maha-bhagavata, and had no interest in material enjoyment. The perfection of life can be achieved only by devotees. Even if one completes only a minute percentage of devotional service and then falls down from his immature position, he is better than a person who fully engages in the fruitive activities of this material world.

TEXT 17

TEXT

tasyam visuddha-karanah siva-var vigahya
baddhvasanam jita-marun manasahrtaksah
sthule dadhara bhagavat-pratirupa etad
dhyayams tad avyavahito vyasrjat samadhau

SYNONYMS

tasyam--in Badarikasrama; visuddha--purified; karanah--his senses; siva--pure; vah--water; vigahya--bathing in; baddhva--having fixed; asanam--sitting position; jita--controlled; marut--breathing process; manasa--by the mind; ahrtah--withdrawn; aksah--his senses; sthule--physical; dadhara--he concentrated; bhagavat-pratirupe--on the exact form of the Lord; etat--the mind; dhyayan--meditating upon; tat--that; avyavahitah--without stopping; vyasrjat--he entered; samadhau--into trance.

TRANSLATION

In Badarikasrama Dhruva Maharaja's senses became completely purified because he bathed regularly in the crystal-clear purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his

mind on the arca-vigraha form of the Lord, which is the exact replica of the Lord and, thus meditating upon Him, entered into complete trance.

PURPORT

Here is a description of the astanga-yoga system, to which Dhruva Maharaja was already accustomed. Astanga-yoga was never meant to be practiced in a fashionable city. Dhruva Maharaja went to Badarikasrama, and in a solitary place, alone, he practiced yoga. He concentrated his mind on the arca-vigraha, the worshipable Deity of the Lord, which exactly represents the Supreme Lord, and thus thinking constantly of that Deity, he became absorbed in trance. Worship of the arca-vigraha is not idol worship. The arca-vigraha is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as arca-vigraha, a form made of sthula (material) objects such as stone, metal, wood, jewels or paint. All of these are called sthula, or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is there in His physical form, He is nondifferent from His original, spiritual form. Thus the devotee gets the benefit of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord. This incessant thought of the Lord, as prescribed in the Bhagavad-gita, makes one the topmost yogi.

TEXT 18

TEXT

bhaktim harau bhagavati pravahann ajasram
ananda-baspa-kalaya muhur ardyamanah
viklidyamana-hridayah pulakacitango
natmanam asmarad asav iti mukta-lingah

SYNONYMS

bhaktim--devotional service; harau--unto Hari; bhagavati--the Supreme personality of Godhead; pravahan--constantly engaging in; ajasram--always; ananda--blissful; baspa-kalaya--by a stream of tears; muhuh--again and again; ardyamanah--being overcome; viklidyamana--melting; hridayah--his heart; pulaka--standing of hairs; acita--covered; angah--his body; na--not; atmanam--body; asmarat--he remembered; asau--he; iti--thus; mukta-lingah--free from the subtle body.

TRANSLATION

Because of his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Maharaja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

PURPORT

Due to constant engagement in devotional service--hearing, chanting, remembering, worshipping the Deity, etc., as prescribed in nine varieties--there are different symptoms which appear in the body of a devotee. These eight bodily transformations, which indicate that a devotee is already liberated within himself, are called asta-sattvika-vikara. When a devotee completely forgets his bodily existence, he should be understood to be liberated. He is no longer engaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering. By moving the dry coconut, one can hear that the pulp within is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the two material coverings, the subtle and gross bodies. Dhruva Maharaja actually attained this stage of life by constantly discharging devotional service. He has already

been described as a maha-bhagavata, for unless one becomes a maha-bhagavata, or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Thakura Haridasa also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free. Of course, from the beginning of devotional service the path of liberation immediately opens, just as the coconut taken from the tree immediately begins to dry; it simply takes some time for the shell and pulp to separate from one another.

An important word in this verse is mukta-lingah. Mukta means "liberated," and linga means "the subtle body." When a man dies, he quits the gross body, but the subtle body of mind, intelligence and ego carries him to a new body. While existing in the present body, the same subtle body carries him from one stage of life to another (for example, from childhood to boyhood) by mental development. The mental condition of a baby is different from that of a boy, the mental condition of a boy is different from that of a young man, and the mental condition of a young man is different from that of an old man. So at death the process of changing bodies takes place due to the subtle body; the mind, intelligence and ego carry the soul from one gross body to another. This is called transmigration of the soul. But there is another stage, when one becomes liberated even from the subtle body; at that time the living entity is competent and fully prepared to be transferred to the transcendental or spiritual world.

The description of the bodily symptoms of Sri Dhruva Maharaja makes it apparent that he became perfectly fit to be transferred to the spiritual world. One can experience the distinction between the subtle and gross bodies even daily; in a dream, one's gross body is lying on the bed while the subtle body carries the soul, the living entity, to another atmosphere. But because the gross body has to be continued, the subtle body comes back and settles in the present gross body. Therefore one has to become free from the subtle body also. This freedom is known as mukta-linga.

TEXT 19

TEXT

sa dadarsa vimanagryam
nabhaso 'vatarad dhruvah
vibhrajayad dasa diso
rakapatim ivoditam

SYNONYMS

sah--he; dadarsa--saw; vimana--an airplane; agryam--very beautiful; nabhasah--from the sky; avatarat--descending; dhruvah--Dhruva Maharaja; vibhrajayat--illuminating; dasa--ten; disah--directions; rakapatim--the full moon; iva--like; uditam--visible.

TRANSLATION

As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

PURPORT

There are different levels of acquired knowledge--direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhruva Maharaja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One

can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.

TEXT 20

TEXT

tatranu deva-pravarau catur-bhujau
syamau kisorav arunambujeksanau
sthitav avastabhya gadam suvasasau
kirita-harangada-caru-kundalau

SYNONYMS

tatra--there; anu--then; deva-pravarau--two very beautiful demigods; catur-bhujau--with four arms; syamau--blackish; kisorau--quite young; aruna--reddish; ambuja--lotus flower; iksanau--with eyes; sthitau--situated; avastabhya--holding; gadam--clubs; suvasasau--with nice garments; kirita--helmets; hara--necklaces; angada--bracelets; caru--beautiful; kundalau--with earrings.

TRANSLATION

Dhruva Maharaja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster, they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

PURPORT

The inhabitants of Viṣṇuloka are of the same bodily feature as Lord Viṣṇu, and they also hold club, conchshell, lotus flower and disc. In this verse it is distinctly stated that they had four hands and were nicely dressed; the description of their bodily decorations corresponds exactly to that of Viṣṇu. So the two uncommon personalities who descended from the airplane came directly from Viṣṇuloka, or the planet where Lord Viṣṇu lives.

TEXT 21

TEXT

vijnaya tav uttamagaya-kinkarav
abhyutthitah sadhvasa-vismrta-kramah
nanama namani grnan madhudvisah
parsat-pradhanav iti samhatanjalih

SYNONYMS

vijnaya--after understanding; tau--them; uttama-gaya--of Lord Viṣṇu (of excellent renown); kinkarau--two servants; abhyutthitah--stood up; sadhvasa--by being puzzled; vismrta--forgot; kramah--proper behavior; nanama--offered obeisances; namani--names; grnan--chanting; madhu-dvisah--of the Lord (the enemy of Madhu); parsat--associates; pradhanau--chief; iti--thus; samhata--respectfully joined; anjalih--with folded hands.

TRANSLATION

Dhruva Maharaja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

PURPORT

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Maharaja saw the Visnudutas, the direct associates of Lord Visnu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy name of the Lord, the Hare Krsna mantra, he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Visnu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or in happiness, constantly chants the Hare Krsna mantra. When he is in danger he is immediately relieved, and when he is in a position to see Lord Visnu or His associates directly, by chanting this maha-mantra he can please the Lord. This is the absolute nature of the maha-mantra. Either in danger or in happiness, it can be chanted without limitation.

TEXT 22

TEXT

tam krsna-padabhivista-cetasam
baddhanjalim prasraya-namra-kandharam
sunanda-nandav upasrtya sasmitam
pratyucatum puskarabha-sammatau

SYNONYMS

tam--him; krsna--of Lord Krsna; pada--of the lotus feet; abhivista--absorbed in thought; cetasam--whose heart; baddha-anjalim--with folded hands; prasraya--very humbly; namra--bowed; kandharam--whose neck; sunanda--Sunanda; nandau--and Nanda; upasrtya--approaching; sa-smitam--smilingly; pratyucatum--addressed; puskarabha--of Lord Visnu, who has a lotus navel; sammatau--confidential servants.

TRANSLATION

Dhruva Maharaja was always absorbed in thinking of the lotus feet of Lord Krsna. His heart was full with Krsna. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

PURPORT

In this verse the word puskarabha-sammatau is significant. Krsna, or Lord Visnu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called puskarabha, which means "the Supreme Personality of Godhead, who has a lotus navel," and sammatau means "two confidential or very obedient servants." The materialistic way of life differs from the spiritual way of life in that one is disobedience and the other is obedience to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme person; that is perfect oneness.

In the Vaikuntha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not sammata, agreeable, but always asammata, disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of

the Supreme Lord. To bring about this training in society is the mission of the Krsna consciousness movement. As stated in the Bhagavad-gita, the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws. The example of Dhruva Maharaja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Visnu face to face. What was possible for Dhruva Maharaja is possible for everyone. Anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life.

TEXT 23

TEXT

sunanda-nandav ucatuh
bho bho rajan subhadram te
vacam no 'vahitah srnu
yah panca-varsas tapasa
bhavan devam atitrpat

SYNONYMS

sunanda-nandau ucatuh--Sunanda and Nanda said; bhoh bhoh rajan--O dear King; su-bhadram--good fortune; te--unto you; vacam--words; nah--our; avahitah--attentively; srnu--hear; yah--who; panca-varsah--five years old; tapasa--by austerity; bhavan--you; devam--the Supreme Personality of Godhead; atitrpat--greatly satisfied.

TRANSLATION

Nanda and Sunanda, the two confidential associates of Lord Visnu, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.

PURPORT

What was possible for Dhruva Maharaja is possible for anyone. Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Krsna consciousness. Unfortunately, this training is lacking all over the world. It is necessary for the leaders of the Krsna consciousness movement to start educational institutions in different parts of the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society; rather, they can all become devotees of the Lord. The face of the world will then change automatically.

TEXT 24

TEXT

tasyakhila-jagad-dhatur
avam devasya sarnginah
parsadav iha sampraptau
netum tvam bhagavat-padam

SYNONYMS

tasya--His; akhila--entire; jagat--universe; dhatuh--creator; avam--we; devasya--of the Supreme Personality of Godhead; sarnginah--who has the bow named Sarnga; parsadau--associates; iha--now; sampraptau--approached; netum--to take; tvam--you; bhagavat-padam--to the position of the Supreme Personality of Godhead.

TRANSLATION

We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Sarnga. We have been specifically deputed to take you to the spiritual world.

PURPORT

In Bhagavad-gita the Lord says that simply by knowing His transcendental pastimes (whether within this material world or in the spiritual world), anyone who understands factually who He is, how He appears and how He acts can be immediately fit for transfer to the spiritual world. This principle stated in the Bhagavad-gita operated in the case of King Dhruva. Throughout his life he tried to understand the Supreme Personality of Godhead by austerity and penances. Now, the mature result was that Dhruva Maharaja became fit to be carried to the spiritual world, accompanied by the confidential associates of the Lord.

TEXT 25

TEXT

sudurjayam visnu-padam jitam tvaya
yat surayo 'prapya vicaksate param
atistha tac candra-divakaradayo
graharksa-tarah pariyanti daksinam

SYNONYMS

sudurjayam--very difficult to achieve; visnu-padam--planet known as Vaikunthaloka or Visnuloka; jitam--conquered; tvaya--by you; yat--which; surayah--great demigods; aprapya--without achieving; vicaksate--simply see; param--supreme; atistha--please come; tat--that; candra--the moon; diva-akara--sun; adayah--and others; graha--the nine planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto); rksa-tarah--stars; pariyanti--circumambulate; daksinam--to the right.

TRANSLATION

To achieve Visnuloka is very difficult, but by your austerity you have conquered. Even the great rsis and demigods cannot achieve this position. Simply to see the supreme abode [the Visnu planet], the sun and moon and all the other planets, stars, lunar mansions and solar systems are circumambulating it. Now please come; you are welcome to go there.

PURPORT

Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but factually goes there to live an eternal life of bliss and knowledge. The Krsna consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Maharaja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately

goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations.

TEXT 26

TEXT

anasthitam te pitrbhir
anyair apy anga karhicit
atistha jagatam vandyam
tad visnoh paramam padam

SYNONYMS

anasthitam--never achieved; te--your; pitrbhiih--by forefathers; anyaih--by others; api--even; anga--O Dhruva; karhicit--at any time; atistha--please come and live there; jagatam--by the inhabitants of the universe; vandyam--worshipable; tat--that; visnoh--of Lord Visnu; paramam--supreme; padam--situation.

TRANSLATION

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Visnuloka, where Lord Visnu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

PURPORT

When Dhruva Maharaja went to perform austerities, he was very determined to achieve a post never dreamed of by his forefathers. His father was Uttanapada, his grandfather was Manu, and his great-grandfather was Lord Brahma. So Dhruva wanted a kingdom even greater than Lord Brahma could achieve, and he requested Narada Muni to give him facility for achieving it. The associates of Lord Visnu reminded him that not only his forefathers but everyone else before him was unable to attain Visnuloka, the planet where Lord Visnu resides. This is because everyone within this material world is either a karmi, a jnani or a yogi, but there are hardly any pure devotees. The transcendental planet known as Visnuloka is especially meant for devotees, not for karmis, jnanis or yogis. Great rsis or demigods can hardly approach Brahmaloaka, and as stated in Bhagavad-gita, Brahmaloaka is not a permanent residence. Lord Brahma's duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet Lord Brahma also dies, as do the residents of his planet. Bhagavad-gita (8.16) says, abrahma-bhuvanal lokah punar avartino 'rjuna: except for those who go to Visnuloka, everyone is subjected to the four principles of material life, namely birth, death, old age and disease. The Lord says, yad gatva na nivartante tad dhama paramam mama: "The planet from which, once going, no one returns, is My supreme abode." (Bg. 15.6) Dhruva Maharaja was reminded, "You are going in our company to that planet from which no one returns to this material world." Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmaloaka, for it is beyond their imagination. By material calculation, traveling at the speed of light it would take forty thousand light-years to reach the topmost planet. By mechanical processes we are unable to reach the topmost planet of this universe, but the process called bhakti-yoga, as executed by Maharaja Dhruva, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the Visnuloka planets. We have outlined this in our small booklet Easy Journey to Other Planets.

TEXT 27

TEXT

etat vimana-pravaram
uttamasloka-maulina
upasthapitam ayusmann
adhirodhum tvam arhasi

SYNONYMS

etat--this; vimana--airplane; pravaram--unique; uttamasloka--the Supreme Personality of Godhead; maulina--by the head of all living entities; upasthapitam--sent; ayusman--O immortal one; adhirodhum--to board; tvam--you; arhasi--are worthy.

TRANSLATION

O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

PURPORT

According to astronomical calculation, along with the polestar there is another star, which is called Sisumara, where Lord Visnu, who is in charge of the maintenance of this material world, resides. Sisumara or Dhruvaloka can never be reached by anyone but the Vaisnavas, as will be described by the following slokas. The associates of Lord Visnu brought the special airplane for Dhruva Maharaja and then informed him that Lord Visnu had especially sent this airplane.

The Vaikuntha airplane does not move by mechanical arrangement. There are three processes for moving in outer space. One of the processes is known to the modern scientist. It is called ka-pota-vayu. Ka means "outer space," and pota means "ship." There is a second process also called kapota-vayu. Kapota means "pigeon." One can train pigeons to carry one into outer space. The third process is very subtle. It is called akasa-patana. This akasa-patana system is also material. Just as the mind can fly anywhere one likes without mechanical arrangement, so the akasa-patana airplane can fly at the speed of mind. Beyond this akasa-patana system is the Vaikuntha process, which is completely spiritual. The airplane sent by Lord Visnu to carry Dhruva Maharaja to Sisumara was a completely spiritual, transcendental airplane. Material scientists can neither see such vehicles nor imagine how they fly in the air. The material scientist has no information about the spiritual sky, although it is mentioned in the Bhagavad-gita (paras tasmāt tu bhavo 'nyah).

TEXT 28

TEXT

maitreya uvaca
nisamya vaikuntha-niyojya-mukhyayor
madhu-cyutam vacam urukrama-priyah
krtabhisekah krta-nitya-mangalo
munin pranamyasisam abhyavadayat

SYNONYMS

maitreya uvaca--the great sage Maitreya said; nisamya--after hearing; vaikuntha--of the Lord; niyojya--associates; mukhyayoh--of the chief; madhu-cyutam--like pouring honey; vacam--speeches; urukrama-priyah--Dhruva Maharaja, who was very dear to the Lord; krta-abhisekah--took his sacred bath; krta--performed; nitya-mangalah--his daily spiritual duties; munin--to the sages; pranamya--having offered obeisances; asisam--blessings; abhyavadayat--accepted.

TRANSLATION

The great sage Maitreya continued: Maharaja Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the Vaikuntha planet, he immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.

PURPORT

We should mark how dutiful Dhruva Maharaja was in his devotional service, even at the time he left this material world. He was constantly alert in the performance of devotional duties. Every devotee should take his bath early in the morning and decorate his body with tilaka. In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve tilaka marks on the body are sufficient as auspicious decorations to purify the body. Since Dhruva Maharaja was living at that time at Badarikasrama, there were other great sages there. He did not become puffed up because the airplane sent by Lord Visnu was waiting for him; as a humble Vaisnava, he accepted blessings from all the sages before riding on the plane brought by the chief of the Vaikuntha associates.

TEXT 29

TEXT

parityabhyarcya dhisnyagryam
parsadav abhivandya ca
iyesa tad adhisthatum
bibhrad rupam hiranmayam

SYNONYMS

paritya--having circumambulated; abhyarcya--having worshiped; dhisnya-agryam--the transcendental airplane; parsadav--unto the two associates; abhivandya--having offered obeisances; ca--also; iyesa--he attempted; tat--that plane; adhisthatum--to board; bibhrat--illuminating; rupam--his form; hiranmayam--golden.

TRANSLATION

Before getting aboard, Dhruva Maharaja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Visnu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

PURPORT

In the absolute world, the plane, the associates of Lord Visnu and Lord Visnu Himself are all spiritual. There is no material contamination. In quality, everything there is one. As Lord Visnu is worshipable, so also are His associates, His paraphernalia, His airplane and His abode, for everything of Visnu's is as good as Lord Visnu. Dhruva Maharaja knew all this very well, as a pure Vaisnava, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Visnuloka.

Mayavadi philosophers cannot imagine how this oneness can be achieved even in different varieties. Their idea of oneness is that there is no variety. Therefore they have become impersonalists. As Sisumara, Visnuloka or Dhruvaloka are completely different from this material world, so a Visnu temple within this

world is also completely different from this material world. As soon as we are in a temple we should know very well that we are situated differently from the material world. In the temple, Lord Visnu, His throne, His room and all other things associated with the temple are transcendental. The three modes, sattva-guna, rajo-guna and tamo-guna, have no entrance into the temple. It is said, therefore, that to live in the forest is in the mode of goodness, to live in the city is in the mode of passion, and to live in a brothel, liquor shop or slaughterhouse is in the mode of ignorance. But to live in the temple means to live in Vaikunthaloka. Everything in the temple is as worshipable as Lord Visnu, or Krsna.

TEXT 30

TEXT

tadottanapadah putro
dadarsantakam agatam
mrtyor murdhni padam dattva
arurohadbhutam grham

SYNONYMS

tada--then; uttanapadah--of King Uttanapada; putrah--son; dadarsa--could see; antakam--death personified; agatam--approached him; mrtyoh murdhni--on the head of death; padam--feet; dattva--placing; aruroha--got up; adbhutam--wonderful; grham--on the airplane which resembled a big house.

TRANSLATION

When Dhruva Maharaja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

PURPORT

To take the passing away of a devotee and the passing away of a nondevotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhruva Maharaja suddenly saw death personified before him, but he was not afraid. Instead of death's giving him trouble, Dhruva Maharaja took advantage of death's presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhruva Maharaja boarded the airplane, he took advantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house (grham).

There are many other similar instances in Bhagavata literature. It is stated that when Kardama Muni created an airplane to carry his wife, Devahuti, all over the universe, the airplane was like a big city, carrying many houses, lakes and gardens. Modern scientists have manufactured big airplanes, but they are packed with passengers, who experience all sorts of discomforts while riding in them.

Material scientists are not even perfect in manufacturing a material airplane. In order to compare to the plane used by Kardama or the plane sent from Visnuloka, they must manufacture an airplane equipped like a big city, with all the comforts of life--lakes, gardens, parks, etc. Their plane must be able to fly in outer space and hover, and visit all other planets. If they invent such a plane, they will not have to make different space stations for fuel to travel into outer space. Such a plane would have an unlimited supply of fuel, or, like the plane from Visnuloka, would fly without it.

TEXT 31

TEXT

tada dundubhayo nedur
mrdanga-panavadayah
gandharva-mukhyah prajaguh
petuh kusuma-vrstayah

SYNONYMS

tada--at that time; dundubhayah--kettledrums; neduh--resounded; mrdanga--drums; panava--small drums; adayah--etc.; gandharva-mukhyah--the chief residents of Gandharvaloka; prajaguh--sang; petuh--showered; kusuma--flowers; vrstayah--like rains.

TRANSLATION

At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing and other demigods showered flowers like torrents of rain upon Dhruva Maharaja.

TEXT 32

TEXT

sa ca svarlokam aroksyan
sunitim jananim dhruvah
anvasmarad agam hitva
dinam yasye tri-vistapam

SYNONYMS

sah--he; ca--also; svah-lokam--to the celestial planet; aroksyan--about to ascend; sunitim--Suniti; jananim--mother; dhruvah--Dhruva Maharaja; anvasmarat--immediately remembered; agam--difficult to attain; hitva--leaving behind; dinam--poor; yasye--I shall go; tri-vistapam--to the Vaikuntha planet.

TRANSLATION

Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother, Suniti. He thought to himself, "How shall I go alone to the Vaikuntha planet and leave behind my poor mother?"

PURPORT

Dhruva had a feeling of obligation to his mother, Suniti. It was Suniti who had given him the clue which had now enabled him to be personally carried to the Vaikuntha planet by the associates of Lord Visnu. He now remembered her and wanted to take her with him. Actually, Dhruva Maharaja's mother, Suniti, was his patha-pradarsaka-guru. Patha-pradarsaka-guru means "the guru, or the spiritual master, who shows the way." Such a guru is sometimes called siksa-guru. Although Narada Muni was his diksa-guru (initiating spiritual master), Suniti, his mother, was the first who gave him instruction on how to achieve the favor of the Supreme Personality of Godhead. It is the duty of the siksa-guru or diksa-guru to instruct the disciple in the right way, and it depends on the disciple to execute the process. According to sastric injunctions, there is no difference between siksa-guru and diksa-guru, and generally the siksa-guru later on becomes the diksa-guru. Suniti, however, being a woman, and specifically his mother, could not

become Dhruva Maharaja's diksa-guru. Still, he was not less obliged to Suniti. There was no question of carrying Narada Muni to Vaikunthaloka, but Dhruva Maharaja thought of his mother.

Whatever plan the Supreme Personality of Godhead contemplates immediately fructifies. Similarly, a devotee who is completely dependent on the Supreme Lord can also fulfill his wishes by the grace of the Lord. The Lord fulfills His wishes independently, but a devotee fulfills his wishes simply by being dependent on the Supreme Personality of Godhead. Therefore as soon as Dhruva Maharaja thought of his poor mother, he was assured by the associates of Visnu that Suniti was also going to Vaikunthaloka, in another plane. Dhruva Maharaja had thought that he was going alone to Vaikunthaloka, leaving behind his mother, which was not very auspicious because people would criticize him for going alone to Vaikunthaloka and not carrying with him Suniti, who had given him so much. But Dhruva also considered that he was not personally the Supreme. Therefore, if Krsna fulfilled his desires, only then would it be possible. Krsna could immediately understand his mind, and He told Dhruva that his mother was also going with him. This incident proves that a pure devotee like Dhruva Maharaja can fulfill all his desires; by the grace of the Lord, he becomes exactly like the Lord, and thus whenever he thinks of anything, his wish is immediately fulfilled.

TEXT 33

TEXT

iti vyavasitam tasya
vyavasaya surottamau
darsayam asatur devim
puro yanena gacchatim

SYNONYMS

iti--thus; vyavasitam--contemplation; tasya--of Dhruva; vyavasaya--understanding; sura-uttamau--the two chief associates; darsayam asatur--showed (to him); devim--exalted Suniti; purah--before; yanena--by airplane; gacchatim--going forward.

TRANSLATION

The great associates of Vaikunthaloka, Nanda and Sunanda, could understand the mind of Dhruva Maharaja, and thus they showed him that his mother, Suniti, was going forward in another plane.

PURPORT

This incident proves that the siksa- or diksa-guru who has a disciple who strongly executes devotional service like Dhruva Maharaja can be carried by the disciple even though the instructor is not as advanced. Although Suniti was an instructor to Dhruva Maharaja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhruva Maharaja did. Still, Dhruva Maharaja was able to take his mother with him. Similarly, Prahlada Maharaja also delivered his atheistic father, Hiranyakasipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikunthaloka either his father, mother or siksa- or diksa-guru. Srila Bhaktisiddhanta Sarasvati Thakura used to say, "If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission--propagating Krsna consciousness--to be successful." The Krsna consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Maharaja, then he will be able to carry me with him to Vaikunthaloka.

TEXT 34

TEXT

tatra tatra prasamsadbhiih
pathi vaimanikaih suraih
avakiryamano dadrse
kusumaih kramaso grahan

SYNONYMS

tatra tatra--here and there; prasamsadbhiih--by persons engaged in the praise of Dhruva Maharaja;
pathi--on the path; vaimanikaih--carried by different types of airplanes; suraih--by the demigods;
avakiryamanah--being covered; dadrse--could see; kusumaih--by flowers; kramasah--one after another;
grahan--all the planets of the solar system.

TRANSLATION

While Dhruva Maharaja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

PURPORT

There is a Vedic version, yasmin vijnate sarvam evam vijnatam bhavati, which means that by knowing the Supreme Personality of Godhead, everything becomes known to the devotee. Similarly, by going to the planet of the Supreme Personality of Godhead, one can know all the other planetary systems on the path to Vaikuntha. We should remember that Dhruva Maharaja's body was different from our bodies. While boarding the Vaikuntha airplane, his body changed to a completely spiritual golden hue. No one can surpass the higher planets in a material body, but when one gets a spiritual body he can travel not only to the higher planetary system of this material world, but even to the still higher planetary system known as Vaikunthaloka. It is well known that Narada Muni travels everywhere, both in the spiritual and material worlds.

It should be noted also that while Suniti was going to Vaikunthaloka she also changed her body into spiritual form. Like Sri Suniti, every mother should train her child to become a devotee like Dhruva Maharaja. Suniti instructed her son, even at the age of five years, to be unattached to worldly affairs and to go to the forest to search out the Supreme Lord. She never desired that her son remain at home comfortably without ever undertaking austerities and penances to achieve the favor of the Supreme Personality of Godhead. Every mother, like Suniti, must take care of her son and train him to become a brahmachari from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that if her son becomes a strong devotee like Dhruva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service.

TEXT 35

TEXT

tri-lokim deva-yanena
so 'tivrajya munin api
parastad yad dhruva-gatir
visnoh padam athabhyagat

SYNONYMS

tri-lokim--the three planetary systems; deva-yanena--by the transcendental airplane; sah--Dhruva;
ativrajya--having surpassed; munin--great sages; api--even; parastat--beyond; yat--which; dhruva-gatih--

Dhruva, who attained permanent life; visnoh--of Lord Visnu; padam--abode; atha--then; abhyagat--achieved.

TRANSLATION

Dhruva Maharaja thus surpassed the seven planetary systems of the great sages who are known as saptarsi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Visnu lives.

PURPORT

The airplane was piloted by the two chief associates of Lord Visnu, namely Sunanda and Nanda. Only such spiritual astronauts can pilot their airplane beyond the seven planets and arrive in the region of eternal blissful life. It is confirmed in the Bhagavad-gita also (paras tasmāt tu bhavo 'nyah) that beyond this planetary system begins the spiritual sky, where everything is permanent and blissful. The planets there are known as Visnuloka or Vaikunthaloka. Only there can one get an eternal blissful life of knowledge. Below Vaikunthaloka is the material universe, where Lord Brahma and others in Brahmaloḥka can live until the annihilation of this universe; but that life is not permanent. That is also confirmed in the Bhagavad-gita (abrahma-bhuvanaḥ lokah). Even if one goes to the topmost planet, one cannot achieve eternal life. Only by arriving in Vaikunthaloka can one live an eternally blissful life.

TEXT 36

TEXT

yad bhrajanam sva-rucaiva sarvato
lokas trayo hy anu vibhrajanta ete
yan navrajan jantusu ye 'nanugraha
vrajanti bhadrani caranti ye 'nisam

SYNONYMS

yat--which planet; bhrajanam--illuminating; sva-ruca--by self-effulgence; eva--only; sarvatah--everywhere; lokah--planetary systems; trayah--three; hi--certainly; anu--thereupon; vibhrajante--give off light; ete--these; yat--which planet; na--not; avrajan--have reached; jantusu--to living entities; ye--those who; ananugraha--not merciful; vrajanti--reach; bhadrani--welfare activities; caranti--engage in; ye--those who; anisam--constantly.

TRANSLATION

The self-effulgent Vaikuntha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare activities for other living entities can reach the Vaikuntha planets.

PURPORT

Here is a description of two aspects of the Vaikuntha planets. The first is that in the Vaikuntha sky there is no need of the sun and moon. This is confirmed by the Upanisads as well as Bhagavad-gita (na tad bhasayate suryo na sasanko na pavakah). In the spiritual world the Vaikunthalokas are themselves illuminated; there is therefore no need of sun, moon or electric light. It is in fact the illumination of the Vaikunthalokas which is reflected in the material sky. Only by this reflection are the suns in the material universes illuminated; after the illumination of the sun, all the stars and moons are illuminated. In other words, all the luminaries in the material sky borrow illumination from Vaikunthaloka. From this material

world, however, people can be transferred to the Vaikunthaloka, if they incessantly engage in welfare activities for all other living entities. Such incessant welfare activities can really be performed only in Krsna consciousness. There is no philanthropic work within this material world but Krsna consciousness that can engage a person twenty-four hours a day.

A Krsna conscious being is always engaged in planning how to take all of suffering humanity back home, back to Godhead. Even if one is not successful in reclaiming all the fallen souls back to Godhead, still, because he is Krsna conscious, his path to Vaikunthaloka is open. He personally becomes qualified to enter the Vaikunthalokas, and if anyone follows such a devotee, he also enters into Vaikunthaloka. Others, who engage in envious activities, are known as karmis. Karmis are envious of one another. Simply for sense gratification, they can kill thousands of innocent animals. Jnanis are not as sinful as karmis, but they do not try to reclaim others back to Godhead. They perform austerities for their own liberation. Yogis are also engaged in self-aggrandizement by trying to attain mystic powers. But devotees, Vaisnavas, who are servants of the Lord, come forward in the actual field of work in Krsna consciousness to reclaim fallen souls. Only Krsna conscious persons are eligible to enter into the spiritual world. That is clearly stated in this verse and is confirmed in Bhagavad-gita, wherein the Lord says that there is no one dearer to Him than those who preach the gospel of Bhagavad-gita to the world.

TEXT 37

TEXT

santah sama-drsah suddhah
sarva-bhutanuranjanah
yanty anjasacyuta-padam
acyuta-priya-bandhavah

SYNONYMS

santah--peaceful; sama-drsah--equipoised; suddhah--cleansed, purified; sarva--all; bhuta--living entities; anuranjanah--pleasing; yanti--go; anjasa--easily; acyuta--of the Lord; padam--to the abode; acyuta-priya--with devotees of the Lord; bandhavah--friends.

TRANSLATION

Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

PURPORT

The description of this verse fully indicates that only devotees are eligible to enter into the kingdom of Godhead. The first point stated is that devotees are peaceful, for they have no demands for their personal sense gratification. They are simply dedicated to the service of the Lord. Karmis cannot be peaceful because they have immense demands for sense gratification. As for jnanis, they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme. Similarly, yogis are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself as completely helpless; just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead.

A devotee is equipoised. He sees everyone on the same transcendental platform. A devotee knows that although a conditioned soul has a particular type of body according to his past fruitive activities, factually everyone is part of the Supreme Lord. A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Krsna consciousness. Therefore, we

have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Krsna consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Krsna consciousness. Persons in Krsna consciousness, or devotees of the Lord, can please everyone, as is evident in the Krsna consciousness movement. We invite everyone, without discrimination; we request everyone to sit down and chant the Hare Krsna mantra and take as much prasada as we can supply, and thus everyone is pleased with us. This is the qualification. Sarva-bhutanuranjanah. As for purification, no one can be more pure than devotees. Anyone who once utters the name of Visnu immediately becomes purified, inside and outside (yah smaret pundarikaksam). Since a devotee constantly chants the Hare Krsna mantra, no contamination of the material world can touch him. He is, therefore, actually purified. Muci haya suci haya yadi krsna bhaje. It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a brahmana (suci) if he takes to Krsna consciousness. Any person who is purely Krsna conscious and who engages in chanting the Hare Krsna mantra is the purest in the whole universe.

TEXT 38

TEXT

ity uttanapadah putro
dhruvah krsna-parayanah
abhut trayanam lokanam
cuda-manir ivamalah

SYNONYMS

iti--thus; uttanapadah--of Maharaja Uttanapada; putrah--the son; dhruvah--Dhruva Maharaja; krsna-parayanah--fully Krsna conscious; abhut--became; trayanam--of the three; lokanam--worlds; cuda-manih--the summit jewel; iva--like; amalah--purified.

TRANSLATION

In this way, the fully Krsna conscious Dhruva Maharaja, the exalted son of Maharaja Uttanapada, attained the summit of the three statuses of planetary systems.

PURPORT

The exact Sanskrit terminology for Krsna consciousness is here mentioned: krsna-parayanah. parayana means "going forward." Anyone who is going forward to the goal of Krsna is called krsna-parayana, or fully Krsna conscious. The example of Dhruva Maharaja indicates that every Krsna conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Krsna conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

TEXT 39

TEXT

gambhira-vego 'nimisam
jyotisam cakram ahitam
yasmin bhramati kauravya
medhyam iva gavam ganah

SYNONYMS

gambhira-vegah--with great force and speed; animisam--unceasingly; jyotisam--of luminaries; cakram--sphere; ahitam--connected; yasmin--around which; bhramati--encircles; kauravya--O Vidura; medhyam--a central pole; iva--as; gavam--of bulls; ganah--a herd.

TRANSLATION

Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Maharaja with great force and speed.

PURPORT

Each and every planet within the universe travels at a very high speed. From a statement in Srimad-Bhagavatam it is understood that even the sun travels sixteen thousand miles in a second, and from Brahma-samhita we understand from the sloka, yac-caksur esa savita sakala-grahanam that the sun is considered to be the eye of the Supreme Personality of Godhead, Govinda, and it also has a specific orbit within which it circles. Similarly, all other planets have their specific orbits. But together all of them encircle the polestar, or Dhruvaloka, where Dhruva Maharaja is situated at the summit of the three worlds. We can only imagine how highly exalted the actual position of a devotee is, and certainly we cannot even conceive how exalted is the position of the Supreme Personality of Godhead.

TEXT 40

TEXT

mahimanam vilokyasya
narado bhagavan rsih
atodyam vitudan slokan
satre 'gayat pracetasam

SYNONYMS

mahimanam--glories; vilokya--observing; asya--of Dhruva Maharaja; naradah--the great sage Narada; bhagavan--equally as exalted as the Supreme Personality of Godhead; rsih--the saint; atodyam--the stringed instrument, vina; vitudan--playing on; slokan--verses; satre--in the sacrificial arena; agayat--chanted; pracetasam--of the Pracetas.

TRANSLATION

After observing the glories of Dhruva Maharaja, the great sage Narada, playing his vina, went to the sacrificial arena of the Pracetas and very happily chanted the following three verses.

PURPORT

The great sage Narada was the spiritual master of Dhruva Maharaja. Certainly he was very glad to see Dhruva's glories. As a father is very happy to see the son's advancement in every respect, so the spiritual master is very happy to observe the ascendancy of his disciple.

TEXT 41

TEXT

narada uvaca
nunam suniteh pati-devatayas

tapah-prabhavasya sutasya tam gatim
drstvabhyupayan api veda-vadino
naivadhigantum prabhavanti kim nrpah

SYNONYMS

naradah uvaca--Narada said; nunam--certainly; suniteh--of Suniti; pati-devatayah--very much attached to her husband; tapah-prabhavasya--by the influence of austerity; sutasya--of the son; tam--that; gatim--position; drstva--observing; abhyupayan--the means; api--although; veda-vadinah--strict followers of the Vedic principles, or the so-called Vedantists; na--never; eva--certainly; adhigantum--to attain; prabhavanti--are eligible; kim--what to speak of; nrpah--ordinary kings.

TRANSLATION

The great sage Narada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Maharaja, the son of Suniti, who was devoted to her husband, acquired an exalted position not possible to attain even for the so-called Vedantists or strict followers of the Vedic principles, not to speak of ordinary human beings.

PURPORT

In this verse the word veda-vadinah is very significant. Generally, a person who strictly follows the Vedic principles is called veda-vadi. There are also so-called Vedantists who advertise themselves as followers of Vedanta philosophy but who misinterpret Vedanta. The expression veda-vada-ratah is also found in the Bhagavad-gita, referring to persons who are attached to the Vedas without understanding the purport of the Vedas. Such persons may go on talking about the Vedas or may execute austerities in their own way, but it is not possible for them to attain to such an exalted position as Dhruva Maharaja. As far as ordinary kings are concerned, it is not at all possible. The specific mention of kings is significant because formerly kings were also rajarsis, for the kings were as good as great sages. Dhruva Maharaja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a ksatriya, nor a great brahmana strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Maharaja.

TEXT 42

TEXT

yah panca-varso guru-dara-vak-sarair
bhinnena yato hrdayena duyata
vanam mad-adesa-karo 'jitam prabhum
jigaya tad-bhakta-gunaih parajitam

SYNONYMS

yah--he who; panca-varso--at the age of five years; guru-dara--of the wife of his father; vak-saraih--by the harsh words; bhinnena--being very much aggrieved; yatah--went; hrdayena--because his heart; duyata--very much pained; vanam--to the forest; mat-adesa--according to my instruction; karah--acting; ajitam--unconquerable; prabhum--the Supreme Personality of Godhead; jigaya--he defeated; tat--His; bhakta--of devotees; gunaih--with the qualities; parajitam--conquered.

TRANSLATION

The great sage Narada continued: Just see how Dhruva Maharaja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity.

Although the Supreme Personality of Godhead is unconquerable, Dhruva Maharaja defeated Him with the specific qualifications possessed by the Lord's devotees.

PURPORT

The Supreme Godhead is unconquerable; no one can conquer the Lord. But He voluntarily accepts subordination to the devotional qualities of His devotees. For example, Lord Kṛṣṇa accepted subordination to the control of mother Yasoda because she was a great devotee. The Lord likes to be under the control of His devotees. In the Caitanya-caritamṛta it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. Dhruva Maharaja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This devotional service was of course executed under the direction of a great sage, Narada. This is the first principle of devotional service--*adau gurv-asrayam*. In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhruva Maharaja followed the instruction of Narada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle--that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only he can conquer the unconquerable. The Mayavadi philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. Not only does a devotee become one in quality with the Supreme Lord, but he sometimes becomes the father, mother or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, "Put my chariot here," and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

TEXT 43

TEXT

yah ksatra-bandhur bhuvī tasyādhīrudham
anv arurukṣed api varṣa-pugaiḥ
sat-panca-varṣo yad ahobhir alpaiḥ
prasādyā vaikuntham avāpa tat-padam

SYNONYMS

yah--one who; ksatra-bandhuh--the son of a ksatriya; bhuvī--on the earth; tasyā--of Dhruva; adhirudham--the exalted position; anu--after; arurukṣet--can aspire to attain; api--even; varṣa-pugaiḥ--after many years; sat-panca-varṣah--five or six years old; yat--which; ahobhir alpaiḥ--after a few days; prasādyā--after pleasing; vaikuntham--the Lord; avāpa--attained; tat-padam--His abode.

TRANSLATION

Dhruva Maharaja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great ksatriya cannot achieve such a position even after undergoing austerities for many, many years.

PURPORT

Dhruva Maharaja is described herein as ksatra-bandhuh, which indicates that he was not fully trained as a ksatriya because he was only five years old; he was not a mature ksatriya. A ksatriya or brahmana has to

take training. A boy born in the family of a brahmana is not immediately a brahmana; he has to take up the training and the purificatory process.

The great sage Narada Muni was very proud of having a devotee-disciple like Dhruva Maharaja. He had many other disciples, but he was very pleased with Dhruva Maharaja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuntha, which was never achieved by any other king's son or rajarsi throughout the whole universe. There is the instance of the great King Bharata, who was also a great devotee, but he attained Vaikunthaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had a deer's body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jada Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikunthaloka. The lesson from the life of Dhruva Maharaja is that if one likes, one can attain Vaikunthaloka in one life, without waiting for many other lives. My Guru Maharaja, Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Prabhupada, used to say that every one of his disciples could attain Vaikunthaloka in this life, without waiting for another life to execute devotional service. One simply has to become as serious and sincere as Dhruva Maharaja; then it is quite possible to attain Vaikunthaloka and go back home, back to Godhead, in one life.

TEXT 44

TEXT

maitreya uvaca
etat te 'bhihitam sarvam
yat prsto 'ham iha tvaya
dhruvasyoddama-yasahas
caritam sammatam satam

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; etat--this; te--unto you; abhihitam--described; sarvam--everything; yat--what; prstah aham--I was asked; iha--here; tvaya--by you; dhruvasya--of Dhruva Maharaja; uddama--greatly uplifting; yasasah--whose reputation; caritam--character; sammatam--approved; satam--by great devotees.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Maharaja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Maharaja.

PURPORT

Srimad-Bhagavatam means everything in relationship with the Supreme Personality of Godhead. Whether we hear the pastimes and activities of the Supreme Lord or we hear about the character, reputation and activities of His devotees, they are all one and the same. Neophyte devotees simply try to understand the pastimes of the Lord and are not very interested in hearing about the activities of His devotees, but such discrimination should not be indulged in by any real devotee. Sometimes less intelligent men try to hear about the rasa dance of Krsna and do not take care to hear about other portions of Srimad-Bhagavatam, which they completely avoid. There are professional Bhagavata reciters who abruptly go to the rasa-lila chapters of Srimad-Bhagavatam, as if other portions of Srimad-Bhagavatam were useless. This kind of discrimination and abrupt adoption of the rasa-lila pastimes of the Lord is not approved by the acaryas. A sincere devotee should read every chapter and every word of Srimad-Bhagavatam, for the beginning verses describe that it is the ripened fruit of all Vedic literature. Devotees

should not try to avoid even a word of Srimad-Bhagavatam. The great sage Maitreya therefore affirmed herein that the Bhagavatam is sammatam satam, approved by great devotees.

TEXT 45

TEXT

dhanyam yasasyam ayusyam
punyam svasty-ayanam mahat
svargyam dhrauvyam saumanasyam
prasasyam agha-marsanam

SYNONYMS

dhanyam--bestowing wealth; yasasyam--bestowing reputation; ayusyam--increasing the duration of life; punyam--sacred; svasti-ayanam--creating auspiciousness; mahat--great; svargyam--bestowing achievement of heavenly planets; dhrauvyam--or Dhruvaloka; saumanasyam--pleasing to the mind; prasasyam--glorious; agha-marsanam--counteracting all kinds of sinful activities.

TRANSLATION

By hearing the narration of Dhruva Maharaja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or attain Dhruvaloka, which was achieved by Dhruva Maharaja, just by hearing about him. The demigods also become pleased because this narration is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.

PURPORT

There are different types of men in this world, not all of them pure devotees. Some are karmis, desiring to acquire vast wealth. There are also persons who are only after reputation. Some desire to be elevated to the heavenly planets or to go to Dhruvaloka, and others want to please the demigods to get material profits. Herein it is recommended by Maitreya that every one of them can hear the narration about Dhruva Maharaja and thus get their desired goal. It is recommended that the devotees (akama), the karmis (sarva-kama) and the jnanis, who desire to be liberated (moksa-kama), should all worship the Supreme personality of Godhead to acquire their desired goals of life. Similarly, if anyone hears about the activities of the Lord's devotee, he can achieve the same result. There is no difference between the activities and character of the Supreme Personality of Godhead and those of His pure devotees.

TEXT 46

TEXT

srutvaitac chraddhayabhiksnam
acyuta-priya-cestitam
bhaved bhaktir bhagavati
yaya syat klesa-sanksayah

SYNONYMS

srutva--by hearing; etat--this; sraddhaya--with faith; abhiksnam--repeatedly; acyuta--to the Supreme Personality of Godhead; priya--dear; cestitam--activities; bhavet--develops; bhaktih--devotion; bhagavati--unto the Supreme Personality of Godhead; yaya--by which; syat--must be; klesa--of miseries; sanksayah--complete diminution.

TRANSLATION

Anyone who hears the narration of Dhruva Maharaja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

PURPORT

Here the word acyuta-priya is very significant. Dhruva Maharaja's character and reputation are great because he is very dear to Acyuta, the Supreme Personality of Godhead. As the pastimes and activities of the Supreme Lord are pleasing to hear, hearing about His devotees, who are very dear to the Supreme Person, is also pleasing and potent. If one simply reads over and over again about Dhruva Maharaja by hearing and reading this chapter, one can attain the highest perfection of life in any way he desires; most importantly, he gets the chance to become a great devotee. To become a great devotee means to finish all miserable conditions of materialistic life.

TEXT 47

TEXT

mahattvam icchatam tirtham
srotuh siladayo gunah
yatra tejas tad icchunam
mano yatra manasvinam

SYNONYMS

mahattvam--greatness; icchatam--for those desiring; tirtham--the process; srotuh--of the hearer; siladayah--high character, etc.; gunah--qualities; yatra--in which; tejah--prowess; tat--that; icchunam--for those who desire; manah--adoration; yatra--in which; manasvinam--for thoughtful men.

TRANSLATION

Anyone who hears this narration of Dhruva Maharaja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process by which to acquire them, and for thoughtful men who want adoration, here is the proper means.

PURPORT

In the material world everyone is after profit, respectability and reputation, everyone wants the supreme exalted position, and everyone wants to hear about the great qualities of exalted persons. All ambitions which are desirable for great persons can be fulfilled simply by reading and understanding the narration of Dhruva Maharaja's activities.

TEXT 48

TEXT

prayatah kirtayet pratah
samavaye dvi-janmanam
sayam ca punya-slokasya
dhruvasya caritam mahat

SYNONYMS

prayatah--with great care; kirtayet--one should chant; pratah--in the morning; samavaye--in the association; dvi-janmanam--of the twice-born; sayam--in the evening; ca--also; punya-slokasya--of sacred renown; dhruvasya--of Dhruva; caritam--character; mahat--great.

TRANSLATION

The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Maharaja both in the morning and in the evening, with great attention and care, in a society of brahmanas or other twice-born persons.

PURPORT

It is said that only in the association of devotees can one understand the importance of the character and pastimes of the Supreme Personality of Godhead or His devotees. In this verse it is especially recommended that Dhruva Maharaja's character be discussed in a society of the twice-born, which refers to the qualified brahmanas, ksatriyas and vaisyas. One should especially seek the society of brahmanas who are elevated to the position of Vaisnavas. Thus discussion of Srimad-Bhagavatam, which describes the character and pastimes of devotees and the Lord, is very quickly effective. The International Society for Krishna Consciousness has been organized for this purpose. In every center of this Society--not only in the morning, evening or noon, but practically twenty-four hours a day--there is continuous devotional service going on. Anyone who comes in contact with the Society automatically becomes a devotee. We have actual experience that many karmis and others come to the Society and find a very pleasing and peaceful atmosphere in the temples of ISKCON. In this verse the word dvi janmanam means "of the twice-born." Anyone can join the International Society for Krishna Consciousness and be initiated to become twice-born. As recommended by Sanatana Gosvami, by the process of initiation and authorized training, any man can become twice-born. The first birth is made possible by the parents, and the second birth is made possible by the spiritual father and Vedic knowledge. Unless one is twice-born one cannot understand the transcendental characteristics of the Lord and His devotees. Study of the Vedas is therefore forbidden for sudras. Simply by academic qualifications a sudra cannot understand the transcendental science. At the present moment, throughout the entire world the educational system is geared to produce sudras. A big technologist is no more than a big sudra. Kalau sudra-sambhavaḥ: in the age of Kali, everyone is a sudra. Because the whole population of the world consists only of sudras, there is a decline of spiritual knowledge, and people are unhappy. The Kṛṣṇa consciousness movement has been started especially to create qualified brahmanas to broadcast spiritual knowledge all over the world, for thus people may become very happy.

TEXTS 49-50

TEXT

paurnamasyam sinivalyam
dvdasyam sravane 'thava
dina-ksaye vyatipate
sankrame 'rkadine 'pi va

sravayec chraddadhananam
tirtha-pada-padasrayah
necchams tatratmanatmanam
santusta iti sidhyati

SYNONYMS

paurnamasyam--on the full moon; sinivalyam--on the dark moon; dvadasyam--on the day after Ekadasi; sravane--during the Sravana star's appearance; athava--or; dina-ksaye--at the end of the tithi; vyatipate--a particular day of the name; sankrame--at the end of the month; arkadine--on Sunday; api--also; va--or; sravayet--one should recite; sraddadhananam--to a receptive audience; tirtha-pada--of the Supreme Personality of Godhead; pada-asrayah--taken shelter of the lotus feet; na icchan--without desiring remuneration; tatra--there; atmana--by the self; atmanam--the mind; santustah--pacified; iti--thus; sidhyati--becomes perfect.

TRANSLATION

Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Maharaja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekadasi, on the appearance of the Sravana star, at the end of a particular tithi, or the occasion of Vyatipata, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

PURPORT

Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or become perfect. It is therefore strictly forbidden to recite Srimad-Bhagavatam as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of Srimad-Bhagavatam, which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the Bhagavata message, and the reciter should completely depend on the Supreme Personality of Godhead. Bhagavata recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing.

TEXT 51

TEXT

jnanam ajnata-tattvaya
yo dadyat sat-pathe 'mrtam
krpalor dina-nathasya
devas tasyanugrhate

SYNONYMS

jnanam--knowledge; ajnata-tattvaya--to those who are unaware of the truth; yah--one who; dadyat--imparts; sat-pathe--on the path of truth; amrtam--immortality; krpalah--kind; dina-nathasya--protector of the poor; devah--the demigods; tasya--to him; anugrhate--give blessings.

TRANSLATION

The narration of Dhruva Maharaja is sublime knowledge for the attainment of immortality. Persons unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master-protectors of the poor living entities automatically gain the interest and blessings of the demigods.

PURPORT

Jnanam ajnata means knowledge which is unknown almost throughout the entire world. No one knows actually what is the Absolute Truth. Materialists are very proud of their advancement in education, in philosophical speculation and in scientific knowledge, but no one actually knows what the Absolute Truth is. The great sage Maitreya, therefore, recommends that to enlighten people about the Absolute Truth (tattva), devotees should preach the teachings of Srimad-Bhagavatam throughout the entire world. Srila Vyasadeva especially compiled this great literature of scientific knowledge because people are completely unaware of the Absolute Truth. In the beginning of Srimad-Bhagavatam, First Canto, it is said that Vyasadeva, the learned sage, compiled this great Bhagavata purana just to stop the ignorance of the mass of people. Because people do not know the Absolute Truth, this Srimad-Bhagavatam was specifically compiled by Vyasadeva under the instruction of Narada. Generally, even though people are interested in understanding the truth, they take to speculation and reach at most the conception of impersonal Brahman. But very few men actually know the Personality of Godhead.

Recitation of Srimad-Bhagavatam is specifically meant to enlighten people about the Absolute Truth, the Supreme Personality of Godhead. Although there is no fundamental difference between impersonal Brahman, localized Paramatma and the Supreme Person, factual immortality cannot be obtained unless and until one attains the stage of associating with the Supreme Person. Devotional service, which leads to the association of the Supreme Lord, is actual immortality. Pure devotees, out of compassion for the fallen souls, are krpalu, very kind to people in general; they distribute this Bhagavata knowledge all over the world. A kindhearted devotee is called dina-natha, protector of the poor, ignorant mass of people. Lord Krsna is also known as dina-natha or dina-bandhu, the master or actual friend of the poor living entities, and His pure devotee also takes the same position of dina-natha. The dina-nathas, or devotees of Lord Krsna, who preach the path of devotional service, become the favorites of the demigods. Generally people are interested in worshipping the demigods, especially Lord Siva, in order to obtain material benefits, but a pure devotee, who engages in preaching the principles of devotional service, as prescribed in the Srimad-Bhagavatam, does not need to separately worship the demigods; the demigods are automatically pleased with him and offer all the blessings within their capacity. As by watering the root of a tree the leaves and branches are automatically watered, so, by executing pure devotional service to the Lord, the branches, twigs and leaves of the Lord, known as demigods, are automatically pleased with the devotee, and they offer all benedictions.

TEXT 52

TEXT

idam maya te 'bhihitam kurudvaha
dhruvasya vikhyata-visuddha-karmanah
hitvarbhakah kridanakani matur
grham ca visnum saranam yo jagama

SYNONYMS

idam--this; maya--by me; te--unto you; abhihitam--described; kuru-udvaha--O great one among the Kurus; dhruvasya--of Dhruva; vikhyata--very famous; visuddha--very pure; karmanah--whose activities; hitva--giving up; arbhakah--child; kridanakani--toys and playthings; matuh--of his mother; grham--home; ca--also; visnum--to Lord Visnu; saranam--shelter; yah--one who; jagama--went.

TRANSLATION

The transcendental activities of Dhruva Maharaja are well known all over the world, and they are very pure. In childhood Dhruva Maharaja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Visnu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.

PURPORT

It is said by Canakya Pandita that life is certainly short for everyone, but if one acts properly, his reputation will remain for a generation. As the Supreme Personality of Godhead, Krsna, is everlastingly famous, so the reputation of Lord Krsna's devotee is also everlasting. Therefore in describing Dhruva Maharaja's activities two specific words have been used--vikhyata, very famous, and visuddha, transcendental. Dhruva Maharaja's leaving home at a tender age and taking shelter of the Supreme Personality of Godhead in the forest is a unique example in this world. Thus end the Bhaktivedanta purports of the Fourth Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "Dhruva Maharaja Goes Back to Godhead."

Chapter Thirteen

Description of the Descendants of Dhruva Maharaja

TEXT 1

TEXT

suta uvaca
nisamya kausaravinopavarnitam
dhruvasya vaikuntha-padadhirohanam
prarudha-bhavo bhagavaty adhoksaje
prastum punas tam vidurah pracakrame

SYNONYMS

sutah uvaca--Suta Gosvami said; nisamya--after hearing; kausaravina--by the sage Maitreya; upavarnitam--described; dhruvasya--of Maharaja Dhruva; vaikuntha-pada--to the abode of Visnu; adhirohanam--ascent; prarudha--increased; bhavah--devotional emotion; bhagavati--unto the Supreme Personality of Godhead; adhoksaje--who is beyond the reach of direct perception; prastum--to inquire; punah--again; tam--unto Maitreya; vidurah--Vidura; pracakrame--attempted.

TRANSLATION

Suta Gosvami, continuing to speak to all the rsis, headed by Saunaka, said: After hearing Maitreya Rsi describe Dhruva Maharaja's ascent to Lord Visnu's abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows.

PURPORT

As evidenced in the topics between Vidura and Maitreya, the activities of the Supreme Personality of Godhead and the devotees are so fascinating that neither the devotee who is describing them nor the devotee who is hearing is at all fatigued by the inquiries and answers. Transcendental subject matter is so nice that no one becomes tired of hearing or speaking. Others, who are not devotees, may think, "How can people devote so much time simply to talks of God?" But devotees are never satisfied or satiated in hearing and speaking about the Supreme Personality of Godhead or about His devotees. The more they hear and talk, the more they become enthusiastic to hear. The chanting of the Hare Krsna mantra is simply the repetition of three words, Hare, Krsna and Rama, but still devotees can go on chanting this Hare Krsna mantra twenty-four hours a day without feeling fatigued.

TEXT 2

TEXT

vidura uvaca

ke te pracetaso nama
kasyapatyani suvrata
kasyanvavaye prakhyatah
kutra va satram asata

SYNONYMS

vidurah uvaca--Vidura inquired; ke--who were; te--they; pracetasah--the Pracetas; nama--of the name; kasya--whose; apatyani--sons; su-vrata--O Maitreya, who have taken an auspicious vow; kasya--whose; anvavaye--in the family; prakhyatah--famous; kutra--where; va--also; satram--the sacrifice; asata--was performed.

TRANSLATION

Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetas? To which family did they belong? Whose sons were they, and where did they perform the great sacrifices?

PURPORT

The great Narada's singing, in the previous chapter, of three verses in the sacrificial arena of the Pracetas gave another impetus to Vidura to ask further questions.

TEXT 3

TEXT

manye maha-bhagavatam
naradam deva-darsanam
yena proktah kriya-yogah
paricarya-vidhir hareh

SYNONYMS

manye--I think; maha-bhagavatam--the greatest of all devotees; naradam--the sage Narada; deva--the Supreme Personality of Godhead; darsanam--who met; yena--by whom; proktah--spoken; kriya-yogah--devotional service; paricarya--for rendering service; vidhih--the procedure; hareh--to the Supreme Personality of Godhead.

TRANSLATION

Vidura continued: I know that the great sage Narada is the greatest of all devotees. He has compiled the pancaratrika procedure of devotional service and has directly met the Supreme Personality of Godhead.

PURPORT

There are two different ways of approaching the Supreme Lord. One is called bhagavata-marga, or the way of Srimad-Bhagavatam, and the other is called pancaratrika-vidhi. Pancaratrika-vidhi is the method of temple worship, and bhagavata-vidhi is the system of nine processes which begin with hearing and chanting. The Krsna conscious movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead. This pancaratrika procedure was first introduced by the great sage Narada, as referred to here by Vidura.

TEXT 4

TEXT

sva-dharma-silaih purusair
bhagavan yajna-purusah
ijyamano bhaktimata
naradeneritah kila

SYNONYMS

sva-dharma-silaih--executing sacrificial duties; purusaih--by the men; bhagavan--the Supreme Personality of Godhead; yajna-purusah--the enjoyer of all sacrifices; ijyamanah--being worshiped; bhaktimata--by the devotee; naradena--by Narada; iritah--described; kila--indeed.

TRANSLATION

While all the Pracetas were executing religious rituals and sacrificial ceremonies and thus worshipping the Supreme Personality of Godhead for His satisfaction, the great sage Narada described the transcendental qualities of Dhruva Maharaja.

PURPORT

Narada Muni is always glorifying the pastimes of the Lord. In this verse we see that not only does he glorify the Lord, but he also likes to glorify the devotees of the Lord. The great sage Narada's mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the Narada-pancaratra, a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead. As stated in the Bhagavad-gita, the Lord has created four orders of social life, namely brahmana, ksatriya, vaisya and sudra. In the Narada-pancaratra it is very clearly described how each of the social orders can please the Supreme Lord. In the Bhagavad-gita (18.45) it is stated, sve sve karmany abhiratah samsiddhim labhate narah: by executing one's prescribed duties one can please the Supreme Lord. In the Srimad-Bhagavatam (1.2.13) also it is stated, svanusthitasya dharmasya samsiddhir hari-tosanam: the perfection of duty is to see that by discharging one's specific duties one satisfies the Supreme Personality of Godhead. When the Pracetas were performing sacrifices according to this direction, Narada Muni was satisfied to see these activities, and he also wanted to glorify Dhruva Maharaja in that sacrificial arena.

TEXT 5

TEXT

yah ta devarsina tatra
varnita bhagavat-kathah
mahyam susrusave brahman
kartsnyenacastum arhasi

SYNONYMS

yah--which; tah--all those; devarsina--by the great sage Narada; tatra--there; varnitah--narrated; bhagavat-kathah--preachings pertaining to the activities of the Lord; mahyam--unto me; susrusave--very eager to hear; brahman--my dear brahmana; kartsnyena--fully; acastum arhasi--kindly explain.

TRANSLATION

My dear brahmana, how did Narada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.

PURPORT

Srimad-Bhagavatam is the record of bhagavat-katha, topics about the pastimes of the Lord. What Vidura was anxious to hear from Maitreya we can also hear five thousand years later, provided we are very eager.

TEXT 6

TEXT

maitreya uvaca
dhruvasya cotkalah putrah
pitari prasthite vanam
sarvabhauma-sriyam naicchad
adhirajasanam pituh

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; dhruvasya--of Dhruva Maharaja; ca--also; utkalah--Utkala; putrah--son; pitari--after the father; prasthite--departed; vanam--for the forest; sarva-bhauma--including all lands; sriyam--opulence; na icchat--did not desire; adhiraja--royal; asanam--throne; pituh--of the father.

TRANSLATION

The great sage Maitreya replied: My dear Vidura, when Maharaja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.

TEXT 7

TEXT

sa janmanopasantatma
nihsangah sama-darsanah
dadarsa loke vitatam
atmanam lokam atmani

SYNONYMS

sah--his son Utkala; janmana--from the very beginning of his birth; upasanta--very well satisfied; atma--soul; nihsangah--without attachment; sama-darsanah--equipoised; dadarsa--saw; loke--in the world; vitatam--spread; atmanam--the Supersoul; lokam--all the world; atmani--in the Supersoul.

TRANSLATION

From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.

PURPORT

The symptoms and characteristics of Utkala, the son of Maharaja Dhruva, are those of a maha-bhagavata. As stated in the Bhagavad-gita (6.30), yo mam pasyati sarvatra sarvam ca mayi pasyati: a highly advanced devotee sees the Supreme Personality of Godhead everywhere, and he also sees everything resting in the Supreme. It is also confirmed in the Bhagavad-gita (9.4), maya tatam idam sarvam jagad avyakta-murtina: Lord Krsna is spread all over the universe in His impersonal feature. Everything is resting on Him, but that does not mean that everything is He Himself. A highly advanced maha-bhagavata devotee sees in this spirit: he sees the same Supersoul, Paramatma, existing within everyone's heart, regardless of discrimination based on the different material forms of the living entities. He sees everyone as part and parcel of the Supreme Personality of Godhead. The maha-bhagavata, who experiences the Supreme Godhead's presence everywhere, is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. This is possible only when one is advanced in love of Godhead.

TEXTS 8-9

TEXT

atmanam brahma nirvanam
 pratyastamita-vigraham
 avabodha-rasaikatmyam
 anandam anusantatam

avyavacchinna-yogagni-
 dagdha-karma-malasayah
 svarupam avarundhano
 natmano 'nyam tadaiksata

SYNONYMS

atmanam--self; brahma--spirit; nirvanam--extinction of material existence; pratyastamita--ceased; vigraham--separation; avabodha-rasa--by the mellow of knowledge; eka-atmyam--oneness; anandam--bliss; anusantatam--expanded; avyavacchinna--continuous; yoga--by practice of yoga; agni--by the fire; dagdha--burned; karma--fruitive desires; mala--dirty; asayah--in his mind; svarupam--constitutional position; avarundhanah--realizing; na--not; atmanah--than the Supreme Soul; anyam--anything else; tada--then; aiksata--saw.

TRANSLATION

By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This liberation is known as nirvana. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared to fire because it burns away all dirty, material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

PURPORT

These two verses explain the verse in the Bhagavad-gita (18.54):

brahma-bhutah prasannatma
 na socati na kanksati
 samah sarvesu bhutesu
 mad-bhaktim labhate param

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything. He is equally disposed towards every living entity. In that state he achieves pure devotional service unto Me." This is also explained by Lord Caitanya in His Siksastaka in the beginning of the first verse:

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam

The bhakti-yoga system is the topmost yoga system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of nirvana, or liberation from material existence, and so increase one's blissful life of spiritual existence as described by Lord Caitanya (anandambudhi-wardhanam). When one is situated in that position, he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called viraktir anyatra syat. It is the result of devotional service.

The more one makes advancement in devotional service, the more one becomes detached from material opulence and material activity. This is the spiritual nature, full of bliss. This is also described in Bhagavad-gita (2.59). Param drstva nivartate: one ceases to take part in material enjoyment upon tasting superior, blissful life in spiritual existence. By advancement in spiritual knowledge, which is considered to be like blazing fire, all material desires are burned to ashes. The perfection of mystic yoga is possible when one is continuously in connection with the Supreme Personality of Godhead by discharging devotional service. A devotee is always thinking of the Supreme Person at every step of his life. Every conditioned soul is full of the reactions of his past life, but all dirty things are immediately burned to ashes if one simply executes devotional service. This is described in the Narada-pancaratra: sarvopadhi-vinirmuktam tat-paratvena nirmalam.

TEXT 10

TEXT

jadandha-badhironmatta-
mukakrtir atan-matih
laksitah pathi balanam
prasantarcir ivanalah

SYNONYMS

jada--foolish; andha--blind; badhira--deaf; unmatta--mad; muka--dumb; akrtih--appearance; a-tat--not like that; matih--his intelligence; laksitah--he was seen; pathi--on the road; balanam--by the less intelligent; prasanta--calmed; arcih--with flames; iva--like; analah--fire.

TRANSLATION

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

PURPORT

In order to avoid contradiction, botheration and unfavorable situations created by materialistic persons, a great saintly person like Jada Bharata or Utkala remains silent. The less intelligent consider such saintly persons to be mad, deaf or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is full of nondevotees, and so one kind of very advanced devotee is called bhajanandi. Those who are gosthy-anandi, however,

preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life.

TEXT 11

TEXT

matva tam jadam unmattam
kula-vrddhah samantrinah
vatsaram bhupatim cakrur
yaviyamsam bhrameh sutam

SYNONYMS

matva--thinking; tam--Utkala; jadam--without intelligence; unmattam--mad; kula-vrddhah--the elderly members of the family; samantrinah--with the ministers; vatsaram--Vatsara; bhu-patim--ruler of the world; cakruh--they made; yaviyamsam--younger; bhrameh--of Bhrami; sutam--son.

TRANSLATION

For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his younger brother, named Vatsara, the son of Bhrami, was elevated to the royal throne, and he became king of the world.

PURPORT

It appears that although there was monarchy, it was not at all an autocracy. There were senior family members and ministers who could make changes and elect the proper person to the throne, although the throne could be occupied only by the royal family. In modern days also, wherever there is monarchy, sometimes the ministers and elderly members of the family select one member from the royal family to occupy the throne in preference to another.

TEXT 12

TEXT

svarvithir vatsarasyesta
bharyasuta sad-atmajan
pusparnam tigmaketum ca
isam urjam vasum jayam

SYNONYMS

svarvithih--Svarvithi; vatsarasya--of King Vatsara; ista--very dear; bharya--wife; asuta--gave birth to; sat--six; atmajan--sons; pusparnam--Pusparna; tigmaketum--Tigmaketu; ca--also; isam--Isa; urjam--Urja; vasum--Vasu; jayam--Jaya.

TRANSLATION

King Vatsara had a very dear wife whose name was Svarvithi, and she gave birth to six sons, named Pusparna, Tigmaketu, Isa, Urja, Vasu and Jaya.

PURPORT

Vatsara's wife is mentioned here as ista, which means "worshipable." In other words, it appears that Vatsara's wife had all good qualities; for example, she was always very faithful and obedient and affectionate to her husband. She had all good qualities for managing household affairs. If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.

TEXT 13

TEXT

pusparnasya prabha bharya
dosa ca dve babhuvatuh
pratar madhyandinā sayam
iti hy asan prabha-sutah

SYNONYMS

pusparnasya--of Pusparna; prabha--Prabha; bharya--wife; dosa--Dosa; ca--also; dve--two; babhuvatuh--were; pratah--Pratar; madhyandinā--Madhyandinā; sayam--Sayam; iti--thus; hi--certainly; asan--were; prabha-sutah--sons of Prabha.

TRANSLATION

Pusparna had two wives, named Prabha and Dosa. Prabha had three sons, named Pratar, Madhyandinā and Sayam.

TEXT 14

TEXT

pradoso nisitho vyusta
iti dosa-sutas trayah
vyustah sutam puskarinyam
sarvatejasam adadhe

SYNONYMS

pradosah--Pradosa; nisithah--Nisitha; vyustah--Vyusta; iti--thus; dosa--of Dosa; sutah--sons; trayah--three; vyustah--Vyusta; sutam--son; puskarinyam--in Puskarini; sarva-tejasam--named Sarvateja (all-powerful); adadhe--begot.

TRANSLATION

Dosa had three sons--Pradosa, Nisitha and Vyusta. Vyusta's wife was named Puskarini, and she gave birth to a very powerful son named Sarvateja.

TEXTS 15-16

TEXT

sa caksuh sutam akutyam
patnyam manum avapa ha
manor asuta mahisi
virajan nadvala sutan

purum kutsam tritam dyumnam
satyavantam rtam vratam
agnistomam atiratram
pradyumnam sibim ulmukam

SYNONYMS

sah--he (Sarvateja); caksuh--named Caksuh; sutam--son; akutyam--in Akuti; patnyam--wife; manum--Caksusa Manu; avapa--obtained; ha--indeed; manoh--of Manu; asuta--gave birth to; mahisi--queen; virajan--without passion; nadvala--Nadvala; sutan--sons; purum--Puru; kutsam--Kutsa; tritam--Trita; dyumnam--Dyumna; satyavantam--Satyavan; rtam--Rta; vratam--Vrata; agnistomam--Agnistoma; atiratram--Atiratra; pradyumnam--Pradyumna; sibim--Sibi; ulmukam--Ulmuka.

TRANSLATION

Sarvateja's wife, Akuti, gave birth to a son named Caksusa, who became the sixth Manu at the end of the Manu millennium. Nadvala, the wife of Caksusa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavan, Rta, Vrata, Agnistoma, Atiratra, Pradyumna, Sibi and Ulmuka.

TEXT 17

TEXT

ulmuko 'janayat putran
puskarinyam sad uttaman
angam sumanasam khyatim
kratum angirasam gayam

SYNONYMS

ulmukah--Ulmuka; ajanayat--begot; putran--sons; puskarinyam--in Puskarini, his wife; sat--six; uttaman--very good; angam--Anga; sumanasam--Sumana; khyatim--Khyati; kratum--Kratu; angirasam--Angira; gayam--Gaya.

TRANSLATION

Of the twelve sons, Ulmuka begot six sons in his wife Puskarini. They were all very good sons, and their names were Anga, Sumana, Khyati, Kratu, Angira and Gaya.

TEXT 18

TEXT

sunithangasya ya patni
susuve venam ulbanam
yad-dauhsilyat sa rajarsir
nirvinno niragat purat

SYNONYMS

sunitha--Sunitha; angasya--of Anga; ya--she who; patni--the wife; susuve--gave birth to; venam--Vena; ulbanam--very crooked; yat--whose; dauhsilyat--on account of bad character; sah--he; raja-rsih--the saintly King Anga; nirvinnah--very disappointed; niragat--went out; purat--from home.

TRANSLATION

The wife of Anga, Sunitha, gave birth to a son named Vena, who was very crooked. The saintly King Anga was very disappointed with Vena's bad character, and he left home and kingdom and went out to the forest.

TEXTS 19-20

TEXT

yam anga sepuh kupita
vag-vajra munayah kila
gatasos tasya bhuyas te
mamanthur daksinam karam

arajake tada loke
dasyubhih piditah prajah
jato narayanamsena
prthur adyah ksitisvarah

SYNONYMS

yam--him (Vena) whom; anga--my dear Vidura; sepuh--they cursed; kupitah--being angry; vak-vajrah--whose words are as strong as a thunderbolt; munayah--great sages; kila--indeed; gata-asoh tasya--after he died; bhuyah--moreover; te--they; mamanthuh--churned; daksinam--right; karam--hand; arajake--being without a king; tada--then; loke--the world; dasyubhih--by rogues and thieves; piditah--suffering; prajah--all the citizens; jatah--advented; narayana--of the Supreme Personality of Godhead; amsena--by a partial representation; prthuh--Prthu; adyah--original; ksiti-isvarah--ruler of the world.

TRANSLATION

My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Visnu in His partial representation made His advent as King Prthu, the original emperor of the world.

PURPORT

Monarchy is better than democracy because if the monarchy is very strong the regulative principles within the kingdom are upheld very nicely. Even one hundred years ago in the state of Kashmir in India, the king was so strong that if a thief were arrested in his kingdom and brought before him, the king would immediately chop off the hands of the thief. As a result of this severe punishment there were practically no theft cases within the kingdom. Even if someone left something on the street, no one would touch it. The rule was that the things could be taken away only by the proprietor and that no one else would touch them. In the so-called democracy, wherever there is a theft case the police come and take note of the case, but generally the thief is never caught, nor is any punishment offered to him. As a result of incapable government, at the present moment thieves, rogues and cheaters are very prominent all over the world.

TEXT 21

TEXT

vidura uvaca
tasya sila-nidheh sadhor
brahmanyasya mahatmanah
rajnah katham abhud dusta
praja yad vimana yayau

SYNONYMS

vidurah uvaca--Vidura said; tasya--of him (Anga); sila-nidheh--reservoir of good characteristics; sadhoh--saintly person; brahmanyasya--lover of brahminical culture; mahatmanah--great soul; rajnah--of the king; katham--how; abhut--it was; dusta--bad; praja--son; yat--by which; vimanah--being indifferent; yayau--he left.

TRANSLATION

Vidura inquired from the sage Maitreya: My dear brahmana, King Anga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

PURPORT

In family life a man is supposed to live happily with father, mother, wife and children, but sometimes, under certain conditions, a father, mother, child or wife becomes an enemy. It is said by Canakya Pandita that a father is an enemy when he is too much in debt, a mother is an enemy if she marries for a second time, a wife is an enemy when she is very beautiful, and a son is an enemy when he is a foolish rascal. In this way, when a family member becomes an enemy it is very difficult to live in family life or remain a householder. Generally such situations occur in the material world. Therefore according to Vedic culture one has to take leave of his family members just after his fiftieth year so that the balance of his life may be completely devoted in search of Krsna consciousness.

TEXT 22

TEXT

kim vamho vena uddisya
brahma-dandam ayuyujan
danda-vrata-dhare rajni
munayo dharmakovidah

SYNONYMS

kim--why; va--also; amhah--sinful activities; vene--unto Vena; uddisya--seeing; brahma-dandam--the curse of a brahmana; ayuyujan--they desired to award; danda-vrata-dhare--who carries the rod of punishment; rajni--unto the king; munayah--the great sages; dharmakovidah--completely conversant with religious principles.

TRANSLATION

Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-sapa]?

PURPORT

It is understood that the king is able to give punishment to everyone, but in this case it appears that the great sages punished him. The king must have done something very serious, otherwise how could the great sages, who were supposed to be the greatest and most tolerant, still punish him in spite of their elevated religious consciousness? It appears also that the king was not independent of the brahminical culture. Above the king was the control of the brahmanas, and if needed the brahmanas would dethrone the king or kill him, not with any weapon, but with the mantra of a brahma-sapa. The brahmanas were so powerful that simply by their cursing one would immediately die.

TEXT 23

TEXT

navadhyeyah praja-palah
prajabhir aghavan api
yad asau loka-palanam
bibharti ojah sva-tejasa

SYNONYMS

na--never; avadhyeyah--to be insulted; praja-palah--the king; prajabhir--by the citizens; aghavan--ever sinful; api--even though; yat--because; asau--he; loka-palanam--of many kings; bibharti--maintains; ojah--prowess; sva-tejasa--by personal influence.

TRANSLATION

It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because of his prowess, the king is always more influential than all other ruling chiefs.

PURPORT

According to Vedic civilization the king is supposed to be the representative of the Supreme Personality of Godhead. He is called nara-narayana, indicating that Narayana, the Supreme Personality of Godhead, appears in human society as the king. It is etiquette that neither a brahmana nor a ksatriya king is ever insulted by the citizens; even though a king appears to be sinful, the citizens should not insult him. But in the case of Vena it appears that he was cursed by the nara-devatas; therefore, it was concluded that his sinful activities were very grievous.

TEXT 24

TEXT

etat akhyahi me brahman
sunithatmaja-cestitam
sraddadhanaya bhaktaya
tvam paravara-vittamah

SYNONYMS

etat--all these; akhyahi--please describe; me--unto me; brahman--O great brahmana; sunitha-atmaja--of the son of Sunitha, Vena; cestitam--activities; sraddadhanaya--faithful; bhaktaya--unto your devotee; tvam--you; para-avara--with past and future; vit-tamah--well conversant.

TRANSLATION

Vidura requested Maitreya: My dear brahmana, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

PURPORT

Vidura accepted Maitreya as his spiritual master. A disciple always inquires from the spiritual master, and the spiritual master answers the question, provided the disciple is very gentle and devoted. Srila Visvanatha Cakravarti Thakura said that by the mercy of the spiritual master one is blessed with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the disciple is very submissive and devoted. As stated in the Bhagavad-gita, the process of receiving knowledge from the spiritual master entails submission, inquiry and service.

TEXT 25

TEXT

maitreya uvaca
ango 'svamedham rajarsir
ajahara maha-kratum
najagmur devatas tasminn
ahuta brahma-vadibhih

SYNONYMS

maitreyah uvaca--Maitreya answered; angah--King Anga; asvamedham--asvamedha sacrifice; raja-rsih--the saintly king; ajahara--executed; maha-kratum--great sacrifice; na--not; ajagmuh--came; devatah--the demigods; tasmin--in that sacrifice; ahutah--being invited; brahma-vadibhih--by the brahmanas expert in executing sacrifices.

TRANSLATION

Sri Maitreya replied: My dear Vidura, once the great King Anga arranged to perform the great sacrifice known as asvamedha. All the expert brahmanas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

PURPORT

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful brahmanas who can invite the demigods or give renewed life to animals. Formerly, the brahmanas well conversant in Vedic mantras could show the potency of the mantras, but in this age, because there are no such brahmanas, all such sacrifices are forbidden. The sacrifice in which horses were offered was called asvamedha. Sometimes cows were sacrificed (gavalambha), not for eating purposes, but to give them new life in order to show the potency of the mantra. In this age, therefore, the only practical yajna is sankirtana-yajna, or chanting of the Hare Krsna mantra twenty-four hours a day.

TEXT 26

TEXT

tam ucur vismitas tatra
yajamanam athartvijah

havimsi huyamanani
na te grhnanti devatah

SYNONYMS

tam--unto King Anga; ucuh--said; vismitah--in wonder; tatra--there; yajamanam--to the institutor of the sacrifice; atha--then; rtvijah--the priests; havimsi--offerings of clarified butter; huyamanani--being offered; na--not; te--they; grhnanti--accept; devatah--the demigods.

TRANSLATION

The priests engaged in the sacrifice then informed King Anga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

TEXT 27

TEXT

rajan havimsy adustani
sraddhayasaditani te
chandamsy ayata-yamani
yojitani dhrta-vrataih

SYNONYMS

rajan--O King; havimsi--sacrificial offerings; adustani--not polluted; sraddhaya--with great faith and care; asaditani--collected; te--your; chandamsi--the mantras; ayata-yamani--not deficient; yojitani--properly executed; dhrta-vrataih--by qualified brahmanas.

TRANSLATION

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns is also not deficient in any way, for all the brahmanas and priests present here are expert and are executing the performances properly.

PURPORT

It is the practice of the brahmanas conversant with the science to pronounce a Vedic mantra in the right accent. The combination of the mantra and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the brahmanas are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Krsna mantra one can attain the highest benefit of sacrificial performances. Even if the Hare Krsna mantra is not chanted properly, it still has so much potency that the chanter gains the effect.

TEXT 28

TEXT

na vidameha devanam
helanam vayam anv api
yan na grhnanti bhagan svan
ye devah karma-saksinah

SYNONYMS

na--not; vidama--can find; iha--in this connection; devanam--of the demigods; helanam--insult, neglect; vayam--we; anu--minute; api--even; yat--because of which; na--not; grhnanti--accept; bhagan--shares; svan--own; ye--who; devah--the demigods; karma-saksinah--witnesses for the sacrifice.

TRANSLATION

Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why this is so.

PURPORT

It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offenses known as seva-aparadha. Those who are engaged in worshipping the Deity, Radha and Krsna, in the temple, should avoid such offenses in service. The offenses in service are described in The Nectar of Devotion. If we simply make a show of offering services to the Deity but do not care for the seva-aparadha, certainly the Radha-Krsna Deity will not accept offerings from such nondevotees. Devotees engaged in temple worship should not, therefore, manufacture their own methods, but should strictly follow the regulative principles of cleanliness, and then offerings will be accepted.

TEXT 29

TEXT

maitreya uvaca
ango dvija-vacah srutva
yajamanah sudurmanah
tat prastum vyasrjad vacam
sadasyams tad-anujnaya

SYNONYMS

maitreya uvaca--the great sage Maitreya answered; angah--King Anga; dvija-vacah--the brahmanas' words; srutva--after hearing; yajamanah--the performer of the sacrifice; sudurmanah--very much aggrieved in mind; tat--about that; prastum--in order to inquire; vyasrjat vacam--he spoke; sadasyan--to the priests; tat--their; anujnaya--taking permission.

TRANSLATION

Maitreya explained that King Anga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

TEXT 30

TEXT

nagacchanty ahuta deva
na grhnanti grahan iha
sadasas-patayo bruta
kim avadyam maya krtam

SYNONYMS

na--not; agacchanti--are coming; ahutah--being invited; devah--the demigods; na--not; grhnanti--are accepting; grahan--shares; iha--in the sacrifice; sadasah-patayah--my dear priests; bruta--kindly tell me; kim--what; avadyam--offense; maya--by me; krtam--was committed.

TRANSLATION

King Anga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

TEXT 31

TEXT

sadasas-pataya ucuh
nara-deveha bhavato
nagham tavan manak sthitam
asty ekam praktanam agham
yad ihedr k tvam aprajah

SYNONYMS

sadasah-patayah ucuh--the head priests said; nara-deva--O King; iha--in this life; bhavatah--of you; na--not; agham--sinful activity; tavat manak--even very slight; sthitam--situated; asti--there is; ekam--one; praktanam--in the previous birth; agham--sinful activity; yat--by which; iha--in this life; idr k--like this; tvam--you; aprajah--without any son.

TRANSLATION

The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

PURPORT

The purpose of marrying is to beget a son, because a son is necessary to deliver his father and forefathers from any hellish conditional life in which they may be. Canakya Pandita therefore says, putrahinam grham sunyam: without a son, married life is simply abominable. King Anga was a very pious king in this life, but because of his previous sinful activity he could not get a son. It is concluded, therefore, that if a person does not get a son it is due to his past sinful life.

TEXT 32

TEXT

tatha sadhaya bhadram te
atmanam suprajam nrpa
istas te putra-kamasya
putram dasyati yajna-bhuk

SYNONYMS

tatha--therefore; sadhaya--execute the sacrifice to get; bhadrām--good fortune; te--to you; atmanam--your own; su-prajam--good son; nrpa--O King; istah--being worshiped; te--by you; putra-kamasya--desiring to have a son; putram--a son; dasyati--He will deliver; yajna-bhuk--the Lord, the enjoyer of the sacrifice.

TRANSLATION

O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

TEXT 33

TEXT

tatha sva-bhagadheyani
grahisyanti divaukasah
yad yajna-purusah saksad
apatyaya harir vrtah

SYNONYMS

tatha--thereupon; sva-bhaga-dheyani--their shares in the sacrifice; grahisyanti--will accept; diva-okasah--all the demigods; yat--because; yajna-purusah--the enjoyer of all sacrifices; saksat--directly; apatyaya--for the purpose of a son; harih--the Supreme Personality of Godhead; vrtah--is invited.

TRANSLATION

When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

PURPORT

Whenever a sacrifice is performed, it is meant for satisfying Lord Visnu, the enjoyer of the fruits of all sacrifices; and when Lord Visnu agrees to come to a sacrificial arena, all the demigods naturally follow their master, and their shares are offered in such sacrifices. The conclusion is that the sacrifices performed are meant for Lord Visnu, not for the demigods.

TEXT 34

TEXT

tams tan kaman harir dadyad
yan yan kamayate janah
aradhito yathaivaisa
tatha pumsam phalodayah

SYNONYMS

tan tan--those; kaman--desired objects; harih--the Lord; dadyat--will award; yan yan--whatsoever; kamayate--desires; janah--the person; aradhitah--being worshiped; yatha--as; eva--certainly; esah--the Lord; tatha--similarly; pumsam--of men; phala-udayah--the result.

TRANSLATION

The performer of the sacrifices [under karma-kanda activities] achieves the fulfillment of the desire for which he worships the Lord.

PURPORT

In the Bhagavad-gita the Lord says that He awards benedictions to the worshiper according to his desire. The Supreme Personality of Godhead gives all living entities conditioned within this material world full freedom to act in their own way. But to His devotee He says that instead of working in that way, it is better to surrender unto Him, for He will take charge of the devotee. That is the difference between a devotee and a fruitive actor. The fruitive actor enjoys only the fruits of his own activities, but a devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life--to go back home, back to Godhead. The significant word in this verse is kaman, which means "sense gratificatory desires." A devotee is devoid of all kaman. He is anyabhilasita-sunya: a devotee is always devoid of all desires for sense gratification. His only aim is to satisfy or gratify the senses of the Lord. That is the difference between a karmi and a devotee.

TEXT 35

TEXT

iti vyavasita vipras
tasya rajnah prajataye
purodasam niravapan
sipi-vistaya visnave

SYNONYMS

iti--thus; vyavasitah--having decided; viprah--the brahmanas; tasya--his; rajnah--of the king; prajataye--for the purpose of getting a son; purodasam--the paraphernalia of sacrifice; niravapan--offered; sipi-vistaya--to the Lord, who is situated in the sacrificial fire; visnave--to Lord Visnu.

TRANSLATION

Thus for the sake of a son for King Anga, they decided to offer oblations to Lord Visnu, who is situated in the hearts of all living entities.

PURPORT

According to sacrificial rituals, animals are sometimes sacrificed in the yajna arena. Such animals are sacrificed not to kill them but to give them new life. Such action was an experiment to observe whether the Vedic mantras were being properly pronounced. Sometimes small animals are killed in a medical laboratory to investigate therapeutic effects. In a medical clinic, the animals are not revived, but in the yajna arena, when animals were sacrificed, they were again given life by the potency of Vedic mantras. The word sipi-vistaya appears in this verse. Sipi means "the flames of the sacrifice." In the sacrificial fire if the oblations are offered into the flames, then Lord Visnu is situated there in the form of the flames. Therefore Lord Visnu is known as Sipivista.

TEXT 36

TEXT

tasmat purusa uttasthau
hema-maly amalambarah

hiranmayena patrena
siddham adaya payasam

SYNONYMS

tasmat--from that fire; purusah--a person; uttasthau--appeared; hema-mali--with a golden garland; amala-ambarah--in white garments; hiranmayena--golden; patrena--with a pot; siddham--cooked; adaya--carrying; payasam--rice boiled in milk.

TRANSLATION

As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and a white dress. He was carrying a golden pot filled with rice boiled in milk.

TEXT 37

TEXT

sa vipranumato raja
grhitvanjalinaudanam
avaghraya muda yuktah
pradat patnya udara-dhih

SYNONYMS

sah--he; vipra--of the brahmanas; anumatah--taking permission; raja--the King; grhitva--taking; anjalina--in his joined palms; odanam--rice boiled in milk; avaghraya--after smelling; muda--with great delight; yuktah--fixed; pradat--offered; patnyai--to his wife; udara-dhih--liberal-minded.

TRANSLATION

The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

PURPORT

The word udara-dhih is significant in this connection. The wife of the King, Sunitha, was not fit to accept this benediction, yet the King was so liberal that without hesitation he offered to his wife the boiled rice in milk prasada received from the yajna-purusa. Of course, everything is designed by the Supreme Personality of Godhead. As will be explained in later verses, this incident was not very favorable for the King. Since the King was very liberal, the Supreme personality of Godhead, in order to increase his detachment from this material world, willed that a cruel son be born of the Queen so that the King would have to leave home. As stated above, Lord Visnu fulfills the desires of the karmis as they desire, but the Lord fulfills the desire of a devotee in a different way so that the devotee may gradually come to Him. This is confirmed in the Bhagavad-gita (dadami buddhi-yogam tam yena mam upayanti te). The Lord gives the devotee the opportunity to make progress further and further so that he may come back home, back to Godhead.

TEXT 38

TEXT

sa tat pum-savanam rajni
prasya vai patyur adadhe

garbham kala upavrtte
kumaram susuve 'praja

SYNONYMS

sa--she; tat--that food; pum-savanam--which produces a male child; rajni--the Queen; prasya--eating; vai--indeed; patyuh--from the husband; adadhe--conceived; garbham--pregnancy; kale--when the due time; upavrtte--appeared; kumaram--a son; susuve--gave birth to; apraja--having no son.

TRANSLATION

Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant by her husband, and in due course of time she gave birth to a son.

PURPORT

Among the ten kinds of purificatory processes, one is pum-savanam, in which the wife is offered some prasada, or remnants of foodstuff offered to Lord Visnu, so that after sexual intercourse with her husband she may conceive a child.

TEXT 39

TEXT

sa bala eva puruso
matamaham anuvratah
adharmamsodbhavam mrtyum
tenabhadh adharmikah

SYNONYMS

sah--that; balah--child; eva--certainly; purusah--male; mata-maham--maternal grandfather; anuvratah--a follower of; adharmah--of irreligion; amsa--from a portion; udbhavam--who appeared; mrtyum--death; tena--by this; abhavat--he became; adharmikah--irreligious.

TRANSLATION

That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

PURPORT

The child's mother, Sunitha, was the daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Anga became the follower of his maternal grandfather. According to smṛti-saṣtra, a child generally follows the principles of his maternal uncle's house. Naranam matula-karma means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the maternal family. According to Vedic civilization, therefore, before the marriage takes place an account is taken of both the boy's and girl's families. If according to astrological calculation the combination is perfect, then marriage takes place. Sometimes, however, there is a mistake, and family life becomes frustrating.

It appears that King Anga did not get a very good wife in Sunitha because she was the daughter of death personified. Sometimes the Lord arranges an unfortunate wife for His devotee so that gradually, due to

family circumstances, the devotee becomes detached from his wife and home and makes progress in devotional life. It appears that by the arrangement of the Supreme Personality of Godhead, King Anga, although a pious devotee, got an unfortunate wife like Sunitha and later on a bad child like Vena. But the result was that he got complete freedom from the entanglement of family life and left home to go back to Godhead.

TEXT 40

TEXT

sa sarasanam udyamya
mrgayur vana-gocarah
hanti asadhur mrgan dinan
veno 'sav ity arauj janah

SYNONYMS

sah--that boy of the name Vena; sarasanam--his bow; udyamya--taking up; mrgayuh--the hunter; vana-gocarah--going into the forest; hanti--used to kill; asadhuh--being very cruel; mrgan--deer; dinan--poor; venah--Vena; asau--there he is; iti--thus; araut--would cry; janah--all the people.

TRANSLATION

After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, "Here comes cruel Vena! Here comes cruel Vena!"

PURPORT

Ksatriyas are allowed to hunt in the forest for the purpose of learning the killing art, not to kill animals for eating or for any other purpose. The ksatriya kings were sometimes expected to cut off the head of a culprit in the state. For this reason the ksatriyas were allowed to hunt in the forest. Because this son of King Anga, Vena, was born of a bad mother, he was very cruel, and he used to go to the forest and unnecessarily kill the animals. All the neighboring inhabitants would be frightened by his presence, and they would call, "Here comes Vena! Here comes Vena!" So from the beginning of his life he was fearful to the citizens.

TEXT 41

TEXT

akride kridato balan
vayasyan atidarunah
prasahya niranukrosah
pasu-maram amarayat

SYNONYMS

akride--in the playground; kridatah--while playing; balan--boys; vayasyan--of his age; ati-darunah--very cruel; prasahya--by force; niranukrosah--merciless; pasu-maram--as if slaughtering animals; amarayat--killed.

TRANSLATION

The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

TEXT 42

TEXT

tam vicaksya khalam putram
sasanair vividhair nrpah
yada na sasitum kalpo
bhram asit sudurmanah

SYNONYMS

tam--him; vicaksya--observing; khalam--cruel; putram--son; sasanaih--by punishments; vividhah--different kinds of; nrpah--the King; yada--when; na--not; sasitum--to bring under control; kalpah--was able; bhram--greatly; asit--became; su-durmanah--aggrieved.

TRANSLATION

After seeing the cruel and merciless behavior of his son, Vena, King Anga punished him in different ways to reform him, but was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

TEXT 43

TEXT

prayanabhyarcito devo
ye 'praja grha-medhinah
kad-apatya-bhrtam dukkham
ye na vindanti durbharam

SYNONYMS

prayena--probably; abhyarcitah--was worshiped; devah--the Lord; ye--they who; aprajah--without a son; grha-medhinah--persons living at home; kad-apatya--by a bad son; bhrtam--caused; dukkham--unhappiness; ye--they who; na--not; vindanti--suffer; durbharam--unbearable.

TRANSLATION

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

TEXT 44

TEXT

yatah papiyasi kirtir
adharmas ca mahan nrnam
yato virodhah sarvesam
yata adhir anantakah

SYNONYMS

yatah--on account of a bad son; papiyasi--sinful; kirtih--reputation; adharmah--irreligion; ca--also; mahan--great; nram--of men; yatah--from which; virodhah--quarrel; sarvesam--of all people; yatah--from which; adhih--anxiety; anantakah--endless.

TRANSLATION

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

PURPORT

It is said that a married couple must have a son, otherwise their family life is void. But a son born without good qualities is as good as a blind eye. A blind eye has no use for seeing, but it is simply unbearably painful. The King therefore thought himself very unfortunate to have such a bad son.

TEXT 45

TEXT

kas tam prajapadesam vai
moha-bandhanam atmanah
pandito bahu manyeta
yat-arthah klesada grhah

SYNONYMS

kah--who; tam--him; praja-apadesam--son in name only; vai--certainly; moha--of illusion; bandhanam--bondage; atmanah--for the soul; panditah--intelligent man; bahu manyeta--would value; yat-arthah--because of whom; klesa-dah--painful; grhah--home.

TRANSLATION

Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bond of illusion for the living entity, and he makes one's home miserable.

TEXT 46

TEXT

kad-apatyam varam manye
sad-apatyac chucam padat
nirvidyeta grhan martyo
yat-klesa-nivaha grhah

SYNONYMS

kad-apatyam--bad son; varam--better; manye--I think; sat-apatyat--than a good son; sucam--of grief; padat--the source; nirvidyeta--becomes detached; grhat--from home; martyah--a mortal man; yat--because of whom; klesa-nivahah--hellish; grhah--home.

TRANSLATION

Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

PURPORT

The King began to think in terms of attachment and detachment from one's material home. According to Prahlada Maharaja, the material home is compared to a blind well. If a man falls down into a blind well, it is very difficult to get out of it and begin life again. Prahlada Maharaja has advised that one give up this blind well of home life as soon as possible and go to the forest to take shelter of the Supreme Personality of Godhead. According to Vedic civilization, this giving up of home by vanaprastha and sannyasa is compulsory. But people are so attached to their homes that even up to the point of death they do not like to retire from home life. King Anga, therefore, thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. He therefore considered his bad son his friend since he was helping him become detached from his home. Ultimately one has to learn how to detach oneself from attachment to material life; therefore, if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon.

TEXT 47

TEXT

evam sa nirvinna-mana nrpo grhan
nisitha utthaya mahodayodayat
alabdha-nidra 'nupalaksito nrbhir
hitva gato vena-suvam prasuptam

SYNONYMS

evam--thus; sah--he; nirvinna-manah--being indifferent in mind; nrpah--King Anga; ghat--from home; nisithe--in the dead of night; utthaya--getting up; maha-udaya-udayat--opulent by the blessings of great souls; alabdha-nidrah--being without sleep; anupalaksitah--without being seen; nrbhir--by people in general; hitva--giving up; gatah--went off; vena-suvam--the mother of Vena; prasuptam--sleeping deeply.

TRANSLATION

Thinking like that, King Anga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.

PURPORT

In this verse the word mahodayodayat indicates that by the blessings of a great soul one becomes materially opulent, but when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls. It was not a very easy task for the King to give up his opulent kingdom and young, faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls' leaving home in this way in the dead of night, giving up attachment for home, wife and money.

TEXT 48

TEXT

vijnaya nirvidya gatam patim prajah
purohitamatya-suhrd-ganadayah
vicikyur urvyam atisoka-katara
yatha nigudham purusam kuyoginah

SYNONYMS

vijnaya--after understanding; nirvidya--being indifferent; gatam--had left; patim--the King; prajah--all the citizens; purohita--priests; amatya--ministers; suhrt--friends; gana-adayah--and people in general; vicikyuh--searched; urvyam--on the earth; ati-soka-katarah--being greatly aggrieved; yatha--just as; nigudham--concealed; purusam--the Supersoul; ku-yoginah--inexperienced mystics.

TRANSLATION

When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

PURPORT

The example of searching for the Supersoul within the heart by the less intelligent mystics is very instructive. The Absolute Truth is understood in three different features, namely impersonal Brahman, localized Paramatma, and the Supreme Personality of Godhead. Such kuyoginah, or less intelligent mystics, can by mental speculation reach the point of the impersonal Brahman, but they cannot find the Supersoul, who is sitting within each living entity. When the King left, it was certain that he was staying somewhere else, but because the citizens did not know how to find him they were frustrated like the less intelligent mystics.

TEXT 49

TEXT

alaksyantah padavim prajapater
hatodyamah pratyupasrtya te purim
rsin sametan abhivandya sasravo
nyavedayan paurava bhattr-viplavam

SYNONYMS

alaksyantah--not finding; padavim--any trace; prajapateh--of King Anga; hata-udyamah--having become disappointed; pratyupasrtya--after returning; te--those citizens; purim--to the city; rsin--the great sages; sametan--assembled; abhivandya--after making respectful obeisances; sa-asravah--with tears in their eyes; nyavedayan--informed; paurava--O Vidura; bhattr--of the King; viplavam--the absence.

TRANSLATION

When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed the sages in full detail that they were unable to find the King anywhere.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled "Description of the Descendants of Dhruva Maharaja."

Chapter Fourteen

The Story of King Vena

TEXT 1

TEXT

maitreya uvaca
bhrgv-adayas te munayo
lokanam ksema-darsinah
goptary asati vai nram
pasyantah pasu-samyatam

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued; bhrgu-adayah--headed by Bhrgu; te--all of them; munayah--the great sages; lokanam--of the people; ksema-darsinah--who always aspire for the welfare; goptari--the King; asati--being absent; vai--certainly; nram--of all the citizens; pasyantah--having understood; pasu-samyatam--existence on the level of the animals.

TRANSLATION

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhrgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Anga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

PURPORT

In this verse the significant word is ksema-darsinah, which refers to those who are always looking after the welfare of the people in general. All the great sages headed by Bhrgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed, they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Anga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals. As described in Bhagavad-gita (4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class and worker class. In modern democracy these scientific divisions are turned topsy-turvy, and by vote sudras, or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life's purpose. The result is that no one is happy.

TEXT 2

TEXT

vira-mataram ahuya
sunitham brahma-vadinah
prakrty-asammatam venam
abhyasincan patim bhuvah

SYNONYMS

vira--of Vena; mataram--mother; ahuya--calling; sunitham--of the name Sunitha; brahma-vadinah--the great sages learned in the Vedas; prakrti--by the ministers; asammatam--not approved of; venam--Vena; abhyasincan--enthroned; patim--the master; bhuvah--of the world.

TRANSLATION

The great sages then called for the Queen Mother, Sunitha, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

TEXT 3

TEXT

srutva nrpasana-gatam
venam atyugra-sasanam
nililyur dasyavah sadyah
sarpa-trasta ivakhavah

SYNONYMS

srutva--after hearing; nrpa--of the King; asana-gatam--ascended to the throne; venam--Vena; ati--very; ugra--severe; sasanam--punisher; nililyuh--hid themselves; dasyavah--all the thieves; sadyah--immediately; sarpa--from snakes; trastah--being afraid; iva--like; akhavah--rats.

TRANSLATION

It was already known that Vena was very severe and cruel; therefore, as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

PURPORT

When the government is very weak, rogues and thieves flourish. Similarly, when the government is very strong, all the thieves and rogues disappear or hide themselves. Of course Vena was not a very good king, but he was known to be cruel and severe. Thus the state at least became freed from thieves and rogues.

TEXT 4

TEXT

sa arudha-nrpa-sthana
unnaddho 'sta-vibhutibhih
avamene maha-bhagan
stabdhah sambhavitah svatah

SYNONYMS

sah--King Vena; arudha--ascended to; nrpa-sthanah--the seat of the king; unnaddhah--very proud; asta--eight; vibhutibhih--by opulences; avamene--began to insult; maha-bhagan--great personalities; stabdhah--inconsiderate; sambhavitah--considered great; svatah--by himself.

TRANSLATION

When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

PURPORT

In this verse the word *asta-vibhutibhih*, meaning "by eight opulences," is very important. The king is supposed to possess eight kinds of opulences. By dint of mystic yoga practice, kings generally acquired these eight opulences. These kings were called *rajarsis*, kings who were also great sages. By practicing mystic yoga, a *rajarsi* could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A *rajarsi* could also create a kingdom, bring everyone under his control and rule everyone. These were some of the opulences of a king. King Vena, however, was not practiced in yoga, but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

TEXT 5

TEXT

evam madandha utsikto
nirankusa iva dvipah
paryatan ratham asthaya
kampayann iva rodasi

SYNONYMS

evam--thus; mada-andhah--being blind with power; utsiktah--proud; nirankusah--uncontrolled; iva--like; dvipah--an elephant; paryatan--traveling; ratham--a chariot; asthaya--having mounted; kampayan--causing to tremble; iva--indeed; rodasi--the sky and earth.

TRANSLATION

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom, causing the sky and earth to tremble wherever he went.

TEXT 6

TEXT

na yastavyam na datavyam
na hotavyam dvijah kvacit
iti nyavarayat dharmam
bheri-ghosena sarvasah

SYNONYMS

na--not; yastavyam--any sacrifices can be performed; na--not; datavyam--any charity can be given; na--not; hotavyam--any clarified butter can be offered; dvijah--O twice-born; kvacit--at any time; iti--thus; nyavarayat--he stopped; dharmam--the procedures of religious principles; bheri--of kettledrums; ghosena--with the sound; sarvasah--everywhere.

TRANSLATION

All the twice-born [brahmanas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

PURPORT

What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Krsna consciousness very seriously, so that they can go back home, back to Godhead, without having to further suffer the miserable conditions predominant in this universe.

TEXT 7

TEXT

venasyaveksya munayo
durvrttasya vicesitam
vimrsya loka-vyasanam
krpayocuh sma satrinah

SYNONYMS

venasya--of King Vena; aveksya--after observing; munayah--all the great sages; durvrttasya--of the great rogue; vicesitam--activities; vimrsya--considering; loka-vyasanam--danger to the people in general; krpayah--out of compassion; ucuh--talked; sma--in the past; satrinah--the performers of sacrifices.

TRANSLATION

Therefore all the great sages assembled together and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the performers of the sacrifices.

PURPORT

Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary karmis are busy acquiring money for sense gratification, and ordinary jnanis are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

TEXT 8

TEXT

aho ubhayatah praptam
lokasya vyasanam mahat
daruny ubhayato dipte
iva taskara-palayoh

SYNONYMS

aho--alas; ubhayatah--from both directions; praptam--received; lokasya--of the people in general; vyasanam--danger; mahat--great; daruni--a log; ubhayatah--from both sides; dipte--burning; iva--like; taskara--from thieves and rogues; palayoh--and from the king.

TRANSLATION

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

TEXT 9

TEXT

arajaka-bhayad esa
krto rajatad-arhanah
tato 'py asid bhayam tv adya
katham syat svasti dehinam

SYNONYMS

arajaka--being without a king; bhayat--out of fear; esah--this Vena; krtah--was made; raja--the king; a-tat-arhanah--though not qualified for it; tatah--from him; api--also; asit--there was; bhayam--danger; tu--then; adya--now; katham--how; syat--can there be; svasti--happiness; dehinam--of the people in general.

TRANSLATION

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

PURPORT

In Bhagavad-gita (18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The brahmacaris must perform sacrifices, the gṛhasthas must give in charity, and those in the renounced order of life (the vanaprasthas and sannyasis) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness, or Kṛṣṇa consciousness, because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

TEXT 10

TEXT

aher iva payah-posah
posakasyapy anartha-bhrt
venah prakṛtyaiva khalah

sunitha-garbha-sambhavah

SYNONYMS

ahēh--of a snake; iva--like; payah--with milk; posah--the maintaining; posakasya--of the maintainer; api--even; anartha--against the interest; bhrt--becomes; venah--King Vena; prakrtya--by nature; eva--certainly; khalah--mischievous; sunitha--of Sunitha, Vena's mother; garbha--the womb; sambhavah--born of.

TRANSLATION

The sages began to think within themselves: Because he was born from the womb of Sunitha, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

PURPORT

Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints' mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties. A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

TEXT 11

TEXT

nirupitah praja-palah
sa jighamsati vai prajah
tathapi santvayemamum
nasmams tat-patakam sprset

SYNONYMS

nirupitah--appointed; praja-palah--the king; sah--he; jighamsati--desires to harm; vai--certainly; prajah--the citizens; tatha api--nevertheless; santvayema--we should pacify; amum--him; na--not; asman--us; tat--his; patakam--sinful result; sprset--may touch.

TRANSLATION

We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

PURPORT

The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of karma prohibits a person even to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.

TEXT 12

TEXT

tad-vidvadbhir asad-vrtto
veno 'smabhih krto nrpah
santvito yadi no vacam
na grahisaty adharna-krt
loka-dhikkara-sandagdham
dahisyamah sva-tejasa

SYNONYMS

tat--his mischievous nature; vidvadbhih--aware of; asat-vrttah--impious; venah--Vena; asmabhih--by us; krtah--was made; nrpah--king; santvitah--(in spite of) being pacified; yadi--if; nah--our; vacam--words; na--not; grahisaty--he will accept; adharna-krt--the most mischievous; loka-dhik-kara--by public condemnation; sandagdham--burned; dahisyamah--we shall burn; sva-tejasa--by our prowess.

TRANSLATION

The saintly sages continued thinking: Of course we are completely aware of his mischievous nature. Yet nevertheless we enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

PURPORT

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the brahmanas do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the maha-mantra, Hare Krsna. By the grace of Lord Caitanya, by simply chanting this Hare Krsna maha-mantra, the general populace can derive all benefits without political implications.

TEXT 13

TEXT

evam adhyavasayainam
munayo gudha-manyavah
upavrajyabruvan venam
santvayitva ca samabhih

SYNONYMS

evam--thus; adhyavasaya--having decided; enam--him; munayah--the great sages; gudha-manyavah--concealing their anger; upavrajya--having approached; abruvan--spoke; venam--to King Vena; santvayitva--after pacifying; ca--also; samabhih--with sweet words.

TRANSLATION

The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.

TEXT 14

TEXT

munaya ucuh
nrpa-varya nibodhaitad
yat te vijnapayama bhoh
ayuh-sri-bala-kirtinam
tava tata vivardhanam

SYNONYMS

munayah ucuh--the great sages said; nrpa-varya--O best of the kings; nibodha--kindly try to understand; etat--this; yat--which; te--to you; vijnapayama--we shall instruct; bhoh--O King; ayuh--duration of life; sri--opulences; bala--strength; kirtinam--good reputation; tava--your; tata--dear son; vivardhanam--which will increase.

TRANSLATION

The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life and your opulence, strength and reputation will increase.

PURPORT

According to Vedic civilization, in a monarchy the king is advised by saintly persons and sages. By taking their advice, he can become the greatest executive power, and everyone in his kingdom will be happy, peaceful and prosperous. The great kings were very responsible in taking the instructions given by great saintly personalities. The kings used to accept the instructions given by great sages like Parasara, Vyasadeva, Narada, Devala and Asita. In other words, they would first accept the authority of saintly persons and then execute their monarchical power. Unfortunately, in the present age of Kali, the head of government does not follow the instructions given by the saintly persons; therefore neither the citizens nor the men of government are very happy. Their duration of life is shortened, and almost everyone is wretched and bereft of bodily strength and spiritual power. If citizens want to be happy and prosperous in this democratic age, they should not elect rascals and fools who have no respect for saintly persons.

TEXT 15

TEXT

dharmā acaritah pumsam
van-manah-kaya-buddhibhih
lokan visokan vitaraty
athanantyam asanginam

SYNONYMS

dharmah--religious principles; acaritah--executed; pumsam--to persons; vak--by words; manah--mind; kaya--body; buddhibhih--and by intelligence; lokan--the planets; visokan--without misery; vitarati--bestow; atha--certainly; anantyam--unlimited happiness, liberation; asanginam--to those free from material influence.

TRANSLATION

Those who live according to religious principles and who follow them by words, mind, body and intelligence are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

PURPORT

The saintly sages herein instruct that the king or head of government should set an example by living a religious life. As stated in Bhagavad-gita, religion means worshiping the Supreme Personality of Godhead. One should not simply make a show of religious life, but should perform devotional service perfectly with words, mind, body and good intelligence. By doing so, not only will the king or government head rid himself of the contamination of the material modes of nature, but the general public will also, and they will all become gradually elevated to the kingdom of God and go back home, back to Godhead. The instructions given herein serve as a summary of how the head of government should execute his ruling power and thus attain happiness not only in this life but also in the life after death.

TEXT 16

TEXT

sa te ma vinased vira
prajanam ksema-laksanah
yasmin vinaste nrpatir
aisvaryad avarohati

SYNONYMS

sah--that spiritual life; te--by you; ma--do not; vinaset--let it be spoiled; vira--O hero; prajanam--of the people; ksema-laksanah--the cause of prosperity; yasmin--which; vinaste--being spoiled; nrpatih--the king; aisvaryat--from opulence; avarohati--falls down.

TRANSLATION

The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.

PURPORT

Formerly, in practically all parts of the world, there were monarchies, but gradually as monarchy declined from the ideal life of religion to the godless life of sense gratification, monarchies all over the world were abolished. However, simply abolishing monarchy and replacing it with democracy is not sufficient unless the government men are religious and follow in the footsteps of great religious personalities.

TEXT 17

TEXT

rajann asadhv-amatyebhyas
coradibhyah praja nrpah
raksan yatha balim grhnann
iha pretya ca modate

SYNONYMS

rajan--O King; asadhu--mischievous; amatyebhyah--from ministers; cora-adibhyah--from thieves and rogues; prajah--the citizens; nrpah--the king; raksan--protecting; yatha--accordingly as; balim--taxes; grhnan--accepting; iha--in this world; pretya--after death; ca--also; modate--enjoys.

TRANSLATION

The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

PURPORT

The duty of a pious king is described very nicely in this verse. His first and foremost duty is to give protection to the citizens from thieves and rogues as well as from ministers who are no better than thieves and rogues. Formerly, ministers were appointed by the king and were not elected. Consequently, if the king was not very pious or strict, the ministers would become thieves and rogues and exploit the innocent citizens. It is the king's duty to see that there is no increase of thieves and rogues either in the government secretariat or in the departments of public affairs. If a king cannot give protection to citizens from thieves and rogues both in the government service and in public affairs, he has no right to exact taxes from them. In other words, the king or the government that taxes can levy taxes from the citizens only if the king or government is able to give protection to the citizens from thieves and rogues.

In the Twelfth Canto of Srimad-Bhagavatam (12.1.42) there is a description of these thieves and rogues in government service. As stated, prajas te bhaksaysiyanti mlecccha rajanya-rupinah: "These proud mleccchas [persons who are less than sudras], representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers." The idea is that in the democratic days of Kali-yuga, the general population will fall down to the standard of sudras. As stated (kalau sudra-sambhavah), practically the whole population of the world will be sudra. A sudra is a fourth-class man who is only fit to work for the three higher social castes. Being fourth-class men, sudras are not very intelligent. Since the population is fallen in these democratic days, they can only elect a person in their category, but a government cannot run very well when it is run by sudras. The second class of men, known as ksatriyas, are especially meant for governing a country under the direction of saintly persons (brahmanas) who are supposed to be very intelligent. In other ages--in Satya-yuga, Treta-yuga and Dvapara-yuga--the general populace was not so degraded, and the head of government was never elected. The king was the supreme executive personality, and if he caught any ministers stealing like thieves and rogues, he would at once have them killed or dismissed from service. As it was the duty of the king to kill thieves and rogues, it was similarly his duty to immediately kill dishonest ministers in government service. By such strict vigilance, the king could run the government very well, and the citizens would be happy to have such a king. The conclusion is that unless the king is perfectly able to give protection to the citizens from rogues and thieves, he has no right to levy taxes from the citizens for his own sense gratification. However, if he gives all protection to the citizens and levies taxes on them, he can live very happily and peacefully in this life, and at the end of this life be elevated to the heavenly kingdom or even to the Vaikunthas, where he will be happy in all respects.

TEXT 18

TEXT

yasya rastre pure caiva
bhagavan yajna-purusah

ijyate svena dharmena
janair varnasramanvitaih

SYNONYMS

yasya--whose; rastre--in the state or kingdom; pure--in the cities; ca--also; eva--certainly; bhagavan--the Supreme Personality of Godhead; yajna-purusah--who is the enjoyer of all sacrifices; ijyate--is worshiped; svena--their own; dharmena--by occupation; janaih--by the people; varna-asrama--the system of eight social orders; anvitaih--who follow.

TRANSLATION

The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varna and asrama, and where all citizens engage in worshipping the Supreme Personality of Godhead by their particular occupations.

PURPORT

The state's duty and the citizen's duty are very nicely explained in this verse. The activities of the government head, or king, as well as the activities of the citizens, should be so directed that ultimately everyone engages in devotional service to the Supreme Personality of Godhead. The king, or government head, is supposed to be the representative of the Supreme Personality of Godhead and is therefore supposed to see that things go on nicely and that the citizens are situated in the scientific social order comprised of four varnas and four asramas. In the Visnu Purana it is stated that unless people are educated or situated in the scientific social order comprised of four varnas (brahmana, ksatriya, vaisya and sudra) and four asramas (brahmacarya, grhastha, vanaprastha and sannyasa), society can never be considered real human society, nor can it make any advancement towards the ultimate goal of human life. It is the duty of the government to see that things go on in terms of varna and asrama. As stated herein, bhagavan yajna-purusah--the Supreme Personality of Godhead, Krsna, is the yajna-purusa. As stated in Bhagavad-gita (5.29): bhoktaram yajna-tapasam. Krsna is the ultimate purpose of all sacrifice. He is also the enjoyer of all sacrifices; therefore He is known as yajna-purusa. The word yajna-purusa indicates Lord Visnu or Lord Krsna, or any Personality of Godhead in the category of visnu-tattva. In perfect human society, people are situated in the orders of varna and asrama and are engaged in worshipping Lord Visnu by their respective activities. Every citizen engaged in an occupation renders service by the resultant actions of his activities. That is the perfection of life. As stated in Bhagavad-gita (18.46):

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection."

Thus the brahmanas, ksatriyas, sudras and vaisyas must execute their prescribed duties as these duties are stated in the sastras. In this way everyone can satisfy the Supreme Personality of Godhead, Visnu. The king, or government head, has to see that the citizens are thus engaged. In other words, the state or the government must not deviate from its duty by declaring that the state is a secular one, which has no interest in whether or not the people advance in varnasrama-dharma. Today people engaged in government service and people who rule over the citizens have no respect for the varnasrama-dharma. They complacently feel that the state is secular. In such a government, no one can be happy. The people must follow the varnasrama-dharma, and the king must see that they are following it nicely.

TEXT 19

TEXT

tasya rajno maha-bhaga
bhagavan bhuta-bhavanah
paritusyati visvatma
tisthato nija-sasane

SYNONYMS

tasya--with him; rajnah--the king; maha-bhaga--O noble one; bhagavan--the Supreme Personality of Godhead; bhuta-bhavanah--who is the original cause of the cosmic manifestation; paritusyati--becomes satisfied; visva-atma--the Supersoul of the entire universe; tisthatah--being situated; nija-sasane--in his own governing situation.

TRANSLATION

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.

PURPORT

It is a fact that the government's duty is to see that the Supreme Personality of Godhead is satisfied by the activities of the people as well as by the activities of the government. There is no possibility of happiness if the government or citizenry have no idea of Bhagavan, the Supreme Personality of Godhead, who is the original cause of the cosmic manifestation, or if they have no knowledge of bhuta-bhavana, who is visvatma, or the Supersoul, the soul of everyone's soul. The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way. At the present moment neither the king nor the governing body is interested in seeing that the people are engaged in the devotional service of the Supreme Personality of Godhead. Rather, they are more interested in advancing the machinery of sense gratification. Consequently they are becoming more and more implicated in the complex machinery of the stringent laws of nature. People should be freed from the entanglement of the three modes of material nature, and the only process by which this is possible is surrender unto the Supreme Personality of Godhead. This is advised in Bhagavad-gita. Unfortunately neither the government nor the people in general have any idea of this; they are simply interested in sense gratification and in being happy in this life. The word nija-sasane ("in his own governmental duty") indicates that both the government and the citizens are responsible for the execution of varnasrama-dharma. Once the populace is situated in the varnasrama-dharma, there is every possibility of real life and prosperity both in this world and in the next.

TEXT 20

TEXT

tasmims tuste kim aprapyam
jagam isvaresvare
lokah sapala hy etasmai
haranti balim adrtah

SYNONYMS

tasmin--when He; tuste--is satisfied; kim--what; aprapyam--impossible to achieve; jagatam--of the universe; isvara-isvare--the controller of the controllers; lokah--the inhabitants of the planets; sapalah--with their presiding deities; hi--for this reason; etasmai--unto Him; haranti--offer; balim--paraphernalia for worship; adrtah--with great pleasure.

TRANSLATION

The Supreme Personality of Godhead is worshiped by the great demigods, controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

PURPORT

All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties. When He is satisfied, all necessities of life are automatically supplied. In the Vedas it is also stated: eko bahunam yo vidadhati kaman (Katha Upanisad 2.2.13). From the Vedas we understand that He is supplying everyone's necessities, and we can actually see that the lower animals, the birds and the bees, have no business or profession, yet they are not dying for want of food. They are all living in nature's way, and they all have the necessities of life provided--namely eating, sleeping, mating and defending.

Human society, however, has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Visnu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, are following their blind leaders down the path of unhappiness. In order to rectify this world situation, all people should be trained in Krsna consciousness and act in accordance with the varnasrama system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Krsna consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

TEXT 21

TEXT

tam sarva-lokamara-yajna-sangraham
trayimayam dravyamayam tapomayam
yajnair vicitirair yajato bhavaya te
rajan sva-desan anuroddhum arhasi

SYNONYMS

tam--Him; sarva-loka--in all planets; amara--with the predominating deities; yajna--sacrifices; sangraham--who accepts; trayi-mayam--the sum total of the three Vedas; dravya-mayam--the owner of all paraphernalia; tapah-mayam--the goal of all austerity; yajnaih--by sacrifices; vicitiraih--various; yajatah--worshipping; bhavaya--for elevation; te--your; rajan--O King; sva-desan--your countrymen; anuroddhum--to direct; arhasi--you ought.

TRANSLATION

Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them towards the offering of sacrifices.

TEXT 22

TEXT

yajnena yusmad-visaye dvijatibhir
vitayamanena surah kala hareh
svistah sutustah pradisanti vanchitam
tad-dhelanam narhasi vira cestitum

SYNONYMS

yajnena--by sacrifice; yusmat--your; visaye--in the kingdom; dvijatibhih--by the brahmanas; vitayamanena--being performed; surah--all the demigods; kalah--expansions; hareh--of the Personality of Godhead; su-istah--being properly worshiped; su-tustah--very much satisfied; pradisanti--will give; vanchitam--desired result; tat-helanam--disrespect to them; na--not; arhasi--you ought; vira--O hero; cestitum--to do.

TRANSLATION

When all the brahmanas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

TEXT 23

TEXT

vena uvaca
balisa bata yuyam va
adharme dharmam-maninah
ye vrttidam patim hitva
jaram patim upasate

SYNONYMS

venah--King Vena; uvaca--replied; balisah--childish; bata--oh; yuyam--all of you; va--indeed; adharme--in irreligious principles; dharmam-maninah--accepting as religious; ye--all of you who; vrttidam--providing maintenance; patim--husband; hitva--giving up; jaram--paramour; patim--husband; upasate--worship.

TRANSLATION

King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband, who maintains you, and are searching after some paramour to worship.

PURPORT

King Vena was so foolish that he accused the saintly sages of being inexperienced like small children. In other words, he was accusing them of not having perfect knowledge. In this way he could reject their advice and make accusations against them, comparing them to a woman who does not care for her husband who maintains her but goes to satisfy a paramour who does not maintain her. The purpose of this simile is apparent. It is the duty of the ksatriyas to engage the brahmanas in different types of

religious activities, and the king is supposed to be the maintainer of the brahmanas. If the brahmanas do not worship the king but instead go to the demigods, they are as polluted as unchaste women.

TEXT 24

TEXT

avajananty ami mudha
nrpa-rupinam isvaram
nanuvindanti te bhadram
iha loke paratra ca

SYNONYMS

avajananti--disrespect; ami--those (who); mudhah--being ignorant; nrpa-rupinam--in the form of the king; isvaram--the Personality of Godhead; na--not; anuvindanti--experience; te--they; bhadram--happiness; iha--in this; loke--world; paratra--after death; ca--also.

TRANSLATION

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

TEXT 25

TEXT

ko yajna-puruso nama
yatra vo bhaktir idrsi
bhartr-sneha-viduranam
yatha jare kuyositam

SYNONYMS

kah--who (is); yajna-purusah--the enjoyer of all sacrifices; nama--by name; yatra--unto whom; vah--your; bhaktih--devotional service; idrsi--so great; Bhartr--for the husband; sneha--affection; viduranam--bereft of; yatha--like; jare--unto the paramour; ku-yositam--of unchaste women.

TRANSLATION

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

TEXTS 26-27

TEXT

visnur virinco girisa
indro vayur yamo ravih
parjanya dhanadah somah
ksitir agnir apampatih

ete canye ca vibudhah

prabhavo vara-sapayoh
dehe bhavanti nrpateh
sarva-devamayo nrpah

SYNONYMS

visnuh--Lord Visnu; virincāh--Lord Brahma; girisah--Lord Siva; indrah--Lord Indra; vayuh--Vayu, the director of the air; yamah--Yama, the superintendent of death; ravih--the sun-god; parjanya--the director of rainfall; dhana-dah--Kuvera, the treasurer; somah--the moon-god; ksitih--the predominating deity of the earth; agnih--the fire-god; apam-patih--Varuna, the lord of waters; etc--all these; ca--and; anye--others; ca--also; vibudhah--demigods; prabhavah--competent; vara-sapayoh--in both benediction and curse; dehe--in the body; bhavanti--abide; nrpateh--of the king; sarva-devamayah--comprising all demigods; nrpah--the king.

TRANSLATION

Lord Visnu; Lord Brahma; Lord Siva; Lord Indra; Vayu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuna, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

PURPORT

There are many demons who think of themselves as the Supreme and present themselves as the directors of the sun, moon and other planets. This is all due to false pride. Similarly, King Vena developed the demonic mentality and presented himself as the Supreme Personality of Godhead. Such demons are numerous in this age of Kali, and all of them are condemned by great sages and saintly persons.

TEXT 28

TEXT

tasman mam karmabhir vipra
yajadvam gata-matsarah
balim ca mahyam harata
matto 'nyah ko 'gra-bhuk puman

SYNONYMS

tasmat--for this reason; mam--me; karmabhih--by ritualistic activities; viprah--O brahmanas; yajadvam--worship; gata--without; matsarah--being envious; balim--paraphernalia for worship; ca--also; mahyam--unto me; harata--bring; mattah--than me; anyah--other; kah--who (is); agra-bhuk--the enjoyer of the first oblations; puman--personality.

TRANSLATION

King Vena continued: For this reason, O brahmanas, you should abandon your envy of me, and, by your ritualistic activities, you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me, who can accept the first oblations of all sacrifices.

PURPORT

As stated by Krsna Himself throughout Bhagavad-gita, there is no truth superior to Him. King Vena was imitating the Supreme Personality of Godhead and was also speaking out of false pride, presenting himself as the Supreme Lord. These are all characteristics of a demonic person.

TEXT 29

TEXT

maitreya uvaca
ittham viparyaya-matih
papiyan utpatham gatah
anuniyamanas tad-yacnam
na cakre bhrasta-mangalah

SYNONYMS

maitreyah uvaca--Maitreya said; ittham--thus; viparyaya-matih--one who has developed perverse intelligence; papiyan--most sinful; utpatham--from the right path; gatah--having gone; anuniyamanah--being offered all respect; tad-yacnam--the request of the sages; na--not; cakre--accepted; bhrasta--bereft of; mangalah--all good fortune.

TRANSLATION

The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. He could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

PURPORT

The demons certainly cannot have any faith in the words of authorities. In fact, they are always disrespectful to authorities. They manufacture their own religious principles and disobey great personalities like Vyasa, Narada, and even the Supreme Personality of Godhead, Krsna. As soon as one disobeys authority, he immediately becomes very sinful and loses his good fortune. The King was so puffed up and impudent that he dared disrespect the great saintly personalities, and this brought him ruination.

TEXT 30

TEXT

iti te 'sat-krtas tena
dvijah pandita-manina
bhagnayam bhavya-yacnayam
tasmai vidura cukrudhuh

SYNONYMS

iti--thus; te--all the great sages; asat-krtah--being insulted; tena--by the King; dvijah--the brahmanas; pandita-manina--thinking himself to be very learned; bhagnayam--being broken; bhavya--auspicious; yacnayam--their request; tasmai--at him; vidura--O Vidura; cukrudhuh--became very angry.

TRANSLATION

My dear Vidura, all good fortune unto you. The foolish King, who thought himself very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

TEXT 31

TEXT

hanyatam hanyatam esa
papah prakrti-darunah
jivan jagad asav asu
kurute bhasmasad dhruvam

SYNONYMS

hanyatam--kill him; hanyatam--kill him; esah--this king; papah--representative of sin; prakrti--by nature; darunah--most dreadful; jivan--while living; jagat--the whole world; asau--he; asu--very soon; kurute--will make; bhasmasat--into ashes; dhruvam--certainly.

TRANSLATION

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

PURPORT

Saintly persons are generally very kind to all kinds of living entities, but they are not unhappy when a serpent or a scorpion is killed. It is not good for saintly persons to kill, but they are encouraged to kill demons, who are exactly like serpents and scorpions. Therefore all the saintly sages decided to kill King Vena, who was so dreadful and dangerous to all human society. We can appreciate the extent to which the saintly sages actually controlled the king. If the king or government becomes demonic, it is the duty of a saintly person to upset the government and replace it with deserving persons who follow the orders and instructions of saintly persons.

TEXT 32

TEXT

nayam arhaty asad-vrtto
naradeva-varasanam
yo 'dhiyajna-patim visnum
vinindaty anapatrapah

SYNONYMS

na--never; ayam--this man; arhati--deserves; asat-vrttah--full of impious activities; nara-deva--of the worldly king or worldly god; vara-asanam--the exalted throne; yah--he who; adhiyajna-patim--the master of all sacrifices; visnum--Lord Visnu; vinindati--insults; anapatrapah--shameless.

TRANSLATION

The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Visnu.

PURPORT

One should not at any time tolerate blasphemy and insults against Lord Visnu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Visnu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

TEXT 33

TEXT

ko vainam paricaksita
venam ekam rte 'subham
prapta idrsam aisvaryam
yad-anugraha-bhajanah

SYNONYMS

kah--who; va--indeed; enam--the Lord; paricaksita--would blaspheme; venam--King Vena; ekam--alone; rte--but for; asubham--inauspicious; praptah--having obtained; idrsam--like this; aisvaryam--opulence; yat--whose; anugraha--mercy; bhajanah--receiving.

TRANSLATION

But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead, by whose mercy one is awarded all kinds of fortune and opulence?

PURPORT

When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.

TEXT 34

TEXT

ittham vyavasita hantum
rsayo rudha-manyavah
nijaghnur hunkrtair venam
hatam acyuta-nindaya

SYNONYMS

ittham--thus; vyavasitah--decided; hantum--to kill; rsayah--the sages; rudha--manifested; manyavah--their anger; nijaghnuh--they killed; hum-krtaih--by angry words or by sounds of hum; venam--King Vena; hatam--dead; acyuta--against the Supreme Personality of Godhead; nindaya--by blasphemy.

TRANSLATION

The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.

TEXT 35

TEXT

rsibhih svasrama-padam
gate putra-kalevaram
sunitha palayam asa
vidya-yogena socati

SYNONYMS

rsibhih--by the sages; sva-asrama-padam--to their own respective hermitages; gate--having returned; putra--of her son; kalevaram--the body; sunitha--Sunitha, the mother of King Vena; palayam asa--preserved; vidya-yogena--by mantra and ingredients; socati--while lamenting.

TRANSLATION

After all the sages returned to their respective hermitages, the mother of King Vena, Sunitha, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

TEXT 36

TEXT

ekada munayas te tu
sarasvat-salilaplutah
hutvagnin sat-kathas cakrur
upavistah sarit-tate

SYNONYMS

ekada--once upon a time; munayah--all those great saintly persons; te--they; tu--then; sarasvat--of the River Sarasvati; salila--in the water; aplutah--bathed; hutva--offering oblations; agnin--into the fires; sat-kathah--discussions about transcendental subject matters; cakruh--began to do; upavistah--sitting; sarit-tate--by the side of the river.

TRANSLATION

Once upon a time, the same saintly persons, after taking their bath in the River Sarasvati, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.

TEXT 37

TEXT

viksyotthitams tadotpatan
ahur loka-bhayankaran
apy abhadram anathaya

dasyubhyo na bhaved bhuvah

SYNONYMS

viksya--having seen; utthitan--developed; tada--then; utpatan--disturbances; ahuh--they began to say; loka--in society; bhayam-karan--causing panic; api--whether; abhadram--misfortune; anathayah--having no ruler; dasyubhyah--from thieves and rogues; na--not; bhavet--may happen; bhuvah--of the world.

TRANSLATION

In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

PURPORT

Whenever there is a disturbance in the state, or a panic situation, the property and lives of the citizens become unsafe. This is caused by the uprising of various thieves and rogues. At such a time it is to be understood that the ruler, or the government, is dead. All of these misfortunes happened due to the death of King Vena. Thus the saintly persons became very anxious for the safety of the people in general. The conclusion is that even though saintly persons have no business in political affairs, they are always compassionate upon the people in general. Thus even though they are always aloof from society, out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of varnasrama-dharma. That was the concern of these sages. In this age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Krsna mantra, as recommended in the sastras:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

Both for spiritual and material prosperity, everyone should devotedly chant the Hare Krsna mantra.

TEXT 38

TEXT

evam mrsanta rsayo
dhavatam sarvato-disam
pamsuh samutthito bhuris
coranam abhilumpatam

SYNONYMS

evam--thus; mrsantah--while considering; rsayah--the great saintly persons; dhavatam--running; sarvatah-disam--from all directions; pamsuh--dust; samutthitah--arose; bhurih--much; coranam--from thieves and rogues; abhilumpatam--engaged in plundering.

TRANSLATION

When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues, who were engaged in plundering the citizens.

PURPORT

Thieves and rogues simply await some political upset in order to take the opportunity to plunder the people in general. To keep thieves and rogues inactive in their profession, a strong government is always required.

TEXTS 39-40

TEXT

tad upadravam ajnaya
lokasya vasu lumpatam
bhartary uparate tasminn
anyonyam ca jighamsatam

cora-prayam jana-padam
hina-sattvam arajakam
lokan navarayan chakta
api tad-dosa-darsinah

SYNONYMS

tat--at that time; upadravam--the disturbance; ajnaya--understanding; lokasya--of the people in general; vasu--riches; lumpatam--by those who were plundering; bhartari--the protector; uparate--being dead; tasmin--King Vena; anyonyam--one another; ca--also; jigham-satam--desiring to kill; cora-prayam--full of thieves; jana-padam--the state; hina--bereft of; sattvam--regulation; arajakam--without a king; lokan--the thieves and rogues; na--not; avarayan--they subdued; saktah--able to do so; api--although; tat-dosa--the fault of that; darsinah--considering.

TRANSLATION

Upon seeing the dust storm, the saintly persons could understand that there were a great deal of irregularities due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves and rogues, who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers--just as they could kill the King--they considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.

PURPORT

The saintly persons and great sages killed King Vena out of emergency, but they did not choose to take part in the government in order to subdue the uprising of thieves and rogues, which took place after the death of King Vena. It is not the duty of brahmanas and saintly persons to kill, although they may sometimes do so in the case of an emergency. They could kill all the thieves and rogues by the prowess of their mantras, but they thought it the duty of ksatriya kings to do so. Thus they reluctantly did not take part in the killing business.

TEXT 41

TEXT

brahmanah sama-drk santo
dinanam samupeksakah

sravate brahma tasyapi
bhinna-bhandat payo yatha

SYNONYMS

brahmanah--a brahmana; sama-drk--equipoised; santah--peaceful; dinanam--the poor; samupeksakah--grossly neglecting; sravate--diminishes; brahma--spiritual power; tasya--his; api--certainly; bhinna-bhandat--from a cracked pot; payah--water; yatha--just as.

TRANSLATION

The great sages began to think that although a brahmana is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brahmana's spiritual power diminishes, just as water kept in a cracked pot leaks out.

PURPORT

Brahmanas, the topmost section of human society, are mostly devotees. They are generally unaware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes. Almost all the sages go to the Himalayas for their personal benefit, but Prahlada Maharaja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

In their elevated condition, the brahmanas are called Vaisnavas. There are two types of brahmanas--namely, brahmana-pandita and brahmana-vaisnava. A qualified brahmana is naturally very learned, but when his learning is advanced in understanding the Supreme Personality of Godhead, he becomes a brahmana-vaisnava. Unless one becomes a Vaisnava, one's perfection of brahminical culture is incomplete.

The saintly persons considered very wisely that although King Vena was very sinful, he was born in a family descending from Dhruva Maharaja. Therefore the semen in the family must be protected by the Supreme Personality of Godhead, Kesava. As such, the sages wanted to take some steps to relieve the situation. For want of a king, everything was being disturbed and turned topsy-turvy.

TEXT 42

TEXT

nangasya vamso rajarser
esa samsthatum arhati
amogha-virya hi nrpa
vamse 'smin kesavasrayah

SYNONYMS

na--not; angasya--of King Anga; vamsah--family line; raja-rseh--of the saintly King; esah--this; samsthatum--to be stopped; arhati--ought; amogha--without sin, powerful; viryah--their semen; hi--because; nrpah--kings; vamse--in the family; asmin--this; kesava--of the Supreme Personality of Godhead; asrayah--under the shelter.

TRANSLATION

The sages decided that the descendants of the family of the saintly King Anga should not be stopped, for in this family the semen was very powerful and the children were prone to become devotees of the Lord.

PURPORT

The purity of hereditary succession is called amogha-virya. The pious seminal succession in the twice-born families of the brahmanas and ksatriyas especially, as well as in the families of vaisyas also, must be kept very pure by the observation of the purificatory processes beginning with garbhadhana-samskara, which is observed before conceiving a child. Unless this purificatory process is strictly observed, especially by the brahmanas, the family descendants become impure, and gradually sinful activities become visible in the family. Maharaja Anga was very pure because of the purification of semen in the family of Maharaja Dhruva. However, his semen became contaminated in association with his wife, Sunitha, who happened to be the daughter of death personified. Because of this polluted semen, King Vena was produced. This was a catastrophe in the family of Dhruva Maharaja. All the saintly persons and sages considered this point, and they decided to take action in this matter, as described in the following verses.

TEXT 43

TEXT

viniscityaivam rsayo
vipannasya mahipateh
mamanthur urum tarasa
tatrasid bahuko narah

SYNONYMS

viniscitya--deciding; evam--thus; rsayah--the great sages; vipannasya--dead; mahi-pateh--of the King; mamanthuh--churned; urum--the thighs; tarasa--with specific power; tatra--thereupon; asit--was born; bahukah--of the name Bahuka (dwarf); narah--a person.

TRANSLATION

After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena's body.

PURPORT

That a person was born by the churning of the thighs of King Vena proves that the spirit soul is individual and separate from the body. The great sages and saintly persons could beget another person from the body of the dead King Vena, but it was not possible for them to bring King Vena back to life. King Vena was gone, and certainly he had taken another body. The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Maharaja Dhruva. Consequently, the ingredients by which another body could be produced were there in the body of King Vena. By a certain process, when the thighs of the dead body were churned, another body came out. Although dead, the body of King Vena was preserved by drugs, and mantras chanted by King Vena's mother. In this way the ingredients for the production of another body were there. When the body of the person named Bahuka came out of the dead body of King Vena, it was really not very astonishing. It was simply a question of knowing how to do it. From the semen of one body, another body is produced, and the life symptoms are visible due to the soul's taking shelter of this body. One should not think that it was impossible for another body to come out of the dead body of Maharaja Vena. This was performed by the skillful action of the sages.

TEXT 44

TEXT

kaka-krsno 'tihrasvango
hrasva-bahur maha-hanuh
hrasva-pan nimna-nasagro
raktaksas tamra-murdhajah

SYNONYMS

kaka-krsnah--as black as a crow; ati-hrasva--very short; angah--his limbs; hrasva--short; bahuh--his arms; maha--big; hanuh--his jaws; hrasva--short; pat--his legs; nimna--flat; nasa-agrah--the tip of his nose; rakta--reddish; aksah--his eyes; tamra--copperlike; murdha-jah--his hair.

TRANSLATION

This person born from King Vena's thighs was named Bahuka, and his complexion was as black as a crow's. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

TEXT 45

TEXT

tam tu te 'vanatam dinam
kim karomiti vadinam
nisidety abruvams tata
sa nisadas tato 'bhavat

SYNONYMS

tam--unto him; tu--then; te--the sages; avanatam--bowed down; dinam--meek; kim--what; karomi--shall I do; iti--thus; vadinam--inquiring; nisida--just sit down; iti--thus; abruvan--they replied; tata--my dear Vidura; sah--he; nisadah--of the name Nisada; tatah--thereafter; abhavat--became.

TRANSLATION

He was very submissive and meek, and immediately after his birth he bowed down and inquired, "Sirs, what shall I do?" The great sages replied, "Please sit down [nisida]." Thus Nisada, the father of the Naisada race, was born.

PURPORT

It is said in the sastras that the head of the body represents the brahmanas, the arms represent the ksatriyas, the abdomen represents the vaisyas, and the legs, beginning with the thighs, represent the sudras. The sudras are sometimes called black, or krsna. The brahmanas are called sukla, or white, and the ksatriyas and the vaisyas are a mixture of black and white. However, those who are extraordinarily white are said to have skin produced out of white leprosy. It may be concluded that white or a golden hue is the color of the higher caste, and black is the complexion of the sudras.

TEXT 46

TEXT

tasya vamsyas tu naisada
giri-kanana-gocarah
yenaharaj jayamano
vena-kalmasam ulbanam

SYNONYMS

tasya--his (Nisada's); vamsyah--descendants; tu--then; naisadah--called Naisadas; giri-kanana--the hills and forests; gocarah--inhabiting; yena--because; aharat--he took upon himself; jayamanah--being born; vena--of King Vena; kalmasam--all kinds of sin; ulbanam--very fearful.

TRANSLATION

After his [Nisada's] birth, he immediately took charge of all the resultant actions of King Vena's sinful activities. As such, this Naisada class are always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.

PURPORT

The Naisadas are not allowed to live in cities and towns because they are sinful by nature. As such, their bodies are very ugly, and their occupations are also sinful. We should, however, know that even these sinful men (who are sometimes called Kiratas) can be delivered from their sinful condition to the topmost Vaisnava platform by the mercy of a pure devotee. Engagement in the transcendental loving devotional service of the Lord can make anyone, however sinful he may be, fit to return home, back to Godhead. One has only to become free from all contamination by the process of devotional service. In this way everyone can become fit to return home, back to Godhead. This is confirmed by the Lord Himself in Bhagavad-gita (9.32):

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter of Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination."
Thus end the Bhaktivedanta purports of the Fourth Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "The Story of King Vena."

Chapter Fifteen

King Prthu's Appearance and Coronation
King Prthu's Appearance and Coronation

TEXT 1

TEXT

maitreya uvaca
atha tasya punar viprair
aputrasya mahipateh
bahubhyam mathyamanabhyam
mithunam samapadyata

SYNONYMS

maitreyah uvaca--Maitreya continued to speak; atha--thus; tasya--his; punah--again; vipraih--by the brahmanas; aputrasya--without a son; mahipateh--of the King; bahubhyam--from the arms; mathyamanabhyam--being churned; mithunam--a couple; samapadyata--took birth.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, thus the brahmanas and the great sages again churned the two arms of King Vena's dead body. As a result a male and female couple came out of his arms.

TEXT 2

TEXT

tad drstva mithunam jatam
rsayo brahma-vadinah
ucuh parama-santusta
viditva bhagavat-kalam

SYNONYMS

tat--that; drstva--seeing; mithunam--couple; jatam--born; rsayah--the great sages; brahma-vadinah--very learned in Vedic knowledge; ucu--said; parama--very much; santustah--being pleased; viditva--knowing; bhagavat--of the Supreme Personality of Godhead; kalam--expansion.

TRANSLATION

The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body, they were very pleased, for they could understand that the couple was an expansion of a plenary portion of Visnu, the Supreme Personality of Godhead.

PURPORT

The method adopted by the great sages and scholars, who were learned in Vedic knowledge, was perfect. They removed all the reactions of King Vena's sinful activities by seeing that King Vena first gave birth to Bahuka, described in the previous chapter. After King Vena's body was thus purified, a male and female came out of it, and the great sages could understand that this was an expansion of Lord Visnu. This expansion, of course, was not visnu-tattva but a specifically empowered expansion of Lord Visnu known as avesha.

TEXT 3

TEXT

rsaya ucu
esa visnor bhagavatah
kala bhuvana-palini
iyam ca laksmiyah sambhutih
purusasyanapayini

SYNONYMS

rsayah ucu--the sages said; esah--this male; visnoh--of Lord Visnu; bhagavatah--of the Supreme Personality of Godhead; kala--expansion; bhuvana-palini--who maintains the world; iyam--this female;

ca--also; laksmyah--of the goddess of fortune; sambhutih--expansion; purusasya--of the Lord; anapayini--inseparable.

TRANSLATION

The great sages said: The male is a plenary expansion of the power of Lord Visnu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.

PURPORT

The significance of the goddess of fortune's never being separated from the Lord is clearly mentioned herein. People in the material world are very fond of the goddess of fortune, and they want her favor in the form of riches. They should know, however, that the goddess of fortune is inseparable from Lord Visnu. Materialists should understand that the goddess of fortune should be worshiped along with Lord Visnu and should not be regarded separately. Materialists seeking the favor of the goddess of fortune must worship Lord Visnu and Laksmi together to maintain material opulence. If a materialist follows the policy of Ravana, who wanted to separate Sita from Lord Ramacandra, the process of separation will vanquish him. Those who are very rich and have taken favor of the goddess of fortune in this world must engage their money in the service of the Lord. In this way they can continue in their opulent position without disturbance.

TEXT 4

TEXT

ayam tu prathamam rajnam
puman prathayita yasah
prthuh nama maharajam
bhavisyati prthuh-sravah

SYNONYMS

ayam--this; tu--then; prathamam--the first; rajnam--of kings; puman--the male; prathayita--will expand; yasah--reputation; prthuh--Maharaja Prthu; nama--by name; maha-rajah--the great king; bhavisyati--will become; prthuh-sravah--of wide renown.

TRANSLATION

Of the two, the male will be able to expand his reputation throughout the world. His name will be Prthu. Indeed, he will be the first among kings.

PURPORT

There are different types of incarnations of the Supreme personality of Godhead. In the sastras it is said that Garuda (the carrier of Lord Visnu) and Lord Siva and Ananta are all very powerful incarnations of the Brahman feature of the Lord. Similarly, Sacipati, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord. Aniruddha is an incarnation of the Lord's mind. Similarly, King Prthu is an incarnation of the ruling force of the Lord. Thus the saintly persons and great sages predicted the future activities of King Prthu, who was already explained as a partial incarnation of a plenary expansion of the Lord.

TEXT 5

TEXT

iyam ca sudati devi
guna-bhusana-bhusana
arcir nama vararoha
prthum evavarundhati

SYNONYMS

iyam--this female child; ca--and; su-dati--who has very nice teeth; devi--the goddess of fortune; guna--by good qualities; bhusana--ornaments; bhusana--who beautifies; arcir--Arci; nama--by name; vara-aroha--very beautiful; prthum--unto King Prthu; eva--certainly; avarundhati--being very much attached.

TRANSLATION

The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Prthu as her husband.

TEXT 6

TEXT

esa saksad dharer amso
jato loka-riraksaya
iyam ca tat-para hi srir
anujajne 'napayini

SYNONYMS

esah--this male; saksat--directly; hareh--of the Supreme Personality of Godhead; amso--partial representative; jatah--born; loka--the entire world; riraksaya--with a desire to protect; iyam--this female; ca--also; tat-para--very much attached to him; hi--certainly; srir--the goddess of fortune; anujajne--took birth; anapayini--inseparable.

TRANSLATION

In the form of King Prthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Prthu's queen.

PURPORT

In Bhagavad-gita the Lord says that whenever one sees an extraordinary power, he should conclude that a specific partial representation of the Supreme Personality of Godhead is present. There are innumerable such personalities, but not all of them are direct visnu-tattva plenary expansions of the Lord. Many living entities are classified among the sakti-tattvas. Such incarnations, empowered for specific purposes, are known as saktiyavesa-avatars. King Prthu was such a saktiyavesa-avatara of the Lord. Similarly, Arci, King Prthu's wife, was a saktiyavesa-avatara of the goddess of fortune.

TEXT 7

TEXT

maitreya uvaca

prasamsanti sma tam vipra
gandharva-pravara jaguh
mumucuh sumano-dharah
siddha nrtyanti svah-striyah

SYNONYMS

maitreyah uvaca--the great saint Maitreya said; prasamsanti sma--praised, glorified; tam--him (Prthu); viprah--all the brahmanas; gandharva-pravarah--the best of the Gandharvas; jaguh--chanted; mumucuh--released; sumanah-dharah--showers of flowers; siddhah--the personalities from Siddhaloka; nrtyanti--were dancing; svah--of the heavenly planets; striyah--women (the Apsaras).

TRANSLATION

The great sage Maitreya continued: My dear Viduraji, at that time all the brahmanas highly praised and glorified King Prthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

TEXT 8

TEXT

sankha-turya-mrdangadya
nedur dundubhayo divi
tatra sarva upajagmur
devarsi-pitrnam ganah

SYNONYMS

sankha--conches; turya--bugles; mrdanga--drums; adyah--and so on; neduh--vibrated; dundubhayah--kettledrums; divi--in outer space; tatra--there; sarve--all; upajagmuh--came; deva-rsi--demigods and sages; pitrnam--of forefathers; ganah--groups.

TRANSLATION

Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

TEXTS 9-10

TEXT

brahma jagad-gurur devaih
sahasrtya suresvaraih
vainyasya daksine haste
drstva cihnam gadabhrtah

padayor aravindam ca
tam vai mene hareh kalam
yasyapratihatam cakram
amsah sa paramesthinah

SYNONYMS

brahma--Lord Brahma; jagat-guruh--the master of the universe; devaih--by the demigods; saha--accompanied; asrtya--arriving; sura-isvaraih--with the chiefs of all the heavenly planets; vainyasya--of Maharaja Prthu, the son of Vena; daksine--right; haste--on the hand; drstva--seeing; cihnam--mark; gada-bhrtah--of Lord Visnu, who carries a club; padayoh--on the two feet; aravindam--lotus flower; ca--also; tam--him; vai--certainly; mene--he understood; hareh--of the Supreme Personality of Godhead; kalam--part of a plenary expansion; yasya--whose; apratihitam--invincible; cakram--disc; amsah--partial representation; sah--he; paramesthinah--of the Supreme Personality of Godhead.

TRANSLATION

Lord Brahma, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Visnu's palm on King Prthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahma could understand that King Prthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

PURPORT

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahma personally examined the hands and feet of King Prthu for specific signs. In their prophecies the learned sages and brahmanas accepted Prthu Maharaja as a plenary partial expansion of the Lord. During the presence of Lord Krsna, however, a king declared himself Vasudeva, and Lord Krsna killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the sastras. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.

TEXT 11

TEXT

tasyabhiseka arabdho
brahmanair brahma-vadibhih
abhisecanikany asmai
ajahruh sarvato janah

SYNONYMS

tasya--his; abhisekah--coronation; arabdhah--was arranged; brahmanaih--by the learned brahmanas; brahma-vadibhih--attached to the Vedic rituals; abhisecanikani--various paraphernalia for performing the ceremony; asmai--unto him; ajahruh--collected; sarvatah--from all directions; janah--people.

TRANSLATION

The learned brahmanas, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

TEXT 12

TEXT

sarit-samudra girayo
naga gavah khaga mrgah

dyauh ksitih sarva-bhutani
samajahrur upayanam

SYNONYMS

sarit--the rivers; samudrah--the seas; girayah--the mountains; nagah--the serpents; gawah--the cows; khagah--the birds; mrgah--the animals; dyauh--the sky; ksitih--the earth; sarva-bhutani--all living entities; samajahrur--collected; upayanam--different kinds of presentations.

TRANSLATION

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

TEXT 13

TEXT

so 'bhisikto maharajah
suvasah sadhv-alankrtah
patnyarcisalankrtaya
vireje 'gnir ivaparah

SYNONYMS

sah--the King; abhisiktah--being coronated; maharajah--Maharaja Prthu; su-vasah--exquisitely dressed; sadhu-alankrtah--highly decorated with ornaments; patnya--along with his wife; arcisa--named Arci; alankrtaya--nicely ornamented; vireje--appeared; agnih--fire; iva--like; aparah--another.

TRANSLATION

Thus the great King Prthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

TEXT 14

TEXT

tasmai jahara dhanado
haimam vira varasanam
varunah salila-sravam
atapatram sisi-prabham

SYNONYMS

tasmai--unto him; jahara--presented; dhana-dah--the treasurer of the demigods (Kuvera); haimam--made of gold; vira--O Vidura; vara-asanam--royal throne; varunah--the demigod Varuna; salila-sravam--dropping particles of water; atapatram--umbrella; sisi-prabham--as brilliant as the moon.

TRANSLATION

The great sage continued: My dear Vidura, Kuvera presented the great King Prthu with a golden throne. The demigod Varuna presented him with an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

TEXT 15

TEXT

vayus ca vala-vyajane
dharmah kirtimayim srajam
indrah kiritam utkrstam
dandam samyamanam yamah

SYNONYMS

vayuh--the demigod of air; ca--also; vala-vyajane--two camaras made of hair; dharmah--the King of religion; kirti-mayim--expanding one's name and fame; srajam--garland; indrah--the King of heaven; kiritam--helmet; utkrstam--very valuable; dandam--scepter; samyamanam--for ruling the world; yamah--the superintendent of death.

TRANSLATION

The demigod of air, Vayu, presented King Prthu with two whisks [camaras] of hair; the King of religion, Dharma, presented him with a flower garland which would expand his fame; the King of heaven, Indra, presented him with a valuable helmet; and the superintendent of death, Yamaraja, presented him with a scepter with which to rule the world.

TEXT 16

TEXT

brahma brahmamayam varma
bharati haram uttamam
harih sudarsanam cakram
tat-patny avyahatam sriyam

SYNONYMS

brahma--Lord Brahma; brahma-mayam--made of spiritual knowledge; varma--armor; bharati--the goddess of learning; haram--necklace; uttamam--transcendental; harih--the Supreme Personality of Godhead; sudarsanam cakram--Sudarsana disc; tat-patni--His wife (Laksmi); avyahatam--imperishable; sriyam--beauty and opulence.

TRANSLATION

Lord Brahma presented King Prthu with a protective garment made of spiritual knowledge. Bharati [Sarasvati], the wife of Brahma, gave him a transcendental necklace. Lord Visnu presented him with a Sudarsana disc, and Lord Visnu's wife, the goddess of fortune, gave him imperishable opulences.

PURPORT

All the demigods presented various gifts to King Prthu. Hari, an incarnation of the Supreme Personality of Godhead known as Upendra in the heavenly planet, presented the King with a Sudarsana disc. It should be understood that this Sudarsana disc is not exactly the same type of Sudarsana disc used by the

Personality of Godhead, Kṛṣṇa, or Viṣṇu. Since Maharaja Prthu was a partial representation of the Supreme Personality of Godhead's power, the Sudarsana disc given to him represented the partial power of the original Sudarsana disc.

TEXT 17

TEXT

dasa-candram asim rudrah
sata-candram tathambika
somo 'mrtamayan asvams
tvasta rupasrayam ratham

SYNONYMS

dasa-candram--decorated with ten moons; asim--sword; rudrah--Lord Siva; sata-candram--decorated with one hundred moons; tatha--in that manner; ambika--the goddess Durga; somah--the moon-demigod; amṛta-mayan--made of nectar; asvan--horses; tvasta--the demigod Visvakarma; rupa-asrayam--very beautiful; ratham--a chariot.

TRANSLATION

Lord Siva presented him with a sword within a sheath marked with ten moons, and his wife, the goddess Durga, presented him with a shield marked with one hundred moons. The moon-demigod presented him with horses made of nectar, and the demigod Visvakarma presented him with a very beautiful chariot.

TEXT 18

TEXT

agnir aja-gavam capam
suryo rasmimayan isun
bhuh paduke yogamayyau
dyauh puspavalim anvaham

SYNONYMS

agnih--the demigod of fire; aja-gavam--made of the horns of goats and cows; capam--a bow; suryah--the sun-god; rasmi-mayan--brilliant as sunshine; isun--arrows; bhuh--Bhumi, the predominating goddess of the earth; paduke--two slippers; yoga-mayyau--full of mystic power; dyauh--the demigods in outer space; puspa--of flowers; avalim--presentation; anu-aham--day after day.

TRANSLATION

The demigod of fire, Agni, presented him with a bow made of the horns of goats and cows. The sun-god presented him with arrows as brilliant as sunshine. The predominating deity of Bhurloka presented him with slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.

PURPORT

This verse describes that the King's slippers were invested with mystic powers (paduke yogamayyau). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he

desired. Mystic yogis can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Prthu.

TEXT 19

TEXT

natyam sugitam vaditram
antardhanam ca khecarah
rsayas casisah satyah
samudrah sankham atmajam

SYNONYMS

natyam--the art of drama; su-gitam--the art of singing sweet songs; vaditram--the art of playing musical instruments; antardhanam--the art of disappearing; ca--also; khe-carah--demigods traveling in outer space; rsayah--the great sages; ca--also; asisah--blessings; satyah--infallible; samudrah--the demigod of the ocean; sankham--conchshell; atma-jam--produced from himself.

TRANSLATION

The demigods who always travel in outer space gave King Prthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

TEXT 20

TEXT

sindhavah parvata nadyo
ratha-vithir mahatmanah
suto 'tha magadho vandi
tam stotum upatasthire

SYNONYMS

sindhavah--the seas; parvatah--the mountains; nadyah--the rivers; ratha-vithih--the paths for the chariot to pass; maha-atmanah--of the great soul; sutah--a professional who offers praises; atha--then; magadhah--a professional bard; vandi--a professional who offers prayers; tam--him; stotum--to praise; upatasthire--presented themselves.

TRANSLATION

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a suta, a magadha and a vandi offered prayers and praises. They all presented themselves before him to perform their respective duties.

TEXT 21

TEXT

stavakams tan abhipretya
prthur vainyah pratapavan
megha-nirhradaya vaca

prahasann idam abravīt

SYNONYMS

stavakan--engaged in offering prayers; tan--those persons; abhipretya--seeing, understanding; prthuh--King Prthu; vainyah--son of Vena; pratapa-van--greatly powerful; megha-nirhradaya--as grave as the thundering of clouds; vaca--with a voice; prahasan--smiling; idam--this; abravīt--he spoke.

TRANSLATION

Thus when the greatly powerful King Prthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

TEXT 22

TEXT

prthur uvaca
bhoh suta he magadha saumya vandil
loke 'dhunaspaṣṭa-guṇasya me syat
kim asrayo me stava esa yojyatam
ma mayy abhuvan vitatha giro vah

SYNONYMS

prthuh uvaca--King Prthu said; bhoh suta--O suta; he magadha--O magadha; saumya--gentle; vandin--O devotee offering prayers; loke--in this world; adhuna--just now; aspasta--not distinct; guṇasya--whose qualities; me--of me; syat--there may be; kim--why; asrayah--shelter; me--of me; stavah--praise; esah--this; yojyatam--may be applied; ma--never; mayi--unto me; abhuvan--were; vitathah--in vain; girah--words; vah--your.

TRANSLATION

King Prthu said: O gentle suta, magadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

PURPORT

The prayers and praises by the suta, magadha and vandi all explained the godly qualities of Maharaja Prthu, for he was a saktyaṅga incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Prthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Prthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Prthu Maharaja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

TEXT 23

TEXT

tasmat parokse 'smad-upasrutany alam
karisyatha stotram apicya-vacah
saty uttamasloka-gunanuvade
jugupsitam na stavayanti sabhyah

SYNONYMS

tasmat--therefore; parokse--in some future time; asmat--my; upasrutani--about the qualities spoken of; alam--sufficiently; karisyatha--you will be able to offer; stotram--prayers; apicya-vacah--O gentle reciters; sati--being the proper engagement; uttama-sloka--of the Supreme Personality of Godhead; guna--of the qualities; anuvade--discussion; jugupsitam--to an abominable person; na--never; stavayanti--offer prayers; sabhyah--persons who are gentle.

TRANSLATION

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being, who does not actually have them.

PURPORT

Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Ravana and Hiranyakasipu. Although Prthu Maharaja was factually an incarnation of the Supreme Personality of Godhead, he rejected those praises because the qualities of the Supreme Person were not yet manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

TEXT 24

TEXT

mahad-gunan atmani kartum isah
kah stavakaih stavayate 'sato 'pi
te 'syabhavisyann iti vipralabdho
janavahasam kumatir na veda

SYNONYMS

mahat--exalted; gunan--the qualities; atmani--in himself; kartum--to manifest; isah--competent; kah--who; stavakaih--by followers; stavayate--causes to be praised; asatah--not existing; api--although; te--they; asya--of him; abhavisyan--might have been; iti--thus; vipralabdho--cheated; jana--of people; avahasam--insult; kumatih--a fool; na--does not; veda--know.

TRANSLATION

How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

PURPORT

Prthu Maharaja was an incarnation of the Supreme Personality of Godhead, as Lord Brahma and other demigods had already testified when they had presented the King with many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees. So-called incarnations of Godhead should therefore take lessons from the behavior of King Prthu. Demons without godly qualities should not accept false praise from their followers.

TEXT 25

TEXT

prabhavo hy atmanah stotram
jugupsanty api visrutah
hrimantah paramodarah
paurusam va vigarhitam

SYNONYMS

prabhavah--very powerful persons; hi--certainly; atmanah--of themselves; stotram--praise; jugupsanti--do not like; api--although; visrutah--very famous; hri-mantah--modest; parama-udarah--very magnanimous persons; paurusam--powerful actions; va--also; vigarhitam--abominable.

TRANSLATION

As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

TEXT 26

TEXT

vayam tv avidita loke
sutadyapi varimabhih
karmabhih katham atmanam
gapayisyama balavat

SYNONYMS

vayam--we; tu--then; aviditah--not famous; loke--in the world; suta-adya--O persons headed by the suta; api--just now; varimabhih--great, praiseworthy; karmabhih--by actions; katham--how; atmanam--unto myself; gapayisyama--I shall engage you in offering; balavat--like children.

TRANSLATION

King Prthu continued: My dear devotees, headed by the suta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?
Thus end the Bhaktivedanta purports of the Fourth Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "King Prthu's Appearance and Coronation."

Chapter Sixteen

Praise of King Prthu by the Professional Reciters

TEXT 1

TEXT

maitreya uvaca
iti bruvanam nrpatim
gayaka muni-coditah
tustuvus tusta-manasas
tad-vag-amrta-sevaya

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; iti--thus; bruvanam--speaking; nrpatim--the King; gayakah--the reciters; muni--by the sages; coditah--having been instructed; tustuvuh--praised, satisfied; tusta--being pleased; manasah--their minds; tat--his; vak--words; amrta--nectarean; sevaya--by hearing.

TRANSLATION

The great sage Maitreya continued: While King Prthu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

PURPORT

Here the word muni-coditah indicates instructions received from great sages and saintly persons. Although Maharaja Prthu was simply enthroned on the royal seat and was not at that time exhibiting his godly powers, the reciters like the suta, the magadha and the vandi understood that King Prthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned brahmanas. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dasa Thakura, sadhu-sastra-guru: one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sadhus, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of sadhu, sastra and guru. Those statements made in the sastras and those made by the bona fide sadhu or guru cannot differ from one another.

Reciters like the suta and the magadha were confidentially aware that King Prthu was an incarnation of the Personality of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters did not stop praising him. Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees. In this connection we may note that previously (4.15.21) it was mentioned that King Prthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King's behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King's future activities, as they had been instructed by the sadhus and sages.

TEXT 2

TEXT

nalam vayam te mahimanuvarnane
yo deva-varyo 'vatatara mayaya
venanga-jatasya ca paurusani te
vacas-patinam api babhramur dhiyah

SYNONYMS

na alam--not able; vayam--we; te--your; mahima--glories; anuvarnane--in describing; yah--you who; deva--the Personality of Godhead; varyah--foremost; avatata--descended; mayaya--by His internal potencies or causeless mercy; vena-anga--from the body of King Vena; jatasya--who have appeared; ca--and; paurusani--glorious activities; te--of you; vacah-patinam--of great orators; api--although; babhramuh--became bewildered; dhiyah--the minds.

TRANSLATION

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Visnu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahma and other demigods cannot exactly describe the glorious activities of Your Lordship.

PURPORT

In this verse the word mayaya means "by your causeless mercy." The Mayavadi philosophers explain the word maya as meaning "illusion" or "falseness." However, there is another meaning of maya--that is, "causeless mercy." There are two kinds of maya--yogamaya and mahamaya. Mahamaya is an expansion of yogamaya, and both these mayas are different expressions of the Lord's internal potencies. As stated in Bhagavad-gita, the Lord appears through His internal potencies (atma-mayaya). We should therefore reject the Mayavada explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Prthu was still an incarnation of the Supreme Personality of Godhead by the Lord's internal potency. The Lord can appear in any family. Sometimes He appears as a fish incarnation (matsya-avatara) or a boar incarnation (varaha-avatara). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahma, Lord Siva and others? It is said that the Lord is siva-virinci-nutam--always worshiped by demigods like Lord Siva and Lord Brahma. If the demigods cannot find adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the suta and magadha felt inadequate to speak about King Prthu.

By glorifying the Lord with exalted verses, one becomes purified. Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahma and Lord Siva cannot adequately glorify the Lord. Rather, as stated by Prahlada Maharaja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

TEXT 3

TEXT

athapy udara-sravasah prthor hareh
kalavatarasya kathamrtadrtah
yathopadesam munibhih pracoditah
slaghyani karmani vayam vitanmahi

SYNONYMS

atha api--nevertheless; udara--liberal; sravasah--whose fame; prthoh--of King Prthu; hareh--of Lord Visnu; kala--part of a plenary expansion; avatarasya--incarnation; katha--words; amrta--nectarean; adrtah--attentive to; yatha--according to; upadesam--instruction; munibhih--by the great sages; pracoditah--being encouraged; slaghyani--laudable; karmani--activities; vayam--we; vitanmahi--shall try to spread.

TRANSLATION

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste for glorifying your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

PURPORT

However expert one may be, he can never describe the glories of the Lord adequately. Nonetheless, those engaged in glorifying the activities of the Lord should try to do so as far as possible. Such an attempt will please the Supreme Personality of Godhead. Lord Caitanya has advised all His followers to go everywhere and preach the message of Lord Krsna. Since this message is essentially Bhagavad-gita, the preacher's duty is to study Bhagavad-gita as it is understood by disciplic succession and explained by great sages and learned devotees. One should speak to the general populace in accordance with one's predecessors--sadhu, guru and sastras. This simple process is the easiest method by which one can glorify the Lord. Devotional service, however, is the real method, for by devotional service one can satisfy the Supreme Personality of Godhead with just a few words. Without devotional service, volumes of books cannot satisfy the Lord. Even though preachers of the Krsna consciousness movement may be unable to describe the glories of the Lord, they can nonetheless go everywhere and request people to chant Hare Krsna.

TEXT 4

TEXT

esa dharmabhrtam srestho
lokam dharme 'nuvartayan
gopta ca dharmasetunam
sasta tatparipanthinam

SYNONYMS

esah--this King Prthu; dharmabhrtam--of persons executing religious activities; sresthah--the best; lokam--the whole world; dharme--in religious activities; anuvartayan--engaging them properly; gopta--the protector; ca--also; dharmasetunam--of the principles of religion; sasta--the chastiser; tatparipanthinam--of those who are against religious principles.

TRANSLATION

This King, Maharaja Prthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give those principles all protection. He will also be a great chastiser to the irreligious and atheistic.

PURPORT

The duty of the king or the head of the government is described very nicely in this verse. It is the duty of the governmental head to see that people strictly follow a religious life. A king should also be strict in chastising the atheists. In other words, an atheistic or godless government should never be supported by a king or governmental chief. That is the test of good government. In the name of secular government, the king or governmental head remains neutral and allows people to engage in all sorts of irreligious activities. In such a state, people cannot be happy, despite all economic development. However, in this age of Kali there are no pious kings. Instead, rogues and thieves are elected to head the government. But how can the people be happy without religion and God consciousness? The rogues exact taxes from the citizens for their own sense enjoyment, and in the future the people will be so much harassed that according to Srimad-Bhagavatam they will flee from their homes and country and take shelter in the forest. However, in Kali-yuga, democratic government can be captured by Krsna conscious people. If this can be done, the general populace can be made very happy.

TEXT 5

TEXT

esa vai loka-palanam
bibharti ekas tanau tanuh
kale kale yatha-bhagam
lokayor ubhayor hitam

SYNONYMS

esah--this King; vai--certainly; loka-palanam--of all the demigods; bibharti--bears; ekah--alone; tanau--in his body; tanuh--the bodies; kale kale--in due course of time; yatha--according to; bhagam--proper share; lokayoh--of planetary systems; ubhayoh--both; hitam--welfare.

TRANSLATION

This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

PURPORT

The demigods in charge of the various departmental activities that maintain this world are but assistants to the Supreme Personality of Godhead. When an incarnation of Godhead descends on this planet, demigods like the sun-god, the moon-god or the King of heaven, Indra, all join Him. Consequently the incarnation of Godhead is able to act for the departmental demigods to keep the planetary systems in order. The protection of the earthly planet is dependent on proper rainfall, and as stated in Bhagavad-gita and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall.

annad bhavanti bhutani
parjanya anna-sambhava

yajnad bhavati parjanya
yajnah karma-samudbhavah

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties." (Bg. 3.14)

Thus the proper execution of yajna, sacrifice, is required. As indicated herein, King Prthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kali-yuga, however, in the so-called secular state, the executive branch of government is in the charge of so-called kings and presidents who are all fools and rascals, ignorant of the intricacies of nature's causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the sastras advise:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the maha-mantra: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 6

TEXT

vasu kala upadatte
kale cayam vimuncati
samah sarvesu bhutesu
pratapan suryavad vibhuh

SYNONYMS

vasu--riches; kale--in due course of time; upadatte--exacts; kale--in due course of time; ca--also; ayam--this King Prthu; vimuncati--returns; samah--equal; sarvesu--to all; bhutesu--living entities; pratapan--shining; surya-vat--like the sun-god; vibhuh--powerful.

TRANSLATION

This King Prthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Prthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, this King will also exact taxes from the citizens and return these monies in times of need.

PURPORT

The process of tax exaction is very nicely explained in this verse. Tax exaction is not meant for the sense gratification of the so-called administrative heads. Tax revenues should be distributed to the citizens in times of need, during emergencies such as famine or flood. Tax revenues should never be distributed amongst governmental servants in the form of high salaries and various other allowances. In Kali-yuga, however, the position of the citizens is very horrible because taxes are exacted in so many forms and are spent for the personal comforts of the administrators.

The example of the sun in this verse is very appropriate. The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by

distributing water during the rainy season. As an ideal king, King Prthu would execute all this business in the village and state as expertly as the sun.

TEXT 7

TEXT

titiksaty akramam vainya
upary akramatam api
bhutanam karunah sasvad
artanam ksiti-vrttiman

SYNONYMS

titiksati--tolerates; akramam--offense; vainyah--the son of King Vena; upari--on his head; akramatam--of those who are trampling; api--also; bhutanam--to all living entities; karunah--very kindhearted; sasvat--always; artanam--to the aggrieved; ksiti-vrtti-man--accepting the profession of the earth.

TRANSLATION

This King Prthu will be very, very kind to all citizens. Even though a poor person may trample over the King's head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

PURPORT

King Prthu is herein compared to the earthly planet as far as his tolerance is concerned. Although the earth is always trampled upon by men and animals, it still gives food to them by producing grains, fruits and vegetables. As an ideal king, Maharaja Prthu is compared to the earthly planet, for even though some citizens might violate the rules and regulations of the state, he would still be tolerant and maintain them with fruits and grains. In other words, it is the duty of the king to look after the comforts of the citizens, even at the cost of his own personal convenience. This is not the case, however, in Kali-yuga, for in Kali-yuga the kings and heads of state enjoy life at the cost of taxes exacted from the citizens. Such unfair taxation makes the people dishonest, and the people try to hide their income in so many ways. Eventually the state will not be able to collect taxes and consequently will not be able to meet its huge military and administrative expenses. Everything will collapse, and there will be chaos and disturbance all over the state.

TEXT 8

TEXT

deve 'varsaty asau devo
naradeva-vapur harih
krcchra-pranah praja hy esa
raksisyaty anjasendravat

SYNONYMS

deve--when the demigod (Indra); avarsati--does not supply rains; asau--that; devah--Maharaja Prthu; nara-deva--of the king; vapuh--having the body; harih--the Supreme Personality of Godhead; krcchra-pranah--suffering living entities; prajah--the citizens; hi--certainly; esah--this; raksisyati--will protect; anjasa--very easily; indra-vat--like King Indra.

TRANSLATION

When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal Personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

PURPORT

King Prthu is very appropriately compared to the sun and the demigod Indra. King Indra of the heavenly planets is in charge of distributing water over the earth and other planetary systems. It is indicated that King Prthu would arrange for the distribution of rainfall personally if Indra failed to discharge his duty properly. Sometimes the King of heaven, Indra, would become angry at the inhabitants of the earth if they did not offer sacrifices to appease him. King Prthu, however, being an incarnation of the Supreme Personality of Godhead, did not depend on the mercy of the heavenly King. It is foretold herein that if there would be a scarcity of rain, King Prthu would manage to counteract the deficiency by virtue of his godly powers. Such powers were also exhibited by Lord Krsna when He was present in Vrndavana. Indeed, when Indra poured incessant water on Vrndavana for seven days, the inhabitants were protected by Krsna, who raised Govardhana Hill over their heads as a great umbrella. Thus Lord Krsna is also known as Govardhana-dhari.

TEXT 9

TEXT

apyayaty asau lokam
vadanamrta-murtina
sanuragavalokena
visada-smita-caruna

SYNONYMS

apyayaty--enhances; asau--he; lokam--the whole world; vadana--by his face; amrta-murtina--moonlike; sa-anuraga--affectionate; avalokena--with glances; visada--bright; smita--smiling; caruna--beautiful.

TRANSLATION

This King, Prthu Maharaja, by virtue of his affectionate glances and beautiful moonlike face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life.

TEXT 10

TEXT

avyakta-vartmaisa nigudha-karyo
gambhira-vedha upagupta-vittah
ananta-mahatmya-gunaika-dhama
prthuh praceta iva samvrtatma

SYNONYMS

avyakta--unmanifested; vartma--his policies; esah--this King; nigudha--confidential; karyah--his activities; gambhira--grave, secret; vedhah--his accomplishing; upagupta--secretly kept; vittah--his treasury; ananta--unlimited; mahatmya--of glories; guna--of good qualities; eka-dhama--the only reservoir; prthuh--King Prthu; praceta--Varuna, the King of the seas; iva--like; samvrta--covered; atma--self.

TRANSLATION

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuna, the deity of the seas, is covered all around by water.

PURPORT

There is a predominating deity for all the material elements, and Varuna, or Praceta, is the predominating deity of the seas and the oceans. From outward appearances the seas and oceans are devoid of life, but a person acquainted with the sea knows that within the water exist many varieties of life. The king of that underwater kingdom is Varuna. Just as no one can understand what is going on beneath the sea, no one could understand what policy King Prthu was following to make everything successful. Indeed, King Prthu's path of diplomacy was very grave. His success was made possible because he was a reservoir of unlimited glorified qualities.

The word upagupta-vittah is very significant in this verse. It indicates that no one would know the extent of the riches King Prthu would confidentially keep. The idea is that not only the king but everyone should keep his hard-earned money confidentially and secretly so that in due course of time the money can be spent for good, practical purposes. In Kali-yuga, however, the king or government has no well-protected treasury, and the only means of circulation is currency notes made of paper. Thus in times of distress the government artificially inflates the currency by simply printing papers, and this artificially raises the price of commodities, and the general condition of the citizens becomes very precarious. Thus keeping one's money very secretly is an old practice, for we find this practice present even during the reign of Maharaja Prthu. Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings. The main point is that everyone should be trained in the system of varnasrama-dharma so that the money is spent only for good causes and nothing else.

TEXT 11

TEXT

durasado durvisaha
asanno 'pi viduravat
naivabhibhavitum sakyo
venarany-utthito 'nalah

SYNONYMS

durasadah--unapproachable; durvisahah--unbearable; asannah--being approached; api--although; vidura-vat--as if far away; na--never; eva--certainly; abhibhavitum--to be overcome; sakyah--able; vena--King Vena; arani--the wood that produces fire; utthitah--being born of; analah--fire.

TRANSLATION

King Prthu was born of the dead body of King Vena as fire is produced from arani wood. Thus King Prthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Prthu.

PURPORT

Arani wood is a kind of fuel used to ignite fire by friction. At the time of performing sacrifices, one can ignite a fire from arani wood. Although born of his dead father, King Prthu would still remain just like fire. Just as fire is not easily approached, King Prthu would be unapproachable by his enemies, even though they would appear to be very near him.

TEXT 12

TEXT

antar bahis ca bhutanam
pasyan karmani caranaih
udasina ivadhyakso
vayur atmeva dehinam

SYNONYMS

antah--internally; bahih--externally; ca--and; bhutanam--of living entities; pasyan--seeing; karmani--activities; caranaih--by spies; udasinah--neutral; iva--like; adhyaksah--the witness; vayuh--the air of life; atma--the living force; iva--like; dehinam--of all the embodied.

TRANSLATION

King Prthu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs.

TEXT 13

TEXT

nadandyam dandayaty esa
sutam atma-dvisam api
dandayaty atmajam api
dandyam dharma-pathe sthitah

SYNONYMS

na--not; adandyam--not punishable; dandayati--punishes; esah--this King; sutam--the son; atma-dvisam--of his enemies; api--even; dandayati--he punishes; atma-jam--his own son; api--even; dandyam--punishable; dharma-pathe--on the path of piety; sthitah--being situated.

TRANSLATION

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him.

PURPORT

These are the characteristics of an impartial ruler. It is the duty of a ruler to punish the criminal and give protection to the innocent. King Prthu was so neutral that if his own son were punishable, he would

not hesitate to punish him. On the other hand, if the son of his enemy were innocent, he would not engage in some intrigue in order to punish him.

TEXT 14

TEXT

asyapratihatam cakram
prthor amanasacalat
vartate bhagavan arko
yavat tapati go-ganaih

SYNONYMS

asya--of this King; apratihata--not being impeded; cakram--the circle of influence; prthoh--of King Prthu; a-manasa-acalat--up to Manasa Mountain; vartate--remains; bhagavan--the most powerful; arkah--sun-god; yavat--just as; tapati--shines; go-ganaih--with rays of light.

TRANSLATION

Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Prthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

PURPORT

Although the Arctic region is not visible to ordinary persons, the sun shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Prthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor could King Prthu and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.

TEXT 15

TEXT

ranjayisyati yal lokam
ayam atma-vicestitaih
athamum ahu rajanam
mano-ranjanakaih prajah

SYNONYMS

ranjayisyati--will please; yat--because; lokam--the entire world; ayam--this King; atma--personal; vicestitaih--by activities; atha--therefore; amum--him; ahuh--they call; rajanam--the King; manah-ranjanakaih--very pleasing to the mind; prajah--the citizens.

TRANSLATION

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

TEXT 16

TEXT

drdha-vratah satya-sandho
brahmanyo vrddha-sevakah
saranyah sarva-bhutanam
manado dina-vatsalah

SYNONYMS

drdha-vratah--firmly determined; satya-sandhah--always situated in truth; brahmanyah--a lover of the brahminical culture; vrddha-sevakah--a servitor of the old men; saranyah--to be taken shelter of; sarva-bhutanam--of all living entities; mana-dah--one who gives respect to all; dina-vatsalah--very kind to the poor and helpless.

TRANSLATION

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

PURPORT

The word vrddha-sevakah is very significant. Vrddha means "old men." There are two kinds of old men: one is old by age, and another is old by knowledge. This Sanskrit word indicates that one can be older by the advancement of knowledge. King Prthu was very respectful to the brahmanas, and he protected them. He also protected persons advanced in age. Whatever the King would decide to do, no one would be able to stop. That is called drdha-sankalpa, or drdha-vrata.

TEXT 17

TEXT

matr-bhaktih para-strisu
patnyam ardha ivatmanah
prajasu pitrvat snigdha
kinkaro brahma-vadinam

SYNONYMS

matr-bhaktih--as respectful as one is to his mother; para-strisu--to other women; patnyam--to his own wife; ardhah--half; iva--like; atmanah--of his body; prajasu--unto the citizens; pitr-vat--like a father; snigdha--affectionate; kinkarah--servant; brahma-vadinam--of the devotees who preach the glories of the Lord.

TRANSLATION

The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees, who always preach the glories of the Lord.

PURPORT

A learned man treats all women except his wife as his mother, looks on others' property as garbage in the street, and treats others as he would treat his own self. These are the symptoms of a learned person as described by Canakya Pandita. This should be the standard for education. Education does not mean having academic degrees only. One should execute what he has learned in his personal life. These learned characteristics were verily manifest in the life of King Prthu. Although he was the king, he treated himself as a servant of the Lord's devotees. According to Vedic etiquette, if a devotee came to a king's palace, the king would immediately offer his own seat to him. The word brahma-vadinam is very significant. Brahma-vadi refers to the devotees of the Lord. Brahman, Paramatma and Bhagavan are different terms for the Supreme Brahman, and the Supreme Brahman is Lord Krsna. This is accepted in Bhagavad-gita (10.12) by Arjuna (param brahma param dhama). Thus the word brahma-vadinam refers to the devotees of the Lord. The state should always serve the devotees of the Lord, and the ideal state should conduct itself according to the instructions of the devotee. Because King Prthu followed this principle, he is highly praised.

TEXT 18

TEXT

dehinam atmavat-presthah
suhrdam nandi-varadhanah
mukta-sanga-prasango 'yam
danda-panir asadhusu

SYNONYMS

dehinam--to all living entities having a body; atma-vat--as himself; presthah--considering dear; suhrdam--of his friends; nandi-varadhanah--increasing pleasures; mukta-sanga--with persons devoid of all material contamination; prasangah--intimately associated; ayam--this King; danda-panih--a chastising hand; asadhusu--to the criminals.

TRANSLATION

The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

PURPORT

The word dehinam refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is mukta-sanga-prasangah, which indicates that the King was always associating with liberated persons.

TEXT 19

TEXT

ayam tu saksad bhagavams try-adhisah
kuta-stha atma kalayavatirnah
yasminn avidya-racitam nirarthakam
pasyanti nanatvam api pratitam

SYNONYMS

ayam--this King; tu--then; saksat--directly; bhagavan--the Supreme Personality of Godhead; tri-adhisah--the master of the three planetary systems; kuta-sthah--without any change; atma--the Supersoul; kalaya--by a partial plenary expansion; avatirnah--descended; yasmin--in whom; avidya-racitam--created by nescience; nirarthakam--without meaning; pasyanti--they see; nanatvam--material variegatedness; api--certainly; pratitam--understood.

TRANSLATION

This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a saktavyesa-avatara. Being a liberated soul and completely learned, he sees all material varieties as meaningless because their basic principle is nescience.

PURPORT

The reciters of these prayers are describing the transcendental qualities of Prthu Maharaja. These qualities are summarized in the words saksad bhagavan. This indicates that Maharaja Prthu is directly the Supreme Personality of Godhead and therefore possesses unlimited good qualities. Being an incarnation of the Supreme Personality of Godhead, Maharaja Prthu could not be equaled in his excellent qualities. The Supreme Personality of Godhead is fully equipped with six kinds of opulences, and King Prthu was also empowered in such a way that he could display these six opulences of the Supreme Personality of Godhead in full.

The word kuta-stha, meaning "without change," is also very significant. There are two kinds of living entities--nitya-mukta and nitya-baddha. A nitya-mukta never forgets his position as the eternal servant of the Supreme Personality of Godhead. One who does not forget this position and knows that he is part and parcel of the Supreme Lord is nitya-mukta. Such a nitya-mukta living entity represents the Supersoul as His expansion. As stated in the Vedas, nityo nityanam. Thus the nitya-mukta living entity knows that he is an expansion of the supreme nitya, or the eternal Supreme Personality of Godhead. Being in such a position, he sees the material world with a different vision. The living entity who is nitya-baddha, or eternally conditioned, sees the material varieties as being actually different from one another. In this connection we should remember that the embodiment of the conditioned soul is considered to be like a dress. One may dress in different ways, but a really learned man does not take dresses into consideration. As stated in Bhagavad-gita (5.18):

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]."

Thus a learned man does not look upon the dresses that externally cover the living entity, but sees the pure soul within the varieties of dress and knows very well that the varieties of dress are the creation of nescience (avidya-racitam). Being a saktavyesa-avatara, empowered by the Supreme Personality of Godhead, Prthu Maharaja did not change his spiritual position, and consequently there was no possibility of his viewing the material world as reality.

TEXT 20

TEXT

ayam bhuvō mandalam odayadrer

goptaika-viro naradeva-nathah
asthaya jaitram ratham atta-capah
paryasyate daksinato yatharkah

SYNONYMS

ayam--this King; bhuvah--of the world; mandalam--the globe; a-udaya-adreh--from the mountain where the first appearance of the sun is visible; gopta--will protect; eka--uniquely; virah--powerful, heroic; naradeva--of all kings, gods in human society; nathah--the master; asthaya--being situated on; jaitram--victorious; ratham--his chariot; atta-capah--holding the bow; paryasyate--he will circumambulate; daksinatah--from the southern side; yatha--like; arkah--the sun.

TRANSLATION

This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

PURPORT

In this verse the word yatharkah indicates that the sun is not fixed but is rotating in its orbit, which is set by the Supreme Personality of Godhead. This is confirmed in the Brahma-samhita and also in other parts of Srimad-Bhagavatam. In the Fifth Canto of Srimad-Bhagavatam it is stated that the sun rotates in its own orbit at the rate of sixteen thousand miles per second. Similarly, Brahma-samhita states, yasyajnaya bhramati sambhrta-kala-cakrah: the sun rotates in its own orbit according to the order of the Supreme Personality of Godhead. The conclusion is that the sun is not fixed in one place. As far as Prthu Maharaja is concerned, it is indicated that his ruling power would extend all over the world. The Himalaya Mountains, from which the sunrise is first seen, are called udayacala or udayadri. It is herein indicated that Prthu Maharaja's reign over the world would cover even the Himalaya Mountains and extend to the borders of all oceans and seas. In other words, his reign would cover the entire planet.

Another significant word in this verse is naradeva. As described in previous verses, the qualified king--be he King Prthu or any other king who rules over the state as an ideal king--should be understood to be God in human form. According to Vedic culture, the king is honored as the Supreme Personality of Godhead because he represents Narayana, who also gives protection to the citizens. He is therefore natha, or the proprietor. Even Sanatana Gosvami gave respect to the Nawab Hussain Shah as naradeva, although the Nawab was Muhammadan. A king or governmental head must therefore be so competent to rule over the state that the citizens will worship him as God in human form. That is the perfectional stage for the head of any government or state.

TEXT 21

TEXT

asmai nr-palah kila tatra tatra
balim harisyanti saloka-palah
mamsyanta esam striya adi-rajam
cakrayudham tad-yasa uddharantyah

SYNONYMS

asmai--unto him; nr-palah--all the kings; kila--certainly; tatra tatra--here and there; balim--presentations; harisyanti--will offer; sa--with; loka-palah--the demigods; mamsyante--will consider; esam--of these kings; striyah--wives; adi-rajam--the original king; cakra-ayudham--bearing the disc weapon; tat--his; yasa--reputation; uddharantyah--carrying on.

TRANSLATION

When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in His hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.

PURPORT

As far as reputation is concerned, King Prthu is already known as the incarnation of the Supreme Personality of Godhead. The word adi-rajam means "the original king." The original king is Narayana, or Lord Visnu. People do not know that the original king, or Narayana, is actually the protector of all living entities. As confirmed in the Vedas: eko bahunam yo vidadhati kaman (Katha Upanisad 2.2.13). Actually the Supreme Personality of Godhead is maintaining all living entities. The king, or naradeva, is His representative. As such, the king's duty is to personally supervise the distribution of wealth for the maintenance of all living entities. If he does so, he will be as reputable as Narayana. As mentioned in this verse (tad-yasah), Prthu Maharaja was actually carrying with him the reputation of the Supreme Personality of Godhead because he was actually reigning over the world in that capacity.

TEXT 22

TEXT

ayam mahim gam duduhe 'dhirajah
prajapatir vrtti-karah prajanam
yo lilayadrin sva-sarasa-kotya
bhindan samam gam akarod yathendrah

SYNONYMS

ayam--this King; mahim--the earth; gam--in the form of a cow; duduhe--will milk; adhirajah--extraordinary king; praja-patih--progenitor of mankind; vrtti-karah--providing living facility; prajanam--of the citizens; yah--one who; lilaya--simply by pastimes; adrin--mountains and hills; sva-sarasa--of his bow; kotya--by the pointed end; bhindan--breaking; samam--level; gam--the earth; akarot--will make; yatha--as; indrah--the King of heaven, Indra.

TRANSLATION

This King, this protector of the citizens, is an extraordinary king and is equal to the Prajapati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

TEXT 23

TEXT

visphurjayann aja-gavam dhanuh svayam
yadacarat ksmam avisahyam ajau
tada nililyur disi disy asanto
langulam udyamya yatha mrgendrah

SYNONYMS

visphurjayan--vibrating; aja-gavam--made of the horns of goats and bulls; dhanuh--his bow; svayam--personally; yada--when; acarat--will travel; ksmam--on the earth; avisahyam--irresistible; ajau--in battle; tada--at that time; nililyuh--will hide themselves; disi disi--in all directions; asantah--demoniac men; langulam--tail; udyamya--keeping high; yatha--as; mrgendrah--the lion.

TRANSLATION

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Prthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.

PURPORT

It is very appropriate to compare a powerful king like Prthu to a lion. In India, ksatriya kings are still called singh, which means "lion." Unless rogues, thieves and other demoniac people in a state are afraid of the executive head, who rules the kingdom with a strong hand, there cannot be peace or prosperity in the state. Thus it is most regrettable when a woman becomes the executive head instead of a lionlike king. In such a situation the people are considered very unfortunate.

TEXT 24

TEXT

eso 'svamedhan satam ajahara
sarasvati pradurabhavi yatra
aharsid yasya hayam purandarah
sata-kratus carame vartamane

SYNONYMS

esah--this King; asvamedhan--sacrifices known as asvamedha; satam--one hundred; ajahara--will perform; sarasvati--the river of the name Sarasvati; pradurabhavi--became manifest; yatra--where; aharsit--will steal; yasya--whose; hayam--horse; purandarah--the Lord Indra; sata-kratuh--who performed one hundred sacrifices; carame--while the last sacrifice; vartamane--is occurring.

TRANSLATION

At the source of the River Sarasvati, this King will perform one hundred sacrifices known as asvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

TEXT 25

TEXT

esa sva-sadmopavane sametya
sanat-kumaram bhagavantam ekam
aradhya bhaktyalabhatamalam taj
jnanam yato brahma param vidanti

SYNONYMS

esah--this King; sva-sadma--of his palace; upavane--in the garden; sametya--meeting; sanat-kumaram--Sanat-kumara; bhagavantam--the worshipable; ekam--alone; aradhya--worshiping; bhaktya--with devotion; alabhata--he will achieve; amalam--without contamination; tat--that; jnanam--transcendental knowledge; yatah--by which; brahma--spirit; param--supreme, transcendental; vidanti--they enjoy, they know.

TRANSLATION

This King Prthu will meet Sanat-kumara, one of the four Kumaras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

PURPORT

The word vidanti refers to one who knows something or enjoys something. When a person is properly instructed by a spiritual master and understands transcendental bliss, he enjoys life. As stated in Bhagavad-gita (18.54), brahma-bhutah prasannatma na socati na kanksati. When one attains to the Brahman platform, he neither hankers nor laments. He actually partakes of transcendental, blissful enjoyment. Although King Prthu was an incarnation of Visnu, he nonetheless taught the people in his kingdom to take instructions from a spiritual master who represents the disciplic succession. Thus one can become fortunate and enjoy a blissful life even within this material world. In this verse the verb vidanti is sometimes taken to mean "understanding." Thus when a person understands Brahman, or the supreme source of everything, he enjoys a blissful life.

TEXT 26

TEXT

tatra tatra giras tas ta
iti visruta-vikramah
srosyaty atmasrita gathah
prthuh prthu-parakramah

SYNONYMS

tatra tatra--here and there; girah--words; tah tah--many, various; iti--thus; visruta-vikramah--he whose chivalrous activities are widely reputed; srosyati--will hear; atma-asritah--about himself; gathah--songs, narrations; prthuh--King Prthu; prthu-parakramah--distinctly powerful.

TRANSLATION

In this way when the chivalrous activities of King Prthu come to be known to the people in general, King Prthu will always hear about himself and his uniquely powerful activities.

PURPORT

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Prthu Maharaja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be covered.

TEXT 27

TEXT

diso vijityapratiruddha-cakrah
sva-tejasotpatita-loka-salyah
surasurendrair upagiyamana-
mahanubhavo bhavita patir bhuvah

SYNONYMS

disah--all directions; vijitya--conquering; apratiruddha--without check; cakrah--his influence or power; sva-tejasa--by his own prowess; utpatita--uprooted; loka-salyah--the miseries of the citizens; sura--of demigods; asura--of demons; indraih--by the chiefs; upagiyamana--being glorified; maha-anubhavah--the great soul; bhavita--he will become; patih--the lord; bhuvah--of the world.

TRANSLATION

No one will be able to disobey the orders of Prthu Maharaja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.

PURPORT

At the time of Maharaja Prthu, the world was ruled by one emperor, although there were many subordinate states. Just as there are many united states in various parts of the world, in olden days the entire world was ruled through many states, but there was a supreme emperor who ruled over all subsidiary states. As soon as there were some discrepancies in the maintenance of the varnasrama system, the emperor would immediately take charge of the small states.

The word utpatita-loka-salyah indicates that Maharaja Prthu completely uprooted all the miseries of his citizens. The word salya means "piercing thorns." There are many kinds of miserable thorns that pierce the citizens of a state, but all competent rulers, even up to the reign of Maharaja Yudhisthira, uprooted all the miserable conditions of the citizens. It is stated that during the reign of Maharaja Yudhisthira there did not even exist severe cold or scorching heat, nor did the citizens suffer from any kind of mental anxiety. This is the standard of good government. Such a peaceful and prosperous government, devoid of anxiety, was established by Prthu Maharaja. Thus the inhabitants of both saintly and demoniac planets were all engaged in glorifying the activities of Maharaja Prthu. Persons or nations anxious to spread their influence all over the world should consider this point. If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixteenth Chapter, of the Srimad-Bhagavatam, entitled "Praise of King Prthu by the Professional Reciters."

Chapter Seventeen

Maharaja Prthu Becomes Angry at the Earth

TEXT 1

TEXT

maitreya uvaca
evam sa bhagavan vainyah
khyapito guna-karmabhih
chandayam asa tan kamaih
pratipujyabhinandya ca

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; evam--thus; sah--he; bhagavan--the Personality of Godhead; vainyah--in the form of the son of King Vena; khyapitah--being glorified; guna-karmabhih--by qualities and factual activities; chandayam asa--pacified; tan--those reciters; kamaih--by various presentations; pratipujya--offering all respects; abhinandya--offering prayers; ca--also.

TRANSLATION

The great sage Maitreya continued: In this way the reciters who were glorifying Maharaja Prthu readily described his qualities and chivalrous activities. At the end, Maharaja Prthu offered them various presentations with all due respect and worshiped them adequately.

TEXT 2

TEXT

brahmana-pramukhan varnan
bhrtyamatya-purodhasah
pauran jana-padan srenih
prakrtih samapujayat

SYNONYMS

brahmana-pramukhan--unto the leaders of the brahmana community; varnan--to the other castes; bhrtya--servants; amatya--ministers; purodhasah--to the priests; pauran--to the citizens; jana-padan--to his countrymen; srenih--to different communities; prakrtih--to the admirers; samapujayat--he gave proper respects.

TRANSLATION

King Prthu thus satisfied and offered all respect to all the leaders of the brahmanas and other castes, to his servants, to his ministers and to the priests, citizens, general countrymen, people from other communities, admirers and others, and thus they all became happy.

TEXT 3

TEXT

vidura uvaca
kasmad dadhara go-rupam
dharitri bahu-rupini
yam dudoha prthus tatra
ko vatso dohanam ca kim

SYNONYMS

vidurah uvaca--Vidura inquired; kasmad--why; dadhara--took; go-rupam--the shape of a cow; dharitri--the earth; bahu-rupini--who has many other forms; yam--whom; dudoha--milked; prthuh--King Prthu; tatra--there; kah--who; vatsah--the calf; dohanam--the milking pot; ca--also; kim--what.

TRANSLATION

Vidura inquired from the great sage Maitreya: My dear brahmana, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Prthu milked her, who became the calf, and what was the milking pot?

TEXT 4

TEXT

prakrtya visama devi
krta tena sama katham
tasya medhyam hayam devah
kasya hetor apaharat

SYNONYMS

prakrtya--by nature; visama--not level; devi--the earth; krta--was made; tena--by him; sama--level; katham--how; tasya--his; medhyam--meant for offering in the sacrifice; hayam--horse; devah--the demigod Indra; kasya--for what; hetoh--reason; apaharat--stole.

TRANSLATION

The surface of the earth is by nature low in some places and high in others. How did King Prthu level the surface of the earth, and why did the King of heaven, Indra, steal the horse meant for the sacrifice ?

TEXT 5

TEXT

sanat-kumarad bhagavato
brahman brahma-vid-uttamat
labdhva jnanam sa-vijnanam
rajarsih kam gatim gatah

SYNONYMS

sanat-kumarat--from Sanat-kumara; bhagavatah--the most powerful; brahman--my dear brahmana; brahma-vid-uttamat--well versed in the Vedic knowledge; labdhva--after achieving; jnanam--knowledge; sa-vijnanam--for practical application; raja-rsih--the great saintly King; kam--which; gatim--destination; gatah--achieved.

TRANSLATION

The great saintly King, Maharaja Prthu, received knowledge from Sanat-kumara, who was the greatest Vedic scholar. After receiving knowledge to be applied practically in his life, how did the saintly King attain his desired destination?

PURPORT

There are four Vaisnava sampradayas (systems) of disciplic succession. One sampradaya comes from Lord Brahma, one from the goddess of fortune, one from the Kumaras, headed by Sanat-kumara, and one from Lord Siva. These four systems of disciplic succession are still going on. As King Prthu has illustrated, one who is serious about receiving transcendental Vedic knowledge must accept a guru, or spiritual master, in one of these four disciplic successions. It is said that unless one accepts a mantra from one of these sampradayas, the so-called mantra will not act in Kali-yuga. Many sampradayas have sprung up without authority, and they are misleading the people by giving unauthorized mantras. The rascals of these so-called sampradayas do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they still offer the people mantras and thus mislead them. Intelligent persons,

however, know that such mantras will never be successful, and as such they never patronize such upstart spiritual groups. People should be very careful of these nonsensical sampradayas. To get some facility for sense gratification, unfortunate people in this age receive mantras from these so-called sampradayas. Prthu Maharaja, however, showed by his example that one should receive knowledge from a bona fide sampradaya. Therefore Maharaja Prthu accepted Sanat-kumara as his spiritual master.

TEXTS 6-7

TEXT

yac canyad api krsnasya
bhavan bhagavatah prabhoh
sravah susravasah punyam
purva-deha-kathasrayam

bhaktaya me 'nuraktaya
tava cadhoksajasya ca
vaktum arhasi yo 'duhyad
vainya-rupena gam imam

SYNONYMS

yat--which; ca--and; anyat--other; api--certainly; krsnasya--of Krsna; bhavan--your good self; bhagavatah--of the Supreme Personality of Godhead; prabhoh--powerful; sravah--glorious activities; susravasah--who is very pleasing to hear about; punyam--pious; purva-deha--of His previous incarnation; katha-asrayam--connected with the narration; bhaktaya--unto the devotee; me--to me; anuraktaya--very much attentive; tava--of you; ca--and; adhoksajasya--of the Lord, who is known as Adhoksaja; ca--also; vaktum arhasi--please narrate; yah--one who; aduhyat--milked; vainya-rupena--in the form of the son of King Vena; gam--cow, earth; imam--this.

TRANSLATION

Prthu Maharaja was a powerful incarnation of Lord Krsna's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhoksaja. Please therefore narrate all the stories of King Prthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

PURPORT

Lord Krsna is also known as avatari, which means, "one from whom all the incarnations emanate." In Bhagavad-gita (10.8) Lord Krsna says, aham sarvasya prabhavo mattah sarvam pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Thus Lord Krsna is the origin of everyone's appearance. As far as this material world is concerned, Lord Brahma, Lord Visnu and Lord Siva are all emanations from Krsna. These three incarnations of Krsna are called guna-avatars. The material world is governed by three material modes of nature, and Lord Visnu, Lord Brahma and Lord Siva respectively take charge of the modes of goodness, passion and ignorance. Maharaja Prthu is also an incarnation of those qualities of Lord Krsna by which one rules over conditioned souls.

In this verse the word adhoksaja, meaning "beyond the perception of the material senses," is very significant. No one can perceive the Supreme Personality of Godhead by mental speculation; therefore a person with a poor fund of knowledge cannot understand the Supreme Personality of Godhead. Since one can form only an impersonal idea on the strength of one's material senses, the Lord is known as Adhoksaja.

TEXT 8

TEXT

suta uvaca
codito vidurenaivam
vasudeva-katham prati
prasasya tam prita-mana
maitreyah pratyabhasata

SYNONYMS

sutah uvaca--Suta Gosvami said; coditah--inspired; vidurena--by Vidura; evam--thus; vasudeva--of Lord Krsna; katham--narration; prati--about; prasasya--praising; tam--him; prita-manah--being very pleased; maitreyah--the saint Maitreya; pratyabhasata--replied.

TRANSLATION

Suta Gosvami continued: When Vidura became inspired to hear of the activities of Lord Krsna in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

PURPORT

Talk of krsna-katha, or topics about Lord Krsna or His incarnations, is spiritually so inspiring that the reciter and hearer are never exhausted. That is the nature of spiritual talks. We have actually seen that one can never become satiated by hearing the conversations between Vidura and Maitreya. Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak. A symptom of spiritual talks is that no one feels tired. Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

TEXT 9

TEXT

maitreya uvaca
yadabhisiktah prthur anga viprair
amantrito janatayas ca palah
praja niranne ksiti-prstha etya
ksut-ksama-dehah patim abhyavocan

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; yada--when; abhisiktah--was enthroned; prthuh--King Prthu; anga--my dear Vidura; vipraih--by the brahmanas; amantritah--was declared; janatayah--of the people; ca--also; palah--the protector; prajah--the citizens; niranne--being without food grains; ksiti-prsthe--the surface of the globe; etya--coming near; ksut--by hunger; ksama--skinny; dehah--their bodies; patim--to the protector; abhyavocan--they said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, at the time King Prthu was enthroned by the great sages and brahmanas and declared to be the protector of the citizens, there was a scarcity of food grains.

The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

PURPORT

Information is given herein concerning the selection of the king by the brahmanas. According to the varnasrama system, the brahmanas are considered to be the heads of the society and therefore to be situated in the topmost social position. The varnasrama-dharma, the institution of four varnas and four asramas, is very scientifically designed. As stated in Bhagavad-gita, varnasrama-dharma is not a man-made institution, but is God-made. In this narration it is clearly indicated that the brahmanas used to control the royal power. When an evil king like Vena ruled, the brahmanas would kill him through their brahminical powers and would select a proper ruler by testing his qualifications. In other words, the brahmanas, the intelligent men or great sages, would control the monarchical powers. Here we have an indication of how the brahmanas elected King Prthu to the throne as the protector of the citizens. The citizens, being skinny due to hunger, approached the King and informed him that necessary action should be taken. The structure of the varnasrama-dharma; was so nice that the brahmanas would guide the head of state. The head of state would then give protection to the citizens. The ksatriyas would take charge of protecting the people in general, and under the protection of the ksatriyas, the vaisyas would protect the cows, produce food grains and distribute them. Sudras, the working class, would help the higher three classes by manual labor. This is the perfect social system.

TEXTS 10-11

TEXT

vayam rajan jatharenabhitapta
yathagnina kotara-sthena vrksah
tvam adya yatah saranam saranyam
yah sadhito vrtti-karah patir nah

tan no bhavan ihatu ratave 'nnam
ksudharditanam naradeva-deva
yavan na nanksyamaha ujjhitorja
varta-patis tvam kila loka-palah

SYNONYMS

vayam--we; rajan--O King; jatharena--by the fire of hunger; abhitaptah--very much aggrieved; yatha--just as; agnina--by the fire; kotara-sthena--in the hollow of a tree; vrksah--trees; tvam--unto you; adya--today; yatah--we have come; saranam--shelter; saranyam--worth taking shelter of; yah--who; sadhitah--appointed; vrtti-karah--one who gives employment; patih--master; nah--our; tat--therefore; nah--to us; bhavan--Your Majesty; ihatu--please try; ratave--to give; annam--food grains; ksudha--with hunger; arditanam--suffering; nara-deva-deva--O supreme master of all kings; yavat na--lest; nanksyamaha--we will perish; ujjhita--being bereft of; urjah--food grains; varta--of occupational engagements; patih--bestower; tvam--you; kila--indeed; loka-palah--the protector of the citizens.

TRANSLATION

Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomachs. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the king of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O king of all

kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.

PURPORT

It is the duty of the king to see that everyone in the social orders--brahmana, ksatriya, vaisya and sudra--is fully employed in the state. Just as it is the duty of the brahmanas to elect a proper king, it is the duty of the king to see that all the varnas--brahmana, ksatriya, vaisya and sudra--are fully engaged in their respective occupational duties. It is here indicated that although the people were allowed to perform their duties, they were still unemployed. Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. When the people are perplexed in this way, they should approach the head of government, and the president or king should take immediate action to mitigate the distress of the people.

TEXT 12

TEXT

maitreya uvaca
prthuh prajanam karunam
nisamya paridevitam
dirgham dadhyau kurusrestha
nimittam so 'nvapadyata

SYNONYMS

maitreyah uvaca--the great saint Maitreya said; prthuh--King Prthu; prajanam--of the citizens; karunam--pitiabie condition; nisamya--hearing; paridevitam--lamentation; dirgham--for a long time; dadhyau--contemplated; kuru-srestha--O Vidura; nimittam--the cause; sah--he; anvapadyata--found out.

TRANSLATION

After hearing this lamentation and seeing the pitiabie condition of the citizens, King Prthu contemplated this matter for a long time to see if he could find out the underlying causes.

TEXT 13

TEXT

iti vyavasito buddhya
pragrhitā-sarasanah
sandadhe visikham bhumeḥ
kruddhas tripura-ha yatha

SYNONYMS

iti--thus; vyavasitah--having arrived at the conclusion; buddhya--by intelligence; pragrhitā--having taken up; sarasanah--the bow; sandadhe--fixed; visikham--an arrow; bhumeḥ--at the earth; kruddhah--angry; tri-pura-ha--Lord Siva; yatha--like.

TRANSLATION

Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly like Lord Siva, who destroys the whole world out of anger.

PURPORT

King Prthu found out the cause for the scarcity of food grains. He could understand that it was not the people's fault, for they were not lazy in executing their duties. Rather, the earth was not producing sufficient food grains. This indicates that the earth can produce sufficiently if everything is properly arranged, but sometimes the earth can refuse to produce food grains for various reasons. The theory that there is a scarcity of food grains due to an increase of population is not a very sound theory. There are other causes that enable the earth to produce profusely or to stop producing. King Prthu found out the proper causes and took the necessary steps immediately.

TEXT 14

TEXT

pravepamana dharani
nisamyodayudham ca tam
gauh saty apadravad bhita
mrgiva mrgayu-druta

SYNONYMS

pravepamana--trembling; dharani--the earth; nisamya--seeing; udayudham--having taken his bow and arrow; ca--also; tam--the King; gauh--a cow; sati--becoming; apadravat--began to flee; bhita--very much afraid; mrgi iva--like a deer; mrgayu--by a hunter; druta--being followed.

TRANSLATION

When the earth saw that King Prthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly like a deer, which runs very swiftly when followed by a hunter. Being afraid of King Prthu, she took the shape of a cow and began to run.

PURPORT

Just as a mother produces various children, both male and female, the womb of mother earth produces all kinds of living entities in various shapes. Thus it is possible for mother earth to take on innumerable shapes. At this time, in order to avoid the wrath of King Prthu, she took the shape of a cow. Since a cow is never to be killed, mother earth thought it wise to take the shape of a cow in order to avoid King Prthu's arrows. King Prthu, however, could understand this fact, and therefore he did not stop chasing the cow-shaped earth.

TEXT 15

TEXT

tam anvadhavat tad vainyah
kupito 'tyaruneksanah
saram dhanusi sandhaya
yatra yatra palayate

SYNONYMS

tam--the cow-shaped earth; anvadhavat--he chased; tat--then; vainyah--the son of King Vena; kupitah--being very much angry; ati-aruna--very red; iksanah--his eyes; saram--an arrow; dhanusi--on the bow; sandhaya--placing; yatra yatra--wherever; palayate--she flees.

TRANSLATION

Seeing this, Maharaja Prthu became very angry, and his eyes became as red as the early-morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

TEXT 16

TEXT

sa diso vidiso devi
rodasi cantaram tayoh
dhavanti tatra tatraenam
dadarsanudyatayudham

SYNONYMS

sa--the cow-shaped earth; disah--in the four directions; vidisah--randomly in other directions; devi--the goddess; rodasi--towards heaven and earth; ca--also; antaram--between; tayoh--them; dhavanti--fleeing; tatra tatra--here and there; enam--the King; dadarsa--she saw; anu--behind; udyata--taken up; ayudham--his weapons.

TRANSLATION

The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.

TEXT 17

TEXT

loke navindata tranam
vainyan mrtyor iva prajah
trasta tada nivavrtte
hrdayena viduyata

SYNONYMS

loke--within the three worlds; na--not; avindata--could obtain; tranam--release; vainyat--from the hand of the son of King Vena; mrtyoh--from death; iva--like; prajah--men; trasta--being very much afraid; tada--at that time; nivavrtte--turned back; hrdayena--within her heart; viduyata--very much aggrieved.

TRANSLATION

Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

TEXT 18

TEXT

uvaca ca maha-bhagam
dharma-jnapanna-vatsala
trahi mam api bhutanam

palane 'vasthito bhavan

SYNONYMS

uvaca--she said; ca--and; maha-bhagam--unto the great, fortunate King; dharma-jna--O knower of the principles of religion; apanna-vatsala--O shelter of the surrendered; trahi--save; mam--me; api--indeed; bhutanam--of living entities; palane--in protection; avasthitah--situated; bhavan--Your Majesty.

TRANSLATION

Addressing the great, opulent King Prthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.

PURPORT

The cow-shaped earth addressed King Prthu as dharma jna, which refers to one who knows the principles of religion. The principles of religion dictate that a woman, a cow, a child, a brahmana and an old man must be given all protection by the king or anyone else. Consequently mother earth took the shape of a cow. She was also a woman. Thus she appealed to the King as one who knows the principles of religion. Religious principles also dictate that one is not to be killed if he surrenders. She reminded King Prthu that not only was he an incarnation of God, but he was situated as the King of the earth as well. Therefore his duty was to excuse her.

TEXT 19

TEXT

sa tvam jighamsase kasmad
dynam akrta-kilbisam
ahanisyat katham yosam
dharma-jna iti yo matah

SYNONYMS

sah--that very person; tvam--you; jighamsase--want to kill; kasmad--why; dynam--poor; akrta--without having done; kilbisam--any sinful activities; ahanisyat--would kill; katham--how; yosam--a woman; dharma-jnah--the knower of religious principles; iti--thus; yah--one who; matah--is considered.

TRANSLATION

The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

PURPORT

The earth appealed to the King in two ways. A king who knows religious principles cannot kill anyone who has not committed sinful activities. Apart from this, a woman is not to be killed, even if she does commit some sinful activities. Since the earth was innocent and was also a woman, the King should not kill her.

TEXT 20

TEXT

praharanti na vai strisu
krtagahsv api jantavah
kim uta tvad-vidha rajan
karuna dina-vatsalah

SYNONYMS

praharanti--strike; na--never; vai--certainly; strisu--women; krta-agahsu--having committed sinful activities; api--although; jantavah--human beings; kim uta--then what to speak of; tvat-vidhah--personalities like you; rajan--O King; karunah--merciful; dina-vatsalah--affectionate to the poor.

TRANSLATION

Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

TEXT 21

TEXT

mam vipatyajaram navam
yatra visvam pratisthitam
atmanam ca prajas cemah
katham ambhasi dhasyasi

SYNONYMS

mam--me; vipatya--breaking to pieces; ajaram--very strong; navam--boat; yatra--where; visvam--all worldly paraphernalia; pratisthitam--standing; atmanam--yourself; ca--and; prajah--your subjects; ca--also; imah--all these; katham--how; ambhasi--in the water; dhasyasi--you will hold.

TRANSLATION

The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

PURPORT

Beneath the entire planetary system is the garbha water. Lord Visnu lies on this garbha water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air, being supported by this lotus stem. If a planet is destroyed, it must fall into the water of garbha. The earth therefore warned King Prthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the garbha water? In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called dvipa, or islands, and sometimes they are called boats. Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.

TEXT 22

TEXT

prthur uvaca
vasudhe tvam vadhisyasi
mac-chasana-paran-mukhim
bhagam barhisi ya vrnkte
na tanoti ca no vasu

SYNONYMS

prthuh uvaca--King Prthu replied; vasu-dhe--my dear earthly planet; tvam--you; vadhisyasi--I shall kill; mat--my; sasana--rulings; parak-mukhim--disobedient to; bhagam--your share; barhisi--in the yajna; ya--who; vrnkte--accepts; na--not; tanoti--does deliver; ca--and; nah--to us; vasu--produce.

TRANSLATION

King Prthu replied to the earthly Planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajnas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

PURPORT

The cow-shaped earthly planet submitted that she not only was a woman, but was innocent and sinless as well. Thus she argued that she should not be killed. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Maharaja Prthu informed her that first of all she had disobeyed his orders. This was her first sinful activity. Secondly he accused her of taking her share of the yajnas (sacrifices) but not producing sufficient food grains in return.

TEXT 23

TEXT

yavasam jagdhy anudinam
naiva dogdhy audhasam payah
tasyam evam hi dustayam
dando natra na sasyate

SYNONYMS

yavasam--green grass; jagdhi--you eat; anudinam--daily; na--never; eva--certainly; dogdhi--you yield; audhasam--in the milk bag; payah--milk; tasyam--when a cow; evam--thus; hi--certainly; dustayam--being offensive; dandah--punishment; na--not; atra--here; na--not; sasyate--is advisable.

TRANSLATION

Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

PURPORT

A cow eats green grasses in the pasture and fills her milk bag with sufficient milk so that the cowherdsmen can milk her. Yajnas (sacrifices) are performed to produce sufficient clouds that will pour water over the earth. The word payah can refer both to milk and to water. As one of the demigods, the earthly planet was taking her share in the yajnas--that is, she was eating green grass--but in return she was

not producing sufficient food grains--that is, she was not filling her milk bag. Prthu Maharaja was therefore justified in threatening to punish her for her offense.

TEXT 24

TEXT

tvam khalv osadhi-bijani
prak srstani svayambhuva
na muncasy atma-ruddhani
mam avajnaya manda-dhih

SYNONYMS

tvam--you; khalu--certainly; osadhi--of herbs, plants and grains; bijani--the seeds; prak--formerly; srstani--created; svayambhuva--by Lord Brahma; na--do not; muncasi--deliver; atma-ruddhani--hidden within yourself; mam--me; avajnaya--disobeying; manda-dhih--less intelligent.

TRANSLATION

You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains formerly created by Brahma and now hidden within yourself.

PURPORT

While creating all the planets in the universe, Lord Brahma also created the seeds of various grains, herbs, plants and trees. When sufficient water falls from the clouds, the seeds fructify and produce fruits, grains, vegetables, etc. By his example, Prthu Maharaja indicates that whenever there is a scarcity in food production, the head of the government should take steps to see why production is being held up and what should be done to rectify the situation.

TEXT 25

TEXT

amusam ksut-paritanam
artanam paridevitam
samayisyami mad-banair
bhinnayas tava medasa

SYNONYMS

amusam--of all of them; ksut-paritanam--suffering from hunger; artanam--of the distressed; paridevitam--the lamentation; samayisyami--I shall pacify; mat-banair--by my arrows; bhinnayah--being cut to pieces; tava--of you; medasa--by the flesh.

TRANSLATION

Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens, who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

PURPORT

Here we find some indication of how the government can arrange for the eating of cow flesh. It is here indicated that in a rare circumstance when there is no supply of grains, the government may sanction the eating of meat. However, when there is sufficient food, the government should not allow the eating of cow's flesh just to satisfy the fastidious tongue. In other words, in rare circumstances, when people are suffering for want of grains, meat-eating or flesh-eating can be allowed, but not otherwise. The maintenance of slaughterhouses for the satisfaction of the tongue and the killing of animals unnecessarily should never be sanctioned by a government.

As described in a previous verse, cows and other animals should be given sufficient grass to eat. If despite a sufficient supply of grass a cow does not supply milk, and if there is an acute shortage of food, the dried-up cow may be utilized to feed the hungry masses of people. According to the law of necessity, first of all human society must try to produce food grains and vegetables, but if they fail in this, they can indulge in flesh-eating. Otherwise not. As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Consequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about over-population.

TEXT 26

TEXT

puman yosid uta kliba
atma-sambhavano 'dhamah
bhutesu niranukroso
nrpanam tad-vadho 'vadhah

SYNONYMS

puman--a man; yosit--a woman; uta--also; klibah--a eunuch; atma-sambhavanah--interested in self-maintenance; adhamah--lowest of humankind; bhutesu--to other living entities; niranukrosah--without compassion; nrpanam--for the kings; tat--of him; vadhah--killing; avadhah--not killing.

TRANSLATION

Any cruel person--be he a man, woman or impotent eunuch--who is only interested in his personal maintenance and has no compassion for other living entities may be killed by the king. Such killing can never be considered actual killing.

PURPORT

The planet earth is actually a woman in her constitutional form, and as such she needs to be protected by the king. Prthu Maharaja argues, however, that if a citizen within the state--be he man, woman or eunuch--is not compassionate upon his fellow men, he or she may be killed by the king, and such killing is never to be considered actual killing. As far as the field of spiritual activities is concerned, when a devotee is self-satisfied and does not preach the glories of Kṛṣṇa, he is not considered a first-class devotee. A devotee who tries to preach, who has compassion upon innocent persons who have no knowledge of Kṛṣṇa, is a superior devotee. In his prayer to the Lord, Prahlada Maharaja said that he was not personally interested in liberation from this material world; rather, he did not wish to be liberated from this material condition until all fallen souls were delivered. Even in the material field, if a person is not interested in

others' welfare, he should be considered to be condemned by the Personality of Godhead or His incarnation like Prthu Maharaja.

TEXT 27

TEXT

tvam stabdham durmadam nitva
maya-gam tilasah saraih
atma-yoga-balenema
dharayisyamy aham prajah

SYNONYMS

tvam--you; stabdham--very much puffed up; durmadam--mad; nitva--bringing into such a condition; maya-gam--false cow; tilasah--into small particles like grains; saraih--by my arrows; atma--personal; yoga-balena--by mystic power; imah--all these; dharayisyami--shall uphold; aham--I; prajah--all the citizens, or all the living entities.

TRANSLATION

You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

PURPORT

The earth informed King Prthu that if he destroyed her, he and his subjects would all fall down into the waters of the garbha ocean. King Prthu now replies to that point. Although the earth assumed the shape of a cow by her mystic powers in order to be saved from being killed by the King, the King was aware of this fact and would not hesitate to cut her to pieces, just like small bits of grain. As far as the destruction of the citizens is concerned, Maharaja Prthu maintained that he could uphold everyone by his own mystic powers. He did not need the help of the earthly planet. Being the incarnation of Lord Visnu, Prthu Maharaja possessed the power of Sankarsana, which is explained by the scientists as the power of gravitation. The Supreme Personality of Godhead is holding millions of planets in space without any support; similarly, Prthu Maharaja would not have had any difficulty supporting all his citizens and himself in space without the help of the planet earth. The Lord is known as Yogesvara, master of all mystic powers. Consequently the planet earth was informed by the King that she need not worry about his standing without her help.

TEXT 28

TEXT

evam manyumayim murtim
krtantam iva bibhratam
pranata pranjalih praha
mahi sanjata-vepathuh

SYNONYMS

evam--thus; manyu-mayim--very much angry; murtim--form; krtanta--death personified, Yamaraja; iva--like; bibhratam--possessing; pranata--surrendered; pranjalih--with folded hands; praha--said; mahi--the planet earth; sanjata--arisen; vepathuh--trembling in her body.

TRANSLATION

At this time Prthu Maharaja became exactly like Yamaraja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

PURPORT

The Supreme Personality of Godhead is death personified to miscreants and the supreme beloved Lord to the devotees. In Bhagavad-gita (10.34) the Lord says, *mṛtyuḥ sarva-haras ca*: "I am all-devouring death." Faithless unbelievers, who challenge the appearance of God, will be delivered by the Supreme Personality of Godhead when He appears before them as death. Hiraṇyakaśipu, for example, challenged the authority of the Supreme Personality of Godhead, and the Lord met him in the form of Nṛsiṃhadeva and killed him. Similarly, the planet earth saw Maharaja Prthu as death personified, and she also saw him in the mood of anger personified. Therefore she began to tremble. One cannot challenge the authority of the Supreme Personality of Godhead in any circumstance. It is better to surrender unto Him and take His protection at all times.

TEXT 29

TEXT

dhārovaca
namah paraśmai puruṣaya mayaya
vinyasta-nāna-tānave guṇātmane
namah svarūpanubhāvena nirdhuta-
dravya-kriya-karaka-vibhramormaye

SYNONYMS

dhāra--the planet earth; uvaca--said; namah--I offer my obeisances; paraśmai--unto the Transcendence; puruṣaya--unto the person; mayaya--by the material energy; vinyasta--expanded; nāna--various; tānave--whose forms; guṇa-ātmane--unto the source of the three modes of material nature; namah--I offer my obeisances; svarūpa--of the real form; anubhāvena--by understanding; nirdhuta--not affected by; dravya--matter; kriya--action; karaka--doer; vibhrama--bewilderment; urmāye--the waves of material existence.

TRANSLATION

The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

PURPORT

After King Prthu gave his royal command, the planet earth in the shape of a cow could understand that the King was a directly empowered incarnation of the Supreme personality of Godhead. Consequently the King knew everything--past, present and future. Thus there was no possibility of the earth's cheating him. The earth was accused of hiding the seeds of all herbs and grains, and therefore she is preparing to explain how the seeds of these herbs and grains can be again exposed. The earth knew that the King was very angry with her, and she realized that unless she pacified his anger, there was no possibility of placing a positive program before him. Therefore in the beginning of her speech she very humbly presents herself

as a part and parcel of the Supreme Personality of Godhead's body. She submits that the various bodily forms manifest in the physical world are but different parts and parcels of the supreme gigantic body. It is said that the lower planetary systems are parts and parcels of the legs of the Lord, whereas the upper planetary systems are parts and parcels of the Lord's head. The Lord creates this material world by His external energy, but this external energy is in one sense not different from Him. Yet at the same time the Lord is not directly manifest in the external energy but is always situated in the spiritual energy. As stated in Bhagavad-gita (9.10), mayadhyaksena prakrtih: material nature is working under the direction of the Lord. Therefore the Lord is not unattached to the external energy, and He is addressed in this verse as guna-atma, the source of the three modes of material nature. As stated in Bhagavad-gita (13.15), nirgunam guna-bhoktr ca: although the Lord is not attached to the external energy, He is nonetheless the master of it. The philosophy of Lord Caitanya, upholding that the Lord is simultaneously one with and different from His creation (acintya-bhedabheda-tattva), is very easily understandable in this connection. The planet earth explains that although the Lord is attached to the external energy, He is nirdhuta; He is completely free from the activities of the external energy. The Lord is always situated in His internal energy. Therefore in this verse it is stated: svarupa-anubhavena. The Lord remains completely in His internal potency and yet has full knowledge of the external energy as well as the internal energy, just as His devotee remains always in a transcendental position, keeping himself in the service of the Lord without becoming attached to the material body. Srila Rupa Gosvami says that the devotee who is always engaged in the devotional service of the Lord is always liberated, regardless of his material situation. If it is possible for a devotee to remain transcendental, it is certainly possible for the Supreme personality of Godhead to remain in His internal potency without being attached to the external potency. There should be no difficulty in understanding this situation. Just as a devotee is never bewildered by his material body, the Lord is never bewildered by the external energy of this material world. A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions, just as there are five kinds of air functioning within the body, and so many organs--the hands, legs, tongue, genitals, rectum, etc.--all working differently. The spirit soul, the living entity, who is in full knowledge of his position is always engaged in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare and is not concerned with the bodily functions. Although the Lord is connected with the material world, He is always situated in His spiritual energy and is always unattached to the functions of the material world. As far as the material body is concerned, there are six "waves," or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions. The Supreme Personality of Godhead, being the all-powerful master of all energies, has some connection with the external energy, but He is always free from the interactions of the external energy in the material world.

TEXT 30

TEXT

yenam atmayatanam vinirmita
dhatra yato 'yam guna-sarga-sangrahah
sa eva mam hantum udayudhah svarad
upasthito 'nyam saranam kam asraye

SYNONYMS

yena--by whom; aham--I; atma-ayatanam--resting place of all living entities; vinirmita--was created; dhatra--by the Supreme Lord; yatah--on account of whom; ayam--this; guna-sarga-sangrahah--combination of different material elements; sah--He; eva--certainly; mam--me; hantum--to kill; udayudhah--prepared with weapons; svarat--completely independent; upasthitah--now present before me; anyam--other; saranam--shelter; kam--unto whom; asraye--I shall resort to.

TRANSLATION

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.

PURPORT

The planet earth herein exhibits the symptoms of full surrender before the Lord. As stated, no one can protect the person whom Krsna is prepared to kill, and no one can kill the person whom Krsna protects. Because the Lord was prepared to kill the planet earth, there was no one to give protection to her. We are all receiving protection from the Lord, and it is therefore proper that every one of us surrender unto Him. In Bhagavad-gita (18.66) the Lord instructs:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Srila Bhaktivinoda Thakura sings: "My dear Lord, whatever I have--even my mind, the center of all material necessities. namely my home, my body and whatever I have in connection with this body--I now surrender unto You. You are now completely independent to act however You like. If You like, You can kill me, and if You like, You can save me. In any case, I am Your eternal servant, and You have every right to do whatever You like."

TEXT 31

TEXT

ya etad adav asrjac caracaram
sva-mayayatmasrayayavitarkyaya
tayaiva so 'yam kila goptum udyatah
katham nu mam dharmaparo jighamsati

SYNONYMS

yah--one who; etad--these; adau--in the beginning of creation; asrjat--created; cara-acaram--moving and nonmoving living entities; sva-mayaya--by His own potency; atma-asrayaya--sheltered under His own protection; avitarkyaya--inconceivable; taya--by that same maya; eva--certainly; sah--he; ayam--this King; kila--certainly; goptum udyatah--prepared to give protection; katham--how; nu--then; mam--me; dharmaparah--one who is strictly following religious principles; jighamsati--desires to kill.

TRANSLATION

In the beginning of creation You created all these moving and nonmoving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?

PURPORT

The planet earth argues that there is no doubt that one who creates can also annihilate by his sweet will. The planet earth questions why she should be killed when the Lord is prepared to give protection to everyone. After all, it is the earth that is the resting place for all other living entities, and it is the earth that produces grains for them.

TEXT 32

TEXT

nunam batesasya samihitam janais
tan-mayaya durjayayakrtatmabhih
na laksyate yas tv akarod akarayad
yo 'neka ekah paratas ca isvarah

SYNONYMS

nunam--surely; bata--certainly; isasya--of the Supreme Personality of Godhead; samihitam--activities, plan; janaih--by people; tat-mayaya--by His potency; durjayaya--which is unconquerable; akarta-atmabhih--who are not sufficiently experienced; na--never; laksyate--are seen; yah--he who; tu--then; akarot--created; akarayat--caused to create; yah--one who; anekah--many; ekah--one; paratah--by His inconceivable potencies; ca--and; isvarah--controller.

TRANSLATION

My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahma, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because these persons are covered by Your illusory energy.

PURPORT

God is one, but He expands Himself in a variety of energies--the material energy, the spiritual energy, the marginal energy and so forth. Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. The living entities are also the marginal energy of the Supreme Personality of Godhead. Brahma is also one of these living entities, but he is especially empowered by the Supreme Personality of Godhead. Although Brahma is supposed to be the creator of this universe, actually the Supreme Personality of Godhead is its ultimate creator. In this verse the word mayaya is significant. Maya means "energy." Lord Brahma is not the energetic but is one of the manifestations of the Lord's marginal energy. In other words, Lord Brahma is only an instrument. Although sometimes plans appear contradictory, there is a definite plan behind all action. One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord's supreme plan.

TEXT 33

TEXT

sargadi yo 'syaturunaddhi saktibhir
dravya-kriya-karaka-cetanatmabhih
tasmai samunnaddha-niruddha-saktaye
namah parasmai purusaya vedhase

SYNONYMS

sarga-adi--creation, maintenance and dissolution; yah--one who; asya--of this material world; anurunaddhi--causes; saktibhih--by His own potencies; dravya--physical elements; kriya--senses; karaka--controlling demigods; cetana--intelligence; atmabhih--consisting of false ego; tasmai--unto Him; samunnaddha--manifest; niruddha--potential; saktaye--one who possesses these energies; namah--obeisances; paramai--unto the transcendental; purusaya--Supreme Personality of Godhead; vedhase--unto the cause of all causes.

TRANSLATION

My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

PURPORT

All activities begin with the creation of the total energy, the mahat-tattva. Then, by the agitation of the three gunas, the physical elements are created, as well as the mind, ego and the controllers of the senses. All of these are created one after another by the inconceivable energy of the Lord. In modern electronics, a mechanic may, by pushing only one button, set off an electronic chain-reaction, by which so many actions are carried out one after another. Similarly, the Supreme Personality of Godhead pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow the inconceivable plan of the Supreme Personality of Godhead.

TEXT 34

TEXT

sa vai bhavan atma-vinirmitam jagad
bhutendriyantah-karanatmakam vibho
samsthapayisyann aja mam rasatalad
abhyujjaharambhasa adi-sukarah

SYNONYMS

sah--He; vai--certainly; bhavan--Yourself; atma--by Yourself; vinirmitam--manufactured; jagat--this world; bhuta--the physical elements; indriya--senses; antah-karana--mind, heart; atmakam--consisting of; vibho--O Lord; samsthapayisyan--maintaining; aja--O unborn; mam--me; rasatalat--from the plutonic region; abhyujjahara--took out; ambhasah--from the water; adi--original; sukarah--the boar.

TRANSLATION

My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

PURPORT

This refers to the time when Lord Krsna appeared as the supreme boar, Varaha, and rescued the earth, which had been merged in water. The asura Hiranyaksa had dislocated the earth from its orbit and thrown

it beneath the waters of the Garbhodaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

TEXT 35

TEXT

apam upasthe mayi navy avasthitah
praja bhavan adya riraksisuh kila
sa vira-murtih samabhud dhara-dharo
yo mam payasy ugra-saro jighamsasi

SYNONYMS

apam--of the water; upasthe--situated on the surface; mayi--in me; navy--in a boat; avasthitah--standing; prajah--living entities; bhavan--Yourself; adya--now; riraksisuh--desiring to protect; kila--indeed; sah--He; vira-murtih--in the form of a great hero; samabhut--became; dhara-dharah--the protector of the planet earth; yah--one who; mam--me; payasi--for the sake of milk; ugra-sarah--with sharpened arrows; jighamsasi--you desire to kill.

TRANSLATION

My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharadhara--He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

PURPORT

The Lord is known as Dharadhara, meaning, "He who keeps the planet earth on His tusks as the boar incarnation." Thus the planet earth in the shape of a cow is accounting the contradictory acts of the Lord. Although He once saved the earth, He now wants to upset the earth, which is like a boat on water. No one can understand the activities of the Lord. Due to a poor fund of knowledge, human beings sometimes think the Lord's activities contradictory.

TEXT 36

TEXT

nunam janair ihitam isvaranam
asmad-vidhais tad-guna-sarga-mayaya
na jnayate mohita-citta-varmabhis
tebhyo namo vira-yasas-karebhyah

SYNONYMS

nunam--surely; janaih--by the people in general; ihitam--activities; isvaranam--of the controllers; asmat-vidhaih--like me; tat--of the Personality of Godhead; guna--of the modes of material nature; sarga--which brings forth creation; mayaya--by Your energy; na--never; jnayate--are understood; mohita--bewildered; citta--whose minds; varmabhih--way; tebhyah--unto them; namah--obeisances; vira-yasah-karebhyah--who bring renown to heroes themselves.

TRANSLATION

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

PURPORT

The activities of the Supreme Personality of Godhead in His various forms and incarnations are always uncommon and wonderful. It is not possible for a tiny human being to estimate the purpose and plans of such activities; therefore Srila Jiva Gosvami has said that unless the Lord's activities are accepted as inconceivable, they cannot be explained. The Lord is eternally existing as Krsna, the Supreme Personality of Godhead, in Goloka Vrndavana. He has also simultaneously expanded Himself in innumerable forms, beginning with Lord Rama, Lord Nrsimha, Lord Varaha and all the incarnations coming directly from Sankarsana. Sankarsana is the expansion of Baladeva, and Baladeva is the first manifestation of Krsna. Therefore all these incarnations are known as kala.

The word isvaranam refers to all the Personalities of Godhead. As stated in Brahma-samhita (5.39): ramadi-murtisu kala-niyamena tisthan. In the Srimad-Bhagavatam it is confirmed that all the incarnations are partial expansions, or kala, of the Supreme Personality of Godhead. However, Krsna is the original Supreme personality of Godhead. One should not take the plural number of the word isvaranam to mean that there are many Godheads. The fact is that God is one, but He exists eternally and expands Himself in innumerable forms and acts in various ways. Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord's activities.

For our understanding it is sometimes said that the Lord is situated in the heart of the thief as well as in the heart of the householder, but the Supersoul in the heart of the thief dictates, "Go and steal things from that particular house," and at the same time the Lord tells the householder, "Now be careful of thieves and burglars." These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory. The best course is to surrender unto the Supreme Personality of Godhead wholeheartedly, and, being protected by Him, remain peaceful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventeenth Chapter, of the Srimad-Bhagavatam, entitled "Maharaja Prthu Becomes Angry at the Earth."

Chapter Eighteen

Prthu Maharaja Milks the Earth Planet

TEXT 1

TEXT

maitreya uvaca
ittham prthum abhistuya
rusa praspuritatadharam
punar ahavanir bhita
samstabhyatmanam atmana

SYNONYMS

maitreya uvaca--the great saint Maitreya continued to speak; ittham--thus; prthum--unto King Prthu; abhistuya--after offering prayers; rusa--in anger; praspurita--trembling; adharam--his lips; punar--again; aha--she said; avanih--the planet earth; bhita--in fear; samstabhya--after settling; atmanam--the mind; atmana--by the intelligence.

TRANSLATION

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Prthu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

TEXT 2

TEXT

sanniyacchabhibho manyum
nibodha sravitam ca me
sarvatah saram adatte
yatha madhu-karo budhah

SYNONYMS

sanniyaccha--please pacify; abhibho--O King; manyum--anger; nibodha--try to understand; sravitam--what is said; ca--also; me--by me; sarvatah--from everywhere; saram--the essence; adatte--takes; yatha--as; madhu-karah--the bumblebee; budhah--an intelligent person.

TRANSLATION

My dear Lord, please pacify your anger completely and hear patiently whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

TEXT 3

TEXT

asmil loke 'thavamusmin
munibhis tattva-darsibhih
drsta yogah prayuktas ca
pumsam sreyah-prasiddhaye

SYNONYMS

asmin--in this; loke--duration of life; atha va--or; amusmin--in the next life; munibhih--by the great sages; tattva--the truth; darsibhih--by those who have seen it; drstah--prescribed; yogah--methods; prayuktah--applied; ca--also; pumsam--of the people in general; sreyah--benefit; prasiddhaye--in the matter of obtaining.

TRANSLATION

To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

PURPORT

Vedic civilization takes advantage of the perfect knowledge presented in the Vedas and presented by great sages and brahmanas for the benefit of human society. Vedic injunctions are known as sruti, and the additional supplementary presentations of these principles, as given by the great sages, are known as smrti. They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both sruti and smrti. If one wants to advance in spiritual life, he must take these

instructions and follow the principles. In Bhakti-rasamrta-sindhu, Srila Rupa Gosvami says that if one poses himself as advanced in spiritual life but does not refer to the srutis and smrtis he is simply a disturbance in society. One should follow the principles laid down in srutis and smrtis not only in one's spiritual life but in material life as well. As far as human society is concerned, it should follow the Manu-smruti as well, for these laws are given by Manu, the father of mankind.

In the Manu-smruti it is stated that a woman should not be given independence, but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, srutis and smrtis, they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods. Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered, and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still baffled. Because they do not follow the liberated instructions of the Vedas, they are unhappy.

Two significant words used in this verse are asmin and amusmin. Asmin means "in this life," and amusmin means "in the next life." Unfortunately in this age, even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word amusmin is very explicit. It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order to attain an eternal and prosperous life after death. It is therefore essential that people follow what is given in the srutis and smrtis to make sure that the human mission is successful.

TEXT 4

TEXT

tan atisthati yah samyag
upayan purva-darsitan
avarah sraddhayopeta
upeyan vindate 'njasa

SYNONYMS

tan--those; atisthati--follows; yah--anyone who; samyak--completely; upayan--principles; purva--formerly; darsitan--instructed; avarah--inexperienced; sraddhaya--with faith; upetah--being situated; upeyan--the fruits of activities; vindate--enjoys; anjasa--very easily.

TRANSLATION

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.

PURPORT

The Vedic principles (mahajano yena gatah sa panthah) urge us to follow in the footsteps of great liberated souls. In this way we can receive benefit in both this life and the next, and we can also improve our material life. By following the principles laid down by great sages and saints of the past, we can very easily understand the aim of all life. The word avarah, meaning "inexperienced," is very significant in this verse. Every conditioned soul is inexperienced. Everyone is abodha jata--born a fool and rascal. In democratic government at the present moment all kinds of fools and rascals are making decisions. But what can they do? What is the result of their legislation? They enact something today just to whimsically repeal it tomorrow. One political party utilizes a country for one purpose, and the next moment another

political party forms a different type of government and nullifies all the laws and regulations. This process of chewing the chewed (punah punas carvita-carvananam) will never make human society happy. In order to make all human society happy and prosperous, we should accept the standard methods given by liberated persons.

TEXT 5

TEXT

tan anadrtya yo 'vidvan
arthan arabhate svayam
tasya vyabhicaranty artha
arabdhas ca punah punah

SYNONYMS

tan--those; anadrtya--neglecting; yah--anyone who; avidvan--rascal; arthan--schemes; arabhate--begins; svayam--personally; tasya--his; vyabhicaranti--do not become successful; arthah--purposes; arabdhas--attempted; ca--and; punah punah--again and again.

TRANSLATION

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

PURPORT

At the present moment it has become fashionable to disobey the unimpeachable directions given by the acaryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Krsna consciousness movement directly receives instructions from the Supreme personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

TEXT 6

TEXT

pura srsta hy osadhayo
brahmana ya visampate
bhujyamana maya drsta
asadbhir adhrta-vrataih

SYNONYMS

pura--in the past; srstah--created; hi--certainly; osadhayah--herbs and food grains; brahmana--by Lord Brahma; yah--all those which; visam-pate--O King; bhujyamanah--being enjoyed; maya--by me; drstah--seen; asadbhiih--by nondevotees; adhrta-vrataih--devoid of all spiritual activities.

TRANSLATION

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahma in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

PURPORT

Lord Brahma created this material world for the use of the living entities, but it was created according to a plan that all living entities who might come into it to dominate it for sense gratification would be given directions by Lord Brahma in the Vedas in order that they might ultimately leave it and return home, back to Godhead. All necessities grown on earth--namely fruits, flowers, trees, grains, animals and animal by-products--were created for use in sacrifice for the satisfaction of the Supreme Personality of Godhead, Visnu. However, the planet earth in the shape of a cow herein submits that all these utilities are being used by nondevotees, who have no plans for spiritual understanding. Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees, who have no spiritual goals. Everything belongs to the Supreme Personality of Godhead, and everything can be used for His satisfaction. Things should not be used for the sense gratification of the living entities. This is the whole plan of material nature according to the directions of this material nature.

In this verse the words asadbhiih and adhrta-vrataih are important. The word asadbhiih refers to the nondevotees. The nondevotees have been described in Bhagavad-gita as duskrtinah (miscreants), mudhah (asses or rascals), naradhama (lowest of mankind) and mayayapahrta-jnanah (those who have lost their knowledge to the power of the illusory energy). All these persons are asat, nondevotees. Nondevotees are also called grha-vrata, whereas the devotee is called dhrta-vrata. The whole Vedic plan is that the misguided conditioned souls who have come to lord it over material nature should be trained to become dhrta-vrata. This means that they should take a vow to satisfy their senses or enjoy material life only by satisfying the senses of the Supreme Lord. Activities intended to satisfy the senses of the Supreme Lord, Krsna, are called krsnarthe 'khila-cestah. This indicates that one can attempt all kinds of work, but one should do so to satisfy Krsna. This is described in Bhagavad-gita as yajnarthat karma. The word yajna indicates Lord Visnu. We should work only for His satisfaction. In modern times (Kali-yuga), however, people have forgotten Visnu altogether, and they conduct their activities for sense gratification. Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme Lord for their own sense gratification. If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced. Indeed, it is stated in the Twelfth Canto of Bhagavatam that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugarcane or milk.

TEXT 7

TEXT

apalitanadrta ca
bhavadbhir loka-palakaih
cori-bhute 'tha loke 'ham
yajnarthe 'grasam osadhiih

SYNONYMS

apalita--without being taken care of; anadrta--being neglected; ca--also; bhavadbhih--like your good self; loka-palakaih--by the governors or kings; cori-bhute--being beset by thieves; atha--therefore; loke--this

world; aham--I; yajna-arthe--for the purpose of performing sacrifices; agrasam--have hidden; osadhih--all the herbs and grains.

TRANSLATION

My dear King, not only are grains and herbs being used by nondevotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

PURPORT

That which happened during the time of Prthu Maharaja and his father, King Vena, is also happening at this present moment. A huge arrangement exists for the production of large-scale industrial and agricultural products, but all these products are meant for sense gratification. Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. The word cori-bhute indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. It is also explained in Bhagavad-gita that if one eats food grains without offering them to the Supreme Personality of Godhead, Yajna, he is a thief and liable to be punished. According to spiritual communism, all properties on the surface of the globe belong to the Supreme Personality of Godhead. The population has a right to use goods only after offering them to the Supreme Personality of Godhead. This is the process of accepting prasada. Unless one eats prasada, he is certainly a thief. It is the duty of governors and kings to punish such thieves and maintain the world nicely. If this is not done, grains will no longer be produced, and people will simply starve. Indeed, not only will people be obliged to eat less, but they will kill one another and eat each other's flesh. They are already killing animals for flesh, so when there will no longer be grains, vegetables and fruits, they will kill their own sons and fathers and eat their flesh for sustenance.

TEXT 8

TEXT

nunam ta virudhah ksina
mayi kalena bhuyasa
tatra yogena drstena
bhavan adatum arhati

SYNONYMS

nunam--therefore; tah--those; virudhah--herbs and grains; ksinah--deteriorated; mayi--within me; kalena--in course of time; bhuyasa--very much; tatra--therefore; yogena--by proper means; drstena--acknowledged; bhavan--Your Majesty; adatum--to take; arhati--ought.

TRANSLATION

Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the acaryas or sastras.

PURPORT

When there is a scarcity of grain, the government should follow the methods prescribed in the sastra and approved by the acaryas; thus there will be a sufficient production of grains, and food scarcity and famine can be checked. Bhagavad-gita recommends that we perform yajna, sacrifices. By the performance

of yajna, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the sastras, and if they do so there will no longer be food scarcity. In Kali-yuga, the only sacrifice recommended is sankirtana-yajna.

In this verse there are two significant words: yogena, "by the approved method," and drstena, "as exemplified by the former acaryas." One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the sastras that intelligent men in this age will take to the sankirtana movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden and who is always accompanied by His confidential devotees to preach this Krsna consciousness movement all over the world. In its present condition, the world can only be saved by introducing this sankirtana, this Krsna consciousness movement. As we have learned from the previous verse, one who is not in Krsna consciousness is considered a thief. Even though he may be materially very advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Krsna consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Krsna consciousness, there will be a scarcity of food and much suffering.

TEXTS 9-10

TEXT

vatsam kalpaya me vira
yenam vatsala tava
dhoksye ksiramayan kaman
anurupam ca dohanam

dogdharam ca maha-baho
bhutanam bhuta-bhavana
annam ipsitam urjasvad
bhagavan vanchate yadi

SYNONYMS

vatsam--a calf; kalpaya--arrange; me--for me; vira--O hero; yena--by which; aham--I; vatsala--affectionate; tava--your; dhoksye--shall fulfill; ksira-mayan--in the form of milk; kaman--desired necessities; anurupam--according to different living entities; ca--also; dohanam--milking pot; dogdharam--milkman; ca--also; maha-baho--O mighty-armed one; bhutanam--of all living entities; bhuta-bhavana--O protector of the living entities; annam--food grains; ipsitam--desired; urjah-vat--nourishing; bhagavan--your worshipable self; vanchate--desires; yadi--if.

TRANSLATION

O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make

arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate towards my calf, your desire to take milk from me will be fulfilled.

PURPORT

These are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Krsna conscious. Even though the earth's being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities--including animals, birds, bees, reptiles and aquatics--can receive their respective foods from the planet earth, provided that human beings are not *asat*, or *adhrta-vrata*, as we have previously discussed. When human society becomes *asat*, or ungodly, or devoid of Krsna consciousness, the entire world suffers. If human beings are well-behaved, animals will also receive sufficient food and be happy. The ungodly human being, ignorant of his duty to give protection and food to the animals, kills them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today's world.

TEXT 11

TEXT

samam ca kuru mam rajan
deva-vrstam yatha payah
apartav api bhadram te
upavarteta me vibho

SYNONYMS

samam--equally level; ca--also; kuru--make; mam--me; rajan--O King; deva-vrstam--fallen as rain by the mercy of King Indra; yatha--so that; payah--water; apa-rtau--when the rainy season has ceased; api--even; bhadram--auspiciousness; te--unto you; upavarteta--it can remain; me--on me; vibho--O Lord.

TRANSLATION

My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe, always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

PURPORT

King Indra of the heavenly planets is in charge of throwing thunderbolts and giving rainfall. Generally thunderbolts are thrown on the tops of hills in order to break them to pieces. As these pieces are spread asunder in due course of time, the surface of the globe gradually becomes fit for agriculture. Level land is especially conducive to the production of grain. Thus the planet earth requested Maharaja Prthu to level the surface of the earth, breaking up the high land and mountains.

TEXT 12

TEXT

iti priyam hitam vakyam
bhuva adaya bhupatih
vatsam krtva manum panav
aduhat sakalausadhih

SYNONYMS

iti--thus; priyam--pleasing; hitam--beneficial; vakyam--words; bhuvah--of the earth; adaya--taking into consideration; bhu-patih--the King; vatsam--calf; krtva--making; manum--Svayambhuva Manu; panau--in his hands; aduhat--milked; sakala--all; osadhih--herbs and grains.

TRANSLATION

After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svayambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.

TEXT 13

TEXT

tathapare ca sarvatra
saram adadate budhah
tato 'nye ca yatha-kamam
duduhuh prthu-bhavitam

SYNONYMS

tatha--so; apare--others; ca--also; sarvatra--everywhere; saram--the essence; adadate--took; budhah--the intelligent class of men; tatah--thereafter; anye--others; ca--also; yatha-kamam--as much as they desired; duduhuh--milked; prthu-bhavitam--the planet earth, controlled by Prthu Maharaja.

TRANSLATION

Others, who were as intelligent as King Prthu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Prthu and get whatever he desired from the planet earth.

PURPORT

The planet earth is also called vasundhara. The word vasu means "wealth," and dhara means "one who holds." All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means. As suggested by the planet earth, and accepted and initiated by King Prthu, whatever is taken from the earth--either from the mines, from the surface of the globe or from the atmosphere--should always be considered the property of the Supreme Personality of Godhead and should be used for Yajna, Lord Visnu. As soon as the process of yajna is stopped, the earth will withhold all productions--vegetables, trees, plants, fruits, flowers, other agricultural products and minerals. As confirmed in Bhagavad-gita, the process of yajna was instituted from the beginning of creation. By the regular performance of yajna, the equal distribution of wealth and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of sankirtana-yajna--the holding of festivals as initiated by the International Society for Krishna Consciousness--should be introduced in every town and village. Intelligent men should encourage the performance of sankirtana-yajna by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling

and intoxication. If the intelligent men, or the brahmanas of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

TEXT 14

TEXT

rsayo duduhur devim
indriyesv atha sattama
vatsam brhaspatim krtva
payas chandomayam suci

SYNONYMS

rsayah--the great sages; duduhuh--milked; devim--the earth; indriyesu--in the senses; atha--then; sattama--O Vidura; vatsam--the calf; brhaspatim--the sage Brhaspati; krtva--making; payah--milk; chandah-mayam--in the form of the Vedic hymns; suci--pure.

TRANSLATION

All the great sages transformed Brhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

PURPORT

Brhaspati is the priest of the heavenly planets. Vedic knowledge was received in logical order by the great sages through Brhaspati for the benefit of human society, not only on this planet, but throughout the universes. In other words, Vedic knowledge is considered one of the necessities for human society. If human society remains satisfied simply by taking grains from the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous. Humanity must have food for the mind and ear, as well as for the purpose of vibration. As far as transcendental vibrations are concerned, the essence of all Vedic knowledge is the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. In Kali-yuga, if this Vedic maha-mantra is chanted regularly and heard regularly by the devotional process of sravanam kirtanam, it will purify all societies, and thus humanity will be happy both materially and spiritually.

TEXT 15

TEXT

krtva vatsam sura-gana
indram somam aduduhan
hiranmayena patrena
viryam ojo balam payah

SYNONYMS

krtva--making; vatsam--calf; sura-gana--the demigods; indram--Indra, King of heaven; somam--nectar; aduduhan--they milked out; hiranmayena--golden; patrena--with a pot; viryam--mental power; ojah--strength of the senses; balam--strength of the body; payah--milk.

TRANSLATION

All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

PURPORT

In this verse the word soma means "nectar." Soma is a kind of beverage made in the heavenly planets from the moon to the kingdoms of the demigods in the various higher planetary systems. By drinking this soma beverage the demigods become more powerful mentally and increase their sensual power and bodily strength. The words hiranmayena patrena indicate that this soma beverage is not an ordinary intoxicating liquor. The demigods would not touch any kind of liquor. Nor is soma a kind of drug. It is a different kind of beverage, available in the heavenly planets. Soma is far different from the liquors made for demoniac people, as explained in the next verse.

TEXT 16

TEXT

daiteya danava vatsam
prahladam asurarsabham
vidhayaduduhan ksiram
ayah-patre surasavam

SYNONYMS

daiteyah--the sons of Diti; danavah--demons; vatsam--the calf; prahladam--Prahlada Maharaja; asura--demon; rsabham--the chief; vidhaya--making; aduduhan--they milked out; ksiram--milk; ayah--iron; patre--in a pot; sura--liquor; asavam--fermented liquids like beer.

TRANSLATION

The sons of Diti and the demons transformed Prahlada Maharaja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

PURPORT

The demons also have their own types of beverages in the form of liquors and beers, just as the demigods use soma-rasa for their drinking purposes. The demons born of Diti take great pleasure in drinking wine and beer. Even today people of demoniac nature are very much addicted to liquor and beer. The name of Prahlada Maharaja is very significant in this connection. Because Prahlada Maharaja was born in a family of demons, as the son of Hiranyakasipu, by his mercy the demons were and still are able to have their drinks in the form of wine and beer. The word ayah (iron) is very significant. Whereas the nectarean soma was put in a golden pot, the liquors and beers were put in an iron pot. Because the liquor and beer are inferior, they are placed in an iron pot, and because soma-rasa is superior, it is placed in a golden pot.

TEXT 17

TEXT

gandharvapsaraso 'dhuksan
patre padmamaye payah
vatsam visvavasum krtva
gandharvam madhu saubhagam

SYNONYMS

gandharva--inhabitants of the Gandharva planet; apsarasah--the inhabitants of the Apsara planet; adhuksan--milked out; patre--in a pot; padma-maye--made of a lotus; payah--milk; vatsam--calf; visvavasum--of the name Visvvasu; krtva--making; gandharvam--songs; madhu--sweet; saubhagam--beauty.

TRANSLATION

The inhabitants of Gandharvaloka and Apsaroloka made Visvvasu into a calf, and they drew the milk into a lotus flower pot. The milk took the shape of sweet musical art and beauty.

TEXT 18

TEXT

vatsena pitaro 'ryamna
kavyam ksiram adhuksata
ama-patre maha-bhagah
sraddhaya sraddha-devatah

SYNONYMS

vatsena--by the calf; pitarah--the inhabitants of Pitrloka; aryamna--by the god of Pitrloka, Aryama; kavyam--offerings of food to ancestors; ksiram--milk; adhuksata--took out; ama-patre--into an unbaked earthen pot; maha-bhagah--the greatly fortunate; sraddhaya--with great faith; sraddha-devatah--the demigods presiding over sraddha ceremonies in honor of deceased relatives.

TRANSLATION

The fortunate inhabitants of Pitrloka, who preside over the funeral ceremonies, made Aryama into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

PURPORT

In Bhagavad-gita (9.25) it is said, pitrn yanti pitr-vratah. Those who are interested in family welfare are called pitr-vratah. There is a planet called Pitrloka, and the predominating deity of that planet is called Aryama. He is somewhat of a demigod, and by satisfying him one can help ghostly family members develop a gross body. Those who are very sinful and attached to their family, house, village or country do not receive a gross body made of material elements but remain in a subtle body, composed of mind, ego and intelligence. Those who live in such subtle bodies are called ghosts. This ghostly position is very painful because a ghost has intelligence, mind and ego and wants to enjoy material life, but because he doesn't have a gross material body, he can only create disturbances for want of material satisfaction. It is the duty of family members, especially the son, to offer oblations to the demigod Aryama or to Lord Visnu. From time immemorial in India the son of a dead man goes to Gaya and, at a Visnu temple there, offers oblations for the benefit of his ghostly father. It is not that everyone's father becomes a ghost, but the oblations of pinda are offered to the lotus feet of Lord Visnu so that if a family member happens to become a ghost, he will be favored with a gross body. However, if one is habituated to taking the prasada of Lord Visnu, there is no chance of his becoming a ghost or anything lower than a human being. In Vedic civilization there is a performance called sraddha by which food is offered with faith and devotion. If one offers oblations with faith and devotion--either to the lotus feet of Lord Visnu or to His representative in Pitrloka, Aryama--one's forefathers will attain material bodies to enjoy whatever material enjoyment is due them. In other words, they do not have to become ghosts.

TEXT 19

TEXT

prakalpya vatsam kapilam
siddhah sankalpanamayim
siddhim nabhasi vidyam ca
ye ca vidyadharadayah

SYNONYMS

prakalpya--appointing; vatsam--calf; kapilam--the great sage Kapila; siddhah--the inhabitants of Siddhaloka; sankalpana-mayim--proceeding from will; siddhim--yogic perfection; nabhasi--in the sky; vidyam--knowledge; ca--also; ye--those who; ca--also; vidyadhara-adayah--the inhabitants of Vidyadhara-loka, and so on.

TRANSLATION

After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyadhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with anima. Indeed, the inhabitants of Vidyadhara-loka acquired the art of flying in the sky.

PURPORT

The inhabitants of both Siddhaloka and Vidyadhara-loka are naturally endowed with mystic yogic powers by which they not only can fly in outer space without a vehicle but can also fly from one planet to another simply by exerting their will. Just as fish can swim within water, the residents of Vidyadhara-loka can swim in the ocean of air. As far as the inhabitants of Siddhaloka are concerned, they are endowed with all mystic powers. The yogis in this planet practice the eightfold yogic mysticism--namely yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. By regularly practicing the yogic processes one after another, the yogis attain various perfections; they can become smaller than the smallest, heavier than the heaviest, etc. They can even manufacture a planet, get whatever they like and control whatever man they want. All the residents of Siddhaloka are naturally endowed with these mystic yogic powers. It is certainly a very wonderful thing if we see a person on this planet flying in the sky without a vehicle, but in Vidyadhara-loka such flying is as commonplace as a bird's flying in the sky. Similarly, in Siddhaloka all the inhabitants are great yogis, perfect in mystic powers.

The name of Kapila Muni is significant in this verse because He was the expounder of the Sankhya philosophical system, and His father, Kardama Muni, was a great yogi and mystic. Indeed, Kardama Muni prepared a great airplane, which was as large as a small town and had various gardens, palatial buildings, servants and maidservants. With all this paraphernalia, Kapiladeva's mother, Devahuti, and His father, Kardama Muni, traveled all over the universes and visited different planets.

TEXT 20

TEXT

anye ca mayino mayam
antardhanadbhutatmanam
mayam prakalpya vatsam te
duduhur dharanamayim

SYNONYMS

anye--others; ca--also; mayinah--mystic magicians; mayam--mystic powers; antardhana--disappearing; adbhuta--wonderful; atmanam--of the body; mayam--the demon named Maya; prakalpya--making; vatsam--the calf; te--they; duduhuh--milked out; dharanamayim--proceeding from will.

TRANSLATION

Others also, the inhabitants of planets known as Kimpurusa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.

PURPORT

It is said that the inhabitants of Kimpurusa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called isita. The demons generally learn such mystic powers by the practice of yoga. In the Dasama-skandha, the Tenth Canto, of Srimad-Bhagavatam, there is a vivid description of how the demons appear before Krsna in various wonderful forms. For instance, Bakasura appeared before Krsna and His cowherd boyfriends as a gigantic crane. While present on this planet, Lord Krsna had to fight with many demons who could exhibit the wonderful mystic powers of Kimpurusa-loka. Although the inhabitants of Kimpurusa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.

TEXT 21

TEXT

yaksa-raksamsi bhutani
pisacah pitisasanah
bhutesa-vatsa duduhuh
kapale ksatajasavam

SYNONYMS

yaksa--the Yaksas (the descendants of Kuvera); raksamsi--the Raksasas (meat-eaters); bhutani--ghosts; pisacah--witches; pisita-asanah--who are all habituated to eating flesh; bhutesa--Lord Siva's incarnation Rudra; vatsah--whose calf; duduhuh--milked out; kapale--in a pot of skulls; ksata-ja--blood; asavam--a fermented beverage.

TRANSLATION

Then the Yaksas, Raksasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Siva's incarnation Rudra [Bhutanatha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

PURPORT

There are some types of living entities in the form of human beings whose living conditions and eatables are most abominable. Generally they eat flesh and fermented blood, which is mentioned in this verse as ksatajasavam. The leaders of such degraded men known as Yaksas, Raksasas, bhutas and pisacas, are all in the mode of ignorance. They have been placed under the control of Rudra. Rudra is the incarnation of Lord Siva and is in charge of the mode of ignorance in material nature. Another name of Lord Siva is

Bhutanatha, meaning "master of ghosts." Rudra was born from between Brahma's eyes when Brahma was very angry at the four Kumaras.

TEXT 22

TEXT

tathahayo dandasukah
sarpa nagas ca taksakam
vidhaya vatsam duduhur
bila-patre visam payah

SYNONYMS

tatha--similarly; ahayah--snakes without hoods; dandasukah--scorpions; sarpah--cobras; nagah--big snakes; ca--and; taksakam--Taksaka, chief of the snakes; vidhaya--making; vatsam--calf; duduhuh--milked out; bila-patre--in the pot of snake holes; visam--poison; payah--as milk.

TRANSLATION

Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Taksaka.

PURPORT

Within this material world there are various types of living entities, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. Payah-panam bhujanganam: if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher, spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.

TEXTS 23-24

TEXT

pasavo yavasam ksiram
vatsam krtva ca go-vrsam
aranya-patre cadhuksan
mrgendrena ca damstrinah

kravyadah praninah kravyam
duduhuh sve kalevare
suparna-vatsa vihagas
caram cacaram eva ca

SYNONYMS

pasavah--cattle; yavasam--green grasses; ksiram--milk; vatsam--the calf; krtva--making; ca--also; go-vrsam--the bull carrier of Lord Siva; aranya-patre--in the pot of the forest; ca--also; adhuksan--milked out; mrga-indrena--by the lion; ca--and; damstrinah--animals with sharp teeth; kravya-adah--animals who eat

raw flesh; praninah--living entities; kravyam--flesh; duduhuh--took out; sve--own; kalevare--in the pot of their body; suparna--Garuda; vatsah--whose calf; vihagah--the birds; caram--moving living entities; ca--also; acaram--nonmoving living entities; eva--certainly; ca--also.

TRANSLATION

The four-legged animals like the cows made a calf out of the bull who carries Lord Siva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuda and took milk from the planet earth in the form of moving insects and nonmoving plants and grasses.

PURPORT

There are many carnivorous birds descended from Garuda, the winged carrier of Lord Visnu. Indeed, there is a particular type of bird that is very fond of eating monkeys. Eagles are fond of eating goats, and of course many birds eat only fruits and berries. Therefore the words caram, referring to moving animals, and acaram, referring to grasses, fruits and vegetables, are mentioned in this verse.

TEXT 25

TEXT

vata-vatsa vanaspatayah
prthag rasamayam payah
girayo himavad-vatsa
nana-dhatun sva-sanusu

SYNONYMS

vata-vatsah--making the banyan tree a calf; vanah-patayah--the trees; prthak--different; rasa-mayam--in the form of juices; payah--milk; girayah--the hills and mountains; himavat-vatsah--making the Himalayas the calf; nana--various; dhatun--minerals; sva--own; sanusu--on their peaks.

TRANSLATION

The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himalayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.

TEXT 26

TEXT

sarve sva-mukhya-vatsena
sve sve patre prthak payah
sarva-kama-dugham prthvim
duduhuh prthu-bhavitam

SYNONYMS

sarve--all; sva-mukhya--by their own chiefs; vatsena--as the calf; sve sve--in their own; patre--pots; prthak--different; payah--milk; sarva-kama--all desirables; dugham--supplying as milk; prthvim--the planet earth; duduhuh--milked out; prthu-bhavitam--controlled by King Prthu.

TRANSLATION

The planet earth supplied everyone his respective food. During the time of King Prthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.

PURPORT

This is evidence that the Lord supplies food to everyone. As confirmed in the Vedas: eko bahunam yo vidadhati kaman. Although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth. There are different varieties of living entities on different planets, and they all derive their eatables from their planets in different forms. On the basis of these descriptions, how can one assume that there is no living entity on the moon? Every moon is earthly, being composed of the five elements. Every planet produces different types of food according to the needs of its residents. According to the Vedic sastras, it is not true that the moon does not produce food or that no living entity is living there.

TEXT 27

TEXT

evam prthv-adayah prthvim
annadah svannam atmanah
doha-vatsadi-bhedena
ksira-bhedam kurudvaha

SYNONYMS

evam--thus; prthu-adayah--King Prthu and others; prthvim--the earth; anna-adah--all living entities desiring food; su-annam--their desired foodstuff; atmanah--for self-preservation; doha--for milking; vatsa-adi--by calves, pots and milkers; bhedena--different; ksira--milk; bhedam--different; kuru-udvaha--O chief of the Kurus.

TRANSLATION

My dear Vidura, chief of the Kurus, in this way King Prthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

TEXT 28

TEXT

tato mahipatih pritah
sarva-kama-dugham prthuh
duhitrtve cakaremam
premna duhitr-vatsalah

SYNONYMS

tatah--thereafter; mahi-patih--the King; pritah--being pleased; sarva-kama--all desirables; dugham--producing as milk; prthuh--King Prthu; duhitrtve--treating as his daughter; cakara--did; imam--unto the planet earth; premna--out of affection; duhitr-vatsalah--affectionate to his daughter.

TRANSLATION

Thereafter King Prthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

TEXT 29

TEXT

curnayan sva-dhanus-kotya
giri-kutani raja-rat
bhu-mandalam idam vainyah
prayas cakre samam vibhuh

SYNONYMS

curnayan--making into pieces; sva--his own; dhanuh-kotya--by the power of his bow; giri--of the hills; kutani--the tops; raja-rat--the emperor; bhu-mandalam--the whole earth; idam--this; vainyah--the son of Vena; prayah--almost; cakre--made; samam--level; vibhuh--the powerful.

TRANSLATION

After this, the king of all kings, Maharaja Prthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

PURPORT

Generally the mountainous and hilly portions of the earth are made flat by the striking of thunderbolts. Generally this is the business of King Indra of the heavenly planets, but King Prthu, an incarnation of the Supreme Personality of Godhead, did not wait for King Indra to break up the hills and mountains but did so himself by using his strong bow.

TEXT 30

TEXT

athasmin bhagavan vainyah
prajanam vrttidah pita
nivasan kalpayam cakre
tatra tatra yatharhatah

SYNONYMS

atha--thus; asmin--on this planet earth; bhagavan--the Personality of Godhead; vainyah--son of Vena; prajanam--of the citizens; vrttidah--who supplies employment; pita--a father; nivasan--residences; kalpayam--suitable; cakre--make; tatra tatra--here and there; yatha--as; arhatah--desirable, suitable.

TRANSLATION

To all the citizens of the state, King Prthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

TEXT 31

TEXT

graman purah pattanani
durgani vividhani ca
ghosan vrajan sa-sibiran
akaran kheta-kharvatan

SYNONYMS

graman--villages; purah--cities; pattanani--settlements; durgani--forts; vividhani--of different varieties; ca--also; ghosan--habitations for the milkmen; vrajan--pens for cattle; sa-sibiran--with camps; akaran--mines; kheta--agricultural towns; kharvatan--mountain villages.

TRANSLATION

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.

TEXT 32

TEXT

prak prthor iha naivaisa
pura-gramadi-kalpana
yatha-sukham vasanti sma
tatra tatrakutobhayah

SYNONYMS

prak--before; prthor--King Prthu; iha--on this planet; na--never; eva--certainly; esa--this; pura--of towns; grama-adi--of villages, etc.; kalpana--planned arrangement; yatha--as; sukham--convenient; vasanti sma--lived; tatra tatra--here and there; akutah-bhayah--without hesitation.

TRANSLATION

Before the reign of King Prthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Every thing was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Prthu plans were made for towns and villages.

PURPORT

From this statement it appears that town and city planning is not new but has been coming down since the time of King Prthu. In India we can see regular planning methods evident in very old cities. In Srimad-Bhagavatam there are many descriptions of such ancient cities. Even five thousand years ago, Lord Krsna's capital, Dvaraka, was well planned, and similar other cities--Mathura and Hastinapura (now New Delhi)--were also well planned. Thus the planning of cities and towns is not a modern innovation but was existing in bygone ages.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighteenth Chapter, of the Srimad-Bhagavatam, entitled "Prthu Maharaja Milks the Earth Planet."

Chapter Nineteen

King Prthu's One Hundred Horse Sacrifices

King Prthu' s One Hundred Horse Sacrifices

TEXT 1

TEXT

maitreya uvaca
athadiksata raja tu
hayamedha-satena sah
brahmavarte manoh ksetre
yatra praci sarasvati

SYNONYMS

maitreya uvaca--the sage Maitreya said; atha--thereafter; adiksata--took initiation; raja--the King; tu--then; haya--horse; medha--sacrifices; satena--to perform one hundred; sah--he; brahmavarte--known as Brahmavarta; manoh--of Svayambhuva Manu; ksetre--in the land; yatra--where; praci--eastern; sarasvati--the river named Sarasvati.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, King Prthu initiated the performance of one hundred horse sacrifices at the spot where the River Sarasvati flows towards the east. This piece of land is known as Brahmavarta, and it was controlled by Svayambhuva Manu.

TEXT 2

TEXT

tad abhipretya bhagavan
karmatisayam atmanah
sata-kratur na mamrse
prthor yajna-mahotsavam

SYNONYMS

tad abhipretya--considering this matter; bhagavan--the most powerful; karma-atisayam--excelling in fruitive activities; atmanah--of himself; sata-kratur--King Indra, who had performed a hundred sacrifices; na--not; mamrse--did tolerate; prthor--of King Prthu; yajna--sacrificial; maha-utsavam--great ceremonies.

TRANSLATION

When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Prthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Prthu.

PURPORT

In the material world everyone who comes to enjoy himself or lord it over material nature is envious of others. This envy is also found in the personality of the King of heaven, Indra. As evident from revealed

scriptures, Indra was several times envious of many persons. He was especially envious of great fruitive activities and the execution of yoga practices, or siddhis. Indeed, he could not tolerate them, and he desired to break them up. He was envious due to fear that those who performed great sacrifices for the execution of mystic yoga might occupy his seat. Since no one in this material world can tolerate another's advancement, everyone in the material world is called matsara, envious. In the beginning of Srimad-Bhagavatam it is therefore said that Srimad-Bhagavatam is meant for those who are completely nirmatsara (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Krsna consciousness. In Krsna consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service. Such nonenvy is typical of Vaikuntha. However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.

TEXT 3

TEXT

yatra yajna-patih saksad
bhagavan harir isvarah
anvabhuyata sarvatma
sarva-loka-guruh prabhuh

SYNONYMS

yatra--where; yajna-patih--the enjoyer of all sacrifices; saksat--directly; bhagavan--the Supreme personality of Godhead; harih--Lord Visnu; isvarah--the supreme controller; anvabhuyata--became visible; sarva-atma--the Supersoul of everyone; sarva-loka-guruh--the master of all planets, or the teacher of everyone; prabhuh--the proprietor.

TRANSLATION

The Supreme Personality of Godhead, Lord Visnu, is present in everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Prthu.

PURPORT

In this verse the word saksat is significant. Prthu Maharaja was a sakyavesa-avatara incarnation of Lord Visnu. Actually Prthu Maharaja was a living entity, but he acquired specific powers from Lord Visnu. Lord Visnu, however, is directly the Supreme Personality of Godhead, and thus belongs to the category of visnu-tattva. Maharaja Prthu belonged to the jiva-tattva. The visnu-tattva indicates God, whereas the jiva-tattva indicates the part and parcel of God. When God's part and parcel is especially empowered, he is called sakyavesa-avatara. Lord Visnu is herein described as harir isvarah. The Lord is so kind that He takes all miserable conditions away from His devotees. Consequently He is called Hari. He is described as isvara because He can do whatever He likes. He is the supreme controller. The supreme isvara purusottama is Lord Krsna. He exhibits His powers as isvara, or the supreme controller, when He assures His devotee in Bhagavad-gita (18.66): "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." He can immediately make His devotee immune from all the reactions caused by sinful life if the devotee simply surrenders unto Him. He is described herein as sarvatma, meaning that He is present in everyone's heart as the Supersoul, and as such He is the supreme teacher of everyone. If we are fortunate enough to take the lessons given by Lord Krsna in Bhagavad-gita, our lives immediately become successful. No one can give better instructions to human society than Lord Krsna.

TEXT 4

TEXT

anvito brahma-sarvabhyam
loka-palaih sahanugaih
upagiyamano gandharvair
munibhis capsaro-ganaih

SYNONYMS

anvitah--being accompanied; brahma--by Lord Brahma; sarvabhyam--and by Lord Siva; loka-palaih--by the predominating chiefs of all different planets; saha anugaih--along with their followers; upagiyamanah--being praised; gandharvaih--by the residents of Gandharvaloka; munibhih--by great sages; ca--also; apsarah-ganaih--by the residents of Apsaroloka.

TRANSLATION

When Lord Visnu appeared in the sacrificial arena, Lord Brahma, Lord Siva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages, and the residents of Apsaroloka all praised Him.

TEXT 5

TEXT

siddha vidyadhara daitya
danava guhyakadayah
sunanda-nanda-pramukhah
parsada-pravara hareh

SYNONYMS

siddhah--the residents of Siddhaloka; vidyadharah--the residents of Vidyadhara-loka; daityah--the demoniac descendants of Diti; danavah--the asuras; guhyaka-adayah--the Yaksas, etc.; sunanda-nanda-pramukhah--headed by Sunanda and Nanda, the chief of Lord Visnu's associates from Vaikuntha; parsada--associates; pravarah--most respectful; hareh--of the Supreme Personality of Godhead.

TRANSLATION

The Lord was accompanied by the residents of Siddhaloka and Vidyadhara-loka, all the descendants of Diti, and the demons and the Yaksas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

TEXT 6

TEXT

kapilo narado datto
yogesah sanakadayah
tam anvitur bhagavata
ye ca tat-sevanotsukah

SYNONYMS

kapilah--Kapila Muni; naradah--the great sage Narada; dattah--Dattatreya; yoga-isah--the masters of mystic power; sanaka-adayah--headed by Sanaka; tam--Lord Visnu; anviyuh--followed; bhagavatah--great devotees; ye--all those who; ca--also; tat-sevana-utsukah--always eager to serve the Lord.

TRANSLATION

Great devotees, who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Narada and Dattatreya, and masters of mystic powers, headed by Sanaka Kumara, all attended the great sacrifice with Lord Visnu.

TEXT 7

TEXT

yatra dharma-dugha bhumih
sarva-kama-dugha sati
dogdhi smabhipsitan arthan
yajamanasya bharata

SYNONYMS

yatra--where; dharma-dugha--producing sufficient milk for religiosity; bhumih--the land; sarva-kama--all desires; dugha--yielding as milk; sati--the cow; dogdhi sma--fulfilled; abhipsitan--desirable; arthan--objects; yajamanasya--of the sacrificer; bharata--my dear Vidura.

TRANSLATION

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kama-dhenu, and thus, by the performance of yajna, all daily necessities for life were supplied.

PURPORT

In this verse the word dharma-dugha is significant, for it indicates kama-dhenu. Kama-dhenu is also known as surabhi. Surabhi cows inhabit the spiritual world, and, as stated in Brahma-samhita, Lord Krsna is engaged in tending these cows: surabhir abhipalayantam. One can milk a surabhi cow as often as one likes, and the cow will deliver as much milk as one requires. Milk, of course, is necessary for the production of so many milk products, especially clarified butter, which is required for the performance of great sacrifices. Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. Bhagavad-gita confirms that Lord Brahma created human society along with yajna, the performance of sacrifice. Yajna means Lord Visnu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme personality of Godhead. In this age, however, it is very difficult to find qualified brahmanas who can perform sacrifices as prescribed in the Vedas. Therefore it is recommended in Srimad-Bhagavatam (yajnaiḥ sankīrtana-prayaiḥ) that by performing sankīrtana-yajna and by satisfying the yajna-purusa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Prthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this sankīrtana movement has already been started by the International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If sankīrtana-yajna is performed, there will be no difficulty, not even in industrial enterprises. Therefore this system should be introduced in all spheres of life--social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

TEXT 8

TEXT

uhuh sarva-rasan nadyah
ksira-dadhy-anna-go-rasan
taravo bhuri-varsmanah
prasuyanta madhu-cyutah

SYNONYMS

uhuh--bore; sarva-rasan--all kinds of tastes; nadyah--the rivers; ksira--milk; dadhi--curd; anna--different kinds of food; go-rasan--other milk products; taravah--trees; bhuri--great; varsmanah--having bodies; prasuyanta--bore fruit; madhu-cyutah--dropping honey.

TRANSLATION

The flowing rivers supplied all kinds of tastes--sweet, pungent, sour, etc.--and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

PURPORT

If rivers are not polluted and are allowed to flow in their own way, or sometimes allowed to flood the land, the land will become very fertile and able to produce all kinds of vegetables, trees and plants. The word rasa means "taste." Actually all rasas are tastes within the earth, and as soon as seeds are sown in the ground, various trees sprout up to satisfy our different tastes. For instance, sugarcane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilies to satisfy our taste for pungency. Although the earth's ground is the same, different tastes arise due to different kinds of seeds. As Krsna says in Bhagavad-gita (7.10), bijam mam sarva-bhutanam: "I am the original seed of all existences." Therefore all arrangements are there. And as stated in Isopanisad: purnam idam. Complete arrangements for the production of all the necessities of life are made by the Supreme personality of Godhead. People should therefore learn how to satisfy the yajna-purusa, Lord Visnu. Indeed, the living entity's prime business is to satisfy the Lord because the living entity is part and parcel of the Lord. Thus the whole system is so arranged that the living entity must do his duty as he is constitutionally made. Without doing so, all living entities must suffer. That is the law of nature.

The words taravo bhuri-varsmanah indicate very luxuriantly grown, big-bodied trees. The purpose of these trees was to produce honey and varieties of fruit. In other words, the forest also has its purpose in supplying honey, fruits and flowers. Unfortunately in Kali-yuga, due to an absence of yajna, there are many big trees in the forests, but they do not supply sufficient fruits and honey. Thus everything is dependent on the performance of yajna. The best way to perform yajna in this age is to spread the sankirtana movement all over the world.

TEXT 9

TEXT

sindhavo ratna-nikaran
girayo 'nnam catur-vidham
upayanam upajahruh
sarve lokah sa-palakah

SYNONYMS

sindhavah--the oceans; ratna-nikaran--heaps of jewels; girayah--the hills; annam--eatables; catuh-vidham--four kinds of; upayanam--presentations; upajahruh--brought forward; sarve--all; lokah--the people in general of all planets; sa-palakah--along with the governors.

TRANSLATION

King Prthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

PURPORT

As stated in Isopanisad, this material creation is supplied with all the potencies for the production of all necessities required by the living entities--not only human beings, but animals, reptiles, aquatics and trees. The oceans and seas produce pearls, coral and valuable jewels so that fortunate law-abiding people can utilize them. Similarly, the hills are full of chemicals so that when rivers flow down from them the chemicals spread over the fields to fertilize the four kinds of foodstuffs. These are technically known as carvya (those edibles which are chewed), lehya (those which are licked up), cusya (those which are swallowed) and peya (those which are drunk).

Prthu Maharaja was greeted by the residents of other planets and their presiding deities. They presented various gifts to the King and acknowledged him as the proper type of king by whose planning and activities everyone throughout the universe could be happy and prosperous. It is clearly indicated in this verse that the oceans and seas are meant for producing jewels, but in Kali-yuga the oceans are mainly being utilized for fishing. Sudras and poor men were allowed to fish, but the higher classes like the ksatriyas and vaisyas would gather pearls, jewels and coral. Although poor men would catch tons of fish, they would not be equal in value to one piece of coral or pearl. In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of yajnas, the hills automatically produce fertilizing chemicals, which help produce edibles in the fields. Everything is dependent on the people's acceptance of the Vedic principles of sacrifice.

TEXT 10

TEXT

iti cadhoksajesasya
prthos tu paramodayam
asuyan bhagavan indrah
pratighatam acikarat

SYNONYMS

iti--thus; ca--also; adhoksaja-isasya--who accepted Adhoksaja as his worshipable Lord; prthoh--of King Prthu; tu--then; parama--the topmost; udayam--opulence; asuyan--being envious of; bhagavan--the most powerful; indrah--the King of heaven; pratighatam--impediments; acikarat--made.

TRANSLATION

King Prthu was dependent on the Supreme Personality of Godhead, who is known as Adhoksaja. Because King Prthu Performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Prthu's opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

PURPORT

In this verse there are three significant purposes expressed in the words adhoksaja, bhagavan indrah and prthoh. Maharaja Prthu is an incarnation of Visnu, yet he is a great devotee of Lord Visnu. Although an empowered incarnation of Lord Visnu, he is nonetheless a living entity. As such, he must be a devotee of the Supreme Personality of Godhead. Although one is empowered by the Supreme Personality of Godhead and is an incarnation, he should not forget his eternal relationship with the Supreme Personality of Godhead. In Kali-yuga there are many self-made incarnations, rascals, who declare themselves to be the Supreme Personality of Godhead. The words bhagavan indrah indicate that a living entity can even be as exalted and powerful as King Indra, for even King Indra is an ordinary living entity in the material world and possesses the four defects of the conditioned soul. King Indra is described herein as bhagavan, which is generally used in reference to the Supreme Personality of Godhead. In this case, however, King Indra is addressed as bhagavan because he has so much power in his hands. Despite his becoming bhagavan, he is envious of the incarnation of God, Prthu Maharaja. The defects of material life are so strong that due to contamination King Indra becomes envious of an incarnation of God.

We should try to understand, therefore, how a conditioned soul becomes fallen. The opulence of King Prthu was not dependent on material conditions. As described in this verse, he was a great devotee of Adhoksaja. The word adhoksaja indicates the Personality of Godhead, who is beyond the expression of mind and words. However, the Supreme Personality of Godhead appears before the devotee in His original form of eternal bliss and knowledge. The devotee is allowed to see the Supreme Lord face to face, although the Lord is beyond the expression of our senses and beyond our direct perception.

TEXT 11

TEXT

caramenasvamedhena
yajamane yajus-patim
vainye yajna-pasum spardhann
apovaha tirohitah

SYNONYMS

caramena--by the last one; asva-medhena--by the asvamedha sacrifice; yajamane--when he was performing the sacrifice; yajuh-patim--for satisfaction of the Lord of yajna, Visnu; vainye--the son of King Vena; yajna-pasum--the animal meant to be sacrificed in the yajna; spardhan--being envious; apovaha--stole; tirohitah--being invisible.

TRANSLATION

When Prthu Maharaja was performing the last horse sacrifice [asvamedha-yajna], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Prthu.

PURPORT

King Indra is known as sata-kratu, which indicates that he has performed one hundred horse sacrifices (asvamedha-yajna). We should know, however, that the animals sacrificed in the yajna were not killed. If the Vedic mantras were properly pronounced during the sacrifice, the animal sacrificed would come out again with a new life. That is the test for a successful yajna. When King Prthu was performing one hundred yajnas, Indra became very envious because he did not want anyone to excel him. Being an ordinary living entity, he became envious of King Prthu, and, making himself invisible, he stole the horse and thus impeded the yajna performance.

TEXT 12

TEXT

tam atrir bhagavan aiksat
tvaramanam vihayasa
amuktam iva pakhandam
yo 'dharme dharmavibhramah

SYNONYMS

tam--King Indra; atrih--the sage Atri; bhagavan--most powerful; aiksat--could see; tvaramanam--moving very hastily; vihayasa--in outer space; amuktam iva--like a liberated person; pakhandam--imposter; yah--one who; adharme--in irreligion; dharmavibhramah--mistaking.

TRANSLATION

When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress was a form of cheating, for it falsely created an impression of religion. When Indra went into outer space in this way, the great sage Atri saw him and understood the whole situation.

PURPORT

The word pakhandam used in this verse is sometimes pronounced pasanda. Both of these words indicate an imposter who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the words amuktam iva, meaning "as if he were liberated," are used. The saffron dress worn by a sannyasi announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a sannyasi, or liberated person. In Bhagavad-gita (6.1) it is said:

anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a sannyasi and yogi. Cheating sannyasis and yogis have existed since the time of Prthu Maharaja's sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a sannyasi to be very cautious because, as stated by Lord Caitanya, sannyasira alpa chidra sarvaloke gaya: a little spot in a sannyasi's character will be magnified by the public (Cc. Madhya 12.51). Therefore, unless one is very sincere and serious, he should not take up the order of sannyasa. One should not use this order as a means to cheat the public. It is better not to take up sannyasa in this age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up sannyasa. One should not adopt this order as a means of livelihood or for some material purpose.

TEXT 13

TEXT

atrina codito hantum

prthu-putro maha-rathah
anvadhavata sankruddhas
tistha tistheti cabravat

SYNONYMS

atrina--by the great sage Atri; coditah--being encouraged; hantum--to kill; prthu-putrah--the son of King Prthu; maha-rathah--a great hero; anvadhavata--followed; sankruddhah--being very angry; tistha tistha--just wait, just wait; iti--thus; ca--also; abravat--he said.

TRANSLATION

When the son of King Prthu was informed by Atri of King Indra's trick, he immediately became very angry and followed Indra to kill him, calling, "Wait! Wait!"

PURPORT

The words tistha tistha are used by a ksatriya when he challenges his enemy. When fighting, a ksatriya cannot flee from the battlefield. However, when a ksatriya out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words tistha tistha. A real ksatriya does not kill his enemy from behind, nor does a real ksatriya turn his back on the battlefield. According to ksatriya principle and spirit, one either attains victory or dies on the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the ksatriya principles, and the son of Prthu had to challenge him with the words tistha tistha.

TEXT 14

TEXT

tam tadsakrtim viksyā
mene dharmam saririnam
jatilam bhasmanacchannam
tasmai banam na muncati

SYNONYMS

tam--him; tadsa-akrtim--in such dress; viksyā--after seeing; mene--considered; dharmam--pious or religious; saririnam--having a body; jatilam--having knotted hair; bhasmana--by ashes; acchannam--smeared all over the body; tasmai--unto him; banam--arrow; na--not; muncati--he did release.

TRANSLATION

King Indra was fraudulently dressed as a sannyasi, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Prthu considered Indra a religious man and pious sannyasi. Therefore he did not release his arrows.

TEXT 15

TEXT

vadhan nivrattam tam bhuyo
hantave 'trir acodayat
jahi yajna-hanam tata

mahendram vibudhadhamam

SYNONYMS

vadhat--from killing; nivrttam--stopped; tam--the son of Prthu; bhuyah--again; hantave--for the purpose of killing; atrih--the great sage Atri; acodayat--encouraged; jahi--kill; yajna-hanam--one who impeded the performance of a yajna; tata--my dear son; maha-indram--the great heavenly King Indra; vibudha-adhamam--the lowest of all demigods.

TRANSLATION

When Atri Muni saw that the son of King Prthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Prthu's sacrifice.

TEXT 16

TEXT

evam vainya-sutah proktas
tvaramanam vihayasa
anvadravad abhikruddho
ravanam grdhra-rad iva

SYNONYMS

evam--thus; vainya-sutah--the son of King Prthu; proktah--being ordered; tvaramanam--Indra, who was moving hastily; vihayasa--in the sky; anvadravat--began to chase; abhikruddhah--being very angry; ravanam--Ravana; grdhra-rat--the king of vultures; iva--like.

TRANSLATION

Being thus informed, the grandson of King Vena immediately began to follow Indra, who was fleeing through the sky in great haste. He was very angry with him, and he chased him just as the king of the vultures chased Ravana.

TEXT 17

TEXT

so 'svam rupam ca tad dhitva
tasma antarhitah svarat
virah sva-pasum adaya
pitur yajnam upeyivan

SYNONYMS

sah--King Indra; asvam--the horse; rupam--the false dress of a saintly person; ca--also; tat--that; hitva--giving up; tasmai--for him; antarhitah--disappeared; sva-rat--Indra; virah--the great hero; sva-pasum--his animal; adaya--having taken; pituh--of his father; yajnam--to the sacrifice; upeyivan--he came back.

TRANSLATION

When Indra saw that the son of Prthu was chasing him, he immediately abandoned his false dress and left the horse. Indeed, he disappeared from that very spot, and the great hero, the son of Maharaja Prthu, returned the horse to his father's sacrificial arena.

TEXT 18

TEXT

tat tasya cadbhutam karma
vicaksya paramarsayah
namadheyam dadus tasmai
vijitasva iti prabho

SYNONYMS

tat--that; tasya--his; ca--also; adbhutam--wonderful; karma--activity; vicaksya--after observing; paramarsayah--the great sages; namadheyam--the name; daduh--they offered; tasmai--to him; vijita-asvah--Vijitasva (he who has won the horse); iti--thus; prabho--my dear Lord Vidura.

TRANSLATION

My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Prthu, they all agreed to give him the name Vijitasva.

TEXT 19

TEXT

upastjya tamas tivram
jaharasvam punar harih
casala-yupatas channo
hiranya-rasanam vibhuh

SYNONYMS

upastjya--creating; tamah--darkness; tivram--dense; jahara--took away; asvam--the horse; punah--again; harih--King Indra; casala-yupatah--from the wooden instrument where the animals were sacrificed; channah--being covered; hiranya-rasanam--tied with a gold chain; vibhuh--very powerful.

TRANSLATION

My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

TEXT 20

TEXT

atrich sandarsayam asa
tvaramanam vihayasa
kapala-khatvanga-dharam
viro nainam abadhata

SYNONYMS

atrih--the great sage Atri; sandarsayam asa--caused to see; tvaramanam--going very hastily; vihayasa--in the sky; kapala-khatvanga--a stag with a skull at the top; dharam--who carried; virah--the hero (King Prthu's son); na--not; enam--the King of heaven, Indra; abadhata--killed.

TRANSLATION

The great sage Atri again pointed out to the son of King Prthu that Indra was fleeing through the sky. The great hero, the son of Prthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyasi, he still chose not to kill him.

TEXT 21

TEXT

atrina coditas tasmai
sandadhe visikham rusa
so 'svam rupam ca tad dhitva
tasthav antarhitah svarat

SYNONYMS

atrina--by the great sage Atri; coditah--inspired; tasmai--for Lord Indra; sandadhe--fixed; visikham--his arrow; rusa--out of great anger; sah--King Indra; asvam--horse; rupam--the dress of a sannyasi; ca--also; tat--that; hitva--giving up; tasthav--he remained there; antarhitah--invisible; sva-rat--the independent Indra.

TRANSLATION

When the great sage Atri again gave directions, the son of King Prthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyasi and, giving up the horse, made himself invisible.

TEXT 22

TEXT

viras casvam upadaya
pitr-yajnam athavrajat
tad avadyam hare rupam
jagrhur jnana-durbalah

SYNONYMS

virah--the son of King Prthu; ca--also; asvam--the horse; upadaya--taking; pitr-yajnam--to the sacrificial arena of his father; atha--thereafter; avrajat--went; tat--that; avadyam--abominable; hareh--of Indra; rupam--dress; jagrhuh--adopted; jnana-durbalah--those with a poor fund of knowledge.

TRANSLATION

Then the great hero, Vijitasva, the son of King Prthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyasi. It was King Indra who introduced this.

PURPORT

Since time immemorial, the sannyasa order has carried the tridanda. Later Sankaracarya introduced the ekadandi-sannyasa. A tridandi-sannyasi is a Vaisnava sannyasi, and an ekadandi-sannyasi is a Mayavadi sannyasi. There are many other types of sannyasis, who are not approved by Vedic rituals. A type of pseudo-sannyasa was introduced by Indra when he tried to hide himself from the attack of Vijitasva, the great son of King Prthu. Now there are many different types of sannyasis. Some of them go naked, and some of them carry a skull and trident, generally known as kapalika. All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false sannyasis and their pretenses, although they are not bona fide guides to spiritual advancement. At the present moment some missionary institutions, without referring to the Vedic rituals, have introduced some sannyasis who engage in sinful activities. The sinful activities forbidden by the sastras are illicit sex, intoxication, meat-eating and gambling. These so-called sannyasis indulge in all these activities. They eat meat and flesh, fish, eggs and just about everything. They sometimes drink with the excuse that without alcohol, fish and meat, it is impossible to remain in the cold countries near the Arctic zone. These sannyasis introduce all these sinful activities in the name of serving the poor, and consequently poor animals are cut to pieces and go into the bellies of these sannyasis. As described in the following verses, such sannyasis are pakhandis. Vedic literature states that a person who puts Lord Narayana on the level with Lord Siva or Lord Brahma immediately becomes a pakhandi. As stated in the Puranas:

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

In Kali-yuga the pakhandis are very prominent. However, Lord Sri Caitanya Mahaprabhu has tried to kill all these pakhandis by introducing His sankirtana movement. Those who take advantage of this sankirtana movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these pakhandis.

TEXT 23

TEXT

yani rupani jagrhe
indro haya-jihirsaya
tani papasya khandani
lingam khandam ihocyate

SYNONYMS

yani--all those which; rupani--forms; jagrhe--accepted; indrah--the King of heaven; haya--the horse; jihirsaya--with a desire to steal; tani--all those; papasya--of sinful activities; khandani--signs; lingam--the symbol; khandam--the word khanda; iha--here; ucyate--is said.

TRANSLATION

Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

PURPORT

According to Vedic civilization, sannyasa is one of the essential items in the program of the varna-asrama institution. One should accept sannyasa according to the parampara system of the acaryas. At the present moment, however, many so-called sannyasis or mendicants have no understanding of God consciousness. Such sannyasa was introduced by Indra because of his jealousy of Maharaja Prthu, and what he introduced is again appearing in the age of Kali. practically none of the sannyasis in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a pasandi, or atheist. In the Vaisnava Tantra it is said:

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

Although it is forbidden, there are many pasandis who coin terms like daridra-narayana and svami-narayana, although not even such demigods as Brahma and Siva can be equal to Narayana.

TEXTS 24-25

TEXT

evam indre haraty asvam
vainya-yajna-jighamsaya
tad-grhita-visrstesu
pakhandesu matir nram

dharmah ity upadharmesu
nagna-rakta-patadisu
prayena sajjate bhrantya
pesalesu ca vagmisu

SYNONYMS

evam--thus; indre--when the King of heaven; harati--stole; asvam--the horse; vainya--of the son of King Vena; yajna--the sacrifice; jighamsaya--with a desire to stop; tat--by him; grhita--accepted; visrstesu--abandoned; pakhandesu--towards the sinful dress; matih--attraction; nram--of the people in general; dharmah--system of religion; iti--thus; upadharmesu--towards false religious systems; nagna--naked; rakta-pata--red-robed; adisu--etc.; prayena--generally; sajjate--is attracted; bhrantya--foolishly; pesalesu--expert; ca--and; vagmisu--eloquent.

TRANSLATION

In this way, King Indra, in order to steal the horse from King Prthu's sacrifice, adopted several orders of sannyasa. Some sannyasis go naked, and sometimes they wear red garments and pass under the name of kapalika. These are simply symbolic representations of their sinful activities. These so-called sannyasis are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

PURPORT

As stated in Srimad-Bhagavatam, men in this age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic sastras practically prohibit the adoption of sannyasa in the age of

Kali because less intelligent men may accept the sannyasa order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Krsna consciousness. All other systems of sannyasa and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

TEXT 26

TEXT

tad abhijnaya bhagavan
prthuh prthu-parakramah
indraya kupito banam
adattodyata-karmukah

SYNONYMS

tat--that; abhijnaya--understanding; bhagavan--the incarnation of Godhead; prthuh--King Prthu; prthu-parakramah--celebrated as very powerful; indraya--upon Indra; kupitah--being very angry; banam--an arrow; adatta--took up; udyata--having taken up; karmukah--the bow.

TRANSLATION

Maharaja Prthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra had introduced such irregular sannyasa orders.

PURPORT

It is the duty of the king not to tolerate the introduction of any irreligious systems. Since King Prthu was an incarnation of the Supreme personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

TEXT 27

TEXT

tam rtvijah sakra-vadhabhisandhitam
vicaksya duspreksyam asahya-ramhasam
nivarayam asur aho maha-mate
na yujyate 'tranya-vadhah pracoditat

SYNONYMS

tam--King Prthu; rtvijah--the priests; sakra-vadha--killing the King of heaven; abhisandhitam--thus preparing himself; vicaksya--having observed; duspreksyam--terrible to look at; asahya--unbearable; ramhasam--whose velocity; nivarayam asuh--they forbade; aho--oh; maha-mate--O great soul; na--not; yujyate--is worthy for you; atra--in this sacrificial arena; anya--others; vadhah--killing; pracoditat--from being so directed in the scriptures.

TRANSLATION

When the priests and all the others saw Maharaja Prthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him, for only sacrificial animals can be killed in a sacrifice. Such are the directions given by sastra.

PURPORT

Animal killing is intended for different purposes. It tests the proper pronunciation of Vedic mantras, and an animal being put into the sacrificial fire should come out with a new life. No one should ever be killed in a sacrifice meant for the satisfaction of Lord Visnu. How then could Indra be killed when he is actually worshiped in the yajna and accepted as part and parcel of the Supreme Personality of Godhead? Therefore the priests requested King Prthu not to kill him.

TEXT 28

TEXT

vayam marutvantam ihartha-nasanam
hvayamahe tvac-chravasa hata-tvisam
ayatayamopahavair anantaram
prasahya rajan juhavama te 'hitam

SYNONYMS

vayam--we; marut-vantam--King Indra; iha--here; artha--of your interest; nasanam--the destroyer; hvayamahe--we shall call; tvat-sravasa--by your glory; hata-tvisam--already bereft of his power; ayatayama--never before used; upahavaih--by mantras of invocation; anantaram--without delay; prasahya--by force; rajan--O King; juhavama--we shall sacrifice in the fire; te--your; ahitam--enemy.

TRANSLATION

Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

PURPORT

By chanting the Vedic mantras properly in a sacrifice, one can perform many wonderful things. In Kali-yuga, however, there are no qualified brahmanas who can chant the mantras properly. Consequently no attempt should be made to perform such big sacrifices. In this age the only sacrifice recommended is the sankirtana movement.

TEXT 29

TEXT

ity amantrya kratu-patim
vidurasyartvijo rusa
srug-ghastan juhvato 'bhyetya
svayambhuh pratyasedhata

SYNONYMS

iti--thus; amantrya--after informing; kratu-patim--King Prthu, the master of the sacrifice; vidura--O Vidura; asya--of Prthu; rtvijah--the priests; rusa--in great anger; srug-hastan--with the sacrificial ladle in

hand; juhvatah--performing the fire sacrifice; abhyetya--having begun; svayambhuh--Lord Brahma; pratyasedhata--asked them to stop.

TRANSLATION

My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation in the fire, Lord Brahma appeared on the scene and forbade them to start the sacrifice.

TEXT 30

TEXT

na vadyo bhavatam indro
yad yajno bhagavat-tanuh
yam jighamsatha yajnena
yasyestas tanavah surah

SYNONYMS

na--not; vadyah--ought to be killed; bhavatam--by all of you; indrah--the King of heaven; yat--because; yajnah--a name of Indra; bhagavat-tanuh--part of the body of the Supreme Personality of Godhead; yam--whom; jighamsatha--you wish to kill; yajnena--by performing sacrifice; yasya--of Indra; istah--being worshiped; tanavah--parts of the body; surah--the demigods.

TRANSLATION

Lord Brahma addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajna, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?

TEXT 31

TEXT

tad idam pasyata mahad-
dharma-vyatikaram dvijah
indrenanusthitam rajnah
karmaitad vijighamsata

SYNONYMS

tat--then; idam--this; pasyata--just see; mahat--great; dharma--of religious life; vyatikaram--violation; dvijah--O great brahmanas; indrena--by Indra; anusthitam--performed; rajnah--of the King; karma--activity; etat--this sacrifice; vijighamsata--desiring to impede.

TRANSLATION

In order to make trouble and impede the performance of King Prthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

TEXT 32

TEXT

prthu-kirteh prthor bhuyat
tarhy ekona-sata-kratuh
alam te kratubhih svistair
yad bhavan moksa-dharma-vit

SYNONYMS

prthu-kirteh--of wide renown; prthoh--of King Prthu; bhuyat--let it be; tarhi--therefore; eka-una-sata-kratuh--he who performed ninety-nine yajnas; alam--there is nothing to be gained; te--of you; kratubhih--by performing sacrifices; su-istaih--well performed; yat--because; bhavan--yourself; moksa-dharma-vit--the knower of the path of liberation.

TRANSLATION

"Let there be only ninety-nine sacrificial performances for Maharaja Prthu," Lord Brahma concluded. Lord Brahma then turned towards Maharaja Prthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

PURPORT

Lord Brahma came down to pacify King Prthu regarding his continual performance of one hundred sacrifices. King Prthu was determined to perform one hundred sacrifices, and King Indra took this very seriously because Indra himself was known as the performer of one hundred sacrifices. Just as it is the nature of all living entities within this material world to become envious of their competitors, King Indra, although King of heaven, was also envious of King Prthu and therefore wanted to stop him from performing one hundred sacrifices. Actually there was great competition, and King Indra, to satisfy his senses, began to invent so many irreligious systems to obstruct King Prthu. To stop these irreligious inventions, Lord Brahma personally appeared in the sacrificial arena. As far as Maharaja Prthu was concerned, he was a great devotee of the Supreme Personality of Godhead; therefore it was not necessary for him to perform the prescribed Vedic ritualistic ceremonies. Such ceremonies are known as karma, and there is no need for a devotee in the transcendental position to execute them. As the ideal king, however, it was King Prthu's duty to perform sacrifices. A compromise was therefore to be worked out. By the blessings of Lord Brahma, King Prthu would become more famous than King Indra. Thus Prthu's determination to perform one hundred sacrifices was indirectly fulfilled by the blessings of Lord Brahma.

TEXT 33

TEXT

naivatmane mahendraya
rosam ahartum arhasi
ubhav api hi bhadram te
uttamasloka-vigrahau

SYNONYMS

na--not; eva--certainly; atmane--nondifferent from you; maha-indraya--upon the King of heaven, Indra; rosam--anger; ahartum--to apply; arhasi--you ought; ubhau--both of you; api--certainly; hi--also;

bhadram--good fortune; te--unto you; uttama-sloka-vigrahau--incarnations of the Supreme Personality of Godhead.

TRANSLATION

Lord Brahma continued: Let there be good fortune to both of you, for you and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is nondifferent from you.

TEXT 34

TEXT

masmin maharaja krthah sma cintam
nisamayasmad-vaca adrtatma
yad dhyayato daiva-hatam nu kartum
mano 'tirustam visate tamo 'ndham

SYNONYMS

ma--do not; asmin--in this; maha-raja--O King; krthah--do; sma--as done in the past; cintam--agitation of the mind; nisamaya--please consider; asmat--my; vacah--words; adrta-atma--being very respectful; yat--because; dhyayatah--of him who is contemplating; daiva-hatam--that which is thwarted by providence; nu--certainly; kartum--to do; manah--the mind; ati-rustam--very angry; visate--enters; tamah--darkness; andham--dense.

TRANSLATION

My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

PURPORT

Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid counteracting such reversals, for the more we become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Krsna has also advised us in this connection. We should tolerate things instead of becoming agitated.

TEXT 35

TEXT

kratur viramatam esa
devesu duravagrahah
dharma-vyatikaro yatra
pakhandair indra-nirmitaih

SYNONYMS

kratuh--the sacrifice; viramatam--let it stop; esah--this; devesu--amongst the demigods; duravagrahah--addiction to unwanted things; dharma-vyatikarah--violation of religious principles; yatra--where; pakhandaih--by sinful activities; indra--by the King of heaven; nirmitaih--manufactured.

TRANSLATION

Lord Brahma continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You should know very well that even amongst the demigods there are many unwanted desires.

PURPORT

There are many competitors in ordinary business affairs, and the karma-kanda chapters of the Vedas sometimes cause competition and envy amongst karmis. A karmi must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. Consequently there is always competition amongst karmis, either in ordinary business affairs or in the performance of yajna. Lord Brahma's purpose was to end the competition between Lord Indra and Maharaja Prthu. Because Maharaja Prthu was a great devotee and incarnation of God, he was requested to stop the sacrifices so that Indra might not further introduce irreligious systems, which are always followed by criminal-minded people.

TEXT 36

TEXT

ebhir indropasamsrstaih
pakhandair haribhir janam
hriyamanam vicaksvainam
yas te yajna-dhrug asva-mut

SYNONYMS

ebhih--by these; indra-upasamsrstaih--created by the King of heaven, Indra; pakhandaih--sinful activities; haribhih--very attractive to the heart; janam--the people in general; hriyamanam--being carried away; vicaksva--just see; enam--these; yah--one who; te--your; yajna-dhruk--creating a disturbance in the performance of the sacrifice; asva-mut--who stole the horse.

TRANSLATION

Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities he has introduced will be carried out by the people in general.

PURPORT

As stated in Bhagavad-gita (3.21):

yad yad acarati sresthas
tad tad evetaro janah
sa yat pramanam kurute
lokas tad anuvartate

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues."

For his own sense gratification, King Indra thought to defeat Maharaja Prthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the false guise of a sannyasi. Such activities are attractive to the people in general; therefore they are dangerous. Lord Brahma thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop the sacrifice. A similar stance was taken by Lord Buddha when people were overly engrossed in the animal sacrifices recommended by Vedic instructions. Lord Buddha had to introduce the religion of nonviolence by contradicting the Vedic sacrificial instructions. Actually, in the sacrifices the slaughtered animals were given a new life, but people without such powers were taking advantage of such Vedic rituals and unnecessarily killing poor animals. Therefore Lord Buddha had to deny the authority of the Vedas for the time being. One should not perform sacrifices that will induce reversed orders. It is better to stop such sacrifices.

As we have repeatedly explained, due to a lack of qualified brahminical priests in Kali-yuga, it is not possible to perform the ritualistic ceremonies recommended in the Vedas. Consequently the sastras instruct us to perform the sankirtana-yajna. By the sankirtana sacrifice, the Supreme personality of Godhead, in His form of Lord Caitanya, will be satisfied and worshiped. The entire purpose of performing sacrifices is to worship the Supreme Personality of Godhead, Visnu. Lord Visnu, or Lord Krsna, is present in His form of Lord Caitanya; therefore people who are intelligent should try to satisfy Him by performing sankirtana-yajna. This is the easiest way to satisfy Lord Visnu in this age. people should take advantage of the injunctions in different sastras concerning sacrifices in this age and not create unnecessary disturbances during the sinful age of Kali. In Kali-yuga men all over the world are very expert in opening slaughterhouses for killing animals, which they eat. If the old ritualistic ceremonies were observed, people would be encouraged to kill more and more animals. In Calcutta there are many butcher shops which keep a deity of the goddess Kali, and animal-eaters think it proper to purchase animal flesh from such shops in hope that they are eating the remnants of food offered to goddess Kali. They do not know that goddess Kali never accepts nonvegetarian food because she is the chaste wife of Lord Siva. Lord Siva is also a great Vaisnava and never eats nonvegetarian food, and the goddess Kali accepts the remnants of food left by Lord Siva. Therefore there is no possibility of her eating flesh or fish. Such offerings are accepted by the associates of goddess Kali known as bhutas, pisacas and Raksasas, and those who take the prasada of goddess Kali in the shape of flesh or fish are not actually taking the prasada left by goddess Kali, but the food left by the bhutas and pisacas.

TEXT 37

TEXT

bhavan paritratum ihavtirno
dharmam jananam samayanurupam
venapacarad avaluptam adya
tad-dehato visnu-kalasi vainya

SYNONYMS

bhavan--Your Majesty; paritratum--just to deliver; iha--in this world; avatirnah--incarnated; dharmam--religious system; jananam--of the people in general; samaya-anurupam--according to the time and circumstances; vena-apacarat--by the misdeeds of King Vena; avaluptam--almost vanished; adya--at the present moment; tat--his; dehatah--from the body; visnu--of Lord Visnu; kala--part of a plenary portion; asi--you are; vainya--O son of King Vena.

TRANSLATION

O King Prthu, son of Vena, you are the part-and-parcel expansion of Lord Visnu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Visnu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

PURPORT

The way in which Lord Visnu kills the demons and protects the faithful is mentioned in Bhagavad-gita (4.8):

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

In two hands Lord Visnu always carries a club and a cakra to kill demons, and in His other two hands He holds a conchshell and a lotus to give protection to His devotees. When His incarnation is present on this planet or in this universe, the Lord kills the demons and protects His devotees simultaneously. Sometimes Lord Visnu appears in His person as Lord Krsna or Lord Rama. All of these appearances are mentioned in the sastras. Sometimes He appears as a saktyavesa-avatara like Lord Buddha. As explained before, these saktyavesa-avatars are incarnations of Visnu's power invested in a living entity. Living entities are also part and parcel of Lord Visnu, but they are not as powerful; therefore when a living entity descends as an incarnation of Visnu, he is especially empowered by the Lord.

When King Prthu is described as an incarnation of Lord Visnu, it should be understood that he is a saktyavesa-avatara, part and parcel of Lord Visnu, and is specifically empowered by Him. Any living being acting as the incarnation of Lord Visnu is thus empowered by Lord Visnu to preach the bhakti cult. Such a person can act like Lord Visnu and defeat demons by arguments and preach the bhakti cult exactly according to the principles of sastra. As indicated in Bhagavad-gita, whenever we find someone extraordinary preaching the bhakti cult, we should know that he is especially empowered by Lord Visnu, or Lord Krsna. As confirmed in Caitanya-caritamrta (Antya 7.11), krsna-sakti vina nahe tara pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Visnu and is punishable. Even though such offenders may dress as Vaisnavas with false tilaka and mala, they are never forgiven by the Lord if they offend a pure Vaisnava. There are many instances of this in the sastras.

TEXT 38

TEXT

sa tvam vimrsyasya bhavam prajapate
sankalpanam visva-srjam pipiprhi
aindrim ca mayam upadharma-mataram
pracanda-pakhanda-patham prabho jahi

SYNONYMS

sah--the aforesaid; tvam--you; vimrsya--considering; asya--of the world; bhavam--existence; praja-pate--O protector of the people; sankalpanam--the determination; visva-srjam--of the progenitors of the world; pipiprhi--just fulfill; aindrim--created by the King of heaven; ca--also; mayam--illusion; upadharma--of the irreligious system of so-called sannyasa; mataram--the mother; pracanda--furious, dangerous; pakhanda-patham--the path of sinful activities; prabho--O Lord; jahi--please conquer.

TRANSLATION

O protector of the people in general, please consider the purpose of your being incarnated by Lord Visnu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

PURPORT

Lord Brahma addresses King Prthu as prajapate just to remind him of his great responsibility in maintaining the peace and prosperity of the citizens. Maharaja Prthu was empowered by the Supreme Personality of Godhead for this purpose only. It is the duty of the ideal king to see that people are properly executing religious principles. Lord Brahma especially requested King Prthu to conquer the pseudoreligious principles produced by King Indra. In other words, it is the duty of the state or king to put a stop to pseudoreligious systems produced by unscrupulous persons. Originally a religious principle is one, given by the Supreme personality of Godhead, and it comes through the channel of disciplic succession in two forms. Lord Brahma requested Prthu Maharaja to desist from his unnecessary competition with Indra, who was determined to stop Prthu Maharaja from completing one hundred yajnas. Instead of creating adverse reactions, it was better for Maharaja Prthu to stop the yajnas in the interest of his original purpose as an incarnation. This purpose was to establish good government and set things in the right order.

TEXT 39

TEXT

maitreya uvaca
ittham sa loka-guruna
samadisto visampatih
tatha ca krtva vatsalyam
maghonapi ca sandadhe

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; ittham--thus; sah--King Prthu; loka-guruna--by the original teacher of all people, Lord Brahma; samadistah--being advised; visam-patih--the king, master of the people; tatha--in that way; ca--also; krtva--having done; vatsalyam--affection; maghona--with Indra; api--even; ca--also; sandadhe--concluded peace.

TRANSLATION

The great sage Maitreya continued: When King Prthu was thus advised by the supreme teacher, Lord Brahma, he abandoned his eagerness to perform yajnas and with great affection concluded a peace with King Indra.

TEXT 40

TEXT

krtavabhrtha-snanaya
prthave bhuri-karmane
varan dadus te varada
ye tad-barhisi tarpitah

SYNONYMS

krta--having performed; avabhrtha-snanaya--taking a bath after the sacrifice; prthave--unto King Prthu; bhuri-karmane--famous for performing many virtuous acts; varan--benedictions; daduh--gave; te--all of them; vara-dah--the demigods, bestowers of benedictions; ye--who; tat-barhisi--in the performance of such a yajna; tarpitah--became pleased.

TRANSLATION

After this, Prthu Maharaja took his bath, which is customarily taken after the performance of a yajna, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.

PURPORT

Yajna means Lord Visnu, for all yajna is meant to please the Supreme personality of Godhead, Lord Visnu. Since the demigods automatically become very pleased with the performance of sacrifice, they bestow benediction upon the executors of yajnas. When one pours water on the root of a tree, the branches, trunk, twigs, flowers and leaves are all satisfied. Similarly, when one gives food to the stomach, all parts of the body are rejuvenated. In the same way, if one simply satisfies Lord Visnu by the performance of yajna, one satisfies all the demigods automatically. In turn, the demigods offer their benedictions to such a devotee. A pure devotee therefore does not ask benedictions directly from the demigods. His only business is to serve the Supreme Personality of Godhead. Thus he is never in need of those things supplied by the demigods.

TEXT 41

TEXT

viprah satyasisas tustah
sraddhaya labdha-daksinah
asiso yuyujuh ksattar
adi-rajaya sat-krtah

SYNONYMS

viprah--all the brahmanas; satya--true; asisah--whose benedictions; tustah--being very satisfied; sraddhaya--with great respect; labdha-daksinah--who obtained rewards; asisah--benedictions; yuyujuh--offered; ksattah--O Vidura; adi-rajaya--upon the original king; sat-krtah--being honored.

TRANSLATION

With great respect, the original king, Prthu, offered all kinds of rewards to the brahmanas present at the sacrifice. Since all these brahmanas were very much satisfied, they gave their heartfelt blessings to the King.

TEXT 42

TEXT

tvayahuta maha-baho
sarva eva samagatah
pujita dana-manabhyam
pitr-devarsi-manavah

SYNONYMS

tvaya--by you; ahutah--were invited; maha-baho--O great mighty-armed one; sarve--all; eva--certainly; samagatah--assembled; pujitah--were honored; dana--by charity; manabhyam--and by respect; pitr--the inhabitants of Pitrloka; deva--demigods; rsi--great sages; manavah--as well as common men.

TRANSLATION

All the great sages and brahmanas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitrloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealings and your charity towards them.

Thus end the Bhaktivedanta purports of the Fourth Canto, Nineteenth Chapter, of the Srimad-Bhagavatam, entitled "King Prthu's One Hundred Horse Sacrifices."

Chapter Twenty

Lord Visnu's Appearance in the Sacrificial Arena of Maharaja Prthu
Lord Visnu's Appearance in the Sacrificial Arena of Maharaja Prthu

TEXT 1

TEXT

maitreya uvaca
bhagavan api vaikunthah
sakam maghavata vibhuh
yajnair yajna-patis tusto
yajna-bhuk tam abhasata

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; bhagavan--the Supreme personality of Godhead, Visnu; api--also; vaikunthah--the Lord of Vaikuntha; sakam--along with; maghavata--King Indra; vibhuh--the Lord; yajnaih--by the sacrifices; yajna-patih--the Lord of all yajnas; tustah--satisfied; yajna-bhuk--the enjoyer of the yajna; tam--unto King Prthu; abhasata--said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Visnu, appeared on the scene. Accompanying Him was King Indra. Lord Visnu then began to speak.

TEXT 2

TEXT

sri-bhagavan uvaca
esa te 'karsid bhangam
haya-medha-satasya ha
ksamapayata atmanam
amusya ksantum arhasi

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead, Lord Visnu, spoke; esah--this Lord Indra; te--your; akarsit--performed; bhangam--disturbance; haya--horse; medha--sacrifice; satasya--of the one-

hundredth; ha--indeed; ksamapayatah--who is asking pardon; atmanam--unto yourself; amusya--him; ksantum--to forgive; arhasi--you ought.

TRANSLATION

Lord Visnu, the Supreme Personality of Godhead, said: My dear King Prthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.

PURPORT

In this verse the word atmanam is very significant. It is a custom among yogis and jnanis to address one another (or even an ordinary man) as one's self, for a transcendentalist never accepts a living being to be the body. Since the individual self is part and parcel of the Supreme Personality of Godhead, the self and the Superself are qualitatively nondifferent. As the next verse will explain, the body is only a superficial covering, and consequently an advanced transcendentalist will not make a distinction between one self and another.

TEXT 3

TEXT

sudhiyah sadhavo loke
naradeva narottamah
nabhidruhyanti bhutebhyo
yarhi natma kalevaram

SYNONYMS

su-dhiyah--the most intelligent persons; sadhavah--who are inclined to perform welfare activities; loke--in this world; nara-deva--O King; nara-uttamah--the best of human beings; na abhidruhyanti--never become malicious; bhutebhyah--toward other living beings; yarhi--because; na--never; atma--the self or soul; kalevaram--this body.

TRANSLATION

O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.

PURPORT

In daily life we find that when a madman commits murder, he is excused even by a high-court judge. The idea is that a living entity is always pure because he is part and parcel of the Supreme personality of Godhead. When he falls into the clutches of material energy, he becomes a victim of the three modes of material nature. Indeed, whatever he does, he does under the influence of material nature. As stated in Bhagavad-gita (5.14):

na karttvam na karmani
lokasya srjati prabhuh
na karma-phala-samyogam
svabhavas tu pravartate

"The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature."

Actually the living entity, or soul, does not do anything; everything is done under the influence of the modes of material nature. When a man is diseased, the symptoms of the disease become a source of all kinds of pain. Those who are advanced in transcendental consciousness, or Krsna consciousness, are never envious, neither of the soul nor of the activities of the soul under the influence of material nature. Advanced transcendentalists are called sudhiyah. Sudhi means "intelligence," sudhi means "highly advanced," and sudhi means "devotee." One who is both devoted and highly advanced in intelligence does not take action against the soul or the body. If there is any discrepancy, he forgives. It is said that forgiveness is a quality of those who are advancing in spiritual knowledge.

TEXT 4

TEXT

purusa yadi muhyanti
tvadrsa deva-mayaya
srama eva param jato
dirghaya vrddha-sevaya

SYNONYMS

purusah--persons; yadi--if; muhyanti--become bewildered; tvadrsah--like you; deva--of the Supreme Lord; mayaya--by the energy; sramah--exertion; eva--certainly; param--only; jatah--produced; dirghaya--for a long time; vrddha-sevaya--by serving the superiors.

TRANSLATION

If a personality like you, who are so much advanced because of executing the instructions of the previous acaryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.

PURPORT

In this verse the word vrddha-sevaya is very significant. Vrddha means "old." Sevaya means "by service." Perfect knowledge is acquired from the acaryas, or liberated souls. No one can be perfect in knowledge without being trained by the parampara system. Prthu Maharaja was completely trained in that line; therefore he did not deserve to be considered an ordinary man. An ordinary man, who has only a conception of bodily existence, is always bewildered by the modes of material nature.

TEXT 5

TEXT

atah kayam imam vidvan
avidya-kama-karmabhih
arabdha iti naivasmin
pratibuddho 'nusajjate

SYNONYMS

atah--therefore; kayam--body; imam--this; vidvan--he who has knowledge; avidya--by nescience; kama--desires; karmabhih--and by activities; arabdha--created; iti--thus; na--never; eva--certainly; asmin--to this body; pratibuddhah--one who knows; anusajjate--becomes addicted.

TRANSLATION

Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.

PURPORT

As stated in a previous verse, those with good intellect (sudhiyah) do not accept themselves to be the body. Being a creation of nescience, the body has two types of activities. In the bodily conception, when we think that sense gratification will help us, we are in illusion. Another kind of illusion is to think that one will become happy by trying to satisfy the desires that arise from the illusory body or by attaining elevation to the higher planetary systems or by performing various types of Vedic rituals. This is all illusion. Similarly, material activities performed for political emancipation and social and humanitarian activities performed with an idea that people of the world will be happy are also illusory because the basic principle is the bodily conception, which is illusory. Whatever we desire or perform under the bodily conception is all illusion. In other words, Lord Visnu informed Prthu Maharaja that although the sacrificial performances set an example for ordinary people, there was no need for such sacrificial performances as far as his personal self was concerned. As confirmed in Bhagavad-gita (2.45):

traigunya-visaya veda
nistraigunyo bhavarjuna
nirdvandvo nitya-sattva-stho
niryoga-ksema atmavan

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self."

The ritualistic performances recommended in the Vedas mainly depend on the three modes of material nature. Consequently Arjuna was advised to transcend the Vedic activities. The activities Arjuna was advised to perform were the transcendental activities of devotional service.

TEXT 6

TEXT

asamsaktah sarire 'sminn
amunotpadite grhe
apatye dravine vapi
kah kuryan mamatam budhah

SYNONYMS

asamsaktah--being unattached; sarire--to the body; asmin--this; amuna--by such a bodily conception; utpadite--produced; grhe--house; apatye--children; dravine--wealth; va--or; api--also; kah--who; kuryat--would do; mamatam--affinity; budhah--learned person.

TRANSLATION

How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?

PURPORT

The Vedic ritualistic ceremonies are certainly meant to please the Supreme Personality of Godhead, Lord Visnu. However, by such activities one does not factually satisfy the Lord. Rather, with the sanction of the Lord, one tries to satisfy one's own senses. In other words, materialists, who are especially interested in sense gratification, are given permission or license to enjoy sense gratification by executing the Vedic ritualistic ceremonies. That is called traigunya-visaya vedah. The Vedic performances are based on the three modes of material nature. Those who are elevated above the material condition are not at all interested in such Vedic performances. Rather, they are interested in the higher duties of transcendental loving service to the Supreme personality of Godhead. Such devotional service is called nistraigunya. Devotional service to the Lord has nothing to do with the material conception of bodily comfort.

TEXT 7

TEXT

ekah suddhah svayam-jyotir
nirguno 'sau gunasrayah
sarva-go 'navrtah saksi
niratmatmatmanah parah

SYNONYMS

ekah--one; suddhah--pure; svayam--self; jyotih--effulgent; nirgunah--without material qualifications; asau--that; guna-asrayah--the reservoir of good qualities; sarva-gah--able to go everywhere; anavrtah--without being covered by matter; saksi--witness; niratma--without another self; atma-atmanah--to the body and mind; parah--transcendental.

TRANSLATION

The individual soul is one, Pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

PURPORT

In the previous verse two significant words are used: asamsaktah, meaning "without attachment," and budhah, meaning "fully cognizant of everything." By full cognizance it is meant that one should know about his own constitutional position as well as the position of the Supreme Personality of Godhead. According to Sri Visvanatha Cakravarti Thakura, in this verse Lord Visnu is describing Himself, or the Paramatma. The Paramatma is always distinguished from the embodied soul as well as the material world. Therefore He has been described as para. That para, or Supreme personality of Godhead, is eka, meaning "one." The Lord is one, whereas the conditioned souls embodied within the material world exist in many varieties of form. There are demigods, human beings, animals, trees, birds, bees and so forth. Thus the living entities are not eka but many. As confirmed in the Vedas: nityo nityanam cetanas cetananam. The living entities, who are many and who are entangled in this material world, are not pure. However, the Supreme personality of Godhead is pure and detached. Due to being covered by the material body, the living entities are not self-effulgent, but the Supreme Personality of Godhead, Paramatma, is self-effulgent. The living entities, being contaminated by the modes of material nature, are called saguna, whereas Paramatma, the Supreme Personality of Godhead, is nirguna, not being under the influence of the material modes. The living entities, being engaged in material qualities, are gunasrita, whereas the Supreme personality of Godhead is gunasraya. The conditioned soul's vision is covered by material contamination; therefore he cannot see the cause of his actions, and he cannot see his past lives. The Supreme Personality of Godhead, not being covered by a material body, is the witness of all the activities of the living entity. But both of them, the living entity and the Paramatma, the Supreme personality of

Godhead, are atma, or spirit. They are one in quality, yet they are different in so many ways, especially in regard to the six opulences the Supreme personality of Godhead has in full. Full knowledge means that the jiva-atma, the living entity, must know both his position and the Supreme's position. That is full knowledge.

TEXT 8

TEXT

ya evam santam atmanam
atma-stham veda purusah
najyate prakrti-stho 'pi
tad-gunaih sa mayi sthitah

SYNONYMS

yah--anyone who; evam--thus; santam--existing; atmanam--the individual atma and the Supreme Personality of Godhead, Paramatma; atma-stham--situated within his body; veda--knows; purusah--person; na--never; ajyate--is affected; prakrti--in material nature; sthah--situated; api--although; tat-gunaih--by the material modes of nature; sah--such a person; mayi--in Me; sthitah--situated.

TRANSLATION

Although within the material nature, one who is thus situated in full knowledge of the Paramatma and atma is never affected by the modes of material nature, for he is always situated in My transcendental loving service.

PURPORT

When the Supreme personality of Godhead appears in this material world, He is not affected by the modes of material nature. Similarly, those who are always connected with the Supreme Personality of Godhead, even though they be within the material body or the material world, are not affected by the material qualities. That is explained very nicely in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who is unflinchingly engaged in the devotional service of the Lord surpasses the material qualities and attains Brahman realization." In this connection Srila Rupa Gosvami says that if a person is always engaged in the service of the Lord with his body, words and mind, he is to be considered liberated, although living in the material world.

TEXT 9

TEXT

yah sva-dharmena mam nityam
nirasih sraddhayanvitah
bhajate sanakais tasya
mano rajan prasidati

SYNONYMS

yah--anyone who; sva-dharmena--by his occupational duties; mam--Me; nityam--regularly; nirasih--without any motive; sraddhaya--with faith and devotion; anvitah--endowed; bhajate--worships; sanakaih--gradually; tasya--his; manah--mind; rajan--O King Prthu; prasidati--becomes fully satisfied.

TRANSLATION

The Supreme Personality of Godhead, Lord Visnu, continued: My dear King Prthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

PURPORT

This verse is also confirmed by the Visnu Purana. Occupational duties are known as varnasrama-dharma and apply to the four divisions of material and spiritual life--namely brahmana, ksatriya, vaisya and sudra, and brahmacarya, grhastha, vanaprastha and sannyasa. If one works according to the varnasrama-dharma system and does not desire fruitive results, he gets satisfaction gradually. Discharging one's occupational duty as a means of rendering devotional service unto the Supreme personality of Godhead is the ultimate goal of life. Bhagavad-gita confirms this as the process of karma-yoga. In other words, we should act only for the satisfaction and service of the Lord. Otherwise we will be entangled by the resultant actions.

Everyone is situated in his occupational duty, but the purpose of material occupations should not be material gain. Rather, everyone should offer the results of his occupational activities. A brahmana especially should execute his occupational duties not for material gain but to please the Supreme personality of Godhead. The ksatriya, vaisya and sudra should work in a similar way. In this material world everyone is engaged in various professional and occupational duties, but the purpose of such activities should be to please the Supreme Personality of Godhead. Devotional service is very simple, and anyone can adopt it. Let one remain what he is; he need only install the Deity of the Supreme Lord in his house. The Deity may be Radha-Krsna or Laksmi-Narayana (there are many other forms of the Lord). In this way a brahmana, ksatriya, vaisya or sudra can worship the Deity with the results of his honest labor. Regardless of one's occupational duty, one should adopt the devotional means of hearing, chanting, remembering, worshiping, offering everything to the Lord and engaging in His service. In this way one can very easily engage himself in the service of the Lord. When the Lord is pleased with one's service, one's mission in life is fulfilled.

TEXT 10

TEXT

parityakta-gunah samyag
darsano visadasayah
santim me samavasthanam
brahma kaivalyam asnute

SYNONYMS

parityakta-gunah--one who is disassociated from the material modes of nature; samyak--equal; darsanah--whose vision; visada--uncontaminated; asayah--whose mind or heart; santim--peace; me--My; samavasthanam--equal situation; brahma--spirit; kaivalyam--freedom from material contamination; asnute--achieves.

TRANSLATION

When the heart is cleansed of all material contamination, the devotee's mind becomes broader and transparent, and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ananda-vigraha.

PURPORT

The Mayavada conception of kaivalya and that of the Vaisnava community is different. The Mayavadi thinks that as soon as one is free from all material contamination, he is merged into the existence of the Supreme. The Vaisnava philosopher's conception of kaivalya is different. He understands both his position and the position of the Supreme Personality of Godhead. In the uncontaminated condition, the living entity understands that he is the eternal servitor of the Supreme, and that is called Brahman realization, the spiritual perfection of the living entity. This rapport is very easily achieved. As stated in Bhagavad-gita, when one is engaged in the transcendental loving service of the Lord, he is immediately situated on the transcendental platform of kaivalya, or Brahman.

TEXT 11

TEXT

udasinam ivadhyaksam
dravya-jnana-kriyatmanam
kuta-stham imam atmanam
yo vedapnoti sobhanam

SYNONYMS

udasinam--indifferent; iva--simply; adhyaksam--the superintendent; dravya--of the physical elements; jnana--knowledge-acquiring senses; kriya--working senses; atmanam--and of the mind; kuta-stham--fixed; imam--this; atmanam--soul; yah--anyone who; veda--knows; apnoti--gets; sobhanam--all good fortune.

TRANSLATION

Anyone who knows that this material body, made of the five gross elements, the sense organs, the working senses and the mind, is simply supervised by the fixed soul is eligible to be liberated from material bondage.

PURPORT

This verse describes how one can become liberated from material bondage. The first point is that one must know that the soul is different from his body. The soul is called dehi, or one who possesses the body, and the material body is called deha, or the embodiment of the soul. The body is changing at every moment, but the soul is fixed; therefore the soul is called kuta-stham. The change of body is enacted by the reactions of the three modes of nature. One who has understood the fixed position of the soul should not be disturbed by the incoming and outgoing interactions of the modes of material nature in the form of happiness and distress. In Bhagavad-gita also, Lord Krsna recommends that since happiness and distress come and go due to the interaction of the modes of nature on the body, one should not be disturbed by such external movements. Even though one is sometimes absorbed in such external movements, he has to learn to tolerate them. The living entity should be always indifferent to the action and reaction of the external body.

Lord Krsna says in Bhagavad-gita that the body, made of the gross physical elements (earth, water, fire, air and sky) and the subtle elements (mind, intelligence and ego), is completely different from the soul proper. One should therefore not be disturbed by the action and reaction of these eight gross and subtle material elements. The practical process to attain this stage of indifference is to execute devotional service. Only one who constantly engages in devotional service twenty-four hours a day can be indifferent to the

action and reaction of the external body. When a man is absorbed in a particular thought, he does not hear or see any external activities, even though they are enacted in his presence. Similarly, those who are fully absorbed in devotional service do not care what is going on with the external body. That status is called samadhi. One who is actually situated in samadhi is understood to be a first-class yogi.

TEXT 12

TEXT

bhinnasya lingasya guna-pravaho
dravya-kriya-karaka-cetanatmanah
drstasu sampatsu vipatsu surayo
na vikriyante mayi baddha-sauhrdah

SYNONYMS

bhinnasya--different; lingasya--of the body; guna--of the three modes of material nature; pravahah--the constant change; dravya--physical elements; kriya--activities of the senses; karaka--demigods; cetana--and the mind; atmanah--consisting of; drstasu--when experienced; sampatsu--happiness; vipatsu--distress; surayah--those who are advanced in knowledge; na--never; vikriyante--become disturbed; mayi--unto Me; baddha-sauhrdah--bound in friendship.

TRANSLATION

Lord Visnu told King Prthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by the spirit soul--all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

PURPORT

The question may be raised that if the living entity has to act as the superintendent of the activities of the bodily combination, then how can he be indifferent to the activities of the body? The answer is given here: these activities are completely different from the activities of the spirit soul of the living entity. A crude example can be given in this connection. A businessman riding in a motorcar sits in the car, supervises its running and advises the driver. He knows how much gasoline is used up, and he knows everything about the car, but still he is apart from the car and is more concerned with his business. Even while riding in the car, he thinks of his business and his office. He has no connection with the car, although he is sitting there. As the businessman is always absorbed in thoughts of his business, so the living entity can be absorbed in thoughts of rendering loving service to the Lord. Then it will be possible to remain separate from the activities of the material body. This position of neutrality can be possible only for a devotee.

The word baddha-sauhrdah--"bound in friendship"--is particularly used here. Karmis, jnanis and yogis cannot be bound in devotional service. Karmis fully engage in the activities of the body. Their aim of life is to give comfort to the body only. Jnanis try to get out of entanglement by philosophical speculation, but they have no standing in the liberated position. Because they do not take shelter under the lotus feet of the Lord, they fall down from the exalted position of Brahman realization. Yogis also have a bodily concept of life--they think that they can achieve something spiritual by exercising the body through dharana, asana, pranayama, etc. A devotee's position is always transcendental because of his intimate relationship with the Supreme Personality of Godhead. Therefore, to remain always aloof from the actions and reactions of the body and engage in one's real occupation, namely rendering service to the Lord, can be possible only for devotees.

TEXT 13

TEXT

samah samanottama-madhyamadhamah
sukhe ca duhkhe ca jitendriyasayah
mayopaklptakhila-loka-samyuto
vidhatsva virakhila-loka-raksanam

SYNONYMS

samah--equipoised; samana--all equal; uttama--one who is greater; madhyama--one who is in an intermediate position; adhamah--one who is in a lower standard of life; sukhe--in happiness; ca--and; duhkhe--in distress; ca--also; jita-indriya--having controlled the senses; asayah--and mind; maya--by Me; upaklpta--arranged; akhila--all; loka--by people; samyutah--being accompanied; vidhatsva--give; vira--O hero; akhila--all; loka--to the citizens; raksanam--protection.

TRANSLATION

My dear heroic King, please keep yourself always equipoised and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.

PURPORT

Here is an example of receiving direct instruction from the Supreme Personality of Godhead, Lord Visnu. One has to execute the order of Lord Visnu, whether receiving it directly from Him or from His bona fide representative, the spiritual master. Arjuna fought the Battle of Kuruksetra under the direct order of the Supreme personality of Godhead, Krsna. Similarly, here Prthu Maharaja is also being given orders by Lord Visnu regarding the execution of his duty. We have to stick to the principles stated in the Bhagavad-gita. Vyavasayatmika buddhih: every man's duty is to receive orders from Lord Krsna or from His bona fide representative and take these orders as his life and soul, without personal considerations. Srila Visvanatha Cakravarti Thakura states that one should not care very much whether he is going to be liberated or not, but he should simply execute the direct order received from the spiritual master. If one sticks to the principle of abiding by the order of the spiritual master, he will always remain in a liberated position. A common man must execute the rules and regulations of varnasrama-dharma by working in his prescribed duty according to the caste system (brahmana, ksatriya, vaisya and sudra) and the spiritual-order system (brahmacarya, grhastha, vanaprastha and sannyasa). If one simply executes regularly and strictly the injunctions given for the different divisions of life, then one satisfies Lord Visnu.

As a king, Prthu Maharaja was ordered by Lord Visnu to keep himself always aloof from the activities of the bodily situation and to engage always in the service of the Lord and thus keep himself in the liberated stage. The word baddha-sauhrdah in the previous verse is explained herewith. One can fully remain in intimate connection with the Supreme Lord directly or receive orders from His bona fide representative the spiritual master and execute the orders sincerely when one keeps aloof from the activities of the body. The Lord helps us by giving us directions how to act in devotional service and thus advance on the path back home, back to Godhead. He instructs us outwardly in the form of the spiritual master. Therefore, one should not accept the spiritual master as an ordinary human being. The Lord says, acaryam mam vijaniyan nava-manyeta karhicit: one should not treat the spiritual master as an ordinary human being, for he is the substitute for the Supreme Personality of Godhead (Bhag. 11.17.27). One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be an ordinary human being. If we follow the instruction of the spiritual master and execute devotional

service to the Lord, we will remain always free from the contamination of bodily and material activities, and our life will be successful.

TEXT 14

TEXT

sreyah praja-palanam eva rajno
yat samparaye sukrtat sasthan amsam
hartanyatha hrta-punyah prajanam
araksita kara-haro 'gham atti

SYNONYMS

sreyah--auspicious; praja-palanam--ruling over the general mass of people; eva--certainly; rajnah--for the king; yat--because; samparaye--in the next birth; su-krtat--from the pious activities; sasthan amsam--one-sixth part; harta--collector; anyatha--otherwise; hrta-punyah--being bereft of the results of pious activities; prajanam--of the citizens; araksita--one who does not protect; kara-harah--tax collector; agham--sin; atti--receives or suffers.

TRANSLATION

To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.

PURPORT

The question may be raised here that if everyone engaged in spiritual activities to attain salvation and became indifferent to the activities of the material world, then how could things as they are go on? And if things are to go on as they ought to, how can a head of state be indifferent to such activities? In answer to this question, the word sreyah, auspicious, is used here. The division of activities in society as arranged by the Supreme personality of Godhead was not blindly or accidentally created, as foolish people say. The brahmana must do his duty properly, and the ksatriya, the vaisya and even the sudra must do the same. And every one of them can achieve the highest perfection of life--liberation from this material bondage. This is confirmed in Bhagavad-gita (18.45). Sve sve karmany abhiratah samsiddhim labhate narah: "By executing one's prescribed duties, one can attain the highest perfection."

Lord Visnu advised Maharaja Prthu that a king is not enjoined to give up his kingdom and the responsibility of protecting the prajas, or citizens, to instead go away to the Himalayas for liberation. He can attain liberation while executing his royal duties. The royal duty or the duty of the head of state is to see that the prajas, or the general mass of people, are doing their respective duties for spiritual salvation. A secular state does not necessitate a king or head of state who is indifferent to the activities of the prajas. In the modern state the government has many rules and regulations for conducting the duties of the prajas, but the government neglects to see that the citizens advance in spiritual knowledge. If the government is careless in this matter, the citizens will act whimsically, without any sense of God realization or spiritual life, and thus become entangled in sinful activities.

An executive head should not be callous to the welfare of the general mass of people while he simply goes on collecting taxes. The king's real duty is to see that the citizens gradually become fully Krsna conscious. Krsna conscious means completely free from all sinful activities. As soon as there is complete eradication of sinful activities in the state, then there will be no more war, pestilence, famine or natural disturbances. This was actually prevailing during the reign of Maharaja Yudhishthira. If a king or head of

the government is able to induce the citizens to become Kṛṣṇa conscious, then he is worthy to rule over the mass of people; otherwise, he has no right to levy taxes. If the king looks after the spiritual interests of the citizens, he can levy taxes without difficulties. In this way both the subjects and the king will be happy during this life, and in the next life the king will be able to share one sixth of the pious activities of the citizens. Otherwise, by levying taxes on the sinful citizens, he will have to share the reactions of their sinful activities.

This same principle can be applied to parents and spiritual masters as well. If parents simply give birth to children like cats and dogs but cannot save their children from imminent death, they become responsible for the activities of their animalistic children. Lately, such children are turning into hippies. Similarly, if a spiritual master cannot direct his disciples to become free of sinful activities, he becomes responsible for their sinful acts. These subtle laws of nature are unknown to the present leaders of society. Since the leaders of society have a poor fund of knowledge and the citizens in general are rogues and thieves, there cannot be an auspicious situation for human society. At the present moment the whole world is full of such an incompatible combination of state and citizens, and therefore there is constant tension, war and anxiety as an inevitable result of such social conditions.

TEXT 15

TEXT

evam dvijagryanumatanuvrta-
dharma-pradhano 'nyatamo 'vitasyah
hrasvena kalena grhopayatan
drastasi siddhan anurakta-lokah

SYNONYMS

evam--thus; dvija--of the brahmanas; agrya--by the foremost; anumata--approved; anuvrta--received by disciplic succession; dharma--religious principles; pradhanah--he whose chief interest is; anyatamah--unattached; avita--the protector; asyah--of the earth; hrasvena--short; kalena--in time; grha--to your home; upayatan--having come personally; drastasi--you will see; siddhan--perfected personalities; anurakta-lokah--being loved by the citizens.

TRANSLATION

Lord Viṣṇu continued: My dear King Prthu, if you continue to protect the citizens according to the instructions of the learned brahmana authorities, as they are received by the disciplic succession--by hearing--from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumaras [Sanaka, Sanatana, Sanandana and Sanat-kumara].

PURPORT

Lord Viṣṇu advised King Prthu that everyone should follow the principles of varnasrama-dharma; then, in whatever capacity one remains within this material world, his salvation is guaranteed after death. In this age, however, since the system of varnasrama-dharma is topsy-turvy, it is very difficult to strictly follow all the principles. The only method for becoming perfect in life is to develop Kṛṣṇa consciousness. As varnasrama-dharma is executed from different positions by different men, so the Kṛṣṇa consciousness principles can be followed by everyone in every part of the world.

There is a specific purpose in mentioning herein that one should follow the dvijagryas, the most prominent brahmanas, like Parasara and Manu. These great sages have already given us instructions on how to live according to the principles of varnasrama-dharma. Similarly, Sanatana Gosvami and Rupa Gosvami have given us rules and regulations for becoming pure devotees of the Lord. It is essential,

therefore, to follow the instructions of the acaryas in the parampara system, who have received the knowledge as passed down from spiritual master to disciple. In this way, although living in our material condition of life, we can get out of the entanglement of material contamination without leaving our positions. Lord Caitanya Mahaprabhu advises, therefore, that one does not have to change his position. One simply has to hear from the perfect source (this is called parampara) and follow the principles for practical application in life; thus one can attain the highest perfection of life--liberation--and go back home, back to Godhead. In other words, the change required is a change in consciousness, not in the body. Unfortunately, in this fallen age, people are concerned with the body, not with the soul. They have invented so many "isms" pertaining to the body only, not to the soul.

In the modern age of democracy there are so many government representatives voting for legislation. Every day they bring out a new law. But because these laws are only mental concoctions manufactured by inexperienced conditioned souls, they cannot give relief to human society. Formerly, although the kings were autocrats, they strictly followed the principles laid down by great sages and saintly persons. There were no mistakes in ruling over the country, and everything went perfectly. The citizens were completely pious, the king levied taxes legitimately, and therefore the situation was very happy. At the present moment the so-called executive heads are more or less selected from materially ambitious persons who simply look after their own personal interests; they have no knowledge of the sastras. In other words, the executive heads are fools and rascals in the strict sense of the terms, and the people in general are sudras. This combination of fools and rascals and sudras cannot bring about peace and prosperity in this world. Therefore we find periodic upheavals in society in the forms of battles, communal riots and fratricidal quarrels. Under these circumstances, not only are the leaders unable to lead the people toward liberation, but they cannot even give them peace of mind. In Bhagavad-gita it is stated that anyone who lives on concocted ideas, without reference to the sastras, never becomes successful and does not attain happiness or liberation after death.

TEXT 16

TEXT

varam ca mat kancana manavendra
vrnisva te 'ham guna-sila-yantritah
naham makhair vai sulabhas tapobhir
yogena va yat sama-citta-varti

SYNONYMS

varam--benediction; ca--also; mat--from Me; kancana--whatever you like; manava-indra--O chief of human beings; vrnisva--please request; te--your; aham--I; guna-sila--by elevated qualities and excellent behavior; yantritah--being captivated; na--not; aham--I; makhaih--by sacrifices; vai--certainly; su-labhah--easily obtained; tapobhah--by austerities; yogena--by practice of mystic yoga; va--or; yat--because of which; sama-citta--in one who is equipoised; varti--being situated.

TRANSLATION

My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities or mystic yoga. But I always remain equipoised in the heart of one who is also equipoised in all circumstances.

PURPORT

Lord Visnu was very pleased with Maharaja Prthu's good character and behavior and offered him a benediction. The Lord openly says that performing great sacrifices or undergoing the austerities of mystic

yoga practice cannot satisfy Him. He is pleased only by elevated character and behavior. But these cannot develop unless one becomes a pure devotee of the Lord. Anyone who has developed unalloyed, unflinching devotional service unto the Lord develops his original good qualities as spirit soul. The spirit soul, as part and parcel of the Supreme Personality of Godhead, has all the good qualities of the Lord. When the spirit soul is contaminated by the material modes of nature, one is considered good or bad with reference to the material qualities. But when one is transcendental to all material qualities, all the good qualities come out. These qualities of a devotee, twenty-six in number, are listed as follows: (1) kind to everyone, (2) does not quarrel with anyone, (3) fixed in the Absolute Truth, (4) equal to everyone, (5) faultless, (6) charitable, (7) mild, (8) clean, (9) simple, (10) benevolent, (11) peaceful, (12) completely attached to Krsna, (13) has no material hankering, (14) meek, (15) steady, (16) self-controlled, (17) does not eat more than required, (18) sane, (19) respectful, (20) humble, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert, (26) silent. The Lord is satisfied by development of the transcendental qualities of the living entity and not by artificial performance of sacrifices and mystic yoga. In other words, unless one is fully qualified to become a pure devotee of the Lord, one cannot expect to be liberated from material entanglement.

TEXT 17

TEXT

maitreya uvaca
sa ittham loka-guruna
visvaksenena visva-jit
anusasita adesam
sirasa jagrhe hareh

SYNONYMS

maitreyah uvaca--Maitreya said; sah--he; ittham--thus; loka-guruna--by the supreme master of all people; visvaksenena--by the Personality of Godhead; visva-jit--the conqueror of the world (Maharaja Prthu); anusasitah--being ordered; adesam--instructions; sirasa--on the head; jagrhe--accepted; hareh--of the personality of Godhead.

TRANSLATION

The great saint Maitreya continued: My dear Vidura, in this way Maharaja Prthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

PURPORT

One should accept the instructions of the Supreme Personality of Godhead by bowing down at the lotus feet of the Lord. This means that anything spoken by the personality of Godhead should be taken as it is, with great care and attention and with great respect. It is not our business to amend the words of the Supreme personality of Godhead or make additions or alterations, as it has become a custom for many so-called scholars and svamis who comment on the words of Bhagavad-gita. Here the practical example of how to accept the instruction of the Supreme Personality of Godhead is shown by Prthu Maharaja. This is the way to receive knowledge through the parampara system.

TEXT 18

TEXT

sprasantam padayoh premna
vriditam svena karmana

sata-kratum parisvajya
vidvesam visasarja ha

SYNONYMS

sprasantam--touching; padayoh--the feet; premna--in ecstasy; vriditam--ashamed; svena--his own; karmana--by activities; sata-kratum--King Indra; parisvajya--embracing; vidvesam--envy; visasarja--gave up; ha--of course.

TRANSLATION

As King Indra was standing by, he became ashamed of his own activities and fell down before King Prthu to touch his lotus feet. But Prthu Maharaja immediately embraced him in great ecstasy and gave up all envy against him for his having stolen the horse meant for the sacrifice.

PURPORT

There are many cases in which a person becomes an offender to the lotus feet of a Vaisnava and later becomes repentant. Here also we find that although the King of heaven, Indra, was so powerful that he accompanied Lord Visnu, he felt himself a great offender for stealing Prthu Maharaja's horse that was meant for sacrifice. An offender at the lotus feet of a Vaisnava is never excused by the Supreme Personality of Godhead. There are many instances illustrating this fact. Ambarisa Maharaja was offended by Durvasa Muni, a great sage and mystic yogi, and Durvasa also had to fall down at the lotus feet of Ambarisa Maharaja. Indra decided to fall down at the lotus feet of King Prthu, but the King was so magnanimous a Vaisnava that he did not want Maharaja Indra to fall down at his feet. Instead, King Prthu immediately picked him up and embraced him, and both of them forgot all the past incidents. Both King Indra and Maharaja Prthu were envious and angry with each other, but since both of them were Vaisnavas, or servants of Lord Visnu, it was their duty to adjust the cause of their envy. This is also a first-class example of cooperative behavior between Vaisnavas. In the present days, however, because people are not Vaisnavas, they fight perpetually among one another and are vanquished without finishing the mission of human life. There is a great need to propagate the Krsna consciousness movement in the world so that even though people sometimes become angry and malicious toward one another, because of their being Krsna conscious such rivalry, competition and envy can be adjusted without difficulty.

TEXT 19

TEXT

bhagavan atha visvatma
prthunopahrtarhanah
samujjihanaya bhaktya
grhita-caranambujah

SYNONYMS

bhagavan--the Supreme Personality of Godhead; atha--thereupon; visva-atma--the Supersoul; prthuna--by King Prthu; upahrtar--being offered; arhanah--all the paraphernalia for worship; samujjihanaya--gradually increased; bhaktya--whose devotional service; grhita--taken; carana-ambujah--His lotus feet.

TRANSLATION

King Prthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshipping the lotus feet of the Lord, Prthu Maharaja gradually increased his ecstasy in devotional service.

PURPORT

When various ecstasies appear in the body of a devotee, it is to be understood that his devotional service has become perfect. There are many types of transcendental ecstasies in the forms of crying, laughing, perspiring, falling down, and crying like a madman. All these symptoms are sometimes visible on the body of a devotee. They are called asta-sattvika-vikara, which means "eight kinds of transcendental transformations." They are never to be imitated, but when a devotee actually becomes perfect, these symptoms are visible on his body. The Lord is bhakta-vatsala, which means that He is inclined toward His pure devotee (bhakta). Therefore the transcendental ecstatic transaction between the Supreme Lord and His devotee is never like the activities of this material world.

TEXT 20

TEXT

prasthanabhimukho 'py enam
anugraha-vilambitah
pasyan padma-palaskso
na pratathe suhrt satam

SYNONYMS

prasthana--to leave; abhimukhah--ready; api--although; enam--him (Prthu); anugraha--by kindness; vilambitah--detained; pasyan--seeing; padma-palasa-aksah--the Lord, whose eyes are like the petals of a lotus flower; na--not; pratathe--departed; suhrt--the well-wisher; satam--of the devotees.

TRANSLATION

The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Prthu, He did not depart. Seeing the behavior of Maharaja Prthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

PURPORT

Here the words suhrt satam are very significant. The Supreme Personality of Godhead is always very inclined toward His devotee and is always thinking of the devotee's well-being. This is not partiality. As stated in Bhagavad-gita, the Lord is equal to everyone (samo 'ham sarva-bhutesu), but to one who particularly engages in His service, He is very much inclined. In another place, the Lord says that a devotee always exists in His heart, and He also exists always in the heart of the devotee.

The special inclination of the Supreme Personality of Godhead for His pure devotee is not unnatural, nor is it partiality. For example, sometimes a father has several children, but he has special affection for one child who is very much inclined toward him. This is explained in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

Those who constantly engage in the devotional service of the Lord in love and affection are directly in contact with the Supreme Personality of Godhead sitting as the Supersoul in everyone's heart. The Lord is not far away from the devotee. He is always in everyone's heart, but only the devotee can realize the Lord's presence, and thus he is directly connected, and he takes instruction from the Lord at every moment.

Therefore, there is no chance of a devotee's being in error, nor is there any partiality on the part of the Lord for His pure devotees.

TEXT 21

TEXT

sa adi-rajo racitanjalir harim
vilokitum nasakad asru-locanah
na kincanovaca sa baspa-viklavo
hrdopaguhyamum adhad avasthitah

SYNONYMS

sah--he; adi-rajah--the original king; racita-anjalih--with folded hands; harim--the Supreme personality of Godhead; vilokitum--to look upon; na--not; asakat--was able; asru-locanah--his eyes full of tears; na--not; kincana--anything; uvaca--spoke; sah--he; baspa-viklavah--his voice being choked up; hrda--with his heart; upaguhya--embracing; amum--the Lord; adhat--he remained; avasthitah--standing.

TRANSLATION

The original king, Maharaja Prthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.

PURPORT

Just as Krsna is addressed in the Brahma-samhita as adi-purusa, the original personality, so King Prthu, being an empowered incarnation of the Lord, is referred to in this verse as adi-rajah, the original or ideal king. He was a great devotee and at the same time a great hero who conquered over all undesirable elements in his kingdom. He was so powerful that he was equal in fighting to Indra, the King of heaven. He gave protection to his citizens, keeping them engaged in pious activities and devotion to the Lord. He did not collect a single cent of taxes from the citizens without being able to give them protection from all calamities. The greatest calamity in life is to become godless and therefore sinful. If the state head or king allows the citizens to become sinful by indulging in illicit sex life, intoxication, meat-eating and gambling, then the king is responsible, and he has to suffer the resultant sequence of reactions for the sinful lives of the citizens because he levies taxes on them unnecessarily. These are the principles for a ruling power, and because Maharaja Prthu observed all the principles for a ruling chief, he is referred to here as adi-rajah.

Even a responsible king like Maharaja Prthu can become a pure devotee of the first order. We can distinctly see from King Prthu's behavior how he became ecstatic, both externally and internally, in pure devotional service.

Just today we have seen in the newspapers of Bombay that the government is going to repeal its prohibition laws. Ever since Gandhi's noncooperation movement, Bombay has been kept dry and has not allowed its citizens to drink. But unfortunately the citizens are so clever that they have increased illicit distillation of liquor, and although not being sold publicly in shops, liquor is being sold in public lavatories and similar abnormal places. Unable to check such illicit smuggling, the government has decided to manufacture the liquor at cheaper prices so that people can have their supply of intoxication directly from the government instead of purchasing it in public lavatories. The government failed to change the hearts of the citizens from indulging in sinful life, so instead of losing the taxes they collect to inflate the treasury, they have decided to manufacture liquor to supply to the citizens who hanker after it.

This kind of government cannot check the resultant actions of sinful life, namely war, pestilence, famine, earthquakes and similar other disturbances. Nature's law is that as soon as there are discrepancies in regard to the law of God (which are described in Bhagavad-gita as dharmasya glanir, or disobedience to

the laws of nature or God), at once there will be heavy punishment in the form of sudden outbreaks of war. We have recently experienced a war between India and Pakistan. Within fourteen days there have been immense losses of men and money, and there have been disturbances to the entire world. These are the reactions of sinful life. The Krsna consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the Bhagavatam (nasta-prayesv abhadresu), by development of Krsna consciousness, then lust and greed, the material diseases of the citizens, will be reduced. This can be made possible simply by broadcasting the pure message of Srimad-Bhagavatam, or Krsna consciousness. Big commercial and industrial firms have contributed many thousands of rupees to a defense fund that burns the money in the form of gunpowder, but unfortunately, if they are asked to contribute liberally to advance the Krsna consciousness movement, they are reluctant. Under the circumstances, the world will periodically suffer from such upsurges and outbreaks of war, which are the consequences of not being Krsna conscious.

TEXT 22

TEXT

athavamrjyasru-kala vilokayann
atrpta-drg-gocaram aha purusam
pada sprsantam ksitim amsa unnate
vinyasta-hastagram uranga-vidvisah

SYNONYMS

atha--thereupon; avamrjya--wiping; asru-kalah--the tears in his eyes; vilokayan--observing; atrpta--not satisfied; drk-gocaram--visible to his naked eyes; aha--he said; purusam--unto the Supreme Personality of Godhead; pada--with His lotus feet; sprsantam--just touching; ksitim--the ground; amse--on the shoulder; unnate--raised; vinyasta--rested; hasta--of His hand; agram--the front part; uranga-vidvisah--of Garuda, the enemy of the snakes.

TRANSLATION

The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuda, the enemy of the snakes. Maharaja Prthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that the King was not fully satisfied by looking at Him. Thus the King offered the following prayers.

PURPORT

The significant point in this verse is that the Lord was standing above the ground, almost touching it. The residents of the upper planetary systems, beginning from Brahmaloaka (the planet where Lord Brahma lives) down to Svargaloka (the heavenly planet of Indra), are so advanced in spiritual life that when they come to visit this or similar other lower planetary systems, they keep their weightlessness. This means that they can stand without touching the ground. Lord Visnu is the Supreme personality of Godhead, but because He lives in one of the planetary systems within this universe, He sometimes plays as if one of the demigods of this universe. When He first appeared before Prthu Maharaja, He was not touching the ground of this earth, but when He was fully satisfied with the behavior and character of Maharaja Prthu, He immediately acted as the Supreme Personality of Godhead Narayana from Vaikuntha. Out of affection for Prthu Maharaja, He touched the earth, but He rested the front of His hand on the raised shoulder of Garuda, His carrier, as if to prevent Himself from falling down, since the Lord is not accustomed to stand on earthly ground. These are all symptoms of His great affection for Prthu Maharaja. perceiving his fortunate position, Prthu Maharaja could not fully look upon the Lord due to ecstasy, but still, in a faltering voice, he began to offer prayers.

TEXT 23

TEXT

prthur uvaca
varan vibho tvad varadesvarad budhah
katham vrnite guna-vikriyatmanam
ye narakanam api santi dehinam
tan isa kaivalya-pate vrne na ca

SYNONYMS

prthuh uvaca--Prthu Maharaja said; varan--benedictions; vibho--my dear Supreme Lord; tvat--from You; vara-da-isvarat--from the Supreme Personality of Godhead, the highest of the bestowers of benedictions; budhah--a learned person; katham--how; vrnite--could ask for; guna-vikriya--bewildered by the modes of material nature; atmanam--of the living entities; ye--which; narakanam--of the living entities living in hell; api--also; santi--exist; dehinam--of the embodied; tan--all those; isa--O Supreme Lord; kaivalya-pate--O bestower of merging in the existence of the Lord; vrne--I ask for; na--not; ca--also.

TRANSLATION

My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

PURPORT

There are different kinds of benedictions according to a person's demands. For karmis the best benediction is promotion to the higher planetary systems, where the duration of life is very long and the standard of living and happiness is very high. There are others, namely jnanis and yogis, who want the benediction of merging into the existence of the Lord. This is called kaivalya. The Lord is therefore addressed as kaivalya-pati, the master or Lord of the benediction known as kaivalya. But devotees receive a different type of benediction from the Lord. Devotees are anxious neither for the heavenly planets nor for merging into the existence of the Lord. According to devotees, kaivalya, or merging into the existence of the Lord, is considered as good as hell. The word naraka means "hell." Similarly, everyone who exists in this material world is called naraka because this material existence itself is known as a hellish condition of life. Prthu Maharaja, however, expressed that he was interested neither in the benediction desired by the karmis nor that desired by the jnanis and yogis. Srila Prabodhananda Sarasvati Prabhu, a great devotee of Lord Caitanya, described that kaivalya is no better than a hellish condition of life, and as for the delights of the heavenly planets, they are factually will-o'-the-wisps, or phantasmagoria. They are not wanted by devotees. Devotees do not even care for the positions held by Lord Brahma or Lord Siva, nor does a devotee desire to become equal with Lord Visnu. As a pure devotee of the Lord, Prthu Maharaja made his position very clear.

TEXT 24

TEXT

na kamaye natha tad apy aham kvacin
na yatra yusmac-caranambujasavah
mahattamantar-hridayan mukha-cyuto
vidhatsva karnayutam esa me varah

SYNONYMS

na--not; kamaye--do I desire; natha--O master; tat--that; api--even; aham--I; kvacit--at any time; na--not; yatra--where; yusmat--Your; carana-ambuja--of the lotus feet; asavah--the nectarean beverage; mahat-tama--of the great devotees; antah-hridayat--from the core of the heart; mukha--from the mouths; cyutah--being delivered; vidhatsva--give; karna--ears; ayutam--one million; esah--this; me--my; varah--benediction.

TRANSLATION

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

PURPORT

In the previous verse Maharaja Prthu addressed the Lord as kaivalya-pati, the master of the liberation of merging into His existence. This does not mean that he was anxious for kaivalya liberation. That is made clear in this verse: "My dear Lord, I do not want such a benediction." Maharaja Prthu wanted to have a million ears to hear the glories of the lotus feet of the Lord. He specifically mentioned that the glories of the Lord should emanate from the mouths of pure devotees, who speak from the cores of their hearts. It is stated in the beginning of Srimad-Bhagavatam (1.1.3), suka-mukhad amrta-drava-samyutam: the nectar of Srimad-Bhagavatam became more relishable because it emanated from the mouth of Srila Sukadeva Gosvami. One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Sri Sanatana Gosvami has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of Srimad-Bhagavatam who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound. But when heard from the mouth of a pure devotee, glorification of the Lord is immediately effective.

The words satam prasangan mama virya-samvidah (Bhag. 3.25.25) mean that glorification of the Lord is potent when uttered from the mouth of a pure devotee. The Lord has innumerable devotees all over the universe, and they have been glorifying the Lord since time immemorial and for an unlimited time. But still they cannot completely finish enumerating the glories of the Lord. Prthu Maharaja therefore wanted innumerable ears, as Rupa Gosvami also desired to have millions of ears and millions of tongues to chant and hear the glorification of the Lord. In other words, if our ears are always engaged in hearing the glorification of the Lord, there will be no scope for hearing the Mayavada philosophy, which is doom to spiritual progress. Sri Caitanya Mahaprabhu said that if anyone hears from a Mayavadi philosopher preaching about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. By hearing such Mayavada philosophy one cannot come to the destination of spiritual perfection of life.

TEXT 25

TEXT

sa uttamasloka mahan-mukha-cyuto
bhavat-padambhoja-sudha kananilah
smrtim punar vismrta-tattva-vartmanam
kuyoginam no vitaraty alam varaih

SYNONYMS

sah--that; uttama-sloka--O Lord, who are praised by selected verses; mahat--of great devotees; mukha-cyutah--delivered from the mouths; bhavat--Your; pada-ambhoja--from the lotus feet; sudha--of nectar; kana--particles; anilah--soothing breeze; smrtim--remembrance; punah--again; vismrta--forgotten; tattva--to the truth; vartmanam--of persons whose path; ku-yoginam--of persons not in the line of devotional service; nah--of us; vitarati--restores; alam--unnecessary; varaih--other benedictions.

TRANSLATION

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

PURPORT

It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity's memory of his eternal relationship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory maya, we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the Vedas it is said that every one of us is sleeping under the influence of maya. We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Thakura Bhaktivinoda, Lord Caitanya says, jiva jaga, jiva jaga. The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life may be fulfilled. This awakening voice comes through the mouth of a pure devotee.

A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy-particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.

For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee, who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is kuyogi because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as His eternal loving servants. It is our duty to rise from the kuyoga platform to become suyogis, perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahaprabhu. One may stay in his position of life--it does not matter what it is--but if one hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.

TEXT 26

TEXT

yasah sivam susrava arya-sangame
yadrcchaya copasrnoti te sakrt

katham guna-jno viramed vina pasum
srir yat pravavre guna-sangrahecchaya

SYNONYMS

yasah--glorification; sivam--all-auspicious; su-sravah--O highly glorified Lord; arya-sangame--in the association of advanced devotees; yadrcchaya--somehow or other; ca--also; upasrnoti--hears; te--Your; sakrt--even once; katham--how; guna-jnah--one who appreciates good qualities; viramet--can cease; vina--unless; pasum--an animal; srih--the goddess of fortune; yat--which; pravavre--accepted; guna--Your qualities; sangraha--to receive; icchaya--with a desire.

TRANSLATION

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

PURPORT

The association of devotees (arya-sangama) is the most important factor in this world. The word arya refers to those who are advancing spiritually. In the history of the human race, the Aryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The Aryan family is distributed all over the world and is known as Indo-Aryan. In prehistoric days all of the members of the Aryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as rajarsis, were so perfectly educated as ksatriyas, or protectors of the citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

The glorification of the Supreme Lord can be very much appreciated by the Aryan family. Although there is no bar for others, the members of the Aryan family very quickly catch the essence of spiritual life. How is it that we are finding it very easy to spread Krsna consciousness among the Europeans and Americans? History reports that the Americans and Europeans proved their capability when they were anxious to expand colonization, but at the present time, being contaminated by the advancement of material science, their sons and grandsons are turning into reprobates. This is due to their having lost their original spiritual culture, which is Vedic civilization. Presently these descendants of the Aryan family are taking this Krsna consciousness movement very seriously. Others who are associating with them and hearing the chanting of the Hare Krsna maha-mantra from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted among Aryans, but even though one does not belong to the Aryan family, he will become a Vaisnava simply by hearing the mantra because the vibration has great influence over everyone.

Maharaja Prthu points out that even the goddess of fortune, who is the constant companion of Lord Narayana, specifically wanted to hear about the Lord's glories, and for the association of the gopis, who are pure devotees, the goddess of fortune, Laksmi, underwent severe austerities. The impersonalist may ask why one should bother chanting the Hare Krsna maha-mantra continually for so many years instead of stopping and trying for kaivalya, liberation, or merging into the existence of the Lord. In answer, Maharaja Prthu maintains that the attraction of this chanting is so great that one cannot give up the process unless he is an animal. This is the case even if one comes in contact with this transcendental vibration by chance. Prthu Maharaja is very emphatic in this connection--only an animal can give up the practice of chanting Hare Krsna. Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT

athabhaje tvakhila-purusottamam
gunalayam padma-kareva lalasa
apy avayor eka-pati-sprdhoh kalir
na syat krta-tvac-caranaika-tanayoh

SYNONYMS

atha--therefore; abhaje--I shall engage in devotional service; tva--unto You; akhila--all-inclusive; purusa-uttamam--the Supreme personality of Godhead; guna-alayam--the reservoir of all transcendental qualities; padma-kara--the goddess of fortune, who carries a lotus flower in her hand; iva--like; lalasa--being desirous; api--indeed; avayoh--of Laksmi and me; eka-pati--one master; sprdhoh--competing; kalih--quarrel; na--not; syat--may take place; krta--having done; tvat-carana--unto Your lotus feet; eka-tanayoh--one attention.

TRANSLATION

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.

PURPORT

The Lord is here addressed as akhila-purusottama, the Supreme personality of Godhead, Lord of the entire creation. purusa means "the enjoyer," and uttama means "the best." There are different kinds of purusas, or enjoyers, within the universe. Generally they can be divided into three classes--those who are conditioned, those who are liberated and those who are eternal. In the Vedas the Supreme Lord is called the supreme eternal of all eternal (nityo nityanam). Both the Supreme personality of Godhead and the living entities are eternal. The supreme eternal is the visnu-tattva, or Lord Visnu and His expansions. So nitya refers to the Personality of Godhead, beginning from Krsna to Maha-Visnu, Narayana and other expansions of Lord Krsna. As stated in the Brahma-samhita (ramadi-murtisu), there are millions and trillions of expansions of Lord Visnu, as Rama, Nrsimha, Varaha and other incarnations. All of them are called eternal.

The word mukta refers to the living entities who never come within this material world. The baddhas are those living entities who are almost eternally living within this material world. The baddhas are struggling very hard within this material world to become free from the threefold miseries of material nature and to enjoy life, whereas the muktas are already liberated. They never come into this material world. Lord Visnu is the master of this material world, and there is no question of His being controlled by material nature. Consequently, Lord Visnu is addressed here as purusottama, the best of all living entities--namely visnu-tattvas and jiva-tattvas. It is a great offense, therefore, to compare Lord Visnu and the jiva-tattva or consider them on an equal level. The Mayavadi philosophers equalize the jivas and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Visnu.

Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, purusottama, the greatest, the Supreme personality of Godhead, Krsna, or Lord Visnu, is always worshiped by others. Prthu Maharaja therefore decided to engage in the service of the lotus feet of Lord Visnu. Prthu Maharaja is considered to be an incarnation of Lord Visnu, but he is called a sakyavesa incarnation. Another significant word in this verse is gunalayam, which refers to Visnu as the reservoir of all transcendental qualities. The Mayavadi philosophers take the Absolute Truth to be nirguna ("without qualities"), in accordance with the impersonalistic view, but actually the Lord is the reservoir of all good qualities. One of the most important qualities of the Lord is His inclination to His devotees, for which He is called bhakta-vatsala. The devotees are always very much inclined to render service unto the

lotus feet of the Lord, and the Lord is also very much inclined to accept loving service from His devotees. In that exchange of service there are many transcendental transactions, which are called transcendental qualitative activities. Some of the transcendental qualities of the Lord are that He is omniscient, omnipresent, all-pervasive, all-powerful, the cause of all causes, the Absolute Truth, the reservoir of all pleasures, the reservoir of all knowledge, the all-auspicious and so on.

Prthu Maharaja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of madhurya-rasa. The goddess of fortune is engaged in the service of the Lord in the rasa of madhurya, conjugal love. Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord. Prthu Maharaja was thinking only of the lotus feet of the Lord because he is on the platform of dasya-rasa, or servitorship of the Lord. From the next verse we learn that Prthu Maharaja was thinking of the goddess of fortune as the universal mother, jagan-mata. Consequently there was no question of his competing with her on the platform of madhurya-rasa. Nonetheless he feared that she might take offense at his engaging in the service of the Lord. This suggests that in the absolute world there is sometimes competition between servitors in the service of the Lord, but such competition is without malice. In the Vaikuntha worlds if a devotee excels in the service of the Lord, others do not become envious of his excellent service but rather aspire to come to the platform of that service.

TEXT 28

TEXT

jagaj-jananyam jagad-isa vaisasam
syad eva yat-karmani nah samihitam
karosi phalgv apy uru dina-vatsalah
sva eva dhisnye 'bhiratasya kim taya

SYNONYMS

jagat-jananyam--in the mother of the universe (Laksmi); jagat-isa--O Lord of the universe; vaisasam--anger; syat--may arise; eva--certainly; yat-karmani--in whose activity; nah--my; samihitam--desire; karosi--You consider; phalgu--insignificant service; api--even; uru--very great; dina-vatsalah--favorably inclined to the poor; sve--own; eva--certainly; dhisnye--in Your opulence; abhiratasya--of one who is fully satisfied; kim--what need is there; taya--with her.

TRANSLATION

My dear Lord of the universe, the goddess of fortune, Laksmi, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

PURPORT

Mother Laksmiji, the goddess of fortune, is well known for always massaging the lotus feet of Lord Narayana. She is an ideal wife because she takes care of Lord Narayana in every detail. She takes care not only of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans Him while He eats, smoothes sandalwood pulp on His face and sets His bed and sitting places in the right order. In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities. Prthu Maharaja was therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him. But why should mother Laksmi, the mother of the universe, be angry with an insignificant

devotee like Prthu Maharaja? All this was not very likely. Yet Prthu Maharaja, just for his personal protection, appealed to the Lord to take his part. Prthu Maharaja was engaged in performing the ordinary Vedic rituals and sacrifices according to karma-kanda, or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Prthu Maharaja the highest perfectional stage of life, namely devotional service.

When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets. No one can become qualified to go back home, back to Godhead, by means of such sacrifices. But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the Visnu purana that by following the principles of varnasrama-dharma one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Prthu Maharaja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Laksmiji. The goddess of fortune is called cancala ("restless") because she is very restless and is always coming and going. So Prthu Maharaja indicated that even though she might go away out of anger, there would be no harm for Lord Visnu, because He is self-sufficient and can do anything and everything without the help of Laksmiji. For example, when Garbhodakasayi Visnu begot Lord Brahma from His navel, He did not take any help from Laksmi, who was just sitting by Him and massaging His lotus feet. Generally if a son is to be begotten, the husband impregnates the wife, and in due course of time the son is born. But in the case of Lord Brahma's birth, Garbhodakasayi Visnu did not impregnate Laksmiji. Being self-sufficient, the Lord begot Brahma from His own navel. Therefore, Prthu Maharaja was confident that even if the goddess of fortune became angry with him there would be no harm, neither to the Lord nor to himself.

TEXT 29

TEXT

bhajanty atha tvam ata eva sadhavo
vyudasta-maya-guna-vibhramodayam
bhavat-padanusmaranad rte satam
nimittam anyad bhagavan na vidmahe

SYNONYMS

bhajanti--they worship; atha--therefore; tvam--You; atah eva--therefore; sadhava--all saintly persons; vyudasta--who dispel; maya-guna--the modes of material nature; vibhrama--misconceptions; udayam--produced; bhavat--Your; pada--lotus feet; anusmaranat--constantly remembering; rte--except; satam--of great saintly persons; nimittam--reason; anyat--other; bhagavan--O Supreme Personality of Godhead; na--not; vidmahe--I can understand.

TRANSLATION

Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet.

PURPORT

The karmis are generally engaged in fruitive activities for material bodily comforts. The jnanis, however, are disgusted with searching after material comforts. They understand that they have nothing to do with this material world, being spirit souls. After self-realization, the jnanis who are actually mature in their knowledge must surrender unto the lotus feet of the Lord, as stated in Bhagavad-gita (bahunam janmanam ante). Self-realization is not complete unless one comes to the devotional platform. Therefore it is stated in the Srimad-Bhagavatam that those who are atmarama, self-satisfied, are freed from all

contaminations of the material modes of nature. As long as one is affected by the modes of material nature, especially by rajas and tamas, he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night. Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life. The jnani understands this fact and therefore ceases to work and takes to karma-sannyasa.

Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the jnani leads him to the shelter of the lotus feet of the Lord. Then he is satisfied only in contemplating the lotus feet of the Lord constantly. Prthu Maharaja therefore concluded that liberated persons taking to the devotional path have acquired the ultimate goal of life. If liberation were the end in itself, there would be no question of a liberated person's taking to devotional service. In other words, the transcendental bliss derived from self-realization, known as atmananda, is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Prthu Maharaja therefore concluded that he would simply hear of the glories of the Lord constantly and thus engage his mind upon the lotus feet of the Lord. That is the highest perfection of life.

TEXT 30

TEXT

manye giram te jagatam vimohinim
varam vrnisveti bhajantam attha yat
vaca nu tantya yadi te jano 'sitah
katham punah karma karoti mohitah

SYNONYMS

manye--I consider; giram--words; te--Your; jagatam--to the material world; vimohinim--bewildering; varam--benediction; vrnisva--just accept; iti--in this way; bhajantam--unto Your devotee; attha--You spoke; yat--because; vaca--by the statements of the Vedas; nu--certainly; tantya--by the ropes; yadi--if; te--Your; janah--the people in general; asitah--not bound; katham--how; punah--again and again; karma--fruitive activities; karoti--perform; mohitah--being enamored.

TRANSLATION

My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements You offer in the Vedas are certainly not suitable for pure devotees. People in general, bound by the sweet words of the Vedas, engage themselves again and again in fruitive activities, enamored by the results of their actions.

PURPORT

Srila Narottama dasa Thakura, a great acarya of the Gaudiya-sampradaya, has said that persons who are very much attached to the fruitive activities of the Vedas, namely karma-kanda and jnana-kanda, are certainly doomed. In the Vedas there are three categories of activities, known as karma-kanda (fruitive activities), jnana-kanda (philosophical research) and upasana-kanda (worship of different demigods for receiving material benefits). Those who are engaged in karma-kanda and jnana-kanda are doomed in the sense that everyone is doomed who is entrapped by this material body, whether it is a body of a demigod, a king, a lower animal or whatever. The sufferings of the threefold miseries of material nature are the same for all. Cultivation of knowledge to understand one's spiritual position is also, to a certain extent, a waste of time. Because the living entity is an eternal part and parcel of the Supreme Lord, his immediate business is to engage himself in devotional service. Prthu Maharaja therefore says that the allurements of material benedictions is another trap to entangle one in this material world. He therefore frankly tells the Lord that the Lord's offerings of benedictions in the form of material facilities are certainly causes for bewilderment. A pure devotee is not at all interested in bhukti or mukti.

The Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy. In the Caitanya-caritamṛta the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord, but the Lord, being omniscient, does not generally give material rewards but, on the contrary, takes away whatever material facilities are being enjoyed by His devotee, so that ultimately the devotee will completely surrender unto Him. In other words, the offering of benedictions in the form of material profit is never auspicious for the devotee. The statements of the Vedas which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering. Therefore in Bhagavad-gīta (2.42) the Lord says: *yam imam puspitam vacam pravadyanti avipascitah*. The less intelligent class of men (*avipascitah*), attracted by the flowery language of the Vedas, engage in fruitive activities to become materially benefited. Thus they continue life after life, in different bodily forms, to search very, very hard.

TEXT 31

TEXT

tvam-mayayaddha jana isa khandito
yad anyad asasta rtatmano 'budhah
yatha cared bala-hitam pita svayam
tatha tvam evarhasi nah samihitum

SYNONYMS

tvat--Your; mayaya--by illusory energy; addha--certainly; janah--the people in general; isa--O my Lord; khanditah--separated; yat--because; anyat--other; asaste--they desire; rta--real; atmanah--from the self; abudhah--without proper understanding; yatha--as; caret--would engage in; bala-hitam--the welfare of one's child; pita--the father; svayam--personally; tatha--similarly; tvam--Your Lordship; eva--certainly; arhasi nah samihitum--please act on my behalf.

TRANSLATION

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

PURPORT

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows best how to benefit him. Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in Bhagavad-gīta (18.66): *aham tvam sarva-papebhyo moksaisyami*. The father knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the Isopanisad states that everything in this material world is complete (*purnam idam*). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities. The result is that there is no end to material activities, life after life.

Before us there are varieties of living entities, and everyone is entangled in transmigrations and activities. Our duty is simply to surrender unto the Supreme personality of Godhead and let Him take charge, for He knows what is good for us.

Prthu Maharaja therefore tells the Lord that, as the supreme father, He may elect to bestow whatever He considers beneficial for Prthu Maharaja. That is the perfect position of the living entity. Therefore Sri Caitanya Mahaprabhu teaches us in His Siksastaka:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth."

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.

TEXT 32

TEXT

maitreya uvaca
ity adi-rajena nutah sa visva-drk
tam aha rajan mayi bhaktir astu te
distyedrsi dhir mayi te krta yaya
mayam madiyah tarati sma dustyajam

SYNONYMS

maitreyah--Maitreya, the great sage; uvaca--spoke; iti--thus; adi-rajena--by the original king (Prthu); nutah--being worshiped; sah--He (the Supreme Personality of Godhead); visva-drk--the seer of the whole universe; tam--unto him; aha--said; rajan--my dear King; mayi--unto Me; bhaktih--devotional service; astu--let it be; te--your; distya--by good fortune; idrsi--like this; dhih--intelligence; mayi--unto Me; te--by you; krta--having been performed; yaya--by which; mayam--illusory energy; madiyah--My; tarati--crosses over; sma--certainly; dustyajam--very difficult to give up.

TRANSLATION

The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Prthu Maharaja's prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of maya.

PURPORT

This is also confirmed in Bhagavad-gita, wherein the Lord also claims that the illusory energy is insurmountable. No one can transcend the illusory energy of maya by fruitive activity, speculative philosophy or mystic yoga. The only means for transcending illusory energy is devotional service, as the Lord Himself states: mam eva ye prapadyante mayam etam taranti te (Bg. 7.14). If one wants to cross over the ocean of material existence, there is no alternative than to take to devotional service. A devotee, therefore, should not care for any material position, whether in heaven or in hell. A pure devotee should always engage in the service of the Lord, for that is his real occupation. Simply by sticking to that position, one can overcome the stringent laws of material nature.

TEXT 33

TEXT

tat tvam kuru mayadistam
apramattah prajapate
mad-adesa-karo lokah
sarvatrapnoti sobhanam

SYNONYMS

tat--therefore; tvam--you; kuru--do; maya--by Me; adistam--what is ordered; apramattah--without being misguided; praja-pate--O master of the citizens; mat--of Me; adesa-karah--who executes the order; lokah--any person; sarvatra--everywhere; apnoti--achieves; sobhanam--all good fortune.

TRANSLATION

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

PURPORT

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In Bhagavad-gita (18.65) the Supreme Lord Krsna says, manmana bhava mad-bhaktah: "Just think of Me always and become My devotee." Furthermore, the Lord says, sarva-dharman parityajya mam ekam saranam vraja: "Give up all kinds of material engagement and simply surrender unto Me." (Bg. 18.66) This is the primary principle of religion. Anyone who directly executes such an order from the personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious. For one who executes the order of the Supreme Personality of Godhead, however, there is only good fortune throughout the world.

TEXT 34

TEXT

maitreya uvaca
iti vainyasya rajarseh
pratinandarthavad vacah
pujito 'nugrhitvainam
gantum cakre 'cyuto matim

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; iti--thus; vainyasya--of the son of King Vena (Prthu Maharaja); raja-rseh--of the saintly King; pratinandya--appreciating; artha-vat vacah--the prayers, which were full of meaning; pujitah--being worshiped; anugrhitva--sufficiently benedicting; enam--King Prthu; gantum--to go from that place; cakre--made up; acyutah--the infallible Lord; matim--His mind.

TRANSLATION

The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Maharaja Prthu. Thus, after being properly worshiped by the King, the Lord blessed him and decided to depart.

PURPORT

Most important in this verse are the words *pratinandyarthavad vacah*, which indicate that the Lord appreciated the very meaningful prayers of the King. When a devotee prays to the Lord, it is not to ask for material benefits but to ask the Lord for His favor; he prays that he may be engaged in the service of the Lord's lotus feet birth after birth. Lord Caitanya therefore uses the words *mama janmani janmani*, which mean "birth after birth," because a devotee is not even interested in stopping the repetition of birth. The Lord and the devotee appear in this material world birth after birth, but such births are transcendental. In the Fourth Chapter of *Bhagavad-gita* the Lord informed Arjuna that both He and Arjuna had undergone many, many births previously, but the Lord remembered everything about them whereas Arjuna had forgotten. The Lord and His confidential devotees appear many times to fulfill the Lord's mission, but since such births are transcendental, they are not accompanied by the miserable conditions of material birth, and they are therefore called *divya*, transcendental.

One must understand the transcendental birth of the Lord and the devotee. The purpose of the Lord's taking birth is to establish devotional service, which is the perfect system of religion, and the purpose of the birth of a devotee is to broadcast the same system of religion, or the *bhakti* cult, all over the world. Prthu Maharaja was an incarnation of the power of the Lord to spread the *bhakti* cult, and the Lord blessed him to remain fixed in his position. Thus when the King refused to accept any material benediction, the Lord appreciated that refusal very much. Another significant word in this verse is *acyuta*, which means "infallible." Although the Lord appears in this material world, He is never to be considered one of the conditioned souls, who are all fallible. When the Lord appears, He remains in His spiritual position, uncontaminated by the modes of material nature, and therefore in *Bhagavad-gita* the Lord expresses the quality of His appearance as *atma-mayaya*, "performed by internal potency." The Lord, being infallible, is not forced by material nature to take birth in this material world. He appears in order to reestablish the perfect order of religious principles and to vanquish the demoniac influence in human society.

TEXTS 35-36

TEXT

devarsi-pitr-gandharva-
siddha-carana-pannagah
kinnarapsaraso martyah
khaga bhutany anekasah

yajnesvara-dhiya rajna
vag-vittanjali-bhaktitah
sabhajita yayuh sarve
vaikunthanugatas tatah

SYNONYMS

deva--the demigods; *rsi*--the great sages; *pitṛ*--inhabitants of *Pitrloka*; *gandharva*--inhabitants of *Gandharvaloka*; *siddha*--inhabitants of *Siddhaloka*; *carana*--inhabitants of *Caranaloka*; *pannagah*--inhabitants of the planets where serpents live; *kinnara*--inhabitants of the *Kinnara* planets; *apsarasah*--inhabitants of *Apsaroloka*; *martyah*--inhabitants of the earthly planets; *khagah*--birds; *bhutani*--other living entities; *anekasah*--many; *yajna-isvara-dhiya*--with the perfect intelligence of thinking as part and parcel of the Supreme Lord; *rajna*--by the King; *vak*--with sweet words; *vitta*--wealth; *anjali*--with folded hands; *bhaktitah*--in a spirit of devotional service; *sabhajitah*--being properly worshiped; *yayuh*--went;

sarve--all; vaikuntha--of the Supreme Personality of Godhead, Visnu; anugatah--followers; tatah--from that place.

TRANSLATION

King Prthu worshiped the demigods, the great sages, the inhabitants of Pitrloka, the inhabitants of Gandharvaloka and those of Siddhaloka, Caranaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Visnu.

PURPORT

In modern so-called scientific society the idea is very prevalent that there is no life on other planets but that only on this earth do living entities with intelligence and scientific knowledge exist. The Vedic literatures, however, do not accept this foolish theory. The followers of Vedic wisdom are fully aware of various planets inhabited by varieties of living entities such as the demigods, the sages, the Pitras, the Gandharvas, the Pannagas, the Kinnaras, the Caranas, the Siddhas and the Apsaras. The Vedas give information that in all planets--not only within this material sky but also in the spiritual sky--there are varieties of living entities. Although all these living entities are of one spiritual nature, in quality the same as the Supreme personality of Godhead, they have varieties of bodies due to the embodiment of the spirit soul by the eight material elements, namely earth, water, fire, air, sky, mind, intelligence and false ego. In the spiritual world, however, there is no such distinction between the body and the embodied. In the material world, distinctive features are manifested in different types of bodies in the various planets. We have full information from the Vedic literature that in each and every planet, both material and spiritual, there are living entities of varied intelligence. The earth is one of the planets of the Bhurloka planetary system. There are six planetary systems above Bhurloka and seven planetary systems below it. Therefore the entire universe is known as caturdasa-bhuvana, indicating that it has fourteen different planetary systems. Beyond the planetary systems in the material sky, there is another sky, which is known as paravyoma, or the spiritual sky, where there are spiritual planets. The inhabitants of those planets engage in varieties of loving service unto the Supreme personality of Godhead, which include different rasas, or relationships, known as dasya-rasa, sakhya-rasa, vatsalya-rasa, madhurya-rasa and, above all, parakiya-rasa. This parakiya-rasa, or paramour love, is prevalent in Krsnaloka, where Lord Krsna lives. This planet is also called Goloka Vrndavana, and although Lord Krsna lives there perpetually, He also expands Himself in millions and trillions of forms. In one of such forms He appears on this material planet in a particular place known as Vrndavana-dhama, where He displays His original pastimes of Goloka Vrndavana-dhama in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.

TEXT 37

TEXT

bhagavan api rajarseh
sopadhyayasya cacyutah
harann iva mano 'musya
sva-dhama pratyapadyata

SYNONYMS

bhagavan--the Supreme Personality of Godhead; api--also; raja-rseh--of the saintly King; sa-upadhyayasya--along with all the priests; ca--also; acyutah--the infallible Lord; haran--captivating; iva--indeed; manah--the mind; amusya--of him; sva-dhama--to His abode; pratyapadyata--returned.

TRANSLATION

The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.

PURPORT

Because the Supreme Personality of Godhead is all-spiritual, He can descend from the spiritual sky without changing His body, and thus He is known as acyuta, or infallible. When a living entity falls down to the material world, however, he has to accept a material body, and therefore, in his material embodiment, he cannot be called acyuta. Because he falls down from his real engagement in the service of the Lord, the living entity gets a material body to suffer or try to enjoy in the miserable material conditions of life. Therefore the fallen living entity is cyuta, whereas the Lord is called acyuta. The Lord was attractive for everyone--not only the King but also the priestly order, who were very much addicted to the performance of Vedic rituals. Because the Lord is all-attractive, He is called Krsna, or "one who attracts everyone." The Lord appeared in the sacrificial arena of Maharaja Prthu as Ksirodakasayi Visnu, who is a plenary expansion of Lord Krsna. He is the second incarnation from Karanodakasayi Visnu, who is the origin of material creation and who expands as Garbhodakasayi Visnu, who then enters into each and every universe. Ksirodakasayi Visnu is one of the purusas who control the material modes of nature.

TEXT 38

TEXT

adrstaya namaskrtya
nrpah sandarsitatmane
avyaktaya ca devanam
devaya sva-puram yayau

SYNONYMS

adrstaya--unto one who is beyond the purview of material vision; namah-krtya--offering obeisances; nrpah--the King; sandarsita--revealed; atmane--unto the Supreme Soul; avyaktaya--who is beyond the manifestation of the material world; ca--also; devanam--of the demigods; devaya--unto the Supreme Lord; sva-puram--to his own house; yayau--returned.

TRANSLATION

King Prthu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Maharaja Prthu. After offering obeisances to the Lord, the King returned to his home.

PURPORT

The Supreme Lord is not visible to material eyes, but when the material senses are inclined to the transcendental loving service of the Lord and are thus purified, the Lord reveals Himself to the vision of the devotee. Avyakta means "unmanifested." Although the material world is the creation of the Supreme Personality of Godhead, He is unmanifested to material eyes. Maharaja Prthu, however, developed spiritual eyes by his pure devotional service. Here, therefore, the Lord is described as sandarsitatma, for He reveals Himself to the vision of the devotee, although He is not visible to ordinary eyes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twentieth Chapter, of the Srimad-Bhagavatam, entitled "Lord Visnu's Appearance in the Sacrificial Arena of Maharaja Prthu."

Chapter Twenty-one
Instructions by Maharaja Prthu

TEXT 1

TEXT

maitreya uvaca
mauktikaih kusuma-sragbhir
dukulaih svarna-toranaih
maha-surabhibhir dhupair
manditam tatra tatra vai

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; mauktikaih--with pearls; kusuma--of flowers; sragbhih--with garlands; dukulaih--cloth; svarna--golden; toranaih--by gates; maha-surabhibhih--highly perfumed; dhupaih--by incense; manditam--decorated; tatra tatra--here and there; vai--certainly.

TRANSLATION

The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

PURPORT

Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees and silken cloth. Thus the Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of Godhead. Such opulence immediately changes the condition of the mind, and the entire atmosphere becomes spiritualized. King Prthu's capital was decorated with such highly opulent decorations.

TEXT 2

TEXT

candanaguru-toyardra-
rathya-catvara-margavat
puspaksata-phalais tokmair
lajair arcirbhir arcitam

SYNONYMS

candana--sandalwood; aguru--a kind of fragrant herb; toya--the water of; ardra--sprinkled with; rathya--a path for driving a chariot; catvara--small parks; margavat--lanes; puspa--flowers; aksata--unbroken; phalaih--by the fruits; tokmair--minerals; lajair--wetted grains; arcirbhih--by lamps; arcitam--decorated.

TRANSLATION

Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

TEXT 3

TEXT

savrndaih kadali-stambhaih
puga-potaih pariskrtam
taru-pallava-malabhih
sarvatah samalankrtam

SYNONYMS

sa-vrndaiah--along with fruits and flowers; kadali-stambhaih--by the pillars of banana trees; puga-potaih--by collections of young animals and by processions of elephants; pariskrtam--very nicely cleansed; taru--young plants; pallava--new leaves of mango trees; malabhih--by garlands; sarvatah--everywhere; samalankrtam--nicely decorated.

TRANSLATION

At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

TEXT 4

TEXT

prajas tam dipa-balibhih
sambhrtasesa-mangalaih
abhiyur mrsta-kanyas ca
mrsta-kundala-manditah

SYNONYMS

prajah--citizens; tam--to him; dipa-balibhih--with lamps; sambhrta--equipped with; asesa--unlimited; mangalaih--auspicious articles; abhiyuh--came forward to welcome; mrsta--with beautiful bodily luster; kanyah ca--and unmarried girls; mrsta--colliding with; kundala--earrings; manditah--being bedecked with.

TRANSLATION

As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

PURPORT

Offerings of natural products such as betel nuts, bananas, newly grown wheat, paddy, yogurt and vermilion, carried by the citizens and scattered throughout the city, are all auspicious paraphernalia, according to Vedic civilization, for receiving a prominent guest like a bridegroom, king or spiritual master. Similarly, a welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious. Kumari, or unmarried girls untouched by the hand of any member of the opposite sex, are auspicious members of society. Even today in Hindu society

the most conservative families do not allow unmarried girls to go out freely or mix with boys. They are very carefully protected by their parents while unmarried, after marriage they are protected by their young husbands, and when elderly they are protected by their children. When thus protected, women as a class remain an always auspicious source of energy to man.

TEXT 5

TEXT

sankha-dundubhi-ghosena
brahma-ghosena cartvijam
vivesa bhavanam virah
stuyamano gata-smayah

SYNONYMS

sankha--conchshells; dundubhi--kettledrums; ghosena--by the sound of; brahma--Vedic; ghosena--chanting; ca--also; rtvijam--of the priests; vivesa--entered; bhavanam--the palace; virah--the King; stuyamanah--being worshiped; gata-smayah--without pride.

TRANSLATION

When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

PURPORT

The reception given to the King was full of opulence, yet he did not become proud. It is said, therefore, that great personalities of power and opulence never become proud, and the example is given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness. This is a sign of the wonderful character of great personalities.

TEXT 6

TEXT

pujitaḥ puṣyam aśa
tatra tatra maḥa-yaśaḥ
pauraṇa jaṇapadaṃsa taṃsa taṇ
pṛitaḥ pṛiya-vaṛa-pṛadaḥ

SYNONYMS

pujitaḥ--being worshiped; puṣyam aśa--offered worship; tatra tatra--here and there; maḥa-yaśaḥ--with a background of great activities; pauraṇa--the noble men of the city; jaṇa-padaṇ--common citizens; taṇ taṇ--in that way; pṛitaḥ--being satisfied; pṛiya-vaṛa-pṛadaḥ--was ready to offer them all benediction.

TRANSLATION

Both the important citizens and the common citizens welcomed the King very heartily, and he also bestowed upon them their desired blessings.

PURPORT

A responsible king was always approachable by his citizens. Generally the citizens, great and common, all had an aspiration to see the king and take benediction from him. The king knew this, and therefore whenever he met the citizens he immediately fulfilled their desires or mitigated their grievances. In such dealings, a responsible monarchy is better than a so-called democratic government in which no one is responsible to mitigate the grievances of the citizens, who are unable to personally meet the supreme executive head. In a responsible monarchy the citizens had no grievances against the government, and even if they did, they could approach the king directly for immediate satisfaction.

TEXT 7

TEXT

sa evam adiny anavadya-cestitah
karmani bhuyamsi mahan mahattamah
kurvan sasavani-mandalam yasah
sphitam nidhayaruruhe param padam

SYNONYMS

sah--King Prthu; evam--thus; adini--from the very beginning; anavadya--magnanimous; cestitah--performing various works; karmani--work; bhuyamsi--repeatedly; mahan--great; mahat-tamah--greater than the greatest; kurvan--performing; sasasa--ruled; avani-mandalam--the surface of the earth; yasah--reputation; sphitam--widespread; nidhaya--achieving; aruruhe--was elevated; param padam--to the lotus feet of the Supreme Lord.

TRANSLATION

King Prthu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

PURPORT

A responsible king or chief executive has many responsible duties to attend to in ruling over the citizens. The most important duty of the monarch or the government is to perform various sacrifices as enjoined in the Vedic literatures. The next duty of the king is to see that every citizen executes the prescribed duties for his particular community. It is the king's duty to see that everyone perfectly executes the duties prescribed for the varna and asrama divisions of society. Besides that, as exemplified by King Prthu, he must develop the earth for the greatest possible production of food grains.

There are different types of great personalities--some are positive great personalities, some comparative and some superlative--but King Prthu exceeded all of them. He is therefore described here as mahattamah, greater than the greatest. Maharaja Prthu was a ksatriya, and he discharged his ksatriya duties perfectly. Similarly, brahmanas, vaisyas and sudras can discharge their respective duties perfectly and thus at the ultimate end of life be promoted to the transcendental world, which is called param padam. Param padam, or the Vaikuntha planets, can be achieved only by devotional service. The impersonal Brahman region is also called param padam, but unless one is attached to the personality of Godhead one must again fall down to the material world from the impersonal param padam situation. It is said, therefore, aruhya krcchrena param padam tatah: the impersonalists endeavor very strenuously to achieve the param padam, or impersonal brahmajyoti, but unfortunately, being bereft of a relationship with the Supreme personality of Godhead, they come down again to the material world. If one flies in outer space, he can go very high up, but unless he reaches a planet he must come down again to earth. Similarly, because the impersonalists who reach the param padam of the impersonal brahmajyoti do not enter into the

Vaikuntha planets, they come down again to this material world and are given shelter in one of the material planets. Although they may attain Brahmaloaka, or Satyaloka, all such planets are situated in the material world.

TEXT 8

TEXT

suta uvaca
tad adi-rajasya yaso vijrmbhitam
gunair asesair gunavat-sabhajitam
ksatta maha-bhagavatah sadaspate
kausaravim praha grnantam arcayan

SYNONYMS

sutah uvaca--Suta Gosvami said; tat--that; adi-rajasya--of the original king; yasa--reputation; vijrmbhitam--highly qualified; gunaih--by qualities; asesaih--unlimited; guna-vat--fittingly; sabhajitam--being praised; ksatta--Vidura; maha-bhagavatah--the great saintly devotee; sadah-pate--leader of the great sages; kausaravim--unto Maitreya; praha--said; grnantam--while talking; arcayan--offering all respectful obeisances.

TRANSLATION

Suta Gosvami continued: O Saunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Prthu, the original king, who was fully qualified, glorified and widely praised all over the world, Vidura, the great devotee, very submissively worshiped Maitreya Rsi and asked him the following question.

TEXT 9

TEXT

vidura uvaca
so 'bhisiktah prthur viprair
labdhasesa-surarhanah
bibhrat sa vaisnavam tejo
bahvor yabhyam dudoha gam

SYNONYMS

vidurah uvaca--Vidura said; sah--he (King Prthu); abhisiktah--when enthroned; prthuh--King Prthu; vipraih--by the great sages and brahmanas; labdha--achieved; asesa--innumerable; sura-arhanah--presentations by the demigods; bibhrat--expanding; sah--he; vaisnavam--who has received through Lord Visnu; tejah--strength; bahvoh--arms; yabhyam--by which; dudoha--exploited; gam--the earth.

TRANSLATION

Vidura said: My dear brahmana Maitreya, it is very enlightening to understand that King Prthu was enthroned by the great sages and brahmanas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Visnu. Thus he greatly developed the earth.

PURPORT

Because Prthu Maharaja was an empowered incarnation of Lord Visnu and was naturally a great Vaisnava devotee of the Lord, all the demigods were pleased with him and presented different gifts to help him in exercising his royal power, and the great sages and saintly persons also joined in his coronation. Thus blessed by them, he ruled over the earth and exploited its resources for the greatest satisfaction of the people in general. This has already been explained in the previous chapters regarding the activities of King Prthu. As will be apparent from the next verse, every executive head of state should follow in the footsteps of Maharaja Prthu in ruling over his kingdom. Regardless of whether the chief executive is a king or president, or whether the government is monarchical or democratic, this process is so perfect that if it is followed, everyone will become happy, and thus it will be very easy for all to execute devotional service to the Supreme personality of Godhead.

TEXT 10

TEXT

ko nv asya kirtim na srnoty abhijno
yad-vikramocchistam asesa-bhupah
lokah sa-pala upajivanti kamam
adyapi tan me vada karma suddham

SYNONYMS

kah--who; nu--but; asya--King Prthu; kirtim--glorious activities; na srnoti--does not hear; abhijnah--intelligent; yat--his; vikrama--chivalry; ucchistam--remnants; asesa--innumerable; bhupah--kings; lokah--planets; sa-palah--with their demigods; upajivanti--execute livelihood; kamam--desired objects; adya api--up to that; tat--that; me--unto me; vada--please speak; karma--activities; suddham--auspicious.

TRANSLATION

Prthu Maharaja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Prthu Maharaja because his activities are so pious and auspicious.

PURPORT

Saint Vidura's purpose in hearing about Prthu Maharaja over and over again was to set an example for ordinary kings and executive heads, who should all be inclined to hear repeatedly about Prthu Maharaja's activities in order to also be able to rule over their kingdoms or states very faithfully for the peace and prosperity of the people in general. Unfortunately, at the present moment no one cares to hear about Prthu Maharaja or to follow in his footsteps; therefore no nation in the world is either happy or progressive in spiritual understanding, although that is the sole aim and objective of human life.

TEXT 11

TEXT

maitreya uvaca
ganga-yamunayor nadyor
antara ksetram avasan
arabdhan eva bubhujе
bhogan punya-jihāsaya

SYNONYMS

maitreyah uvaca--the great saint Maitreya said; ganga--the River Ganges; yamunayoh--of the River Yamuna; nadyoh--of the two rivers; antara--between; ksetram--the land; avasan--living there; arabdhan--destined; eva--like; bubhuje--enjoyed; bhogan--fortunes; punya--pious activities; jhasaya--for the purpose of diminishing.

TRANSLATION

The great saintly sage Maitreya told Vidura: My dear Vidura, King Prthu lived in the tract of land between the two great rivers Ganges and Yamuna. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

PURPORT

The terms "pious" and "impious" are applicable only in reference to the activities of an ordinary living being. But Maharaja Prthu was a directly empowered incarnation of Lord Visnu; therefore he was not subject to the reactions of pious or impious activities. As we have already explained previously, when a living being is specifically empowered by the Supreme Lord to act for a particular purpose, he is called a saktyavesa-avatara. Prthu Maharaja was not only a saktyavesa-avatara but also a great devotee. A devotee is not subjected to the reactions resulting from past deeds. In the Brahma-samhita it is said, karmani nirdahati kintu ca bhakti-bhajam: for devotees the results of past pious and impious activities are nullified by the Supreme personality of Godhead. The words arabdhan eva mean "as if achieved by past deeds," but in the case of Prthu Maharaja there was no question of reaction to past deeds, and thus the word eva is used here to indicate comparison to ordinary persons. In Bhagavad-gita the Lord says, avajananti mam mudhah. This means that sometimes people misunderstand an incarnation of the Supreme Personality of Godhead to be an ordinary man. The Supreme Godhead, His incarnations or His devotees may pose themselves as ordinary men, but they are never to be considered as such. Nor should an ordinary man not supported by authorized statements of the sastras and acaryas be accepted as an incarnation or devotee. By the evidence of sastra, Sanatana Gosvami detected Lord Caitanya Mahaprabhu to be a direct incarnation of Krsna, the Supreme personality of Godhead, although Lord Caitanya never disclosed the fact. It is therefore generally recommended that the acarya, or guru, should not be accepted as an ordinary man.

TEXT 12

TEXT

sarvatraskhalitadesah
sapta-dvipaika-danda-dhrk
anyatra brahmana-kulat
anyatracyuta-gotratah

SYNONYMS

sarvatra--everywhere; askhalita--irrevocable; adesah--order; sapta-dvipa--seven islands; eka--one; danda-dhrk--the ruler who holds the scepter; anyatra--except; brahmana-kulat--brahmanas and saintly persons; anyatra--except; acyuta-gotratah--descendants of the Supreme Personality of Godhead (Vaisnavas).

TRANSLATION

Maharaja Prthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brahmanas and the descendants of the Supreme Personality of Godhead [the Vaisnavas].

PURPORT

Sapta-dvipa refers to the seven great islands or continents on the surface of the globe: (1) Asia, (2) Europe, (3) Africa, (4) North America, (5) South America, (6) Australia and (7) Oceania. In the modern age people are under the impression that during the Vedic period or the prehistoric ages America and many other parts of the world had not been discovered, but that is not a fact. Prthu Maharaja ruled over the world many thousands of years before the so-called prehistoric age, and it is clearly mentioned here that in those days not only were all the different parts of the world known, but they were ruled by one king, Maharaja Prthu. The country where Prthu Maharaja resided must have been India because it is stated in the eleventh verse of this chapter that he lived in the tract of land between the rivers Ganges and Yamuna. This tract of land, which is called Brahmavarta, consists of what is known in the modern age as portions of Punjab and northern India. It is clear that the kings of India once ruled all the world and that their culture was Vedic.

The word askhalita indicates that orders by the king could not be disobeyed by anyone in the entire world. Such orders, however, were never issued to control saintly persons or the descendants of the Supreme Personality of Godhead, Visnu. The Supreme Lord is known as Acyuta, and Lord Krsna is addressed as such by Arjuna in Bhagavad-gita (senayor ubhayor madhye ratham sthapaya me 'cyuta). Acyuta refers to one who does not fall because He is never influenced by the modes of material nature. When a living entity falls down to the material world from his original position, he becomes cyuta, which means that he forgets his relationship with Acyuta. Actually every living entity is a part and parcel, or a son, of the Supreme Personality of Godhead. When influenced by the modes of material nature, a living entity forgets this relationship and thinks in terms of different species of life; but when he again comes to his original consciousness, he does not observe such bodily designations. This is indicated in Bhagavad-gita (5.18) by the words panditah sama-darsinah.

Material designations create differentiation in terms of caste, color, creed, nationality, etc. Different gotras, or family designations, are distinctions in terms of the material body, but when one comes to Krsna consciousness he immediately becomes one of the Acyuta-gotra, or descendants of the Supreme Personality of Godhead, and thus becomes transcendental to all considerations of caste, creed, color and nationality.

Prthu Maharaja had no control over the brahmana-kula, which refers to the learned scholars in Vedic knowledge, nor over the Vaisnavas, who are above the considerations of Vedic knowledge. It is therefore said:

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir
visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih
sri-visnor namni mantre sakala-kalusa-he sabda-samanya-buddhir
visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

"One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaisnava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of caranamrta or Ganges water as ordinary water is taken to be a resident of hell." (Padma Purana)

From the facts presented in this verse, it appears that people in general should be controlled by a king until they come to the platform of Vaisnavas and brahmanas, who are not under the control of anyone. Brahmana refers to one who knows Brahman, or the impersonal feature of the Absolute Truth, and a Vaisnava is one who serves the Supreme Personality of Godhead.

TEXT 13

TEXT

ekadasin maha-satra-
diksa tatra divaukasam
samajo brahmarsinam ca

rajarsinam ca sattama

SYNONYMS

ekada--once upon a time; asit--took a vow; maha-satra--great sacrifice; diksa--initiation; tatra--in that function; diva-okasam--of the demigods; samajah--assembly; brahma-rsinam--of great saintly brahmanas; ca--also; raja-rsinam--of great saintly kings; ca--also; sat-tama--the greatest of devotees.

TRANSLATION

Once upon a time King Prthu initiated the performance of a very great sacrifice in which great saintly sages, brahmanas, demigods from higher planetary systems and great saintly kings known as rajarsis all assembled together.

PURPORT

In this verse the most significant point is that although King Prthu's residential quarters were in India, between the rivers Ganges and Yamuna, the demigods also participated in the great sacrifice he performed. This indicates that formerly the demigods used to come to this planet. Similarly, great personalities like Arjuna, Yudhisthira and many others used to visit higher planetary systems. Thus there was interplanetary communication via suitable airplanes and space vehicles.

TEXT 14

TEXT

tasminn arhatsu sarvesu
sv-arcitesu yatharhatah
utthitah sadaso madhye
taranam udurad iva

SYNONYMS

tasmin--in that great meeting; arhatsu--of all those who are worshipable; sarvesu--all of them; su-arcitesu--being worshiped according to their respective positions; yatha-arhatah--as they deserved; utthitah--stood up; sadasah--amongst the assembly members; madhye--within the midst; taranam--of the stars; udu-rat--the moon; iva--like.

TRANSLATION

In that great assembly, Maharaja Prthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

PURPORT

According to the Vedic system, the reception of great, exalted personalities, as arranged by Prthu Maharaja in that great sacrificial arena, is very important. The first procedure in receiving guests is to wash their feet, and it is learned from Vedic literature that one time when Maharaja Yudhisthira performed a rajasuya-yajna, Krsna took charge of washing the feet of the visitors. Similarly, Maharaja Prthu also arranged for the proper reception of the demigods, the saintly sages, the brahmanas and the great kings.

TEXT 15

TEXT

pramsuh pinayata-bhujo
gaurah kanjaruneksanah
sunasah sumukhah saumyah
pinamsah sudvija-smitah

SYNONYMS

pramsuh--very tall; pina-ayata--full and broad; bhujah--arms; gaurah--fair-complexioned; kanja--lotuslike; aruna-iksanah--with bright eyes resembling a morning sunrise; su-nasah--straight nose; sumukhah--with a beautiful face; saumyah--of a grave bodily stature; pina-amsah--shoulders raised; su--beautiful; dvija--teeth; smitah--smiling.

TRANSLATION

King Prthu's body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose was straight, his face very beautiful and his personality grave. His teeth were set beautifully in his smiling face.

PURPORT

Amongst the four social orders (brahmanas, ksatriyas, vaisyas and sudras), the ksatriyas, both men and women, are generally very beautiful. As will be apparent from the following verses, it is to be concluded that not only were Maharaja Prthu's bodily features attractive, as described here, but he had specific all-auspicious signs in his bodily construction.

As it is said, "The face is the index of the mind." One's mental constitution is exhibited by his facial features. The bodily features of a particular person are exhibited in accordance with his past deeds, for according to one's past deeds, his next bodily features--whether in human society, animal society or demigod society--are determined. This is proof of the transmigration of the soul through different types of bodies.

TEXT 16

TEXT

vyudha-vaksa brhac-chronir
vali-valgu-dalodarah
avarta-nabhir ojasvi
kancanorur udagra-pat

SYNONYMS

vyudha--broad; vaksah--chest; brhat-sronih--thick waist; vali--wrinkles; valgu--very beautiful; dala--like a leaf of a banyan tree; udarah--abdomen; avarta--coiled; nabhih--navel; ojasvi--lustrous; kancana--golden; uruh--thighs; udagra-pat--arched instep.

TRANSLATION

The chest of Maharaja Prthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a leaf of a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

TEXT 17

TEXT

suksma-vakrasita-snigdha-
murdhajah kambu-kandharah
maha-dhane dukulagrye
paridhayopaviya ca

SYNONYMS

suksma--very fine; vakra--curly; asita--black; snigdha--slick; murdhajah--hair on the head; kambu--like a conch; kandharah--neck; maha-dhane--very valuable; dukula-agrye--dressed with a dhoti; paridhaya--on the upper portion of the body; upaviya--placed like a sacred thread; ca--also.

TRANSLATION

The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhoti, and there was a nice wrapper on the upper part of his body.

TEXT 18

TEXT

vyanjitasesa-gatra-srir
niyame nyasta-bhusanah
krsnajina-dharah sriman
kusa-panih krtocitah

SYNONYMS

vyanjita--indicating; asesa--innumerable; gatra--bodily; srih--beauty; niyame--regulated; nyasta--given up; bhusanah--garments; krsna--black; ajina--skin; dharah--putting on; sriman--beautiful; kusa-panih--having kusa grass on the fingers; krtah--performed; ucitah--as it is required.

TRANSLATION

As Maharaja Prthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kusa grass on his finger, for this increased the natural beauty of his body. It appears that Maharaja Prthu observed all the regulative principles before he performed the sacrifice.

TEXT 19

TEXT

sisira-snigdha-taraksah
samaiksata samantatah
ucivan idam urvisah
sadah samharsayann iva

SYNONYMS

sisira--dew; snigdha--wet; tara--stars; aksah--eyes; samaiksata--glanced over; samantatah--all around; ucivan--began to speak; idam--this; urvisah--highly elevated; sadah--amongst the members of the assembly; samharsayan--enhancing their pleasure; iva--like.

TRANSLATION

Just to encourage the members of the assembly and to enhance their pleasure, King Prthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

TEXT 20

TEXT

caru citra-padam slaksnam
mrstam gudham aviklavam
sarvesam upakarartham
tada anuvadann iva

SYNONYMS

caru--beautiful; citra-padam--flowery; slaksnam--very clear; mrstam--very great; gudham--meaningful; aviklavam--without any doubt; sarvesam--for all; upakara-artham--just to benefit them; tada--at that time; anuvadann--began to repeat; iva--like.

TRANSLATION

Maharaja Prthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

PURPORT

Maharaja Prthu was beautiful in his external bodily features, and his speech was also very glorious in all respects. His words, which were nicely composed in highly metaphorical ornamental language, were pleasing to hear and were not only mellow but also very clearly understandable and without doubt or ambiguity.

TEXT 21

TEXT

rajovaca
sabhyah srnuta bhadram vah
sadhavo ya ihagatah
satsu jijnasubhir dharmam
avedyam sva-manisitam

SYNONYMS

raja uvaca--the King began to speak; sabhyah--addressing the ladies and gentlemen; srnuta--kindly hear; bhadram--good fortune; vah--your; sadhavah--all great souls; ye--who; iha--here; agatah--present; satsu--unto the noble men; jijnasubhih--one who is inquisitive; dharmam--religious principles; avedyam--must be presented; sva-manisitam--concluded by someone.

TRANSLATION

King Prthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

PURPORT

In this verse the word sadhavah ("all great souls") is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists. In any meeting there are different classes of men, and it is to be supposed, therefore, that because Prthu Maharaja was very great, he must have had several enemies present in the assembly, although they could not express themselves. Maharaja Prthu, however, was concerned with persons who were gentle, and therefore he first addressed all the honest persons, not caring for the envious. He did not, however, present himself as a royal authority empowered to command everyone, for he wanted to present his statement in humble submission before the assembly of great sages and saintly persons. As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision. Everyone within this material world is conditioned by the modes of material nature and therefore has four defects. But although Prthu Maharaja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

TEXT 22

TEXT

aham danda-dharo raja
prajanam iha yojitah
raksita vrttidah svesu
setusu sthapita prthak

SYNONYMS

aham--I; danda-dharah--carrier of the scepter; raja--king; prajanam--of the citizens; iha--in this world; yojitah--engaged; raksita--protector; vrtti-dah--employer; svesu--in their own; setusu--respective social orders; sthapita--established; prthak--differently.

TRANSLATION

King Prthu continued: By the grace of the Supreme Lord I have been appointed the king of this planet, and I carry the scepter to rule the citizens, protect them from all danger and give them employment according to their respective positions in the social order established by Vedic injunction.

PURPORT

A king is supposed to be appointed by the Supreme Personality of Godhead to look after the interests of his particular planet. On every planet there is a predominating person, just as we now see that in every country there is a president. If one is president or king, it should be understood that this opportunity has been given to him by the Supreme Lord. According to the Vedic system, the king is considered a representative of Godhead and is offered respects by the citizens as God in the human form of life. Actually, according to Vedic information, the Supreme Lord maintains all living entities, and especially human beings, to elevate them to the highest perfection. After many, many births in lower species, when a living entity evolves to the human form of life and in particular to the civilized human form of life, his society must be divided into four gradations, as ordered by the Supreme Personality of Godhead in

Bhagavad-gita (catur-varnyam maya srstam, etc.). The four social orders--the brahmanas, ksatriyas, vaisyas and sudras--are natural divisions of human society, and as declared by Prthu Maharaja, every man in his respective social order must have proper employment for his livelihood. It is the duty of the king or the government to insure that the people observe the social order and that they are also employed in their respective occupational duties. In modern times, since the protection of the government or the king has been withdrawn, social order has practically collapsed. No one knows who is a brahmana, who is a ksatriya, who is a vaisya or who is a sudra, and people claim to belong to a particular social order by birthright only. It is the duty of the government to reestablish social order in terms of occupational duties and the modes of material nature, for that will make the entire world population actually civilized. If it does not observe the institutional functions of the four social orders, human society is no better than animal society in which there is never tranquillity, peace and prosperity but only chaos and confusion. Maharaja Prthu, as an ideal king, strictly observed the maintenance of the Vedic social order.

Prajayate iti praja. The word praja refers to one who takes birth. Therefore Prthu Maharaja guaranteed protection for prajanam--all living entities who took birth in his kingdom. Praja refers not only to human beings but also to animals, trees and every other living entity. It is the duty of the king to give all living entities protection and food. The fools and rascals of modern society have no knowledge of the extent of the responsibility of the government. Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord. The disturbance of the animal population by wholesale slaughter produces a catastrophic future reaction for the butcher, his land and his government.

TEXT 23

TEXT

tasya me tad-anusthanad
yan ahur brahma-vadinah
lokah syuh kama-sandoha
yasya tusyati dista-drk

SYNONYMS

tasya--his; me--mine; tat--that; anusthanat--by executing; yan--that which; ahuh--is spoken; brahma-vadinah--by the experts in Vedic knowledge; lokah--planets; syuh--become; kama-sandohah--fulfilling one's desirable objectives; yasya--whose; tusyati--becomes satisfied; dista-drk--the seer of all destiny.

TRANSLATION

Maharaja Prthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

PURPORT

Maharaja Prthu gives special stress to the word brahma-vadinah ("by the experts in the Vedic knowledge"). Brahma refers to the Vedas, which are also known as sabda-brahma, or transcendental sound. Transcendental sound is not ordinary language, although it appears to be written in ordinary language. Evidence from the Vedic literature should be accepted as final authority. In the Vedic literature there is much information, and of course there is information about the execution of a king's duty. A responsible king who executes his appointed duty by giving proper protection to all living entities on his planet is promoted to the heavenly planetary system. This is also dependent upon the pleasure of the Supreme Lord. It is not that if one executes his duty properly he is automatically promoted, for promotion depends upon the satisfaction of the Supreme Personality of Godhead. It must ultimately be concluded

that one can achieve the desired result of his activities upon satisfying the Supreme Lord. This is also confirmed in the First Canto, Second Chapter, of Srimad-Bhagavatam:

atah pumbhir dvija-srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
samsiddhir hari-tosanam

The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. The word kama-sandohah means "achievement of the desired result." Everyone desires to achieve the ultimate goal of life, but in modern civilization the great scientists think that man's life has no plan. This gross ignorance is very dangerous and makes civilization very risky. People do not know the laws of nature, which are the rulings of the Supreme Personality of Godhead. Because they are atheists of the first order, they have no faith in the existence of God and His rulings and therefore do not know how nature is working. This gross ignorance of the mass of people, including even the so-called scientists and philosophers, makes life a risky situation in which human beings do not know whether they are making progress in life. According to Srimad-Bhagavatam (7.5.30), they are simply progressing to the darkest region of material existence. Adanta-gobhir visatam tamisram. The Krsna consciousness movement has therefore been started to give philosophers, scientists, and people in general the proper knowledge about the destiny of life. Everyone should take advantage of this movement and learn the real goal of life.

TEXT 24

TEXT

ya uddharet karam raja
praja dharmesv asiksayan
prajanam samalam bhunkte
bhagam ca svam jahati sah

SYNONYMS

yah--anyone (king or governor); uddharet--exact; karam--taxes; raja--king; prajah--the citizens; dharmesu--in executing their respective duties; asiksayan--without teaching them how to execute their respective duties; prajanam--of the citizens; samalam--impious; bhunkte--enjoys; bhagam--fortune; ca--also; svam--own; jahati--gives up; sah--that king.

TRANSLATION

Any king who does not teach his citizens about their respective duties in terms of varna and asrama but who simply exacts tolls and taxes from them is liable to suffer for the impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

PURPORT

A king, governor or president should not take the opportunity to occupy his post without also discharging his duty. He must teach the people within the state how to observe the divisions of varna and asrama. If a king neglects to give such instructions and is simply satisfied with levying taxes, then those who share in the collection--namely, all the government servants and the head of the state--are liable to share in the impious activities of the general masses. The laws of nature are very subtle. For example, if one eats in a place which is very sinful, he shares in the resultant reaction of the sinful activities performed there. (It is a Vedic system, therefore, for a householder to call brahmanas and Vaisnavas to eat at ceremonial performances in his house because the brahmanas and Vaisnavas can immunize him from sinful activities. But it is not the duty of rigid brahmanas and Vaisnavas to accept invitations everywhere.

There is, of course, no objection to taking part in feasts in which prasada is distributed.) There are many subtle laws which are practically unknown to people in general, but the Kṛṣṇa consciousness movement is very scientifically distributing all this Vedic knowledge for the benefit of the people of the world.

TEXT 25

TEXT

tat praja bhārtr-pindartham
svartham evanasuyavah
kurutadhoksaja-dhiyas
tarhi me 'nugrahaḥ kṛtaḥ

SYNONYMS

tat--therefore; prajāh--my dear citizens; bhārtr--of the master; pinda-artham--welfare after death; sva-artham--own interest; eva--certainly; anasuyavah--without being envious; kuruta--just execute; adhoksaja--the Supreme Personality of Godhead; dhiyah--thinking of Him; tarhi--therefore; me--unto me; anugrahaḥ--mercy; kṛtaḥ--being done.

TRANSLATION

Prthu Maharaja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, you will protect your own interests, and you will bestow mercy upon your king for his welfare after death.

PURPORT

The words adhoksaja-dhiyah, meaning "Kṛṣṇa consciousness," are very important in this verse. The king and citizens should both be Kṛṣṇa conscious, otherwise both of them will be doomed to lower species of life after death. A responsible government must teach Kṛṣṇa consciousness very vigorously for the benefit of all. Without Kṛṣṇa consciousness, neither the state nor the citizens of the state can be responsible. Prthu Maharaja therefore specifically requested the citizens to act in Kṛṣṇa consciousness, and he was also very anxious to teach them how to become Kṛṣṇa conscious. A summary of Kṛṣṇa consciousness is given in Bhagavad-gīta (9.27):

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"Whatever you do, whatever you eat, whatever you give in charity and whatever penances you undergo should be done in Kṛṣṇa consciousness, or for the satisfaction of the Supreme Personality of Godhead." If all the people of the state, including the government servants, are taught the techniques of spiritual life, then although everyone is liable to be punished in different ways by the stringent laws of material nature, they will not be implicated.

TEXT 26

TEXT

yuyam tad anumodadhvam
pitṛ-devarsayo 'malah

kartuh sastur anujnatus
tulyam yat pretya tat phalam

SYNONYMS

yuyam--all you respectable persons who are present here; tat--that; anumodadhvam--kindly approve of my proposal; pitr--persons coming from Pitrloka; deva--persons coming from the heavenly planets; rsayah--great sages and saintly persons; amalah--those who are cleansed of all sinful activities; kartuh--the performer; sastuh--the order-giver; anujnatuh--of the supporter; tulyam--equal; yat--which; pretya--after death; tat--that; phalam--result.

TRANSLATION

I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal, for after death the result of an action is equally shared by its doer, its director and its supporter.

PURPORT

The government of Prthu Maharaja was perfect because it was administered exactly according to the orders of the Vedic injunctions. Prthu Maharaja has already explained that the chief duty of the government is to see that everyone executes his respective duty and is elevated to the platform of Krsna consciousness. The government should be so conducted that automatically one is elevated to Krsna consciousness. King Prthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit as he after death. If Prthu Maharaja, as a perfect king, were elevated to the heavenly planets, the citizens who cooperated by approving of his methods would also be elevated with him. Since the Krsna consciousness movement going on at the present moment is genuine, perfect and authorized and is following in the footsteps of Prthu Maharaja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Krsna consciousness.

TEXT 27

TEXT

asti yajna-patir nama
kesancid arha-sattamah
ihamutra ca laksyante
jyotsnavatyah kvacid bhuvah

SYNONYMS

asti--there must be; yajna-patih--the enjoyer of all sacrifices; nama--of the name; kesancit--in the opinion of some; arha-sattamah--O most respectable; iha--in this material world; amutra--after death; ca--also; laksyante--it is visible; jyotsna-vatyah--powerful, beautiful; kvacit--somewhere; bhuvah--bodies.

TRANSLATION

My dear respectable ladies and gentlemen, according to the authoritative statements of sastra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

PURPORT

Prthu Maharaja's sole aim in ruling his kingdom was to raise the citizens to the standard of God consciousness. Since there was a great assembly in the arena of sacrifice, there were different types of men present, but he was especially interested in speaking to those who were not atheists. It has already been explained in the previous verses that Prthu Maharaja advised the citizens to become adhoksaja-dhiyah, which means God conscious, or Krsna conscious, and in this verse he specifically presents the authority of sastra, even though his father was a number one atheist who did not abide by the injunctions mentioned in the Vedic sastras, who practically stopped all sacrificial performances and who so disgusted the brahmanas that they not only dethroned him but cursed and killed him. Atheistic men do not believe in the existence of God, and thus they understand everything which is happening in our daily affairs to be due to physical arrangement and chance. Atheists believe in the atheistic Sankhya philosophy of the combination of prakrti and purusa. They believe only in matter and hold that matter under certain conditions of amalgamation gives rise to the living force, which then appears as purusa, the enjoyer; then, by a combination of matter and the living force, the many varieties of material manifestation come into existence. Nor do atheists believe in the injunctions of the Vedas. According to them, all the Vedic injunctions are simply theories that have no practical application in life. Taking all this into consideration, Prthu Maharaja suggested that theistic men will solidly reject the views of the atheists on the grounds that there cannot be many varieties of existence without the plan of a superior intelligence. Atheists very vaguely explain that these varieties of existence occur simply by chance, but the theists who believe in the injunctions of the Vedas must reach all their conclusions under the direction of the Vedas.

In the Visnu Purana it is said that the entire varnasrama institution is meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of the duties of brahmanas, ksatriyas, vaisyas and sudras or brahmacaris, grhasthas, vanaprasthas and sannyasis are all meant to satisfy the Supreme Lord. At the present moment, although the so-called brahmanas, ksatriyas, vaisyas and sudras have lost their original culture, they claim to be brahmanas, ksatriyas, vaisyas and sudras by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Visnu. The dangerous Mayavada theory set forth by Sankaracarya--that God is impersonal--does not tally with the injunctions of the Vedas. Sri Caitanya Mahaprabhu therefore described the Mayavadi philosophers as the greatest offenders against the Personality of Godhead. According to the Vedic system, one who does not abide by the orders of the Vedas is called a nastika, or atheist. When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the Vedas, and for this reason he was considered by the followers of the Vedas to be a nastika. But although Sri Caitanya Mahaprabhu very clearly enunciated that the followers of Lord Buddha's philosophy are nastikas, or atheists, because of their denial of the authority of the Vedas, He considered the Sankarites, who wanted to establish Vedic authority by trickery and who actually followed the Mayavada philosophy of Buddha's school, to be more dangerous than the Buddhists themselves. The Sankarite philosophers' theory that we have to imagine a shape of God is more dangerous than denial of the existence of God. Notwithstanding all the philosophical theorizing by atheists or Mayavadis, the followers of Krsna consciousness rigidly live according to the injunctions given in Bhagavad-gita, which is accepted as the essence of all Vedic scripture. In Bhagavad-gita (18.46) it is said:

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection." This indicates that the Supreme Personality of Godhead is the original source of everything, as described in the Vedanta-sutra (janmady asya yatah). The Lord Himself also confirms in Bhagavad-gita, aham sarvasya prabhavah: "I am the origin of everything." The Supreme Personality of Godhead is the original source of all emanations, and at the same time, as Paramatma, He is spread all over existence. The Absolute Truth is therefore the Supreme Personality of Godhead, and every living being is meant to satisfy the Supreme Godhead by performing his respective duty (sva-karmana tam abhyarcya). Maharaja Prthu wanted to introduce this formula amongst his citizens.

The most important point in human civilization is that while one engages in different occupational duties, he must try to satisfy the Supreme Lord by the execution of such duties. That is the highest perfection of life. Svanusthitasya dharmasya samsiddhir hari-tosanam: by discharging one's prescribed duty, one can become very successful in life if he simply satisfies the Supreme Personality of Godhead. The vivid example is Arjuna. He was a ksatriya, his duty was to fight, and by executing his prescribed duty he satisfied the Supreme Lord and therefore became perfect. Everyone should follow this principle. The atheists, who do not, are condemned in Bhagavad-gita (16.19) by the following statement: tan aham dvisatah kruran samsaresu naradhama. In this verse it is clearly said that persons who are envious of the Supreme Personality of Godhead are the lowest of mankind and are very mischievous. Under the regulative principles of the Supreme, such mischievous persons are thrown into the darkest region of material existence and are born of asuras, or atheists. Birth after birth, such asuras go still further down, finally to animal forms like those of tigers or similar ferocious beasts. Thus for millions of years they have to remain in darkness without knowledge of Krsna.

The Supreme personality of Godhead is known as Purusottama, or the best of all living entities. He is a person like all other living entities, but He is the leader or the best of all living beings. That is stated in the Vedas also. Nityo nityanam cetanas cetananam. He is the chief of all eternal, the chief of all living entities, and He is complete and full. He has no need to derive benefit by interfering with the affairs of other living entities, but because He is the maintainer of all, He has the right to bring them to the proper standard so that all living entities may become happy. A father wants all of his children to become happy under his direction. Similarly, God, or Krsna, the Supreme Personality of Godhead, has the right to see that all living entities are happy. There is no possibility of becoming happy within this material world. The father and the sons are eternal, but if a living entity does not come to the platform of his eternal life of bliss and knowledge, there is no question of happiness. Although Purusottama, the best of all living entities, has no benefit to derive from the common living entities, He does have the right to discriminate between their right and wrong ways. The right way is the path of activities meant to satisfy the Supreme Personality of Godhead, as we have already discussed (svanusthitasya dharmasya samsiddhir hari-tosanam). A living entity may engage in any occupational duty, but if he wants to have perfection in his duties, he must satisfy the Supreme Lord. As such, one who pleases Him gets better facilities for living, but one who displeases Him gets involved in undesirable situations.

It is therefore concluded that there are two kinds of duties--mundane duty and duty performed for the sake of yajna, or sacrifice (yajnarthat karma). Any karma (activity) one performs which is not for the purpose of yajna is a cause of bondage. Yajnarthat karmano'nyatra loko'yam karma-bandhanah: "Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) Karma-bandhanah, or the bondage of karma, is administered under the regulations of the stringent laws of material nature. Material existence is a struggle to conquer the impediments put forth by material nature. The asuras are always fighting to overcome these impediments, and by the illusory power of material nature the foolish living entities work very hard within this material world and take this to be happiness. This is called maya. In that hard struggle for existence, they deny the existence of the supreme authority, Purusottama, the Supreme Personality of Godhead.

In order to regulate the activities of the living entities, God has given us codes, just as a king gives codes of law in a state, and whoever breaks the law is punished. Similarly, the Lord has given the infallible knowledge of the Vedas, which are not contaminated by the four defects of human life--namely the tendency to commit mistakes, to be illusioned, to cheat and to have imperfect senses. If we do not take direction from the Vedas but act whimsically according to our own choice, we are sure to be punished by the laws of the Lord, who offers different types of bodies in the 8,400,000 species of forms. Material existence, or the sense gratification process, is conducted according to the type of body we are given by prakrti, or material nature. As such, there must be divisions of pious and impious activities (punya and papa). In Bhagavad-gita (7.28) it is clearly stated:

yesam tv anta-gatam papam
janaanam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"One who has completely surpassed the resultant activities of the impious path of life [this is possible only when one engages exclusively in pious activities] can understand his eternal relationship with the Supreme Personality of Godhead. Thus one engages in the Lord's transcendental loving service." This life of engaging always in the loving service of the Lord is called adhoksaja-dhiyah, or a life of Krsna consciousness, which King Prthu meant his citizens to follow.

The different varieties of life and of material existence do not come about by chance and necessity; they are different arrangements made by the Supreme Lord in terms of the pious and impious activities of the living entities. By performing pious activities one can take birth in a good family in a good nation, one can get a beautiful body or can become very well educated or very rich. We see, therefore, that in different places and in different planets there are different standards of life, bodily features and educational statuses, all awarded by the Supreme personality of Godhead according to pious or impious activities. Varieties of life, therefore, develop not by chance but by prearrangement. There is a plan, which is already outlined in the Vedic knowledge. One has to take advantage of this knowledge and mold his life in such a way that at the end, especially in the human form of life, he may go back home, back to Godhead, by practicing Krsna consciousness.

The theory of chance can best be explained in the Vedic literature by the words ajnata-sukrti, which refer to pious activities performed without the actor's knowledge. But these are also planned. For example, Krsna comes like an ordinary human being. He comes as a devotee like Lord Caitanya, or He sends His representative, the spiritual master, or pure devotee. This is also the planned activity of the Supreme personality of Godhead. They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Krsna conscious, he is saved from the material conditions of life. Krsna therefore instructs:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The word sarva-papebhyah means "from all sinful activities." A person who surrenders unto Him by utilizing the chance to associate with the pure devotee, spiritual master or other authorized incarnations of Godhead, like Prthu Maharaja, is saved by Krsna. Then his life becomes successful.

TEXTS 28-29

TEXT

manor uttanapadasya
dhruvasyapi mahipateh
priyavratasya rajarser
angasyasmat-pituh pituh

idrsanam athanyesam
ajasya ca bhavasya ca
prahladasya bales capi
krtyam asti gadabhrta

SYNONYMS

manoh--of Manu (Svayambhuva Manu); uttanapadasya--of Uttanapada, the father of Dhruva Maharaja; dhruvasya--of Dhruva Maharaja; api--certainly; mahi-pateh--of the great king; priyavratasya--of Priyavrata,

in the family of Maharaja Dhruva; rajarseh--of great saintly kings; angasya--of the name Anga; asmat--my; pituh--of my father; pituh--of the father; idrsanam--of such personalities; atha--also; anyesam--of others; ajasya--of the supreme immortal; ca--also; bhavasya--of the living entities; ca--also; prahladasya--of Maharaja Prahlada; baleh--of Maharaja Bali; ca--also; api--certainly; krtyam--acknowledged by them; asti--there is; gada-bhrta--the Supreme Personality of Godhead, who carries a club.

TRANSLATION

This is confirmed not only by the evidence of the Vedas but also by the personal behavior of great personalities like Manu, Uttanapada, Dhruva, Priyavrata and my grandfather Anga, as well as by many other great personalities and ordinary living entities, exemplified by Maharaja Prahlada and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.

PURPORT

Narottama dasa Thakura states that one has to ascertain the right path for his activities by following in the footsteps of great saintly persons and books of knowledge under the guidance of a spiritual master (sadhu-sastra-guru-vakya). A saintly person is one who follows the Vedic injunctions, which are the orders of the Supreme Personality of Godhead. The word guru refers to one who gives proper direction under the authority of the Vedic injunctions and according to the examples of the lives of great personalities. The best way to mold one's life is to follow in the footsteps of the authorized personalities like those mentioned herein by Prthu Maharaja, beginning with Svayambhuva Manu. The safest path in life is to follow such great personalities, especially those mentioned in the Srimad-Bhagavatam. The mahajanas, or great personalities, are Brahma, Lord Siva, Narada Muni, Manu, the Kumaras, Prahlada Maharaja, Bali Maharaja, Yamaraja, Bhisma, Janaka, Sukadeva Gosvami and Kapila Muni.

TEXT 30

TEXT

dauhitradin rte mrtyoh
socyan dharmavimohitan
vargasvargapavarganam
prayenaikatmyahetuna

SYNONYMS

dauhitra-adin--grandsons like my father, Vena; rte--except; mrtyoh--of personified death; socyan--abominable; dharmavimohitan--bewildered on the path of religion; vargasvargapavarganam--elevation to the heavenly planets; svargapavarganam--being freed from material contamination; prayena--almost always; eka--one; atmya--the Supreme Personality of Godhead; hetuna--on account of.

TRANSLATION

Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

PURPORT

King Vena, the father of Prthu Maharaja, was condemned by the brahmanas and saintly persons because of his denying the existence of the Supreme personality of Godhead and rejecting the method of satisfying

Him by performance of Vedic sacrifice. In other words, he was an atheist, who did not believe in the existence of God, and who consequently stopped all Vedic ritualistic ceremonies in his kingdom. Prthu Maharaja considered King Vena's character abominable because Vena was foolish regarding the execution of religious performances. Atheists are of the opinion that there is no need to accept the authority of the Supreme Personality of Godhead to be successful in religion, economic development, sense gratification or liberation. According to them, dharma, or religious principles, are meant to establish an imaginary God to encourage one to become moral, honest and just so that the social orders may be maintained in peace and tranquillity. Furthermore, they say that actually there is no need to accept God for this purpose, for if one follows the principles of morality and honesty, that is sufficient. Similarly, if one makes nice plans and works very hard for economic development, automatically the result of economic development will come. Similarly, sense gratification also does not depend on the mercy of the Supreme Personality of Godhead, for if one earns enough money by any process, one will have sufficient opportunity for sense gratification. Insofar as liberation is concerned, they say that there is no need to talk of liberation because after death everything is finished. Prthu Maharaja, however, did not accept the authority of such atheists, headed by his father, who was the grandson of death personified. Generally, a daughter inherits the qualities of her father, and a son gets the qualities of his mother. Thus Mrtyu's daughter, Sunitha, got all the qualities of her father, and Vena inherited the qualities of his mother. A person who is always subjected to the rules and regulations of repeated birth and death cannot accommodate anything beyond materialistic ideas. Since King Vena was such a man, he did not believe in the existence of God. Modern civilization agrees with the principles of King Vena, but factually if we scrutinizingly study all the conditions of religion, economic development, sense gratification and liberation, we must accept the principles of the authority of the Supreme Personality of Godhead. According to Vedic literature, religion consists only of the codes of law given by God.

If one does not accept the authority of the Supreme Godhead in matters of religion and morality, one must explain why two persons of the same moral standard achieve different results. It is generally found that even if two men have the same moral standards of ethics, honesty and morality, their positions are still not the same. Similarly, in economic development it is seen that if two men work very hard day and night, still the results are not the same. One person may enjoy great opulence without even working, whereas another person, although working very hard, does not even get two sufficient meals a day. Similarly, in the matter of sense gratification, sometimes one who has sufficient food is still not happy in his family affairs or sometimes is not even married, whereas another person, even though not economically well off, has the greatest opportunity for sense gratification. Even an animal like a hog or a dog may have greater opportunities for sense gratification than a human being. Aside from liberation, even if we consider only the preliminary necessities of life--dharma, artha and kama (religion, economic development and sense gratification)--we will see that they are not the same for everyone. Therefore it must be accepted that there is someone who determines the different standards. In conclusion, not only for liberation must one depend on the Lord, but even for ordinary necessities in this material world. Prthu Maharaja therefore indicated that in spite of having rich parents, children are sometimes not happy. Similarly, in spite of valuable medicine administered by a competent physician, sometimes a patient dies; or in spite of having a big safe boat, sometimes a man drowns. We may thus struggle to counteract impediments offered by material nature, but our attempts cannot be successful unless we are favored by the Supreme Personality of Godhead.

TEXT 31

TEXT

yat-pada-sevabhirucis tapasvinam
 asesa-janmopacitam malam dhiyah
 sadyah ksinoty anvaham edhati sati
 yatha padangustha-vinihsrta sarit

SYNONYMS

yat-pada--whose lotus feet; seva--service; abhirucih--inclination; tapasvinam--persons undergoing severe penances; asesa--innumerable; janma--birth; upacitam--acquire; malam--dirtiness; dhayah--mind; sadyah--immediately; ksinoti--destroys; anvaham--day after day; edhati--increasing; sati--being; yatha--as; pada-angustha--the toes of His lotus feet; vinihsrta--emanating from; sarit--water.

TRANSLATION

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Krsna consciousness gradually increases.

PURPORT

In India, one can actually see that a person who takes a bath in the Ganges waters daily is almost free from all kinds of diseases. A very respectable brahmana in Calcutta never took a doctor's medicine. Even though he sometimes felt sick, he would not accept medicine from the physician but would simply drink Ganges water, and he was always cured within a very short time. The glories of Ganges water are known to Indians and to ourselves also. The River Ganges flows by Calcutta. Sometimes within the water there are many stools and other dirty things which are washed away from neighboring mills and factories, but still thousands of men take baths in the Ganges water, and they are very healthy as well as spiritually inclined. That is the effect of Ganges water. The Ganges is glorified because it emanates from the toes of the lotus feet of the Lord. Similarly, if one takes to the service of the lotus feet of the Lord, or takes to Krsna consciousness, he is immediately cleansed of the many dirty things which have accumulated in his innumerable births. We have seen that in spite of the very black record of their past lives, persons who take to Krsna consciousness become perfectly cleansed of all dirty things and make spiritual progress very swiftly. Therefore Prthu Maharaja advises that without the benediction of the Supreme Lord, one cannot make advancement--either in so-called morality, economic development or sense gratification. One should therefore take to the service of the Lord, or Krsna consciousness, and thus very soon become a perfect man, as confirmed in Bhagavad-gita (ksipram bhavati dharmatma sasvac chantim nigacchati). Being a responsible king, Prthu Maharaja recommends that everyone take shelter of the Supreme Personality of Godhead and thus be immediately purified. Lord Sri Krsna also says in Bhagavad-gita that simply by surrendering unto Him one is immediately relieved of all sinful reactions. As Krsna takes away all the sinful reactions of a person immediately upon his surrender unto Him, similarly the external manifestation of Krsna, the representative of Krsna who acts as the mercy of the Supreme Personality of Godhead, takes all the resultant actions of the sinful life of the disciple immediately after the disciple's initiation. Thus if the disciple follows the principles instructed by the spiritual master, he remains purified and is not contaminated by the material infection.

Sri Caitanya Mahaprabhu therefore stated that the spiritual master who plays the part of Krsna's representative has to consume all the sinful reactions of his disciple. Sometimes a spiritual master takes the risk of being overwhelmed by the sinful reactions of the disciples and undergoes a sort of tribulation due to their acceptance. Sri Caitanya Mahaprabhu therefore advised that one not accept many disciples.

TEXT 32

TEXT

vinirdhutasesa-mano-malah puman
asanga-vidyana-visesa-viryavan
yad-anghri-mule krta-ketanah punar
na samsrtim klesa-vaham prapadyate

SYNONYMS

vinirdhuta--being specifically cleansed; asesa--unlimited; manah-malah--mental speculation or the dirt accumulated in the mind; puman--the person; asanga--being disgusted; vijnana--scientifically; visesa--particularly; virya-van--being strengthened in bhakti-yoga; yat--whose; anghri--lotus feet; mule--at the root of; krta-ketanah--taken shelter; punah--again; na--never; samsrtim--material existence; klesa-vaham--full of miserable conditions; prapadyate--takes to.

TRANSLATION

When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.

PURPORT

As stated by Lord Caitanya Mahaprabhu in His Siksastaka instructions, by the chanting of the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--or by the process of hearing and chanting of the glories of the Lord, one's mind is gradually cleansed of all dirt. Due to our material association since time immemorial, we have accumulated heaps of dirty things in our minds. The total effect of this takes place when a living entity identifies himself with his body and is thus entrapped by the stringent laws of material nature and put into the cycle of repeated birth and death under the false impression of bodily identification. When one is strengthened by practicing bhakti-yoga, his mind is cleansed of this misunderstanding, and he is no longer interested in material existence or in sense gratification.

Bhakti, or devotional service, is characterized by vairagya and jnana. Jnana refers to understanding that one is not his body, and vairagya means disinterest in sense gratification. These two primary principles of separation from material bondage can be realized on the strength of bhakti-yoga. Thus when a devotee is fixed in the loving service of the lotus feet of the Lord, he will never come back to this material existence after quitting his body, as confirmed in Bhagavad-gita by the Lord (tyaktva deham punar janma naiti mam eti so 'rjuna).

In this verse the word vijnana is specifically important. Jnana, the knowledge of spiritual identity that one attains when he does not consider himself to be the body, is explained in Bhagavad-gita as brahma-bhuta, the revival of spiritual realization. In the conditioned state of material existence one cannot be spiritually realized because he identifies himself materially. The understanding of the distinction between material existence and spiritual existence is called jnana. After coming to the platform of jnana, or the brahma-bhuta state, one ultimately comes to devotional service, in which he completely understands his own position and the position of the Supreme personality of Godhead. This understanding is explained here as vijnana-visesa. The Lord says, therefore, that knowledge of Him is vijnana, science. In other words, when one is strengthened by scientific knowledge of the Supreme Personality of Godhead, his position of liberation is guaranteed. In Bhagavad-gita (9.2), the science of devotional service is described as pratyaksavagamam dharmyam, direct understanding of the principles of religion by realization.

By practicing bhakti-yoga, one can directly perceive his advancement in spiritual life. In other practices--like karma-yoga, jnana-yoga and dhyana-yoga--one may not be confident about his progress, but in bhakti-yoga one can become directly aware of his progress in spiritual life, just as a person who eats can understand that his hunger is satisfied. Our false appetite for enjoyment and lordship of the material world is due to a prominence of passion and ignorance. By bhakti-yoga these two qualities are diminished, and one becomes situated in the mode of goodness. Gradually surpassing the mode of goodness, one is situated in pure goodness, which is not contaminated by the material qualities. When thus situated, a devotee no longer has any doubts; he knows that he will not come back to this material world.

TEXT 33

TEXT

tam eva yuyam bhajatatma-verttibhir
mano-vacah-kaya-gunaih sva-karmabhih
amayinah kama-dughanghri-pankajam
yathadhikaravasartha-siddhayah

SYNONYMS

tam--unto Him; eva--certainly; yuyam--all you citizens; bhajata--worship; atma--own; vrttibhih--occupational duty; manah--mind; vacah--words; kaya--body; gunaih--by the particular qualities; sva-karmabhih--by occupational duties; amayinah--without reservation; kama-dugha--fulfilling all desires; anghri-pankajam--the lotus feet; yatha--as far as; adhikara--ability; avasita-artha--fully convinced of one's interest; siddhayah--satisfaction.

TRANSLATION

Prthu Maharaja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then you will surely be successful in achieving the final objective in your lives.

PURPORT

As stated in the Eighteenth Chapter of Bhagavad-gita, sva-karmana tam abhyarcya: one has to worship the Supreme Personality of Godhead by one's occupational duties. This necessitates accepting the principle of four varnas and four asramas. Prthu Maharaja therefore says, gunaih sva-karmabhih. This phrase is explained in Bhagavad-gita. Catur-varnyam maya srstam guna-karma-vibhagasah: "The four castes (the brahmanas, ksatriyas, vaisyas and sudras) are created by the Supreme Personality of Godhead according to the material modes of nature and the particular duties discharged in those modes." A person who is situated in the mode of goodness is certainly more intelligent than others. Therefore he can practice the brahminical activities--namely speaking the truth, controlling the senses, controlling the mind, remaining always clean, practicing tolerance, having full knowledge about one's self-identity, and understanding devotional service. In this way, if he engages himself in the loving service of the Lord as an actual brahmana, his aim to achieve the final interest of life is attained. Similarly, the ksatriya's duties are to give protection to the citizens, to give all his possessions in charity, to be strictly Vedic in the management of state affairs and to be unafraid to fight whenever there is an attack by enemies. In this way, a ksatriya can satisfy the Supreme Personality of Godhead by his occupational duties. Similarly, a vaisya can satisfy the Supreme Godhead by properly executing his occupational duties--engaging himself in producing foodstuffs, giving protection to cows, and trading if necessary when there is an excess of agricultural production. Similarly, because sudras do not have ample intelligence, they should simply engage as workers to serve the higher statuses of social life. Everyone's aim should be to satisfy the Supreme Personality of Godhead by engaging his mind in thinking always of Krsna, his words in always offering prayers to the Lord or preaching about the glories of the Lord, and his body in executing the service required to satisfy the Lord. As there are four divisions within our body--the head, the arms, the belly and the legs--similarly, human society, taken as a whole, is divided into four classes of men according to their material qualities and occupational duties. Thus the brahminical or intelligent men have to execute the duty of the head, the ksatriyas must fulfill the duty of the arms, the vaisya class must fulfill the duty of the belly, and the sudras must fulfill the duty of the legs. In executing the prescribed duties of life, no one is higher or lower; there are such divisions as "higher" and "lower," but since there is actually a common interest--to satisfy the Supreme personality of Godhead--there are no distinctions between them.

The question may be raised that since the Lord is supposed to be worshiped by great demigods like Lord Brahma, Lord Siva and others, how can an ordinary human being on this planet serve Him? This is clearly

explained by Prthu Maharaja by the use of the word yathadhikara, "according to one's ability." If one sincerely executes his occupational duty, that will be sufficient. One does not need to become like Lord Brahma, Lord Siva, Indra, Lord Caitanya or Ramanujacarya, whose capabilities are certainly far above ours. Even a sudra, who is in the lowest stage of life according to the material qualities, can achieve the same success. Anyone can become successful in devotional service provided he displays no duplicity. It is explained here that one must be very frank and open-minded (amayinah). To be situated in a lower status of life is not a disqualification for success in devotional service. The only qualification is that whether one is a brahmana, ksatriya, vaisya or sudra, he must be open, frank and free from reservations. Then, by performing his particular occupational duty under the guidance of a proper spiritual master, he can achieve the highest success in life. As confirmed by the Lord Himself, striyo vaisyas tatha sudras te 'pi yanti param gatim (Bg. 9.32). It does not matter what one is, whether a brahmana, ksatriya, vaisya, sudra or a degraded woman. If one engages himself seriously in devotional service, working with body, mind and intelligence, he is sure to be successful in going back home, back to Godhead. The Lord's lotus feet are described here as kama-dughanghri-pankajam because they have all power to fulfill the desires of everyone. A devotee is happy even in this life because although in material existence we have many needs, all his material needs are satisfied, and when he at last quits his body, he goes back home, back to Godhead, without a doubt.

TEXT 34

TEXT

asav ihaneka-guno 'guno 'dhvarah
prthag-vidha-dravya-guna-kriyoktibhih
sampadyate 'rthasaya-linga-namabhir
visuddha-vijnana-ghanah svarupatah

SYNONYMS

asau--the Supreme Personality of Godhead; iha--in this material world; aneka--various; gunah--qualities; agunah--transcendental; adhvarah--yajna; prthak-vidha--varieties; dravya--physical elements; guna--ingredients; kriya--performances; uktibhih--by chanting different mantras; sampadyate--is worshiped; artha--interest; asaya--purpose; linga--form; namabhih--name; visuddha--without contamination; vijnana--science; ghanah--concentrated; sva-rupatah--in His own form.

TRANSLATION

The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is concentrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, rituals and mantras and offered to the demigods under different names according to the interests and purposes of the performers.

PURPORT

For material prosperity there are recommendations in the Vedas for various types of yajna (sacrifice). In Bhagavad-gita (3.10) it is confirmed that Lord Brahma created all living entities, including human beings and demigods, and advised them to perform yajna according to their material desires (saha-yajnah prajah srstva). These performances are called yajnas because their ultimate goal is to satisfy the Supreme Personality of Godhead, Visnu. The purpose of performing yajnas is to get material benefit, but because the aim is to simultaneously satisfy the Supreme Lord, such yajnas have been recommended in the Vedas. Such performances are, of course, known as karma-kanda, or material activities, and all material activities are certainly contaminated by the three modes of material nature. Generally the karma-kanda ritualistic

ceremonies are performed in the mode of passion, yet the conditioned souls, both human beings and demigods, are obliged to perform these yajnas because without them one cannot be happy at all.

Srila Visvanatha Cakravarti Thakura comments that these karma-kanda ritualistic ceremonies, although contaminated, contain touches of devotional service because whenever there is a performance of any yajna, Lord Visnu is given a central position. This is very important because even a little endeavor to please Lord Visnu is bhakti and is of great value. A tinge of bhakti purifies the material nature of the performances, which by devotional service gradually come to the transcendental position. Therefore although such yajnas are superficially material activities, the results are transcendental. Such yajnas as Surya-yajna, Indra-yajna and Candra-yajna are performed in the names of the demigods, but these demigods are bodily parts of the Supreme Personality of Godhead. The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government. Any yajna performed with this complete knowledge and understanding is described in Bhagavad-gita as brahmarpanam, or a sacrifice offered to the Supreme Personality of Godhead. Since no one but the Supreme Lord can enjoy the results of sacrifice, the Lord says that He is the actual enjoyer of all sacrifices (bhoktaram yajna-tapasam sarva-loka-mahesvaram). Sacrifices should be performed with this view in mind. As stated in Bhagavad-gita (4.24):

brahmarpanam brahma havir
brahmagnau brahmana hutam
brahmaiva tena gantavyam
brahma-karma-samadhina

"A person who is fully absorbed in Krsna consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature." The performer of sacrifices must always keep in view that the sacrifices mentioned in the Vedas are meant to satisfy the Supreme Personality of Godhead. Visnur aradhyate panthah (Visnu Purana 3.8.9). Anything material or spiritual done for the satisfaction of the Supreme Lord is understood to be an actual yajna, and by performing such yajnas one gets liberation from material bondage. The direct method of getting liberation from material bondage is devotional service, comprising the nine following methods:

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

(Bhag. 7.5.23)

This ninefold process is described in this verse as visuddha-vijnana-ghanah, or satisfying the Supreme Personality of Godhead directly by transcendental knowledge concentrated on the form of the Supreme Lord, Visnu. This is the best method for satisfying the Supreme Lord. One who cannot take to this direct process, however, should take the indirect process of performing yajnas for the satisfaction of Visnu, or Yajna. Visnu is therefore called yajna-pati. Sriyah patim yajna-patim jagat-patim (Bhag. 2.9.15).

The Supreme Personality of Godhead's deep scientific knowledge is concentrated to the supreme point. For example, medical science knows some things superficially, but doctors do not know exactly how things happen in the body. Lord Krsna, however, knows everything in detail. Therefore His knowledge is vijnana-ghana because it does not have any of the defects of material science. The Supreme personality of Godhead is visuddha-vijnana-ghana, concentrated transcendental knowledge; therefore, even though He accepts karma-kandiya materialistic yajnas, He always remains in a transcendental position. Therefore, the mention of aneka-guna refers to the Supreme personality of Godhead's many transcendental qualities, for He is not affected by the material qualities. The different kinds of material paraphernalia or physical elements are also gradually transformed into spiritual understanding because ultimately there is no difference between material and spiritual qualities, for everything emanates from the Supreme Spirit. This

is realized by a gradual process of realization and purification. One vivid example of this is Dhruva Maharaja, who took to meditation in the forest to achieve material benefit but ultimately became spiritually advanced and did not want any benediction for material profit. He was simply satisfied with the association of the Supreme Lord. Asaya means "determination." Generally a conditioned soul has the determination for material profit, but when these desires for material profit are satisfied through performance of yajna, one gradually achieves the spiritual platform. Then his life becomes perfect. Srimad-Bhagavatam (2.3.10) therefore recommends:

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

Everyone--whether akama (a devotee), sarva-kama (a karmi) or moksa-kama (a jnani or yogi)--is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously.

TEXT 35

TEXT

pradhana-kalasaya-dharma-sangrahe
sarira esa pratipadya cetanam
kriya-phalatvena vibhur vibhavyate
yathanalo darusu tad-gunatmakah

SYNONYMS

pradhana--material nature; kala--time; asaya--desire; dharma--occupational duties; sangrahe--aggregate; sarire--body; esah--this; pratipadya--accepting; cetanam--consciousness; kriya--activities; phalatvena--by the result of; vibhuh--the Supreme personality of Godhead; vibhavyate--manifested; yatha--as much as; analah--fire; darusu--in the wood; tat-guna-atmakah--according to shape and quality.

TRANSLATION

The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.

PURPORT

The Supreme Personality of Godhead constantly lives with the individual soul as Paramatma. The individual soul has awareness in accord with his material body, which he attains by virtue of prakrti, or material nature. The material ingredients are activated by the force of time, and thus the three material modes of nature are manifested. According to his association with the three modes of nature, the living entity develops a particular type of body. In animal life, the material mode of ignorance is so prominent that there is very little chance of realizing the Paramatma, who is also present within the heart of the animal; but in the human form of life, because of developed consciousness (cetanam), one can be transferred from ignorance and passion to goodness by the results of his activities (kriya-phalatvena). A human being is therefore advised to associate with spiritually advanced personalities. The Vedas (Mundaka Upanisad 1.2.12) give the direction tad-vijnanartham sa gurum evabhigacchet: in order to reach the perfection of life or to understand the real constitutional position of the living entity, one must approach the spiritual master. Gurum evabhigacchet--one must; it is not optional. It is imperative that one

approach the spiritual master, for by such association one proportionately develops his consciousness toward the Supreme Personality of Godhead. The highest perfection of such consciousness is called Kṛṣṇa consciousness. According to the body given by prakṛti, or nature, one's consciousness is present; according to the development of consciousness, one's activities are performed; and according to the purity of such activities, one realizes the Supreme Personality of Godhead, who is present in everyone's heart. The example given herein is very appropriate. Fire is always the same, but according to the size of the fuel or burning wood, the fire appears to be straight, curved, small, big, etc.

According to the development of consciousness, God realization is present. In the human form of life it is recommended, therefore, that one undergo the different types of penances and austerities described in Bhagavad-gīta (karma-yoga, jñāna-yoga, dhyāna-yoga and bhakti-yoga). Like a staircase, yoga has different steps for reaching the topmost floor, and according to one's position upon the staircase, he is understood to be situated in karma-yoga, jñāna-yoga, dhyāna-yoga or bhakti-yoga. Of course, bhakti-yoga is the topmost step on the staircase of realization of the Supreme Personality of Godhead. In other words, according to one's development in consciousness, one realizes his spiritual identity, and thus when one's existential position is purified fully, he becomes situated in brahmananda, which is ultimately unlimited. Therefore the sankīrtana movement contributed by the Supreme Personality of Godhead as Lord Caitanya is the direct and easiest process for coming to the purest form of consciousness--Kṛṣṇa consciousness, the platform on which the Supreme Personality is fully realized. Directions for performing different types of yajnas are specifically arranged for the highest realization of the Supreme Lord, as confirmed in Bhagavad-gīta by the Lord Himself. Ye yatha mam prapadyante tams tathaiva bhajamy aham (Bg. 4.11). The Supreme personality of Godhead is realized according to the proportion of one's surrender. Full surrender, however, occurs when a man is perfectly in knowledge. Bahunam janmanam ante jnanavan mam prapadyate (Bg. 7.19).

TEXT 36

TEXT

aho mamami vitaranty anugraham
harim gurum yajna-bhujam adhisvaram
sva-dharma-yogena yajanti mamaka
nirantaram ksoni-tale drdha-vratah

SYNONYMS

aho--O all of you; mama--unto me; ami--all of them; vitaranti--distributing; anugraham--mercy; harim--the Supreme Personality of Godhead; gurum--the supreme spiritual master; yajna-bhujam--all the demigods eligible to accept yajna offerings; adhisvaram--the supreme master; sva-dharma--occupational duties; yogena--by dint of; yajanti--worship; mamakah--having a relationship with me; nirantaram--incessantly; ksoni-tale--on the surface of the globe; drdha-vratah--with firm determination.

TRANSLATION

The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshipping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

PURPORT

Maharaja Prthu's advice to his citizens to take to devotional service is now concluded in two ways. He has repeatedly advised persons who are neophytes to engage themselves in devotional service according to the capacities of the different orders of social and spiritual life, but here he specifically thanks those already engaged in such devotional service to the Supreme Personality of Godhead, who is actually the

enjoyer of all sacrificial ceremonies and who is also the supreme teacher as antaryami, or Paramatma. There is specific mention of the word gurum, which indicates the Supreme Personality as caitya-guru. The Supreme Godhead in His Paramatma feature is present in everyone's heart, and He is always trying to induce the individual soul to surrender unto Him and to engage in devotional service; therefore He is the original spiritual master. He manifests Himself as spiritual master both internally and externally to help the conditioned soul both ways. Therefore He has been mentioned herein as gurum. It appears, however, that in the time of Maharaja Prthu all the people on the surface of the globe were his subjects. Most of them--in fact, almost all of them--were engaged in devotional service. Therefore he thanked them in a humble way for engaging in devotional service and thus bestowing their mercy upon him. In other words, in a state where the citizens and the head of state are engaged in devotional service unto the Supreme personality of Godhead, they help one another and are mutually benefited.

TEXT 37

TEXT

ma jatu tejah prabhaven maharddhibhis
titiksaya tapasa vidyaya ca
dedipyamane 'jita-devatanam
kule svayam raja-kulad dvijanam

SYNONYMS

ma--never do it; jatu--at any time; tejah--supreme power; prabhavet--exhibit; maha--great; rddhibhih--by opulence; titiksaya--by tolerance; tapasa--penance; vidyaya--by education; ca--also; dedipyamane--upon those who are already glorified; ajita-devatanam--Vaisnavas, or the devotees of the Supreme Personality of Godhead; kule--in the society; svayam--personally; raja-kulat--greater than the royal family; dvijanam--of the brahmanas.

TRANSLATION

The brahmanas and Vaisnavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaisnavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.

PURPORT

Prthu Maharaja has explained in the previous verse the importance of devotional service for both the rulers and the citizens of the state. Now he explains how one can be steadily fixed in devotional service. Sri Caitanya Mahaprabhu, while instructing Srila Rupa Gosvami, has compared the devotional service of the Lord with a creeper. A creeper has a feeble stem and requires the support of another tree to grow, and while growing, it requires sufficient protection so that it may not be lost. While describing the system of protection for the creeper of devotional service, Sri Caitanya Mahaprabhu has especially stressed protection from offenses unto the lotus feet of Vaisnavas. Such offenses are called vaisnava-aparadha. Aparadha means "offense." If one commits vaisnava-aparadhas, all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaisnava, his advancement is all spoiled. In the sastras it is found that a very great yogi, Durvasa Muni, committed a vaisnava-aparadha and thus for one full year had to travel all over the universe, even to Vaikunthaloka, to defend himself from the offense. At last, even when he approached the Supreme Personality of Godhead in Vaikuntha, he was refused protection. Therefore one should be very careful about committing offenses at the feet of a Vaisnava. The most grievous type of vaisnava-aparadha is called gurv-aparadha, which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this gurv-aparadha is considered the

most grievous offense. Guror avajna sruti-sastra-nindanam (Padma Purana). Among the ten offenses committed against the chanting of the holy name, the first offenses are disobedience of the spiritual master and blasphemy of the Vedic literature.

The simple definition of Vaisnava is given by Sri Caitanya Mahaprabhu: a person who immediately reminds one of the Supreme Personality of Godhead, Krsna, is a Vaisnava. In this verse, both Vaisnavas and brahmanas are mentioned. A Vaisnava is a learned brahmana and is therefore designated as brahmana-vaisnava, brahmana-pandita or as a Vaisnava and brahmana. In other words, a Vaisnava is supposed to be a brahmana already, but a brahmana may not be a pure Vaisnava. When a person understands his pure identity, brahma janati, he immediately becomes a brahmana. In the brahmana stage, one's understanding of the Absolute Truth is mainly based on the impersonal view. When a brahmana, however, rises to the platform of personal understanding of the Supreme Godhead, he becomes a Vaisnava. A Vaisnava is transcendental even to a brahmana. In the material conception, the position of a brahmana is the highest in human society, but a Vaisnava is transcendental even to a brahmana. Both the brahmana and Vaisnava are spiritually advanced. A brahmana's qualifications are mentioned in Bhagavad-gita as truthfulness, mental equanimity, control of the senses, the power of tolerance, simplicity, knowledge of the Absolute Truth, firm faith in the scriptures, and practical application of the brahminical qualities in life. In addition to all these qualifications, when one fully engages in the transcendental loving service of the Lord, he becomes a Vaisnava. Prthu Maharaja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the brahmanas and Vaisnavas. Offenses at their lotus feet are so destructive that even the descendants of Yadu who were born in the family of Lord Krsna were destroyed due to offenses at their feet. The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of brahmanas and Vaisnavas. Sometimes, due to their powerful positions, princes or government servants neglect the position of brahmanas and Vaisnavas, not knowing that because of their offense they will be ruined.

TEXT 38

TEXT

brahmanya-devah purusah puratano
nityam harir yac-caranabhivandanat
avapa laksmim anapayinim yaso
jagat-pavitram ca mahattamagranih

SYNONYMS

brahmanya-devah--the Lord of the brahminical culture; purusah--the Supreme Personality; puratanah--the oldest; nityam--eternal; harih--the Personality of Godhead; yat--whose; carana--lotus feet; abhivandanat--by means of worshipping; avapa--obtained; laksmim--opulences; anapayinim--perpetually; yasa--reputation; jagat--universal; pavitram--purified; ca--also; mahat--great; tama--supreme; agranih--foremost.

TRANSLATION

The Supreme Personality of Godhead, the ancient, eternal Godhead, who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshipping the lotus feet of those brahmanas and Vaisnavas.

PURPORT

The Supreme Person is described herein as brahmanya-deva. Brahmanya refers to the brahmanas, the Vaisnavas or the brahminical culture, and deva means "worshipable Lord." Therefore unless one is on the transcendental platform of being a Vaisnava or on the highest platform of material goodness (as a brahmana), he cannot appreciate the Supreme Personality of Godhead. In the lower stages of ignorance

and passion, it is difficult to appreciate or understand the Supreme Lord. Therefore the Lord is described herein as the worshipable Deity for persons in brahminical and Vaisnava culture.

namo brahmanya-devaya
go-brahmana-hitaya ca
jagad-dhitaya krsnaya
govindaya namo namah

(Visnu Purana 1.19.65)

Lord Krsna, the Supreme personality of Godhead, is the prime protector of brahminical culture and the cow. Without knowing and respecting these, one cannot realize the science of God, and without this knowledge, any welfare activities or humanitarian propaganda cannot be successful. The Lord is purusa, or the supreme enjoyer. Not only is He the enjoyer when He appears as a manifested incarnation, but He is the enjoyer since time immemorial, from the very beginning (puratanah), and eternally (nityam). Yac-caranabhivandanat: Prthu Maharaja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshiping the lotus feet of the brahmanas. In the Bhagavad-gita it is said that the Lord does not need to work to achieve material gain. Since He is perpetually supremely perfect, He does not need to obtain anything, but still it is said that He obtained His opulences by worshiping the lotus feet of the brahmanas. These are His exemplary actions. When Lord Sri Krsna was in Dvaraka, He offered His respects by bowing down at the lotus feet of Narada. When Sudama Vipra came to His house, Lord Krsna personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme personality of Godhead, Lord Sri Krsna offered His respects to Maharaja Yudhisthira and Kunti. The Lord's exemplary behavior is to teach us. We should learn from His personal behavior how to give protection to the cow, how to cultivate brahminical qualities and how to respect the brahmanas and the Vaisnavas. The Lord says in Bhagavad-gita (3.21), yad yad acarati sresthas tat tad evetaro janah: "If the leading personalities behave in a certain manner, others follow them automatically." Who can be more of a leading personality than the Supreme personality of Godhead, and whose behavior could be more exemplary? It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.

The Supreme personality of Godhead is described herein as mahattama-agranih. Within this material world, the mahattamas, or great personalities, are Lord Brahma and Lord Siva, but He is above them all. Narayanah paro'vyaktat: the Supreme Personality of Godhead is in a transcendental position, above everything created within this material world. His opulence, His riches, His beauty, His wisdom, His knowledge, His renunciation and His reputation are all jagat-pavitram, universally purifying. The more we discuss His opulences, the more the universe becomes purer and purer. In the material world, the opulences possessed by a material person are never fixed. Today one may be a very rich man, but tomorrow he may become poor; today one is very famous, but tomorrow he may be infamous. Materially obtained opulences are never fixed, but all six opulences perpetually exist in the Supreme Personality of Godhead, not only in the spiritual world, but also in this material world. Lord Krsna's reputation is fixed, and His book of wisdom, Bhagavad-gita, is still honored. Everything pertaining to the Supreme Personality of Godhead is eternally existing.

TEXT 39

TEXT

yat-sevayasesa-guhasayah sva-rad
vipra-priyas tusyati kamam isvarah
tad eva tad-dharma-parair vinitaih
sarvatmana brahma-kulam nisevyatam

SYNONYMS

yat--whose; sevaya--by serving; asesa--unlimited; guha-asayah--dwelling within the heart of everyone; sva-rat--but still fully independent; vipra-priyah--very dear to the brahmanas and Vaisnavas; tusyati--becomes satisfied; kamam--of desires; isvarah--the Supreme Personality of Godhead; tat--that; eva--certainly; tat-dharma-paraih--by following in the footsteps of the Lord; vinitaih--by humbleness; sarva-atmana--in all respects; brahma-kulam--the descendants of brahmanas and Vaisnavas; nisevyatam--always being engaged in their service.

TRANSLATION

The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow in His footsteps and engage without reservation in the service of the descendants of brahmanas and Vaisnavas, for He is always dear to brahmanas and Vaisnavas and they are always dear to Him.

PURPORT

It is said that the Lord is most pleased when He sees one engage in the service of His devotee. He does not need any service from anyone because He is complete, but it is in our own interest to offer all kinds of services to the Supreme Personality of Godhead. These services can be offered to the Supreme Person not directly but through the service of brahmanas and Vaisnavas. Srila Narottama dasa Thakura sings, chadiya vaisnava-seva nistara payeche keba, which means that unless one serves the Vaisnavas and brahmanas, one cannot get liberation from the material clutches. Srila Visvanatha Cakravarti Thakura also says, yasya prasada bhagavat-prasada: by satisfying the senses of the spiritual master, one can satisfy the senses of the Supreme Personality of Godhead. Thus this behavior is not only mentioned in scriptures but also followed by acaryas. Prthu Maharaja advised his citizens to follow the exemplary behavior of the Lord Himself and thus engage in the service of brahmanas and Vaisnavas.

TEXT 40

TEXT

pumal labhetanativelam atmanah
prasidato 'tyanta-samam svatah svayam
yan-nitya-sambandha-nisevaya tatah
param kim atrasti mukham havir-bhujam

SYNONYMS

puman--a person; labheta--can achieve; anati-velam--without delay; atmanah--of his soul; prasidatah--being satisfied; atyanta--the greatest; samam--peace; svatah--automatically; svayam--personally; yat--whose; nitya--regular; sambandha--relationship; nisevaya--by dint of service; tatah--after that; param--superior; kim--what; atra--here; asti--there is; mukham--happiness; havir--clarified butter; bhujam--those who drink.

TRANSLATION

By regular service to the brahmanas and Vaisnavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from material attachment and be satisfied. In this world there is no fruitive activity superior to serving the brahmana class, for this can bring pleasure to the demigods, for whom the many sacrifices are recommended.

PURPORT

In Bhagavad-gita (2.65) it is said: prasade sarva-duhkhanam hanir asyopajayate. Unless one is self-satisfied, he cannot be free from the miserable conditions of material existence. Therefore it is essential to render service to the brahmanas and Vaisnavas to achieve the perfection of self-satisfaction. Srila Narottama dasa Thakura therefore says:

tandera carana sevi bhakta-sane vasa
janame janame haya, ei abhilasa

"Birth after birth I desire to serve the lotus feet of the acaryas and live in a society of devotees." A spiritual atmosphere can be maintained only by living in a society of devotees and by serving the orders of the acaryas. The spiritual master is the best brahmana. At present, in the age of Kali, it is very difficult to render service to the brahmana-kula, or the brahmana class. The difficulty, according to the Varaha Purana, is that demons, taking advantage of Kali-yuga, have taken birth in brahmana families. Raksasah kalim asritya jayante brahma-yonisu (Varaha Purana). In other words, in this age there are many so-called caste brahmanas and caste Gosvamis who, taking advantage of the sastra and of the innocence of people in general, claim to be brahmanas and Vaisnavas by hereditary right. One will not derive any benefit by rendering service to such false brahmana-kulas. One must therefore take shelter of a bona fide spiritual master and his associates and should also render service to them, for such activity will greatly help the neophyte in attaining full satisfaction. This has been very clearly explained by Srila Visvanatha Cakravarti Thakura in his explanation of the verse vyavasayatmika buddhir ekeha kuru-nandana (Bg. 2.41). By actually following the regulative principles of bhakti-yoga as recommended by Srila Narottama dasa Thakura, one can very quickly come to the transcendental platform of liberation, as explained in this verse (atyanta-samam).

The particular use of the word anativilam ("without delay") is very significant because simply by serving brahmanas and Vaisnavas one can get liberation. There is no need to undergo severe penances and austerities. The vivid example of this is Narada Muni himself. In his previous birth, he was simply a maidservant's son, but he got the opportunity to serve exalted brahmanas and Vaisnavas, and thus in his next life he not only became liberated, but became famous as the supreme spiritual master of the entire Vaisnava disciplic succession. According to the Vedic system, therefore, it is customarily recommended that after performing a ritualistic ceremony, one should feed the brahmanas.

TEXT 41

TEXT

asnaty anantah khalu tattva-kovidaih
sraddha-hutam yan-mukha ijya-namabhih
na vai tatha cetanaya bahis-krte
hutasane paramahamsya-paryaguh

SYNONYMS

asnati--eats; anantah--the Supreme personality of Godhead; khalu--nevertheless; tattva-kovidaih--persons in knowledge of the Absolute Truth; sraddha--faith; hutam--offering fire sacrifices; yat-mukhe--whose mouth; ijya-namabhih--by different names of demigods; na--never; vai--certainly; tatha--as much; cetanaya--by living force; bahis-krte--being bereft of; huta-asane--in the fire sacrifice; paramahamsya--regarding devotees; paryaguh--never goes away.

TRANSLATION

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

PURPORT

According to Vedic injunctions, a fire sacrifice is held in order to give food to the Supreme personality of Godhead in the names of the different demigods. While performing a fire sacrifice, one pronounces the word svaha in mantras such as indraya svaha and adityaya svaha. These mantras are uttered to satisfy the Supreme personality of Godhead through demigods such as Indra and Aditya, for the Supreme Personality of Godhead says:

naham tisthami vaikunthe
yoginam hrdayesu va
tatra tisthami narada
yatra gayanti mad-bhaktah

"I am not in Vaikuntha nor in the hearts of the yogis. I remain where My devotees engage in glorifying My activities." It is to be understood that the Supreme Personality of Godhead does not leave the company of His devotees.

Fire is certainly devoid of life, but devotees and brahmanas are the living representatives of the Supreme Lord. Therefore to feed brahmanas and Vaisnavas is to feed the Supreme Personality of Godhead directly. It may be concluded that instead of offering fire sacrifices, one should offer foodstuffs to brahmanas and Vaisnavas, for that process is more effective than fire yajna. The vivid example of this principle in action was given by Advaita Prabhu. When He performed the sraddha ceremony for His father, He first of all called Haridasa Thakura and offered him food. It is the practice that after finishing the sraddha ceremony, one should offer food to an elevated brahmana. But Advaita Prabhu offered food first to Haridasa Thakura, who had taken his birth in a Muhammadan family. Therefore Haridasa Thakura asked Advaita Prabhu why He was doing something which might jeopardize His position in brahmana society. Advaita Prabhu replied that He was feeding millions of first-class brahmanas by offering the food to Haridasa Thakura. He was prepared to talk with any learned brahmana on this point and prove definitely that by offering food to a pure devotee like Haridasa Thakura, He was equally as blessed as He would have been by offering food to thousands of learned brahmanas. When performing sacrifices, one offers oblations to the sacrificial fire, but when such oblations are offered to Vaisnavas, they are certainly more effective.

TEXT 42

TEXT

yad brahma nityam virajam sanatnam
sraddha-tapo-mangala-mauna-samyamaih
samadhina bibhrati hartha-drstaye
yatredam adarsa ivavabhasate

SYNONYMS

yat--that which; brahma--the brahminical culture; nityam--eternally; virajam--without contamination; sanatnam--without beginning; sraddha--faith; tapah--austerity; mangala--auspicious; mauna--silence; samyamaih--controlling the mind and senses; samadhina--with full concentration; bibhrati--illuminates; ha--as he did it; artha--the real purpose of the Vedas; drstaye--for the purpose of finding out; yatra--wherein; idam--all this; adarsa--in a mirror; iva--like; avabhasate--manifests.

TRANSLATION

In brahminical culture a brahmana's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind

control, and meditation. In this way the real goal of life is illuminated, just as one's face is fully reflected in a clear mirror.

PURPORT

Since it is described in the previous verse that feeding a living brahmana is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brahmanism is and who a brahmana is. In the age of Kali, taking advantage of the fact that by feeding a brahmana one obtains a more effective result than by performing sacrifices, a class of men with no brahminical qualifications claim the eating privilege known as brahmana-bhojana simply on the basis of their birth in brahmana families. In order to distinguish this class of men from the real brahmanas, Maharaja Prthu is giving an exact description of a brahmana and brahminical culture. One should not take advantage of his position simply to live like a fire without light. A brahmana must be fully conversant with the Vedic conclusion, which is described in Bhagavad-gita. Vedais ca sarvair aham eva vedyah (Bg. 15.15). The Vedic conclusion--the ultimate understanding, or Vedanta understanding--is knowledge of Krsna. Actually that is a fact because simply by understanding Krsna as He is, as described in Bhagavad-gita (janma karma ca me divyam evam yo vetti tattvatah), one becomes a perfect brahmana. The brahmana who knows Krsna perfectly well is always in a transcendental position. This is also confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service and who does not fall down in any circumstance at once transcends the modes of material nature and thus comes to the level of Brahman."

Therefore a devotee of Lord Krsna is actually a perfect brahmana. His situation is transcendental, for he is free from the four defects of conditional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaisnava, or Krsna conscious person, is always in this transcendental position because he speaks according to Krsna and His representative. Because Vaisnavas speak exactly according to the tune of Krsna, whatever they say is free from these four defects. For example, Krsna says in Bhagavad-gita that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Krsna and who preaches this cult, speaking only on the basis of Krsna's instructions, is understood to be virajam, or free from the defects of material contamination. A genuine brahmana or Vaisnava therefore depends eternally on the conclusion of the Vedas or Vedic versions presented by the Supreme Personality of Godhead Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in Srimad-Bhagavatam, is manifested in three features--namely impersonal Brahman, localized Paramatma and, at last, the Supreme personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaisnava culture depends on this principle eternally. One should therefore study the Vedas with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the Vedas.

The word mangala ("auspicious") in this verse is very significant. Srila Sridhara Svami quotes that to do what is good and to reject what is not good is called mangala, or auspicious. To do what is good means to accept everything favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Krsna consciousness movement, we accept this principle by rejecting four prohibited items--namely illicit sex life, intoxication, gambling and flesh-eating--and accepting the daily chanting of at least sixteen rounds of the Hare Krsna maha-mantra and daily meditation three times a day by chanting the Gayatri mantra. In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours a day the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare

Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme personality of Godhead face to face. Because the ultimate goal of studying or understanding the Vedic knowledge is to find Krsna, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Krsna, the Absolute Truth, very distinctly, as one can see one's own face completely reflected in a clear mirror. The conclusion is, therefore, that a brahmana does not become a brahmana simply because he is a living entity or is born in a brahmana family; he must possess all the qualities mentioned in the sastras and practice the brahminical principles in his life. Thus he ultimately becomes a fully Krsna conscious person and can understand what Krsna is. How a devotee continuously sees Krsna face to face within his heart is described in the Brahma-samhita (5.38) as follows:

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

The devotee, by development of pure love for Krsna, constantly sees the Supreme Personality of Godhead, who is known as Syamasundara, within his heart. That is the perfectional stage of brahminical culture.

TEXT 43

TEXT

tesam aham pada-saroja-renum
arya vaheyadhi-kiritam ayuh
yam nityada bibhrata asu papam
nasyaty amum sarva-guna bhajanti

SYNONYMS

tesam--of all of them; aham--I; pada--feet; saroja--lotus; renum--dust; aryah--O respectable persons; vaheya--shall bear; adhi--up to; kiritam--helmet; ayuh--up to the end of life; yam--which; nityada--always; bibhratah--carrying; asu--very soon; papam--sinful activities; nasyati--are vanquished; amum--all those; sarva-gunah--fully qualified; bhajanti--worship.

TRANSLATION

O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such brahmanas and Vaisnavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

PURPORT

It is said that one who has unflinching faith in the Supreme personality of Godhead, which means unflinching faith in the Vaisnava or the pure devotee of the Supreme Lord, develops all the good qualities of the demigods. Yasyasti bhaktir bhagavaty akincana. sarvair gunais tatra samasate surah (Bhag. 5.18.12). Prahlada Maharaja also said, naisam matis tavad urukramanghrim (Bhag. 7.5.32). Unless one takes the dust of the lotus feet of a pure Vaisnava on one's head, one cannot understand what the Supreme Personality of Godhead is, and unless one knows the Supreme Personality of Godhead, one's life remains imperfect. A great soul who has fully surrendered to the Supreme Lord after understanding Him fully and after repeatedly undergoing austerities and penances for many, many lives is very rare. The crown of a king is simply a big load if the king or head of the state does not actually bear the dust of the lotus feet of

brahmanas and Vaisnavas. In other words, if a liberal king like Prthu Maharaja does not follow the instructions of brahmanas and Vaisnavas or does not follow the brahminical culture, he is simply a burden on the state, for he cannot benefit the citizens. Maharaja Prthu is the perfect example of an ideal chief executive.

TEXT 44

TEXT

gunayanam sila-dhanam krta-jnam
vrddhasrayam samvrate 'nu sampadah
prasidatam brahma-kulam gavam ca
janardanah sanucarasa ca mahyam

SYNONYMS

guna-ayanam--one who has acquired all the good qualities; sila-dhanam--one whose wealth is good behavior; krta-jnam--one who is grateful; vrddha-asrayam--one who takes shelter of the learned; samvrate--achieves; anu--certainly; sampadah--all opulences; prasidatam--be pleased upon; brahma-kulam--the brahmana class; gavam--the cows; ca--and; janardanah--the Supreme Personality of Godhead; sa--with; anucarasa--along with His devotee; ca--and; mahyam--upon me.

TRANSLATION

Whoever acquires the brahminical qualifications--whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons--gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates be pleased with the brahmana class, with the cows and with me.

PURPORT

The Supreme Personality of Godhead is worshiped with the prayer *namo brahmanya-devaya go-brahmana-hitaya ca*. Thus it is clear that the Supreme personality of Godhead respects and protects the brahmanas and brahminical culture, as well as the cows; in other words, wherever there are brahmanas and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no brahmanas or brahminical culture, cows are treated as ordinary animals and slaughtered, at the sacrifice of human civilization. The specific mention of the word *gavam* by Prthu Maharaja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Krsna is always seen with cows and His associates such as the cowherd boys and the gopis. Krsna, the Supreme personality of Godhead, cannot be alone. Therefore Prthu Maharaja said, *sanucarasa ca*, indicating that the Supreme personality of Godhead is always associated with His followers and devotees.

A devotee acquires all the good qualities of the demigods; he is *gunayanam*, the reservoir of all good qualities. His only asset is good behavior, and he is grateful. Gratitude for the mercy of the Supreme personality of Godhead is one of the qualities of brahmanas and Vaisnavas. Everyone should feel grateful to the Supreme personality of Godhead because He is maintaining all living entities and supplying all their necessities. As stated in the Vedas (Katha Upanisad 2.2.13), *eko bahunam yo vidadhati kaman*: the supreme one is supplying all necessities to the living entities. The living entity who is therefore grateful to the Supreme Personality of Godhead is certainly qualified with good characteristics.

The word *vrddhasrayam* is very significant in this verse. *Vrddha* refers to one who is advanced in knowledge. There are two kinds of old men--he who is advanced in years and he who is experienced in knowledge. One who is advanced in knowledge is actually *vrddha* (*jnana-vrddha*); one does not become *vrddha* simply by advancing in age. *Vrddhasrayam*, a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a brahmana and be trained in good behavior. When one actually attains good qualities, becomes grateful for the mercy of the Supreme personality of

Godhead and takes shelter of a bona fide spiritual master, he is endowed with all opulence. Such a person is a brahmana or Vaisnava. Therefore Prthu Maharaja invokes the blessings and mercy of the Supreme personality of Godhead, with His associates, devotees, Vaisnavas, brahmanas and cows.

TEXT 45

TEXT

maitreya uvaca
iti bruvanam nrpatim
pitr-deva-dvijatayah
tustuvur hrsta-manasah
sadhu-vadena sadhavah

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; iti--thus; bruvanam--while speaking; nrpatim--the King; pitr--the denizens of Pitrloka; deva--the demigods; dvi-jatayah--and the twice-born (the brahmanas and the Vaisnavas); tustuvuh--satisfied; hrsta-manasah--greatly pacified in mind; sadhu-vadena--by expressing congratulations; sadhavah--all the saintly persons present.

TRANSLATION

The great sage Maitreya said: After hearing King Prthu speak so nicely, all the demigods, the denizens of Pitrloka, the brahmanas and the saintly persons present at the meeting congratulated him by expressing their good will.

PURPORT

When a person speaks very nicely at a meeting, he is congratulated by the audience, who express their good will with the words sadhu, sadhu. This is called sadhu-vada. All the saintly persons, Pitras (denizens of Pitrloka) and demigods who were present at the meeting and heard Prthu Maharaja expressed their good will with the words sadhu, sadhu. They all accepted the good mission of Prthu Maharaja, and they were fully satisfied.

TEXT 46

TEXT

putrena jayate lokan
iti satyavati srutih
brahma-danda-hatah papo
yad veno 'tyatarat tamah

SYNONYMS

putrena--by the son; jayate--one becomes victorious; lokan--all the heavenly planets; iti--thus; satyavati--becomes true; srutih--the Vedas; brahma-danda--by the curse of brahmanas; hatah--killed; papah--the most sinful; yat--as; venah--the father of Maharaja Prthu; ati--great; atarat--became delivered; tamah--from the darkness of hellish life.

TRANSLATION

They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brahmanas, was now delivered from the darkest region of hellish life by his son, Maharaja Prthu.

PURPORT

According to the Vedic version, there is a hellish planet called Put, and one who delivers a person from there is called putra. The purpose of marriage, therefore, is to have a putra, or son who is able to deliver his father, even if the father falls down to the hellish condition of put. Maharaja Prthu's father, Vena, was a most sinful person and was therefore cursed to death by the brahmanas. Now all the great saintly persons, sages and brahmanas present in the meeting, after hearing from Maharaja Prthu about his great mission in life, became convinced that the statement of the Vedas had been fully proved. The purpose of accepting a wife in religious marriage, as sanctioned in the Vedas, is to have a putra, a son qualified to deliver his father from the darkest region of hellish life. Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father. But if a son is raised to become an unqualified demon, how can he deliver his father from hellish life? It is therefore the duty of a father to become a Vaisnava and raise his children to become Vaisnavas; then even if by chance the father falls into a hellish life in his next birth, such a son can deliver him, as Maharaja Prthu delivered his father.

TEXT 47

TEXT

hiranyakasipus capi
bhagavan-nindaya tamah
viviksur atyagat sunoh
prahladasyanubhavatah

SYNONYMS

hiranyakasipuh--the father of Prahlada Maharaja; ca--also; api--again; bhagavat--of the Supreme Personality of Godhead; nindaya--by blaspheming; tamah--in the darkest region of hellish life; viviksu--entered; atyagat--was delivered; sunoh--of his son; prahladasya--of Maharaja Prahlada; anubhavatah--by the influence of.

TRANSLATION

Similarly, Hiranyakasipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the grace of his great son, Prahlada Maharaja, he also was delivered and went back home, back to Godhead.

PURPORT

When Prahlada Maharaja was offered benediction by Nrsimhadeva, due to his great devotion and tolerance he refused to accept any benediction from the Lord, thinking that such acceptance was not befitting a sincere devotee. The rendering of service to the Supreme Personality of Godhead in expectation of a good reward is deprecated by Prahlada Maharaja as mercantile business. Because Prahlada Maharaja was a Vaisnava, he did not ask a benediction for his personal self but was very affectionate toward his father. Although his father tortured him and would have killed him had he himself not been killed by the Supreme Personality of Godhead, Prahlada Maharaja begged pardon for him from the Lord. This favor was immediately granted by the Lord, and Hiranyakasipu was delivered from the darkest region of hellish life, and he returned back home, back to Godhead, by the grace of his son. Prahlada Maharaja is the topmost example of a Vaisnava, who is always compassionate toward sinful persons suffering a hellish life within this material world. Krsna is therefore known as para-duhkha-duhkhi krpambudhih, or one who is

compassionate toward others' suffering and who is an ocean of mercy. Like Prahlada Maharaja, all pure devotees of the Lord come to this material world with full compassion to deliver the sinful. They undergo all kinds of tribulations, suffering them with tolerance, because that is another qualification of a Vaisnava, who tries to deliver all sinful persons from the hellish conditions of material existence. Vaisnavas are therefore offered the following prayer:

vancha-kalpatarubhyas ca
krpa-sindhubhya eva ca
patitanam pavanebhyo
vaisnavebhyo namo namah

The chief concern of a Vaisnava is to deliver the fallen souls.

TEXT 48

TEXT

vira-varya pitah prthvyah
samah sanjiva sasvatih
yasyedrsy acyute bhaktih
sarva-lokaika-bhartari

SYNONYMS

vira-varya--the best of the warriors; pitah--the father; prthvyah--of the globe; samah--equal to in years; sanjiva--live; sasvatih--forever; yasya--whose; idrsi--like this; acyute--unto the Supreme; bhaktih--devotion; sarva--all; loka--planets; eka--one; bhartari--maintainer.

TRANSLATION

All the saintly brahmanas thus addressed Prthu Maharaja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.

PURPORT

Prthu Maharaja was blessed by the saintly persons present at the meeting to have a long life because of his unflinching faith and his devotion to the Supreme Personality of Godhead. Although one's duration of life is limited in years, if by chance one becomes a devotee, he surpasses the duration prescribed for his life; indeed, sometimes yogis die according to their wish, not according to the laws of material nature. Another feature of a devotee is that he lives forever because of his infallible devotion to the Lord. It is said, kirtir yasya sa jivati: "One who leaves a good reputation behind him lives forever." Specifically, one who is reputed as a devotee of the Lord undoubtedly lives forever. When Lord Caitanya Mahaprabhu was talking with Ramananda Raya, Caitanya Mahaprabhu inquired, "What is the greatest reputation?" Ramananda Raya replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuntha planets, but by his reputation he also lives forever within this material world.

TEXT 49

TEXT

aho vayam hy adya pavitra-kirte
tvayaiva nathena mukunda-nathah

ya uttamaslokatamasya visnor
brahmanya-devasya katham vyanakti

SYNONYMS

aho--oh, goodness; vayam--we; hi--certainly; adya--today; pavitra-kirte--O supreme purity; tvaya--by you; eva--certainly; nathena--by the Lord; mukunda--the Supreme Personality of Godhead; nathah--being the subject of the Supreme; ye--one who; uttama-sloka-tamasya--of the Supreme Personality of Godhead, who is praised by the nicest verses; visnoh--of Visnu; brahmanya-devasya--of the worshipable Lord of the brahmanas; katham--words; vyanakti--expressed.

TRANSLATION

The audience continued: Dear King Prthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme Personality of Godhead, the Lord of the brahmanas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.

PURPORT

The citizens declared that through being under the protection of Maharaja Prthu, they were directly under the protection of the Supreme Personality of Godhead. This understanding is the proper situation of social steadiness within this material world. Since it is stated in the Vedas that the Supreme Personality of Godhead is the maintainer and leader of all living entities, the king or the executive head of the government must be a representative of the Supreme Person. Then he can claim honor exactly like the Lord's. How a king or leader of society can become the representative of the Supreme Personality of Godhead is also indicated in this verse by the statement that because Prthu Maharaja was preaching the supremacy and the glories of the Supreme Personality of Godhead, Visnu, he was therefore a proper representative of the Lord. To remain under the jurisdiction or administration of such a king or leader is the perfect status for human society. The primary responsibility of such a king or leader is to protect the brahminical culture and the cows in his state.

TEXT 50

TEXT

natyadbhutam idam natha
tavajivyanusasanam
prajanurago mahatam
prakrtih karunatmanam

SYNONYMS

na--not; ati--very great; adbhutam--wonderful; idam--this; natha--O lord; tava--your; ajivya--source of income; anusasanam--ruling over the citizens; praja--citizens; anuragah--affection; mahatam--of the great; prakrtih--nature; karuna--merciful; atmanam--of the living entities.

TRANSLATION

Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.

PURPORT

A king's duty is to give protection to his citizens and levy taxes from them for his livelihood. Since the Vedic society is divided into four classes of men--the brahmanas, ksatriyas, vaisyas and sudras--their means of livelihood are also mentioned in the scriptures. The brahmanas should live by spreading knowledge and should therefore take contributions from their disciples, whereas a king should give protection to the citizens for their development to the highest standard of life, and he can therefore levy taxes from them; businessmen or mercantile men, because they produce foodstuffs for the whole of society, can take a little profit from this, whereas the sudras, who cannot work as either brahmanas, ksatriyas or vaisyas, should give service to the higher classes of society and be provided by them with a supply of the necessities of life.

The symptom of a qualified king or political leader is mentioned herein--he must be very merciful and compassionate to the people and see to their prime interest, which is to become elevated devotees of the Supreme Personality of Godhead. Great souls are naturally inclined to do good to others, and a Vaisnava especially is the most compassionate and merciful personality in society. Therefore we offer our respects to a Vaisnava leader as follows:

vancha-kalpatarubhyas ca
krpa-sindhubhya eva ca
patitanam pavanebhyo
vaisnavebhyo namo namah

Only a Vaisnava leader can fulfill all the desires of the people (vancha-kalpataru), and he is compassionate because he is the contributor of the greatest benefit to human society. He is patita-pavana, the deliverer of all fallen souls, because if the king or the head of the government follows in the footsteps of the brahmanas and Vaisnavas, who are naturally leaders in missionary work, the vaisyas will also follow in the footsteps of the Vaisnavas and brahmanas, and the sudras will give them service. Thus the entire society becomes a perfect human institution for combined progress to the highest perfection of life.

TEXT 51

TEXT

adya nas tamasah paras
tvayopasaditah prabho
bhramyatam nasta-drstinam
karmabhir daiva-samjnitaih

SYNONYMS

adya--today; nah--of us; tamasah--of the darkness of material existence; parah--the other side; tvaya--by you; upasaditah--increased; prabho--O lord; bhramyatam--who are wandering; nasta-drstinam--who have lost their goal of life; karmabhir--on account of past deeds; daiva-samjnitaih--arranged by superior authority.

TRANSLATION

The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination of life; thus we have been wandering within the universe.

PURPORT

In this verse, the words karmabhir daiva-samjnitaih are very significant. Due to the quality of our actions, we come to the association of the modes of material nature, and by superior arrangement we are given a chance to enjoy the fruitive results of such activities in different types of bodies. In this way, having lost sight of their destinations in life, all living entities are wandering in different species throughout the universe, sometimes getting birth in a lower species and sometimes existence in higher planetary systems; thus we are all wandering since time immemorial. It is by the grace of the spiritual master and the Supreme personality of Godhead that we get the clue of devotional life, and thus progressive success in our life begins. Here this is admitted by the citizens of King Prthu; in full consciousness they admit the benefit they have derived from the activities of Maharaja Prthu.

TEXT 52

TEXT

namo vivrddha-sattvaya
purusaya mahiyase
yo brahma ksatram avisya
bibhartidam sva-tejasa

SYNONYMS

namah--all obeisances; vivrddha--highly elevated; sattvaya--unto the existence; purusaya--unto the person; mahiyase--unto one who is so glorified; yah--who; brahma--brahminical culture; ksatram--administrative duty; avisya--entering; bibharti--maintaining; idam--this; sva-tejasa--by his own prowess.

TRANSLATION

Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a ksatriya.

PURPORT

Without the spread of brahminical culture and without proper protection from the government, no social standard can be maintained properly. This is admitted in this verse by the citizens of Maharaja Prthu, who could maintain the wonderful situation of his government due to his position in pure goodness. The word vivrddha-sattvaya is significant. In the material world there are three qualities--namely goodness, passion and ignorance. One has to be raised from the platform of ignorance to the platform of goodness by devotional service. There is no other means for elevating one from the lowest stage of life to the highest stage but the execution of devotional service; as advised in the previous chapters of Srimad-Bhagavatam, one can raise himself from the lowest position to the highest simply by associating with devotees and hearing Srimad-Bhagavatam regularly from their mouths.

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt satam

"When one engages in devotional service in the first stages of hearing and chanting, the Lord, who is in everyone's heart, helps the devotee in cleansing his heart." (Bhag. 1.2.17) In the gradual cleansing process, one is relieved of the influence of passion and ignorance and is situated on the platform of goodness. The result of association with the qualities of passion and ignorance is that one becomes lusty and greedy. But when one is elevated to the platform of goodness, he is satisfied in any condition of life

and is without lust and greed. This mentality indicates one's situation on the platform of goodness. One has to transcend this goodness and raise himself to the pure goodness called *vivrddha-sattva*, or the advanced stage of goodness. In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Maharaja Prthu is addressed here as *vivrddha-sattva*, or one who is situated in the transcendental position. But Maharaja Prthu, although situated in the transcendental position of a pure devotee, came down to the position of brahmana and ksatriya for the benefit of human society and thus gave protection to the entire world by his personal prowess. Although he was a king, a ksatriya, because he was a Vaisnava he was also a brahmana. As a brahmana he could give proper instruction to the citizens, and as a ksatriya he could rightly give protection to all of them. Thus the citizens of Maharaja Prthu were protected in all respects by the perfect king. Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-first Chapter, of the Srimad-Bhagavatam, entitled "Instructions by Maharaja Prthu."

Chapter Twenty-two

Prthu Maharaja's Meeting with the Four Kumaras

Prthu Maharaja's Meeting with the Four Kumaras

TEXT 1

TEXT

maitreya uvaca
janesu pragnatsv evam
prthum prthula-vikramam
tatropajagmur munayah
catvarah surya-varcasah

SYNONYMS

maitreya uvaca--the great sage Maitreya continued to speak; janesu--the citizens; pragnatsu--while praying for; evam--thus; prthum--unto Maharaja Prthu; prthula--highly; vikramam--powerful; tatra--there; opajagmuh--arrived; munayah--the Kumaras; catvarah--four; surya--as the sun; varcasah--bright.

TRANSLATION

The great sage Maitreya said: While the citizens were thus praying to the most powerful King Prthu, the four Kumaras, who were as bright as the sun, arrived on the spot.

TEXT 2

TEXT

tam tu siddhesvaran raja
vyomno 'vatarato 'rcisa
lokan apapan kurvanan
sanugo 'casta laksitan

SYNONYMS

tan--them; tu--but; siddha-isvaran--masters of all mystic power; raja--the King; vyomnah--from the sky; avataratah--while descending; arcisa--by their glaring effulgence; lokan--all the planets; apapan--sinless; kurvanan--doing so; sa-anugah--with his associates; acasta--recognized; laksitan--by seeing them.

TRANSLATION

Seeing the glowing effulgence of the four Kumaras, the masters of all mystic Power, the King and his associates could recognize them as they descended from the sky.

PURPORT

The four Kumaras are described herein as siddhesvaran, which means "masters of all mystic power." One who has attained perfection in yoga practice immediately becomes master of the eight mystic perfections--to become smaller than the smallest, to become lighter than the lightest, to become bigger than the biggest, to achieve anything one desires, to control everything, etc. These four Kumaras, as siddhesvaras, had achieved all the yogic perfectional achievements, and as such they could travel in outer space without machines. While they were coming to Maharaja Prthu from other planets, they did not come by airplane, but personally. In other words, these four Kumaras were also spacemen who could travel in space without machines. The residents of the planet known as Siddhaloka can travel in outer space from one planet to another without vehicles. However, the special power of the Kumaras mentioned herewith is that whatever place they went to would immediately become sinless. During the reign of Maharaja Prthu, everything on the surface of this globe was sinless, and therefore the Kumaras decided to see the King. Ordinarily they do not go to any planet which is sinful.

TEXT 3

TEXT

tad-darsanodgatan pranān
pratyaditsur ivotthitah
sa-sadasyanugo vainya
indriyeso gunan iva

SYNONYMS

tat--him; darsana--seeing; udgatan--being greatly desired; pranān--life; pratyaditsuh--peacefully going; iva--like; utthitah--got up; sa--with; sadasya--associates or followers; anugah--officers; vainyah--King Prthu; indriya-isah--a living entity; gunan iva--as influenced by the modes of material nature.

TRANSLATION

Seeing the four Kumaras, Prthu Maharaja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up, as anxiously as a conditioned soul whose senses are immediately attracted by the modes of material nature.

PURPORT

In Bhagavad-gita (3.27) it is said:

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

Every conditioned soul is influenced by a particular mixture of the modes of material nature. As such, the conditioned soul is attracted to certain types of activity which he is forced to perform because he is completely under the influence of material nature. Here Prthu Maharaja is compared to such a conditioned soul, not because he was a conditioned soul but because he was so anxious to receive the Kumaras that it was as if without them he would have lost his life. The conditioned soul is attracted by the objects of sense gratification. His eyes are attracted to see beautiful things, his ears are attracted to

hear nice music, his nose is attracted to enjoy the aroma of a nice flower, and his tongue is attracted to taste nice food. Similarly, all his other senses--his hands, his legs, his belly, his genitals, his mind, etc.--are so susceptible to the attraction of the objects of enjoyment that he cannot restrain himself. Prthu Maharaja, in the same way, could not restrain himself from receiving the four Kumaras, who were bright by dint of their spiritual progress, and thus not only he himself but also his officers and associates all received the four Kumaras. It is said, "Birds of a feather flock together." In this world, everyone is attracted by a person of the same category. A drunkard is attracted to persons who are also drunkards. Similarly, a saintly person is attracted by other saintly persons. Prthu Maharaja was in the topmost position of spiritual advancement, and as such, he was attracted by the Kumaras, who were of the same category. It is said, therefore, that a man is known by his company.

TEXT 4

TEXT

gauravad yantritah sabhyah
prasrayanata-kandharah
vidhivat pujayam cakre
grhitadhyarhanasanan

SYNONYMS

gauravat--glories; yantritah--completely; sabhyah--most civilized; prasraya--by humbleness; anata-kandharah--bowing down his shoulder; vidhi-vat--according to the instructions of the sastra; pujayam--by worshiping; cakre--performed; grhita--accepting; adhi--including; arhana--paraphernalia for reception; asanan--sitting places.

TRANSLATION

When the great sages accepted their reception, according to the instructions of the sastras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, immediately bowed down. Thus he worshiped the four Kumaras.

PURPORT

The four Kumaras are parampara spiritual masters of the Vaisnava sampradaya. Out of the four sampradayas, namely Brahma-sampradaya, Sri-sampradaya, Kumara-sampradaya and Rudra-sampradaya, the disciplic succession of spiritual master to disciple known as the Kumara-sampradaya is coming down from the four Kumaras. So Prthu Maharaja was very respectful to the sampradaya-acaryas. As it is said by Srila Visvanatha Cakravarti Thakura, saksad-dharitvena samasta-sastraih: a spiritual master, or the parampara-acarya, should be respected exactly like the Supreme Personality of Godhead. The word vidhivat is significant in this verse. This means that Prthu Maharaja also strictly followed the injunctions of the sastra in receiving a spiritual master, or acarya, of the transcendental disciplic succession. Whenever an acarya is seen, one should immediately bow down before him. Prthu Maharaja did this properly; therefore the words used here are prasrayanata-kandharah. Out of humility, he bowed down before the Kumaras.

TEXT 5

TEXT

tat-pada-sauca-salilair
marjitalaka-bandhanah
tatra silavatam vrttam

akaran manayann iva

SYNONYMS

tat-pada--their lotus feet; sauca--washed; salilaih--water; marjita--sprinkled; alaka--hair; bandhanah--bunch; tatra--there; silavatam--of the respectable gentlemen; vrttam--behavior; acaran--behaving; manayan--practicing; iva--like.

TRANSLATION

After this, the King took the water which had washed the lotus feet of the Kumaras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.

PURPORT

Sri Caitanya Mahaprabhu has said, *apani acari prabhu jivere sikhaya*. It is very well known that whatever Sri Caitanya Mahaprabhu taught in His life as acarya, He Himself practiced. When He was preaching as a devotee, although He was detected by several great personalities to be the incarnation of Krsna, He never agreed to be addressed as an incarnation. Even though one may be an incarnation of Krsna, or especially empowered by Him, he should not advertise that he is an incarnation. People will automatically accept the real truth in due course of time. Prthu Maharaja was the ideal Vaisnava king; therefore he taught others by his personal behavior how to receive and respect saintly persons like the Kumaras. When a saintly person comes to one's home, it is the Vedic custom first to wash his feet with water and then sprinkle this water over the heads of oneself and one's family. Prthu Maharaja did this, for he was an exemplary teacher of the people in general.

TEXT 6

TEXT

hatakasana asinan
sva-dhisnyesv iva pavakan
sraddha-samyama-samyuktah
pritah praha bhavagrajan

SYNONYMS

hataka-asane--on the throne made of gold; asinan--when they were seated; sva-dhisnyesu--on the altar; iva--like; pavakan--fire; sraddha--respect; samyama--restraint; samyuktah--being decorated with; pritah--pleased; praha--said; bhava--Lord Siva; agra-jan--the elder brothers.

TRANSLATION

The four great sages were elder to Lord Siva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Maharaja Prthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

PURPORT

The Kumaras are described herein as the elder brothers of Lord Siva. When the Kumaras were born out of the body of Lord Brahma, they were requested to get married and increase the population. In the beginning of the creation there was a great need of population; therefore Lord Brahma was creating one son after another and ordering them to increase. However, when the Kumaras were requested to do so,

they declined. They wanted to remain brahmacari throughout life and be engaged fully in the devotional service of the Lord. The Kumaras are called naisthika-brahmacari, meaning they are never to marry. Because of their refusal to marry, Lord Brahma became so angry that his eyes became reddish. From between his eyes, Lord Siva, or Rudra, appeared. The mode of anger is consequently known as rudra. Lord Siva also has a sampradaya party, known as the Rudra-sampradaya, and they are also known as Vaisnavas.

TEXT 7

TEXT

prthur uvaca
aho acaritam kim me
mangalam mangalayanah
yasya vo darsanam hy asid
durdarsanam ca yogibhih

SYNONYMS

prthuh uvaca--King Prthu spoke; aho--O Lord; acaritam--practice; kim--what; me--by me; mangalam--good fortune; mangala-ayanah--O personified good fortune; yasya--by which; vah--your; darsanam--audience; hi--certainly; asit--became possible; durdarsanam--visible with great difficulty; ca--also; yogibhih--by great mystic yogis.

TRANSLATION

King Prthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogis to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

PURPORT

When something uncommon happens in one's progressive spiritual life, it should be understood to be incurred by ajnata-sukrti, or pious activities beyond one's knowledge. To see personally the Supreme personality of Godhead or His pure devotee is not an ordinary incident. When such things happen, they should be understood to be caused by previous pious activity, as confirmed in Bhagavad-gita (7.28): yesam tv anta-gatam papam jananam punya-karmanam. One who is completely freed from all the resultant actions of sinful activities and who is absorbed only in pious activities can engage in devotional service. Although Maharaja Prthu's life was full of pious activities, he was wondering how his audience with the Kumaras happened. He could not imagine what kind of pious activities he had performed. This is a sign of humility on the part of King Prthu, whose life was so full of pious activities that even Lord Visnu came to see him and predicted that the Kumaras would also come.

TEXT 8

TEXT

kim tasya durlabhataram
iha loke paratra ca
yasya viprah prasidanti
sivo visnus ca sanugah

SYNONYMS

kim--what; tasya--his; durlabha-taram--very rare to achieve; iha--in this world; loke--world; paratra--after death; ca--or; yasya--one whose; viprah--the brahmanas and Vaisnavas; prasidanti--become pleased; sivah--all-auspicious; visnuh--Lord Visnu; ca--as well as; sa-anugah--going along with.

TRANSLATION

Any person upon whom the brahmanas and Vaisnavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Siva and Lord Visnu, who accompany the brahmanas and Vaisnavas.

PURPORT

The brahmanas and Vaisnavas are the bearers of Lord Visnu, the all-auspicious. As confirmed in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

The devotees, out of their extreme love for Govinda, the Supreme Personality of Godhead, always carry the Lord within their hearts. The Lord is already in the heart of everyone, but the Vaisnavas and the brahmanas actually perceive and see Him always in ecstasy. Therefore brahmanas and Vaisnavas are carriers of Visnu. Wherever they go, Lord Visnu, Lord Siva or the devotees of Lord Visnu are all carried. The four Kumaras are brahmanas, and they visited the place of Maharaja Prthu. Naturally Lord Visnu and His devotees were also present. Under the circumstances, the conclusion is that when the brahmanas and Vaisnavas are pleased with a person, Lord Visnu is also pleased. This is confirmed by Srila Visvanatha Cakravarti Thakura in his eight stanzas on the spiritual master: yasya prasada bhagavat-prasada. By pleasing the spiritual master, who is both brahmana and Vaisnava, one pleases the Supreme Personality of Godhead. If the Supreme Personality of Godhead is pleased, then one has nothing more to achieve either in this world or after death.

TEXT 9

TEXT

naiva laksayate loko
lokan paryatato 'pi yan
yatha sarva-drsam sarva
atmanam ye 'sya hetavah

SYNONYMS

na--not; eva--thus; laksayate--can see; lokah--people; lokan--all planets; paryatatah--traveling; api--although; yan--whom; yatha--as much as; sarva-drsam--the Supersoul; sarve--in all; atmanam--within everyone; ye--those; asya--of the cosmic manifestation; hetavah--causes.

TRANSLATION

Prthu Maharaja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahma and Lord Siva cannot understand the Supersoul.

PURPORT

In the beginning of the Srimad-Bhagavatam it is said: muhyanti yat surayah. Great demigods like Lord Brahma, Lord Siva, Indra and Candra are sometimes bewildered trying to understand the Supreme Personality of Godhead. It so happened that when Kṛṣṇa was present on this planet, Lord Brahma and King Indra also mistook Him. And what to speak of great yogis or jñanis who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and Vaisnavas like the four Kumaras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanātana Gosvami went to see Lord Sri Caitanya Mahāprabhu, he could not be recognized by Candrasekhara Acārya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the Vaisnavas, are also traveling all over the world, but those who are under the modes of material nature cannot understand the form of the Supreme Personality of Godhead, the source of this cosmic manifestation, or the Vaisnavas. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a Vaisnava with these material eyes. One has to purify his senses and engage in the service of the Lord. Then gradually one can realize who is the Supreme Personality of Godhead and who is a Vaisnava.

TEXT 10

TEXT

adhana api te dhanyah
sadhavo grha-medhinah
yad-grha hy arha-varyambu-
trna-bhumisvaravarah

SYNONYMS

adhanah--not very rich; api--although; te--they; dhanyah--glorious; sadhavah--saintly persons; grha-medhinah--persons who are attached to family life; yat-grhah--whose house; hi--certainly; arha-varya--the most worshipable; ambu--water; trna--grass; bhumi--land; isvara--the master; avarah--the servants.

TRANSLATION

A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is also glorified.

PURPORT

Materially if a man is not very rich, he is not glorious, and spiritually if a man is too attached to family life, he is also not glorious. But saintly persons are quite ready to visit the house of a poor man or a man who is attached to material family life. When this happens, the owner of the house and his servants are glorified because they offer water for washing the feet of a saintly person, sitting places and other things to receive him. The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings. It is therefore the Vedic system that a householder invite a saintly person in his home to receive his blessings. This system is still current in India, and therefore saintly persons, wherever they go, are hosted by the householders, who in turn get an opportunity to receive transcendental knowledge. It is the duty of a sannyasi, therefore, to travel everywhere just to favor the householders, who are generally ignorant of the values of spiritual life.

It may be argued that all householders are not very rich and that one cannot receive great saintly persons or preachers because they are always accompanied by their disciples. If a householder is to receive a saintly person, he has to receive his entourage also. It is said in the sastras that Durvasa Muni was always accompanied by sixty thousand disciples and that if there was a little discrepancy in their reception, he would be very angry and would sometimes curse the host. The fact is that every

householder, regardless of his position or economic condition, can at least receive saintly guests with great devotion and offer them drinking water, for drinking water is available always. In India the custom is that even an ordinary person is offered a glass of water if he suddenly visits and one cannot offer him foodstuff. If there is no water, then one can offer a sitting place, even if it is on straw mats. And if one has no straw mat, he can immediately cleanse the ground and ask the guest to sit there. Supposing that a householder cannot even do that, then with folded hands he can simply receive the guest, saying, "Welcome." And if he cannot do that, then he should feel very sorry for his poor condition and shed tears and simply offer obeisances with his whole family, wife and children. In this way he can satisfy any guest, even if the guest is a saintly person or a king.

TEXT 11

TEXT

vyalalaya-druma vai tesv
ariktakhila-sampadah
yad-grhas tirtha-padiya-
padatirtha-vivarjitah

SYNONYMS

vyala--venomous serpents; alaya--home; drumah--tree; vai--certainly; tesu--in those houses; arikta--abundantly; akhila--all; sampadah--opulences; yat--that; grhah--houses; tirtha-padiya--in relation with the feet of great saintly persons; pada-tirtha--the water which washed their feet; vivarjitah--without.

TRANSLATION

On the contrary, even though full of all opulence and material prosperity, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which all venomous serpents live.

PURPORT

In this verse the word tirtha-padiya indicates devotees of Lord Visnu, or Vaisnavas. As far as brahmanas are concerned, in the previous verse the mode of reception has been already described. Now, in this verse, special stress is being given to the Vaisnavas. Generally the sannyasis, or those in the renounced order of life, take trouble to enlighten the householders. There are ekadandi sannyasis and tridandi sannyasis. The ekadandi sannyasis are generally followers of Sankaracarya and are known as Mayavadi sannyasis, whereas the tridandi sannyasis are followers of Vaisnava acaryas--Ramanujacarya, Madhvacarya and so on--and they take trouble to enlighten the householders. Ekadandi sannyasis can be situated on the platform of pure Brahman because they are aware that the spirit soul is different from the body, but they are mainly impersonalists. The Vaisnavas know that the Absolute Truth is the Supreme Person and that the Brahman effulgence is based on the Supreme Personality of Godhead, as confirmed in the Bhagavad-gita (14.27): brahmano hi pratisthaham. The conclusion is that tirtha-padiya refers to Vaisnavas. In the Bhagavatam (1.13.10) there is also another reference: tirthi-kurvanti tirthani. Wherever he goes, a Vaisnava immediately makes that place a tirtha, a place of pilgrimage. The Vaisnava sannyasis travel all over the world to make every place a place of pilgrimage by the touch of their lotus feet. It is mentioned here that any house which does not receive a Vaisnava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents. It is said that around the sandalwood tree, which is a very valuable tree, there is a venomous serpent. Sandalwood is very cold, and venomous serpents, because of their poisonous teeth, are always very warm, and they take shelter of the sandalwood trees to become cooler. Similarly, there are many rich men who keep watchdogs or doormen and put up signs that say, "Do not enter," "Trespassers not allowed," "Beware of the dog," etc. Sometimes in Western countries a trespasser is shot, and there is no crime in such shooting. This is the position of

demoniac householders, and such houses are considered to be the residential quarters of venomous snakes. The members of such families are no better than snakes because snakes are very much envious, and when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Canakya Pandita that there are two envious living entities--the snake and the envious man. The envious man is more dangerous than a snake because a snake can be subdued by charming mantras or by some herbs, but an envious person cannot be pacified by any means.

TEXT 12

TEXT

svagatam vo dvija-srestha
yad-vratani mumuksavah
caranti sraddhaya dhira
bala eva brhanti ca

SYNONYMS

su-agatam--welcome; vah--unto you; dvija-sresthah--the best of the brahmanas; yat--whose; vratani--vows; mumuksavah--of persons desiring liberation; caranti--behave; sraddhaya--with great faith; dhirah--controlled; balah--boys; eva--like; brhanti--observe; ca--also.

TRANSLATION

Maharaja Prthu offered his welcome to the four Kumaras, addressing them as the best of the brahmanas. He welcomed them, saying: From the beginning of your birth you strictly observed the vows of celibacy, and although you are experienced in the path of liberation, you are keeping yourselves just like small children.

PURPORT

The specific importance of the Kumaras is that they were brahmacaris, living the life of celibacy from birth. They kept themselves as small children about four or five years old because by growing into youth one's senses sometimes become disturbed and celibacy becomes difficult. The Kumaras therefore purposefully remained children because in a child's life the senses are never disturbed by sex. This is the significance of the life of the Kumaras, and as such Maharaja Prthu addressed them as the best of the brahmanas. Not only were the Kumaras born of the best brahmana (Lord Brahma), but they are addressed herein as dvija-sresthah ("the best of the brahmanas") on account of their being Vaisnavas also. As we have already explained, they have their sampradaya (disciplic succession), and even to date the sampradaya is being maintained and is known as the Nimbarka-sampradaya. Out of the four sampradayas of the Vaisnava acaryas, the Nimbarka-sampradaya is one. Maharaja Prthu specifically appreciated the position of the Kumaras because they maintained the brahmacarya vow from the very beginning of their birth. Maharaja Prthu, however, expressed his great appreciation of Vaisnavism by addressing the Kumaras as vaisnava-sresthah. In other words, everyone should offer respect to a Vaisnava without considering his source of birth. Vaisnave jati-buddhih. No one should consider a Vaisnava in terms of birth. The Vaisnava is always the best of the brahmanas, and as such one should offer all respects to a Vaisnava, not only as a brahmana but as the best of the brahmanas.

TEXT 13

TEXT

kaccin nah kusalam natha
indriyarthartha-vedinam

vyasanavapa etasmin
patitanam sva-karmabhih

SYNONYMS

kaccit--whether; nah--our; kusalam--good fortune; nathah--O masters; indriya-artha--sense gratification as the ultimate goal of life; artha-vedinam--persons who understand only sense gratification; vyasana--illness; avape--got; etasmin--in this material existence; patitanam--those who are fallen; sva-karmabhih--by their own ability.

TRANSLATION

Prthu Maharaja inquired from the sages about persons entangled in this dangerous material existence because of their previous actions; could such persons, whose only aim is sense gratification, be blessed with any good fortune?

PURPORT

Maharaja Prthu did not ask the Kumaras about their good fortune, for the Kumaras are always auspicious by dint of their life in celibacy. Since they are always engaged on the path of liberation, there was no question of ill fortune. In other words, brahmanas and Vaisnavas who are strictly following the path of spiritual advancement are always fortunate. The question was asked by Prthu Maharaja for his own sake, since he was in the position of a grhastha and in charge of the royal authority. Kings are not only grhasthas, who are generally absorbed in sense gratification, but are sometimes employed to kill animals in hunting because they have to practice the killing art, otherwise it is very difficult for them to fight their enemies. Such things are not auspicious. Four kinds of sinful activities--associating with woman for illicit sex, eating meat, intoxication and gambling--are allowed for the ksatriyas. For political reasons, sometimes they have to take to these sinful activities. Ksatriyas do not refrain from gambling. One vivid example is the Pandavas. When the Pandavas were challenged by the opposite party, Duryodhana, to gamble and risk their kingdom, they could not refrain, and by that gambling they lost their kingdom, and their wife was insulted. Similarly, the ksatriyas cannot refrain from fighting if challenged by the opposite party. Therefore Prthu Maharaja, taking consideration of all these facts, inquired whether there is any auspicious path. Grhastha life is inauspicious because grhastha means consciousness for sense gratification, and as soon as there is sense gratification, one's position is always full of dangers. This material world is said to be padam padam yad vipadam na tesam, dangerous in every step (Bhag. 10.14.58). Everyone in this material world is struggling hard for sense gratification. Clearing all these points, Maharaja Prthu inquired from the four Kumaras about the fallen conditioned souls who are rotting in this material world due to their past bad or inauspicious activities. Is there any possibility for their auspicious spiritual life? In this verse, the word indriyarthartha-vedinam is very significant. It indicates persons whose only aim is to satisfy the senses. They are also described as patitanam, or fallen. Only one who stops all activities for sense gratification is considered to be elevated. Another significant word is sva-karmabhih. One becomes fallen by dint of his own past bad activities. Everyone is responsible for his fallen condition because of his own activities. When activities are changed to devotional service, one's auspicious life begins.

TEXT 14

TEXT

bhavatsu kusala-prasna
atmaramesu nesyate
kusalakupala yatra
na santi mati-vrttayah

SYNONYMS

bhavatsu--unto you; kusala--good fortune; prasnah--question; atma-aramesu--one who is always engaged in spiritual bliss; na isyate--there is no need of; kusala--good fortune; akusalah--inauspiciousness; yatra--where; na--never; santi--exists; mati-vrttayah--mental concoction.

TRANSLATION

Prthu Maharaja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.

PURPORT

In the Caitanya-caritamṛta (Antya 4.176) it is said:

'dvaite' bhadrabhadra-jnana, saba---'manodharma'
'ei bhala, ei manda,'---ei saba 'bhrama'

In this material world the auspicious and inauspicious are simply mental concoctions because such things exist only due to association with the material world. This is called illusion, or atma-maya. We think ourselves created by material nature exactly as we think ourselves experiencing so many things in a dream. The spirit soul, however, is always transcendental. There is no question of becoming materially covered. This covering is simply something like a hallucination or a dream. In Bhagavad-gita (2.62) it is also said, sangat sanjayate kamah. Simply by association we create artificial material necessities. Dhyayato visayan pumsah sangas tesupajayate. When we forget our real constitutional position and wish to enjoy the material resources, our material desires manifest, and we associate with varieties of material enjoyment. As soon as the concoctions of material enjoyment are there, because of our association we create a sort of lust or eagerness to enjoy them, and when that false enjoyment does not actually make us happy, we create another illusion, known as anger, and by the manifestation of anger, the illusion becomes stronger. When we are illusioned in this way, forgetfulness of our relationship with Kṛṣṇa follows, and by thus losing Kṛṣṇa consciousness, our real intelligence is defeated. In this way we become entangled in this material world. In Bhagavad-gita (2.63) it is said:

krodhad bhavati sammohah
sammohat smṛti-vibhramah
smṛti-bhramsad buddhi-naso
buddhi-nasat pranasyati

By material association we lose our spiritual consciousness; consequently there is the question of the auspicious and inauspicious. But those who are atmarama, or self-realized, have transcended such questions. The atmaramas, or self-realized persons, gradually making further progress in spiritual bliss, come to the platform of association with the Supreme personality of Godhead. That is the perfection of life. In the beginning, the Kumaras were self-realized impersonalists, but gradually they became attracted to the personal pastimes of the Supreme Lord. The conclusion is that for those who are always engaged in the devotional service of the Personality of Godhead, the duality of the auspicious and inauspicious does not arise. Prthu Maharaja is therefore asking about auspiciousness not for the sake of the Kumaras but for his own sake.

TEXT 15

TEXT

tad aham kṛta-visrambhah

suhrdo vas tapasvinam
samprcche bhava etasmin
ksemah kenanjasa bhavet

SYNONYMS

tat--therefore; aham--I; krta-visrambhah--being completely assured; su-hrdah--friend; vah--our; tapasvinam--suffering material pangs; samprcche--wish to inquire; bhava--in this material world; etasmin--this; ksemah--ultimate reality; kena--by which means; anjasa--without delay; bhavet--can be achieved.

TRANSLATION

I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

PURPORT

When saintly persons go from door to door to see those who are too much materially engaged, it is to be understood that they do not go to ask anything for their personal benefit. It is a fact that saintly persons go to materialists just to give real information of the auspicious. Maharaja Prthu was assured of this fact; therefore instead of wasting time by asking the Kumaras about their welfare, he preferred to inquire from them whether he could soon be relieved from the dangerous position of materialistic existence. This was not, however, a question personally for Prthu Maharaja. It was raised to teach the common man that whenever one meets a great saintly person, one should immediately surrender unto him and inquire about relief from the material pains of existence. Therefore Srila Narottama dasa Thakura says, samsara-visanale, divanisi hiya jvale, judaite na kainu upaya: "we are always suffering from material pangs, and our hearts are burning, but we cannot find any way out of it." The materialistic person can also be called a tapasvi, which means someone who is always suffering from material pains. One can get rid of all these material pains only when he takes shelter of the chanting of the Hare Krsna mantra. This is also explained by Narottama dasa Thakura: golokera prema-dhana, harinama-sankirtana, rati na janmila kene taya. Narottama dasa Thakura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Krsna mantra. The conclusion is that all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. That is the only auspicious way for materialistic persons.

TEXT 16

TEXT

vyaktam atmavatam atma
bhagavan atma-bhavanah
svanam anugrahayemam
siddha-rupi caraty ajah

SYNONYMS

vyaktam--clear; atma-vatam--of the transcendentalists; atma--the goal of life; bhagavan--the Supreme Personality of Godhead; atma-bhavanah--always wishing to elevate the living entities; svanam--whose own devotees; anugrahaya--just to show mercy; imam--this way; siddha-rupi--perfectly self-realized; carati--travels; ajah--Narayana.

TRANSLATION

The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit, the Lord travels all over the world in the form of self-realized persons like you.

PURPORT

There are different kinds of transcendentalists, namely the jnanis, or impersonalists, the mystic yogis and, of course, all the devotees of the Supreme Personality of Godhead. The Kumaras, however, were both yogis and jnanis and finally bhaktas later on. In the beginning they were impersonalists, but later they developed devotional activities; therefore they are the best of the transcendentalists. The devotees are representatives of the Supreme Personality of Godhead, and to elevate the conditioned souls to their original consciousness, they travel all over the universes to enlighten the conditioned souls about Krsna consciousness. The best devotees are atmavat, or those who have fully realized the Supreme Soul. The Supreme personality of Godhead, as Paramatma, is sitting within everyone's heart, trying to elevate everyone to the platform of Krsna consciousness. Therefore He is called atma-bhavana. The Supreme Personality of Godhead is always trying to give the individual soul the intelligence to understand about Himself. He is always with the individual as a friend sitting by the side of a friend, and He gives facilities to all living entities according to their desires.

The word atmavatam is significant in this verse. There are three different kinds of devotees, namely kanistha-adhikari, madhyama-adhikari and uttama-adhikari: the neophyte, the preacher and the maha-bhagavata, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The madhyama-adhikari (preacher) is also well versed in the sastras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the madhyama-adhikari does not care for the demoniac living entities, and the neophyte kanistha-adhikari does not know much about sastra but has full faith in the Supreme Personality of Godhead. The Kumaras, however, were maha-bhagavatas because after scrutinizingly studying the Absolute Truth, they became devotees. In other words, they were in full knowledge of the Vedic conclusion. In the Bhagavad-gita it is confirmed by the Lord that there are many devotees, but a devotee who is fully conversant in the Vedic conclusion is very dear to Him. Everyone is trying to elevate himself to the highest position according to his mentality. The karmis, who have a bodily concept of life, try to enjoy sense gratification to the utmost. The jnanis' idea of the highest position is merging into the effulgence of the Lord. But a devotee's highest position is in preaching all over the world the glories of the Supreme Personality of Godhead. Therefore the devotees are actually the representatives of the Supreme Lord, and as such they travel all over the world directly as Narayana because they carry Narayana within their hearts and preach His glories. The representative of Narayana is as good as Narayana, but he is not to conclude, like the Mayavadis, that he has become Narayana. Generally, a sannyasi is addressed as Narayana by the Mayavadis. Their idea is that simply by taking sannyasa one becomes equal to Narayana or becomes Narayana Himself. The Vaisnava conclusion is different, as stated by Srila Visvanatha Cakravarti Thakura:

saksad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kinto prabhor yah priya eva tasya
vande guroh sri-caranaravindam

According to the Vaisnava philosophy, a devotee is as good as Narayana not by becoming Narayana but by becoming the most confidential servant of Narayana. Such great personalities act as spiritual masters for the benefit of the people in general, and as such, a spiritual master who is preaching the glories of Narayana should be accepted as Narayana and be given all respects due Him.

TEXT 17

TEXT

maitreya uvaca
prthos tat suktam akarnya
saram susthu mitam madhu
smayamana iva pritya
kumarah pratyuvaca ha

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; prthoh--of King Prthu; tat--that; suktam--Vedic conclusion; akarnya--hearing; saram--very substantial; susthu--appropriate; mitam--minimized; madhu--sweet to hear; smayamanah--smiling; iva--like; pritya--out of great satisfaction; kumarah--celibate; pratyuvaca--replied; ha--thus.

TRANSLATION

The great sage Maitreya continued: Thus Sanat-kumara, the best of the celibates, after hearing the speech of Prthu Maharaja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

PURPORT

Prthu Maharaja's talks before the Kumaras were very laudable because of so many qualifications. A speech should be composed of selected words, very sweet to hear and appropriate to the situation. Such speech is called meaningful. All these good qualifications are present in Prthu Maharaja's speech because he is a perfect devotee. It is said, yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah: "For one who has unflinching devotional faith in the Supreme Personality of Godhead and is engaged in His service, all good qualities become manifest in his person." (Bhag. 5.18.12) Thus the Kumaras were very much pleased, and Sanat-kumara began to speak as follows.

TEXT 18

TEXT

sanat-kumara uvaca
sadhu prstam maharaja
sarva-bhuta-hitatmana
bhavata vidusa capi
sadhunam matir idrsi

SYNONYMS

sanat-kumarah uvaca--Sanat-kumara said; sadhu--saintly; prstam--question; maharaja--my dear King; sarva-bhuta--all living entities; hita-atmana--by one who desires good for all; bhavata--by you; vidusa--well learned; ca--and; api--although; sadhunam--of the saintly persons; matih--intelligence; idrsi--like this.

TRANSLATION

Sanat-kumara said: My dear King Prthu, I am very nicely questioned by you. Such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the

good of others. Although you know everything, you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.

PURPORT

Maharaja Prthu was well conversant in transcendental science, yet he presented himself before the Kumaras as one ignorant of it. The idea is that even if a person is very exalted and knows everything, before his superior he should present questions. For instance, although Arjuna knew all the transcendental science, he questioned Krsna as if he did not know. Similarly, Prthu Maharaja knew everything, but he presented himself before the Kumaras as if he did not know anything. The idea is that questions by exalted persons put before the Supreme Personality of Godhead or His devotees are meant for the benefit of the general people. Therefore sometimes great personalities put themselves in that position and inquire from a higher authority because they are always thinking of the benefit of others.

TEXT 19

TEXT

sangamah khalu sadhunam
ubhayesam ca sammatah
yat-sambhasana-samprasnah
sarvesam vitanoti sam

SYNONYMS

sangamah--association; khalu--certainly; sadhunam--of devotees; ubhayesam--for both; ca--also; sammatah--conclusive; yat--which; sambhasana--discussion; samprasnah--question and answer; sarvesam--of all; vitanoti--expands; sam--real happiness.

TRANSLATION

When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

PURPORT

Hearing discussions among the devotees is the only means to receive the powerful message of the Supreme Personality of Godhead. For instance, Bhagavad-gita has been well known all over the world for a very long time, especially in the Western world, but because the subject matter was not discussed by devotees, there was no effect. Not a single person in the West became Krsna conscious before the Krsna consciousness movement was founded. But when the same Bhagavad-gita was presented as it is through the disciplic succession, the effect of spiritual realization was immediately manifested.

Sanat-kumara, one of the Kumaras, informed Prthu Maharaja that his meeting with the Kumaras benefited not only Maharaja Prthu but the Kumaras as well. When Narada Muni questioned Lord Brahma about the Supreme Personality of Godhead, Lord Brahma thanked Narada Muni for giving him a chance to speak about the Supreme Lord. Therefore questions put by a saintly person to another saintly person about the Supreme Personality of Godhead or about the ultimate goal of life surcharge everything spiritually. Whoever takes advantage of such discussions is benefited both in this life and in the next.

The word ubhayesam can be described in many ways. Generally there are two classes of men, the materialist and the transcendentalist. By hearing discussions between devotees, both the materialist and transcendentalist are benefited. The materialist is benefited by association with devotees because his life then becomes regulated so that his chance of becoming a devotee or making the present life successful for understanding the real position of the living entity is increased. When one takes advantage of this opportunity, he is assured of a human form of life in the next birth, or he may be liberated completely and

go back home, back to Godhead. The conclusion is that if one participates in a discussion of devotees, he is both materially and spiritually benefited. The speaker and the audience are both benefited, and the karmis and jnanis are benefited. The discussion of spiritual matters amongst devotees is beneficial for everyone, without exception. Consequently the Kumaras admitted that not only was the King benefited by such a meeting, but the Kumaras were as well.

TEXT 20

TEXT

asty eva rajan bhavato madhudvisah
padaravindasya gunanuvadane
ratir durapa vidhunoti naisthiki
kamam kasayam malam antar-atmanah

SYNONYMS

asti--there is; eva--certainly; rajan--O King; bhavatah--your; madhu-dvisah--of the Lord; pada-aravindasya--of the lotus feet; guna-anuvadane--in glorifying; ratih--attachment; durapa--very difficult; vidhunoti--washes; naisthiki--unflinching; kamam--lust; kasayam--the embellishment of lusty desire; malam--dirty; antah-atmanah--from the core of the heart.

TRANSLATION

Sanat-kumara continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

PURPORT

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

(Bhag. 3.25.25)

By association with devotees, dirty things within the heart of a materialistic man are gradually washed away by the grace of the Supreme Personality of Godhead. As silver becomes shiny by being polished, the heart of a materialistic person is cleansed of lusty desires by the good association of devotees. Actually the living being has no connection with this material enjoyment nor with lusty desires. He is simply imagining or dreaming while asleep. But by the association of pure devotees, he is awakened, and immediately the spirit soul is situated in his own glory by understanding his constitutional position as the eternal servant of the Lord. Prthu Maharaja was already a self-realized soul; therefore he had a natural inclination to glorify the activities of the Supreme Personality of Godhead, and the Kumaras assured him that there was no chance of his falling victim to the illusory energy of the Supreme Lord. In other words, the process of hearing and chanting about the glories of the Lord is the only means to clarify the heart of material contamination. By the process of karma, jnana and yoga, no one will succeed in driving away contamination from the heart, but once a person takes the shelter of the lotus feet of the Lord by devotional service, automatically all dirty things in the heart are removed without difficulty.

TEXT 21

TEXT

sastresv iyan eva suniscito nram
ksemasya sadhryag-vimrsesu hetuh
asanga atma-vyatirikta atmani
drdha ratir brahmani nirgune ca ya

SYNONYMS

sastresu--in the scriptures; iyan eva--this is only; su-niscitah--positively concluded; nram--of human society; ksemasya--of the ultimate welfare; sadhryak--perfectly; vimrsesu--by full consideration; hetuh--cause; asangah--detachment; atma-vyatirikte--the bodily concept of life; atmani--unto the Supreme Soul; drdha--strong; ratih--attachment; brahmani--transcendence; nirgune--in the Supreme, who is beyond the material modes; ca--and; ya--which.

TRANSLATION

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental, beyond the modes of material nature.

PURPORT

Everyone in human society is engaged for the ultimate benefit of life, but persons who are in the bodily conception cannot achieve the ultimate goal, nor can they understand what it is. The ultimate goal of life is described in Bhagavad-gita (2.59). param drstva nivartate. When one finds out the supreme goal of life, he naturally becomes detached from the bodily concept. Here in this verse the indication is that one has to steadfastly increase attachment for the Transcendence (brahmani). As confirmed in the Vedanta-sutra (1.1.1), athato brahma jijnasa: without inquiry about the Supreme, or the Transcendence, one cannot give up attachment for this material world. By the evolutionary process in because in all those species of life, the bodily conception is very prominent. Athato brahma jijnasa means that in order to get out of the bodily conception, one has to increase attachment to or inquiry about Brahman. Then he can be situated in the transcendental devotional service--sraanam kirtanam visnoh. To increase attachment for Brahman means to engage in devotional service. Those who are attached to the impersonal form of Brahman cannot remain attached for very long. Impersonalists, after rejecting this world as mithya, or false (jagan mithya), come down again to this jagan mithya, although they take sannyasa to increase their attachment for Brahman. Similarly, many yogis who are attached to the localized aspect of Brahman as Paramatma--great sages like Visvamitra--also fall down as victims of women. Therefore increased attachment for the Supreme personality of Godhead is advised in all sastras. That is the only way of detachment from material existence and is explained in Bhagavad-gita (2.59) as param drstva nivartate. One can cease material activities when he actually has the taste for devotional service. Sri Caitanya Mahaprabhu also recommended love of Godhead as the ultimate goal of life (prema pum-artha mahan). Without increasing love of Godhead, one cannot achieve the perfectional stage of the transcendental position.

TEXT 22

TEXT

sa sraddhaya bhagavad-dharma-caryaya
jijnasayadhyatmika-yoga-nisthaya
yogesvaropasanaya ca nityam
punya-sravah-kathaya punyaya ca

SYNONYMS

sa--that devotional service; sraddhaya--with faith and conviction; bhagavat-dharma--devotional service; caryaya--by discussion; jijnasaya--by inquiry; adhyatmika--spiritual; yoga-nisthaya--by conviction in spiritual understanding; yoga-isvara--the Supreme Personality of Godhead; upasanaya--by worship of Him; ca--and; nityam--regularly; punya-sravah--by hearing which; kathaya--by discussion; punyaya--by pious; ca--also.

TRANSLATION

Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of Godhead, applying bhakti-yoga in life, worshiping the Yogesvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.

PURPORT

The word yogesvara is applicable to both the Supreme Personality of Godhead, Krsna, and His devotees also. In Bhagavad-gita this word occurs in two places. In the Eighteenth Chapter (18.78), Krsna is described as the Supreme Personality of Godhead, Hari, who is the master of all mystic power (yatra yogesvarah krsnah). Yogesvara is also described at the end of the Sixth Chapter (6.47): sa me yuktatamo matah. This yuktatama indicates the topmost of all yogis--the devotees, who can also be called yogesvara. In this verse, yogesvara-upasana means to render service to a pure devotee. Thus Narottama dasa Thakura says, chadiya vaisnava-seva nistara payeche keba: without serving a pure devotee, one cannot advance in spiritual life. Prahlada Maharaja also has said:

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

(Bhag. 7.5.32)

One should take shelter of a pure devotee, who has nothing to do with this material world but is simply engaged in devotional service. By serving him only, one can transcend the qualitative material condition. In this verse it is recommended (yogesvara-upasanaya) that one serve the lotus feet of the topmost yogi, or the devotee. To serve the topmost devotee means to hear from him about the glories of the Supreme Personality of Godhead. To hear the glories of the Supreme Personality of Godhead from the mouth of a pure devotee is to acquire a pious life. In Bhagavad-gita (7.28) it is also said that without being pious one cannot engage in devotional service.

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajanti mam drdha-vratah

To become fixed in devotional service one has to become completely cleansed from the contamination of the material modes of nature. For work in devotional service the first item is adau gurv-asrayam: one should accept a bona fide spiritual master, and from the bona fide spiritual master inquire about one's transcendental occupational duties (sad-dharma-prccha) and follow in the footsteps of great saintly persons, devotees (sadhu-marga-anugamanam). These are the instructions given in Bhakti-rasamrta-sindhu by Rupa Gosvami.

The conclusion is that to increase attachment for the Supreme Personality of Godhead one has to accept a bona fide spiritual master and learn from him the methods of devotional service and hear from him about the transcendental message and glorification of the Supreme Personality of Godhead. In this way

one has to increase his conviction about devotional service. Then it will be very easy to increase attachment for the Supreme Personality of Godhead.

TEXT 23

TEXT

arthendriyarama-sagosthy-atrsnaya
tat-sammatanam aparigrahena ca
vivikta-rucya paritosa atmani
vina harer guna-piyusa-panat

SYNONYMS

artha--riches; indriya--senses; arama--gratification; sa-gosthi--with their companion; atrsnaya--by reluctance; tat--that; sammatanam--since approved by them; aparigrahena--by nonacceptance; ca--also; vivikta-rucya--disgusted taste; paritose--happiness; atmani--self; vina--without; hareh--of the Supreme Personality of Godhead; guna--qualities; piyusa--nectar; panat--drinking.

TRANSLATION

One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment.

PURPORT

In the material world everyone is interested in money and sense gratification. The only objective is to earn as much money as possible and utilize it for satisfaction of the senses. Srila Sukadeva Gosvami thus described the activities of the materialistic persons:

nidraya hriyate naktam
vyavayena ca va vayah
diva carthehaya rajan
kutumba-bharanena va

(Bhag. 2.1.3)

This is a typical example of materialistic persons. At night they waste their time by sleeping more than six hours or by wasting time in sex indulgence. This is their occupation at night, and in the morning they go to their office or business place just to earn money. As soon as there is some money, they become busy in purchasing things for their children and others. Such persons are never interested in understanding the values of life--what is God, what is the individual soul, what is its relationship with God, etc. Things are degraded to such an extent that those who are supposed to be religious are also at the present moment interested only in sense gratification. The number of materialistic persons in this age of Kali has increased more than in any other age; therefore persons who are interested in going back home, back to Godhead, should not only engage in the service of realized souls but should give up the company of materialistic persons, whose only aim is to earn money and employ it in sense gratification. They should also not accept the objectives of materialistic persons, namely money and sense gratification. Therefore it is stated: bhaktih paresanubhavo viraktir anyatra ca (Bhag. 11.2.42). To advance in devotional service one should be uninterested in the materialistic way of life. That which is the subject matter of satisfaction for the devotees is of no interest to the nondevotees.

Simple negation, or giving up the company of materialistic persons, will not do. We must have engagements. Sometimes it is found that a person interested in spiritual advancement gives up the company of material society and goes to a secluded place as recommended for the yogis especially, but that will also not help a person in spiritual advancement, for in many instances such yogis also fall down. As far as jnanis are concerned, generally they fall down without taking shelter of the lotus feet of the Lord. The impersonalists or the voidists can simply avoid the positive material association; they cannot remain fixed in transcendence without being engaged in devotional service. The beginning of devotional service is to hear about the glories of the Supreme Personality of Godhead. That is recommended in this verse: *vina harer guna-piyusa-panat*. One must drink the nectar of the glories of the Supreme Personality of Godhead, and this means that one must be always engaged in hearing and chanting the glories of the Lord. It is the prime method for advancing in spiritual life. Lord Caitanya Mahaprabhu also recommends this in the *Caitanya-caritamrta*. If one wants to make advancement in spiritual life, by great fortune he may meet a bona fide spiritual master and from him learn about Krsna. By serving both the spiritual master and Krsna he gets the seed of devotional service (*bhakti-lata-bija*), and if he sows the seed within his heart and waters it by hearing and chanting, it grows into a luxuriant *bhakti-lata*, or *bhakti creeper*. The creeper is so strong that it penetrates the covering of the universe and reaches the spiritual world and continues to grow on and on until it reaches and takes shelter of the lotus feet of Krsna, just as an ordinary creeper also grows on and on until it takes a solid shelter on a roof; then it very steadily grows and produces the required fruit. The real cause of the growing of such fruit, which is here called the nectar of hearing the glories of the Supreme Personality of Godhead, is to water the creeper of devotional service by hearing and chanting. The purport is that one cannot live outside the society of devotees; one must live in the association of devotees, where there is constant chanting and hearing of the glories of the Lord. The Krsna consciousness movement is started for this purpose, so that hundreds of ISKCON centers may give people a chance to hear and chant, to accept the spiritual master and to disassociate themselves from persons who are materially interested, for in this way one can make solid advancement in going back home, back to Godhead.

TEXT 24

TEXT

ahimsaya paramahamsya-caryaya
 smrtya mukundacaritagrya-sidhuna
 yamair akamair niyamais capy anindaya
 nirihaya dvandva-titikaya ca

SYNONYMS

ahimsaya--by nonviolence; paramahamsya-caryaya--by following in the footsteps of great acaryas; smrtya--by remembering; mukunda--the Supreme personality of Godhead; acarita-agrya--simply preaching His activities; sidhuna--by the nectar; yamaih--by following regulative principles; akamaih--without material desires; niyamaih--by strictly following the rules and regulations; ca--also; api--certainly; anindaya--without blaspheming; nirihaya--living simply, plain living; dvandva--duality; titikaya--by tolerance; ca--and.

TRANSLATION

A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great acaryas, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.

PURPORT

The devotees are actually saintly persons, or sadhus. The first qualification of a sadhu, or devotee, is ahimsa, or nonviolence. Persons interested in the path of devotional service, or in going back home, back to Godhead, must first practice ahimsa, or nonviolence. A sadhu is described as titiksavah karunikah (Bhag. 3.25.21). A devotee should be tolerant and should be very much compassionate toward others. For example, if he suffers personal injury, he should tolerate it, but if someone else suffers injury, the devotee need not tolerate it. The whole world is full of violence, and a devotee's first business is to stop this violence, including the unnecessary slaughter of animals. A devotee is the friend not only of human society but of all living entities, for he sees all living entities as sons of the Supreme Personality of Godhead. He does not claim himself to be the only son of God and allow all others to be killed, thinking that they have no soul. This kind of philosophy is never advocated by a pure devotee of the Lord. Suhrdah sarva-dehinam: a true devotee is the friend of all living entities. Krsna claims in Bhagavad-gita to be the father of all species of living entities; consequently the devotee of Krsna is always a friend of all. This is called ahimsa. Such nonviolence can be practiced only when we follow in the footsteps of great acaryas. Therefore, according to our Vaisnava philosophy, we have to follow the great acaryas of the four sampradayas, or disciplic successions.

Trying to advance in spiritual life outside the disciplic succession is simply ludicrous. It is said, therefore, acaryavan puruso veda: one who follows the disciplic succession of acaryas knows things as they are (Chandogya Upanisad 6.14.2). Tad-vijnanartham sa gurum evabhigacchet: in order to understand the transcendental science, one must approach the bona fide spiritual master (Mundaka Upanisad 1.2.12). The word smrtya is very important in spiritual life. Smrtya means remembering Krsna always. Life should be molded in such a way that one cannot remain alone without thinking of Krsna. We should live in Krsna so that while eating, sleeping, walking and working we remain only in Krsna. Our Krsna consciousness society recommends that we arrange our living so that we can remember Krsna. In our ISKCON society the devotees, while engaged in making Spiritual Sky incense, are also hearing about the glories of Krsna or His devotees. The sastra recommends, smartavyah satatam visnuh: Lord Visnu should be remembered always, constantly. Vismartavyo na jatucit: Visnu should never be forgotten. That is the spiritual way of life. Smrtya. This remembrance of the Lord can be continued if we hear about Him constantly. It is therefore recommended in this verse: mukundacaritagrya-sidhuna. Sidhu means "nectar." To hear about Krsna from Srimad-Bhagavatam or Bhagavad-gita or similar authentic literature is to live in Krsna consciousness. Such concentration in Krsna consciousness can be achieved by persons who are strictly following the rules and regulative principles. We have recommended in our Krsna consciousness movement that a devotee chant sixteen rounds on beads daily and follow the regulative principles. That will help the devotee be fixed in his spiritual advancement in life.

It is also stated in this verse that one can advance by controlling the senses (yamaih). By controlling the senses, one can become a svami or gosvami. One who is therefore enjoying this supertitle, svami or gosvami, must be very strict in controlling his senses. Indeed, he must be master of his senses. This is possible when one does not desire any material sense gratification. If, by chance, the senses want to work independently, he must control them. If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

Another important point mentioned in this connection is anindaya--we should not criticize others' methods of religion. There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In Bhagavad-gita everything has been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation.

Another feature of the devotee is nirihaya, simple living. Nirihya means "gentle," "meek" or "simple." A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee. He should accept only so much as he needs to keep the material body fit for the execution of devotional service. He should not eat or sleep more than is required. Simply eating for living, and not living for eating, and sleeping only six to seven hours a day are principles to be followed

by devotees. As long as the body is there it is subjected to the influence of climatic changes, disease and natural disturbances, the threefold miseries of material existence. We cannot avoid them. Sometimes we receive letters from neophyte devotees questioning why they have fallen sick, although pursuing Krsna consciousness. They should learn from this verse that they have to become tolerant (dvandva-titiksa). This is the world of duality. One should not think that because he has fallen sick he has fallen from Krsna consciousness. Krsna consciousness can continue without impediment from any material opposition. Lord Sri Krsna therefore advises in Bhagavad-gita (2.14), tams titiksasva bhārata: "My dear Arjuna, please try to tolerate all these disturbances. Be fixed in your Krsna conscious activities."

TEXT 25

TEXT

harer muhus tatpara-karna-pura-
gunabhidhanena vijrmbhāmanaya
bhaktya hy asangah sad-asaty anatmani
syān nirgune brahmani canjasa ratih

SYNONYMS

hareh--of the Supreme Personality of Godhead; muhuh--constantly; tat-para--in relation with the Supreme Personality of Godhead; karna-pura--decoration of the ear; guna-abhidhanena--discussing transcendental qualities; vijrmbhāmanaya--by increasing Krsna consciousness; bhaktya--by devotion; hi--certainly; asangah--uncontaminated; sat-asati--the material world; anatmani--opposed to spiritual understanding; syat--should be; nirgune--in transcendence; brahmani--in the Supreme Lord; ca--and; anjasa--easily; ratih--attraction.

TRANSLATION

The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

PURPORT

This verse is especially mentioned to substantiate the devotional process of hearing the subject matter. A devotee does not like to hear anything other than subjects dealing with spiritual activities, or the pastimes of the Supreme Personality of Godhead. We can increase our propensity for devotional service by hearing Bhagavad-gita and Srimad-Bhagavatam from realized souls. The more we hear from realized souls, the more we make advancement in our devotional life. The more we advance in devotional life, the more we become detached from the material world. The more we become detached from the material world, as advised by Lord Caitanya Mahāprabhu, the more we increase in attachment for the Supreme Personality of Godhead. Therefore, a devotee who actually wants to make progress in devotional service and go back home, back to Godhead, must lose interest in sense enjoyment and associating with persons who are after money and sense gratification. This is the advice of Lord Caitanya Mahāprabhu:

niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu

(Cc. Madhya 11.8)

The word brahmani used in this verse is commented upon by the impersonalists or professional reciters of Bhagavatam, who are mainly advocates of the caste system by demoniac birthright. They say that brahmani means the impersonal Brahman. But they cannot conclude this with reference to the context of the words bhaktya and gunabhidhanena. According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that brahmani means "in the Supreme Personality of Godhead." Krsna is the Supreme Personality of Godhead, as admitted by Arjuna in Bhagavad-gita; therefore wherever the word brahma is used, it must refer to Krsna, not to the impersonal Brahman effulgence. Brahmeti paramatmeti bhagavan iti sabdyate (Bhag. 1.2.11). Brahman, Paramatma and Bhagavan can all be taken in total as Brahman, but when there is reference to the word bhakti or remembrance of the transcendental qualities, this indicates the Supreme Personality of Godhead, not the impersonal Brahman.

TEXT 26

TEXT

yada ratir brahmani naisthiki puman
acaryavan jnana-viraga-ramhasa
dahaty aviryam hrdayam jiva-kosam
pancatmakam yonim ivotthito 'gnih

SYNONYMS

yada--when; ratih--attachment; brahmani--in the Supreme Personality of Godhead; naisthiki--fixed; puman--the person; acaryavan--completely surrendered to the spiritual master; jnana--knowledge; viraga--detachment; ramhasa--by the force of; dahati--burns; aviryam--impotent; hrdayam--within the heart; jiva-kosam--the covering of the spirit soul; panca-atmakam--five elements; yonim--source of birth; iva--like; utthitah--emanating; agnih--fire.

TRANSLATION

Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

PURPORT

It is said that both the jivatma, the individual soul, and the Paramatma live together within the heart. In the Vedic version it is stated, hrdis ayam atma: the soul and Supersoul both live within the heart. The individual soul is liberated when it comes out of the material heart or cleanses the heart to make it spiritualized. The example given here is very appropriate: yonim ivotthito'gnih. Agni, or fire, comes out of wood, and by it the wood is completely destroyed. Similarly, when a living entity increases his attachment for the Supreme Personality of Godhead, he is to be considered like fire. A blazing fire is visible by its exhibition of heat and light; similarly, when the living entity within the heart becomes enlightened with full spiritual knowledge and detached from the material world, he burns up his material covering of the five elements--earth, water, fire, air and sky--and becomes free from the five kinds of material attachments, namely ignorance, false egoism, attachment to the material world, envy and absorption in material consciousness. Therefore pancatmakam, as mentioned in this verse, refers to either the five elements or the five coverings of material contamination. When these are all burned into ashes by the blazing fire of knowledge and detachment, one is fixed firmly in the devotional service of the Supreme Personality of Godhead. Unless one takes shelter of a bona fide spiritual master and advances one's attraction for Krsna by the spiritual master's instructions, the five coverings of the living entity cannot be uncovered from the material heart. The living entity is centered within the heart, and to take him away

from the heart is to liberate him. This is the process. One must take shelter of a bona fide spiritual master and by his instruction increase one's knowledge in devotional service, become detached from the material world and thus become liberated. An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk. The pure devotee's body is therefore called cin-maya-sarira ("spiritualized body"). In other words, a devotee's body is not connected with material activities, and as such, a devotee is always liberated (brahma-bhuyaya kalpate), as confirmed in Bhagavad-gita (14.26). Srila Rupa Gosvami also confirms this:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"Whatever his condition may be, one who is engaged fully with his body, mind and speech in the service of the Lord is liberated, even within this body."

TEXT 27

TEXT

dagdhasayo mukta-samasta-tad-guno
naivatmano bahir antar vicaste
paratmanor yad-vyavadhanam purastat
svapne yatha purusas tad-vinase

SYNONYMS

dagdha-asayah--all material desires being burned; mukta--liberated; samasta--all; tat-gunah--qualities in connection with matter; na--not; eva--certainly; atmanah--the soul or the Supersoul; bahih--external; antah--internal; vicaste--acting; para-atmanoh--of the Supersoul; yat--that; vyavadhanam--difference; purastat--as it was in the beginning; svapne--in dream; yatha--as; purusah--a person; tat--that; vinase--being finished.

TRANSLATION

When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.

PURPORT

As described by Srila Rupa Gosvami (anyabhilasita-sunyam), one must be devoid of all material desires. When a person becomes devoid of all material desires, there is no longer need for speculative knowledge or fruitive activities. In that condition it is to be understood that one is free from the material body. The example is already given above--a coconut which is dry is loosened from its outward husk. This is the stage of liberation. As said in Srimad-Bhagavatam (2.10.6), mukti (liberation) means svarupena vyavasthitih--being situated in one's own constitutional position. All material desires are present as long as one is in the bodily concept of life, but when one realizes that he is an eternal servant of Kṛṣṇa, his desires are no longer material. A devotee acts in this consciousness. In other words, when material desires in connection with the body are finished, one is actually liberated.

When one is liberated from the material qualities, he does not do anything for his personal sense gratification. At that time all activities performed by him are absolute. In the conditioned state there are

two kinds of activities. One acts on behalf of the body, and at the same time he acts to become liberated. The devotee, when he is completely free from all material desires or all material qualities, transcends the duality of action for the body and soul. Then the bodily concept of life is completely over. Therefore Srila Rupa Gosvami says:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

When one is completely fixed in the service of the Lord, he is a liberated person in any condition of life. He is called jivan-muktah, liberated even within this body. In such a liberated condition, there is no distinction between actions for sense gratification and actions for liberation. When one is liberated from the desires of sense gratification, he has no longer to suffer the reactions of lamentation or illusion. Activities performed by the karmis and jnanis are subject to lamentation and illusion, but a self-realized liberated person acting only for the Supreme Personality of Godhead experiences none. This is the stage of oneness, or merging into the existence of the Supreme Personality of Godhead. This means that the individual soul, while keeping his individuality, no longer has separate interests. He is fully in the service of the Lord, and he has nothing to do for his personal sense gratification; therefore he sees only the Supreme Personality of Godhead and not himself. His personal interest completely perishes. When a person comes out of a dream, the dream vanishes. While dreaming a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond himself. Similarly, a liberated person understands that he is part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme Lord, and as such there is no distinction between himself and the Supreme Lord, although both of them retain their individuality. Nityo nityanam cetanas cetananam. This is the perfect conception of oneness in relation to the Supersoul and the soul.

TEXT 28

TEXT

atmanam indriyartham ca
param yad ubhayor api
saty asaya upadhau vai
puman pasyati nanyada

SYNONYMS

atmanam--the soul; indriya-artham--for sense gratification; ca--and; param--transcendental; yat--that; ubhayor--both; api--certainly; sati--being situated; asaye--material desires; upadhau--designation; vai--certainly; puman--the person; pasyati--sees; na anyada--not otherwise.

TRANSLATION

When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

PURPORT

Being covered by material desires, a spirit soul is also considered to be covered by designations belonging to a particular type of body. Thus he considers himself an animal, man, demigod, bird, beast, etc. In so many ways he is influenced by false identification caused by false egotism, and being covered by illusory material desires, he distinguishes between matter and spirit. When one is devoid of such

distinctions, there is no longer a difference between matter and spirit. At that time, the spirit is the only predominating factor. As long as one is covered by material desires, he thinks himself the master or the enjoyer. Thus he acts for sense gratification and becomes subjected to material pangs, happiness and distress. But when one is freed from such a concept of life, he is no longer subjected to designations, and he envisions everything as spiritual in connection with the Supreme Lord. This is explained by Srila Rupa Gosvami in his *Bhakti-rasamrta-sindhu* (1.2.255):

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

The liberated person has no attachment for anything material or for sense gratification. He understands that everything is connected with the Supreme Personality of Godhead and that everything should be engaged in the service of the Lord. Therefore he does not give up anything. There is no question of renouncing anything because the paramahansa knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material. In the *Caitanya-caritamrta* (Madhya 8.274) also it is explained that a maha-bhagavata, a highly advanced devotee, has no material vision:

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord and, with reference to the context, sees only the creator and not the created. In other words, he no longer distinguishes between the created and the creator. He sees only the Supreme Personality of Godhead in everything. He sees Krsna in everything and everything in Krsna. This is oneness.

TEXT 29

TEXT

nimitte sati sarvatra
jaladav api purusah
atmanas ca parasyapi
bhidam pasyati nanyada

SYNONYMS

nimitte--on account of causes; sati--being; sarvatra--everywhere; jala-adau api--water and other reflecting media; purusah--the person; atmanah--oneself; ca--and; parasya api--another's self; bhidam--differentiation; pasyati--sees; na anyada--there is no other reason.

TRANSLATION

Only because of different causes does a person see a difference between himself and others, just as one sees the reflection of a body appearing differently manifested on water, on oil or in a mirror.

PURPORT

The spirit soul is one, the Supreme Personality of Godhead. He is manifested in svamsa and vibhinna-amsa expansions. The jivas are vibhinnamsa expansions. The different incarnations of the Supreme Personality of Godhead are svamsa expansions. Thus there are different potencies of the Supreme Lord, and there are different expansions of the different potencies. In this way, for different reasons there are

different expansions of the same one principle, the Supreme Personality of Godhead. This understanding is real knowledge, but when the living entity is covered by the upadhi, or designated body, he sees differences, exactly as one sees differences in reflections of oneself on water, on oil or in a mirror. When something is reflected on the water, it appears to be moving. When it is reflected on ice, it appears fixed. When it is reflected on oil, it appears hazy. The subject is one, but under different conditions it appears differently. When the qualifying factor is taken away, the whole appears to be one. In other words, when one comes to the paramahansa or perfectional stage of life by practicing bhakti-yoga, he sees only Krsna everywhere. For him there is no other objective.

In conclusion, due to different causes, the living entity is visible in different forms as an animal, human being, demigod, tree, etc. Actually every living entity is the marginal potency of the Supreme Lord. In Bhagavad-gita (5.18), therefore, it is explained that one who actually sees the spirit soul does not distinguish between a learned brahmana and a dog, an elephant or a cow. panditah sama-darsinah. One who is actually learned sees only the living entity, not the outward covering. Differentiation is therefore the result of different karma, or fruitive activities, and when we stop fruitive activities, turning them into acts of devotion, we can understand that we are not different from anyone else, regardless of the form. This is only possible in Krsna consciousness. In this movement there are many different races of men from all parts of the world participating, but because they think of themselves as servants of the Supreme Personality of Godhead, they do not differentiate between black and white, yellow and red. The Krsna consciousness movement is therefore the only means to make the living entities free of all designations.

TEXT 30

TEXT

indriyair visayakrstair
akseptam dhyayatam manah
cetanam harate buddheh
stambas toyam iva hradat

SYNONYMS

indriyaih--by the senses; visaya--the sense objects; akrstaih--being attracted; akseptam--agitated; dhyayatam--always thinking of; manah--mind; cetanam--consciousness; harate--becomes lost; buddheh--of intelligence; stambas--big straws; toyam--water; iva--like; hradat--from the lake.

TRANSLATION

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

PURPORT

In this verse it is very nicely explained how our original Krsna consciousness becomes polluted and we gradually become almost completely forgetful of our relationship with the Supreme Lord. In the previous verse it is recommended that we should always keep in touch with the devotional service of the Lord so that the blazing fire of devotional service can gradually burn into ashes material desires and we can become liberated from the repetition of birth and death. This is also how we can indirectly keep our staunch faith in the lotus feet of the Supreme Personality of Godhead. When the mind is allowed to think of sense gratification continuously, it becomes the cause of our material bondage. If our mind is simply filled with sense gratification, even though we want Krsna consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the sannyasa order of life but is not able to control the mind, he will think of objects of sense gratification--namely family, society, expensive house, etc. Even though he goes to the Himalayas or the forest, his mind will continue thinking of the

objects of sense gratification. In this way, gradually one's intelligence will be affected. When intelligence is affected, one loses his original taste for Kṛṣṇa consciousness.

The example given here is very appropriate. If a big lake is covered all around by long kusa grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of kusa grass should be cut or thrown away from the very beginning. Śrī Caitanya Mahāprabhu has instructed that if from the very beginning we do not take care of unwanted grass in the paddy fields, the fertilizing agents or water will be used by them, and the paddy plants will dry up. The material desire for sense enjoyment is the cause of our falldown in this material world, and thus we suffer the threefold miseries and continuous birth, death, old age and disease. However, if we turn our desires toward the transcendental loving service of the Lord, our desires become purified. We cannot kill desires. We have to purify them of different designations. If we constantly think of being a member of a particular nation, society or family and continuously think about them, we become very strongly entangled in the conditioned life of birth and death. But if our desires are applied to the service of the Lord, they become purified, and thus we become immediately freed from material contamination.

TEXT 31

TEXT

bhṛasyaty anusmrtis cittam
jñāna-bhṛamsah smṛti-ksaye
tad-rodham kavayah prahur
atmapahnavam atmanah

SYNONYMS

bhṛasyati--becomes destroyed; anusmṛti--constantly thinking; cittam--consciousness; jñāna-bhṛamsah--bereft of real knowledge; smṛti-ksaye--by destruction of remembrance; tad-rodham--choking that process; kavayah--great learned scholars; prahur--have opined; atma--of the soul; apahnavam--destruction; atmanah--of the soul.

TRANSLATION

When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge acquired is based on a false foundation. When this occurs, learned scholars consider that the soul is lost.

PURPORT

The living entity, or the soul, is ever existing and eternal. It cannot be lost, but learned scholars say that it is lost when actual knowledge is not working. That is the difference between animals and human beings. According to less intelligent philosophers, animals have no soul. But factually animals have souls. Due to the animals' gross ignorance, however, it appears that they have lost their souls. Without the soul, a body cannot move. That is the difference between a living body and a dead body. When the soul is out of the body, the body is called dead. The soul is said to be lost when there is no proper knowledge exhibited. Our original consciousness is Kṛṣṇa consciousness because we are part and parcel of Kṛṣṇa. When this consciousness is misguided and one is put into the material atmosphere, which pollutes the original consciousness, one thinks that he is a product of the material elements. Thus one loses his real remembrance of his position as part and parcel of the Supreme personality of Godhead, just as a man who sleeps forgets himself. In this way, when the activities of proper consciousness are checked, all the activities of the lost soul are performed on a false basis. At the present moment, human civilization is acting on a false platform of bodily identification; therefore it can be said that the people of the present age have lost their souls, and in this respect they are no better than animals.

TEXT 32

TEXT

natah parataro loke
pumsah svartha-vyatikramah
yad-adhy anyasya preyastvam
atmanah sva-vyatikramat

SYNONYMS

na--not; atah--after this; paratarah--greater; loke--in this world; pumsah--of the living entities; sva-
artha--interest; vyatikramah--obstruction; yat-adhi--beyond that; anyasya--of others; preyastvam--to be
more interesting; atmanah--for the self; sva--own; vyatikramat--by obstruction.

TRANSLATION

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more
pleasing than one's self-realization.

PURPORT

Human life is especially meant for self-realization. "Self" refers to the Superself and the individual self,
the Supreme Personality of Godhead and the living entity. When, however, one becomes more interested
in the body and bodily sense gratification, he creates for himself obstructions on the path of self-
realization. By the influence of maya, one becomes more interested in sense gratification, which is
prohibited in this world for those interested in self-realization. Instead of becoming interested in sense
gratification, one should divert his activities to satisfy the senses of the Supreme Soul. Anything
performed contrary to this principle is certainly against one's self-interest.

TEXT 33

TEXT

arthendriyarthabhidhyanam
sarvarthapahnava nram
bhramsito jnana-vijnanad
yenavisati mukhyatam

SYNONYMS

artha--riches; indriya-artha--for the satisfaction of the senses; abhidhyanam--constantly thinking of;
sarva-artha--four kinds of achievements; apahnava--destructive; nram--of human society; bhramsitah--
being devoid of; jnana--knowledge; vijnanat--devotional service; yena--by all this; avisati--enters;
mukhyatam--immovable life.

TRANSLATION

For human society, constantly thinking of how to earn money and apply it for sense gratification brings
about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional
service, he enters into species of life like those of trees and stones.

PURPORT

Jnana, or knowledge, means to understand one's constitutional position, and vijnana refers to practical application of that knowledge in life. In the human form of life, one should come to the position of jnana and vijnana, but despite this great opportunity if one does not develop knowledge and practical application of knowledge through the help of a spiritual master and the sastras--in other words, if one misuses this opportunity--then in the next life he is sure to be born in a species of nonmoving living entities. Nonmoving living entities include hills, mountains, trees, plants, etc. This stage of life is called punyatam or mukhyatam, namely, making all activities zero. Philosophers who support stopping all activities are called sunyavadi. By nature's own way, our activities are to be gradually diverted to devotional service. But there are philosophers who, instead of purifying their activities, try to make everything zero, or void of all activities. This lack of activity is represented by the trees and the hills. This is a kind of punishment inflicted by the laws of nature. If we do not properly execute our mission of life in self-realization, nature's punishment will render us inactive by putting us in the form of trees and hills. Therefore activities directed toward sense gratification are condemned herein. One who is constantly thinking of activities to earn money and gratify the senses is following a path which is suicidal. Factually all human society is following this path. Some way or other, people are determined to earn money or get money by begging, borrowing or stealing and applying that for sense gratification. Such a civilization is the greatest obstacle in the path of self-realization.

TEXT 34

TEXT

na kuryat karhicit sangam
tamas tivram titirisuh
dharmartha-kama-moksanam
yad atyanta-vighatakam

SYNONYMS

na--do not; kuryat--act; karhicit--at any time; sangam--association; tamah--ignorance; tivram--with great speed; titirisuh--persons who desire to cross over nescience; dharmartha--religion; artha--economic development; kama--sense gratification; moksanam--of salvation; yat--that which; atyanta--very much; vighatakam--obstruction or stumbling block.

TRANSLATION

Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance, for hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

PURPORT

The four principles of life allow one to live according to religious principles, to earn money according to one's position in society, to allow the senses to enjoy the sense objects according to regulations, and to progress along the path of liberation from this material attachment. As long as the body is there, it is not possible to become completely free from all these material interests. It is not, however, recommended that one act only for sense gratification and earn money for that purpose only, sacrificing all religious principles. At the present moment, human civilization does not care for religious principles. It is, however, greatly interested in economic development without religious principles. For instance, in a slaughterhouse the butchers certainly get money easily, but such business is not based on religious principles. Similarly, there are many nightclubs for sense gratification and brothels for sex. Sex, of course, is allowed in married life, but prostitution is prohibited because all our activities are ultimately aimed at liberation, at freedom from the clutches of material existence. Similarly, although the government may

license liquor shops, this does not mean that liquor shops should be opened unrestrictedly and illicit liquor smuggled. Licensing is meant for restricting. No one has to take a license for sugar, wheat or milk because there is no need to restrict these things. In others words, it is advised that one not act in a way that will obstruct the regular process of advancement in spiritual life and liberation. The Vedic process of sense gratification is therefore planned in such a way that one can economically develop and enjoy sense gratification and yet ultimately attain liberation. Vedic civilization offers us all knowledge in the sastras, and if we live a regulated life under the direction of sastras and guru, all our material desires will be fulfilled; at the same time we will be able to go forward to liberation.

TEXT 35

TEXT

tatrapi moksa evartha
atyantikatyasyate
traivargyo 'rtho yato nityam
krtanta-bhaya-samyutah

SYNONYMS

tatra--there; api--also; mokсах--liberation; eva--certainly; arthe--for the matter of; atyantikataya--most important; isyate--taken in that way; trai-vargyah--the three others, namely religion, economic development and sense gratification; arthah--interest; yatah--wherefrom; nityam--regularly; krta-anta--death; bhaya--fear; samyutah--attached.

TRANSLATION

Out of the four principles--namely religion, economic development, sense gratification and liberation--liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature--death.

PURPORT

Moksa, or liberation, has to be taken very seriously, even at the sacrifice of the other three items. As advised by Suta Gosvami in the beginning of Srimad-Bhagavatam, religious principles are not based on success in economic development. Because we are very attached to sense gratification, we go to God, to the temple or churches, for some economic reasons. Then again, economic development does not mean sense gratification. Everything should be adjusted in such a way that we attain liberation. Therefore in this verse, liberation, moksa, is stressed. The other three items are material and therefore subject to destruction. Even if somehow we accumulate a great bank balance in this life and possess many material things, everything will be finished with death. In Bhagavad-gita it is said that death is the Supreme Personality of Godhead, who ultimately takes away everything acquired by the materialistic person. Foolishly we do not care for this. Foolishly we are not afraid of death, nor do we consider that death will take away everything acquired by the process of dharma, artha and kama. By dharma, or pious activities, we may be elevated to the heavenly planets, but this does not mean freedom from the clutches of birth, death, old age and disease. The purport is that we can sacrifice our interests in traivargya--religious principles, economic development and sense gratification--but we cannot sacrifice the cause of liberation. Regarding liberation, it is stated in Bhagavad-gita (4.9): tyaktva deham punar janma naiti. Liberation means that after giving up this body one does not have to accept another material body. To the impersonalists liberation means merging into the existence of impersonal Brahman. But factually this is not moksa because one has to again fall down into this material world from that impersonal position. One should therefore seek the shelter of the Supreme Personality of Godhead and engage in His devotional service. That is real liberation. The conclusion is that we should not stress pious activities, economic development and sense gratification, but should concern ourselves with approaching Lord Visnu in His

spiritual planets, of which the topmost is Goloka Vrndavana, where Lord Krsna lives. Therefore this Krsna consciousness movement is the greatest gift for persons who are actually desiring liberation.

TEXT 36

TEXT

pare 'vare ca ye bhava
guna-vyatikarad anu
na tesam vidyate ksemam
isa-vidhvamsitasisam

SYNONYMS

pare--in the higher status of life; avare--in the lower status of life; ca--and; ye--all those; bhavah--conceptions; guna--material qualities; vyatikarat--by interaction; anu--following; na--never; tesam--of them; vidyate--exist; ksemam--correction; isa--the Supreme Lord; vidhvamsita--destroyed; asisam--of the blessings.

TRANSLATION

We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.

PURPORT

In our material existence we accept a higher form of life as a blessing and a lower form as a curse. This distinction of "higher" and "lower" only exists as long as the different material qualities (gunas) interact. In other words, by our good activities we are elevated to the higher planetary systems or to a higher standard of life (good education, beautiful body, etc.). These are the results of pious activities. Similarly, by impious activities we remain illiterate, get ugly bodies, a poor standard of living, etc. But all these different states of life are under the laws of material nature through the interaction of the qualities of goodness, passion and ignorance. However, all these qualities will cease to act at the time of the dissolution of the entire cosmic manifestation. The Lord therefore says in Bhagavad-gita (8.16):

abrahma-bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate

Even though we elevate ourselves to the highest planetary system by the scientific advancement of knowledge or by the religious principles of life--great sacrifices and fruitive activities--at the time of dissolution these higher planetary systems and life on them will be destroyed. In this verse the words isa-vidhvamsitasisam indicate that all such blessings will be destroyed by the supreme controller. We will not be protected. Our bodies, either in this planet or in another planet, will be destroyed, and again we will have to remain for millions of years in an unconscious state within the body of Maha-Visnu. And again, when the creation is manifested, we have to take birth in different species of life and begin our activities. Therefore we should not be satisfied simply by a promotion to the higher planetary systems. We should try to get out of the material cosmic manifestation, go to the spiritual world and take shelter of the Supreme Personality of Godhead. That is our highest achievement. We should not be attracted by anything material, higher or lower, but should consider them all on the same level. Our real engagement

should be inquiring about the real purpose of life and rendering devotional service to the Lord. Thus we will be eternally blessed in our spiritual activities, full of knowledge and bliss.

Regulated human civilization promotes dharma, artha, kama and moksa. In human society there must be religion. Without religion, human society is only animal society. Economic development and sense gratification must be based on religious principles. When religion, economic development and sense gratification are adjusted, liberation from this material birth, death, old age and disease is assured. In the present age of Kali, however, there is no question of religion and liberation. People have taken interest only in economic development and sense gratification. Therefore, despite sufficient economic development all over the world, dealings in human society have become almost animalistic. When everything becomes grossly animalistic, dissolution takes place. This dissolution is to be accepted as *isa-vidhvamsitasisam*. The Lord's so-called blessings of economic development and sense gratification will be conclusively dissolved by destruction. At the end of this Kali-yuga, the Lord will appear as the incarnation of Kalki, and His only business will be to kill all human beings on the surface of the globe. After that killing, another golden age will begin. We should therefore know that our material activities are just like childish play. Children may play on the beach, and the father will sit and watch this childish play, the construction of buildings with sand, the construction of walls and so many things, but finally the father will ask the children to come home. Then everything is destroyed. Persons who are too much addicted to the childish activities of economic development and sense gratification are sometimes especially favored by the Lord when He destroys their construction of these things.

It is said by the Lord: *yasyaham anugrhnami harisye tad-dhanam sanaih*. The Lord told Yudhisthira Maharaja that His special favor is shown to His devotee when He takes away all the devotee's material opulences. Generally, therefore, it is experienced that Vaisnavas are not very opulent in the material sense. When a Vaisnava, pure devotee, tries to be materially opulent and at the same time desires to serve the Supreme Lord, his devotional service is checked. The Lord, in order to show him a special favor, destroys his so-called economic development and material opulences. Thus the devotee, being frustrated in his repeated attempts at economic development, ultimately takes solid shelter under the lotus feet of the Lord. This kind of action may also be accepted as *isa-vidhvam-sitasisam*, whereby the Lord destroys one's material opulences but enriches one in spiritual understanding. In the course of our preaching work, we sometimes see that materialistic persons come to us and offer their obeisances to take blessings, which means they want more and more material opulences. If such material opulences are checked, such persons are no longer interested in offering obeisances to the devotees. Such materialistic persons are always concerned about their economic development. They offer obeisances to saintly persons or the Supreme Lord and give something in charity for preaching work with a view that they will be rewarded with further economic development.

However, when one is sincere in his devotional service, the Lord obliges the devotee to give up his material development and completely surrender unto Him. Because the Lord does not give blessings of material opulence to His devotee, people are afraid of worshipping Lord Visnu because they see that the Vaisnavas, who are worshipers of Lord Visnu, are poor in superficial material opulences. Such materialistic persons, however, get immense opportunity for economic development by worshipping Lord Siva, for Lord Siva is the husband of the goddess Durga, the proprietor of this universe. By the grace of Lord Siva, a devotee gets the opportunity to be blessed by the goddess Durga. Ravana, for example, was a great worshiper and devotee of Lord Siva, and in return he got all the blessings of goddess Durga, so much so that his whole kingdom was constructed of golden buildings. In Brazil, in this present age, huge quantities of gold have been found, and from historical references in the Puranas, we can guess safely that this was Ravana's kingdom. This kingdom was, however, destroyed by Lord Ramacandra.

By studying such incidents, we can understand the full meaning of *isa-vidhvamsitasisam*. The Lord does not bestow material blessings upon the devotees, for they may be entrapped again in this material world by continuous birth, death, old age and disease. Due to materialistic opulences, persons like Ravana become puffed up for sense gratification. Ravana even dared kidnap Sita, who was both the wife of Lord Ramacandra and the goddess of fortune, thinking that he would be able to enjoy the pleasure potency of the Lord. But actually, by such action, Ravana became *vidhvamsita*, or ruined. At the present moment human civilization is too much attached to economic development and sense gratification and is therefore nearing the path of ruination.

TEXT 37

TEXT

tat tvam narendra jagatam atha tasthusam ca
dehendriyasu-dhisanatmabhir avrtanam
yah ksetravit-tapataya hrdis visvag avih
pratyak cakasti bhagavams tam avehi so 'smi

SYNONYMS

tat--therefore; tvam--you; nara-indra--O best of kings; jagatam--of the moving; atha--therefore; tasthusam--the immovable; ca--also; deha--body; indriya--senses; asu--life air; dhisana--by consideration; atmabhih--self-realization; avrtanam--those who are covered in that way; yah--one who; ksetra-vit--knower of the field; tapataya--by controlling; hrdis--within the heart; visvag--everywhere; avih--manifest; pratyak--in every hair follicle; cakasti--shining; bhagavan--the Supreme Personality of Godhead; tam--unto Him; avehi--try to understand; sah asmi--I am that.

TRANSLATION

Sanat-kumara advised the King: Therefore, my dear King Prthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. The individual souls are fully covered by the gross material body and subtle body made of the life air and intelligence.

PURPORT

In this verse it is specifically advised that instead of wasting time in the human form of life endeavoring for economic development and sense gratification, one should try to cultivate spiritual values by understanding the Supreme Personality of Godhead, who is existing with the individual soul within everyone's heart. The individual soul and the Supreme Personality of Godhead in His Paramatma feature are both sitting within this body, which is covered by gross and subtle elements. To understand this is to attain actual spiritual culture. There are two ways of advancing in spiritual culture--by the method of the impersonalist philosophers and by devotional service. The impersonalist comes to the conclusion that he and the Supreme Spirit are one, whereas devotees, or personalists, realize the Absolute Truth by understanding that because the Absolute Truth is the supreme predominator and we living entities are predominated, our duty is to serve Him. The Vedic injunctions say, tat tvam asi, "You are the same," and so'ham, "I am the same." The impersonalist conception of these mantras is that the Supreme Lord, or the Absolute Truth, and the living entity are one, but from the devotee's point of view these mantras assert that both the Supreme Lord and ourselves are of the same quality. Tat tvam asi, ayam atma brahma. Both the Supreme Lord and the living entity are spirit. Understanding this is self-realization. The human form of life is meant for understanding the Supreme Lord and oneself by spiritual cultivation of knowledge. One should not waste valuable life simply engaged in economic development and sense gratification.

In this verse the word ksetra-vit is also important. This word is explained in Bhagavad-gita (13.2): idam sariram kaunteya ksetram ity abhidhiyate. This body is called ksetra (the field of activities), and the proprietors of the body (the individual soul and the Supersoul sitting within the body) are both called ksetra-vit. But there is a difference between the two kinds of ksetra-vit. One ksetra-vit, or knower of the body, namely the Paramatma, or the Supersoul, is directing the individual soul. When we rightly take the direction of the Supersoul, our life becomes successful. He is directing from within and from without. From within He is directing as caitya-guru, or the spiritual master sitting within the heart. Indirectly He is also helping the living entity by manifesting Himself as the spiritual master outside. In both ways the Lord is giving directions to the living entity so that he may finish up his material activities and come back home, back to Godhead. The presence of the Supreme Soul and the individual soul within the body can be perceived by anyone by the fact that as long as the individual soul and the Supersoul are both living

within the body, the body is always shining and fresh. But as soon as the Supersoul and the individual soul give up possession of the gross body, it immediately decomposes. One who is spiritually advanced can thus understand the real difference between a dead body and a living body. In conclusion, one should not waste his time by so-called economic development and sense gratification, but should cultivate spiritual knowledge to understand the Supersoul and the individual soul and their relationship. In this way, by advancement of knowledge, one can achieve liberation and the ultimate goal of life. It is said that if one takes to the path of liberation, even rejecting his so-called duties in the material world, he is not a loser at all. But a person who does not take to the path of liberation yet carefully executes economic development and sense gratification loses everything. Narada's statement before Vyasadeva is appropriate in this connection:

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

(Bhag. 1.5.17)

If a person, out of sentiment or for some other reason, takes to the shelter of the lotus feet of the Lord and in due course of time does not succeed in coming to the ultimate goal of life or falls down due to lack of experience, there is no loss. But for a person who does not take to devotional service yet executes his material duties very nicely, there is no gain.

TEXT 38

TEXT

yasminn idam sad-asad-atmataya vibhati
maya viveka-vidhuti sraji vahi-buddhih
tam nitya-mukta-parisuddha-visuddha-tattvam
pratyudha-karma-kalila-prakrtim prapadye

SYNONYMS

yasmin--in which; idam--this; sat-asat--the Supreme Lord and His different energies; atmataya--being the root of all cause and effect; vibhati--manifests; maya--illusion; viveka-vidhuti--liberated by deliberate consideration; sraji--on the rope; va--or; ahi--serpent; buddhih--intelligence; tam--unto Him; nitya--eternally; mukta--liberated; parisuddha--uncontaminated; visuddha--pure; tattvam--truth; pratyudha--transcendental; karma--fruitive activities; kalila--impurities; prakrtim--situated in spiritual energy; prapadye--surrender.

TRANSLATION

The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body, but one who has transcended the illusory energy by deliberate consideration, which clears the misconception of a snake for a rope, can understand that the Paramatma is eternally transcendental to the material creation and situated in pure internal energy. Thus the Lord is transcendental to all material contamination. Unto Him only must one surrender.

PURPORT

This verse is specifically stated to defy the Mayavada conclusion of oneness without differentiation between the individual soul and the Supersoul. The Mayavada conclusion is that the living entity and the Supersoul are one; there is no difference. The Mayavadis proclaim that there is no separate existence

outside the impersonal Brahman and that the feeling of separation is maya, or an illusion, by which one considers a rope to be a snake. The rope-and-the-snake argument is generally offered by the Mayavadi philosophers. Therefore these words, which represent vivarta-vada, are specifically mentioned herein. Actually Paramatma, the Supersoul, is the Supreme Personality of Godhead, and He is eternally liberated. In other words, the Supreme Personality of Godhead is living within this body along with the individual soul, and this is confirmed in the Vedas. They are likened to two friends sitting on the same tree. Yet Paramatma is above the illusory energy. The illusory energy is called bahiranga sakti, or external energy, and the living entity is called tatastha sakti, or marginal potency. As stated in Bhagavad-gita, the material energy, represented as earth, water, air, fire, sky, etc., and the spiritual energy, the living entity, are both energies of the Supreme Lord. Even though the energies and the energetic are identical, the living entity, individual soul, being prone to be influenced by the external energy, considers the Supreme Personality of Godhead to be one with himself.

The word prapadye is also significant in this verse, for it refers to the conclusion of the Bhagavad-gita (18.66): sarva-dharman parityajya mam ekam saranam vraja. In another place the Lord says: bahunam janmanam ante jnanavan mam prapadyate (Bg. 7.19). This prapadye or saranam vraja refers to the individual's surrender to the Supersoul. The individual soul, when surrendered, can understand that the Supreme Personality of Godhead, although situated within the heart of the individual soul, is superior to the individual soul. The Lord is always transcendental to the material manifestation, even though it appears that the Lord and the material manifestation are one and the same. According to the Vaisnava philosophy, He is one and different simultaneously. The material energy is a manifestation of His external potency, and since the potency is identical with the potent, it appears that the Lord and individual soul are one; but actually the individual soul is under the influence of material energy, and the Lord is always transcendental to it. Unless the Lord is superior to the individual soul, there is no question of prapadye, or surrender unto Him. This word prapadye refers to the process of devotional service. Simply by nondevotional speculation on the rope and the snake, one cannot approach the Absolute Truth. Therefore devotional service is stressed as more important than deliberation or mental speculation to understand the Absolute Truth.

TEXT 39

TEXT

yat-pada-pankaja-palasa-vilasa-bhaktya
karmasayam grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-ganas tam aranam bhaja vasudevam

SYNONYMS

yat--whose; pada--feet; pankaja--lotus; palasa--petals or toes; vilasa--enjoyment; bhaktya--by devotional service; karma--fruitive activities; asayam--desire; grathitam--hard knot; udgrathayanti--root out; santah--devotees; tat--that; vat--like; na--never; rikta-matayah--persons devoid of devotional service; yatayah--ever-increasingly trying; api--even though; ruddha--stopped; srotah-ganah--the waves of sense enjoyment; tam--unto Him; aranam--worthy to take shelter; bhaja--engage in devotional service; vasudevam--unto Krsna, the son of Vasudeva.

TRANSLATION

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees--the jnanis and yogis--although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Krsna, the son of Vasudeva.

PURPORT

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature--the jnanis, yogis and bhaktas. All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than bhakti-yoga. The bhaktas, by their transcendental devotional service unto the lotus feet of the Lord, become so overwhelmed with transcendental bliss that automatically their desires for material enjoyment stop. The jnanis and yogis, who are not attached to the lotus feet of the Lord, simply struggle against the waves of desire. They are described in this verse as rikta-matayah, which means "devoid of devotional service." In other words, the jnanis and yogis, although trying to be free from the desires of material activities, actually become more and more entangled in false philosophical speculation or strenuous attempts to stop the activities of the senses. As stated previously:

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

(Bhag. 1.2.7)

Here also the same point is stressed. Bhaja vasudevam indicates that one who is engaged in the loving service of Krsna, the son of Vasudeva, can very easily stop the waves of desires. As long as one continues to try to artificially stop the waves of desires, he will certainly be defeated. That is indicated in this verse. Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire. One can give up inferior desires when engaged in superior desires. To try to stop desires is impossible. One has to desire the Supreme in order not to be entangled in inferior desires. Jnanis maintain a desire to become one with the Supreme, but such desire is also considered to be kama, lust. Similarly, the yogis desire mystic power, and that is also kama. And the bhaktas, not being desirous of any sort of material enjoyment, become purified. There is no artificial attempt to stop desire. Desire becomes a source of spiritual enjoyment under the protection of the toes of the lotus feet of the Lord. It is stated herein by the Kumaras that the lotus feet of Lord Krsna are the ultimate reservoir of all pleasure. One should therefore take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow toward the sea. When the tide comes over the river, it overwhelms the flowing of the river, and the river itself becomes overflowed, and the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Krsna consciousness that stagnant material desires become overflowed by the desire to serve the Lord. As confirmed by Yamunacarya, since he has been engaged in the service of the lotus feet of the Lord, there is always a current of newer and newer desires flowing to serve the Lord, so much so that the stagnant desire of sex life becomes very insignificant. Yamunacarya even says that he spits on such desires. Bhagavad-gita (2.59) also confirms: param drstva nivartate. The conclusion is that by developing a loving desire for the service of the lotus feet of the Lord, we subdue all material desires for sense gratification.

TEXT 40

TEXT

krccchro mahan iha bhavarnavam aplavesam
sad-varga-nakram asukhena titirsanti
tat tvam harer bhagavato bhajaniyam anghrim
krtvodupam vyasanam uttara dustararnam

SYNONYMS

krcchrah--troublesome; mahan--very great; iha--here (in this life); bhava-arnavam--ocean of material existence; aplava-isam--of the nondevotees, who have not taken shelter of the lotus feet of the Supreme Personality of Godhead; sat-varga--six senses; nakram--sharks; asukhena--with great difficulty; titirsanti--cross over; tat--therefore; tvam--you; hareh--of the Personality of Godhead; bhagavatah--of the Supreme; bhajaniyam--worthy of worship; anghrim--the lotus feet; krtva--making; udupam--boat; vyanam--all kinds of dangers; utara--cross over; dustara--very difficult; arnam--the ocean.

TRANSLATION

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

PURPORT

Material existence is compared herein to the great ocean of nescience. Another name of this ocean is Vaitarani. In that Vaitarani Ocean, which is the Causal Ocean, there are innumerable universes floating like footballs. On the other side of the ocean is the spiritual world of Vaikuntha, which is described in Bhagavad-gita (8.20) as paras tasmāt tu bhavo 'nyah. Thus there is an ever-existing spiritual nature which is beyond this material nature. Even though all the material universes are annihilated again and again in the Causal Ocean, the Vaikuntha planets, which are spiritual, exist eternally and are not subject to dissolution. The human form of life gives the living entity a chance to cross the ocean of nescience, which is this material universe, and enter into the spiritual sky. Although there are many methods or boats by which one can cross the ocean, the Kumaras recommend that the King take shelter of the lotus feet of the Lord, just as one would take shelter of a good boat. Nondevotees, who do not take shelter of the Lord's lotus feet, try to cross the ocean of nescience by other methods (karma, jnana and yoga), but they have a great deal of trouble. Indeed, sometimes they become so busy simply enjoying their troubles that they never cross the ocean. There is no guarantee that the nondevotees will cross the ocean, but even though they manage to cross, they have to undergo severe austerities and penances. On the other hand, anyone who takes to the process of devotional service and has faith that the lotus feet of the Lord are safe boats to cross that ocean is certain to cross very easily and comfortably.

Prthu Maharaja is therefore advised to take the boat of the lotus feet of the Lord to easily cross over all dangers. Dangerous elements in the universe are compared to sharks in the ocean. Even though one may be a very expert swimmer, he cannot possibly survive if he is attacked by sharks. One often sees that many so-called svamis and yogis sometimes advertise themselves as competent to cross the ocean of nescience and to help others cross, but in actuality they are found to be simply victims of their own senses. Instead of helping their followers to cross the ocean of nescience, such svamis and yogis fall prey to maya, represented by the fair sex, woman, and are thus devoured by the sharks in that ocean.

TEXT 41

TEXT

maitreya uvaca
sa evam brahma-putrena
kumarenatma-medhasa
darsitatma-gatih samyak
prasasyovaca tam nrpah

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; sah--the King; evam--thus; brahma-putrena--by the son of Lord Brahma; kumarena--by one of the Kumaras; atma-medhasa--well versed in spiritual knowledge; darsita--being shown; atma-gatih--spiritual advancement; samyak--completely; prasasya--worshipping; uvaca--said; tam--unto him; nrpah--the King.

TRANSLATION

The great sage Maitreya continued: Being thus enlightened in complete spiritual knowledge by the son of Brahma--one of the Kumaras, who was complete in spiritual knowledge--the King worshiped them in the following words.

PURPORT

In this verse the word atma-medhasa is commented upon by Sripada Visvanatha Cakravarti Thakura, who says that atmani means "unto Lord Krsna, paramatmani." Lord Krsna is Paramatma. Isvarah paramah krsnah (Brahma-samhita 5.1). Therefore one whose mind is acting fully in Krsna consciousness is called atma-medhah. This may be contrasted to the word grha-medhi, which refers to one whose brain is always engrossed with thoughts of material activities. The atma-medhah is always thinking of Krsna's activities in Krsna consciousness. Since Sanat-kumara, who was a son of Lord Brahma, was fully Krsna conscious, he could point out the path of spiritual advancement. The word atma-gatih refers to that path of activities by which one can make progress in understanding Krsna.

TEXT 42

TEXT

rajovaca
krto me 'nugrahaḥ purvaṁ
harinartanukampina
tam apadayitum brahman
bhagavan yuyam agataḥ

SYNONYMS

raja uvaca--the King said; krtah--done; me--unto me; anugrahaḥ--causeless mercy; purvaṁ--formerly; harina--by the Supreme Personality of Godhead, Lord Visnu; arta-anukampina--compassionate for persons in distress; tam--that; apadayitum--to confirm it; brahman--O brahmana; bhagavan--O powerful one; yuyam--all of you; agataḥ--have arrived here.

TRANSLATION

The King said: O brahmana, O powerful one, formerly Lord Visnu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

PURPORT

When Lord Visnu appeared in the great arena of sacrifice at the time when King Prthu was performing a great sacrifice (asvamedha), He predicted that the Kumaras would very soon come and advise the King. Therefore Prthu Maharaja remembered the causeless mercy of the Lord and thus welcomed the arrival of the Kumaras, who were fulfilling the Lord's prediction. In other words, when the Lord makes a prediction, He fulfills that prediction through some of His devotees. Similarly, Lord Caitanya Mahaprabhu predicted that both His glorious names and the Hare Krsna maha-mantra would be broadcast in all the

towns and villages of the world. Srila Bhaktivinoda Thakura and Srila Bhaktisiddhanta Sarasvati Prabhupada desired to fulfill this great prediction, and we are following in their footsteps.

Regarding His devotees, Lord Krsna told Arjuna, kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee will never perish." (Bg. 9.31) The point is that the Lord Himself could declare such things, but it was His desire to make the declaration through Arjuna and thus doubly assure that His promise would never be broken. The Lord Himself promises, and His confidential devotees execute the promise. The Lord makes so many promises for the benefit of suffering humanity. Although the Lord is very compassionate upon suffering humanity, human beings are generally not very anxious to serve Him. The relationship is something like that between the father and the son; the father is always anxious for the welfare of the son, even though the son forgets or neglects the father. The word *anukampina* is significant; the Lord is so compassionate upon the living entities that He comes Himself into this world in order to benefit fallen souls.

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadātmanam sṛjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." (Bg. 4.7)

Thus it is out of compassion that the Lord appears in His different forms. Lord Sri Krsna appeared on this planet out of compassion for fallen souls; Lord Buddha appeared out of compassion for the poor animals who were being killed by the demons; Lord Nrsimhadeva appeared out of compassion for Prahlada Maharaja. The conclusion is that the Lord is so compassionate upon the fallen souls within this material world that He comes Himself or sends His devotees and His servants to fulfill His desire to have all the fallen souls come back home, back to Godhead. Thus Lord Sri Krsna instructed Bhagavad-gita to Arjuna for the benefit of the entire human society. Intelligent men should therefore seriously consider this Krsna consciousness movement and fully utilize the instructions of Bhagavad-gita as preached without adulteration by His pure devotees.

TEXT 43

TEXT

nispaditā ca kartṣṇyena
bhagavadbhir ghrnalubhiḥ
sadhucchistam hi me sarvaṁ
ātmana saha kim dade

SYNONYMS

nispaditā ca--also the order is properly carried out; kartṣṇyena--in full; bhagavadbhir--by the representatives of the Supreme Personality of Godhead; ghrnalubhiḥ--by the most compassionate; sadhucchistam--remnants of the foodstuffs of saintly persons; hi--certainly; me--mine; sarvaṁ--everything; ātmana--heart and soul; saha--with; kim--what; dade--shall give.

TRANSLATION

My dear brahmana, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but all I possess are but remnants of food taken by great saintly persons. What shall I give?

PURPORT

The word sadhucchistam is significant in this verse. Prthu Maharaja got his kingdom from great saintly persons like Bhrgu and others just as one gets remnants of food. After the death of King Vena, the whole world was bereft of a popular ruler. There were so many catastrophes occurring that the great saintly persons, headed by Bhrgu, created the body of King Prthu out of the body of his dead father, King Vena. Since King Prthu was thus offered the kingdom by the virtue of the mercy of great saintly persons, he did not want to divide his kingdom among saints like the Kumaras. When a father is eating food, he may, out of compassion, offer the remnants of his food to his son. Although such food may be already chewed by the father, it cannot be offered to the father again. Prthu Maharaja's position was something like this; whatever he possessed had already been chewed, and therefore he could not offer it to the Kumaras. Indirectly, however, he offered everything he possessed to the Kumaras, and consequently they utilized his possessions in whatever way they liked. The next verse clarifies this matter.

TEXT 44

TEXT

prana darah suta brahman
grhas ca sa-paricchadah
rajyam balam mahi kosa
iti sarvam niveditam

SYNONYMS

pranah--life; darah--wife; sutah--children; brahman--O great brahmana; grhah--home; ca--also; sa--with; paricchadah--all paraphernalia; rajyam--kingdom; balam--strength; mahi--land; kosah--treasury; iti--thus; sarvam--everything; niveditam--offered.

TRANSLATION

The King continued: Therefore, my dear brahmanas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land and especially my treasury are all offered unto you.

PURPORT

In some readings, the word darah is not used, but the word used then is rayah, which means "wealth." In India there are still wealthy persons who are recognized by the state as raya. A great devotee of Lord Caitanya Mahaprabhu was called Ramananda Raya because he was governor of Madras and very rich. There are still many holders of the title raya--Raya Bahadur, Raya Chaudhuri and so on. The darah, or wife, is not permitted to be offered to the brahmanas. Everything is offered to worthy persons who are able to accept charity, but nowhere is it found that one offers his wife; therefore in this case the reading rayah is more accurate than darah. Also, since Prthu Maharaja offered everything to the Kumaras, the word kosah ("treasury") need not be separately mentioned. Kings and emperors used to keep a private treasury which was known as ratna-bhanda. The ratna-bhanda was a special treasury room which contained special jewelries, such as bangles, necklaces and so on, which were presented to the king by the citizens. This jewelry was kept separate from the regular treasury house where all the collected revenues were kept. Thus Prthu Maharaja offered his stock of private jewelry to the lotus feet of the Kumaras. It has already been admitted that all the King's property belonged to the brahmanas and that Prthu Maharaja was simply using it for the welfare of the state. If it were actually the property of the brahmanas, how could it be offered again to them? In this regard, Sripada Sridhara Svami has explained that this offering is just like the servant's offering of food to his master. The food already belongs to the master, for the master has purchased it, but the servant, by preparing food, makes it acceptable to the master and thus offers it to him. In this way, everything belonging to Prthu Maharaja was offered to the Kumaras.

TEXT 45

TEXT

saina-patyam ca rajyam ca
danda-netrtvam eva ca
sarva lokadhipatyam ca
veda-sastra-vid arhati

SYNONYMS

saina-patyam--post of commander-in-chief; ca--and; rajyam--post of ruler over the kingdom; ca--and; danda--ruling; netrtvam--leadership; eva--certainly; ca--and; sarva--all; loka-adhipatyam--proprietorship of the planet; ca--and; veda-sastra-vid--one who knows the purport of Vedic literature; arhati--deserves.

TRANSLATION

Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole planet, Prthu Maharaja offered everything to the Kumaras.

PURPORT

In this verse it is very clearly stated that a kingdom, state or empire must be governed under the instructions of saintly persons and brahmanas like the Kumaras. When monarchy ruled throughout the world, the monarch was actually directed by a board of brahmanas and saintly persons. The king, as the administrator of the state, executed his duties as a servant of the brahmanas. It was not that the kings or brahmanas were dictators, nor did they consider themselves proprietors of the state. The kings were also well versed in Vedic literatures and thus were familiar with the injunction of Sri Isopanisad: isavasyam idam sarvam--everything that exists belongs to the Supreme Personality of Godhead. In Bhagavad-gita Lord Krsna also claims that He is the proprietor of all planetary systems (sarva-loka-mahesvaram). Since this is the case, no one can claim to be proprietor of the state. The king, president or head of the state should always remember that he is not the proprietor but the servant.

In the present age, the king or president forgets that he is the servant of God and thinks of himself as servant of the people. The present democratic government is proclaimed to be a people's government, a government by the people and for the people, but this type of government is not sanctioned by the Vedas. The Vedas maintain that a kingdom should be governed for the purpose of satisfying the Supreme Personality of Godhead and should therefore be ruled by a representative of the Lord. The head of a state should not be appointed if he is bereft of all Vedic knowledge. In this verse it is clearly stated (veda-sastra-vid arhati) that all high government posts are especially meant for persons who are well conversant with the teachings of the Vedas. In the Vedas there are definite instructions defining how a king, commander-in-chief, soldier and citizen should behave. Unfortunately there are many so-called philosophers in the present age who give instruction without citing authority, and many leaders follow their unauthorized instruction. Consequently people are not happy.

The modern theory of dialectical communism, set forth by Karl Marx and followed by communist governments, is not perfect. According to Vedic communism, no one in the state should ever starve. Presently there are many bogus institutions which are collecting funds from the public for the purpose of giving food to starving people, but these funds are invariably misused. According to the Vedic instructions, the government should arrange things in such a way that there will be no question of starvation. In the Srimad-Bhagavatam it is stated that a householder must see to it that even a lizard or a snake does not starve. They also must be given food. In actuality, however, there is no question of starvation because everything is the property of the Supreme Lord, and He sees to it that there is ample arrangement for feeding everyone. In the Vedas (Katha Upanisad 2.2.13) it is said: eko bahunam yo vidadhati kaman. The Supreme Lord supplies the necessities of life to everyone, and there is no question

of starvation. If anyone starves, it is due to the mismanagement of the so-called ruler, governor or president.

It is clear therefore that a person who is not well versed in the Vedic injunctions (veda-sastra-vit) should not run for election as president, governor, etc. Formerly kings were rajarsis, which meant that although they were serving as kings, they were as good as saintly persons because they would not transgress any of the injunctions of the Vedic scriptures and would rule under the direction of great saintly persons and brahmanas. According to this arrangement, modern presidents, governors and chief executive officers are all unworthy of their posts because they are not conversant with Vedic administrative knowledge and they do not take direction from great saintly persons and brahmanas. Because of his disobedience to the orders of the Vedas and the brahmanas, King Vena, Prthu Maharaja's father, was killed by the brahmanas. Prthu Maharaja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and brahmanas.

TEXT 46

TEXT

svam eva brahmano bhunkte
svam vaste svam dadati ca
tasyaivanugrahenannam
bhunjate ksatriyadayah

SYNONYMS

svam--own; eva--certainly; brahmanah--the brahmana; bhunkte--enjoy; svam--own; vaste--clothing; svam--own; dadati--gives in charity; ca--and; tasya--his; eva--certainly; anugrahena--by the mercy of; annam--food grains; bhunjate--eats; ksatriya-adayah--other divisions of society, headed by the ksatriyas.

TRANSLATION

The ksatriyas, vaisyas and sudras eat their food by virtue of the brahmanas' mercy. It is the brahmanas who enjoy their own property, clothe themselves with their own property and give charity with their own property.

PURPORT

The Supreme Personality of Godhead is worshiped with the words namo brahmanya-devaya, which indicate that the Supreme Lord accepts the brahmanas as worshipable gods. The Supreme Lord is worshiped by everyone, yet to teach others He worships the brahmanas. Everyone should follow the instructions of the brahmanas, for their only business is to spread sabda-brahma, or Vedic knowledge, all over the world. Whenever there is a scarcity of brahmanas to spread Vedic knowledge, chaos throughout human society results. Since brahmanas and Vaisnavas are direct servants of the Supreme Personality of Godhead, they do not depend on others. In actuality, everything in the world belongs to the brahmanas, and out of their humility the brahmanas accept charity from the ksatriyas, or kings, and the vaisyas, or merchants. Everything belongs to the brahmanas, but the ksatriya government and the mercantile people keep everything in custody, like bankers, and whenever the brahmanas need money, the ksatriyas and vaisyas should supply it. It is like a savings account with money which the depositor can draw out at his will. The brahmanas, being engaged in the service of the Lord, have very little time to handle the finances of the world, and therefore the riches are kept by the ksatriyas, or the kings, who are to produce money upon the brahmanas' demand. Actually the brahmanas or Vaisnavas do not live at others' cost; they live by spending their own money, although it appears that they are collecting this money from others. Ksatriyas and vaisyas have no right to give charity, for whatever they possess belongs to the brahmanas. Therefore charity should be given by the ksatriyas and vaisyas under the instructions of the brahmanas.

Unfortunately at the present moment there is a scarcity of brahmanas, and since the so-called ksatriyas and vaisyas do not carry out the orders of the brahmanas, the world is in a chaotic condition.

The second line of this verse indicates that the ksatriyas, vaisyas and sudras eat only by virtue of the brahmana's mercy; in other words, they should not eat anything which is forbidden by the brahmanas. The brahmanas and Vaisnavas know what to eat, and by their personal example they do not eat anything which is not offered first to the Supreme Personality of Godhead. They eat only prasada, or remnants of the food offered to the Lord. The ksatriyas, vaisyas and sudras should eat only krsna-prasada, which is afforded them by the mercy of the brahmanas. They cannot open slaughterhouses and eat meat, fish or eggs or drink liquor, or earn money for this purpose without authorization. In the present age, because society is not guided by brahminical instruction, the whole population is only absorbed in sinful activities. Consequently, everyone is deservedly being punished by the laws of nature. This is the situation in this age of Kali.

TEXT 47

TEXT

yair idrsi bhagavato gatih atma-vada
ekantato nigamibhih pratipadita nah
tusyantv adabhra-karunah sva-krtena nityam
ko nama tat pratikaroti vinoda-patram

SYNONYMS

yaih--by those; idrsi--such kind of; bhagavatah--of the Supreme Personality of Godhead; gatih--progress; atma-vade--spiritual consideration; ekantatah--in complete understanding; nigamibhih--by Vedic evidences; pratipadita--conclusively established; nah--unto us; tusyantu--be satisfied; adabhra--unlimited; karunah--mercy; sva-krtena--by your own activity; nityam--eternal; kah--who; nama--no one; tat--that; pratikaroti--counteracts; vina--without; uda-patram--offering of water in cupped hands.

TRANSLATION

Prthu Maharaja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

PURPORT

Great personalities of the material world are very eager to render welfare service to human society, but actually no one can render better service than one who distributes the knowledge of spiritual realization in relation with the Supreme Personality of Godhead. All living entities are within the clutches of the illusory energy. Forgetting their real identity, they hover in material existence, transmigrating from one body to another in search of a peaceful life. Since these living entities have very little knowledge of self-realization, they are not getting any relief, although they are very anxious to attain peace of mind and some substantial happiness. Sainly persons like the Kumaras, Narada, Prahlada, Janaka, Sukadeva Gosvami and Kapiladeva, as well as the followers of such authorities as the Vaisnava acaryas and their servants, can render a valuable service to humanity by disseminating knowledge of the relationship between the Supreme Personality of Godhead and the living entity. Such knowledge is the perfect benediction for humanity.

Knowledge of Krsna is such a great gift that it is impossible to repay the benefactor. Therefore Prthu Maharaja requested the Kumaras to be satisfied by their own benevolent activities in delivering souls from the clutches of maya. The King saw that there was no other way to satisfy them for their exalted activities.

The word vinoda-patram can be divided into two words, vina and uda-patram, or can be understood as one word, vinoda-patram, which means "joker." A joker's activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Krsna becomes a laughingstock just like a joker because it is not possible to repay such a debt. The best friend and benefactor of all people is one who awakens humanity to its original Krsna consciousness.

TEXT 48

TEXT

maitreya uvaca
ta atma-yoga-pataya
adi-rajena pujitah
silam tadiyam samsantah
khe 'bhavan misatam nram

SYNONYMS

maitreya uvaca--the great sage Maitreya continued to speak; te--they; atma-yoga-patayah--the masters of self-realization by devotional service; adi-rajena--by the original king (Prthu); pujitah--being worshiped; silam--character; tadiyam--of the King; samsantah--eulogizing; khe--in the sky; bhavan--appeared; misatam--while observing; nram--of the people.

TRANSLATION

The great sage Maitreya continued: Being thus worshiped by Maharaja Prthu, the four Kumaras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.

PURPORT

It is said that the demigods never touch the surface of the earth. They walk and travel in space only. Like the great sage Narada, the Kumaras do not require any machine to travel in space. There are also residents of Siddhaloka who can travel in space without machines. Since they can go from one planet to another, they are called siddhas; that is to say they have acquired all mystic and yogic powers. Such great saintly persons who have attained complete perfection in mystic yoga are not visible in this age on earth because humanity is not worthy of their presence. The Kumaras, however, praised the characteristics of Maharaja Prthu and his great devotional attitude and humility. The Kumaras were greatly satisfied by King Prthu's method of worship. It was by the grace of Maharaja Prthu that the common citizens in his domain could see the Kumaras flying in outer space.

TEXT 49

TEXT

vainyas tu dhuryo mahatam
samsthityadhyatma-siksaya
apta-kamam ivatmanam
mena atmany avasthitah

SYNONYMS

vainyah--the son of Vena Maharaja (Prthu); tu--of course; dhuryah--the chief; mahatam--of great personalities; samsthitya--being completely fixed; adhyatma-siksaya--in the matter of self-realization;

apta--achieved; kamam--desires; iva--like; atmanam--in self-satisfaction; mene--considered; atmani--in the self; avasthitah--situated.

TRANSLATION

Amongst great personalities, Maharaja Prthu was the chief by virtue of his fixed position in relation to spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.

PURPORT

Remaining fixed in devotional service gives one the utmost in self-satisfaction. Actually self-satisfaction can be achieved only by pure devotees, who have no desire other than to serve the Supreme Personality of Godhead. Since the Supreme Personality of Godhead has nothing to desire, He is fully satisfied with Himself. Similarly, a devotee who has no desire other than to serve the Supreme personality of Godhead is as self-satisfied as the Supreme Lord. Everyone is hankering after peace of mind and self-satisfaction, but these can only be achieved by becoming a pure devotee of the Lord.

King Prthu's statements in previous verses regarding his vast knowledge and perfect devotional service are justified here, for he is considered best amongst all mahatmas. In Bhagavad-gita (9.13) Sri Krsna speaks of mahatmas in this way:

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

The mahatmas are not under the clutches of the illusory energy but are under the protection of the spiritual energy. Because of this, the real mahatma is always engaged in the devotional service of the Lord. Prthu Maharaja exhibited all the symptoms of a mahatma; therefore he is mentioned in this verse as dhuryo mahatam, best of the mahatmas.

TEXT 50

TEXT

karmani ca yatha-kalam
yatha-desam yatha-balam
yathocitam yatha-vittam
akarod brahma-sat-krtam

SYNONYMS

karmani--activities; ca--also; yatha-kalam--befitting time and circumstances; yatha-desam--befitting the place and situation; yatha-balam--befitting one's own strength; yatha-ucitam--as far as possible; yatha-vittam--as far as one can spend money in this connection; akarot--performed; brahma-sat--in the Absolute Truth; krtam--did.

TRANSLATION

Being self-satisfied, Maharaja Prthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

PURPORT

Maharaja Prthu was a responsible monarch, and he had to execute the duties of a ksatriya, a king and a devotee at the same time. Being perfect in the Lord's devotional service, he could execute his prescribed duties with complete perfection as befitted the time and circumstance and his financial strength and personal ability. In this regard, the word karmani in this verse is significant. Prthu Maharaja's activities were not ordinary, for they were in relationship with the Supreme Personality of Godhead. Srila Rupa Gosvami has advised that things which are favorable to devotional service should not be rejected, nor should activity favorable for devotional service be considered ordinary work or fruitive activity. For example, an ordinary worker conducts business in order to earn money for his sense gratification. A devotee may perform the same work in exactly the same way, but his aim is to satisfy the Supreme Lord. Consequently his activities are not ordinary.

Prthu Maharaja's activities were therefore not ordinary but were all spiritual and transcendental, for his aim was to satisfy the Lord. Just as Arjuna, who was a warrior, had to fight to satisfy Krsna, Prthu Maharaja performed his royal duties as king for the satisfaction of Krsna. Indeed, whatever he did as emperor of the whole world was perfectly befitting a pure devotee. It is therefore said by a Vaisnava poet, vaisnavera kriyamudra vijne na bujhaya: no one can understand the activities of a pure devotee. A pure devotee's activities may appear like ordinary activities, but behind them there is profound significance--the satisfaction of the Lord. In order to understand the activities of a Vaisnava, one has to become very expert. Maharaja Prthu did not allow himself to function outside the institution of four varnas and four asramas, although as a Vaisnava he was a paramahansa, transcendental to all material activities. He remained at his position as a ksatriya to rule the world and at the same time remained transcendental to such activities by satisfying the Supreme Personality of Godhead. Concealing himself as a pure devotee, he externally manifested himself as a very powerful and dutiful king. In other words, none of his activities were carried out for his own sense gratification; everything he did was meant for the satisfaction of the senses of the Lord. This is clearly explained in the next verse.

TEXT 51

TEXT

phalam brahmani sannyasya
nirvisangah samahitah
karmadhyaksam ca manvana
atmanam prakrteh param

SYNONYMS

phalam--result; brahmani--in the Absolute Truth; sannyasya--giving up; nirvisangah--without being contaminated; samahitah--completely dedicated; karma--activity; adhyaksam--superintendent; ca--and; manvanah--always thinking of; atmanam--the Supersoul; prakrteh--of material nature; param--transcendental.

TRANSLATION

Maharaja Prthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.

PURPORT

The life and dedication of Maharaja Prthu in the transcendental loving service of the Supreme Personality of Godhead serve as a good example of karma-yoga. The term karma-yoga is often used in Bhagavad-gita-, and herein Maharaja Prthu is giving a practical example of what karma-yoga actually is. The first requirement for the proper execution of karma-yoga is given herein. phalam brahmani sannyasya (or vinyasya): one must give the fruits of his activities to the Supreme Brahman, Parabrahman, Krsna. By doing so, one actually situates himself in the renounced order of life, sannyasa. As stated in Bhagavad-gita (18.2), giving up the fruits of one's activities to the Supreme Personality of Godhead is called sannyasa.

kamyanam karmanam nyasam
sannyasam kavayo viduh
sarva-karma-phala-tyagam
prahus tyagam vicaksanah

"To give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyasa] by great learned men." Although he was living as a householder, Prthu Maharaja was actually in the renounced order of life, sannyasa. This will be clearer in the following verses.

The word nirvisangah ("uncontaminated") is very significant because Maharaja Prthu was not attached to the results of his activities. In this material world a person is always thinking of the proprietorship of everything he accumulates or works for. When the fruits of one's activities are rendered to the service of the Lord, one is actually practicing karma-yoga. Anyone can practice karma-yoga, but it is especially easy for the householder, who can install the Deity of the Lord in the home and worship Him according to the methods of bhakti-yoga. This method includes nine items: hearing, chanting, remembering, serving, worshipping the Deity, praying, carrying out orders, serving Krsna as friend and sacrificing everything for Him.

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

(Bhag. 7.5.23)

These methods of karma-yoga and bhakti-yoga are being broadcast all over the world by the International Society for Krishna Consciousness. Anyone can learn these methods simply by following the examples of the members of the Society.

In one's home or in a temple, the Deity is considered the proprietor of everything, and everyone is considered the Deity's eternal servant. The Lord is transcendental, for He is not part of this material creation. The words prakrteh param are used in this verse because everything within this material world is created by the external, material energy of the Lord, but the Lord Himself is not a creation of this material energy. The Lord is the supreme superintendent of all material creations, as confirmed in Bhagavad-gita (9.10):

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again."

All material changes and material progress taking place by the wonderful interaction of matter are under the superintendence of the Supreme Personality of Godhead, Krsna. Events in the material world are not

taking place blindly. If one always remains a servant of Kṛṣṇa and engages everything in His service, one is accepted as jīvan-mukta, a liberated soul, even during his lifetime within the material world. Generally liberation takes place after one gives up this body, but one who lives according to the example of Prthu Maharaja is liberated even in this lifetime. In Kṛṣṇa consciousness the results of one's activities depend on the will of the Supreme Person. Indeed, in all cases the result is not dependent on one's own personal dexterity but is completely dependent on the will of the Supreme. This is the real significance of phalam brahmani sannyasya. A soul dedicated to the service of the Lord should never think of himself as the personal proprietor or the superintendent. A dedicated devotee should prosecute his work according to the rules and regulations described in devotional service. The results of his activities are completely dependent on the supreme will of the Lord.

TEXT 52

TEXT

grhesu vartamano 'pi
sa samrajya-sriyanvitah
nasajjatendriyarthesu
niraham-matir arkavat

SYNONYMS

grhesu--at home; vartamanah--being present; api--although; sah--King Prthu; samrajya--the entire empire; sriya--opulence; anvitah--being absorbed in; na--never; asajjata--became attracted; indriya-arthesu--for sense gratification; nih--nor; aham--I am; matih--consideration; arka--the sun; vat--like.

TRANSLATION

Maharaja Prthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.

PURPORT

The word grhesu is significant in this verse. Out of the four āśramas--the brahmacārya, grhastha, vanaprastha and sannyāsa--only a grhastha, or householder, is allowed to associate with women; therefore the grhastha-āśrama is a kind of license for sense gratification given to the devotee. Prthu Maharaja was special in that although he was given license to remain a householder, and although he possessed immense opulences in his kingdom, he never engaged in sense gratification. This was a special sign that indicated him to be a pure devotee of the Lord. A pure devotee is never attracted by sense gratification, and consequently he is liberated. In material life a person engages in sense gratification for his own personal satisfaction, but in the devotional or liberated life one aims to satisfy the senses of the Lord.

In this verse Maharaja Prthu is likened to the sun (arka-vat). Sometimes the sun shines on stool, urine and so many other polluted things, but since the sun is all-powerful, it is never affected by the polluted things with which it associates. On the contrary, the sunshine sterilizes and purifies polluted and dirty places. Similarly, a devotee may engage in so many material activities, but because he has no desire for sense gratification, they never affect him. On the contrary, he dovetails all material activities for the service of the Lord. Since a pure devotee knows how to utilize everything for the Lord's service, he is never affected by material activities. Instead, by his transcendental plans he purifies such activities. This is described in Bhakti-rasamṛta-sindhu. Sarvopadhī-vinirmuktam tat-paratvena nirmalam: his aim is to become completely purified in the service of the Lord without being affected by material designations.

TEXT 53

TEXT

evam adhyatma-yogena
karmany anusamacaran
putran utpadayam asa
pancarcisy atma-sammatan

SYNONYMS

evam--thus; adhyatma-yogena--by the means of bhakti-yoga; karmani--activities; anu--always;
samacaran--executing; putran--sons; utpadayam asa--begotten; panca--five; arcisi--in his wife, Arci; atma--
own; sammatan--according to his desire.

TRANSLATION

Being situated in the liberated position of devotional service, Prthu Maharaja not only performed all
fruitive activities but also begot five sons by his wife, Arci. Indeed, all his sons were begotten according to
his own desire.

PURPORT

As a householder, Prthu Maharaja had five sons by his wife, Arci, and all these sons were begotten as he
desired them. They were not born whimsically or by accident. How one can beget children according to
one's own desire is practically unknown in the present age (Kali-yuga). In this regard the secret of success
depends on the parents' acceptance of the various purificatory methods known as samskaras. The first
samskara, the garbhadhana-samskara, or child-begetting samskara, is compulsory, especially for the
higher castes, the brahmanas and the ksatriyas. As stated in Bhagavad-gita, sex life which is not against
religious principles is Krsna Himself, and according to religious principles, when one wants to beget a
child he must perform the garbhadhana-samskara before having sex. The mental state of the father and
mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten
out of lust may not turn out as the parents desire. As stated in the sastras, yatha yonir yatha bijam. Yatha
yonih indicates the mother, and yatha bijam indicates the father. If the mental state of the parents is
prepared before they have sex, the child which they will beget will certainly reflect their mental condition.
It is therefore understood by the words atma-sammatan that both Prthu Maharaja and Arci underwent the
garbhadhana purificatory process before begetting children, and thus they begot all their sons according
to their desires and purified mental states. Prthu Maharaja did not beget his children out of lust, nor was
he attracted to his wife for sense gratificatory purposes. He begot the children as a grhastha for the future
administration of his government all over the world.

TEXT 54

TEXT

vijitasvam dhumrakesam
haryaksam dravinam vrkam
sarvesam loka-palanam
dadharaikah prthur gunan

SYNONYMS

vijitasvam--of the name Vijitasva; dhumrakesam--of the name Dhumrakesa; haryaksam--of the name
Haryaksa; dravinam--of the name Dravina; vrkam--of the name Vrka; sarvesam--of all; loka-palanam--the
governing heads of all planets; dadhara--accepted; ekah--one; prthur--Prthu Maharaja; gunan--all
qualities.

TRANSLATION

After begetting five sons, named Vijitasva, Dhumrakesa, Haryaksa, Dravina and Vrka, Prthu Maharaja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.

PURPORT

In each and every planet there is a predominating deity. It is understood from Bhagavad-gita that in the sun there is a predominating deity named Vivasvan. Similarly, there is a predominating deity of the moon and of the various planets. Actually the predominating deities in all the other planets are descendants from the predominating deities of the sun and moon. On this planet earth there are two ksatriya dynasties, and one comes from the predominating deity of the sun and the other from the predominating deity of the moon. These dynasties are known as Surya-vamsa and Candra-vamsa respectively. When monarchy existed on this planet, the chief member was one of the members of the Surya dynasty, or Surya-vamsa, and the subordinate kings belonged to the Candra-vamsa. However, Maharaja Prthu was so powerful that he could exhibit all the qualities of the predominating deities in other planets.

In the modern age, people from earth have tried to go to the moon, but they have not been able to find anyone there, what to speak of meeting the moon's predominating deity. The Vedic literature, however, repeatedly informs us that the moon is full of highly elevated inhabitants who are counted amongst the demigods. We are therefore always in doubt about what kind of moon adventure the modern scientists of this planet earth have undertaken.

TEXT 55

TEXT

gopithaya jagat-srsteh
kale sve sve 'cyutatmakah
mano-vag-vrttibhiih saumyair
gunaih samranjayan prajah

SYNONYMS

gopithaya--for the protection of; jagat-srsteh--of the supreme creator; kale--in due course of time; sve--own; acyuta-atmakah--being Krsna conscious; manah--mind; vak--words; vrttibhiih--by occupation; saumyaih--very gentle; gunaih--by qualification; samranjayan--pleasing; prajah--the citizens.

TRANSLATION

Since Maharaja Prthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to their various desires. Therefore Prthu Maharaja used to please them in all respects by his words, mentality, works and gentle behavior.

PURPORT

As will be explained in the next verse, Prthu Maharaja used to please all kinds of citizens by his extraordinary capacity to understand the mentality of others. Indeed, his dealings were so perfect that every one of the citizens was very much satisfied and lived in complete peace. The word acyutatmakah is significant in this verse, for Maharaja Prthu used to rule this planet as the representative of the Supreme personality of Godhead. He knew that he was the representative of the Lord and that the Lord's creation must be protected intelligently. Atheists cannot understand the purpose behind the creation. Although this material world is condemned when it is compared to the spiritual world, there is still some purpose behind it. Modern scientists and philosophers cannot understand that purpose, nor do they believe in the

existence of a creator. They try to establish everything by their so-called scientific research, but they do not center anything around the supreme creator. A devotee, however, can understand the purpose of creation, which is to give facilities to the individual living entities who want to lord it over material nature. The ruler of this planet should therefore know that all the inhabitants, especially human beings, have come to this material world for sense enjoyment. It is therefore the duty of the ruler to satisfy them in their sense enjoyment as well as to elevate them to Krsna consciousness so that they all can ultimately return home, back to Godhead.

With this idea in mind, the king or government head should rule the world. In this way, everyone will be satisfied. How can this be accomplished? There are many examples like Prthu Maharaja, and the history of his regency on this planet is elaborately described in Srimad-Bhagavatam. Even in this fallen age if the rulers, governors and presidents take advantage of Prthu Maharaja's example, there will certainly be a reign of peace and prosperity throughout the world.

TEXT 56

TEXT

rajety adhan namadheyam
soma-rajah ivaparah
suryavad visrjan grhnan
pratapams ca bhuvoh vasu

SYNONYMS

rajah--the King; iti--thus; adhat--took up; namadheyam--of the name; soma-rajah--the king of the moon planet; iva--like; aparah--on the other hand; surya-vat--like the sun-god; visrjan--distributing; grhnan--exacting; pratapan--by strong ruling; ca--also; bhuvah--of the world; vasu--revenue.

TRANSLATION

Maharaja Prthu became as celebrated a king as Soma-rajah, the king of the moon. He was also powerful and exacting, just like the sun-god, who distributes heat and light and at the same time exacts all the planetary waters.

PURPORT

In this verse Maharaja Prthu is compared to the kings of the moon and sun. The king of the moon and the king of the sun serve as examples of how the Lord desires the universe to be ruled. The sun distributes heat and light and at the same time exacts water from all planets. The moon is very pleasing at night, and when one becomes fatigued after a day's labor in the sun, he can enjoy the moonshine. Like the sun-god, Prthu Maharaja distributed his heat and light to give protection to his kingdom, for without heat and light no one can exist. Similarly, Prthu Maharaja exacted taxes and gave such strong orders to the citizens and government that no one had the power to disobey him. On the other hand, he pleased everyone just like the moonshine. Both the sun and the moon have particular influences by which they maintain order in the universe, and modern scientists and philosophers should become familiar with the Supreme Lord's perfect plan for universal maintenance.

TEXT 57

TEXT

durdharsas tejasevagnir
mahendra iva durjayah
titiksaya dharitriva

dyaur ivabhista-do nram

SYNONYMS

durdharsah--unconquerable; tejas--by prowess; iva--like; agnih--fire; maha-indrah--the King of heaven; iva--likened; durjayah--insuperable; titiksaya--by tolerance; dharitri--the earth; iva--like; dyauh--the heavenly planets; iva--like; abhista-dah--fulfilling desires; nram--of human society.

TRANSLATION

Maharaja Prthu was so strong and powerful that no one could disobey his orders any more than one could conquer fire itself. He was so strong that he was compared to Indra, the King of heaven, whose power is insuperable. On the other hand, Maharaja Prthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

PURPORT

It is the duty of a king to give protection to the citizens and to fulfill their desires. At the same time, the citizens must obey the laws of the state. Maharaja Prthu maintained all the standards of good government, and he was so invincible that no one could disobey his orders any more than a person could stop heat and light emanating from a fire. He was so strong and powerful that he was compared to the King of heaven, Indra. In this age modern scientists have been experimenting with nuclear weapons, and in a former age they used to release brahmastras, but all these brahmastras and nuclear weapons are insignificant compared to the thunderbolt of the King of heaven. When Indra releases a thunderbolt, even the biggest hills and mountains crack. On the other hand, Maharaja Prthu was as tolerant as the earth itself, and he fulfilled all the desires of his citizens just like torrents of rain from the sky. Without rainfall, it is not possible to fulfill one's various desires on this planet. As stated in Bhagavad-gita (3.14), parjanya anna-sambhavaḥ: food grains are produced only because rain falls from the sky, and without grains, no one on the earth can be satisfied. Consequently an unlimited distribution of mercy is compared to the water falling from the clouds. Maharaja Prthu distributed his mercy incessantly, much like rainfall. In other words, Maharaja Prthu was softer than a rose flower and harder than a thunderbolt. In this way he ruled over his kingdom.

TEXT 58

TEXT

varsati sma yatha-kamam
parjanya iva tarpayan
samudra iva durbodhah
sattvena-cala-rad iva

SYNONYMS

varsati--pouring; sma--used to; yatha-kamam--as much as one can desire; parjanya--water; iva--like; tarpayan--pleasing; samudrah--the sea; iva--likened; durbodhah--not understandable; sattvena--by existential position; acala--the hills; rat iva--like the king of.

TRANSLATION

Just as rainfall satisfies everyone's desires, Maharaja Prthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.

PURPORT

Maharaja Prthu used to distribute his mercy to suffering humanity, and it was like rainfall after excessive heat. The ocean is wide and expansive, and it is very difficult to measure its length and breadth; similarly, Prthu Maharaja was so deep and grave that no one could fathom his purposes. The hill known as Meru is fixed in the universe as a universal pivot, and no one can move it an inch from its position; similarly, no one could ever dissuade Maharaja Prthu when he was determined.

TEXT 59

TEXT

dharmarad iva siksayam
ascarye himavan iva
kuvera iva kosadhyo
guptartho varuno yatha

SYNONYMS

dharmarad iva--like King Yamaraja (the superintendent of death); siksayam--in education; ascarye--in opulence; himavan iva--like the Himalaya Mountains; kuverah--the treasurer of the heavenly planets; iva--like; kosa-adhyah--in the matter of possessing wealth; gupta-arthah--secrecy; varunah--the demigod named Varuna; yatha--like.

TRANSLATION

Maharaja Prthu's intelligence and education were exactly like that of Yamaraja, the superintendent of death. His opulence was comparable to the Himalaya Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuna's.

PURPORT

Yamaraja, or Dharmaraja, as the superintendent of death, has to judge the criminal living entities who have committed sinful activities throughout their lives. Consequently Yamaraja is expected to be most expert in judicial matters. Prthu Maharaja was also highly learned and exceedingly exact in delivering his judgment upon the citizens. No one could excel him in opulence any more than estimate the stock of minerals and jewels in the Himalaya Mountains; therefore he is compared to Kuvera, the treasurer of the heavenly planets. Nor could anyone discover the secrets of his life any more than learn the secrets of Varuna, the demigod presiding over the water, the night, and the western sky. Varuna is omniscient, and since he punishes sins, he is prayed to for forgiveness. He is also the sender of disease and is often associated with Mitra and Indra.

TEXT 60

TEXT

matarisveva sarvatma
balena mahasaujasa
avisahyataya devo
bhagavan bhuta-rad iva

SYNONYMS

matarisva--the air; iva--like; sarva-atma--all-pervading; balena--by bodily strength; mahasa ojas--by courage and power; avisahyataya--by intolerance; devah--the demigod; bhagavan--the most powerful; bhuta-rat iva--like Rudra, or Sadasiva.

TRANSLATION

In his bodily strength and in the strength of his senses, Maharaja Prthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Siva, or Sadasiva.

TEXT 61

TEXT

kandarpa iva saundarye
manasvi mrga-rad iva
vatsalye manuvan nrnam
prabhutve bhagavan ajah

SYNONYMS

kandarpah--Cupid; iva--like; saundarye--in beauty; manasvi--in thoughtfulness; mrga-rat iva--like the king of the animals, the lion; vatsalye--in affection; manu-vat--like Svayambhuva Manu; nrnam--of human society; prabhutve--in the matter of controlling; bhagavan--the lord; ajah--Brahma.

TRANSLATION

In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he was just like Svayambhuva Manu, and in his ability to control he was like Lord Brahma.

TEXT 62

TEXT

brhaspatir brahma-vade
atmavattve svayam harih
bhaktya go-guru-vipresu
visvakseanuvartisu
hriya prasraya-silabhyam
atma-tulyah parodyame

SYNONYMS

brhaspatih--the priest of the heavenly planets; brahma-vade--in the matter of spiritual understanding; atma-vattve--in the matter of self-control; svayam--personally; harih--the Supreme Personality of Godhead; bhaktya--in devotion; go--cow; guru--spiritual master; vipresu--unto the brahmanas; visvakse--the Personality of Godhead; anuvartisu--followers; hriya--by shyness; prasraya-silabhyam--by most gentle behavior; atma-tulyah--exactly like his personal interest; para-udyame--in the matter of philanthropic work.

TRANSLATION

In his personal behavior, Prthu Maharaja exhibited all good qualities, and in spiritual knowledge he was exactly like Brhaspati. In self-control he was like the Supreme Personality of Godhead Himself. As far as

his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brahmanas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.

PURPORT

When Lord Caitanya talked to Sarvabhauma Bhattacharya, the Lord honored him as the incarnation of Brhaspati. Brhaspati is the chief priest of the heavenly kingdom, and he is a follower of the philosophy known as brahma-vada, or Mayavada. Brhaspati is also a great logician. It appears from this statement that Maharaja Prthu, although a great devotee constantly engaged in the loving service of the Lord, could defeat all kinds of impersonalists and Mayavadis by his profound knowledge of Vedic scriptures. We should learn from Maharaja Prthu that a Vaisnava, or devotee, must not only be fixed in the service of the Lord, but, if required, must be prepared to argue with the impersonalist Mayavadis with all logic and philosophy and defeat their contention that the Absolute Truth is impersonal.

The Supreme Personality of Godhead is the ideal self-controller or brahmacari. When Krsna was elected to be president of the Rajasuya yajna performed by Maharaja Yudhisthira, Grandfather Bhismadeva praised Lord Krsna as the greatest brahmacari. Because Grandfather Bhismadeva was a brahmacari, he was quite fit to distinguish a brahmacari from a vyabhicari. Although Prthu Maharaja was a householder and father of five children, he was still considered to be most controlled. One who begets Krsna conscious children for the benefit of humanity is actually a brahmacari. One who simply begets children like cats and dogs is not a proper father. The word brahmacari also refers to one who acts on the platform of Brahman, or devotional service. In the impersonal Brahman conception, there is no activity, yet when one performs activities in connection with the Supreme Personality of Godhead, he is to be known as brahmacari. Thus Prthu Maharaja was an ideal brahmacari and grhastha simultaneously.

Visvakṣenanuvartisu refers to those devotees who are constantly engaged in the service of the Lord. Other devotees must follow in their footsteps. Srila Narottama dasa Thakura said, *ei chaya gosani yara, mui tara dasa*. He is prepared to become the disciple of anyone who follows in the footsteps of the six Gosvamis.

Also, like all Vaisnavas, Maharaja Prthu was devoted to cow protection, spiritual masters and qualified brahmanas. Prthu Maharaja was also very humble, meek and gentle, and whenever he performed any philanthropic work or welfare activity for the general public, he would labor exactly as if he were tending to his own personal necessities. In other words, his philanthropic activities were not for the sake of show but were performed out of personal feeling and commitment. All philanthropic activities should be thus performed.

TEXT 63

TEXT

kirtyordhva-gitaya pumbhis
trailokye tatra tatra ha
pravistah karna-randhresu
strinam ramah satam iva

SYNONYMS

kirtya--by reputation; urdhva-gitaya--by loud declaration; pumbhiih--by the general public; trai-lokye--all over the universe; tatra tatra--here and there; ha--certainly; pravistah--entering; karna-randhresu--in the aural holes; strinam--of the women; ramah--Lord Ramacandra; satam--of the devotees; iva--like.

TRANSLATION

Throughout the whole universe--in the higher, lower and middle planetary systems--Prthu Maharaja's reputation was loudly declared, and all ladies and saintly persons heard his glories, which were as sweet as the glories of Lord Ramacandra.

PURPORT

In this verse the words *strinam* and *ramah* are significant. It is the practice amongst ladies to hear and enjoy the praises of certain heroes. From this verse it appears that Prthu Maharaja's reputation was so great that ladies all over the universe would hear of it with great pleasure. At the same time, his glories were heard all over the universe by the devotees, and they were as pleasing as Lord Ramacandra's glories. Lord Ramacandra's kingdom is still existing, and recently there was a political party in India named the Ramarajya party, which wanted to establish a kingdom resembling the kingdom of Rama. Unfortunately, modern politicians want the kingdom of Rama without Rama Himself. Although they have banished the idea of God consciousness, they still expect to establish the kingdom of Rama. Such a proposal is rejected by devotees. Prthu Maharaja's reputation was heard by saintly persons because he exactly represented Lord Ramacandra, the ideal king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-second Chapter, of the Srimad-Bhagavatam, entitled "Prthu Maharaja's Meeting With the Four Kumaras."

Chapter Twenty-three

Maharaja Prthu's Going Back Home

Maharaja Prthu' s Going Back Home

TEXTS 1-3

TEXT

maitreya uvaca
drstvatmanam pravayasam
ekada vainya atmavan
atmana vardhitasesa-
svanusargah prajapatih

jagatas tasthusas capi
vrttido dharmabhrt satam
nispaditesvaradeso
yad-artham iha jajnivan

atmajesv atmajam nyasya
virahad rudatim iva
prajasu vimanahsv ekah
sa-daro 'gat tapo-vanam

SYNONYMS

maitreya uvaca--the sage Maitreya continued to speak; drstva--after seeing; atmanam--of the body; pravayasam--old age; ekada--once upon a time; vainyah--King Prthu; atma-van--fully conversant in spiritual education; atmana--by oneself; vardhita--increased; asesa--unlimitedly; sva-anusargah--creation of material opulences; praja-patih--a protector of citizens; jagatah--moving; tasthusah--not moving; ca--also; api--certainly; vrtti-dah--one who gives pensions; dharmabhrt--one who observes the religious principles; satam--of the devotees; nispadita--fully executed; isvara--of the Supreme Personality of Godhead; adesah--order; yat-artham--in coordination with Him; iha--in this world; jajnivan--performed; atma-jesu--unto his sons; atma-jam--the earth; nyasya--indicating; virahat--out of separation; rudatim iva--just like lamenting; prajasu--unto the citizens; vimanahsu--unto the aggrieved; ekah--alone; sa-darah--with his wife; agat--went; tapah-vanam--in the forest where one can execute austerities.

TRANSLATION

At the last stage of his life, when Maharaja Prthu saw himself getting old, that great soul, who was king of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and nonmoving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead, in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Maharaja Prthu left the presence of his citizens, who were almost lamenting and crying from feeling separation from the King, and went to the forest alone with his wife to perform austerities.

PURPORT

Maharaja Prthu was one of the saktyavesa incarnations of the Supreme Personality of Godhead, and as such he appeared on the surface of the earth to execute the orders of the Supreme. As stated in Bhagavad-gita, the Supreme Lord is the proprietor of all planets, and He is always anxious to see that in each and every planet the living entities are happily living and executing their duties. As soon as there is some discrepancy in the execution of duties, the Lord appears on earth, as confirmed in Bhagavad-gita (4.7): yada yada hi dharmasya glanir bhavati bhārata.

Since there were so many discrepancies during the reign of King Vena, the Lord sent His most confidential devotee Maharaja Prthu to settle things. Therefore, after executing the orders of the Supreme Personality of Godhead and settling the affairs of the world, Maharaja Prthu was ready to retire. He had been exemplary in his governmental administration, and now he was to become exemplary in his retirement. He divided all his property amongst his sons and appointed them to rule the world, and then he went to the forest with his wife. It is significant in this connection that it is said that Maharaja Prthu retired alone and at the same time took his wife with him. According to Vedic principles, when retiring from family life, one can take his wife with him, for the husband and wife are considered to be one unit. Thus they can both combinedly perform austerities for liberation. This is the path that Maharaja Prthu, who was an exemplary character, followed, and this is also the way of Vedic civilization. One should not simply remain at home until the time of death, but should separate from family life at a timely moment and prepare himself to go back to Godhead. As a saktyavesa incarnation of God who had actually come from Vaikuntha as a representative of Kṛṣṇa, Maharaja Prthu was certain to go back to Godhead. Nonetheless, in order to set the example in all ways, he also underwent severe austerities in the tapo-vana. It appears that in those days there were many tapo-vanas, or forests especially meant for retirement and the practice of austerities. Indeed, it was compulsory for everyone to go to the tapo-vana to fully accept the shelter of the Supreme Personality of Godhead, for it is very difficult to retire from family life and at the same time remain at home.

TEXT 4

TEXT

tatrapy adabhya-niyamo
vaikhanasa-susammate
arabdha ugra-tapasi
yatha sva-vijaye pura

SYNONYMS

tatra--there; api--also; adabhya--severe; niyamah--austerities; vaikhanasa--rules and regulations of retired life; su-sammate--perfectly recognized; arabdha--beginning; ugra--severe; tapasi--austerity; yatha--as much as; sva-vijaye--in conquering the world; pura--formerly.

TRANSLATION

After retiring from family life, Maharaja Prthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.

PURPORT

As it is necessary for one to become very active in family life, similarly, after retirement from family life, it is necessary to control the mind and senses. This is possible when one engages himself fully in the devotional service of the Lord. Actually the whole purpose of the Vedic system, the Vedic social order, is to enable one to ultimately return home, back to Godhead. The grhastha-asrama is a sort of concession combining sense gratification with a regulative life. It is to enable one to easily retire in the middle of life and engage fully in austerities in order to transcend material sense gratification once and for all. Therefore in the vanaprastha stage of life, tapasya, or austerity, is strongly recommended. Maharaja Prthu followed exactly all the rules of vanaprastha life, which is technically known as vaikhanasa-asrama. The word vaikhanasa-susammate is significant because in vanaprastha life the regulative principles are also to be strictly followed. In other words, Maharaja Prthu was an ideal character in every sphere of life. Mahajano yena gatah sa panthah: one should follow in the footsteps of great personalities. Thus by following the exemplary character of Maharaja Prthu, one can become perfect in all respects while living this life or while retiring from active life. Thus after giving up this body, one can become liberated and go back to Godhead.

TEXT 5

TEXT

kanda-mula-phalaharah
suska-parnasah kvacit
ab-bhaksah katicit paksan
vayu-bhaksas tatah param

SYNONYMS

kanda--trunk; mula--roots; phala--fruits; arah--eating; suska--dry; parna--leaves; asanah--eating; kvacit--sometimes; ab-bhaksah--drinking water; katicit--for several; paksan--fortnights; vayu--the air; bhaksah--breathing; tatah param--thereafter.

TRANSLATION

In the tapo-vana, Maharaja Prthu sometimes ate the trunks and roots of trees, and sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.

PURPORT

In Bhagavad-gita, yogis are advised to go to a secluded place in the forest and live alone in a sanctified spot there. By Prthu Maharaja's behavior we can understand that when he went to the forest he did not eat any cooked food sent from the city by some devotees or disciples. As soon as one takes a vow to live in the forest, he must simply eat roots, tree trunks, fruits, dried leaves or whatever nature provides in that way. Prthu Maharaja strictly adopted these principles for living in the forest, and sometimes he ate nothing but dried leaves and drank nothing but a little water. Sometimes he lived on nothing but air, and sometimes he ate some fruit from the trees. In this way he lived in the forest and underwent severe austerity, especially in regards to eating. In other words, overeating is not at all recommended for one who wants to progress in spiritual life. Sri Rupa Gosvami also warns that too much eating and too much endeavor (atyaharah prayasas ca) are against the principles by which one can advance in spiritual life.

It is also notable that according to Vedic injunction, to live in the forest is to live in the mode of complete goodness, whereas to live in the city is to live in the mode of passion, and to live in a brothel or drinking house is to live in the mode of ignorance. However, to live in a temple is to live in Vaikuntha, which is transcendental to all the modes of material nature. This Kṛṣṇa consciousness movement affords one the opportunity to live in the temple of the Lord, which is as good as Vaikuntha. Consequently a Kṛṣṇa conscious person does not need to go to the forest and artificially try to imitate Maharaja Prthu or the great sages and munis who used to live in the forest.

Srila Rupa Gosvami, after retiring from his minister's seat in the government, went to Vrndavana and lived beneath a tree, like Maharaja Prthu. Since then, many people have gone to Vrndavana to imitate Rupa Gosvami's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vrndavana have become victims of illicit sex, gambling and intoxication. The Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Prthu Maharaja or Rupa Gosvami. However, Westerners or anyone else can follow in the footsteps of Srila Bhaktisiddhanta Sarasvati Thakura by living in a temple, which is transcendental to residence in a forest, and to vow to accept kṛṣṇa-prasada and nothing else, follow the regulative principles and chant sixteen rounds daily of the Hare Kṛṣṇa mantra. In this way, one's spiritual life will never be disturbed.

TEXT 6

TEXT

grisme panca-tapa viro
varsasv asarasan munih
akantha-magnah sisire
udake sthandile-sayah

SYNONYMS

grisme--in the summer season; panca-tapah--five kinds of heating; virah--the hero; varsasu--in the rainy season; asarasat--being situated within the torrents of rain; munih--like the great sages; akantha--up to the neck; magnah--drowned; sisire--in winter; uduke--within water; sthandile-sayah--lying down on the floor.

TRANSLATION

Following the principles of forest living and the footsteps of the great sages and munis, Prthu Maharaja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.

PURPORT

These are some of the austerities executed by the jnanis and yogis, who cannot accept the process of bhakti-yoga. They must undergo such severe types of austerity in order to become purified from material contamination. panca-tapah refers to five kinds of heating processes. One is enjoined to sit within a circle of fire, with flames blazing from four sides and the sun blazing directly overhead. This is one kind of panca-tapah recommended for austerity. Similarly, in the rainy season one is enjoined to expose himself to torrents of rain and in winter to sit in cold water up to the neck. As far as bedding is concerned, the ascetic should be content with simply lying on the floor. The purpose for undergoing such severe austerities is to become a devotee of the Supreme personality of Godhead, Kṛṣṇa, as explained in the next verse.

TEXT 7

TEXT

titiksur yata-vag danta
urdhva-reta jitanilah
ariradhayisuh krsnam
acarat tapa uttamam

SYNONYMS

titiksuh--tolerating; yata--controlling; vak--words; dantah--controlling the senses; urdhva-retah--without discharge of semen; jita-anilah--controlling the life air; ariradhayisuh--simply desiring; krsnam--Lord Krsna; acarat--practice; tapah--austerities; uttamam--the best.

TRANSLATION

Maharaja Prthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Krsna. He had no other purpose.

PURPORT

In Kali-yuga the following is recommended:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

(Brhan-naradiya Purana)

In order to be recognized by Krsna, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudomeditation, without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Krsna. The person who is Krsna conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahaprabhu. In His Siksastaka, Lord Caitanya Mahaprabhu wrote, param vijayate sri-krsna-sankirtanam: all glories to the holy names of Lord Krsna, which from the very beginning purify the heart and immediately liberate one. Bhava-maha-davagni-nirvapanam. If the real purpose of all yoga is to please Lord Krsna, then this simple bhakti-yoga system recommended for this age is sufficient. It is necessary, however, to engage constantly in the service of the Lord. Although Prthu Maharaja executed his austerities long before the appearance of Lord Krsna on this planet, his purpose was still to please Krsna.

There are many fools who claim that worship of Krsna began only about five thousand years ago, after the appearance of Lord Krsna in India, but this is not a fact. Prthu Maharaja worshiped Krsna millions of years ago, for Prthu happened to be a descendant of the family of Maharaja Dhruva, who reigned for thirty-six thousand years during the Satya-yuga age. Unless his total life-span was one hundred thousand years, how could Dhruva Maharaja reign over the world for thirty-six thousand years? The point is that Krsna worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Treta-yuga and Dvapara-yuga, and now it is continuing in Kali-yuga. As stated in Bhagavad-gita, Krsna appears not only in this millennium of Brahma's life, but in every millennium. Therefore worship of Krsna is conducted in all millenniums. It is not that Krsna worship began only when Krsna appeared on this planet five thousand years ago. This is a foolish conclusion that is not substantiated by Vedic literatures.

Also of significance in this verse are the words ariradhayisuh krsnam acarata tapa uttamam. Maharaja Prthu underwent severe types of austerities for the express purpose of worshiping Krsna. Krsna is so kind, especially in this age, that He appears in the transcendental vibration of His holy name. As is said in the Narada-pancaratra, aradhito yadi haris tapasa tatah kim. If Krsna is worshiped, if He is the goal of advancement, there is no need for one to execute severe types of tapasya, because one has already reached his destination. If, after executing all types of tapasya, one cannot reach Krsna, all his tapasya has no value, for without Krsna all austerity is simply wasted labor. Srama eva hi kevalam (Bhag. 1.2.8). We should therefore not be discouraged just because we cannot go to the forest and practice severe austerities. Our life is so short that we must strictly adhere to the principles laid down by the Vaisnava acaryas and peacefully execute Krsna consciousness. There is no need to become despondent. Narottama dasa Thakura recommends: anande bala hari, bhaja vrndavana, sri-guru-vaisnava-pade majaiya mana. For a transcendental, blissful life, chant the Hare Krsna mantra, come worship the holy place of Vrndavana, and always engage in the service of the Lord, of the spiritual master and of the Vaisnavas. This Krsna consciousness movement is therefore very safe and easy. We have only to execute the order of the Lord and fully surrender unto Him. We have only to execute the order of the spiritual master, preach Krsna consciousness and follow in the path of the Vaisnavas. The spiritual master represents both Lord Krsna and the Vaisnavas; therefore by following the instructions of the spiritual master and by chanting Hare Krsna, everything will be all right.

TEXT 8

TEXT

tena kramanusiddhena
dhvasta-karma-malasyah
pranayamaih sanniruddha-
sad-vargas chinna-bandhanah

SYNONYMS

tena--thus by practicing such austerities; krama--gradually; anu--constantly; siddhena--by perfection; dhvasta--smashed; karma--fruitive activities; mala--dirty things; asayah--desire; prana-ayamaih--by practice of pranayama-yoga, breathing exercises; san--being; niruddha--stopped; sat-vargah--the mind and the senses; chinna-bandhanah--completely cut off from all bondage.

TRANSLATION

By thus practicing severe austerities, Maharaja Prthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

PURPORT

The word pranayamaih is very important in this verse because the hatha-yogis and astanga-yogis practice pranayama, but generally they do not know the purpose behind it. The purpose of pranayama, or mystic yoga, is to stop the mind and senses from engaging in fruitive activities. The so-called yogis who practice in Western countries have no idea of this. The aim of pranayama is not to make the body strong and fit for working hard. The aim is worship of Krsna. In the previous verse it was specifically mentioned that whatever austerity, pranayama and mystic yoga practices Prthu Maharaja performed were performed for the sake of worshiping Krsna. Thus Prthu Maharaja serves as a perfect example for yogis also. Whatever he did, he did to please the Supreme Personality of Godhead, Krsna.

The minds of those who are addicted to fruitive activity are always filled with unclean desires. Fruitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to be subject to polluted desires, he has to accept one material body after another. So-called yogis, without

knowledge of the real purpose of yoga, practice it in order to keep the body fit. Thus they engage themselves in fruitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Krsna. In order to save such yogis from wandering throughout the different species of life, the sastras warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Krsna maha-mantra.

King Prthu's activities took place in Satya-yuga, and in this age this practice of yoga is misunderstood by fallen souls who are not capable of practicing anything. Consequently the sastras enjoin: kalau nasty eva nasty eva nasty eva gatih anyatha. The conclusion is that unless the karmis, jnanis and yogis come to the point of devotional service to Lord Krsna, their so-called austerities and yoga have no value. Naradhitah: if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational yoga, performing karma-yoga or culturing empiric knowledge. As far as pranayama is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered pranayama. In a previous verse, Sanat-kumara instructed Maharaja Prthu to engage constantly in the service of the Supreme Lord, Vasudeva:

yat pada-pankaja-palasa-vilasa-bhaktya
karmasayam grathitam udgrathayanti santah

Only by worshiping Vasudeva can one become free from the desires of fruitive activities. Outside of worshiping Vasudeva, the yogis and jnanis cannot attain freedom from such desires.

tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-ganas tam aranam bhaja vasudevam

(Bhag. 4.22.39)

Here the word pranayama does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 9

TEXT

sanat-kumaro bhagavan
yad ahadyatmikam param
yogam tenaiva purusam
abhajat purusarsabhah

SYNONYMS

sanat-kumarah--Sanat-kumara; bhagavan--most powerful; yat--that which; aha--said; adhyatmikam--spiritual advancement of life; param--ultimate; yogam--mysticism; tena--by that; eva--certainly; purusam--the Supreme Person; abhajat--worshiped; purusa-rsabhah--the best of human beings.

TRANSLATION

Thus the best amongst human beings, Maharaja Prthu, followed that path of spiritual advancement which was advised by Sanat-kumara. That is to say, he worshiped the Supreme Personality of Godhead, Krsna.

PURPORT

In this verse it is clearly said that Maharaja Prthu, practicing the pranayama-yoga system, engaged in the service of the Supreme personality of Godhead as advised by the saint Sanat-kumara. In this verse the words purusam abhajat purusarsabhah are significant: purusarsabha refers to Maharaja Prthu, the best amongst human beings, and purusam refers to the Supreme Personality of Godhead. The conclusion is that the best man amongst all men engages in the service of the Supreme Person. One purusa is worshipable, and the other purusa is the worshiper. When the purusa who worships, the living entity, thinks of becoming one with the Supreme person, he simply becomes bewildered and falls into the darkness of ignorance. As stated by Lord Krsna in Bhagavad-gita (2.12), all living entities assembled in the battlefield, as well as Krsna Himself, were also present in the past as individuals and would continue to be present in the future as individuals also. Therefore the two purusas, the living entity and the Supreme Personality of Godhead, never lose their respective identities.

Actually, one who is self-realized engages himself in the service of the Lord perpetually, both in this life and in the next. Indeed, for devotees there is no difference between this life and the next. In this life a neophyte devotee is trained to serve the Supreme personality of Godhead, and in the next life he approaches that Supreme Person in Vaikuntha and renders the same devotional service. Even for the neophyte devotee, devotional service is considered brahma-bhuyaya kalpate. Devotional service to the Lord is never considered a material activity. Since he is acting on the brahma-bhuta platform, a devotee is already liberated. He therefore has no need to practice any other type of yoga in order to approach the brahma-bhuta stage. If the devotee adheres strictly to the orders of the spiritual master, follows the rules and regulations and chants the Hare Krsna mantra, it should be concluded that he is already at the brahma-bhuta stage, as confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who is engaged in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

TEXT 10

TEXT

bhagavad-dharminah sadhoh
sraddhaya yatatah sada
bhaktir bhagavati brahmany
ananya-visayabhavat

SYNONYMS

bhagavat-dharminah--one who executes devotional service; sadhoh--of the devotee; sraddhaya--with faith; yatatah--endeavoring; sada--always; bhaktih--devotion; bhagavati--unto the Personality of Godhead; brahmani--the origin of impersonal Brahman; ananya-visaya--firmly fixed without deviation; abhavat--became.

TRANSLATION

Maharaja Prthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Krsna, developed and became unflinching and fixed.

PURPORT

The word bhagavad-dharminah indicates that the religious process practiced by Maharaja Prthu was beyond all pretensions. As stated in the beginning of Srimad-Bhagavatam (1.1.2), dharmah projjhita-kaitavo 'tra: religious principles which are simply pretentious are actually nothing but cheating. Bhagavad-dharminah is described by Viraraghava Acarya as nivrtta-dharmena, which indicates that it cannot be contaminated by material aspiration. As described by Srila Rupa Gosvami:

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

When one who is not inspired by material desires and is not contaminated by the processes of fruitive activity and empiric speculation fully engages in the favorable service of the Lord, his service is called bhagavad-dharma, or pure devotional service. In this verse the word brahmani does not refer to the impersonal Brahman. Impersonal Brahman is a subordinate feature of the Supreme personality of Godhead, and since impersonal Brahman worshipers desire to merge into the Brahman effulgence, they cannot be considered followers of bhagavad-dharma. After being baffled in his material enjoyment, the impersonalist may desire to merge into the existence of the Lord, but a pure devotee of the Lord has no such desire. Therefore a pure devotee is really bhagavad-dharmi.

It is clear from this verse that Maharaja Prthu was never a worshiper of the impersonal Brahman but was at all times a pure devotee of the Supreme Personality of Godhead. Bhagavati brahmani refers to one who is engaged in devotional service to the Personality of Godhead. A devotee's knowledge of the impersonal Brahman is automatically revealed, and he is not interested in merging into the impersonal Brahman. Maharaja Prthu's activities in devotional service enabled him to become fixed and steady in the discharge of devotional activities without having to take recourse to karma, jnana or yoga.

TEXT 11

TEXT

tasyanaya bhagavatah parikarma-suddha-
sattvatmanas tad-anusamsmarananupurtya
jnanam viraktimad abhun nisitena yena
ciccheda samsaya-padam nija-jiva-kosam

SYNONYMS

tasya--his; anaya--by this; bhagavatah--of the Supreme personality of Godhead; parikarma--activities in devotional service; suddha--pure, transcendental; sattva--existence; atmanah--of the mind; tat--of the Supreme Personality of Godhead; anusamsmarana--constantly remembering; anupurtya--being perfectly done; jnanam--knowledge; virakti--nonattachment; mat--possessing; abhut--became manifested; nisitena--by sharpened activities; yena--by which; ciccheda--become separated; samsaya-padam--position of doubtfulness; nija--own; jiva-kosam--engagement of the living entity.

TRANSLATION

By regularly discharging devotional service, Prthu Maharaja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.

PURPORT

In the Narada-pancaratra, devotional service to the Lord is likened unto a queen. When a queen gives an audience, many maidservants follow her. The maidservants of devotional service are material opulence, liberation and mystic powers. The karmis are very much attached to material enjoyment, the jnanis are very anxious to become freed from material clutches, and the yogis are very fond of attaining the eight kinds of mystic perfection. From the Narada-pancaratra we understand that if one attains the stage of pure devotional service, he also attains all the opulences derived from fruitive activities, empiric philosophical speculation and mystic yogic practice. Srila Bilvamangala Thakura therefore prayed in his Krsna-karnamrta: "My dear Lord, if I have unflinching devotion to You, You become manifest before me personally, and the results of fruitive activity and empiric philosophical speculation--namely religion, economic development, sense gratification and liberation--become like personal attendants and remain standing before me as if awaiting my order." The idea here is that the jnanis, by culture of brahma-vidya, spiritual knowledge, struggle very hard to get out of the clutches of material nature, but a devotee, by dint of his advancement in devotional service, automatically becomes detached from his material body. When the devotee's spiritual body begins to manifest, he actually enters into his activities in transcendental life.

At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest. In that transcendental state, a devotee attains all the benefits of karma, jnana and yoga. Although he never engages in fruitive activities or empiric speculation to attain mystic powers, automatically mystic powers appear in his service. A devotee does not want any kind of material opulence, but such opulence appears before him automatically. He does not have to endeavor for it. Because of his devotional service, he automatically becomes brahma-bhuta. As stated before, this is confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Because of his regular discharge of devotional service, a devotee attains the transcendental stage of life. Since his mind is transcendently situated, he cannot think of anything but the lotus feet of the Lord. This is the meaning of the word samsmarana-anupurtya. By constantly thinking of the lotus feet of the Lord, the devotee immediately becomes situated in suddha-sattva. Suddha-sattva refers to that platform which is above the modes of material nature, including the mode of goodness. In the material world, the mode of goodness is considered to be representative of the highest perfection, but one has to transcend this mode and come to the stage of suddha-sattva, or pure goodness, where the three qualities of material nature cannot act.

Srila Visvanatha Cakravarti Thakura gives the following example: If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not need to take medicine to aid his digestion. Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions. A jnani may become detached from material attractions by prolonged discussions on subjects of knowledge and may in this way finally come to the brahma-bhuta stage, but a devotee does not have to undergo so much trouble. By virtue of his devotional service, he attains the brahma-bhuta stage without a doubt. The yogis and jnanis are always doubtful about their constitutional position; therefore they mistakenly think of becoming one with the Supreme. However, a devotee's relationship with the Supreme becomes manifest beyond all doubt, and he immediately understands that his position is that of eternal servant of the Lord. Jnanis and yogis without devotion may think themselves liberated, but actually their intelligence is not as pure as that of a devotee. In other words, the jnanis and yogis cannot become factually liberated unless they become elevated to the position of devotees.

aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

(Bhag. 10.2.32)

The jnani and yogis may rise to the highest position, Brahman realization, but because of their lack of devotion unto the lotus feet of the Lord, they again fall down into material nature. Therefore jnana and yoga should not be accepted as the real processes for liberation. By discharging devotional service, Maharaja Prthu automatically transcended all these positions. Since Maharaja Prthu was a saktyavesa incarnation of the Supreme Lord, he did not have to act in any way to attain liberation. He came from the Vaikuntha world, or spiritual sky, in order to execute the will of the Supreme Lord on earth. Consequently he was to return home, back to Godhead, without having to execute jnana, yoga or karma. Although Prthu Maharaja was eternally a pure devotee of the Lord, he nonetheless adopted the process of devotional service in order to teach the people in general the proper process for executing the duties of life and ultimately returning home, back to Godhead.

TEXT 12

TEXT

chinnanya-dhir adhigatatma-gatir nirihah
tat tatyaje 'cchinat idam vayunena yena
tavan na yoga-gatibhir yatir apramatto
yavad gadagraja-kathasu ratim na kuryat

SYNONYMS

chinna--being separated; anya-dhah--all other concepts of life (the bodily concept of life); adhigata--being firmly convinced; atma-gatih--the ultimate goal of spiritual life; nirihah--desireless; tat--that; tatyaje--gave up; acchinat--he had cut; idam--this; vayunena--with the knowledge; yena--by which; tavan--so long; na--never; yoga-gatibhir--the practice of the mystic yoga system; yatih--the practitioner; apramattah--without any illusion; yavat--so long; gadagraja--of Krsna; kathasu--words; ratim--attraction; na--never; kuryat--do it.

TRANSLATION

When he became completely free from the conception of bodily life, Maharaja Prthu realized Lord Krsna sitting in everyone's heart as the Paramatma. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jnana. He was not even interested in the perfection of the yoga and jnana systems, for he thoroughly realized that devotional service to Krsna is the ultimate goal of life and that unless the yogis and jnanis become attracted to krsna-katha [narrations about Krsna], their illusions concerning existence can never be dispelled.

PURPORT

As long as one is too much absorbed in the bodily conception of life, he becomes interested in many different processes of self-realization, such as the mystic yoga system or the system utilizing the speculative empiric methods. However, when one understands that the ultimate goal of life is to approach Krsna, he realizes Krsna within everyone's heart and therefore helps everyone who is interested in Krsna consciousness. Actually the perfection of life depends on one's inclination to hear about Krsna. It is therefore mentioned in this verse: yavad gadagraja-kathasu ratim na kuryat. Unless one becomes interested in Krsna, in His pastimes and activities, there is no question of liberation by means of yoga practice or speculative knowledge.

Having attained to the stage of devotion, Maharaja Prthu became uninterested in the practices of jnana and yoga and abandoned them. This is the stage of pure devotional life as described by Rupa Gosvami:

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

Real jnana means understanding that the living entity is the eternal servant of the Lord. This knowledge is attained after many, many births, as confirmed in Bhagavad-gita (7.19): bahunam janmanam ante jnanavan mam prapadyate. In the paramahansa stage of life, one fully realizes Krsna as everything: vasudevah sarvam iti sa mahatma sudurlabhah. When one understands fully that Krsna is everything and that Krsna consciousness is the highest perfection of life, he becomes a paramahansa, or mahatma. Such a mahatma or paramahansa is very rare to find. A paramahansa, or pure devotee, is never attracted by hatha-yoga or speculative knowledge. He is simply interested in the unalloyed devotional service of the Lord. Sometimes one who was formerly addicted to these processes tries to perform devotional service and the jnana and yoga practices at the same time, but as soon as one comes to the unalloyed stage of devotional service, he is able to give up all other methods of self-realization. In other words, when one firmly realizes Krsna as the supreme goal, he is no longer attracted by mystic yoga practice or the speculative empirical methods of knowledge.

TEXT 13

TEXT

evam sa vira-pravarah
samyojyatmanam atmani
brahma-bhuto drdham kale
tatyaja svam kalevaram

SYNONYMS

evam--thus; sah--he; vira-pravarah--the chief of the heroes; samyojya--applying; atmanam--mind; atmani--unto the Supersoul; brahma-bhuta--being liberated; drdham--firmly; kale--in due course of time; tatyaja--gave up; svam--own; kalevaram--body.

TRANSLATION

In due course of time, when Prthu Maharaja was to give up his body, he fixed his mind firmly upon the lotus feet of Krsna, and thus, completely situated on the brahma-bhuta platform, he gave up the material body.

PURPORT

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In Bhagavad-gita (8.6) it is also confirmed: yam yam vapi smaran bhavam tyajaty ante kalevaram. tam tam evaiti kaunteya sada tad-bhava-bhavitah. Those who are practicing Krsna consciousness know that their examination will be held at the time of death. If one can remember Krsna at death, he is immediately transferred to Goloka Vrndavana, or Krsnaloka, and thus his life becomes successful. Prthu Maharaja, by the grace of Krsna, could understand that the end of his life was near, and thus he became very jubilant and proceeded to completely give up his body on the brahma-bhuta stage by practicing the yogic process. It is thoroughly described in the following verses how one can voluntarily give up this body and return home, back to Godhead. The yogic process practiced by Prthu Maharaja at the time of death accelerates the giving up of this body while one is in sound health physically and mentally. Every devotee desires to give up the body while it is sound physically and mentally. This desire was also expressed by King Kulasekhara in his Mukunda-mala-stotra:

krsna tvadiya-padapankaja-panjarantam
adyaiva me visatu manasa-rajahamsah
prana-prayana-samaye kapha-vata-pittaih
kanthavarodhana-vidhau smaranam kutas te

King Kulasekhara wanted to give up his body while in a healthy state, and he thus prayed to Krsna to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Krsna's grace that one can chant Hare Krsna at the time of death. However, by situating oneself in the muktasana position, a yogi can immediately give up his body and go to whatever planet he desires. A perfect yogi can give up his body whenever he desires through the practice of yoga.

TEXT 14

TEXT

sampidya payum parsnibhyam
vayum utsarayan chanaih
nabhyam kosthesv avasthapyā
hrd-urāh-kantha-sirsani

SYNONYMS

sampidya--by blocking; payum--the door of the anus; parsnibhyam--by the calves; vayum--the air which goes up; utsarayan--pushing upward; sanaih--gradually; nabhyam--by the navel; kosthesu--in the heart and in the throat; avasthapyā--fixing; hrd--in the heart; urāh--upward; kantha--throat; sirsani--between the two eyebrows.

TRANSLATION

When Maharaja Prthu practiced a particular yogic sitting posture, he blocked the doors of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his two eyebrows.

PURPORT

The sitting posture described herein is called muktasana. In the yoga process, after following the strict regulative principles controlling sleeping, eating and mating, one is allowed to practice the different sitting postures. The ultimate aim of yoga is to enable one to give up this body according to his own free will. One who has attained the ultimate summit of yoga practice can live in the body as long as he likes or, as long as he is not completely perfect, leave the body to go anywhere within or outside the universe. Some yogis leave their bodies to go to the higher planetary systems and enjoy the material facilities therein. However, intelligent yogis do not wish to waste their time within this material world at all; they do not care for the material facilities in higher planetary systems, but are interested in going directly to the spiritual sky, back home, back to Godhead.

From the description in this verse, it appears that Maharaja Prthu had no desire to promote himself to the higher planetary systems. He wanted to return home immediately, back to Godhead. Although Maharaja Prthu stopped all practice of mystic yoga after realizing Krsna consciousness, he took advantage of his previous practice and immediately placed himself on the brahma-bhuta platform in order to accelerate his return to Godhead. The aim of this particular system of asana, known as the sitting posture for liberation, or muktasana, is to attain success in kundalini-cakra and gradually raise the life from the muladhara-cakra to the svadhithana-cakra, then to the manipura-cakra, the anahata-cakra, the visuddha-

cakra, and finally to the ajna-cakra. When the yogi reaches the ajna-cakra, between the two eyebrows, he is able to penetrate the brahma-randhra, or the hole in his skull, and go to any planet he desires, up to the spiritual kingdom of Vaikuntha, or Krsnaloka. The conclusion is that one has to come to the brahma-bhuta stage for going back to Godhead. However, those who are in Krsna consciousness, or who are practicing bhakti-yoga (sravanam kirtanam visnoh smaranam pada-sevanam), can return to Godhead without even practicing the muktasana process. The purpose of muktasana practice is to come to the brahma-bhuta stage, for without being on the brahma-bhuta stage, one cannot be promoted to the spiritual sky. As stated in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

The bhakti-yogi, practicing bhakti-yoga, is always situated on the brahma-bhuta stage (brahma-bhuyaya kalpate). If a devotee is able to continue on the brahma-bhuta platform, he enters the spiritual sky automatically after death and returns to Godhead. Consequently a devotee need not feel sorry for not having practiced the kundalini-cakra, or not penetrating the six cakras one after another. As far as Maharaja Prthu was concerned, he had already practiced this process, and since he did not want to wait for the time when his death would occur naturally, he took advantage of the sat-cakra penetration process and thus gave up the body according to his own free will and immediately entered the spiritual sky.

TEXT 15

TEXT

utsarpayams tu tam murdhni
kramenavesya nihsprhah
vayum vayau ksitau kayam
tejas tejasy ayuyujat

SYNONYMS

utsarpayan--thus placing; tu--but; tam--the air; murdhni--on the head; kramena--gradually; avesya--placing; nihsprhah--being freed from all material desires; vayum--the air portion of the body; vayau--in the total air covering the universe; ksitau--in the total covering of earth; kayam--this material body; tejah--the fire in the body; tejas--in the total fire of the material covering; ayuyujat--mixed.

TRANSLATION

In this way, Prthu Maharaja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

PURPORT

When the spiritual spark, which is described as one ten-thousandth part of the tip of a hair, is forced into material existence, that spark is covered by gross and subtle material elements. The material body is composed of five gross elements--earth, water, fire, air and ether--and three subtle elements--mind, intelligence and ego. When one attains liberation, he is freed from these material coverings. Indeed, success in yoga involves getting free from these material coverings and entering into spiritual existence. Lord Buddha's teachings of nirvana are based on this principle. Lord Buddha instructed his followers to give up these material coverings by means of meditation and yoga. Lord Buddha did not give any

information about the soul, but if one follows his instructions strictly, he will ultimately become free from the material coverings and attain nirvana.

When a living entity gives up the material coverings, he remains a spirit soul. This spirit soul must enter into the spiritual sky to merge into the Brahman effulgence. Unfortunately, unless the living entity has information of the spiritual world and the Vaikunthas, there is a 99.9 percent chance of his falling down again into material existence. There is, however, a small chance of being promoted to a spiritual planet from the Brahman effulgence, or the brahmajyoti. This brahmajyoti is considered by impersonalists to be without variety, and the Buddhists consider it to be void. In either case, whether one accepts the spiritual sky as being without variety or void, there is none of the spiritual bliss which is enjoyed in the spiritual planets, the Vaikunthas or Krsnaloka. In the absence of varieties of enjoyment, the spirit soul gradually feels an attraction to enjoy a life of bliss, and not having any information of Krsnaloka or Vaikunthaloka, he naturally falls down to material activities in order to enjoy material varieties.

TEXT 16

TEXT

khany akase dravam toye
yatha-sthanam vibhagasah
ksitim ambhasi tat tejasy
ado vayau nabhasy amum

SYNONYMS

khani--the different holes in the body for the sense organs; akase--in the sky; dravam--the liquid substance; toye--in the water; yatha-sthanam--according to proper situation; vibhagasah--as they are divided; ksitim--earth; ambhasi--in the water; tat--that; tejasi--in the fire; adah--the fire; vayau--in the air; nabhasi--in the sky; amum--that.

TRANSLATION

In this way, according to the different positions of the various parts of the body, Prthu Maharaja merged the holes of his senses with the sky; his bodily liquids, such as blood and various secretions, with the totality of water; and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

PURPORT

In this verse two words are very important: yatha-sthanam vibhagasah. In Srimad-Bhagavatam, Second Canto, Fifth Chapter, Lord Brahma clearly explained to Narada how the creation took place, and he explained one step after another the proper divisions of the senses, the controller of the senses, the objects of the senses, and the material elements, and he also explained how they are created one after another: the air from the sky, the fire from the air, the water from the fire, the earth from the water, etc. It is important to know thoroughly the process of creation as it applies to this cosmic manifestation. Similarly, this body is also created according to the same process by the Supreme Lord. The Personality of Godhead, after entering the universe, creates the cosmic manifestations one after another. Similarly, the living entity, after entering a womb of a mother, also collects his gross and subtle bodies, taking ingredients from the totality of sky, air, fire, water and earth. The words yatha-sthanam vibhagasah indicate that one should know the process of creation and should meditate upon the creative process inversely and thus become free from material contamination.

TEXT 17

TEXT

indriyesu manas tani
tan-matresu yathodbhavam
bhutadinamuny utkrsya
mahaty atmani sandadhe

SYNONYMS

indriyesu--in the sense organs; manah--the mind; tani--the sense organs; tat-matresu--in the objects of the senses; yatha-udbhavam--wherefrom they generated; bhuta-adina--by the five elements; amuni--all those sense objects; utkrsya--taking out; mahati--in the mahat-tattva; atmani--unto the ego; sandadhe--amalgamated.

TRANSLATION

He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

PURPORT

In respect to the ego, the total material energy is sundered in two parts--one agitated by the mode of ignorance and the other agitated by the modes of passion and goodness. Due to agitation by the mode of ignorance, the five gross elements are created. Due to agitation by the mode of passion, the mind is created, and due to agitation by the mode of goodness, false egoism, or identification with matter, is created. The mind is protected by a particular type of demigod. Sometimes the mind (manah) is also understood to have a controlling deity or demigod. In this way the total mind, namely the material mind controlled by material demigods, was amalgamated with the senses. The senses, in turn, were amalgamated with the sense objects. The sense objects are forms, tastes, smells, sounds, etc. Sound is the ultimate source of the sense objects. The mind was attracted by the senses and the senses by the sense objects, and all of them were ultimately amalgamated in the sky. The creation is so arranged that cause and effect follow one after the other. The merging process involves amalgamating the effect with the original cause. Since the ultimate cause in the material world is mahat-tattva, everything was gradually wound up and amalgamated with the mahat-tattva. This may be compared to sunya-vada, or voidism, but this is the process for cleansing the real spiritual mind, or consciousness.

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahaprabhu: ceto-darpana-marjanam. We need only take the advice of Lord Caitanya Mahaprabhu and chant the Hare Krsna mantra to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such yoga, the best course is to adopt the ways and means of Lord Caitanya Mahaprabhu, sri-krsna-sankirtanam. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration.

TEXT 18

TEXT

tam sarva-guna-vinyasam

jive mayamaye nyadhat
tam canusayam atma-stham
asav anusayi puman
jnana-vairagya-viryena
svarupa-stho 'jahat prabhuh

SYNONYMS

tam--unto Him; sarva-guna-vinyasam--the reservoir of all qualities; jive--unto the designations; maya-maye--the reservoir of all potencies; nyadhat--placed; tam--that; ca--also; anusayam--designation; atma-stham--situated in self-realization; asau--he; anusayi--the living entity; puman--the enjoyer; jnana--knowledge; vairagya--renunciation; viryena--by the prowess of; svarupa-sthah--being situated in one's constitutional position; ajahat--returned home; prabhuh--the controller.

TRANSLATION

Prthu Maharaja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Krsna consciousness, he gave up this body as a prabhu, or controller of the senses.

PURPORT

As stated in the Vedas, the Supreme Personality of Godhead is the source of material energy. Consequently He is sometimes called maya-maya, or the Supreme person, who can create His pastimes through His potency known as the material energy. The jiva, or the individual living entity, becomes entrapped by the material energy by the supreme will of the Supreme Personality of Godhead. In Bhagavad-gita (18.61) we understand:

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

Isvara, the Supreme Personality of Godhead, is situated within the heart of all conditioned souls, and by His supreme will the living entity, or individual soul, gets the facility to lord it over material nature in various types of bodies, which are known as yantra, or the moving vehicle offered by the total material energy, maya. Although the individual living entity (jiva) and the Lord are both situated within the material energy, the Lord is directing the movements of the jiva soul by offering him different types of bodies through the material energy, and thus the living entity is wandering throughout the universes in various forms of body and becomes implicated in different situations, partaking of the reactions of fruitive activities.

When Prthu Maharaja became spiritually powerful by the enhancement of his spiritual knowledge (jnana) and renunciation of material desires, he became a prabhu, or master of his senses (sometimes called gosvami or svami). This means that he was no longer controlled by the influence of material energy. When one is strong enough to give up the influence of material energy, he is called prabhu. In this verse the word svarupa-sthah is also very significant. The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Krsna. This understanding is called svarupopalabdhi. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme personality of Godhead. This understanding of one's pure spiritual position is called svarupopalabdhi, and when one attains that stage he can understand how he is related with the Supreme personality of Godhead as a servant or friend or as a parent or conjugal lover. This stage of understanding is called svarupa-sthah. Prthu Maharaja realized this svarupa completely, and it will be

clear in the later verses that he personally left this world, or this body, by riding on a chariot sent from Vaikuntha.

In this verse the word prabhu is also significant. As stated before, when one is completely self-realized and acts according to that position, he can be called prabhu. The spiritual master is addressed as "Prabhupada" because he is a completely self-realized soul. The word pada means "position," and Prabhupada indicates that he is given the position of prabhu, or the Supreme Personality of Godhead, for he acts on behalf of the Supreme personality of Godhead. Unless one is a prabhu, or controller of the senses, he cannot act as spiritual master, who is authorized by the supreme prabhu, or Lord Krsna. In his verses praising the spiritual master, Srila Visvanatha Cakravarti Thakura writes:

saksad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord." Thus Prthu Maharaja can also be called Prabhupada, or, as described herein, prabhu. Another question may be raised in this connection. Since Prthu Maharaja was a power incarnation of the Supreme Personality of Godhead, saktavesa-avatara, why did he have to execute the regulative principles in order to become a prabhu? Because he appeared on this earth as an ideal king and because it is the duty of the king to instruct the citizens in the execution of devotional service, he followed all the regulative principles of devotional service in order to teach others. Similarly, Caitanya Mahaprabhu, although Krsna Himself, taught us how to approach Krsna as a devotee. It is said, *apani acari' bhakti sikhainu sabare*. Lord Caitanya Mahaprabhu instructed others in the process of devotional service by setting the example Himself through His own personal actions. Similarly, Prthu Maharaja, although a saktavesa-avatara incarnation, still behaved exactly as a devotee in order to achieve the position of prabhu. Furthermore, *svarupa-sthah* means "complete liberation." As it is said (Bhag. 2.10.6), *hitvanyatha-rupam svarupena vyavasthitih*: when a living entity abandons the activities of maya and attains the position from which he can execute devotional service, his state is called *svarupa-sthah*, or complete liberation.

TEXT 19

TEXT

arcir nama maha-rajni
tat-patny anugata vanam
sukumary atad-arha ca
yat-padbhyam sparsanam bhuvah

SYNONYMS

arcir nama--of the name Arci; maha-rajni--the Queen; tat-patni--the wife of Maharaja Prthu; anugata--who followed her husband; vanam--in the forest; su-kumari--very delicate body; a-tat-arha--who did not deserve; ca--also; yat-padbhyam--by the touch of whose feet; sparsanam--touching; bhuvah--on the earth.

TRANSLATION

The Queen, the wife of Prthu Maharaja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although she did not deserve to live in the forest, she voluntarily touched her lotus feet to the ground.

PURPORT

Because Prthu Maharaja's wife was the Queen and also a daughter of a king, she never experienced walking on the ground, for queens used to never come out of the palace. They certainly never went to the forests and tolerated all the difficulties of living in the wilderness. In Vedic civilization there are hundreds

of similar examples of such renunciation on the part of queens and dedication to the husband. The goddess of fortune mother Sita followed her husband, Ramacandra, when He went to the forest. Lord Ramacandra went to the forest in compliance with the order of His father, Maharaja Dasaratha, but mother Sita was not so ordered. Nonetheless, she voluntarily accepted the path of her husband. Similarly, Gandhari, the wife of King Dhrtarastra, also followed her husband into the forest. Being the wives of great personalities like Prthu, Lord Ramacandra and Dhrtarastra, these were ideal chaste women. Such queens also instructed the general people by showing them how to become a chaste wife and follow the husband in every stage of life. When the husband is king, she sits beside him as the queen, and when he goes to the forest, she also follows, despite having to tolerate all kinds of difficulties in living in the forest. Therefore it is said here (atad-arha) that although she did not want to touch her feet to the ground, she nonetheless accepted all difficulties when she went to the forest with her husband.

TEXT 20

TEXT

atīva bhartur vrata-dharma-nīsthaya
susrusaya carsa-deha-yatraya
navindatartim parikarsitapi sa
preyaskara-sparsana-mana-nirvrtih

SYNONYMS

atīva--very much; bhartuh--of the husband; vrata-dharma--vow to serve him; nīsthaya--by determination; susrusaya--by serving; ca--also; arsa--like the great saintly sages; deha--body; yatraya--living condition; na--did not; avindata--perceive; artim--any difficulty; parikarsita api--although transformed to become lean and thin; sa--she; preyah-kara--very pleasing; sparsana--touching; mana--engaged; nirvrtih--pleasure.

TRANSLATION

Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.

PURPORT

The words bhartur vrata-dharma-nīsthaya indicate that a woman's duty, or religious principle, is to serve her husband in all conditions. In Vedic civilization a man is taught from the beginning of his life to become a brahmachari, then an ideal grhastha, then vanaprastha, then sannyasi, and the wife is taught just to follow the husband strictly in all conditions of life. After the period of brahmacharya, a man accepts a householder's life, and the woman is also taught by her parents to be a chaste wife. Thus when a girl and boy are united, both are trained for a life dedicated to a higher purpose. The boy is trained to execute his duty in accordance with the higher purpose of life, and the girl is trained to follow him. The chaste wife's duty is to keep her husband pleased in householder life in all respects, and when the husband retires from family life, she is to go to the forest and adopt the life of vanaprastha, or vana-vasi. At that time the wife is to follow her husband and take care of him, just as she took care of him in householder life. But when the husband takes the renounced order of life, namely sanyasa, the wife is to return home and become a saintly woman, setting an example for her children and daughters-in-law and showing them how to live a life of austerity.

When Caitanya Mahāprabhu took sannyasa, His wife, Visnupriyadevi, although only sixteen years old, also took the vow of austerity due to her husband's leaving home. She chanted her beads, and after finishing one round, she collected one grain of rice. In this way, as many rounds as she chanted, she

would receive the same number of rice grains and then cook them and so take prasada. This is called austerity. Even today in India, widows or women whose husbands have taken sannayasa follow the principles of austerity, even though they live with their children. Prthu Maharaja's wife, Arci, was steadily determined to execute the duty of a wife, and while her husband was in the forest, she followed him in eating only fruits and leaves and lying down on the ground. Since a woman's body is considerably more delicate than a man's, Queen Arci became very frail and thin, parikarsita. When one engages in austerities, his body generally becomes lean and thin. Becoming fat is not a very good qualification in spiritual life because a person who is engaged in spiritual life must reduce the comforts of the body--namely eating, sleeping and mating--to a minimum. Although Queen Arci became very thin from living in the forest according to regulative principles, she was not unhappy, for she was enjoying the honor of serving her great husband.

TEXT 21

TEXT

deham vipannakhila-cetanadikam
patyuh prthivya dayitasya catmanah
alaksya kincic ca vilapya sa sati
citam atharopayad adri-sanuni

SYNONYMS

deham--body; vipanna--completely failing; akhila--all; cetana--feeling; adikam--symptoms; patyuh--of her husband; prthivyah--the world; dayitasya--of the merciful; ca atmanah--also of herself; alaksya--by seeing; kincit--very little; ca--and; vilapya--lamenting; sa--she; sati--the chaste; citam--unto the fire; atha--now; aropayat--placed; adri--hill; sanuni--on the top.

TRANSLATION

When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life, she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.

PURPORT

After seeing all the life symptoms in her husband stop, the Queen lamented for a while. The word kincit means "for a little while." The Queen was completely aware that her husband was not dead, although the symptoms of life--action, intelligence and sense perception--had ceased. As stated in Bhagavad-gita (2.13):

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

When a living entity transfers from one body to another, a process generally known as death, a sane man does not lament, for he knows that the living entity is not dead but is simply transferred from one body to another. The Queen should have been afraid of being alone in the forest with the body of her husband, but since she was a great wife of a great personality, she lamented for a while but immediately understood that she had many duties to perform. Thus instead of wasting her time in lamentation, she immediately prepared a fiery pyre on top of a hill and then placed the body of her husband on it to be burned.

Maharaja Prthu is described here as dayita, for not only was he the king of the earth, but he treated the earth as his protected child. Similarly, he protected his wife also. It was the duty of the king to give protection to everyone, especially to the earth or land which he ruled, as well as the citizens and his family members. Since Prthu Maharaja was a perfect king, he gave protection to everyone, and therefore he is described here as dayita.

TEXT 22

TEXT

vidhaya krtyam hradini-jalapluta
dattvodakam bhartur udara-karmanah
natva divi-sthams tridasams trih paritya
vivesa vahnim dhyayati bhattr-padau

SYNONYMS

vidhaya--executing; krtyam--the regulative function; hradini--in the water of the river; jala-apluta--taking bath completely; dattva udakam--offering oblations of water; bhartuh--of her husband; udara-karmanah--who was so liberal; natva--offering obeisances; divi-sthan--situated in the sky; tri-dasan--the thirty million demigods; trih--three times; paritya--circumambulating; vivesa--entered; vahnim--the fire; dhyayati--while thinking of; bhattr--of her husband; padau--the two lotus feet.

TRANSLATION

After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.

PURPORT

The entrance of a chaste wife into the flames of the pyre of her dead husband is known as saha-gamana, which means "dying with the husband." This system of saha-gamana had been practiced in Vedic civilization from time immemorial. Even after the British period in India this practice was rigidly observed, but soon it degraded to the point that even when the wife was not strong enough to enter the fire of her dead husband, the relatives would force her to enter. Thus this practice had to be stopped, but even today there are still some solitary cases where a wife we personally knew of a chaste wife who died in this way.

TEXT 23

TEXT

vilokyanugatam sadhvim
prthum vira-varam patim
tustuvur varada devair
deva-patnyah sahasrasah

SYNONYMS

vilokya--by observing; anugatam--dying after the husband; sadhvim--the chaste woman; prthum--of King Prthu; vira-varam--the great warrior; patim--husband; tustuvuh--offered prayers; vara-dah--able to

give benediction; devaih--by the demigods; deva-patnyah--the wives of the demigods; sahasrasah--in thousands.

TRANSLATION

After observing this brave act performed by the chaste wife Arci, the wife of the great King Prthu, many thousands of the wives of the demigods, along with their husbands, offered prayers to the Queen, for they were very much satisfied.

TEXT 24

TEXT

kurvatyah kusumasaram
tasmin mandara-sanuni
nadatsv amara-turyesu
grnanti sma parasparam

SYNONYMS

kurvatyah--just showering; kusuma-asaram--showers of flowers; tasmin--in that; mandara--of Mandara Hill; sanuni--on the top; nadatsu--vibrating; amara-turyesu--beating of the drums of the demigods; grnanti sma--they were talking; parasparam--amongst themselves as follows.

TRANSLATION

At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

TEXT 25

TEXT

devya ucuh
aho iyam vadhur dhanya
ya caivam bhu-bhujam patim
sarvatmana patim bheje
yajnesam srir vadhur iva

SYNONYMS

devyah ucuh--the wives of the demigods said; aho--alas; iyam--this; vadhuh--the wife; dhanya--most glorious; ya--who; ca--also; evam--as; bhu--of the world; bhujam--of all the kings; patim--the king; sarva-atmana--with full understanding; patim--unto the husband; bheje--worshiped; yajna-isam--unto Lord Visnu; srir--the goddess of fortune; vadhuh--wife; iva--like.

TRANSLATION

The wives of the demigods said: All glories to Queen Arci! We can see that this queen of the great King Prthu, the emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajnesa, or Visnu.

PURPORT

In this verse the words yajnesam srir vadhur iva indicate that Queen Arci served her husband just as the goddess of fortune serves the Supreme Personality of Godhead Visnu. We can observe that even in the history of this world, when Lord Krsna, the supreme Visnu, was ruling over Dvaraka, Queen Rukmini, who was the chief of all Krsna's queens, used to serve Lord Krsna personally in spite of having many hundreds of maidservants to assist her. Similarly, the goddess of fortune in the Vaikuntha planets also serves Narayana personally, although there are many thousands of devotees prepared to serve the Lord. This practice is also followed by the wives of the demigods, and in days past the wives of men also followed this same principle. In Vedic civilization the husband and wife were not separated by such man-made laws as divorce. We should understand the necessity for maintaining family life in human society and should thus abolish this artificial law known as divorce. The husband and wife should live in Krsna consciousness and follow in the footsteps of Laksmi-Narayana or Krsna-Rukmini. In this way peace and harmony can be possible within this world.

TEXT 26

TEXT

saisa nunam vrajaty urdhvam
anu vainyam patim sati
pasyatasman atityarcir
durvibhavyena karmana

SYNONYMS

sa--she; esa--this; nunam--certainly; vrajati--going; urdhvam--upward; anu--following; vainyam--the son of Vena; patim--husband; sati--chaste; pasyata--just see; asman--us; atitya--overpassing; arcih--of the name Arci; durvibhavyena--by inconceivable; karmana--activities.

TRANSLATION

The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upward, as far as we can see.

PURPORT

Both Prthu Maharaja's airplane and the airplane carrying Queen Arci were passing out of the vision of the ladies of the higher planetary systems. These ladies were simply astonished to see how Prthu Maharaja and his wife achieved such an exalted position. Although they were the wives of the denizens of the higher planetary system and Prthu Maharaja was an inhabitant of an inferior planetary system (the earth), the King, along with his wife, passed beyond the realms of the demigods and went upward to Vaikunthaloka. The word urdhvam ("upward") is significant here, for the ladies speaking were from the higher planetary systems, which include the moon, sun and Venus, up to Brahmaloaka, or the highest planet. Beyond Brahmaloaka is the spiritual sky, and in that spiritual sky there are innumerable Vaikunthalokas. Thus the word urdhvam indicates that the Vaikuntha planets are beyond or above these material planets, and it was to these Vaikuntha planets that Prthu Maharaja and his wife were going. This also indicates that when Prthu Maharaja and his wife, Arci, abandoned their material bodies in the material fire, they immediately developed their spiritual bodies and entered into spiritual airplanes, which could penetrate the material elements and reach the spiritual sky. Since they were carried by two separate airplanes, it may be concluded that even after being burned in the funeral pyre they remained separate, individual persons. In other words, they never lost their identity or became void, as imagined by the impersonalists.

The ladies in the higher planetary systems were capable of seeing both downward and upward. When they looked down they could see that the body of Prthu Maharaja was being burned and that his wife, Arci, was entering into the fire, and when they looked upward they could see how they were being carried

in two airplanes to the Vaikunthalokas. All of this is possible simply by durvibhavyena karmana, inconceivable activity. Prthu Maharaja was a pure devotee, and his wife, Queen Arci, simply followed her husband. Thus they can both be considered pure devotees, and thus they are capable of performing inconceivable activities. Such activities are not possible for ordinary men. Indeed, ordinary men cannot even take to the devotional service of the Lord, nor can ordinary women maintain such vows of chastity and follow their husbands in all respects. A woman does not need to attain high qualifications, but if she simply follows in the footsteps of her husband, who must be a devotee, then both husband and wife attain liberation and are promoted to the Vaikunthalokas. This is evinced by the inconceivable activities of Maharaja Prthu and his wife.

TEXT 27

TEXT

tesam durapam kim tv anyan
martyanam bhagavat-padam
bhuvi lolayuso ye vai
naiskarmyam sadhayanty uta

SYNONYMS

tesam--of them; durapam--difficult to obtain; kim--what; tu--but; anyat--anything else; martyanam--of the human beings; bhagavat-padam--the kingdom of God; bhuvi--in the world; lola--flickering; ayusah--span of life; ye--those; vai--certainly; naiskarmyam--the path of liberation; sadhayanti--execute; uta--exactly.

TRANSLATION

In this material world, every human being has a short span of life, but those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.

PURPORT

In Bhagavad-gita (9.33) Lord Krsna says: anityam asukham lokam imam prapya bhajasva mam. The Lord here declares that this material world is full of miseries (asukham) and at the same time is very flickering (anityam). Therefore one's only duty is to engage himself in devotional service. This is the best end to which human life can be put. Those devotees who are constantly engaged in the service of the lotus feet of the Lord achieve not only all material benefits but also all spiritual benefits, for at the end of life they go back home, back to Godhead. Their destination is described in this verse as bhagavat-padam. The word padam means "abode," and bhagavat means "the Supreme Personality of Godhead." Thus the destination of the devotees is the abode of the Supreme Personality of Godhead.

In this verse the word naiskarmyam, which means "transcendental knowledge," is also significant. Unless one comes to the platform of transcendental knowledge and offers devotional service to the Lord, one is not perfect. Generally the processes of jnana, yoga and karma are executed life after life before one gets a chance to render pure devotional service to the Lord. This chance is given by the grace of a pure devotee, and it is in this way only that one can actually attain liberation. In the context of this narration, the wives of the demigods repented because although they had the opportunity of a birth in a higher planetary system, a lifetime spanning millions of years and all material comforts, they were not as fortunate as Prthu Maharaja and his wife, who were actually surpassing them. In other words, Prthu Maharaja and his wife scorned promotion to the higher planetary systems and even to Brahmaloaka because the position which they were attaining was incomparable. In Bhagavad-gita (8.16) the Lord affirms, abrahma-bhuvanal lokah punar avartino 'rjuna: "From the highest planet in the material world to the lowest, all are places of misery wherein repeated birth and death take place." In other words, even if

one goes to the highest planet, Brahmaloaka, he has to return to the miseries of birth and death. In the Ninth Chapter of Bhagavad-gita (9.21), Lord Krsna also asserts:

te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti

"When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again." Thus after exhausting the results of pious activities, one has to come again to the lower planetary systems and begin a new chapter of pious activities. It is therefore said in Srimad-Bhagavatam (1.5.12), naiskarmyam apy acyuta-bhava-varjitam: "The path of liberation is not at all secure unless one attains the devotional service of the Lord." Even if one is promoted to the impersonal brahmajyoti, he runs every chance of falling down into this material world. If it is possible to fall down from the brahmajyoti, which is beyond the higher planetary systems in this material world, then what can be said of the ordinary yogis and karmis who can only be elevated to the higher material planets? Thus the wives of the denizens of the higher planetary systems did not very much appreciate the results of karma, jnana and yoga.

TEXT 28

TEXT

sa vancito batatma-dhruk
krcchrena mahata bhuvi
labdhvapavargyam manusyam
visayesu visajjate

SYNONYMS

sah--he; vancitah--cheated; bata--certainly; atma-dhruk--envious of himself; krcchrena--with great difficulty; mahata--by great activities; bhuvi--in this world; labdhva--by achieving; apavargyam--the path of liberation; manusyam--in the human form of life; visayesu--in the matter of sense gratification; visajjate--becomes engaged.

TRANSLATION

Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life--which is a chance to attain liberation from miseries--undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

PURPORT

In this material world people are engaged in different activities simply to achieve a little success in sense gratification. The karmis are engaged in performing very difficult activities, and thus they open gigantic factories, build huge cities, make big scientific discoveries, etc. In other words, they are engaged in performing very costly sacrifices in order to be promoted to the higher planetary systems. Similarly, yogis are engaged in achieving a similar goal by accepting the tedious practices of mystic yoga. Jnanis are engaged in philosophical speculation in order to gain release from the clutches of material nature. In these ways everyone is engaged in performing very difficult tasks simply for the gratification of the senses. All of these are considered to be engaged in sense gratificatory activities (or visaya) because they all demand some facility for material existence. Actually the results of such activities are temporary. As Krsna Himself proclaims in Bhagavad-gita (7.23), antavat tu phalam tesam: "The fruits [of those who worship the demigods] are limited and temporary." Thus the fruits of the activities of the yogis, karmis and jnanis are ephemeral. Moreover, Krsna says, tad bhavaty alpa-medhasam: "They are simply meant for men of small intelligence." The word visaya denotes sense gratification. The karmis flatly state that they want sense

gratification. The yogis also want sense gratification, but they want it to a higher degree. It is their desire to show some miraculous results through the practice of yoga. Thus they strive very hard to achieve success in becoming smaller than the smallest or greater than the greatest, or in creating a planet like earth or, as scientists, by inventing so many wonderful machines. Similarly, the jnanis are also engaged in sense gratification, for they are simply interested in becoming one with the Supreme. Thus the aim of all these activities is sense gratification to a higher or a lower degree. The bhaktas, however, are not interested in sense gratificatory practices; they are simply satisfied to get an opportunity to serve the Lord. Although they are satisfied in any condition, there is nothing they cannot obtain, because they are purely engaged in the service of the Lord.

The wives of the demigods condemn the performers of sense gratificatory activities as *vancita*, cheated. Those so engaged are actually killing themselves (*atma-ha*). As stated in *Srimad-Bhagavatam* (11.20.17):

nr-deham adyam sulabham sudurlabham
 plavam sukalpam guru-karnadharam
 mayanukulena nabhasvateritam
 puman bhavabdhim na taret sa atma-ha

When one wants to cross a large ocean, he requires a strong boat. It is said that this human form of life is a good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. One also gets a favorable wind by the mercy of Krsna, and that wind is the instructions of Krsna. The human body is the boat, the instructions of Lord Krsna are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, one wastes the human form of life. Wasting time and life in this way is the same as committing suicide.

The word *labdhvapavargyam* is significant in this verse, because according to Jiva Gosvami, *apavargyam*, or the path of liberation, does not refer to merging into the impersonal Brahman but to *salokyadi-siddhi*, which means attaining the very planet where the Supreme Personality of Godhead resides. There are five kinds of liberation, and one is called *sayujya-mukti*, or merging into the existence of the Supreme, or the impersonal Brahman effulgence. However, since there is a chance of one's falling down again into the material sky from the Brahman effulgence, Srila Jiva Gosvami advises that in this human form of life one's only aim should be to go back home, back to Godhead. The words *sa vancitah* indicate that once a person has obtained the human form of life, he is actually cheated if he does not make preparations to go back home, back to Godhead. The position of all nondevotees, who are not interested in going back to Godhead, is very much lamentable, for the human form of life is meant for executing devotional service and nothing else.

TEXT 29

TEXT

maitreya uvaca
 stuvatisv amara-strisu
 pati-lokam gata vadhuh
 yam va atma-vidam dhuryo
 vainyah prapacyutasrayah

SYNONYMS

maitreya uvaca--the great sage Maitreya continued to speak; *stuvatisv*--while glorifying; *amara-strisu*--by the wives of the denizens of heaven; *pati-lokam*--the planet where the husband had gone; *gata*--reaching; *vadhuh*--the wife; *yam*--where; *va*--or; *atma-vidam*--of the self-realized souls; *dhuryah*--the topmost; *vainyah*--the son of King Vena (Prthu Maharaja); *prapa*--obtained; *acyuta-asrayah*--under the protection of the Supreme Personality of Godhead.

TRANSLATION

The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Maharaja Prthu, the topmost self-realized soul, had attained.

PURPORT

According to Vedic scriptures, a woman who dies with her husband, or enters into the fire in which her husband is burning, also enters the same planet her husband attains. In this material world there is a planet known as Patiloka, just as there is a planet known as Pitrloka. But in this verse the word pati-loka does not refer to any planet within this material universe, for Prthu Maharaja, being topmost amongst self-realized souls, certainly returned home, back to Godhead, and attained one of the Vaikuntha planets. Queen Arci also entered Patiloka, but this planet is not in the material universe, for she actually entered the planet which her husband attained. In the material world also, when a woman dies with her husband, she again unites with him in the next birth. Similarly, Maharaja Prthu and Queen Arci united in the Vaikuntha planets. In the Vaikuntha planets there are husbands and wives, but there is no question of their giving birth to children or having sex life. In the Vaikuntha planets both husbands and wives are extraordinarily beautiful, and they are attracted to one another, but they do not enjoy sex life. Indeed, they consider sex not to be very relishable because both husband and wife are always absorbed in Krsna consciousness and in glorifying and chanting the glories of the Lord.

According to Bhaktivinoda Thakura also, a husband and wife can turn the home into a place as good as Vaikuntha, even while in this material world. Being absorbed in Krsna consciousness, even in this world husband and wife can live in Vaikuntha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the sastras. In this way, they will never feel the sex urge. That is the test of advancement in devotional service. One who is advanced in devotional service is never attracted by sex life, and as soon as one becomes detached from sex life and proportionately attached to the service of the Lord, he actually experiences living in the Vaikuntha planets. In the ultimate issue, there is actually no material world, but when one forgets the service of the Lord and engages himself in the service of his senses, he is said to be living in the material world.

TEXT 30

TEXT

ittham-bhutanubhavo 'sau
prthuh sa bhagavattamah
kirtitam tasya caritam
uddama-caritasya te

SYNONYMS

ittham-bhuta--thus; anubhava--very great, powerful; asau--that; prthuh--King Prthu; sah--he; bhagavat-tamah--the best among the lords; kirtitam--described; tasya--his; caritam--character; uddama--very great; caritasya--one who possesses such qualities; te--to you.

TRANSLATION

Maitreya continued: The greatest of all devotees, Maharaja Prthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.

PURPORT

In this verse the word bhagavattamah is very significant, for the word bhagavat is used especially to refer to the Supreme personality of Godhead, as the word bhagavan ("the Supreme Personality of Godhead") is derived from the word bhagavat. Sometimes, however, we see that the word bhagavan is used for great personalities like Lord Brahma, Lord Siva and Narada Muni. This is the case with Prthu Maharaja, who is described here as the best of the bhagavans, or the best of the lords. A person can be so addressed only if he is a great personality who exhibits extraordinary and uncommon features or who attains the greatest goal after his disappearance or who knows the difference between knowledge and ignorance. In other words, the word bhagavan should not be used for ordinary persons.

TEXT 31

TEXT

ya idam sumahat punyam
sraddhayavahitah pathet
sravayec chrnuyad vapi
sa prthoh padavim iyat

SYNONYMS

yah--anyone; idam--this; su-mahat--very great; punyam--pious; sraddhaya--with great faith; avahitah--with great attention; pathet--reads; sravayet--explains; srnuyat--hears; va--or; api--certainly; sah--that person; prthoh--of King Prthu; padavim--situation; iyat--attains.

TRANSLATION

Any person who describes the great characteristics of King Prthu with faith and determination--whether he reads or hears of them himself or helps others to hear of them--is certain to attain the very planet which Maharaja Prthu attained. In other words, such a person also returns home to the Vaikuntha planets, back to Godhead.

PURPORT

In the execution of devotional service, sravanam kirtanam visnoh is especially stressed. This means that bhakti, or devotional service, begins by hearing and chanting about Visnu. When we speak of Visnu, we also refer to that which relates to Visnu. In the Siva purana, Lord Siva recommends Visnu worship to be the topmost worship, and better than Visnu worship is worship of the Vaisnava or anything that is related to Visnu. The fact is explained herein that hearing and chanting about a Vaisnava is as good as hearing and chanting about Visnu, for Maitreya has explained that anyone who hears about Prthu Maharaja with attention also attains the planet which Maharaja Prthu attained. There is no duality between Visnu and the Vaisnava, and this is called advaya-jnana. A Vaisnava is as important as Visnu, and therefore Srila Visvanatha Cakravarti Thakura wrote in his Gurv-astaka:

saksad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of my spiritual master, who is a bona fide representative of Sri Hari."

The supreme Vaisnava is the spiritual master, and he is nondifferent from the Supreme Personality of Godhead. It is said that sometimes Lord Caitanya Mahaprabhu used to chant the names of the gopis.

Some of the Lord's students tried to advise Him to chant the name of Kṛṣṇa instead, but upon hearing this Caitanya Mahāprabhu became very angry with His students. The controversy on this subject reached a point that after this incident Caitanya Mahāprabhu decided to take sannyāsa because He was not taken very seriously in His gṛhastha-asrama. The point is that since Sri Caitanya Mahāprabhu chanted the names of the gopis, worship of the gopis or the devotees of the Lord is as good as devotional service rendered directly to the Lord. It is also stated by the Lord Himself that devotional service to His devotees is better than service offered directly to Him. Sometimes the sahajīya class of devotees are interested only in Kṛṣṇa's personal pastimes to the exclusion of the activities of the devotees. This type of devotee is not on a very high level; one who sees the devotee and the Lord on the same level has further progressed.

TEXT 32

TEXT

brahmano brahma-varcasvi
rajanyo jagati-patih
vaisyah pathan vit-patih syac
chudrah sattamatam iyat

SYNONYMS

brahmanah--the brahmanas; brahma-varcasvi--one who has attained the power of spiritual success; rajanyah--the royal order; jagati-patih--the king of the world; vaisyah--the mercantile class of men; pathan--by reading; vit-patih--becomes master of animals; syat--becomes; sudrah--the laborer class of men; sattama-tam--the position of a great devotee; iyat--attains.

TRANSLATION

If one hears of the characteristics of Prthu Maharaja and is a brahmana, he becomes perfectly qualified with brahminical powers; if he is a ksatriya, he becomes a king of the world; if he is a vaisya, he becomes a master of other vaisyas and many animals; and if he is a sudra, he becomes the topmost devotee.

PURPORT

In Srimad-Bhagavatam it is recommended that one should become a devotee regardless of one's condition. Whether one is without desire (akama) or with desire (sakama), or whether one desires liberation (moksa-kama), he is advised to worship the Supreme Lord and execute devotional service unto Him. By so doing, one attains all perfection in any field of life. The process of devotional service--especially hearing and chanting--is so powerful that it can bring a person to the perfectional stage. In this verse brahmanas, ksatriyas, vaisyas and sudras are mentioned, but here it should be understood that that reference is to the brahmana who is born in a brahminical family, the ksatriya who is born in a ksatriya family, the vaisya who is born in a vaisya family and the sudra in a sudra family. But whether one is a brahmana, ksatriya, vaisya or sudra, he can attain perfection simply by hearing and chanting.

To take birth in a family of brahmanas is not the ultimate finishing touch; one must have the power of a brahmana, which is called brahma-tejas. Similarly, taking birth in a royal family is not the all in all; one must possess the power to rule the world. Similarly, taking birth as a vaisya is not all; one must possess hundreds or thousands of animals (specifically cows) and rule over other vaisyas as Nanda Maharaja did in Vrndavana. Nanda Maharaja was a vaisya who possessed nine hundred thousand cows and ruled over many cowherd men and boys. A person who is born in a sudra family can become greater than a brahmana simply by accepting devotional service and giving aural reception to the pastimes of the Lord and His devotees.

TEXT 33

TEXT

trih krtva idam akarnya
naro nary athavadrta
aprajah suprajatamo
nirdhano dhanavattamah

SYNONYMS

trih--thrice; krtvah--repeating; idam--this; akarnya--hearing; narah--man; nari--woman; athava--or; adrta--in great respect; aprajah--one who has no children; su-praja-tamah--surrounded by many children; nirdhanah--without any money; dhana-vat--rich; tamah--the greatest.

TRANSLATION

It does not matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Maharaja Prthu will become the father of many children if he is without children and will become the richest of men if he is without money.

PURPORT

Materialistic persons who are very fond of money and great families worship different demigods to attain their desires, especially goddess Durga, Lord Siva and Lord Brahma. Such materialistic persons are called sriyaisvarya-prajepsavah. Sri means "beauty," aisvarya means "riches," praja means "children," and ipsavah means "desiring." As described in the Second Canto of Srimad-Bhagavatam, one has to worship various demigods for different types of benedictions. However, here it is indicated that simply by hearing of the life and character of Maharaja Prthu, one can have both riches and children in enormous quantities. One simply has to read and understand the history, the life and activities of Prthu Maharaja. It is advised that one read them at least three times. Those who are materially afflicted will so benefit by hearing of the Supreme Lord and His devotees that they need not go to any demigod. The word suprajatamah ("surrounded by many children") is very significant in this verse, for one may have many children but may not have any qualified children. Here, however, it is stated (su-prajatamah) that all the children thus attained would be qualified in education, wealth, beauty and strength--everything complete.

TEXT 34

TEXT

aspasta-kirtih suyasa
murkho bhavati panditah
idam svasty-ayanam pumsam
amangalya-nivaranam

SYNONYMS

aspasta-kirtih--unmanifested reputation; su-yasah--very famous; murkhah--illiterate; bhavati--becomes; panditah--learned; idam--this; svasti-ayanam--auspiciousness; pumsam--of the men; amangalya--inauspiciousness; nivaranam--prohibiting.

TRANSLATION

Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Prthu Maharaja is so auspicious that it drives away all bad luck.

PURPORT

In the material world, everyone wants some profit, some adoration and some reputation. By associating in different ways with the Supreme Personality of godhead or His devotee, one can very easily become opulent in every respect. Even if one is not known or recognized by society, he becomes very famous and important if he takes to devotional service and preaching. As far as education is concerned, one can become recognized in society as a great learned scholar simply by hearing Srimad-Bhagavatam and Bhagavad-gita, wherein the pastimes of the Lord and His devotees are described. This material world is full of dangers at every step, but a devotee has no fear because devotional service is so auspicious that it automatically counteracts all kinds of bad luck. Since hearing about Prthu Maharaja is one of the items of devotional service (sravanam), naturally hearing about him brings all good fortune.

TEXT 35

TEXT

dhanyam yasasyam ayusyam
svargyam kali-malapaham
dharmartha-kama-moksanam
samyak siddhim abhipsubhiih
sraddhayaitad anusravyam
caturnam karanam param

SYNONYMS

dhanyam--the source of riches; yasasyam--the source of reputation; ayusyam--the source of an increased span of life; svargyam--the source of elevation to the heavenly planets; kali--of the age of Kali; mala-paham--decreasing the contamination; dharma--religion; artha--economic development; kama--sense gratification; moksanam--of liberation; samyak--completely; siddhim--perfection; abhipsubhiih--by those desiring; sraddhaya--with great respect; etat--this narration; anusravyam--must one hear; caturnam--of the four; karanam--cause; param--ultimate.

TRANSLATION

By hearing the narration of Prthu Maharaja, one can become great, increase his duration of life, gain promotion to the heavenly planets and counteract the contaminations of this age of Kali. In addition, one can promote the causes of religion, economic development, sense gratification and liberation. Therefore from all sides it is advisable for a materialistic person who is interested in such things to read and hear the narrations of the life and character of Prthu Maharaja.

PURPORT

By reading and hearing the narrations of the life and character of Prthu Maharaja, one naturally becomes a devotee, and as soon as one becomes a devotee, his material desires automatically become fulfilled. Therefore it is recommended in Srimad-Bhagavatam (2.3.10):

akamah sarva-kamo va
moksa-kama udara-dhiih
tivrena bhakti-yogena
yajeta purusam param

If a person wants to return home, back to Godhead, or wants to become a pure devotee (akama), or wants some material prosperity (sakama or sarva-kama), or wants to merge into the existence of the

Supreme Brahman effulgence (moksa-kama), he is recommended to take to the path of devotional service and hear and chant of Lord Visnu or of His devotee. This is the sum and substance of all Vedic literatures. Vedais ca sarvair aham eva vedyah (Bg. 15.15). The purpose of Vedic knowledge is to understand Krsna and His devotees. Whenever we speak of Krsna, we refer to His devotees also, for He is not alone. He is never nirvisesa or sunya, without variety, or zero. Krsna is full of variety, and as soon as Krsna is present, there cannot be any question of void.

TEXT 36

TEXT

vijayabhimukho raja
srutvaitad abhiyati yan
balim tasmai haranty agre
rajanah prthave yatha

SYNONYMS

vijaya-abhimukhah--one who is about to start for victory; raja--king; srutva--hearing; etat--this; abhiyati--starts; yan--on the chariot; balim--taxes; tasmai--unto him; haranti--present; agre--before; rajanah--other kings; prthave--unto King Prthu; yatha--as it was done.

TRANSLATION

If a king, who is desirous of attaining victory and ruling power, chants the narration of Prthu Maharaja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him--as they rendered them unto Maharaja Prthu--simply upon his order.

PURPORT

Since a ksatriya king naturally desires to rule the world, he wishes to make all other kings subordinate to him. This was also the position many years ago when Prthu Maharaja was ruling over the earth. At that time he was the only emperor on this planet. Even five thousand years ago, Maharaja Yudhisthira and Maharaja Pariksit were the sole emperors of this planet. Sometimes the subordinate kings rebelled, and it was necessary for the emperor to go and chastise them. This process of chanting the narrations of the life and character of Prthu Maharaja is recommended for conquering kings if they want to fulfill their desire to rule the world.

TEXT 37

TEXT

muktanya-sango bhagavaty
amalam bhaktim udvahan
vainyasya caritam punyam
srnuyac chravayet pathet

SYNONYMS

mukta-anya-sangah--being freed from all material contamination; bhagavati--unto the Supreme Personality of Godhead; amalam--unalloyed; bhaktim--devotional service; udvahan--carrying out; vainyasya--of the son of Maharaja Vena; caritam--character; punyam--pious; srnuyat--must hear; sravayet--must induce others to hear; pathet--and go on reading.

TRANSLATION

A pure devotee who is executing the different processes of devotional service may be situated in the transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Prthu Maharaja.

PURPORT

There is a type of neophyte devotee who is very anxious to hear about the pastimes of the Lord, especially the rasa-lila chapters in Srimad-Bhagavatam. Such a devotee should know by this instruction that the pastimes of Prthu Maharaja are nondifferent from the pastimes of the Supreme Personality of Godhead. An ideal king, Prthu Maharaja exhibited all talents in showing how to rule the citizens, how to educate them, how to develop the state economically, how to fight enemies, how to perform great sacrifices (yajnas), etc. Thus it is recommended for the sahajiyā, or the neophyte devotee, to hear, chant and get others to hear about the activities of Prthu Maharaja, even though one may think himself to be in the transcendental position of advanced devotional service.

TEXT 38

TEXT

vaicitraviryabhihitam
mahan-mahatmya-sucakam
asmin krtam atimartyam
parthavim gatim apnuyat

SYNONYMS

vaicitravirya--O son of Vicitravirya (Vidura); abhihitam--explained; mahat--great; mahatmya--greatness; sucakam--awakening; asmin--in this; krtam--performed; ati-martyam--uncommon; parthavim--in connection with Prthu Maharaja; gatim--advancement, destination; apnuyat--one should achieve.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Prthu Maharaja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Maharaja Prthu.

PURPORT

The word *sravayet*, mentioned in a previous verse, indicates that one should not only read for himself, but should also induce others to read and hear. That is called preaching. Caitanya Mahāprabhu recommended this practice: *yare dekha, tare kaha 'kṛṣṇa'-upadeśa* (Cc. Madhya 7.128). "Whomever you meet, simply talk with him about the instructions given by Kṛṣṇa or tell him of narrations about Kṛṣṇa." Prthu Maharaja's history of devotional service is as potent as narrations about the activities of the Supreme personality of Godhead. One should not make distinctions between the pastimes of the Lord and the activities of Prthu Maharaja, and whenever it is possible a devotee should attempt to induce others to hear about Prthu Maharaja. One should not only read of his pastimes for one's own benefit but should induce others to read and hear about them also. In this way everyone can be benefited.

TEXT 39

TEXT

anudinam idam adarena srnvan
prthu-caritam prathayan vimukta-sangah
bhagavati bhava-sindhu-pota-pade
sa ca nipunam labhate ratim manusyah

SYNONYMS

anu-dinam--day after day; idam--this; adarena--with great respect; srnvan--hearing; prthu-caritam--the narration of Prthu Maharaja; prathayan--chanting; vimukta--liberated; sangah--association; bhagavati--unto the Supreme Personality of Godhead; bhava-sindhu--the ocean of nescience; pota--the boat; pade--whose lotus feet; sah--he; ca--also; nipunam--complete; labhate--achieves; ratim--attachment; manusyah--the person.

TRANSLATION

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Maharaja Prthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience.

PURPORT

The word bhava-sindhu-pota-pade is significant in this verse. The lotus feet of the Lord are known as mahat-padam; this means that the total source of material existence rests on the lotus feet of the Lord. As stated in Bhagavad-gita (10.8), aham sarvasya prabhavah: everything is emanating from Him. This cosmic manifestation, which is compared to an ocean of nescience, is also resting on the lotus feet of the Lord. As such, this great ocean of nescience is minimized by a person who is a pure devotee. One who has taken shelter of the lotus feet of the Lord need not cross over the ocean, for he has already crossed it by virtue of his position at the Lord's lotus feet. By hearing and chanting of the glories of the Lord or the Lord's devotee, one can become firmly fixed in the service of the lotus feet of the Lord. This position can also be achieved very easily by narrating the history of the life of Prthu Maharaja regularly every day. The word vimukta-sangah is also significant in this connection. Because we associate with the three qualities of material nature, our position in this material world is full of dangers, but when we engage in the devotional service of the Lord by the process of sravanam and kirtanam, we immediately become vimukta-sanga, or liberated.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-third Chapter, of the Srimad-Bhagavatam, entitled "Maharaja Prthu's Going Back Home."

Chapter Twenty-four
Chanting the Song Sung by Lord Siva

TEXT 1

TEXT

maitreya uvaca
vijitasvo 'dhirajasit
prthu-putrah prthu-sravah
yaviyobhyo 'dadat katha
bhratrbhyo bhratr-vatsalah

SYNONYMS

maitreyah uvaca--Maitreya continued to speak; vijitasvah--of the name Vijitasva; adhiraja--the emperor; asit--became; prthu-putrah--the son of Maharaja Prthu; prthu-sravah--of great activities; yaviyobhyah--

unto the younger brothers; adadat--offered; kasthah--different directions; bhratrbyah--unto the brothers; bhratr-vatsalah--very affectionate to the brothers.

TRANSLATION

The great sage Maitreya continued: Vijitasva, the eldest son of Maharaja Prthu, who had a reputation like his father's, became emperor and gave his younger brothers different directions of the world to govern, for he was very affectionate toward his brothers.

PURPORT

After describing the life and character of Maharaja Prthu in the previous chapter, the great sage Maitreya began to speak about the sons and grandsons in the genealogical line of the Prthu dynasty. After the death of Maharaja Prthu, his eldest son, Vijitasva, became emperor of the world. King Vijitasva was very affectionate toward his younger brothers, and therefore he wanted them to rule different directions of the world. From time immemorial the eldest son generally becomes king after the death of the previous king. When the Pandavas ruled the earth, Maharaja Yudhisthira, the eldest son of King Pandu, became emperor, and his younger brothers assisted him. Similarly, King Vijitasva's younger brothers were appointed to govern the different directions of the world.

TEXT 2

TEXT

haryaksayadisat pracim
dhumrakesaya daksinam
praticim vrka-samjnaya
turyam dravinase vibhuh

SYNONYMS

haryaksaya--unto Haryaksa; adisat--delivered; pracim--eastern; dhumrakesaya--unto Dhumrakesa; daksinam--the southern side; praticim--the western side; vrka-samjnaya--unto his brother whose name was Vrka; turyam--the northern side; dravinase--unto another brother of his named Dravina; vibhuh--the master.

TRANSLATION

Maharaja Vijitasva offered the eastern part of the world to his brother Haryaksa, the southern part to Dhumrakesa, the western part to Vrka and the northern part to Dravina.

TEXT 3

TEXT

antardhana-gatim sakral
labdhvantardhana-samjnitah
apatya-trayam adhatta
sikhandinyam susammatam

SYNONYMS

antardhana--of disappearance; gatim--achievement; sakrat--from King Indra; labdhva--getting; antardhana--of the name; samjnitah--so nominated; apatya--children; trayam--three; adhatta--begot; sikhandinyam--in Sikhandini, his wife; su-sammatam--approved by everyone.

TRANSLATION

Formerly, Maharaja Vijitasva pleased the King of heaven, Indra, and from him received the title Antardhana. His wife's name was Sikhandini, and by her he begot three good sons.

PURPORT

Maharaja Vijitasva was known as Antardhana, which means "disappearance." He received this title from Indra, and it refers to the time when Indra stole Maharaja Prthu's horse from the sacrificial arena. Indra was not visible to others when he was stealing the horse, but Maharaja Prthu's son Vijitasva could see him. Yet despite his knowing that Indra was taking away his father's horse, Vijitasva did not attack him. This indicates that Maharaja Vijitasva respected the right persons. Although Indra was stealing the horse from his father, Vijitasva knew perfectly well that Indra was not an ordinary thief. Since Indra was a great and powerful demigod and servant of the Supreme Personality of Godhead, Vijitasva purposefully excused him due to sentiment only, even though Indra was acting wrongly. Thus Indra became very pleased with Vijitasva at that time. The demigods have the great mystic power of being able to appear and disappear according to their will, and since Indra was very pleased with Vijitasva, he bestowed this mystic power upon him. Thus Vijitasva became known as Antardhana.

TEXT 4

TEXT

pavakah pavamanas ca
sucir ity agnayah pura
vasistha-sapad utpannah
punar yoga-gatim gatah

SYNONYMS

pavakah--of the name Pavaka; pavamanah--of the name Pavamana; ca--also; sucir--of the name Suci; iti--thus; agnayah--the fire-gods; pura--formerly; vasistha--the great sage Vasistha; sapat--by being cursed; utpannah--now born as such; punah--again; yoga-gatim--the destination of mystic yoga practice; gatah--attained.

TRANSLATION

The three sons of Maharaja Antardhana were named Pavaka, Pavamana and Suci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasistha, they became the sons of Maharaja Antardhana. As such, they were as powerful as the fire-gods, and they attained the destination of mystic yoga power, being again situated as the demigods of fire.

PURPORT

In the Bhagavad-gita (6.41-43) it is stated that one who falls down from yoga practice is elevated to the heavenly planets, and after enjoying the material facilities there he again comes down to the earthly planet and takes birth in a very rich family or a very pious brahmana family. Thus it is to be understood that when demigods fall down, they come to earth as sons of very rich and pious families. In such families, the living entity gets an opportunity to execute Krsna consciousness and thereby gain promotion to his

desired goal. The sons of Maharaja Antardhana had been the demigods in charge of fire, and they regained their former position and by mystic power returned to the heavenly planets.

TEXT 5

TEXT

antardhano nabhasvatyam
havirdhanam avindata
ya indram asva-hartaram
vidvan api na jaghnivan

SYNONYMS

antardhanah--the king of the name Antardhana; nabhasvatyam--unto his wife Nabhasvati; havirdhanam--of the name Havirdhana; avindata--obtained; yah--who; indram--King Indra; asva-hartaram--who was stealing the horse of his father; vidvan api--although he knew it; na jaghnivan--did not kill.

TRANSLATION

Maharaja Antardhana had another wife, named Nabhasvati, and by her he was happy to beget another son, named Havirdhana. Since Maharaja Antardhana was very liberal, he did not kill Indra while the demigod was stealing his father's horse at the sacrifice.

PURPORT

It is understood from various scriptures and puranas that the King of heaven, Indra, was very expert in stealing and kidnapping. He could steal anything without being visible to the proprietor, and he could kidnap anyone's wife without being detected. Once he raped the wife of Gautama Muni by using his disappearing art, and similarly by becoming invisible he stole the horse of Maharaja Prthu. Although in human society such activities are considered abominable, the demigod Indra was not considered to be degraded by them. Although Antardhana could understand that King Indra was stealing the horse from his father, he did not kill Indra, for he knew that if one who is very powerful sometimes commits an abominable act, it should be disregarded. In Bhagavad-gita (9.30) it is clearly stated:

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

Thus the Lord says that even if a devotee commits an abominable act, he should be considered a sadhu, or a pious man, because of his unflinching devotion to the Lord. The devotees of the Lord never willingly commit any sinful act, but sometimes they commit something abominable due to their previous habits. Such acts should not be taken very seriously, however, because the devotees of the Lord are very powerful, whether they are on the heavenly planets or on this planet. If by chance they commit something abominable, it should not be taken into account, but should be overlooked.

TEXT 6

TEXT

rajnam vrttim karadana-
danda-sulkadi-darunam

manyamano dirgha-sattra-
vyajena visasarja ha

SYNONYMS

rajnam--of the kings; vrttim--source of livelihood; kara--taxes; adana--realization; danda--punishment; sulka--fines; adi--etc.; darunam--which are very severe; manyamanah--thinking like that; dirgha--long; sattra--sacrifice; vyajena--on the plea; visasarja--gave up; ha--in the past.

TRANSLATION

Whenever Antardhana, the supreme royal power, had to exact taxes, punish his citizens or fine them severely, he was not willing to do so. Consequently he retired from the execution of such duties and engaged himself in the performance of different sacrifices.

PURPORT

It is clear herein that the king sometimes has to perform duties which are not very desirable just because he is the king. Similarly, Arjuna was not at all willing to fight because fighting or killing one's own kinsmen and family members is not at all desirable. Nonetheless the ksatriyas had to perform such undesirable actions as a matter of duty. Maharaja Antardhana was not very happy while exacting taxes or punishing the citizens for their criminal activities; therefore, on the plea of performing sacrifices, he retired from the royal majestic power at a very early age.

TEXT 7

TEXT

tatrapī hamsam purusam
paramatmanam atma-drk
yajams tal-lokatam apa
kusalena samadhina

SYNONYMS

tatra api--despite his engagement; hamsam--one who kills the distress of his kinsmen; purusam--unto the Supreme Person; parama-atmanam--the most beloved Supersoul; atma-drk--one who has seen or acquired self-realization; yajan--by worshipping; tat-lokatam--achieved the same planet; apa--achieved; kusalena--very easily; samadhina--always keeping himself in ecstasy.

TRANSLATION

Although Maharaja Antardhana was engaged in performing sacrifices, because he was a self-realized soul he very intelligently rendered devotional service to the Lord, who eradicates all the fears of His devotees. By thus worshipping the Supreme Lord, Maharaja Antardhana, rapt in ecstasy, attained His planet very easily.

PURPORT

Since sacrifices are generally performed by fruitive actors, it is especially mentioned here (tatrapī) that although Maharaja Antardhana was externally engaged in performing sacrifices, his real business was rendering devotional service by hearing and chanting. In other words, he was performing the usual sacrifices by the method of sankirtana-yajna, as recommended herein:

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

(Bhag. 7.5.23)

Devotional service is called kirtana-yajna, and by practicing the sankirtana-yajna, one is very easily elevated to the planet where the Supreme Lord resides. Out of the five kinds of liberations, achieving the same planet where the Lord resides and living with the Lord there is called salokya liberation.

TEXT 8

TEXT

havirdhanad dhavirdhani
vidurasuta sat sutan
barhisadam gayam suklam
krsnam satyam jitavratam

SYNONYMS

havirdhanat--from Havirdhana; havirdhani--the name of the wife of Havirdhana; vidura--O Vidura; asuta--gave birth; sat--six; sutan--sons; barhisadam--of the name Barhisat; gayam--of the name Gaya; suklam--of the name Sukla; krsnam--of the name Krsna; satyam--of the name Satya; jitavratam--of the name Jitavrata.

TRANSLATION

Havirdhana, the son of Maharaja Antardhana, had a wife named Havirdhani, who gave birth to six sons, named Barhisat, Gaya, Sukla, Krsna, Satya and Jitavrata.

TEXT 9

TEXT

barhisat sumaha-bhago
havirdhanih prajapatih
kriya-kandesu nisnato
yogesu ca kurudvaha

SYNONYMS

barhisat--of the name Barhisat; su-maha-bhagah--very fortunate; havirdhanih--of the name Havirdhani; praja-patih--the post of Prajapati; kriya-kandesu--in the matter of fruitive activities; nisnatah--being merged in; yogesu--in mystic yoga practices; ca--also; kuru-udvaha--O best of the Kurus (Vidura).

TRANSLATION

The great sage Maitreya continued: My dear Vidura, Havirdhana's very powerful son named Barhisat was very expert in performing various kinds of fruitive sacrifices, and he was also expert in the practice of mystic yoga. By his great qualifications, he became known as Prajapati.

PURPORT

In the beginning of the creation there were not many living entities, and consequently the very powerful living entities or demigods were appointed as Prajapatis in order to beget children and increase the population. There are many Prajapatis--Brahma, Daksa and Manu are sometimes known as Prajapatis--and Barhisat, the son of Havirdhana, became one of them.

TEXT 10

TEXT

yasyedam deva-yajanam
anuyajnam vitanvatah
pracinagraih kusair asid
astrtam vasudha-talam

SYNONYMS

yasya--whose; idam--this; deva-yajanam--satisfying the demigods by sacrifices; anuyajnam--continually sacrificing; vitanvatah--executing; pracina-agraih--keeping the kusa grass facing toward the eastern side; kusaih--the kusa grass; asit--remained; astrtam--scattered; vasudha-talam--all over the surface of the globe.

TRANSLATION

Maharaja Barhisat executed many sacrifices all over the world. He scattered kusa grasses and kept the tops of the grasses pointed eastward.

PURPORT

As stated in the previous verse (kriya-kandesu nisnatah), Maharaja Barhisat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one yajna in one place, he began performing another yajna in the immediate vicinity. At the present moment there is a similar need to perform sankirtana-yajna all over the world. The Krsna consciousness movement has started performing sankirtana-yajna in different places, and it has been experienced that wherever sankirtana-yajna is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be continued all over the world. The members of the Krsna consciousness movement should perform sankirtana-yajnas one after another, so much that all the people of the world will either jokingly or seriously chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, and thus they will derive the benefit of cleansing the heart. The holy name of the Lord (harer nama) is so powerful that whether it is chanted jokingly or seriously the effect of vibrating this transcendental sound will be equally distributed. It is not possible at the present moment to perform repeated yajnas as Maharaja Barhisat performed, but it is within our means to perform sankirtana-yajna, which does not cost anything. One can sit down anywhere and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. If the surface of the globe is overflowed with the chanting of the Hare Krsna mantra, the people of the world will be very, very happy.

TEXT 11

TEXT

samudrim devadevoktam
upayeme satadrutim
yam viksyā caru-sarvangim

kisorim susthv-alankrtam
parikramantim udvahe
cakame 'gnih sukim iva

SYNONYMS

samudrim--unto the daughter of the ocean; deva-deva-uktam--being advised by the supreme demigod, Lord Brahma; upayeme--married; satadrutim--of the name Satadruti; yam--whom; viksyā--seeing; caru--very attractive; sarva-angim--all the features of the body; kisorim--youthful; susthu--sufficiently; alankrtam--decorated with ornaments; parikramantim--circumambulating; udvahe--in the marriage ceremony; cakame--being attracted; agnih--the fire-god; sukim--unto Suki; iva--like.

TRANSLATION

Maharaja Barhisat--henceforward known as Pracinabarhi--was ordered by the supreme demigod Lord Brahma to marry the daughter of the ocean named Satadruti. Her bodily features were completely beautiful, and she was very young. She was decorated with the proper garments, and when she came into the marriage arena and began circumambulating it, the fire-god Agni became so attracted to her that he desired her company, exactly as he had formerly desired to enjoy Suki.

PURPORT

In this verse the word susthv-alankrtam is significant. According to the Vedic system, when a girl is married, she is very profusely and gorgeously decorated with costly saris and jewelry, and during the marriage ceremony the bride circumambulates the bridegroom seven times. After this, the bridegroom and bride look at one another and become attracted for life. When the bridegroom finds the bride very beautiful, the attraction between them immediately becomes very strongly fixed. As stated in Srimad-Bhagavatam, men and women are naturally attracted to one another, and when they are united by marriage that attraction becomes very strong. Being so strongly attracted, the bridegroom attempts to set up a nice homestead and eventually a good field for producing grains. Then children come, then friends and then wealth. In this way the male becomes more and more entangled in the material conceptions of life, and he begins to think, "This is mine," and "it is I who am acting." In this way the illusion of material existence is perpetuated.

The words sukim iva are also significant, for the fire-god Agni became attracted by the beauty of Satadruti while she was circumambulating the bridegroom Pracinabarhi, just as he had previously been attracted to the beauty of Suki, the wife of Saptarsi. When the fire-god had been present long ago at the assembly of Saptarsi, he was attracted by the beauty of Suki when she was circumambulating in the same way. Agni's wife, named Svaha, took the form of Suki and enjoyed sex life with Agni. Not only the fire-god Agni but the heavenly god Indra and sometimes even Lord Brahma and Lord Siva--all very highly situated demigods--are subject to being attracted by sex at any time. The sex drive is so strong in the living entities that the whole material world is running on sex attraction only, and it is due to sex attraction that one remains in the material world and is obliged to accept different types of bodies. The attraction of sex life is more clearly explained in the next verse.

TEXT 12

TEXT

vibudhasura-gandharva-
muni-siddha-naroragah
vijitah suryaya diksu
kvanayantyaiva nupuraih

SYNONYMS

vibudha--learned; asura--the demons; gandharva--the denizens of Gandharvaloka; muni--great sages; siddha--the denizens of Siddhaloka; nara--the inhabitants of the earthly planets; uragah--denizens of Nagaloka; vijitah--captivated; suryaya--by the new bride; diksu--in all directions; kvanayantya--tinkling; eva--only; nupuraih--by her ankle bells.

TRANSLATION

While Satadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and Nagaloka, although highly exalted, were all captivated by the tinkling of her ankle bells.

PURPORT

Generally a woman becomes more beautiful when, after an early marriage, she gives birth to a child. To give birth to a child is the natural function of a woman, and therefore a woman becomes more and more beautiful as she gives birth to one child after another. In the case of Satadruti, however, she was so beautiful that she attracted the whole universe at her marriage ceremony. Indeed, she attracted all the learned and exalted demigods simply by the tinkling of her ankle bells. This indicates that all the demigods wanted to see her beauty completely, but they were not able to see it because she was fully dressed and covered with ornaments. Since they could only see the feet of Satadruti, they became attracted by her ankle bells, which tinkled as she walked. In other words, the demigods became captivated by her simply by hearing the tinkling of her ankle bells. They did not have to see her complete beauty. It is sometimes understood that a person becomes lusty just by hearing the tinkling of bangles on the hands of women or the tinkling of ankle bells, or just by seeing a woman's sari. Thus it is concluded that woman is the complete representation of maya. Although Visvamisra Muni was engaged in practicing mystic yoga with closed eyes, his transcendental meditation was broken when he heard the tinkling of bangles on the hands of Menaka. In this way Visvamisra Muni became a victim of Menaka and fathered a child who is universally celebrated as Sakuntala. The conclusion is that no one can save himself from the attraction of woman, even though he be an exalted demigod or an inhabitant of the higher planets. Only a devotee of the Lord, who is attracted by Krsna, can escape the lures of woman. Once one is attracted by Krsna, the illusory energy of the world cannot attract him.

TEXT 13

TEXT

pracinabarhisah putrah
satadrutyam dasabhavan
tulya-nama-vratah sarve
dharma-snatah pracetasah

SYNONYMS

pracinabarhisah--of King Pracinabarhi; putrah--sons; satadrutyam--in the womb of Satadruti; dasa--ten; abhavan--became manifest; tulya--equally; nama--name; vratah--vow; sarve--all; dharma--religiosity; snatah--completely merged in; pracetasah--all of them being designated as Pracetas.

TRANSLATION

King Pracinabarhi begot ten children in the womb of Satadruti. All of them were equally endowed with religiosity, and all of them were known as the Pracetas.

PURPORT

The word dharma-snatah is significant, for the ten children were all merged in the practice of religion. In addition, they possessed all good qualities. One is supposed to be perfect when one is perfectly religious, perfect in the execution of one's vows to render devotional service, perfect in knowledge, perfect in good behavior, and so on. All the Pracetas were on the same level of perfection.

TEXT 14

TEXT

pitradistah praja-sarge
tapase 'rnavam avisan
dasa-varsa-sahasrani
tapasarcams tapas-patim

SYNONYMS

pitra--by the father; adistah--being ordered by; praja-sarge--in the matter of begetting children; tapase--for executing austerity; arnavam--in the ocean; avisan--entered; dasa-varsa--ten years; sahasrani--such thousands; tapasa--by their austerity; arcan--worshiped; tapah--of austerity; patim--the master.

TRANSLATION

When all these Pracetas were ordered by their father to marry and beget children, they all entered the ocean and practiced austerities and penances for ten thousand years. Thus they worshiped the master of all austerity, the Supreme Personality of Godhead.

PURPORT

Sometimes great sages and ascetics enter the Himalaya Mountains in order to find seclusion from the turmoil of the world. It appears, however, that all the Pracetas, the sons of Pracinabarhi, entered the depths of the ocean to perform austerity in a secluded place. Since they performed austerities for ten thousand years, this incident took place in the Satya-yuga, when people used to live for a hundred thousand years. It is also significant that by their austerity they worshiped the master of austerity, Sri Krsna, the Supreme Personality of Godhead. If one wants to perform austerities and penances in order to attain the supreme goal, one must attain the favor of the Supreme Personality of Godhead. If one achieves the favor of the Supreme Lord, it is to be understood that he has finished all kinds of austerities and penances and has attained efficiency in their execution. On the other hand, if one does not attain the perfect stage of devotional service, all austerities and penances actually have no meaning, for without the Supreme Lord no one can attain the highest results derived from performing them. As stated in Bhagavad-gita (5.29), Lord Sri Krsna is the master of all penances and sacrifices. Bhoktaram yajna-tapasam sarvaloka-mahesvaram. Thus the desired result of performing austerities may be derived from Lord Krsna.

In Srimad-Bhagavatam (3.33.7) it is stated:

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

Even if a person is born in a family of candalas--the lowest birth one can get in human society--he is glorious if he chants the holy names of the Lord, for it is to be understood that by such chanting a devotee definitely proves that he underwent all kinds of austerities in his previous life. By the grace of Lord Caitanya, one who chants the maha-mantra (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare) attains the highest perfectional stage, which had previously

been attained by people who entered the ocean and executed austerities for ten thousand years. In this age of Kali, if a person does not take advantage of chanting the Hare Krsna mantra, which is offered as a great concession to the fallen human beings of this age, it is to be understood that he is very much bewildered by the illusory energy of the Lord.

TEXT 15

TEXT

yad uktam pathi drstena
girisena prasidata
tad dhyayanto japantas ca
pujayantas ca samyatah

SYNONYMS

yat--that; uktam--said; pathi--on the way; drstena--while meeting; girisena--by Lord Siva; prasidata--being very much satisfied; tat--that; dhyayantah--meditating; japantah ca--chanting also; pujayantah ca--worshipping also; samyatah--with great control.

TRANSLATION

When all the sons of Pracinarbarhi left home to execute austerities, they met Lord Siva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Pracinarbarhi meditated upon the instructions, chanting and worshipping them with great care and attention.

PURPORT

It is clear that to perform austerities or penances, or, for that matter, any form of devotional service, one has to be guided by a spiritual master. Here it is clearly stated that the ten sons of Maharaja Pracinarbarhi were favored by the appearance of Lord Siva, who, out of great kindness, gave them instructions regarding the execution of austerities. Lord Siva actually became the spiritual master of the ten sons, and in turn his disciples took his words so seriously that simply by meditating upon his instructions (dhyayantah) they became perfect. This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Srila Visvanatha Cakravarti Thakura, who, while explaining a verse of Bhagavad-gita (vyavasayatmika buddhir ekeha kuru-nandana, Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it.

TEXT 16

TEXT

vidura uvaca
pracetasam giritrena
yathasit pathi sangamah
yad utaha harah pritas
tan no brahman vadarthavat

SYNONYMS

vidurah uvaca--Vidura inquired; pracetasam--of all the Pracetas; giritrena--by Lord Siva; yatha--just as; asit--it was; pathi--on the road; sangamah--meeting; yat--which; uta aha--said; harah--Lord Siva; pritah--being pleased; tat--that; nah--unto us; brahman--O great brahmana; vada--speak; artha-vat--with clear meaning.

TRANSLATION

Vidura asked Maitreya: My dear brahmana, why did the Pracetas meet Lord Siva on the way? Please tell me how the meeting happened, how Lord Siva became very pleased with them and how he instructed them. Certainly such talks are important, and I wish that you please be merciful upon me and describe them.

PURPORT

Whenever there are some important talks between a devotee and the Lord or between exalted devotees, one should be very much curious to hear them. At the meeting of Naimisaranya, where Suta Gosvami spoke Srimad-Bhagavatam to all the great sages, Suta Gosvami was also asked about the talks between Maharaja Pariksit and Sukadeva Gosvami, for the sages believed that the talks between Sukadeva Gosvami and Maharaja Pariksit must have been as important as the talks between Lord Krsna and Arjuna. As everyone is still eager to learn the subject of Bhagavad-gita in order to become perfectly enlightened, Vidura was similarly eager to learn from the great sage Maitreya about the talks between Lord Siva and the Pracetas.

TEXT 17

TEXT

sangamah khalu viparse
siveneha saririnam
durlabho munayo dadhyur
asangad yam abhispitam

SYNONYMS

sangamah--association; khalu--certainly; vipra-rse--O best of the brahmanas; sivena--along with Lord Siva; iha--in this world; saririnam--those who are engaged in material bodies; durlabhah--very rare; munayah--great sages; dadhyuh--engaged themselves in meditation; asangat--being detached from anything else; yam--unto whom; abhispitam--desiring.

TRANSLATION

The great sage Vidura continued: O best of the brahmanas, it is very difficult for living entities engaged within this material body to have personal contact with Lord Siva. Even great sages who have no material attachments do not contact him, despite their always being absorbed in meditation to attain his personal contact.

PURPORT

Since Lord Siva does not incarnate himself unless there is some special reason, it is very difficult for an ordinary person to contact him. However, Lord Siva does descend on a special occasion when he is ordered by the Supreme Personality of Godhead. In this regard, it is stated in the Padma Purana that Lord Siva appeared as a brahmana in the age of Kali to preach the Mayavada philosophy, which is nothing but a type of Buddhist philosophy. It is stated in Padma Purana:

mayavadam asac-chastram
pracchannam bauddham ucyate
mayaiva vihitam devi
kalau brahmana-murtina

Lord Siva, speaking to Parvati-devi, foretold that he would spread the Mayavada philosophy in the guise of a sannyasi brahmana just to eradicate Buddhist philosophy. This sannyasi was Sripada Sankaracarya. In order to overcome the effects of Buddhist philosophy and spread Vedanta philosophy, Sripada Sankaracarya had to make some compromise with the Buddhist philosophy, and as such he preached the philosophy of monism, for it was required at that time. Otherwise there was no need for his preaching Mayavada philosophy. At the present moment there is no need for Mayavada philosophy or Buddhist philosophy, and Lord Caitanya rejected both of them. This Krsna consciousness movement is spreading the philosophy of Lord Caitanya and rejecting the philosophy of both classes of Mayavadi. Strictly speaking, both Buddhist philosophy and Sankara's philosophy are but different types of Mayavada dealing on the platform of material existence. Neither of these philosophies has spiritual significance. There is spiritual significance only after one accepts the philosophy of Bhagavad-gita, which culminates in surrendering unto the Supreme Personality of Godhead. Generally people worship Lord Siva for some material benefit, and although they cannot see him personally, they derive great material profit by worshipping him.

TEXT 18

TEXT

atmaramo 'pi yas tv asya
loka-kalpasya radhase
saktya yukto vicarati
ghoraya bhagavan bhavah

SYNONYMS

atma-aramah--self-satisfied; api--although he is; yah--one who is; tu--but; asya--this; loka--material world; kalpasya--when manifested; radhase--for the matter of helping its existence; saktya--potencies; yuktah--being engaged; vicarati--he acts; ghoraya--very dangerous; bhagavan--His Lordship; bhavah--Siva.

TRANSLATION

Lord Siva, the most powerful demigod, second only to Lord Visnu, is self-sufficient. Although he has nothing to aspire for in the material world, for the benefit of those in the material world he is always busily engaged everywhere and is accompanied by his dangerous energies like goddess Kali and goddess Durga.

PURPORT

Lord Siva is known as the greatest devotee of the Supreme Personality of Godhead. He is known as the best of all types of Vaisnavas (vaisnavanam yatha sambhuh). Consequently, Lord Siva has a Vaisnava sampradaya, the disciplic succession known as the Rudra-sampradaya. Just as there is a Brahma-sampradaya coming directly from Lord Brahma, the Rudra-sampradaya comes directly from Lord Siva. Lord Siva is one of the twelve great personalities, as stated in Srimad-Bhagavatam (6.3.20):

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo

balir vaiyasakir vayam

These are twelve great authorities in preaching God consciousness. The name Sambhu means Lord Siva. His disciplic succession is also known as the Visnusvami-sampradaya, and the current Visnusvami-sampradaya is also known as the Vallabha-sampradaya. The current Brahma-sampradaya is known as the Madhva-Gaudiya-sampradaya. Even though Lord Siva appeared to preach Mayavada philosophy, at the end of his pastime in the form of Sankaracarya, he preached the Vaisnava philosophy: bhaja govindam bhaja govindam bhaja govindam mudha-mate. He stressed worshipping Lord Krsna, or Govinda, three times in this verse and especially warned his followers that they could not possibly achieve deliverance, or mukti, simply by word jugglery and grammatical puzzles. If one is actually serious to attain mukti, he must worship Lord Krsna. That is Sripada Sankaracarya's last instruction.

Herein it is mentioned that Lord Siva is always accompanied by his material energy (saktya ghoraya). Material energy--goddess Durga, or goddess Kali--is always under his control. Goddess Kali and Durga serve him by killing all the asuras, or demons. Sometimes Kali becomes so infuriated that she indiscriminately kills all kinds of asuras. There is a popular picture of goddess Kali in which she wears a garland composed of the heads of the asuras and holds in her left hand a captured head and in her right hand a great khadga, or chopper, for killing asuras. Great wars are symbolic representations of Kali's devastation of the asuras and are actually conducted by the goddess Kali.

srsti-sthiti-pralaya-sadhana-saktir eka

(Brahma-samhita 5.44)

Asuras try to pacify the goddess Kali, or Durga, by worshipping her in material opulence, but when the asuras become too intolerable, goddess Kali does not discriminate in killing them wholesale. Asuras do not know the secret of the energy of Lord Siva, and they prefer to worship goddess Kali or Durga or Lord Siva for material benefit. Due to their demoniac character, they are reluctant to surrender to Lord Krsna, as indicated by Bhagavad-gita (7.15):

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

Lord Siva's duty is very dangerous because he has to employ the energy of goddess Kali (or Durga). In another popular picture the goddess Kali is sometimes seen standing on the prostrate body of Lord Siva, which indicates that sometimes Lord Siva has to fall down flat in order to stop goddess Kali from killing the asuras. Since Lord Siva controls the great material energy (goddess Durga), worshipers of Lord Siva attain very opulent positions within this material world. Under Lord Siva's direction, a worshiper of Lord Siva gets all kinds of material facilities. In contrast, a Vaisnava, or worshiper of Lord Visnu, gradually becomes poorer in material possessions because Lord Visnu does not trick His devotees into becoming materially entangled by possessions. Lord Visnu gives His devotees intelligence from within, as stated in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Thus Lord Visnu gives intelligence to His devotee so that the devotee can make progress on the path back home, back to Godhead. Since a devotee has nothing to do with any kind of material possession, he does not come under the control of goddess Kali, or the goddess Durga.

Lord Siva is also in charge of the tamo-guna, or the mode of ignorance in this material world. His potency, the goddess Durga, is described as keeping all living entities in the darkness of ignorance (ya devi sarva-bhutesu nidra-rupam samsthita). Both Lord Brahma and Lord Siva are incarnations of Lord Visnu, but Lord Brahma is in charge of the creation whereas Lord Siva is in charge of the destruction, which he carries out with the help of his material energy, goddess Kali, or goddess Durga. Thus in this verse Lord Siva is described as being accompanied by dangerous potencies (saktya ghoraya), and that is the actual position of Lord Siva.

TEXT 19

TEXT

maitreya uvaca
pracetasah pitur vakyam
sirasadaya sadhavah
disam praticim prayayus
tapasy adrta-cetasah

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; pracetasah--all the sons of King Pracinabarhi; pituh--of the father; vakyam--words; sirasa--on the head; adaya--accepting; sadhavah--all pious; disam--direction; praticim--western; prayayuh--went away; tapasi--in austerities; adrta--accepting seriously; cetasah--in the heart.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Pracinabarhi very seriously accepted the words of their father with heart and soul, and with these words on their heads, they went toward the west to execute their father's order.

PURPORT

In this verse sadhavah (meaning "pious" or "well behaved") is very important, especially at the present moment. It is derived from the word sadhu. A perfect sadhu is one who is always engaged in the devotional service of the Supreme Personality of Godhead. Pracinabarhi's sons are described as sadhavah because of their complete obedience to their father. The father, king and spiritual master are supposed to be representatives of the Supreme Personality of Godhead, and as such they have to be respected as the Supreme Lord. It is the duty of the father, the spiritual master and the king to regulate their subordinates in such a way that they ultimately become fully unalloyed devotees of the Supreme Lord. That is the duty of the superiors, and it is the duty of the subordinates to obey their orders perfectly and in a disciplined way. The word sirasa ("on their heads") is also significant, for the Pracetas accepted the orders of their father and carried them on their heads, which means they accepted them in complete surrender.

TEXT 20

TEXT

sa-samudram upa vistirnam
apasyan sumahat sarah
mahan-mana iva svaccham
prasanna-salilasayam

SYNONYMS

sa-samudram--almost near the ocean; upa--more or less; vistirnam--very wide and long; apasyan--they saw; su-mahat--very great; sarah--reservoir of water; mahat--great soul; manah--mind; iva--like; su-accham--clear; prasanna--joyful; salila--water; asayam--taken shelter of.

TRANSLATION

While traveling, the Pracetas happened to see a great reservoir of water which seemed almost as big as the ocean. The water of this lake was so calm and quiet that it seemed like the mind of a great soul, and its inhabitants, the aquatics, appeared very peaceful and happy to be under the protection of such a watery reservoir.

PURPORT

The word sa-samudra means "near the sea." The reservoir of water was like a bay, for it was not very far from the sea. The word upa, meaning "more or less," is used in many ways, as in the word upapati, which indicates a husband "more or less," that is to say, a lover who is acting like a husband. Upa also means "greater," "smaller" or "nearer." Considering all these points, the reservoir of water which was seen by the Pracetas while they were traveling was actually a large bay or lake. And unlike the sea or ocean, which has turbulent waves, this reservoir was very calm and quiet. Indeed, the water was so clear that it seemed like the mind of some great soul. There may be many great souls--jnānis, yogis and bhaktas, or pure devotees, are also called great souls--but they are very rarely found. One can find many great souls amongst yogis and jnānis, but a truly great soul, a pure devotee of the Lord, who is fully surrendered to the Lord, is very rarely found (sa mahatma sudurlabhah, Bg. 7.19). A devotee's mind is always calm, quiet and desireless because he is always anyabhilasita-sunyam, having no desire other than to serve Kṛṣṇa as His personal servant, friend, father, mother or conjugal lover. Due to his association with Kṛṣṇa, a devotee is always very calm and cool. It is also significant that within that reservoir all the aquatics were also very calm and quiet. Because the disciples of a devotee have taken shelter of a great soul, they become very calm and quiet and are not agitated by the waves of the material world.

This material world is often described as an ocean of nescience. In such an ocean, everything is agitated. The mind of a great devotee is also like an ocean or a very large lake, but there is no agitation. As stated in Bhagavad-gītā (2.41): vyavasayātmikā buddhir ekeha kuru-nāndana. Those who are fixed in the service of the Lord are not agitated by anything. It is also stated in Bhagavad-gītā (6.22): yasmin sthito na duḥkheṇa gurunāpi vicālyate. Even if he suffers some reversals in life, a devotee is never agitated. Therefore whoever takes shelter of a great soul or a great devotee becomes pacified. In the Caitanya-caritāmṛta (Madhya 19.149) it is stated: kṛṣṇa-bhaktā--niskama, atāeva 'santa.' A devotee of Lord Kṛṣṇa is always peaceful because he has no desire, whereas the yogis, karmīs and jnānis have so many desires to fulfill. One may argue that the devotees have desires, for they wish to go home, back to Godhead, but such a desire does not agitate the mind. Although he wishes to go back to Godhead, a devotee is satisfied in any condition of life. Consequently, the word mahān-manah is used in this verse to indicate that the reservoir of water was as calm and quiet as the mind of a great devotee.

TEXT 21

TEXT

nila-raktotpālabhoja-
kahlarendivarakaram
hamsa-sarasa-cakrahva-
karandava-nikujitam

SYNONYMS

nila--blue; rakta--red; utpala--lotus; ambhah-ja--born from the water; kahlara--another kind of lotus; indivara--another kind of lotus; akaram--the mine; hamsa--swans; sarasa--cranes; cakrahva--the ducks of the name; karandava--birds of the name; nikujitam--vibrated by their sounds.

TRANSLATION

In that great lake there were different types of lotus flowers. Some of them were bluish, and some of them were red. Some of them grew at night, some in the day and some, like the indivara lotus flower, in the evening. Combined together, the lotus flowers filled the lake so full that the lake appeared to be a great mine of such flowers. Consequently, on the shores there were swans and cranes, cakravaka, karandava and other beautiful water birds standing about.

PURPORT

The word akaram ("mine") is significant in this verse, for the reservoir of water appeared like a mine from which different types of lotus flowers were produced. Some of the lotus flowers grew during the day, some at night and some in the evening, and accordingly they had different names and different colors. All these flowers were present on that lake, and because the lake was so calm and quiet and filled with lotus flowers, superior birds, like swans, cakravakas and karandavas, stood on the shores and vibrated their different songs, making the entire scene attractive and beautiful. As there are different types of human beings, according to the association of the three qualities of material nature, there are similarly different types of birds, bees, trees, etc. Everything is divided according to the three qualities of material nature. Birds like swans and cranes, who enjoy clear waters and lotus flowers, are different from crows, who enjoy filthy places. Similarly, there are persons who are controlled by the modes of ignorance and passion and those who are controlled by the mode of goodness. The creation is so varied that there are always varieties found in every society. Thus on the bank of this lake all the superior birds lived to enjoy that atmosphere created by that great reservoir filled with lotus flowers.

TEXT 22

TEXT

matta-bhramara-sausvarya-
hrsta-roma-latanghripam
padma-kosa-rajo diksu
viksipat-pavanotsavam

SYNONYMS

matta--mad; bhramara--bumblebees; sau-svarya--with great humming; hrsta--joyfully; roma--hair on the body; lata--creepers; anghripam--trees; padma--lotus flower; kosa--whorl; rajah--saffron; diksu--in all directions; viksipat--throwing away; pavana--air; utsavam--festival.

TRANSLATION

There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

PURPORT

Trees and creepers are also different types of living beings. When bumblebees come upon trees and creepers to collect honey, certainly such plants become very happy. On such an occasion the wind also

takes advantage of the situation by throwing pollen or saffron contained in the lotus flowers. All this combines with the sweet vibration created by the swans and the calm of the water. The Pracetas considered such a place to be like a continuous festival. From this description it appears that the Pracetas reached Sivaloka, which is supposed to be situated near the Himalaya Mountains.

TEXT 23

TEXT

tatra gandharvam akarnya
divya-marga-manoharam
visismyu raja-putras te
mrdanga-panavady anu

SYNONYMS

tatra--there; gandharvam--musical sounds; akarnya--hearing; divya--heavenly; marga--symmetrical; manah-haram--beautiful; visismyuh--they became amazed; raja-putrah--all the sons of King Barhisat; te--all of them; mrdanga--drums; panava--kettledrums; adi--all together; anu--always.

TRANSLATION

The sons of the King became very much amazed when they heard vibrations from various drums and kettledrums along with other orderly musical sounds pleasing to the ear.

PURPORT

In addition to the various flowers and living entities about the lake, there were also many musical vibrations. The void of the impersonalists, which has no variegatedness, is not at all pleasing compared with such a scene. Actually one has to attain the perfection of sac-cid-ananda, eternity, bliss and knowledge. Because the impersonalists deny these varieties of creation, they cannot actually enjoy transcendental bliss. The place where the Pracetas arrived was the abode of Lord Siva. Impersonalists are generally worshipers of Lord Siva, but Lord Siva is never without variety in his abode. Thus wherever one goes, whether to the planet of Lord Siva, Lord Visnu or Lord Brahma, there is variety to be enjoyed by persons full in knowledge and bliss.

TEXTS 24-25

TEXT

tarhy eva sarasas tasman
niskramantam sahanugam
upagiyamanam amara-
pravaram vibudhanugaih

tapta-hema-nikayabham
siti-kantham tri-locanam
prasada-sumukham viksyā
pranemur jata-kautukah

SYNONYMS

tarhi--in that very moment; eva--certainly; sarasah--from the water; tasmat--therefrom; niskramantam--coming out; saha-anugam--accompanied by great souls; upagiyamanam--glorified by the followers; amara-

pravaram--the chief of the demigods; vibudha-anugaih--followed by his associates; tapta-hema--molten gold; nikaya-abham--bodily features; siti-kantham--blue throat; tri-locanam--with three eyes; prasada--merciful; su-mukham--beautiful face; viksyā--seeing; pranemuh--offered obeisances; jata--aroused; kautukah--being amazed by the situation.

TRANSLATION

The Pracetas were fortunate to see Lord Siva, the chief of the demigods, emerging from the water with his associates. His bodily luster was just like molten gold, his throat was bluish, and he had three eyes, which looked very mercifully upon his devotees. He was accompanied by many musicians, who were glorifying him. As soon as the Pracetas saw Lord Siva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

PURPORT

The word vibudhanugaih indicates that Lord Siva is always accompanied by the denizens of the higher planets known as Gandharvas and Kinnaras. They are very expert in musical science, and Lord Siva is worshiped by them constantly. In pictures, Lord Siva is generally painted white, but here we find that the color of his skin is not exactly white but like molten gold, or a glowing yellowish color. Because Lord Siva is always very, very merciful, his name is Asutosa. Amongst all the demigods, Lord Siva can be pacified even by the lowest class of men, who need only offer him obeisances and leaves of a bael tree. Thus his name is Asutosa, which means that he is pleased very quickly.

Generally those who are very fond of material prosperity approach Lord Siva for such benediction. The lord, being very merciful, quickly awards all the blessings the devotee asks of him. The demons take advantage of this leniency and sometimes take benedictions from Lord Siva which can be very dangerous to others. For instance, Vrkasura took a benediction from Lord Siva by which he could kill everyone he touched on the head. Although Lord Siva sometimes very liberally gives such benedictions to his devotees, the difficulty is that the demons, being very cunning, sometimes want to experiment improperly with such benedictions. For instance, after receiving his benediction, Vrkasura tried to touch the head of Lord Siva. Devotees of Lord Visnu, however, have no desire for such benedictions, and Lord Visnu does not give His devotees benedictions which would cause disturbance to the whole world.

TEXT 26

TEXT

sa tan prapannarti-haro
bhagavan dharmā-vatsalah
dharmā-jnan sila-sampannan
pritah pritan uvaca ha

SYNONYMS

sah--Lord Siva; tan--them; prapanna-arti-harah--one who drives away all kinds of dangers; bhagavan--the lord; dharmā-vatsalah--very much fond of religious principles; dharmā-jnan--persons who are aware of religious principles; sila-sampannan--very well behaved; pritah--being pleased; pritan--of very gentle behavior; uvaca--talked with them; ha--in the past.

TRANSLATION

Lord Siva became very pleased with the Pracetas because generally Lord Siva is the protector of pious persons and persons of gentle behavior. Being very much pleased with the princes, he began to speak as follows.

PURPORT

The Supreme Personality of Godhead, Visnu, or Krsna, is known as bhakta-vatsala, and herein we find Lord Siva described as dharma-vatsala. Of course, the word dharma-vatsala refers to a person who lives according to religious principles. That is understood. Nonetheless, these two words have additional significance. Sometimes Lord Siva has to deal with persons who are in the modes of passion and ignorance. Such persons are not always very much religious and pious in their activities, but since they worship Lord Siva for some material profit, they sometimes obey the religious principles. As soon as Lord Siva sees that his devotees are following religious principles, he blesses them. The Pracetas, sons of Pracinarbarhi, were naturally very pious and gentle, and consequently Lord Siva was immediately pleased with them. Lord Siva could understand that the princes were sons of Vaisnavas, and as such Lord Siva offered prayers to the Supreme Personality of Godhead as follows.

TEXT 27

TEXT

sri-rudra uvaca
yuyam vedisadah putra
viditam vas cikirsitam
anugrahaya bhadram va
evam me darsanam krtam

SYNONYMS

sri-rudrah uvaca--Lord Siva began to speak; yuyam--all of you; vedisadah--of King Pracinarbarhi; putrah--sons; viditam--knowing; vah--your; cikirsitam--desires; anugrahaya--for the matter of showing you mercy; bhadram--all good fortune unto you; vah--all of you; evam--thus; me--my; darsanam--audience; krtam--you have done.

TRANSLATION

Lord Siva said: You are all the sons of King Pracinarbarhi, and I wish all good fortune to you. I also know what you are going to do, and therefore I am visible to you just to show my mercy upon you.

PURPORT

By these words Lord Siva indicates that what the princes were going to do was known to him. It is a fact that they were going to worship Lord Visnu by severe austerities and penances. Knowing this fact, Lord Siva immediately became very pleased, as apparent by the next verse. This indicates that a person who is not yet a devotee of the Supreme Personality of Godhead but who desires to serve the Supreme Lord receives the benedictions of the demigods, headed by the chief demigod, Lord Siva. Thus a devotee of the Lord does not need to try to please the demigods separately. Simply by worshipping the Supreme Lord, a devotee can please all of them. Nor does he have to ask the demigods for material benedictions, for the demigods, being pleased with the devotee, automatically offer him everything that he needs. The demigods are servants of the Lord, and they are always prepared to help a devotee in all circumstances. Therefore Srila Bilvamangala Thakura said that if one has unalloyed devotion for the Supreme Lord, the goddess of liberation is ready to serve him, to say nothing of the gods of material opulences. Indeed, all the demigods are simply waiting for an opportunity to serve the devotee. Thus there is no need for a devotee of Krsna to endeavor for material opulence or liberation. By being situated in the transcendental position of devotional service, he receives all the benefits of dharma, artha, kama and moksa.

TEXT 28

TEXT

yah param ramhasah saksat
tri-gunaj jiva-samjnitat
bhagavantam vasudevam
prapannah sa priyo hi me

SYNONYMS

yah--anyone; param--transcendental; ramhasah--of the controller; saksat--directly; tri-gunat--from the three modes of material nature; jiva-samjnitat--living entities called by the name jivas; bhagavantam--unto the Supreme Personality of Godhead; vasudevam--unto Krsna; prapannah--surrendered; sah--he; priyah--very dear; hi--undoubtedly; me--of me.

TRANSLATION

Lord Siva continued: Any person who is surrendered to the Supreme Personality of Godhead, Krsna, the controller of everything--material nature as well as the living entity--is actually very dear to me.

PURPORT

Now Lord Siva explains the reason he has personally come before the princes. It is because all the princes are devotees of Lord Krsna. As stated in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

Lord Siva is rarely seen by common men, and similarly a person who is fully surrendered unto Vasudeva, Krsna, is also very rarely seen because a person who is fully surrendered unto the Supreme Lord is very rare (sa mahatma sudurlabhah). Consequently Lord Siva came especially to see the Pracetas because they were fully surrendered unto the Supreme Personality of Godhead, Vasudeva. Vasudeva is also mentioned in the beginning of Srimad-Bhagavatam in the mantra, om namo bhagavate vasudevaya. Since Vasudeva is the ultimate truth, Lord Siva openly proclaims that one who is a devotee of Lord Vasudeva, who is surrendered to Lord Krsna, is actually very dear to him. Lord Vasudeva, Krsna, is worshipable not only by ordinary living entities but by demigods like Lord Siva, Lord Brahma and others. Yam brahma-varunendra-rudra-marutah stuvanti divyaih stavaih (Bhag. 12.13.1). Krsna is worshiped by Lord Brahma, Lord Siva, Varuna, Indra, Candra and all other demigods. That is also the situation with a devotee. Indeed, one who takes to Krsna consciousness immediately becomes very dear to anyone who is simply finding out and beginning to understand what Krsna consciousness actually is. Similarly, all the demigods are also trying to find out who is actually surrendered to Lord Vasudeva. Because the Praceta princes were surrendered to Vasudeva, Lord Siva willingly came forth to see them.

Lord Vasudeva, or Krsna, is described in Bhagavad-gita as Purusottama. Actually He is the enjoyer (purusa) and the Supreme (uttama) as well. He is the enjoyer of everything--the prakrti and the purusa. Being influenced by the three modes of material nature, the living entity tries to dominate material nature, but actually he is not the purusa (enjoyer) but prakrti, as described in Bhagavad-gita (7.5): apareyam itas tv anyam prakrtim viddhi me param. Thus the jiva, or living entity, is actually prakrti, or the marginal energy of the Supreme Lord. Being associated with material energy, he tries to lord it over the material nature. This is also confirmed in Bhagavad-gita (15.7):

mamaivamso jiva-loke

jiva-bhutat sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

By endeavoring to dominate material nature, the living entity simply struggles hard for existence. Indeed, he struggles so hard to enjoy himself that he cannot even enjoy the material resources. Thus he is sometimes called prakrti, or jiva, for he is situated in the marginal potency. When the living entity is covered with the three modes of material nature, he is called jiva-samjñita. There are two kinds of living entities: one is called ksara, and the other is aksara. Ksara refers to those who have fallen down and become conditioned, and aksara refers to those who are not conditioned. The vast majority of living entities live in the spiritual world and are called aksara. They are in the position of Brahman, pure spiritual existence. They are different from those who have been conditioned by the three modes of material nature.

Being above both the ksara and aksara, Lord Kṛṣṇa, Vasudeva, is described in Bhagavad-gītā (15.18) as Puruṣottama. The impersonalists may say that Vasudeva is the impersonal Brahman, but actually the impersonal Brahman is subordinate to Kṛṣṇa, as also confirmed in Bhagavad-gītā (14.27): brahmano hi pratisthaham. That Kṛṣṇa is the source of the impersonal Brahman is also confirmed in Brahma-saṁhita (5.40): yasya prabha prabhavato jagadanda-koti. The impersonal Brahman is nothing but the effulgence or bodily rays of Kṛṣṇa, and in those bodily rays there are innumerable universes floating. Thus in all respects Vasudeva, Kṛṣṇa, is the Supreme Lord, and Lord Śiva is very satisfied with those who are completely surrendered to Him. Complete surrender is desired by Kṛṣṇa, as He indicates in the last chapter of Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇam vraja. The word saksat, meaning "directly," is very significant. There are many so-called devotees, but actually they are only karmīs and jñānīs, for they are not directly devotees of Lord Kṛṣṇa. The karmīs sometimes offer the results of their activities to Lord Vasudeva, and this offering is called karmārpanam. These are considered to be fruitive activities, for the karmīs consider Lord Viṣṇu to be one of the demigods like Lord Śiva and Lord Brahma. Because they consider Lord Viṣṇu to be on the same level with the demigods, they contend that surrendering to the demigods is as good as surrendering unto Vasudeva. This contention is denied herein because if it were true, Lord Śiva would have said that surrender unto him, Lord Vasudeva, Viṣṇu or Brahma is the same. However, Lord Śiva does not say this because he himself surrenders unto Vasudeva, and whoever else surrenders unto Vasudeva is very, very dear to him. This is expressed herein openly. The conclusion is that a devotee of Lord Śiva is not dear to Lord Śiva, but a devotee of Lord Kṛṣṇa is very dear to Lord Śiva.

TEXT 29

TEXT

sva-dharma-nisthah sata-janmabhiḥ puman
virincatam eti tataḥ param hi mām
avyakrtam bhagavato 'tha vaiṣṇavam
padam yathaham vibudhah kalatyaye

SYNONYMS

sva-dharma-nisthah--one who is situated in his own dharma, or occupation; sata-janmabhiḥ--for one hundred births; puman--a living entity; virincatam--the post of Lord Brahma; eti--gets; tataḥ--thereafter; param--above; hi--certainly; mām--attains me; avyakrtam--without deviation; bhagavataḥ--unto the Supreme Personality of Godhead; atha--therefore; vaiṣṇavam--a pure devotee of the Lord; padam--post; yatha--as; aham--I; vibudhah--demigods; kala-atyaye--after the annihilation of the material world.

TRANSLATION

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Krsna, or Visnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of this material world.

PURPORT

This verse gives an idea of the highest perfection of the evolutionary process. As described by the Vaisnava poet Jayadeva Gosvami, pralaya-payodhi jale dhrtavan asi vedam. Let us begin tracing the evolutionary process from the point of devastation (pralaya), when the whole universe is filled with water. At that time there are many fishes and other aquatics, and from these aquatics evolve creepers, trees, etc. From these, insects and reptiles evolve, and from them birds, beasts and then human beings and finally civilized human beings. Now, the civilized human being is at a junction where he can make further evolutionary progress in spiritual life. Here it is stated (sva-dharma-nisthah) that when a living entity comes to a civilized form of life, there must be sva-dharma, social divisions according to one's work and qualifications. This is indicated in Bhagavad-gita (4.13):

catur-varnyam maya srstam
guna-karma-vibhagasah

"According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

In civilized human society there must be the divisions of brahmana, ksatriya, vaisya and sudra, and everyone must properly execute his occupational duty in accordance with his division. Here it is described (svadharna-nisthah) that it does not matter whether one is a brahmana, ksatriya, vaisya or sudra. If one sticks to his position and properly executes his particular duty, he is considered a civilized human being. Otherwise he is no better than an animal. It is also mentioned herein that whoever executes his occupational duty (sva-dharma) for one hundred births (for instance, if a brahmana continues to act as a brahmana) becomes eligible for promotion to Brahmaloaka, the planet where Lord Brahma lives. There is also a planet called Sivaloka, or Sadasivaloka, which is situated in a marginal position between the spiritual and material worlds. If, after being situated in Brahmaloaka, one becomes more qualified, he is promoted to Sadasivaloka. Similarly, when one becomes even more qualified, he can attain the Vaikunthalokas. The Vaikunthalokas are targets for everyone, even the demigods, and they can be attained by a devotee who has no desire for material benefit. As indicated in Bhagavad-gita (8.16), one does not escape material miseries even if he is elevated to Brahmaloaka (abrahma-bhuvanal lokah punar avartino 'rjuna). Similarly, one is not very safe even if he is promoted to Sivaloka, because the planet of Sivaloka is marginal. However, if one attains Vaikunthaloka, he attains the highest perfection of life and the end of the evolutionary process (mam upetya tu kaunteya punar janma na vidyate). In other words, it is confirmed herein that a person in human society who has developed consciousness must take to Krsna consciousness in order to be promoted to Vaikunthaloka or Krsnaloka immediately after leaving the body. Tyaktva deham punar janma naiti mam eti so 'rjuna (Bg. 4.9). A devotee who is fully in Krsna consciousness, who is not attracted by any other loka, or planet, including Brahmaloaka and Sivaloka, is immediately transferred to Krsnaloka (mam eti). That is the highest perfection of life and the perfection of the evolutionary process.

TEXT 30

TEXT

atha bhagavata yuyam
priyah stha bhagavan yatha
na mad bhagavatanam ca

preyan anyo 'sti karhicit

SYNONYMS

atha--therefore; bhagavatah--devotees; yuyam--all of you; priyah--very dear to me; stha--you are; bhagavan--the Supreme Personality of Godhead; yatha--as; na--neither; mat--than me; bhagavatanam--of the devotees; ca--also; preyan--very dear; anyah--others; asti--there is; karhicit--at any time.

TRANSLATION

You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am.

PURPORT

It is said, vaisnavanam yatha sambhuh: Lord Siva is the best of all devotees. Therefore all devotees of Lord Krsna are also devotees of Lord Siva. In Vrndavana there is Lord Siva's temple called Gopisvara. The gopis used to worship not only Lord Siva but Katyayani, or Durga, as well, but their aim was to attain the favor of Lord Krsna. A devotee of Lord Krsna does not disrespect Lord Siva, but worships Lord Siva as the most exalted devotee of Lord Krsna. Consequently whenever a devotee worships Lord Siva, he prays to Lord Siva to achieve the favor of Krsna, and he does not request material profit. In Bhagavad-gita (7.20) it is said that generally people worship demigods for some material profit. Kamais tais tair hrta jnanah. Driven by material lust, they worship demigods, but a devotee never does so, for he is never driven by material lust. That is the difference between a devotee's respect for Lord Siva and an asura's respect for him. The asura worships Lord Siva, takes some benediction from him, misuses the benediction and ultimately is killed by the Supreme Personality of Godhead, who awards him liberation.

Because Lord Siva is a great devotee of the Supreme Personality of Godhead, he loves all the devotees of the Supreme Lord. Lord Siva told the Pracetas that because they were devotees of the Lord, he loved them very much. Lord Siva was not kind and merciful only to the Pracetas; anyone who is a devotee of the Supreme Personality of Godhead is very dear to Lord Siva. Not only are the devotees dear to Lord Siva, but he respects them as much as he respects the Supreme Personality of Godhead. Similarly, devotees of the Supreme Lord also worship Lord Siva as the most dear devotee of Lord Krsna. They do not worship him as a separate Personality of Godhead. It is stated in the list of nama-aparadhas that it is an offense to think that the chanting of the name of Hari and the chanting of Hara, or Siva, are the same. The devotees must always know that Lord Visnu is the Supreme Personality of Godhead and that Lord Siva is His devotee. A devotee should be offered respect on the level of the Supreme Personality of Godhead, and sometimes even more respect. Indeed, Lord Rama, the Personality of Godhead Himself, sometimes worshiped Lord Siva. If a devotee is worshiped by the Lord, why should a devotee not be worshiped by other devotees on the same level with the Lord? This is the conclusion. From this verse it appears that Lord Siva blesses the asuras simply for the sake of formality. Actually he loves one who is devoted to the Supreme Personality of Godhead.

TEXT 31

TEXT

idam viviktam japtavyam
pavitram mangalam param
nihsreyasa-karam capi
sruyatam tad vadami vah

SYNONYMS

idam--this; viviktam--very, particular; japtavyam--always to be chanted; pavitram--very pure; mangalam--auspicious; param--transcendental; nihsreyasa-karam--very beneficial; ca--also; api--certainly; sruyatam--please hear; tat--that; vadami--I am speaking; vah--unto you.

TRANSLATION

Now I shall chant one mantra which is not only transcendental, pure and auspicious, but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

PURPORT

The word viviktam is very significant. No one should think of the prayers recited by Lord Siva as being sectarian; rather, they are very confidential, so much so that anyone desiring the ultimate prosperity or auspicious goal of life must take the instructions of Lord Siva and pray to and glorify the Supreme Personality of Godhead as Lord Siva himself did.

TEXT 32

TEXT

maitreya uvaca
ity anukrosa-hrdayo
bhagavan aha tan chivah
baddhanjalin raja-putran
narayana-paro vacah

SYNONYMS

maitreya uvaca--the great saint Maitreya continued to speak; iti--thus; anukrosa-hrdayah--very kindhearted; bhagavan--the lord; aha--said; tan--unto the Pracetas; sivah--Lord Siva; baddha-anjalin--who were standing with folded hands; raja-putran--the sons of the King; narayana-parah--Lord Siva, the great devotee of Narayana; vacah--words.

TRANSLATION

The great sage Maitreya continued: Out of his causeless mercy, the exalted personality Lord Siva, a great devotee of Lord Narayana, continued to speak to the King's sons, who were standing with folded hands.

PURPORT

Lord Siva voluntarily came to bless the sons of the King as well as do something beneficial for them. He personally chanted the mantra so that the mantra would be more powerful, and he advised that the mantra be chanted by the King's sons (raja-putras). When a mantra is chanted by a great devotee, the mantra becomes more powerful. Although the Hare Krsna maha-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful. Lord Siva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.

TEXT 33

TEXT

sri-rudra uvaca

jitam ta atma-vid-varya-
svastaye svastir astu me
bhavataradhasa raddham
sarvasma atmane namah

SYNONYMS

sri-rudrah uvaca--Lord Siva began to speak; jitam--all glories; te--unto You; atma-vid--self-realized; varya--the best; svastaye--unto the auspicious; svastih--auspiciousness; astu--let there be; me--of me; bhavata--by You; aradhasa--by the all-perfect; raddham--worshipable; sarvasmai--the Supreme Soul; atmane--unto the Supreme Soul; namah--obeisances.

TRANSLATION

Lord Siva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You be auspicious for me. You are worshipable by virtue of the all-perfect instructions You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

PURPORT

As soon as a devotee is inspired by the Lord to offer the Lord a prayer, the devotee immediately glorifies the Lord in the beginning by saying, "All glories unto You, my Lord." The Lord is glorified because He is considered to be the chief of all self-realized souls. As said in the Vedas (Katha Upanisad 2.2.13), nityo nityanam cetanas cetananam: the Supreme Being, the Personality of Godhead, is the chief living being amongst all living beings. There are different kinds of individual living beings--some of them are in this material world, and some are in the spiritual world. Those who are in the spiritual world are known to be completely self-realized because on the spiritual platform the living entity is not forgetful of his service to the Lord. Therefore in the spiritual world all those who are in the devotional service of the Lord are eternally fixed, for they understand the position of the Supreme Being, as well as their individual constitution. Thus amongst self-realized souls, the Lord is known as the perfectly self-realized soul. Nityo nityanam cetanas cetananam. When the individual soul is fixed in his knowledge of the Lord as the Supreme Being, he actually becomes established in an all-auspicious position. Lord Siva prays herein that his auspicious position continue eternally by virtue of the Lord's mercy upon him.

The Supreme Lord is all-perfect, and the Lord instructs that one who worships Him also becomes perfect. As stated in Bhagavad-gita (15.15): mattah smrtir jnanam apohanam ca. The Lord is situated as the Supersoul in everyone's heart, but He is so kind to His devotees that He gives them instructions by which they may continue to progress. When they receive instructions from the all-perfect, there is no chance of their being misled. This is also confirmed in Bhagavad-gita (10.10): dadami buddhi-yogam tam yena mam upayanti te. The Lord is always ready to give instructions to the pure devotee so that the devotee can advance further and further in devotional service. Since the Lord gives instructions as sarvatma, the Supersoul, Lord Siva offers Him respect with the words sarvatma atmane namah. The individual soul is called atma, and the Lord is also called atma as well as Paramatma. Being situated in everyone's heart, the Lord is known as the supreme atma. Therefore all obeisances are offered unto Him. In this regard, one may refer to the prayers of Kunti in the First Canto of Srimad-Bhagavatam (1.8.20):

tatha paramahamsanam
muninam amatmanam
bhakti-yoga-vidhanartham
katham pasyema hi striyah

The Lord is always ready to give instructions to the paramahamsas, or the topmost devotees of the Lord, who are completely liberated from all contaminations of the material world. The Lord always gives

instructions to such exalted devotees to inform them how they can remain fixed in devotional service. Similarly, it is stated in the atmarama verse (Bhag. 1.7.10):

atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

The word atmarama refers to those who are not interested in the material world but are simply engaged in spiritual realization. Such self-realized persons are generally considered in two categories--impersonal and personal. However, impersonalists also become devotees when they are attracted by the personal transcendental qualities of the Lord. The conclusion is that Lord Siva wanted to remain a fixed devotee of the Supreme Personality of Godhead, Vasudeva. As explained in the following verses, Lord Siva never desires to merge into the existence of the Supreme Lord like the impersonalists. Rather, he thinks that it would be good fortune for him to continue to be fixed in the understanding of the Lord as the Supreme Being. By this understanding, one realizes that all living entities--including Lord Siva, Lord Brahma and other demigods--are servants of the Supreme Lord.

TEXT 34

TEXT

namah pankaja-nabhaya
bhuta-suksmendriyatmane
vasudevaya santaya
kuta-sthaya sva-rocise

SYNONYMS

namah--all obeisances unto You; pankaja-nabhaya--unto the Supreme Personality of Godhead, from whose navel the lotus flower emanates; bhuta-suksma--the sense objects; indriya--the senses; atmane--the origin; vasudevaya--unto Lord Vasudeva; santaya--always peaceful; kuta-sthaya--without being changed; sva-rocise--unto the supreme illumination.

TRANSLATION

My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vasudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

PURPORT

The Lord as Garbhodakasayi Visnu lies in the ocean of Garbha within this universe, and from His navel the lotus flower sprouts. Lord Brahma is generated from that lotus flower, and from Lord Brahma the creation of this material world begins. As such, the Supreme Personality of Godhead, Garbhodakasayi Visnu, is the origin of the material senses and sense objects. Since Lord Siva considers himself to be one of the products of the material world, his senses are under the control of the supreme creator. The Supreme Lord is also known as Hrsikesa, master of the senses, which indicates that our senses and sense objects are formed by the Supreme Lord. As such, He can control our senses and out of His mercy engage them in the service of the master of the senses. In the conditioned state, the living entity struggles in this material world and engages his senses for material satisfaction. However, if the living entity is graced by the Supreme Personality of Godhead, he can engage these very senses in the service of the Lord. Lord Siva desires not to be misled by the material senses but to engage always in the service of the Lord without

being subject to contamination by materialistic influences. By the grace and help of Lord Vasudeva, who is all-pervading, one can engage his senses in devotional service without deviation, just as the Lord acts without deviation.

The words *santaya kuta-sthaya sva-rocise* are very significant. Although the Lord is within this material world, He is not disturbed by the waves of material existence. However, conditioned souls are agitated by six kinds of transformations; namely, they become agitated when they are hungry, when they are thirsty, when they are aggrieved, when they are illusioned, when they grow old and when they are on the deathbed. Although conditioned souls become very easily illusioned by these conditions in the material world, the Supreme Personality of Godhead, as the Supersoul, Vasudeva, is never agitated by these transformations. Therefore it is said here (*kuta-sthaya*) that He is always peaceful and devoid of agitation because of His prowess, which is described herein as *sva-rocise*, indicating that He is illuminated by His own transcendental position. In other words, the individual soul, although within the illumination of the Supreme, sometimes falls down from that illumination because of his tiny position, and when he falls down he enters into material, conditional life. The Lord, however, is not subject to such conditioning; therefore He is described as self-illuminated. Consequently any conditioned soul within this material universe can remain completely perfect when he is under the protection of Vasudeva, or when he is engaged in devotional service.

TEXT 35

TEXT

sankarsanaya suksmaya
durantayantakaya ca
namo visva-prabodhaya
pradyumnayantar-atmane

SYNONYMS

sankarsanaya--unto the master of integration; *suksmaya*--unto the subtle unmanifested material ingredients; *durantaya*--unto the unsurpassable; *antakaya*--unto the master of disintegration; *ca*--also; *namah*--obeisances; *visva-prabodhaya*--unto the master of the development of the universe; *pradyumna*--unto Lord Pradyumna; *antah-atmane*--unto the Supersoul in everyone's heart.

TRANSLATION

My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Sankarsana, and the master of all intelligence, known as the predominating Deity Pradyumna. Therefore, I offer my respectful obeisances unto You.

PURPORT

The whole universe is maintained by the integrating power of the Supreme Lord, who is known in that capacity by the name Sankarsana. The material scientists may have discovered the law of gravity, which maintains the integration of objects within the material energy, yet the master of all integration can create devastation by the disintegrating blazing fire emanating from His mouth. A description of this can be found in the Eleventh Chapter of Bhagavad-gita, wherein the universal form of the Lord is described. The master of integration is also the destroyer of this world by virtue of His disintegrating energy. Sankarsana is the master of integration and disintegration, whereas Pradyumna, another feature of Lord Vasudeva, is responsible for universal growth and maintenance. The word *suksmaya* is significant because within this gross material body there are subtle material bodies--namely mind, intelligence and ego. The Lord in His different features (Vasudeva, Aniruddha, Pradyumna and Sankarsana) maintains both the gross and subtle material elements of this world. As mentioned in Bhagavad-gita, the gross material elements are earth,

water, fire, air and ether, and the subtle material elements are mind, intelligence and ego. All of them are controlled by the Supreme Personality of Godhead as Vasudeva, Sankarsana, Pradyumna and Aniruddha, and this will be further explained in the following verse.

TEXT 36

TEXT

namo namo 'niruddhaya
hrsikesendriyatmane
namah paramahamsaya
purnaya nibhrtatmane

SYNONYMS

namah--all my obeisances unto You; namah--obeisances again; aniruddhaya--unto Lord Aniruddha; hrsikesa--the master of the senses; indriya-atmane--the director of the senses; namah--all obeisances unto You; parama-hamsaya--unto the supreme perfect; purnaya--unto the supreme complete; nibhrta-atmane--who is situated apart from this material creation.

TRANSLATION

My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Sankarsana because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

PURPORT

Hrsikesendriyatmane. The mind is the director of the senses, and Lord Aniruddha is the director of the mind. In order to execute devotional service, one has to fix his mind on the lotus feet of Krsna; therefore Lord Siva prays to the controller of the mind, Lord Aniruddha, to be pleased to help him engage his mind on the lotus feet of the Lord. It is stated in Bhagavad-gita (9.34): man-mana bhava mad-bhakto mad-yaji mam. namaskuru. The mind has to be engaged in meditation on the lotus feet of the Lord in order to execute devotional service. It is also stated in Bhagavad-gita (15.15), mattah smrtir jnanam apohanam ca: from the Lord come remembrance, knowledge and forgetfulness. Thus if Lord Aniruddha is pleased, He can help the mind engage in the service of the Lord. It is also indicated in this verse that Lord Aniruddha is the sun-god by virtue of His expansions. Since the predominating deity of the sun is an expansion of Lord Aniruddha, Lord Siva also prays to the sun-god in this verse.

Lord Krsna, by His quadruple expansion (Vasudeva, Sankarsana, Pradyumna and Aniruddha), is the Lord of psychic action--namely thinking, feeling, willing and acting. Lord Siva prays to Lord Aniruddha as the sun-god, who is the controlling deity of the external material elements which constitute the construction of the material body. According to Srila Visvanatha Cakravarti Thakura, the word paramahamsa is also another name for the sun-god. The sun-god is addressed herein as nibhrtatmane, which indicates that he always maintains the various planets by manipulating the rainfall. The sun-god evaporates water from the seas and oceans and then forms the water into clouds and distributes it over land. When there is sufficient rainfall grains are produced, and these grains maintain living entities in each and every planet. The sun-god is also addressed herein as purna, or complete, because the rays emanating from the sun have no end. For millions and millions of years since the creation of this universe, the sun-god has been supplying heat and light without diminution. The word paramahamsa is applied to persons who are completely cleansed. When there is sufficient sunshine, the mind remains clear and transparent--in other words, the sun-god helps the mind of the living entity to become situated on the platform of paramahamsa. Thus Lord Siva prays to Aniruddha to be kind upon him so that his mind will always be in the perfect state of cleanliness and will be engaged in the devotional service of the

Lord. Just as fire sterilizes all unclean things, the sun-god also keeps everything sterilized, especially dirty things within the mind, thus enabling one to attain elevation to the platform of spiritual understanding.

TEXT 37

TEXT

svargapavarga-dvaraya
nityam suci-sade namah
namo hiranya-viryaya
catur-hotraya tantave

SYNONYMS

svarga--the heavenly planets; apavarga--the path of liberation; dvaraya--unto the door of; nityam--eternally; suci-sade--unto the most purified; namah--my obeisances unto You; namah--my obeisances; hiranya--gold; viryaya--semen; catur-hotraya--the Vedic sacrifices of the name; tantave--unto one who expands.

TRANSLATION

My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semen which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with catur-hotra. Therefore I offer my obeisances unto You.

PURPORT

The word svarga indicates a position in the higher or heavenly planetary systems, and the word apavarga means "liberation." Those who are attached to the karma-kandiya activities described in the Vedas are actually entangled in the three modes of material nature. The Bhagavad-gita therefore says that one should be above the dominion of fruitive activities. There are different kinds of liberation, or mukti. The best mukti is engagement in the devotional service of the Supreme Lord. Not only does Lord Aniruddha help fruitive actors by elevating them to the higher planetary systems, but He also helps the devotee engage in devotional service by dint of His inexhaustible energy. Just as heat is the source of material energy, the inspiration of Lord Aniruddha is the energy by which one can engage in executing devotional service.

TEXT 38

TEXT

nama urja ise trayyah
pataye yajna-retase
trpti-daya ca jivanam
namah sarva-rasatmane

SYNONYMS

namah--I offer all obeisances unto You; urje--unto the provider of the Pitrloka; ise--the provider of all the demigods; trayyah--of the three Vedas; pataye--unto the master; yajna--sacrifices; retase--unto the predominating deity of the moon planet; trpti-daya--unto Him who gives satisfaction to everyone; ca--also; jivanam--of the living entities; namah--I offer my obeisances; sarva-rasa-atmane--unto the all-pervading Supersoul.

TRANSLATION

My Lord, You are the provider of the Pitrlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three Vedas. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

PURPORT

When the living entity is born with this material world--especially as a human being--he has several obligations unto the demigods, unto the saintly persons and unto living entities in general. As enjoined in the sastras: devarsi-bhutapta-nrnam pitrnam. Thus one has an obligation to one's forefathers, the previous hierarchy. Lord Siva prays to Lord Aniruddha to give him strength so he can become free from all obligation to the Pitras, demigods, general living entities and saintly persons and completely engage himself in the devotional service of the Lord. As stated:

devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

(Bhag. 11.5.41)

One becomes free from all obligations to the demigods, saintly persons, pitras, ancient forefathers, etc., if one is completely engaged in the devotional service of the Lord. Lord Siva therefore prays to Lord Aniruddha to give him strength so that he can be free from such obligations and entirely engage in the Lord's service.

Soma, or the predominating deity of the moon, is responsible for the living entity's ability to relish the taste of food through the tongue. Lord Siva prays to Lord Aniruddha to give him strength so that he will not taste anything but the prasada of the Lord. Srila Bhaktivinoda Thakura has sung a verse indicating that the tongue is the most formidable enemy among all the senses. If one can control the tongue, he can easily control the other senses. The tongue can be controlled only by eating prasada offered to the Deity. Lord Siva's prayer to Lord Aniruddha is meant for this purpose (trpti-daya); he prays to Lord Aniruddha to help him be satisfied by eating only prasada offered to the Lord.

TEXT 39

TEXT

sarva-sattvatma-dehaya
visesaya sthaviyase
namas trailokya-palaya
saha ojo-balaya ca

SYNONYMS

sarva--all; sattva--existence; atma--soul; dehaya--unto the body; visesaya--diversity; sthaviyase--unto the material world; namah--offering obeisances; trai-lokya--three planetary systems; palaya--maintainer; saha--along with; ojah--prowess; balaya--unto the strength; ca--also.

TRANSLATION

My dear Lord, You are the gigantic universal form which contains all the individual bodies of the living entities. You are the maintainer of the three worlds, and as such You maintain the mind, senses, body, and air of life within them. I therefore offer my respectful obeisances unto You.

PURPORT

As the individual body of the living entity is composed of millions of cells, germs and microbes, the universal body of the Supreme Lord similarly contains all the individual bodies of the living entities. Lord Siva is offering his obeisances to the universal body, which includes all other bodies, so that everyone's body may fully engage in devotional service. Since this individual body is composed of senses, all the senses should be engaged in devotional service. For instance, the smelling instrument, the nose, can engage in smelling the flowers offered to the lotus feet of the Lord, the hands can engage in cleansing the temple of the Lord, etc. Indeed, being the life air of every living entity, the Lord is the maintainer of the three worlds. Consequently He can induce every living entity to engage in his real life's duty with full bodily and mental strength. Thus every living entity should serve the Supreme Personality of Godhead by his prana (life), artha (wealth), intelligence and words. As stated in the Srimad-Bhagavatam (10.22.35):

etavaj janma-saphalyam
dehinam iha dehisu
pranair arthair dhiya vaca
sreya-acaranam sada

Even though one may desire to engage in the service of the Lord, without sanction one cannot do so. Lord Siva is offering his prayers in so many different ways in order to show living entities how to engage in the devotional service of the Lord.

TEXT 40

TEXT

artha-lingaya nabhase
namo 'ntar-bahir-atmane
namah punyaya lokaya
amusmai bhuri-varcase

SYNONYMS

artha--meaning; lingaya--revealing; nabhase--unto the sky; namah--offering obeisances; antah--within; bahih--and without; atmane--unto the self; namah--offering obeisances; punyaya--pious activities; lokaya--for creation; amusmai--beyond death; bhuri-varcase--the supreme effulgence.

TRANSLATION

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

PURPORT

Vedic evidence is called sabda-brahma. There are many things which are beyond the perception of our imperfect senses, yet the authoritative evidence of sound vibration is perfect. The Vedas are known as sabda-brahma because evidence taken from the Vedas constitutes the ultimate understanding. This is because sabda-brahma, or the Vedas, represents the Supreme Personality of Godhead. However, the real

essence of sabda-brahma is the chanting of the Hare Krsna mantra. By vibrating this transcendental sound, the meaning of everything, both material and spiritual, is revealed. This Hare Krsna is nondifferent from the Personality of Godhead. The meaning of everything is received through the air through sound vibration. The vibration may be material or spiritual, but without sound vibration no one can understand the meaning of anything. In the Vedas it is said, antar bahis ca tat sarvam vyaya narayanah sthitah: "Narayana is all-pervading, and He exists both within and without." This is also confirmed in Bhagavad-gita (13.34):

yatha prakasayaty ekah
krtsnam lokam imam ravih
ksetram ksetri tatha krtsnam
prakasayati bharata

"O son of Bharata, as the sun alone illuminates all this universe, so do the living entity and the Supersoul illuminate the entire body by consciousness."

In other words, the consciousness of both the soul and Supersoul is all-pervading; the limited consciousness of the living entity is pervading the entire material body, and the supreme consciousness of the Lord is pervading the entire universe. Because the soul is present within the body, consciousness pervades the entire body; similarly, because the supreme soul, or Krsna, is present within this universe, everything is working in order. Mayadhyaksena prakrtih suyate sa-caracaram: "This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings." (Bg. 9.10)

Lord Siva is therefore praying to the Personality of Godhead to be kind to us so that simply by chanting the Hare Krsna mantra we can understand everything in both the material and spiritual worlds. The word amusmai is significant in this regard because it indicates the best target one can aim for after attaining the higher planetary systems. Those who are engaged in fruitive activities (karmis) attain the higher planetary systems as a result of their past activities, and the jnanis, who seek unification or a monistic merging with the effulgence of the Supreme Lord, also attain their desired end, but in the ultimate issue, the devotees, who desire to personally associate with the Lord, are promoted to the Vaikunthalokas or Goloka Vrndavana. The Lord is described in Bhagavad-gita (10.12) as pavitram paramam, the supreme pure. This is also confirmed in this verse. Sukadeva Gosvami has stated that the cowherd boys who played with Lord Krsna were not ordinary living entities. Only after accumulating many pious activities in various births does one get the opportunity to personally associate with the Supreme Personality of Godhead. Since only the pure can reach Him, He is the supreme pure.

TEXT 41

TEXT

pravrttaya nivrttaya
pitr-devaya karmane
namo 'dharma-vipakaya
mrtyave duhkha-daya ca

SYNONYMS

pravrttaya--inclination; nivrttaya--disinclination; pitr-devaya--unto the master of Pitrloka; karmane--unto the resultant action of fruitive activities; namah--offering respects; adharmam--irreligious; vipakaya--unto the result; mrtyave--unto death; duhkha-daya--the cause of all kinds of miserable conditions; ca--also.

TRANSLATION

My dear Lord, You are the viewer of the results of pious activities. You are inclination, disinclination and their resultant activities. You are the cause of the miserable conditions of life caused by irreligion, and therefore You are death. I offer You my respectful obeisances.

PURPORT

The Supreme Personality of Godhead is situated in everyone's heart, and from Him issue a living entity's inclinations and disinclinations. This is confirmed in Bhagavad-gita (15.15):

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

The Supreme Personality of Godhead causes the asuras to forget Him and the devotees to remember Him. One's disinclinations are due to the Supreme Personality of Godhead. According to Bhagavad-gita (16.7), pravrttim ca nivrttim ca jana na vidur asurah: the asuras do not know which way one should be inclined to act and which way one should not be inclined to act. Although the asuras oppose devotional service, it is to be understood that they are inclined that way due to the Supreme Personality of Godhead. Because the asuras do not like to engage in the Lord's devotional service, the Lord within gives them the intelligence to forget. Ordinary karmis desire promotion to Pitrloka, as confirmed in Bhagavad-gita (9.25). Yanti deva-vrata devan pitrn yanti pitr-vratah: "Those who worship the demigods will take birth among the demigods, and those who worship ancestors go to the ancestors."

In this verse the word duhkha-daya is also very significant, for those who are nondevotees are perpetually put into the cycle of birth and death. This is a very miserable condition. Because one's position in life is attained according to one's activities, the asuras, or nondevotees, are put into such miserable conditions.

TEXT 42

TEXT

namas ta asisam isa
manave karanatmane
namo dharmaya brhate
krsnayakuntha-medhase
purusaya puranaya
sankhya-yogesvaraya ca

SYNONYMS

namah--offering obeisances; te--unto You; asisam isa--O topmost of all bestowers of benediction; manave--unto the supreme mind or supreme Manu; karana-atmane--the supreme cause of all causes; namah--offering obeisances; dharmaya--unto one who knows the best of all religion; brhate--the greatest; krsnaya--unto Krsna; akuntha-medhase--unto one whose brain activity is never checked; purusaya--the Supreme Person; puranaya--the oldest of the old; sankhya-yoga-isvaraya--the master of the principles of sankhya-yoga; ca--and.

TRANSLATION

My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers. You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Krsna. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.

PURPORT

The words krsnaya akuntha-medhase are significant in this verse. Modern scientists have stopped their brainwork by discovering the theory of uncertainty, but factually for a living being there cannot be any brain activity which is not checked by time and space limitations. A living entity is called anu, an atomic particle of the supreme soul, and therefore his brain is also atomic. It cannot accommodate unlimited knowledge. This does not mean, however, that the Supreme Personality of Godhead, Krsna, has a limited brain. What Krsna says and does is not limited by time and space. In Bhagavad-gita (7.26) the Lord says:

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows."

Krsna knows everything, but one cannot know Krsna without being favored by Him. Thus for Krsna and His representative there is no question of a theory of uncertainty. What Krsna says is all perfect and certain and is applicable to the past, present and future. Nor is there any uncertainty for one who knows exactly what Krsna says. The Krsna consciousness movement is based on Bhagavad-gita as it is, as spoken by Lord Krsna, and for those who are engaged in this movement, there is no question of uncertainty.

Lord Krsna is also addressed herein as asisam isa. The great saintly personalities, sages and demigods are able to offer benedictions to ordinary living entities, but they in turn are benedicted by the Supreme Personality of Godhead. Without being benedicted by Krsna, one cannot offer benediction to anyone else. The word manave, meaning "unto the supreme Manu," is also significant. The supreme Manu in Vedic literature is Svayambhuva Manu, who is an incarnation of Krsna. All the Manus are empowered incarnations of Krsna (manvantara-avatara). There are fourteen Manus in one day of Brahma, 420 in one month, all the Manus are directors of human society, ultimately Krsna is the supreme director of human society. In another sense, the word manave indicates the perfection of all kinds of mantras. The mantra delivers the conditioned soul from his bondage; so simply by chanting the mantra Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, one can gain deliverance from any condition.

Karanatmane: everything has a cause. The theory of chance is repudiated in this verse. Because everything has its cause, there is no question of chance. Because so-called philosophers and scientists are unable to find the real cause, they foolishly say that everything happens by chance. In Brahma-samhita Krsna is described as the cause of all causes; therefore He is addressed herein as karanatmane. His very personality is the original cause of everything, the root of everything and the seed of everything. As described in the Vedanta-sutra (1.1.2), janmady asya yatah: the Absolute Truth is the supreme cause of all emanations.

The word sankhya-yogesvaraya is also significant herein, for Krsna is described in Bhagavad-gita as Yogesvara, the master of all mystic powers. Without possessing inconceivable mystic powers, one cannot be accepted as God. In this age of Kali, those who have a little fragmental portion of mystic power claim to be God, but such pseudo Gods can only be accepted as fools, for only Krsna is the Supreme Person who possesses all mystic and yogic perfections. The sankhya-yoga system popular at the present moment was propounded by the atheist Kapila, but the original sankhya-yoga system was propounded by an incarnation of Krsna also named Kapila, the son of Devahuti. Similarly, Dattatreya, another incarnation of Krsna, also explained the sankhya-yoga system. Thus Krsna is the origin of all sankhya-yoga systems and mystic yoga powers.

The words purusaya puranaya are also worthy of special attention. In Brahma-samhita, Krsna is accepted as the adi-purusa, the original person, or the original enjoyer. In Bhagavad-gita, Lord Krsna is also accepted as purana-purusa, the oldest person. Although He is the oldest of all personalities, He is also the youngest of all, or nava-yauvana. Another significant word is dharmaya. Since Krsna is the original

propounder of all kinds of religious principles, it is said: dharmam tu saksad bhagavat-pranitam (Bhag. 6.3.19). No one can introduce a new type of religion, for religion is already there, having been established by Lord Krsna. In Bhagavad-gita Krsna informs us of the original dharma and asks us to give up all kinds of religious principles. The real dharma is surrender unto Him. In the Mahabharata, it is also said:

ye ca veda-vido vipra
ye cadhyatma-vido janah
te vadanti mahatmanam
krsnam dharmam sanatanam

The purport is that one who has studied the Vedas perfectly, who is a perfect vipra, or knower of the Vedas, who knows what spiritual life actually is, speaks about Krsna, the Supreme Person, as one's sanatana-dharma. Lord Siva therefore teaches us the principles of sanatana-dharma.

TEXT 43

TEXT

sakti-traya-sametaya
midhuse 'hankrtatmane
ceta-akuti-rupaya
namo vaco vibhutaye

SYNONYMS

sakti-traya--three kinds of energies; sametaya--unto the reservoir; midhuse--unto Rudra; ahankrta-atmane--the source of egotism; cetah--knowledge; akuti--eagerness to work; rupaya--unto the form of; namah--my obeisances; vacah--unto the sound; vibhutaye--unto the different types of opulences.

TRANSLATION

My dear Lord, You are the supreme controller of the worker, sense activities and results of sense activities [karma]. Therefore You are the controller of the body, mind and senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.

PURPORT

Everyone acts under the dictation of the ego. Therefore Lord Siva is trying to purify false egotism through the mercy of the Supreme Personality of Godhead. Since Lord Siva, or Rudra, is himself the controller of egotism, he indirectly wants to be purified by the mercy of the Lord so that his real egotism can be awakened. Of course, Lord Rudra is always spiritually awake, but for our benefit he is praying in this way. For the am spirit soul. " But in its actual position, the spirit soul has devotional activities to perform. Therefore Lord Siva prays to be engaged both in mind and in action in the devotional service of the Supreme Lord according to the direction of the Vedas. This is the process for purifying false egotism. Cetah means "knowledge." Without perfect knowledge, one cannot act perfectly. The real source of knowledge is the vacah, or sound vibration, given by Vedic instructions. Here the word vacah, or vibration, means the Vedic vibration. The origin of creation is sound vibration, and if the sound vibration is clear and purified, perfect knowledge and perfect activities actually become manifest. This is enacted by the chanting of the maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. Thus Lord Siva is praying again and again for the purification of body, mind and activities through the purification of knowledge and action under the pure directions of the Vedas. Lord Siva prays to the Supreme Personality of Godhead so that his mind, senses and words will all turn toward devotional activities only.

TEXT 44

TEXT

darsanam no didrksunam
dehi bhagavatacitam
rupam priyatamam svanam
sarvendriya-gunanjanam

SYNONYMS

darsanam--vision; nah--our; didrksunam--desirous to see; dehi--kindly exhibit; bhagavata--of the devotees; arcitam--as worshiped by them; rupam--form; priya-tamam--dearliest; svanam--of Your devotees; sarva-indriya--all the senses; guna--qualities; anjanam--very much pleasing.

TRANSLATION

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

PURPORT

In the sruti, or veda-mantra, it is said that the Supreme Absolute Truth is sarva-kamah sarva-gandhah sarva-rasah, or, in other words, He is known as raso vai sah, the source of all relishable relationships (rasas). We have various senses--the powers of seeing, tasting, smelling, touching, etc.--and all the propensities of our senses can be satisfied when the senses are engaged in the service of the Lord. Hrsikena hrsikesa-sevanam bhaktir ucyate: "Bhakti means engaging all the senses in the service of the master of the senses, Hrsikesa." (Narada-pancaratra) These material senses, however, cannot be engaged in the service of the Lord; therefore one has to become free from all designations. Sarvopadhi-vinirmuktam tatparatvena nirmalam. One has to become free from all designation or false egotism and thus become purified. come free from all designation or false egotism and thus become purified. When we engage our senses in the service of the Lord, the desires or the inclinations of the senses can be perfectly fulfilled. Lord Siva therefore wants to see the Lord in a form which is inconceivable to the Bauddha philosophers, or the Buddhists.

The impersonalists and the voidists also have to see the form of the Absolute. In Buddhist temples there are forms of Lord Buddha in meditation, but these are not worshiped like the forms of the Lord in Vaisnava temples (forms like Radha-Krsna, Sita-Rama or Laksmi-Narayana). Amongst the different sampradayas (Vaisnava sects) either Radha-Krsna or Laksmi-Narayana is worshiped. Lord Siva wants to see that form perfectly, just as the devotees want to see it. In the words rupam priyatamam svanam are specifically mentioned here, indicating that Lord Siva wants to see that form which is very dear to the devotees. The word svanam is especially significant because only the devotees are very, very dear to the Supreme Personality of Godhead. The jnanis, yogis and karmis are not particularly dear, for the karmis simply want to see the Supreme Personality of Godhead as their order supplier. The jnanis want to see Him to become one with Him, and the yogis want to see Him partially represented within their heart as Paramatma, but the bhaktas, or the devotees, want to see Him in His complete perfection. As stated in Brahma-samhita (5.30):

venum kvanantam aravinda-dalayataksam
barhavatamsam asitambuda-sundarangam
kandarpa-koti-kamaniya-visesa-sobham
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, whose eyes are blooming like lotus petals, whose head is bedecked with peacock feathers, whose beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of Cupids." Thus Lord Siva's desire is to see the Supreme Personality of Godhead as He is described in this way--that is, he wants to see Him as He appears to the bhagavatas, the devotees. The conclusion is that Lord Siva wants to see Him in complete perfection and not in the impersonalist or voidist way. Although the Lord is one in His various forms (advaitam acyutam anadim), still His form as the young enjoyer of the gopis and companion of the cowherd boys (kisoramurti) is the most perfect form. Thus Vaisnavas accept the form of the Lord in His Vrndavana pastimes as the chief form.

TEXTS 45-46

TEXT

snigdha-pravrd-ghana-syamam
sarva-saundarya-sangraham
carv-ayata-catur-bahu
sujata-rucirananam

padma-kosa-palasaksam
sundara-bhru sunasikam
sudvijam sukapolasyam
sama-karna-vibhusanam

SYNONYMS

snigdha--glistening; pravrt--rainy season; ghana-syamam--densely cloudy; sarva--all; saundarya--beauty; sangraham--collection; caru--beautiful; ayata--bodily feature; catuh-bahu--unto the four-armed; su-jata--ultimately beautiful; rucira--very pleasing; ananam--face; padma-kosa--the whorl of the lotus flower; palasa--petals; aksam--eyes; sundara--beautiful; bhru--eyebrows; su-nasikam--raised nose; su-dvijam--beautiful teeth; su-kapola--beautiful forehead; asyam--face; sama-karna--equally beautiful ears; vibhusanam--fully decorated.

TRANSLATION

The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

PURPORT

After the scorching heat of the summer season, it is very pleasing to see dark clouds in the sky. As confirmed in Brahma-samhita: barhavatamsam asitambuda-sundarangam. The Lord wears a peacock feather in His hair, and His bodily complexion is just like a blackish cloud. The word sundara, or snigdha, means "very pleasing." Kandarpa-koti-kamaniya. Krsna's beauty is so pleasing that not even millions upon millions of Cupids can compare to it. The Lord's form as Visnu is decorated in all opulence; therefore Lord Siva is trying to see that most opulent form of Narayana, or Visnu. Generally the worship of the Lord begins with the worship of Narayana, or Visnu, whereas the worship of Lord Krsna and Radha is most confidential. Lord Narayana is worshipable by the pancaratrika-vidhi, or regulative principles, whereas Lord Krsna is worshipable by the bhagavata-vidhi. No one can worship the Lord in the bhagavata-vidhi without going through the regulations of the pancaratrika-vidhi. Actually, neophyte devotees worship the Lord according to the pancaratrika-vidhi, or the regulative principles enjoined in the Narada-pancaratra.

Radha-Krsna cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Laksmi-Narayana. Although there may be a Radha-Krsna vigraha, or form, the worship of the neophyte devotees is acceptable as Laksmi-Narayana worship. Worship according to the pancaratrika-vidhi is called vidhi-marga, and worship according to the bhagavata-vidhi principles is called raga-marga. The principles of raga-marga are especially meant for devotees who are elevated to the Vrndavana platform.

The inhabitants of Vrndavana--the gopis, mother Yasoda, Nanda Maharaja, the cowherd boys, the cows and everyone else--are actually on the raga-marga or bhagavata-marga platform. They participate in five basic rasas--dasya, sakhya, vatsalya, madhurya and santa. But although these five rasas are found in the bhagavata-marga, the bhagavata-marga is especially meant for vatsalya and madhurya, or paternal and conjugal relationships. Yet there is the vipralambha-sakhya, the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Krsna and the cowherd boys, this friendship is different from the aisvarya friendship between Krsna and Arjuna. When Arjuna saw the visva-rupa, the gigantic universal form of the Lord, he was afraid for having treated Krsna as an ordinary friend; therefore he begged Krsna's pardon. However, the cowherd boys who are friends of Krsna in Vrndavana sometimes ride on the shoulders of Krsna. They treat Krsna equally, just as they treat one another, and they are never afraid of Him, nor do they ever beg His pardon. Thus the raga-marga, or bhagavata-marga, friendship exists on a higher platform with Krsna, namely the platform of vipralambha friendship. Paternal friendship, paternal service and conjugal service are visible in the Vrndavana raga-marga relationships.

Without serving Krsna according to the vidhi-marga regulative principles of the pancaratrika-vidhi, unscrupulous persons want to jump immediately to the raga-marga principles. Such persons are called sahajiya. There are also demons who enjoy depicting Krsna and His pastimes with the gopis, taking advantage of Krsna by their licentious character. These demons who print books and write lyrics on the raga-marga principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Krsna consciousness should be very careful to avoid such demons. One should strictly follow the vidhi-marga regulative principles in the worship of Laksmi-Narayana, although the Lord is present in the temple as Radha-Krsna. Radha-Krsna includes Laksmi-Narayana; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Laksmi-Narayana. In The Nectar of Devotion full instructions are given about the vidhi-marga worship of Radha-Krsna, or Laksmi-Narayana. Although there are sixty-four kinds of offenses one can commit in vidhi-marga worship, in raga-marga worship there is no consideration of such offenses because the devotees on that platform are very much elevated, and there is no question of offense. But if we do not follow the regulative principles on the vidhi-marga platform and keep our eyes trained to spot offenses, we will not make progress.

In his description of Krsna's beauty, Lord Siva uses the words carvayata-catur-bahu sujata-rucirananam, indicating the beautiful four-armed form of Narayana, or Visnu. Those who worship Lord Krsna describe Him as sujata-rucirananam. In the visnu-tattva there are hundreds and thousands and millions of forms of the Supreme Lord, but of all these forms, the form of Krsna is the most beautiful. Thus for those who worship Krsna, the word sujata-rucirananam is used.

The four arms of Lord Visnu have different purposes. The hands holding a lotus flower and conchshell are meant for the devotees, whereas the other two hands, holding a disc and mace, or club, are meant for the demons. Actually all of the Lord's arms are auspicious, whether they are holding conchshells and flowers or clubs and discs. The demons killed by Lord Visnu's cakra disc and club are elevated to the spiritual world, just like the devotees who are protected by the hands holding the lotus flower and conchshell. However, the demons who are elevated to the spiritual world are situated in the impersonal Brahman effulgence, whereas the devotees are allowed to enter into the Vaikuntha planets. Those who are devotees of Lord Krsna are immediately elevated to the Goloka Vrndavana planet.

The Lord's beauty is compared to rainfall because when the rain falls in the rainy season, it becomes more and more pleasing to the people. After the scorching heat of the summer season, the people enjoy the rainy season very much. Indeed, they even come out of their doors in the villages and enjoy the rainfall directly. Thus the Lord's bodily features are compared to the clouds of the rainy season. The devotees enjoy the Lord's beauty because it is a collection of all kinds of beauties. Therefore the word sarva-saundarya-sangraham is used. No one can say that the body of the Lord is wanting in beautiful

parts. It is completely purnam. Everything is complete: God's creation, God's beauty and God's bodily features. All these are so complete that all one's desires can become fully satisfied when one sees the beauty of the Lord. The word sarva-saundarya indicates that there are different types of beauties in the material and spiritual worlds and that the Lord contains all of them. Both materialists and spiritualists can enjoy the beauty of the Lord. Because the Supreme Lord attracts everyone, including demons and devotees, materialists and spiritualists, He is called Krsna. Similarly, His devotees also attract everyone. As mentioned in the Sad-gosvami-stotra: dhiradhira-jana-priyau--the Gosvamis are equally dear to the dhira (devotees) and adhira (demons). Lord Krsna was not very pleasing to the demons when He was present in Vrndavana, but the six Gosvamis were pleasing to the demons when they were present in Vrndavana. That is the beauty of the Lord's dealings with His devotees; sometimes the Lord gives more credit to His devotees than He takes for Himself. For instance, on the Battlefield of Kuruksetra, Lord Krsna fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. Nimitta-matram bhava sayyasacin: "You, O Sayyasaci [Arjuna], can be but an instrument in the fight." (Bg. 11.33) Everything was arranged by the Lord, but the credit of victory was given to Arjuna. Similarly, in the Krsna consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya's sincere servants. Thus the Lord is described herein as sarva-saundarya-sangraham.

TEXTS 47-48

TEXT

priti-prahasitapangam
alakai rupa-sobhitam
lasat-pankaja-kinjalka-
dukulam mrsta-kundalam

sphurat-kirita-valaya-
hara-nupura-mekhalam
sankha-cakra-gada-padma-
mala-many-uttamarddhimat

SYNONYMS

priti--merciful; prahasita--smiling; apangam--sidelong glance; alakaih--with curling hair; rupa--beauty; sobhitam--increased; lasat--glittering; pankaja--of the lotus; kinjalka--saffron; dukulam--clothing; mrsta--glittering; kundalam--earrings; sphurat--shiny; kirita--helmet; valaya--bangles; hara--necklace; nupura--ankle bells; mekhalam--belt; sankha--conchshell; cakra--wheel; gada--club; padma--lotus flower; mala--garland; mani--pearls; uttama--first class; rddhi-mat--still more beautified on account of this.

TRANSLATION

The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear like flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.

PURPORT

The word prahasitapanga, referring to Krsna's smile and sidelong glances at His devotees, specifically applies to His dealings with the gopis. Krsna is always in a joking mood when He increases the feelings of conjugal rasa in the hearts of the gopis. The conchshell, club, disc and lotus flower can be either held in His hands or seen on the palms of His hands. According to palmistry, the signs of a conchshell, club, lotus

flower and disc mark the palms of great personalities and especially indicate the Supreme Personality of Godhead.

TEXT 49

TEXT

simha-skandha-tviso bibhrat
saubhaga-griva-kaustubham
sriyanapayinya ksipta-
nikasasmorasollasat

SYNONYMS

simha--a lion; skandha--shoulders; tvisah--the coils of hair; bibhrat--bearing; saubhaga--fortunate; griva--neck; kaustubham--the pearl of the name; sriya--beauty; anapayinya--never decreasing; ksipta--defeating; nikasa--the stone for testing gold; asma--stone; urasa--with the chest; ullasat--glittering.

TRANSLATION

The Lord has shoulders just like a lion's. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha-mani pearl, and on the dark chest of the Lord there are streaks named Srivatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.

PURPORT

The curling hair on the shoulders of a lion always appears very, very beautiful. Similarly, the shoulders of the Lord were just like a lion's, and the necklace and garlands, along with the Kaustubha pearl necklace, combined to excel the beauty of a lion. The chest of the Lord is streaked with Srivatsa lines, the sign of the goddess of fortune. Consequently the Lord's chest excels the beauty of a testing stone for gold. The black siliceous stone on which gold is rubbed to test its value always looks very beautiful, being streaked with gold lines. Yet the chest of the Lord excels even such a stone in its beauty.

TEXT 50

TEXT

pura-recaka-samvigna-
vali-valgu-dalodaram
pratisankramayad visvam
nabhyavarta-gabhiraya

SYNONYMS

pura--inhaling; recaka--exhaling; samvigna--agitated; vali--the wrinkles on the abdomen; valgu--beautiful; dala--like the banyan leaf; udaram--abdomen; pratisankramayat--coiling down; visvam--universe; nabhya--navel; avarta--screwing; gabhiraya--by deepness.

TRANSLATION

The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples

appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.

PURPORT

The whole universe is born out of the lotus stem which sprouted from the navel of the Lord. Lord Brahma sat on the top of this lotus stem to create the whole universe. The navel of the Lord is so deep and coiling that it appears that the whole universe again wants to withdraw into the navel, being attracted by the Lord's beauty. The Lord's navel and the ripples on His belly always increase the beauty of His bodily features. The details of the bodily features of the Lord especially indicate the Personality of Godhead. Impersonalists cannot appreciate the beautiful body of the Lord, which is described in these prayers by Lord Siva. Although the impersonalists are always engaged in the worship of Lord Siva, they are unable to understand the prayers offered by Lord Siva to the bodily features of Lord Visnu. Lord Visnu is known as siva-virinci-nutam (Bhag. 11.5.33), for He is always worshiped by Lord Brahma and Lord Siva.

TEXT 51

TEXT

syama-srony-adhi-rocisnu-
dukula-svarna-mekhalam
sama-carv-anghri-janghoru-
nimna-janu-sudarsanam

SYNONYMS

syama--blackish; sroni--lower part of the waist; adhi--extra; rocisnu--pleasing; dukula--garments; svarna--golden; mekhalam--belt; sama--symmetrical; caru--beautiful; anghri--lotus feet; jangha--calves; uru--thighs; nimna--lower; janu--knees; su-darsanam--very beautiful.

TRANSLATION

The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.

PURPORT

Lord Siva is one of the twelve great authorities mentioned in Srimad-Bhagavatam (6.3.20). These authorities are Svayambhu, Narada, Sambhu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhishma, Bali, Vaiyasaki, or Sukadeva Gosvami, and Yamaraja. The impersonalists, who generally worship Lord Siva, should learn of the transcendental sac-cid-ananda-vigraha of the Lord. Here Lord Siva kindly describes the details of the Lord's bodily features. Thus the impersonalists' argument that the Lord has no form cannot be accepted under any circumstance.

TEXT 52

TEXT

pada sarat-padma-palasa-rocisa
nakha-dyubhir no 'ntar-aghama vidhunvata
pradarsaya sviyam apasta-sadhvasam
padam guro marga-gurus tamo-jusam

SYNONYMS

pada--by the lotus feet; sarat--autumn; padma--lotus flower; palasa--petals; rocisa--very pleasing; nakha--nails; dyubhih--by the effulgence; nah--our; antah-aghama--dirty things; vidhunvata--which can cleanse; pradarsaya--just show; sviyam--Your own; apasta--diminishing; sadhvasam--the trouble of the material world; padam--lotus feet; guro--O supreme spiritual master; marga--the path; guruh--spiritual master; tamah-jusam--of the persons suffering in ignorance.

TRANSLATION

My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.

PURPORT

Lord Siva has thus described the bodily features of the Lord authoritatively. Now he wants to see the lotus feet of the Lord. When a devotee wants to see the transcendental form of the Lord, he begins his meditation on the Lord's body by first looking at the feet of the Lord. Srimad-Bhagavatam is considered to be the transcendental sound form of the Lord, and the twelve cantos are divided in accordance with the transcendental form of the Lord. The First and Second Cantos of Srimad-Bhagavatam are called the two lotus feet of the Lord. It is therefore suggested by Lord Siva that one should first try to see the lotus feet of the Lord. This also means that if one is serious about reading Srimad-Bhagavatam, he must begin by seriously studying the First and Second Cantos.

The beauty of the lotus feet of the Lord is compared to the petals of a lotus flower which grows in the autumn season. By nature's law, in autumn the dirty or muddy waters of rivers and lakes become very clean. At that time the lotus flowers growing in the lakes appear very bright and beautiful. The lotus flower itself is compared to the lotus feet of the Lord, and the petals are compared to the nails of the feet of the Lord. The nails of the feet of the Lord are very bright, as Brahma-samhita testifies. Ananda-cinmaya-sad-ujjala-vigrahasya: every limb of the transcendental body of the Lord is made of ananda-cinmaya-sad-ujjala. Thus every limb is eternally bright. As sunshine dissipates the darkness of this material world, the effulgence emanating from the body of the Lord immediately dries up the darkness in the heart of the conditioned soul. In other words, everyone serious about understanding the transcendental science and seeing the transcendental form of the Lord must first of all attempt to see the lotus feet of the Lord by studying the First and Second Cantos of Srimad-Bhagavatam. When one sees the lotus feet of the Lord, all kinds of doubts and fears within the heart are vanquished.

In Bhagavad-gita it is said that in order to make spiritual progress, one must become fearless. Abhayam sattva-samsuddhih (Bg. 16.1). Fearfulness is the result of material involvement. It is also said in Srimad-Bhagavatam (11.2.37), bhayam dvitiyabhinivesatah syat: fearfulness is a creation of the bodily conception of life. As long as one is absorbed in the thought that he is this material body, he is fearful, and as soon as one is freed from this material conception, he becomes brahma-bhuta, or self-realized, and immediately becomes fearless. Brahma-bhuta prasanna (Bg. 18.54). Without being fearless, one cannot be joyful. The bhaktas, the devotees, are fearless and always joyful because they are constantly engaged in the service of the lotus feet of the Lord. It is also said:

evam prasanna-manaso
bhagavad-bhakti-yogatah
bhagavat-tattva-vijnanam
mukta-sangasya jayate

(Bhag. 1.2.20)

By practicing bhagavad-bhakti-yoga, one becomes fearless and joyful. Unless one becomes fearless and joyful, he cannot understand the science of God. Bhagavat-tattva-vijnanam mukta-sangasya jayate. This verse refers to those who are completely liberated from the fearfulness of this material world. When one is so liberated, he can really understand the transcendental features of the form of the Lord. Lord Siva therefore advises everyone to practice bhagavad-bhakti-yoga. As will be clear in the following verses, by doing so one can become really liberated and enjoy spiritual bliss.

It is also stated:

om ajnana-timirandhasya
jnananjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namah

The Lord is the supreme spiritual master, and the bona fide representative of the Supreme Lord is also a spiritual master. The Lord from within enlightens the devotees by the effulgence of the nails of His lotus feet, and His representative, the spiritual master, enlightens from without. Only by thinking of the lotus feet of the Lord and always taking the spiritual master's advice can one advance in spiritual life and understand Vedic knowledge.

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

Thus the Vedas (Svetasvatara Upanisad 6.23) enjoin that for one who has unflinching faith in the lotus feet of the Lord, as well as in the spiritual master, the real import of Vedic knowledge can be revealed.

TEXT 53

TEXT

etat rupam anudhyeyam
atma-suddhim abhispitam
yat-bhakti-yogo 'bhayadah
sva-dharmam anutisthatam

SYNONYMS

etat--this; rupam--form; anudhyeyam--must be meditated upon; atma--self; suddhim--purification; abhispitam--of those who are desiring so; yat--that which; bhakti-yogah--the devotional service; abhaya-dah--factual fearlessness; sva-dharmam--one's own occupational duties; anutisthatam--executing.

TRANSLATION

My dear Lord, those who desire to purify their existence must always engage in meditation upon Your lotus feet, as described above. Those who are serious about executing their occupational duties and who want freedom from fear must take to this process of bhakti-yoga.

PURPORT

It is said that the transcendental name, form, pastimes and entourage of the Lord cannot be appreciated by the blunt material senses; therefore one has to engage himself in devotional service so that the senses may be purified and one can see the Supreme Personality of Godhead. Here, however, it is indicated that

those who are constantly engaged in meditating on the lotus feet of the Lord are certainly purified of the material contamination of the senses and are thus able to see the Supreme Lord face to face. The word "meditation" is very popular in this age amongst the common people, but they do not know the actual meaning of meditation. However, from Vedic literature we learn that the yogis are always absorbed in meditation upon the lotus feet of the Lord. Dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah (Bhag. 12.13.1). This is the real business of the yogis: to think of the lotus feet of the Lord. Lord Siva therefore advises that one who is actually serious about purification must engage himself in this type of meditation or in the mystic yoga system, which will help him not only to see the Lord within constantly but to see Him face to face and become His associate in Vaikunthaloka or Goloka Vrndavana.

The word sva-dharmam (as in sva-dharmam anutisthatam) indicates that the system of varnasrama--which indicates the occupational duties of the brahmana, ksatriya, vaisya and sudra and which is the perfect institution for humanity--must be supported by bhakti-yoga if one at all wants security in life. Generally people think that simply by executing the occupational duties of a brahmana, ksatriya, vaisya or sudra or the duty of a brahmacari, grhastha, vanaprastha or sannyasi one becomes fearless or securely attains liberation, but factually unless all these occupational duties are accompanied by bhakti-yoga, one cannot become fearless. In Bhagavad-gita there are descriptions of karma-yoga, jnana-yoga, bhakti-yoga, dhyana-yoga, etc., but unless one comes to the point of bhakti-yoga, these other yogas cannot help one attain the highest perfection of life. In other words, bhakti-yoga is the only means for liberation. We find this conclusion also in Caitanya-caritamrta in a discussion between Lord Caitanya and Ramananda Raya regarding a human being's liberation from this material world. In that discussion Ramananda Raya referred to the execution of varnasrama-dharma, and Lord Caitanya indicated that the varnasrama-dharma was simply external (eho bahya). Lord Caitanya wanted to impress upon Ramananda Raya that simply by executing the duties of varnasrama-dharma one is not guaranteed liberation. Finally Ramananda Raya referred to the process of bhakti-yoga: sthane sthitah sruti-gatam tanu-van-manobhiah (Bhag. 10.14.3). Regardless of one's condition of life, if he practices bhakti-yoga, which begins with hearing (sruti-gatam) the transcendental messages of the Lord through the mouths of devotees, he gradually conquers the unconquerable God.

God is known to be unconquerable, but one who submissively hears the words of a self-realized soul conquers the unconquerable. The conclusion is that if one is serious about liberation, he not only should execute the occupational duties of varnasrama-dharma but should also engage in bhakti-yoga by beginning hearing from a realized soul. This process will help the devotee conquer the unconquerable Supreme Personality of Godhead and become His associate after giving up the material body.

TEXT 54

TEXT

bhavan bhaktimata labhyo
durlabhah sarva-dehinam
svarajyasyapy abhimata
ekantenatma-vid-gatih

SYNONYMS

bhavan--Your Grace; bhakti-mata--by the devotee; labhyah--obtainable; durlabhah--very difficult to be obtained; sarva-dehinam--of all other living entities; svarajyasya--of the King of heaven; api--even; abhimatah--the ultimate goal; ekantena--by oneness; atma-vid--of the self-realized; gatih--the ultimate destination.

TRANSLATION

My dear Lord, the king in charge of the heavenly kingdom is also desirous of obtaining the ultimate goal of life--devotional service. Similarly, You are the ultimate destination of those who identify themselves

with You [aham brahmasmi]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

PURPORT

As stated in Brahma-samhita: vedesu durlabham adurlabham atma-bhaktau. This indicates that it is very difficult for one to attain the ultimate goal of life and reach the supreme destination, Vaikunthaloka or Goloka Vrndavana, simply by studying Vedanta philosophy or Vedic literature. However, this highest perfectional stage can be attained by the devotees very easily. That is the meaning of vedesu durlabham adurlabham atma-bhaktau. The same point is confirmed by Lord Siva in this verse. The Lord is very difficult for the karma-yogis, jnana-yogis and dhyana-yogis to attain. Those who are bhakti-yogis, however, have no difficulty at all. In the word svarajyasya, svar refers to Svargaloka, the heavenly planet, and svarajya refers to the ruler of the heavenly planet, Indra. Generally, karmis desire elevation to heavenly planets, but King Indra desires to become perfect in bhakti-yoga. Those who identify themselves as aham brahmasmi ("I am the Supreme Brahman, one with the Absolute Truth") also ultimately desire to attain perfect liberation in the Vaikuntha planets or Goloka Vrndavana. In Bhagavad-gita (18.55) it is said:

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

Thus if one desires to enter into the spiritual world, he must try to understand the Supreme Personality of Godhead by practicing bhakti-yoga. Simply by practicing bhakti-yoga one can understand the Supreme Lord in truth, but without such understanding, one cannot enter the spiritual kingdom. One may be elevated to the heavenly planets or may realize himself as Brahman (aham brahmasmi), but that is not the end of realization. One must realize the position of the Supreme Personality of Godhead by bhakti-yoga; then real perfection of life is attained.

TEXT 55

TEXT

tam duraradhyam aradhya
satam api durapaya
ekanta-bhaktya ko vanchet
pada-mulam vina bahih

SYNONYMS

tam--unto You; duraradhyam--very difficult to worship; aradhya--having worshiped; satam api--even for the most exalted persons; durapaya--very difficult to attain; ekanta--pure; bhaktya--by devotional service; kah--who is that man; vanchet--should desire; pada-mulam--lotus feet; vina--without; bahih--outsiders.

TRANSLATION

My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?

PURPORT

The word satam refers to transcendentalists. There are three kinds of transcendentalists: the jnani, yogi and bhakta. Out of these three, the bhakta is selected as the most suitable candidate to approach the Supreme Personality of Godhead. It is emphasized herein that only one who is outside devotional service would not engage in searching for the lotus feet of the Lord. Foolish people sometimes maintain that God may be attained in any way--either by karma-yoga, jnana-yoga, dhyana-yoga, etc.--but here it is clearly stated that it is impossible to obtain the mercy of the Lord by any means but bhakti-yoga. The word duraradhya is especially significant. It is very difficult to attain the lotus feet of the Lord by any method other than bhakti-yoga.

TEXT 56

TEXT

yatra nirvistam aranam
krtanto nabhimanyate
visvam vidhvamsayan virya-
saurya-visphurjita-bhruva

SYNONYMS

yatra--wherein; nirvistam aranam--a completely surrendered soul; krtanta--invincible time; nabhimanyate--does not go to attack; visvam--the entire universe; vidhvamsayan--by vanquishing; virya--prowess; saurya--influence; visphurjita--simply by expansion; bhruva--of the eyebrows.

TRANSLATION

Simply by expansion of His eyebrows, invincible time personified can immediately vanquish the entire universe. However, formidable time does not approach the devotee who has taken complete shelter at Your lotus feet.

PURPORT

In Bhagavad-gita (10.34) it is said that the Lord in the shape and form of death destroys all a person's possessions. Mrtyuh sarva-haras caham: "I am all-devouring death." The Lord in the shape of death takes away everything that is created by the conditioned soul. Everything in this material world is subject to perish in due course of time. However, all the strength of time cannot hamper the activities of a devotee, for a devotee takes complete shelter under the lotus feet of the Lord. For this reason only is a devotee free from formidable time. All the activities of the karmis and jnanis, which have no touch of devotional service, are spoiled in due course of time. The material success of the karmis is destined to be destroyed; similarly, the impersonal realization attained by the jnanis is also destroyed in the course of time.

aruha krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

(Bhag. 10.2.32)

To say nothing of the karmis, the jnanis undergo severe austerities to attain the impersonal brahmajyoti, but because they do not find the lotus feet of the Lord, they fall down again into this material existence. Unless one is fully situated in unalloyed devotional service, there is no guarantee of liberation, even if one is elevated to the heavenly planets or to the impersonal Brahman effulgence. A devotee's achievement, however, is never lost by the influence of time. Even if a devotee cannot completely execute devotional service, in his next life he begins from the point where he left off. Such an opportunity is not given to the karmis and jnanis, whose achievements are destroyed. The bhakta's achievement is never destroyed, for it goes on perpetually, be it complete or incomplete. This is the verdict of all Vedic literatures. Sucinam

srimatam gehe yoga-bhrasto'bhijayate. If one is unable to complete the process of bhakti-yoga, he is given a chance in his next life to take birth in a pure family of devotees or in a rich family. In such families a person can have a good opportunity to further progress in devotional service.

When Yamaraja, the superintendent of death, was instructing his assistants, he told them not to approach the devotees. "The devotees should be offered respect," he said, "but do not go near them." Thus the devotees of the Lord are not under the jurisdiction of Yamaraja. Yamaraja is a representative of the Supreme Personality of Godhead, and he controls the death of every living entity. Yet he has nothing to do with the devotees. Simply by blinking his eyes, time personified can destroy the entire cosmic manifestation, but he has nothing to do with the devotee. In other words, devotional service which is rendered by the devotee in this lifetime can never be destroyed by time. Such spiritual assets remain unchanged, being beyond the influence of time.

TEXT 57

TEXT

ksanardhenapi tulaye
na svargam napunar-bhavam
bhagavat-sangi-sangasya
martyanam kim utasisah

SYNONYMS

ksana-ardhena--by half a moment; api--even; tulaye--compare; na--never; svargam--heavenly planets; na--neither; apunah-bhavam--merging into the Supreme; bhagavat--the Supreme Personality of Godhead; sangi--associate; sangasya--one who takes advantage of associating; martyanam--of the conditioned soul; kim uta--what is there; asisah--blessings.

TRANSLATION

If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?

PURPORT

Out of three kinds of men--the karmis, jnanis and bhaktas--the bhakta is described herein as the most exalted. Srila Prabodhananda Sarasvati has sung: kaivalyam narakayate tridasa-pur akasa-puspayate (Caitanya-candramrta). The word kaivalya means to merge into the effulgence of the Supreme Personality of Godhead, and the word tridasa-pur refers to the heavenly planets where the demigods live. Thus for a devotee, kaivalya-sukha, or merging into the existence of the Lord, is hellish because the bhakta considers it suicidal to lose his individuality and merge into the effulgence of Brahman. A bhakta always wants to retain his individuality in order to render service to the Lord. Indeed, he considers promotion to the upper planetary systems to be no better than a will-o'-the-wisp. Temporary, material happiness holds no value for a devotee. The devotee is in such an exalted position that he is not interested in the actions of karma or jnana. The resultant actions of karma and jnana are so insignificant to a devotee situated on the transcendental platform that he is not in the least interested in them. Bhakti-yoga is sufficient to give the bhakta all happiness. As stated in Srimad-Bhagavatam (1.2.6): yayatma suprasidati. One can be fully satisfied simply by devotional service, and that is the result of association with a devotee. Without being blessed by a pure devotee, no one can be fully satisfied, nor can anyone understand the transcendental position of the Supreme Personality of Godhead.

TEXT 58

TEXT

athanaghaghres tava kirti-tirthayor
antar-bahih-snana-vidhuta-papmanam
bhutesv anukrosa-susattva-silinam
syat sangamo 'nugraha esa nas tava

SYNONYMS

atha--therefore; anagha-anghreh--of my Lord, whose lotus feet destroy all inauspiciousness; tava--Your; kirti--glorification; tirthayoh--the holy Ganges water; antah--within; bahih--and outside; snana--taking bath; vidhuta--washed; papmanam--contaminated state of mind; bhutesu--unto the ordinary living beings; anukrosa--benediction or mercy; su-sattva--completely in goodness; silinam--of those who possess such characteristics; syat--let there be; sangamah--association; anugraha--mercy; esah--this; nah--unto us; tava--Your.

TRANSLATION

My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

PURPORT

The Ganges water is celebrated as being able to eradicate all kinds of sinful reactions. In other words, when a person takes his bath in the Ganges, he becomes freed from all life's contaminations. The Ganges water is celebrated in this way because it emanates from the lotus feet of the Supreme Personality of Godhead. Similarly, those who are directly in touch with the lotus feet of the Supreme Personality of Godhead and who are absorbed in the chanting of His glories are freed from all material contamination. Such unalloyed devotees are able to show mercy to the common conditioned soul. Srila Vrndavana dasa Thakura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a universe. In other words, it is the business of devotees to preach the glories of the Lord and deliver all conditioned souls to the platform of suddha-sattva, pure goodness. Here the word su-sattva means suddha-sattva, the transcendental stage beyond material goodness. By his exemplary prayers, Lord Siva teaches us that our best course is to take shelter of Lord Visnu and His Vaisnava devotees.

TEXT 59

TEXT

na yasya cittam bahir-atha-vibhramam
tamo-guhayam ca visuddham avisat
yad-bhakti-yoganugrhitam anjasa
munir vicaste nanu tatra te gatim

SYNONYMS

na--never; yasya--whose; cittam--heart; bahih--external; artha--interest; vibhramam--bewildered; tamah--darkness; guhayam--in the hole; ca--also; visuddham--purified; avisat--entered; yat--that; bhakti-yoga--devotional service; anugrhitam--being favored by; anjasa--happily; munih--the thoughtful; vicaste--sees; nanu--however; tatra--there; te--Your; gatim--activities.

TRANSLATION

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevi does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

PURPORT

As stated in Srimad-Bhagavatam (3.25.25):

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu has repeatedly said:

'sadhu-sanga', 'sadhu-sanga'----sarva-sastre kaya
lava-matra sadhu-sange sarva-siddhi haya

(Cc. Madhya 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Krsna consciousness. Sadhu-sanga, or association with a devotee, means always engaging in Krsna consciousness by chanting the Hare Krsna mantra and by acting for Krsna. Specifically, chanting the Hare Krsna mantra purifies one, and this chanting is therefore recommended by Sri Caitanya Mahaprabhu. Ceto-darpana-marjanam: by chanting the names of Krsna, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. Idam hi visvam bhagavan ivetarah (Bhag. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by sat-sanga, or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a pure-hearted devotee is never disturbed. The bhakti-yoga process must be carried out by avoiding the ten offenses one can commit while chanting the mahamantra and the sixty-four offenses one can commit while worshipping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevi becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a muni. The word muni means "thoughtful." A devotee is as thoughtful as a nondevotee is speculative. The nondevotee's speculation is impure, but a devotee's thoughts are pure. Lord Kapila and Sukadeva Gosvami are also called muni, and Vyasadeva is addressed as Mahamuni. A devotee is addressed as muni, or thoughtful, when he purely understands the Supreme Personality of Godhead. The conclusion is that when one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshipping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

TEXT 60

TEXT

yatredam vyajyate visvam
visvasmimn avabhati yat

tat tvam brahma param jyotir
akasm iva vistrtam

SYNONYMS

yatra--where; idam--this; vyajyate--manifested; visvam--the universe; visvasmin--in the cosmic manifestation; avabhati--is manifested; yat--that; tat--that; tvam--You; brahma--the impersonal Brahman; param--transcendental; jyotih--effulgence; akasm--sky; iva--like; vistrtam--spread.

TRANSLATION

My dear Lord, the impersonal Brahman spreads everywhere, like the sunshine or the sky. And that impersonal Brahman, which spreads throughout the universe and in which the entire universe is manifested, is You.

PURPORT

In Vedic literature it is said that everything is Brahman and nothing else. The whole cosmic manifestation rests on the Brahman effulgence. The impersonalists, however, cannot understand how such a huge cosmic manifestation can rest on a person. Thus this inconceivable power of the Supreme Personality of Godhead is not understood by the impersonalists; therefore they are puzzled and always denying that the Absolute Truth is a person. This wrong impression is cleared by Lord Siva himself, who says that the impersonal Brahman, which is spread all over the universe, is nothing but the Supreme Lord Himself. Here it is clearly said that the Lord is spread everywhere, just like the sunshine, by virtue of His Brahman feature. This example is very easy to understand. All the planetary systems are resting upon the sunshine, yet the sunshine and the source of sunshine are aloof from the planetary manifestations. Similarly, the sky or air is spread everywhere; air is within a pot, but it also touches filthy places and sanctified places alike. In any case, the sky is uncontaminated. The sunshine also touches filthy places and sanctified places, and both are actually produced by the sun, but in any case the sun is aloof from all filthy things. Similarly, the Lord exists everywhere. There are pious things and impious things, but in the sastras the pious things are described as the front of the Supreme Lord, whereas impious things are described as the back of the Supreme Personality of Godhead. In Bhagavad-gita (9.4) the Lord clearly says:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

This verse of Bhagavad-gita explains that the Lord is spread everywhere by virtue of His Brahman feature. Everything rests in Him, yet He is not there. The conclusion is that without bhakti-yoga, without rendering devotional service to the Lord, even an impersonalist cannot understand the brahma-tattva, the Brahman feature. In the Vedanta-sutra it is stated: athato brahma jijnasa. This means that Brahman, Paramatma or Parabrahman should be understood. In Srimad-Bhagavatam also the Absolute Truth is described as the one without a second, but He is realized in three features--impersonal Brahman, localized Paramatma and the Supreme Personality of Godhead. The Supreme Personality of Godhead is the ultimate issue, and in this verse Lord Siva confirms that ultimately the Absolute Truth is a person. He clearly says: tat tvam brahma param jyotir akasm iva vistrtam. Here is a common example: a successful businessman may have many factories and offices, and everything rests on his order. If someone says that the entire business rests on such-and-such a person, it does not mean that the person is bearing all the factories and offices on his head. Rather, it is understood that by his brain or his energetic expansion, the business is running without interruption. Similarly, it is the brain and energy of the Supreme Personality of Godhead that carry on the complete manifestation of the material and spiritual worlds. The philosophy of monism,

explained here very clearly, adjusts itself to the fact that the supreme source of all energy is the Supreme Personality of Godhead, Kṛṣṇa. This is described very clearly. It is also stated how the impersonal feature of Kṛṣṇa can be understood:

raso 'ham apsu kaunteya
prabhasmi sasi-suryayoh
pranavah sarva-vedesu
sabdah khe paurusam nrsu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man." (Bg. 7.8)

In this way Kṛṣṇa can be understood as the mystic power in everything.

TEXT 61

TEXT

yo mayayedam puru-rupayasrjad
bibharti bhuyah kṣapayaty avikriyah
yad-bheda-buddhih sad ivatma-duhsthaya
tvam atma-tantram bhagavan pratimahi

SYNONYMS

yah--one who; mayaya--by His energy; idam--this; puru--manifold; rupaya--manifestation; asrjat--created; bibharti--maintains; bhuyah--again; kṣapayati--annihilates; avikriyah--without being altered; yat--that; bheda-buddhih--sense of differentiation; sat--eternal; iva--like; atma-duhsthaya--giving trouble to oneself; tvam--unto You; atma-tantram--fully self-independent; bhagavan--O Lord, Supreme Personality of Godhead; pratimahi--I can understand.

TRANSLATION

My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.

PURPORT

It is clearly explained that Lord Kṛṣṇa has multienergies, which can be grouped into three: namely the external energy, the internal energy and the marginal energy. There are also different cosmic manifestations--namely the spiritual world and the material world--as well as different types of living entities. Some living entities are conditioned, and others are eternally free. The eternally free living entities are called nitya-mukta, for they never come in contact with the material energy. However, some living entities are conditioned in this material world, and thus they think themselves separated from the Supreme Lord. Due to their contact with the material energy, their existence is always troublesome. Being always in distress, the conditioned soul considers the material energy to be very much disturbing. This fact is explained by a Vaisnava kavi, or poet:

kṛṣṇa bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-duhkha

When the living entity forgets the Supreme Lord and wants to enjoy himself independently, imitating the Supreme Lord, he is captured by the false notion that he is the enjoyer and is separated from the Supreme Lord. This material energy is therefore very much troublesome to the spiritual energy, the living entity, but the material energy is never troublesome to the Supreme Lord. Indeed, for the Supreme Lord, both material and spiritual energy are the same. In this verse Lord Siva explains that the material energy is never troublesome to the Supreme Lord. The Supreme Lord is always independent, but because the living entities are not independent--due to their false idea of becoming independently happy--the material energy is troublesome. Consequently the material energy creates differentiation.

Because the Mayavadi philosophers cannot understand this, they want to be relieved from the material energy. However, because a Vaisnava philosopher is in full knowledge of the Supreme Personality of Godhead, he finds no disturbance even in the material energy. This is because he knows how to utilize the material energy for the service of the Lord. In the government, the criminal department and civil department may appear different in the eyes of the citizens, but in the eyes of the government both departments are one and the same. The criminal department is troublesome for the criminal but not for the obedient citizen. Similarly, this material energy is troublesome for the conditioned soul, but it has nothing to do with the liberated souls who are engaged in the service of the Lord. Through the purusa-avatara Maha-Visnu, the Supreme Personality of Godhead created the whole cosmic manifestation. Simply by breathing out all the universes, the Lord creates and maintains the cosmic manifestation as Lord Visnu. Then as Sankarsana, He annihilates the cosmic manifestation. Yet despite the creation, maintenance and destruction of the cosmos, the Lord is not affected. The various activities of the Lord must be very disturbing to the tiny living entities, but since the Lord is supremely great, He is never affected. Lord Siva or any other pure devotee can see this clearly without being blinded by bheda-buddhi, or differentiation. For a devotee, the Lord is the supreme spirit soul. Since He is supremely powerful, His various powers are also spiritual. For a devotee, there is nothing material, for material existence only means forgetfulness of the Supreme Personality of Godhead.

TEXT 62

TEXT

kriya-kalapair idam eva yoginah
sraddhanvitah sadhu yajanti siddhaye
bhutendriyantah-karanopalaksitam
vede ca tantre ca ta eva kovidah

SYNONYMS

kriya--activities; kalapaih--by processes; idam--this; eva--certainly; yoginah--transcendentalists; sraddhanvitah--with faith and conviction; sadhu--properly; yajanti--worship; siddhaye--for perfection; bhuta--the material energy; indriya--senses; antah-karana--heart; upalaksitam--symptomized by; vede--in the Vedas; ca--also; tantre--in the corollaries of the Vedas; ca--also; te--Your Lordship; eva--certainly; kovidah--those who are experts.

TRANSLATION

My dear Lord, Your universal form consists of all five elements, the senses, mind, intelligence, false ego (which is material) and the Paramatma, Your partial expansion, who is the director of everything. Yogis other than the devotees--namely the karma-yogi and jnana-yogi--worship You by their respective actions in their respective positions. It is stated both in the Vedas and in the sastras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.

PURPORT

In a previous verse Lord Siva wanted to see the form of the Lord which the devotees are always interested in. There are other forms of the Lord manifest in the material world, including Brahma and other demigods, and these are worshiped by materialistic persons. In the Second Canto, Third Chapter, of Srimad-Bhagavatam, it is stated that those who desire material benefits are recommended to worship different types of demigods, and in conclusion the Bhagavatam recommends:

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

(Bhag. 2.3.10)

The devotees, the jnanis, who are known as moksa-kama, and the karmis, who are known as sarva-kama, are all aspiring to worship the Supreme Personality of Godhead, Visnu. Even when one performs yajnas, as stated here (kriya-kalapaih), he should always remember that the demigods are but agents of the Supreme Lord. Actually the worshipful Lord is Visnu, Yajnesvara. Thus even when different demigods are worshiped in the Vedic and Tantric sacrifices, the actual goal of sacrifice is Lord Visnu. Therefore in Bhagavad-gita (9.23) it is said:

ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

"Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but is offered without true understanding."

Thus the worshipers of various demigods also worship the Supreme Lord, but they do so against the regulative principles. The purpose of the regulative principles is to satisfy Lord Visnu. In the Visnu Purana (3.8.9) the very same thing is confirmed:

varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

Here it is clearly mentioned that the karmi, jnani or yogi--in fact, everyone--worships Lord Visnu if he is actually expert in knowledge of the Vedas and Tantras. The word kovidah is very significant, for it indicates the devotees of the Lord. Only the devotees know perfectly that the Supreme Personality of Godhead, Visnu, is all-pervading. Within the material energy, He is represented by the five material elements as well as the mind, intelligence and ego. He is also represented by another energy--the living entities--and all these manifestations in the spiritual and material world combined are but representations of the different energies of the Lord. The conclusion is that the Lord is one and that He is expanded in everything. This is understood by the Vedic version: sarvam khalv idam brahma. One who knows this concentrates all his energy in worshipping Lord Visnu.

TEXT 63

TEXT

tvam eka adyah purusah supta-saktis
taya rajah-sattva-tamo vibhidiate
mahan aham kham marud agni-var-dharah
surarsayo bhuta-gana idam yatah

SYNONYMS

tvam--Your Lordship; ekah--one; adyah--the original; purusah--person; supta--dormant; saktih--energy; taya--by which; rajah--the passion energy; sattva--goodness; tamah--ignorance; vibhidyate--is diversified; mahān--the total material energy; aham--egotism; kham--the sky; marut--the air; agni--fire; vah--water; dharah--earth; sura-rsayah--the demigods and the great sages; bhuta-ganah--the living entities; idam--all this; yatah--from whom.

TRANSLATION

My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities--namely goodness, passion and ignorance--act, and as a result the total material energy--egotism, ether, air, fire, water, earth and all the various demigods and saintly persons--becomes manifest. Thus the material world is created.

PURPORT

If the whole creation is one--that is, nothing but the Supreme Lord, or Visnu--then why do the expert transcendentalists make such categories as are found in the above verse? Why do learned and expert scholars distinguish between matter and spirit? In answer to these questions, Lord Siva says that spirit and matter are not creations of various philosophers, but are manifested by Lord Visnu, as described in this verse: tvam eka adyah purusah. Spiritual and material categories are made possible by the Supreme personality of Godhead, but actually there are no such distinctions for the living entities who are eternally engaged in the service of the Lord. There is only a material world for those who want to imitate the Lord and become enjoyers. Indeed, the material world is nothing but forgetfulness of the original Supreme Personality of Godhead, the creator of everything. The distinction between matter and spirit is created by the sleeping energy of the Lord when the Lord wants to give some facility to those living entities who want to imitate the Lord in His enjoyment. It is only for them that this material world is created by the dormant energy of the Lord. For instance, sometimes children want to imitate their mother and cook in the kitchen, and at such a time the mother supplies them with some toys so that the children can imitate her cooking. Similarly, when some of the living entities want to imitate the activities of the Lord, this material cosmic manifestation is created for them by the Lord. The material creation is therefore caused by the Lord through His material energy. It is by the glance of the Lord that the material energy is activated. At that time the three material qualities are set into motion, and the material energy is manifested first in the form of the mahat-tattva, then egotism, then ether, then air, fire, water and earth. After the creation, the living entities are impregnated in the cosmic manifestation, and they emerge as Lord Brahma and the seven great rsis, then as different demigods. From the demigods come human beings, animals, trees, birds, beasts and everything else. The original cause, however, is the Supreme Personality of Godhead, as verified herein--tvam eka adyah purusah. This is also confirmed in Brahma-samhita (5.1):

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

Those who are covered by the material energy cannot understand that the origin of everything is the Supreme Personality of Godhead, Krsna. This is summarized in the Vedanta aphorism janmady asya yatah (Vedanta-sutra 1.1.2). Krsna also confirms this in Bhagavad-gita (10.8):

aham sarvasya prabhavo
mattah sarvam pravartate

iti matva bhajante mam
budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts."

When Krsna says that He is the origin of everything (aham sarvasya prabhava), He means that He is even the source of Lord Brahma, Lord Siva, the purusa-avatars, the material manifestation and all the living entities within the material world. Actually the word prabhava ("creation") only refers to this material world, for since the spiritual world is eternally existing, there is no question of creation. In the Catuh-sloki of Srimad-Bhagavatam, the Lord says, aham evasam evagre: "I was existing in the beginning before the creation." (Bhag. 2.9.33) In the Vedas it is also said, eko narayana asit: "Before the creation there was only Narayana." This is also confirmed by Sankaracarya. Narayanah paro 'vyaktat: "Narayana is transcendental to the creation." (Gita--bhasya) Since all the activities of Narayana are spiritual, when Narayana said, "Let there be creation," that creation was all-spiritual. The "material" only exists for those who have forgotten that Narayana is the original cause.

TEXT 64

TEXT

srstam sva-saktyedam anupravistas
catur-vidham puram atmamsakena
atho vidus tam purusam santam antar
bhunkte hrsikair madhu sara-gham yah

SYNONYMS

srstam--in the creation; sva-saktya--by Your own potency; idam--this cosmic manifestation; anupravistah--entering afterward; catur-vidham--four kinds of; puram--bodies; atma-amsakena--by Your own part and parcel; atho--therefore; viduh--know; tam--him; purusam--the enjoyer; santam--existing; antah--within; bhunkte--enjoys; hrsikaih--by the senses; madhu--sweetness; sara-gham--honey; yah--one who.

TRANSLATION

My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.

PURPORT

The material cosmic manifestation is an exhibition of the external energy of the Supreme Personality of Godhead, but because dull matter cannot work independently, the Lord Himself enters within this material creation in the form of a partial expansion (Paramatma), and He enters also by His separated parts and parcels (the living entities). In other words, both the living entities and the Supreme Personality of Godhead enter into the material creation just to make it active. As stated in Bhagavad-gita (7.5):

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with the material nature and are sustaining the universe."

Since the material world cannot work independently, the living entities enter into the material manifestation in four different types of bodies. The word catur-vidham is significant in this verse. There are four types of living entities born within this material world. Some are born by way of an embryo (jarayu ja), by way of eggs (anda ja), perspiration (sveda ja) and, like the trees, by way of seeds (udbhijja). Regardless of how these living entities appear, they are all busy in the pursuit of sense enjoyment.

The materialistic scientists' contention that living entities other than human beings have no soul is nullified herein. Whether they are born through an embryo, eggs, perspiration or seeds, all living entities in the 8,400,000 species of life are parts and parcels of the Supreme Personality of Godhead, and each therefore is an individual spiritual spark and soul. The Supreme Personality of Godhead also remains within the heart of the living entity, regardless of whether the living entity is a man, animal, tree, germ or microbe. The Lord resides in everyone's heart, and because all living entities who come to this material world do so in order to fulfill their desire for sense enjoyment, the Lord directs the living entities to enjoy their senses. Thus the Paramatma, the Supreme Personality of Godhead, knows everyone's desires. As stated in Bhagavad-gita (15.15):

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

Remaining within the hearts of all living entities, the Lord bestows remembrance by which the living entities can enjoy certain things. Thus the living entities create their enjoyable honeycombs and then enjoy them. The example of the bees is appropriate because when bees try to enjoy their honeycomb, they have to suffer the bites of other bees. Because bees bite one another when they enjoy honey, they are not exclusively enjoying the sweetness of the honey, for there is also suffering. In other words, the living entities are subjected to the pains and pleasures of material enjoyment, whereas the Supreme Personality of Godhead, knowing their plans for sense enjoyment, is aloof from them. In the Upanisads the example is given of two birds sitting on a tree. One bird (the jiva, or living entity) is enjoying the fruits of that tree, and the other bird (Paramatma) is simply witnessing. In the Bhagavad-gita (13.23) the Supreme Personality of Godhead as Paramatma is described as upadrasta (the overseer) and anumanta (the permitter).

Thus the Lord simply witnesses and gives the living entity sanction for sense enjoyment. It is the Paramatma also who gives the intelligence by which the bees can construct a hive, collect honey from various flowers, store it and enjoy it. Although the Paramatma is aloof from the living entities, He knows their intentions, and He gives them facilities by which they can enjoy or suffer the results of their actions. Human society is exactly like a beehive, for everyone is engaged in collecting honey from various flowers, or collecting money from various sources, and creating large empires for common enjoyment. However, after these empires are created, the bites of other nations have to be suffered. Sometimes nations declare war upon one another, and the human beehives become sources of misery. Although human beings are creating their beehives in order to enjoy the sweetness of their senses, they are at the same time suffering from the bites of other persons or nations. The Supreme Personality of Godhead as Paramatma is simply witnessing all these activities. The conclusion is that both the Supreme Personality of Godhead and the jivas enter into this material world. However, the Paramatma, or Supreme Personality of Godhead, is worshipable because He has arranged for the happiness of the living entity in the material world. Because it is the material world, however, no one can enjoy any kind of happiness without inebriety. Material enjoyment means inebriety, whereas spiritual enjoyment means pure enjoyment under the protection of the Supreme Personality of Godhead.

TEXT 65

TEXT

sa esa lokan aticanda-vego

vikarsasi tvam khalu kala-yanah
bhutani bhutair anumeya-tattvo
ghanavalir vayur ivavisahyah

SYNONYMS

sah--that; esah--this; lokan--all the planetary systems; ati--very much; canda-vegah--the great force; vikarsasi--destroys; tvam--Your Lordship; khalu--however; kala-yanah--in due course of time; bhutani--all living entities; bhutaih--by other living entities; anumeya-tattvah--the Absolute Truth can be guessed; ghana-avalih--the clouds; vayuh--air; iva--like; avisahyah--unbearable.

TRANSLATION

My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else--just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.

PURPORT

The process of destruction is going on according to the law of nature. Nothing within this material world can be permanent, although scientists, philosophers, workers and everyone else are trying to make things permanent. One foolish scientist recently declared that eventually life will be made permanent through science. Some so-called scientists are also trying to manufacture living entities within the laboratory. Thus in one way or another everyone is busy denying the existence of the Supreme Personality of Godhead and rejecting the supreme authority of the Lord. However, the Lord is so powerful that He destroys everything in the form of death. As Krsna says in Bhagavad-gita (10.34), mrtyuh sarva-haras caham: "I am all-devouring death." The Lord is just like death to the atheists, for He takes away everything they accumulate in the material world. Hiranyakasipu, the father of Prahlada, always denied the existence of the Lord, and he tried to kill his five-year-old boy due to the boy's unflinching faith in God. However, in due course of time the Lord appeared as Nrsimhadeva and killed Hiranyakasipu in the presence of his son. As stated in Srimad-Bhagavatam (1.13.47), this killing process is natural. Jivo jivasya jivanam: "one animal is food for another animal." A frog is eaten by a snake, a snake is eaten by a mongoose, and the mongoose is eaten by another animal. In this way the process of destruction goes on by the supreme will of the Lord. Although we do not see the hand of the Supreme Lord directly, we can feel the presence of that hand through the Lord's process of destruction. We can see the clouds scattered by the wind, although we cannot see how this is being done because it is not possible to see the wind. Similarly, although we do not directly see the Supreme Personality of Godhead, we can see that He controls the process of destruction. The destructive process is going on fiercely under the control of the Lord, but the atheists cannot see it.

TEXT 66

TEXT

pramattam uccair iti krtya-cintaya
pravrdhha-lobham visayesu lalasam
tvam apramattah sahasabhipadyase
ksul-lelihano 'hir ivakhum antakah

SYNONYMS

pramattam--persons who are mad; uccaih--loudly; iti--thus; krtya--to be done; cintaya--by such desire; pravrdhha--very much advanced; lobham--greed; visayesu--in material enjoyment; lalasam--so desiring;

tvam--Your Lordship; apramattah--completely in transcendence; sahasa--all of a sudden; abhipadyase--seizes them; ksut--hungry; lelihanah--by the greedy tongue; ahih--snake; iva--like; akhum--mouse; antakah--destroyer.

TRANSLATION

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

PURPORT

Everyone is greedy, and everyone makes plans for material enjoyment. In his lust for material enjoyment, the living entity is described as a madman. As stated in Bhagavad-gita (3.27):

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature."

Everything is enacted by the laws of nature, and these laws are under the direction of the Supreme Personality of Godhead. The atheists, or unintelligent men, do not know this. They are busy making their own plans, and big nations are busy expanding their empires. And yet we know that in due course of time many empires have come into existence and been destroyed. Many aristocratic families were created by people in their extreme madness, but we can see that in the course of time those families and empires have all been destroyed. But still the foolish atheists do not accept the supreme authority of the Lord. Such foolish people unnecessarily concoct their own duties without referring to the supreme authority of the Lord. The so-called political leaders are busy making plans to advance the material prosperity of their nation, but factually these political leaders only want an exalted position for themselves. Due to their greed for material position, they falsely present themselves as leaders before the people and collect their votes, although they are completely under the grip of the laws of material nature. These are some of the faults of modern civilization. Without taking to God consciousness and accepting the authority of the Lord, the living entities become ultimately confused and frustrated in their planmaking attempts. Due to their unauthorized plans for economic development, the price of commodities is rising daily all over the world, so much so that it has become difficult for the poorer classes, and they are suffering the consequences. And due to lack of Krsna consciousness, people are being fooled by so-called leaders and planmakers. Consequently, the sufferings of the people are increasing. According to the laws of nature, which are backed by the Lord, nothing can be permanent within this material world; therefore everyone should be allowed to take shelter of the Absolute in order to be saved. In this regard, Lord Krsna says in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

If one wants peace of mind and tranquillity in society, he must accept the fact that the real enjoyer is the Supreme personality of Godhead. The Lord is the proprietor of everything all over the universe, and He is

the supreme friend of all living entities as well. By understanding this, people can become happy and peaceful individually and collectively.

TEXT 67

TEXT

kas tvat-padabjam vijahati pandito
yas te 'vamana-vyayamana-ketanah
visankayasmad-gurur arcati sma yad
vinopapattim manavas caturdasa

SYNONYMS

kah--who; tvat--Your; pada-abjam--lotus feet; vijahati--avoids; panditah--learned; yah--who; te--unto You; avamana--deriding; vyayamana--decreasing; ketanah--this body; visankaya--without any doubt; asmat--our; guruh--spiritual master, father; arcati--worships; sma--in the past; yat--that; vina--without; upapattim--agitation; manavah--the Manus; catuh-dasa--fourteen.

TRANSLATION

My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up worshipping Your lotus feet? Even our father and spiritual master, Lord Brahma, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

PURPORT

The word pandita means "a wise man." Who is actually a wise man? The wise man is described in Bhagavad-gita (7.19) in this way:

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

Thus when the wise man actually becomes wise after many births and whimsical attempts at self-realization, he surrenders unto the Supreme Personality of Godhead, Krsna. Such a mahatma, or learned person, knows that Krsna, Vasudeva, is everything (vasudevah sarvam iti). Learned persons always think that life is wasted unless they worship Lord Krsna or become His devotee. Srila Rupa Gosvami also says that when one becomes an advanced devotee, he understands that he should be reserved and perseverant (ksantih) and that he should engage in the service of the Lord and not waste time (avyartha-kalatvam). He should also be detached from all material attraction (viraktih), and he should not long for any material respect in return for his activities (mana-sunyata). He should be certain that Krsna will bestow His mercy upon him (asa-bandhah), and he should always be very eager to serve the Lord faithfully (samutkantha). The wise man is always very eager to glorify the Lord by chanting and hearing (nama-gane sada rucih), and he is always eager to describe the transcendental qualities of the Lord (asaktis tad-gunakhyane). He should also be attracted to those places where the Lord had His pastimes (pritis tad-vasati-sthale). These are symptoms of an advanced devotee.

An advanced devotee, or a perfect human being who is actually wise and learned, cannot give up his service at the lotus feet of the Lord. Although Lord Brahma has a long life-span (4,320,000,000 years constitute twelve hours in a day of Brahma), Brahma is afraid of death and consequently engages in the devotional service of the Lord. Similarly, all the Manus who appear and disappear during the day of

Brahma are also engaged in the Lord's devotional service. In Brahma's one day, fourteen Manus appear and disappear. The first Manu is Svayambhuva Manu. Each Manu lives for seventy-one yugas, each consisting of some 4,320,000 years. Although the Manus have such a long life-span, they still prepare for the next life by engaging in the devotional service of the Lord. In this age human beings only live for sixty or eighty years, and even this small life-span is gradually decreasing. Therefore it is even more imperative for human beings to take to the worship of the lotus feet of the Lord by constantly chanting the Hare Krsna mantra, as recommended by Lord Caitanya Mahaprabhu.

trnad api sunicena
taror iva sahisnuna
amanina manadena
kirtaniyah sada harih

(Siksastaka 3)

When one is engaged in devotional service, he is often surrounded by envious people, and often many enemies come to try to defeat him or stop him. This is not new in this present age, for even in the days of yore Prahlada Maharaja, who was engaged in the devotional service of the Lord, was harassed by his demoniac father, Hiranyakasipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahaprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Krsna mantra and preaching the chanting of this mantra because such preaching and chanting constitute the perfection of life. One should chant and preach about the urgency of making this life perfect in all respects. One should thus engage in the devotional service of the Lord and follow in the footsteps of previous acaryas, beginning with Lord Brahma and others.

TEXT 68

TEXT

atha tvam asi no brahman
paramatman vipascitam
visvam rudra-bhaya-dhvastam
akutascid-bhaya gatih

SYNONYMS

atha--therefore; tvam--You, my Lord; asi--are; nah--our; brahman--O Supreme Brahman; paramatman--O Supersoul; vipascitam--for the learned wise men; visvam--the whole universe; rudra-bhaya--being afraid of Rudra; dhvastam--annihilated; akutascid-bhaya--undoubtedly fearless; gatih--destination.

TRANSLATION

My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.

PURPORT

For the purpose of creation, maintenance and annihilation of this cosmic manifestation, there are three lords--Brahma, Visnu and Siva (Mahesvara). The material body is finished at the time of annihilation. Both the universal body and the small unit, the individual living entity's body, are susceptible to annihilation at the ultimate end. However, the devotees do not fear the annihilation of the body, for they are confident that after the annihilation they will go back home, back to Godhead (tyaktva deham punar janma naiti mam eti so 'rjuna).

If one strictly follows the process of devotional service, he has no fear of death, for he is predestined to go back home, back to Godhead. The nondevotees are fearful of death because they have no guarantee of where they are going or of the type of body they are going to get in their next life. The word rudra-bhaya is significant in this verse because Rudra himself, Lord Siva, is speaking of "fear of Rudra." This indicates that there are many Rudras--eleven Rudras--and the Rudra (Lord Siva) who was offering this prayer to the Supreme Personality of Godhead is different from the other Rudras, although he is as powerful as they are. The conclusion is that one Rudra is afraid of another Rudra because each and every one of them is engaged in the destruction of this cosmic manifestation. But for the devotee, everyone is afraid of Rudra, even Rudra himself. A devotee is never afraid of Rudra because he is always secure, being protected by the lotus feet of the Lord. As Sri Krsna says in Bhagavad-gita (9.31), kaunteya pratijanihi na me bhaktah pranasyati: "My dear Arjuna, you may declare publicly that My pure devotee will not be vanquished under any circumstances."

TEXT 69

TEXT

idam japata bhadram vo
visuddha nrpa-nandanah
sva-dharmam anutisthanto
bhagavaty arpitasyah

SYNONYMS

idam--this; japata--while chanting; bhadram--all auspiciousness; vah--all of you; visuddhah--purified; nrpa-nandanah--the sons of the King; sva-dharmam--one's occupational duties; anutisthantah--executing; bhagavati--unto the Supreme Personality of Godhead; arpita--given up; asayah--possessing all kinds of faithfulness.

TRANSLATION

My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.

PURPORT

The prayers offered by Lord Siva are very authoritative and significant. Simply by offering prayers to the Supreme Lord one can become perfect, even though engaged in his occupational duty. The real purpose of life is to become a devotee of the Lord. It does not matter where one is situated. Whether one is a brahmana, ksatriya, vaisya, sudra, American, Englishman, Indian, etc., one can execute devotional service anywhere and everywhere in the material existence simply by offering prayers unto the Supreme Personality of Godhead. The Hare Krsna maha-mantra is also a prayer, for a prayer addresses the Supreme Personality of Godhead by His name and invokes good fortune by petitioning the Lord to allow one to engage in His devotional service. The Hare Krsna maha-mantra also says, "My dear Lord Krsna, my dear Lord Rama, O energy of the Lord, Hare, kindly engage me in Your service." Although one may be situated in a lowly position, he can execute devotional service under any circumstance, as stated, ahaituky apratihata: "Devotional service cannot be checked by any material condition." (Bhag. 1.2.6) Lord Caitanya Mahaprabhu also recommended this process:

jnane prayasam udapasya namanta eva
jivanti san-mukharitam bhavadiya-vartam
sthane sthitah sruti-gatam tanu-van-manobhir
ye prayaso 'jita jito 'py asi tais tri-lokyam

(Bhag. 10.14.3)

duty and still lend his ear to receive the message of the Lord from realized souls. The Krsna conscious movement is based on this principle, and we are opening centers all over the world to give everyone a chance to hear the message of Lord Krsna in order to go back home, back to Godhead.

TEXT 70

TEXT

tam evatmanam atma-stham
sarva-bhutesv avasthitam
pujayadhvam grnantas ca
dhyayantas casakrd dharim

SYNONYMS

tam--unto Him; eva--certainly; atmanam--the Supreme Soul; atma-stham--within your hearts; sarva--all; bhutesu--in every living being; avasthitam--situated; pujayadhvam--just worship Him; grnanta ca--always chanting; dhyayanta ca--always meditating upon; asakrt--continuously; harim--the Supreme Personality of Godhead.

TRANSLATION

Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.

PURPORT

The word asakrt is significant, for it means not just for a few minutes but continuously. That is the instruction given by Lord Caitanya Mahaprabhu in His Siksastaka. Kirtaniyah sada harih: "The holy name of the Lord should be chanted twenty-four hours daily." Therefore in this Krsna consciousness movement we request the devotees to chant at least sixteen rounds on their beads daily. Actually one has to chant twenty-four hours daily, just like Thakura Haridasa, who was chanting the Hare Krsna mantra three hundred thousand times daily. Indeed, he had no other business. Some of the Gosvamis, like Raghunatha dasa Gosvami, were also chanting very rigidly and also offering obeisances very rigidly. As stated in Srinivasacarya's prayer to the six Gosvamis (Sad-gosvamy-astaka): sankhya-purvaka-nama-gana-natibhih kalavasani-krtau. The word sankhya-purvaka means "maintaining a numerical strength." Not only was Raghunatha dasa Gosvami chanting the holy name of the Lord, but he was also offering obeisances in the same prolific numbers.

Because the princes were ready to enter into some severe austerity in order to worship the Lord, Lord Siva advised them to constantly chant of and meditate upon the Supreme Personality of Godhead. It is significant that Lord Siva personally offered his prayers to the Supreme Personality of Godhead just as he was taught by his father, Lord Brahma. Similarly, he was also preaching to the princes according to the parampara system. One not only should practice the instructions received from the spiritual master but should also distribute this knowledge to one's disciples.

The words atmanam atma-stham sarva-bhutesv avasthitam are also significant. The Personality of Godhead is the origin of all living entities. Because the living entities are parts and parcels of the Lord, He is the father of all of them. One can search out the Supreme Lord very easily within one's heart, for He is situated in every living entity's heart. In this verse the process of worshiping the Lord is considered to be very easy and complete, for anyone can sit down anywhere and in any condition of life and simply chant the holy names of the Lord. By chanting and hearing, one automatically engages in meditation.

TEXT 71

TEXT

yogadesam upasadya
dharayanto muni-vratah
samahita-dhiyah sarva
etat abhyasatadrtah

SYNONYMS

yoga-adesam--this instruction of bhakti-yoga; upasadya--constantly reading; dharayantah--and taking within the heart; muni-vratah--just take the vow of the great sages, the vow of silence; samahita--always fixed in the mind; dhiyah--with intelligence; sarve--all of you; etat--this; abhyasata--practice; adrtah--with great reverence.

TRANSLATION

My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

PURPORT

In the hatha-yoga system one has to practice bodily exercises, dhyana, dharana, asana, meditation, etc. One also has to sit in one place in a particular posture and concentrate his gaze on the tip of the nose. There are so many rules and regulations for the hatha-yoga system that it is practically impossible to perform it in this age. The alternative system of bhakti-yoga is very easy not only in this age but in others as well, for this yoga system was advocated long ago by Lord Siva when he advised the princes, the sons of Maharaja Pracinarbarhisat. The bhakti-yoga system is not newly introduced, for even five thousand years ago Lord Krsna recommended this bhakti-yoga as the topmost yoga. As Krsna tells Arjuna in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

The topmost yogi is he who constantly thinks of Krsna within himself and chants the glories of the Lord. In other words, this system of bhakti-yoga has been existing from time immemorial and is now continuing in this Krsna consciousness movement.

The word muni-vratah is significant in this regard because those who are interested in advancing in spiritual life must be silent. Silence means talking only of krsna-katha. This is the silence of Maharaja Ambarisa:

sa vai manah krsna-padaravindayor
vacamsi vaikuntha-gunanuvarnane

"King Ambarisa always fixed his mind on the lotus feet of the Lord and talked of Him only." (Bhag. 9.4.19) We should also take this opportunity in life to become as good as a great saint simply by not

talking unnecessarily with unwanted persons. We should either talk of Krsna or chant Hare Krsna undeviatingly. This is called muni-vrata. The intelligence must be very sharp (samahita-dhiyah) and should always be acting in Krsna consciousness. The words etad abhyasatadrta indicate that if one takes these instructions from a spiritual master with great reverence (adrta) and practices them accordingly, he will find this bhakti-yoga process to be very, very easy.

TEXT 72

TEXT

idam aha purasmakam
bhagavan visvasrk-patih
bhrgv-adinam atmajanam
sisrksuh samsisrksatam

SYNONYMS

idam--this; aha--said; pura--formerly; asmakam--unto us; bhagavan--the lord; visva-srk--the creators of the universe; patih--master; bhrvu-adinam--of the great sages headed by Bhrvu; atmajanam--of his sons; sisrksuh--desirous of creating; samsisrksatam--who are in charge of creation.

TRANSLATION

This prayer was first spoken to us by Lord Brahma, the master of all creators. The creators, headed by Bhrvu, were instructed in these prayers because they wanted to create.

PURPORT

Lord Brahma was created by Lord Visnu; then Lord Brahma created Lord Siva and other great sages, headed by Bhrvu Muni. These great sages included Bhrvu, Marici, Atreya, Vasistha and others. All these great sages were in charge of creating population. Since there were not very many living entities in the beginning, Visnu entrusted Brahma with the business of creation, and Brahma in his turn created many hundreds and thousands of demigods and great sages to continue with the creation. At the same time, Lord Brahma cautioned all his sons and disciples by reciting the prayers now recited by Lord Siva. The material creation means material engagement, but material engagements can be counteracted if we always remember our relationship with the Lord as that relationship is described in these prayers recited by Lord Siva. In this way we can remain constantly in touch with the Supreme Personality of Godhead. Thus despite our engagement in the creation, we cannot be deviated from the path of Krsna consciousness. The Krsna consciousness movement is especially meant for this purpose. In this material world everyone is engaged in some particular occupational duty which is prescribed in the varnasrama-dharma. Brahmanas, ksatriyas, vaisyas, sudras and everyone are engaged in their occupational duty, but if one remembers his first duty--keeping in constant contact with the Supreme Personality of Godhead--everything will be successful. If one simply executes the rules and regulations of the varnasrama-dharma in the role of a brahmana, ksatriya, vaisya or sudra and keeps busy and does not remember one's eternal relationship with the Lord, one's business and activities as well as occupational duties will simply be a waste of time. This is confirmed in the First Canto of Srimad-Bhagavatam (1.2.8):

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

The conclusion is that even if one is busy executing his occupational duty, his business in Krsna consciousness need not be hampered. He has simply to execute the devotional service of sravanam

kirtanam--hearing, chanting and remembering. One need not abandon his occupational duty. As stated in Bhagavad-gita (18.46):

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

"By worship of the Lord--who is the source of all beings and who is all-pervading--man can, in the performance of his own duty, attain perfection."

Thus one can continue with his occupational duty, but if he worships the Supreme Personality of Godhead as Lord Siva herein prescribes, he attains his perfection of life. Svanusthitasya dharmasya samsiddhir hari-tosanam (Bhag. 1.2.13). We should continue executing our occupational duties, but if we try to satisfy the Supreme Personality of Godhead by our duties, then our lives will be perfected.

TEXT 73

TEXT

te vayam noditah sarve
praja-sarge prajesvarah
anena dhvasta-tamasah
sisrksmo vividhah prajah

SYNONYMS

te--by him; vayam--all of us; noditah--ordered; sarve--all; praja-sarge--at the time of creating population; praja-isvarah--the controllers of all living entities; anena--by this; dhvasta-tamasah--being freed from all kinds of ignorance; sisrksmah--we created; vividhah--various kinds of; prajah--living entities.

TRANSLATION

When all the Prajapatis were ordered to create by Lord Brahma, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.

PURPORT

In this verse we can understand that the various types of living entities were created simultaneously at the very beginning of the creation. The nonsensical Darwinian theory of evolution is not applicable here. It is not that intelligent human beings did not exist millions of years ago. On the contrary, it is understood that the most intelligent creature, Lord Brahma, was first created. Then Lord Brahma created other saintly sages like Marici, Bhrgu, Atreya, Vasistha and Lord Siva. They in their turn created different types of bodies according to karma. In Srimad-Bhagavatam Lord Kapiladeva told His mother that the living entity gets a particular type of body in accordance with his work and that this body is decided upon by higher authorities. The higher authorities, as appointed by the Supreme Personality of Godhead, are Lord Brahma and all other Prajapatis and Manus. Thus from the beginning of creation it can be seen that the first creature is the most intelligent. It is not that so-called modern intelligence has developed by the gradual process of evolution. As stated in Brahma-vaivarta purana, there is a gradual evolutionary process, but it is not the body that is evolving. All the bodily forms are already there. It is the spiritual entity, or spiritual spark within the body, that is being promoted by the laws of nature under the supervision of superior authority. We can understand from this verse that from the very beginning of creation different varieties of living entities were existing. It is not that some of them have become extinct. Everything is there; it is due to our lack of knowledge that we cannot see things in their proper perspective.

In this verse the word dhvasta-tamasah is very important, for without being free of ignorance one cannot control the creation of different types of living entities. As stated in Srimad-Bhagavatam (3.31.1), daiva-netrena--bodies are awarded under the supervision of superior powers. How can these superior powers control the evolutionary process of the living entity if they are not free from all imperfection? The followers of the Vedic instructions cannot accept the Darwinian theory of evolution, for it is marred by imperfect knowledge.

TEXT 74

TEXT

athedam nityada yukto
japann avahitah puman
acirac chreya apnoti
vasudeva-parayanah

SYNONYMS

atha--thus; idam--this; nityada--regularly; yuktah--with great attention; japann--by murmuring; avahitah--fully attentive; puman--a person; acirat--without delay; sreya--auspiciousness; apnoti--achieves; vasudeva-parayanah--one who is a devotee of Lord Krsna.

TRANSLATION

A devotee of Lord Krsna whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.

PURPORT

Perfection means becoming a devotee of Lord Krsna. As stated in the First Canto of Srimad-Bhagavatam (1.2.28): vasudeva-para veda vasudeva-para makhah. The ultimate goal of life is Vasudeva, or Krsna. Any devotee of Lord Krsna can attain all perfection, material gains and liberation simply by offering prayers to Him. There are many varieties of prayers to Lord Krsna chanted by great sages and great personalities such as Lord Brahma and Lord Siva. Lord Krsna is known as siva-virincinutam (Bhag. 11.5.33). Siva means Lord Siva, and virinci means Lord Brahma. Both of these demigods are engaged in offering prayers to Lord Vasudeva, Krsna. If we follow in the footsteps of such great personalities and become devotees of Lord Krsna, our lives will become successful. Unfortunately people do not know this secret. Na te viduh svartha-gatim hi visnum: "They do not know that the real interest and the highest perfection of life is to worship Lord Visnu [Krsna]." (Bhag. 7.5.31) It is impossible to become satisfied by trying to adjust the external energy. Without being a devotee of Lord Krsna, one can only be baffled and confused. To save living entities from such a calamity, Lord Krsna points out in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many, many births and deaths, a wise man surrenders unto Me, knowing very well that I, Vasudeva, am everything. Such a great soul is very rare."

We can achieve whatever benediction we want simply by becoming devotees of Vasudeva.

TEXT 75

TEXT

sreyasam iha sarvesam
jnanam nihsreyasam param
sukham tarati dusparam
jnana-naur vyasanarnavam

SYNONYMS

sreyasam--of all benedictions; iha--in this world; sarvesam--of every person; jnanam--knowledge; nihsreyasam--the supreme benefit; param--transcendental; sukham--happiness; tarati--crosses over; dusparam--insurmountable; jnana--knowledge; nauh--boat; vyasana--danger; arnavam--the ocean.

TRANSLATION

In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable.

PURPORT

Actually everyone is suffering within this material world due to ignorance. Every day we see that a person without knowledge commits some criminal act and is later arrested and punished, despite the fact that he actually may not have been conscious of his sinful activity. Such ignorance prevails throughout the world. People do not consider how they are risking their lives in an attempt to have illicit sex life, kill animals to satisfy their tongue, enjoy intoxication and gamble. It is very regrettable that the leaders of the world do not know of the effects of these sinful activities. They are instead taking things very easily and are succeeding in making the ocean of nescience wider and wider.

Opposed to such ignorance, full knowledge is the greatest achievement within this material world. We can practically see that one who has sufficient knowledge is saved from many dangerous pitfalls in life. As stated in Bhagavad-gita (7.19), bahunam janmanam ante jnanavan mam prapadyate: "When one actually becomes wise, he surrenders unto the Supreme Personality of Godhead." Vasudevah sarvam iti sa mahatma sudurlabhah: "Such a great soul is very rarely to be found."

This Krsna consciousness movement is determined to open wide the eyes of the so-called leaders, who are full of ignorance, and thus save them from the many pitfalls and dangerous conditions of life. The greatest danger is the danger of getting a body lower than that of a human being. It was with great difficulty that we attained this human form of life just to take advantage of this body and reestablish our relationship with the Supreme personality of Godhead, Govinda. Lord Siva advises, however, that those who take advantage of his prayers will very soon become devotees of Lord Vasudeva and thus will be able to cross the ocean of nescience and make life perfect.

TEXT 76

TEXT

ya imam sraddhaya yukto
mad-gitam bhagavat-stavam
adhiyano duraradhyam
harim aradhayaty asau

SYNONYMS

yah--anyone; imam--this; sraddhaya--with great faith; yuktah--devoutly attached; mat-gitam--the song composed by me or sung by me; bhagavat-stavam--a prayer offered to the Supreme Personality of

Godhead; adhiyanah--by regular study; duraradhyam--very difficult to worship; harim--the Supreme personality of Godhead; aradhayati--he can, however, worship Him; asau--such a person.

TRANSLATION

Although rendering devotional service to the Supreme Personality of Godhead and worshipping Him are very difficult, if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.

PURPORT

It is especially significant that Lord Siva is a pure devotee of Lord Vasudeva. Vaisnavanam yatha sambhuh: "Amongst all Vaisnavas, Lord Siva is the topmost." Consequently Lord Siva has a sampradaya, a Vaisnava disciplic succession, called the Rudra-sampradaya. At the present moment those who belong to the Visnusvami-sampradaya of Vaisnavas come from Rudra, Lord Siva. To become a devotee of Lord Krsna, Vasudeva, is very, very difficult. The word especially used in this connection is duraradhyam. The worship of the demigods is not very difficult, but becoming a devotee of Lord Vasudeva, Krsna, is not so easy. However, if one adheres to the principles and follows in the footsteps of the higher authorities, as advised by Lord Siva, one can easily become a devotee of Lord Vasudeva. This is also confirmed by Prahlada Maharaja. Devotional service cannot be practiced by a mental speculator. Devotional service is a special attainment which can be acquired only by a person who has surrendered unto a pure devotee. As confirmed by Prahlada Maharaja, mahiyasam pada-rajo-'bhisekam niskincananam na vrnita yavat: "Unless one accepts the dust of the lotus feet of a pure devotee, who is free from all material contamination, one cannot enter into the devotional service of the Lord." (Bhag. 7.5.32)

TEXT 77

TEXT

vindate puruso 'musmad
yad yad icchaty asatvaram
mad-gita-gitat supritac
chreyasam eka-vallabhat

SYNONYMS

vindate--achieves; purusah--a devotee; amusmat--from the Personality of Godhead; yat yat--that which; icchati--desires; asatvaram--being fixed; mat-gita--sung by me; gitat--by the song; su-pritat--from the Lord, who is very pleased; sreyasam--of all benediction; eka--one; vallabhat--from the dearest.

TRANSLATION

The Supreme Personality of Godhead is the dearest objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord's devotional service, can acquire whatever he wants from the Supreme Lord.

PURPORT

As stated in Bhagavad-gita (6.22), yam labdhva caparam labham manyate nadhikam tatah: if one can attain the favor of the Supreme Personality of Godhead, he has nothing to aspire for, nor does he desire any other gain. When Dhruva Maharaja became perfect by austerity and saw the Supreme Personality of Godhead face to face, he was offered any kind of benediction he wanted. However, Dhruva replied that he did not want anything, for he was perfectly satisfied with the benediction of seeing the Lord. Except for the service of the Supreme Lord, whatever we want is called illusion, maya. Sri Caitanya Mahaprabhu said:

jivera 'svarupa' haya--krsnera 'nitya-dasa' (Cc. Madhya 20.108). Every living entity is an eternal servant of the Lord; therefore when one engages in the service of the Lord, he realizes the highest perfection of life. A faithful servant can fulfill any desire by the grace of the master, and one who engages in the transcendental loving service of the Lord has nothing to aspire for separately. All his desires are fulfilled simply by engaging constantly in the Lord's loving service. Lord Siva shows us that any devotee can be successful simply by chanting the prayers which he has recited.

TEXT 78

TEXT

idam yah kalya utthaya
pranjaliḥ śraddhayanvitah
śrṇuyac chravayen martyo
mucyate karma-bandhanaih

SYNONYMS

idam--this prayer; yah--a devotee who; kalye--early in the morning; utthaya--after getting up from bed; pranjaliḥ--with folded hands; śraddhaya--with faith and devotion; anvitah--thus being absorbed; śrṇuyat--personally chants and hears; sravayet--and gets others to hear; martyah--such a human being; mucyate--becomes freed; karma-bandhanaih--from all kinds of actions resulting from fruitive activities.

TRANSLATION

A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Siva and gives facility to others to hear them certainly becomes free from all bondage to fruitive activities.

PURPORT

Mukti, or liberation, means becoming free from the results of fruitive activities. As stated in Srimad-Bhagavatam (2.10.6): muktir hitvanyatha-rupam. Mukti means giving up all other activities and being situated in one's constitutional position (svarupena vyavasthitih). In this conditional state, we are entangled by one fruitive activity after another. Karma-bandhana means "the bonds of fruitive activity." As long as one's mind is absorbed in fruitive activities, he has to manufacture plans for happiness. The bhakti-yoga process is different, for bhakti-yoga means acting according to the order of the supreme authority. When we act under the direction of supreme authority, we do not become entangled by fruitive results. For instance, Arjuna fought because the Supreme Personality of Godhead wanted him to; therefore he was not responsible for the outcome of the fighting. As far as devotional service is concerned, even hearing and chanting is as good as acting with our body, mind and senses. Actually, hearing and chanting are also activities of the senses. When the senses are utilized for one's own sense gratification, they entangle one in karma, but when they are used for the satisfaction of the Lord, they establish one in bhakti.

TEXT 79

TEXT

gitam mayedam naradeva-nandanah
parasya pumsah paramatmanah stavam
japanta ekagra-dhiyas tapo mahat
caradhvam ante tata apsyathepsitam

SYNONYMS

gitam--sung; maya--by me; idam--this; naradeva-nandanah--O sons of the King; parasya--of the Supreme; pumsah--Personality of Godhead; parama-atmanah--the Supersoul of everyone; stavam--prayer; japantah--chanting; eka-agra--perfect attention; dhayah--intelligence; tapah--austerities; mahat--great; caradhvam--you practice; ante--at the end; tatah--thereafter; apsyatha--will achieve; ipsitam--the desired result.

TRANSLATION

My dear sons of the King, the prayers I have recited to you are meant for pleasing the Supreme Personality of Godhead, the Supersoul. I advise you to recite these prayers, which are as effective as great austerities. In this way, when you are mature, your life will be successful, and you will certainly achieve all your desired objectives without fail.

PURPORT

If we persistently engage in devotional service, certainly all our desires will be fulfilled in due course of time.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fourth Chapter, of the Srimad-Bhagavatam, entitled "Chanting the Song Sung by Lord Siva."

Chapter Twenty-five

The Descriptions of the Characteristics of King Puranjana

TEXT 1

TEXT

maitreya uvaca
iti sandisyā bhagavan
barhisadair abhipujitah
pasyatam raja-putranam
tatraivantardadhe harah

SYNONYMS

maitreyah uvaca--the great sage Maitreya continued to speak; iti--thus; sandisyā--giving instruction; bhagavan--the most powerful lord; barhisadair--by the sons of King Barhisat; abhipujitah--being worshiped; pasyatam--while they were looking on; raja-putranam--the sons of the King; tatra--there; eva--certainly; antardadhe--became invisible; harah--Lord Siva.

TRANSLATION

The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Siva instructed the sons of King Barhisat. The sons of the King also worshiped Lord Siva with great devotion and respect. Finally, Lord Siva became invisible to the princes.

PURPORT

This chapter contains a great lesson concerning the monarchical kingdom in the days of yore. When King Barhisat was considering retiring from the royal duties, he sent his sons to perform austerities in order to become perfect kings for the welfare of the citizens. At the same time, King Barhisat was being instructed by the great sage Narada about the material world and the living entity who wants to enjoy it. It is therefore very clear how the kings and princes were trained to take charge of a kingdom. Welfare activities for the benefit of the citizens were aimed at understanding the Supreme Personality of Godhead.

The human form of life is especially meant for understanding God, our relationship with Him and our activities in His service. Because the kings took charge of the spiritual education of the citizens, both the king and the citizens were happy in Kṛṣṇa consciousness. In this regard, we should remember that the monarchical hierarchy of Pracinabarhisat comes from Maharaja Dhruva, a great devotee of the Lord and the most celebrated disciple of Narada Muni. King Pracinabarhisat was then too much engaged in fruitive activities due to performing different types of yajnas. One can actually be promoted to higher planetary systems or to the heavenly kingdoms by performing various yajnas, but there is no question of liberation or going back home, back to Godhead. When the great sage Narada saw that a descendant of Maharaja Dhruva was being misled by fruitive activities, Narada took compassion upon him and personally came to instruct him about the ultimate benediction of life, bhakti-yoga. How Narada Muni indirectly introduced the bhakti-yoga system to King Pracinabarhisat is very interestingly described in this Twenty-fifth Chapter.

TEXT 2

TEXT

rudra-gitam bhagavatah
stotram sarve pracetasah
japantas te tapas tepur
varsanam ayutam jale

SYNONYMS

rudra-gitam--the song sung by Lord Siva; bhagavatah--of the Lord; stotram--prayer; sarve--all; pracetasah--the princes known as the Pracetas; japantah--reciting; te--all of them; tapah--austerity; tepuh--executed; varsanam--of years; ayutam--ten thousand; jale--within the water.

TRANSLATION

All the Praceta princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Siva.

PURPORT

Of course in the modern age one may be amazed how the princes could stand in the water for ten thousand years. However, living within air or living within water is the same process; one simply has to learn how to do it. The aquatics live within water for their whole life-span. Certain favorable conditions are created to enable them to live within water. In those days, however, people used to live for one hundred thousand years. Out of so many years, if one could spare ten thousand years for the sake of austerity, he would be assured of success in his future life. This was not very astonishing. Although such a feat is impossible in this age, it was quite possible in Satya-yuga.

TEXT 3

TEXT

pracinabarhisam ksattah
karmasv asakta-manasam
narado 'dhyatma-tattva-jnah
krpaluh pratyabodhayat

SYNONYMS

pracinabarhisam--unto King Pracinabarhisat; ksattah--O Vidura; karmasu--in fruitive activities; asakta--attached; manasam--with this mentality; naradah--the great sage Narada; adhyatma--spiritualism; tattvajnah--one who knows the truth; krpaluh--being compassionate; pratyabodhayat--gave instructions.

TRANSLATION

While the princes were undergoing severe austerities in the water, their father was performing different types of fruitive activities. At this time the great saint Narada, master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him about spiritual life.

PURPORT

As pointed out by Prabodhananda Sarasvati Thakura, a great devotee of Lord Caitanya, kaivalya, or merging into the Brahman effulgence, is just like going to hell. He similarly states that elevation to the upper planetary systems for the enjoyment of heavenly life is just so much phantasmagoria. This means that a devotee does not give any importance to the ultimate goal of the karmis and jnanis. The ultimate goal of the karmis is promotion to the heavenly kingdom, and the ultimate goal of the jnanis is merging into the Brahman effulgence. Of course, the jnanis are superior to the karmis, as confirmed by Lord Caitanya. Koti-karmanistha-madhye eka 'jnani' srestha: "one jnani, or impersonalist, is better than many thousands of fruitive actors." (Cc. Madhya 19.147) Therefore a devotee never enters upon the path of karma, or elevation by fruitive activities. Narada Muni took compassion upon King Pracinabarhisat when he saw the King engaged in fruitive activity. In comparison to mundane workers, those who are trying to be elevated to the higher planetary systems by performing yajnas are undoubtedly superior. In pure devotional service, however, both karma and jnana are considered bewildering features of the illusory energy.

TEXT 4

TEXT

sreyas tvam katamad rajan
karmanatmana ihase
duhkha-hanih sukhavaptih
sreyas tan neha cesyate

SYNONYMS

sreyah--ultimate benediction; tvam--you; katamat--what is that; rajan--O King; karmana--by fruitive activities; atmanah--of the soul; ihase--you desire; duhkha-hanih--disappearance of all distresses; sukhavaptih--attainment of all happiness; sreyah--benediction; tat--that; na--never; iha--in this connection; ca--and; isyate--is available.

TRANSLATION

Narada Muni asked King Pracinabarhisat: My dear King, what do you desire to achieve by performing these fruitive activities? The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

PURPORT

In this material world there is a great illusion which covers real intelligence. A man in the mode of passion wants to work very hard to derive some benefit, but he does not know that time will never allow him to enjoy anything permanently. Compared with the work one expends, the gain is not so profitable. Even if it is profitable, it is not without its distresses. If a man is not born rich and he wants to purchase a

house, cars and other material things, he has to work hard day and night for many years in order to possess them. Thus happiness is not attained without undergoing some distress.

Actually, pure happiness cannot be had within this material world. If we wish to enjoy something, we must suffer for something else. On the whole, suffering is the nature of this material world, and whatever enjoyment we are trying to achieve is simply illusion. After all, we have to suffer the miseries of birth, old age, disease and death. We may discover many fine medicines, but it is not possible to stop the sufferings of disease or death. Actually, medicine is not the counteracting agent for either disease or death. On the whole there is no happiness in this material world, but an illusioned person works very hard for so-called happiness. Indeed, this process of working hard is actually taken for happiness. This is called illusion.

Therefore Narada Muni asked King Pracinarharisat what he desired to attain by performing so many costly sacrifices. Even if one attains a heavenly planet, he cannot avoid the distresses of birth, old age, disease and death. Someone may argue that even devotees have to undergo many distresses in executing austerities and penances connected with devotional service. Of course, for the neophytes the routine of devotional service may be very painful, but at least they have the hope that they will ultimately be able to avoid all kinds of distresses and achieve the highest perfectional stage of happiness. For the common karmis, there is no such hope because even if they are promoted to the higher planetary systems, they are not guaranteed freedom from the miseries of birth, old age, disease and death. Even Lord Brahma, who is situated in the highest planetary system (Brahmaloka), has to die. Lord Brahma's birth and death may be different from an ordinary man's, but within this material world he cannot avoid the distresses of birth, old age, disease and death. If one is at all serious about attaining liberation from these miseries, he must take to devotional service. This is confirmed by the Lord Himself in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Thus after attaining full Krsna consciousness, the devotee does not return to this material world after death. He goes back home, back to Godhead. That is the perfect stage of happiness, unblemished by any trace of distress.

TEXT 5

TEXT

rajovaca
na janami maha-bhaga
param karmavidhya-dhih
bruhi me vimalam jnanam
yena mucyeya karmabhih

SYNONYMS

raja uvaca--the King replied; na--not; janami--I know; maha-bhaga--O great soul; param--transcendental; karma--by fruitive activities; avidhya--being pierced; dhih--my intelligence; bruhi--please tell; me--to me; vimalam--spotless; jnanam--knowledge; yena--by which; mucyeya--I can get relief; karmabhih--from the fruitive activities.

TRANSLATION

The King replied: O great soul, Narada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of the entanglement of fruitive activities.

PURPORT

Sri Narottama dasa Thakura has sung:

sat-sanga chadi' kainu asate vilasa
te-karane lagila ye karma-bandha-phansa

As long as a person is entangled in fruitive activities, he is bound to accept one body after another. This is called karma-bandha-phansa--entanglement in fruitive activities. It does not matter whether one is engaged in pious or impious activities, for both are causes for further entanglement in material bodies. By pious activities one can take birth in a rich family and get a good education and a beautiful body, but this does not mean that the distresses of life are ultimately eliminated. In the Western countries it is not unusual for one to take birth in a rich aristocratic family, nor is it unusual for one to have a good education and a very beautiful body, but this does not mean that Westerners are free from the distresses of life. Although at the present moment the younger generation in Western countries has sufficient education, beauty and wealth, and although there is enough food, clothing, and facilities for sense gratification, they are in distress. Indeed, they are so distressed that they become hippies, and the laws of nature force them to accept a wretched life. Thus they go about unclean and without shelter or food, and they are forced to sleep in the street. It can be concluded that one cannot become happy by simply performing pious activities. It is not a fact that those who are born with a silver spoon in their mouth are free from the material miseries of birth, old age, disease and death. The conclusion is that one cannot be happy by simply executing pious or impious activities. Such activities simply cause entanglement and transmigration from one body to another. Narottama dasa Thakura calls this karma-bandha-phansa.

King Pracinarharisat admitted this fact and frankly asked Narada Muni how he could get out of this karma-bandha-phansa, entanglement in fruitive activities. This is actually the stage of knowledge indicated in the first verse of Vedanta-sutra: athato brahma jijnasa. When one actually reaches the platform of frustration in an attempt to discharge karma-bandha-phansa, he inquires about the real value of life, which is called brahma jijnasa. In order to inquire about the ultimate goal of life, the Vedas (Mundaka Upanisad 11.2.12) enjoin, tad-vijnanartham sa gurum evabhigacchet: "In order to understand the transcendental science, one must approach a bona fide spiritual master."

King Pracinarharisat found the best spiritual master, Narada Muni, and he therefore asked him about that knowledge by which one can get out of the entanglement of karma-bandha-phansa, fruitive activities. This is the actual business of human life. Jivasya tattva jijnasa nartho yas ceha karmabhiih. As stated in the Second Chapter of the First Canto of Srimad-Bhagavatam (1.2.10), a human being's only business is inquiring from a bona fide spiritual master about extrication from the entanglement of karma-bandha-phansa.

TEXT 6

TEXT

grhesu kuta-dharmesu
putra-dara-dhanartha-dhih
na param vindate mudho
bhramyan samsara-vartmasu

SYNONYMS

grhesu--in family life; kuta-dharmesu--in false occupational duties; putra--sons; dara--wife; dhana--wealth; artha--the goal of life; dhih--one who considers; na--not; param--transcendence; vindate--achieves; mudhah--rascal; bhramyan--wandering; samsara--of material existence; vartmasu--on the paths.

TRANSLATION

Those who are interested only in a so-called beautiful life--namely remaining as a householder entangled by sons and a wife and searching after wealth--think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.

PURPORT

Those who are too much attached to family life--which consists of entanglement with wife, children, wealth and home--are engaged in kuta-dharma, pseudo duties. Prahlada Maharaja has likened these pseudo occupational duties to a dark well (andha-kupam). Prahlada has purposefully spoken of this dark well because if one falls into this well, he will die. He may cry for help, but no one will hear him or come to rescue him.

The words bhramyan samsara-vartmasu are significant. In Caitanya-caritamrta (Madhya 19.151), Sri Caitanya Mahaprabhu very clearly explains: brahmāṇḍa bhramite kona bhāgyavan jīva. All living entities are wandering in different types of bodies throughout different planets, and if, in the course of their wanderings, they come in contact with a devotee by the direction of the Supreme Personality of Godhead, their lives become successful. Even though King Pracinabarhisat was engaged in fruitive activity, the great sage Narada appeared before him. The King was very fortunate to be able to associate with Narada, who enlightened him in spiritual knowledge. It is the duty of all saintly persons to follow in the footsteps of Narada Muni and travel all over the world to every country and village just to instruct illusioned persons about the goal of life and to save them from the entanglement of karma-bandha, fruitive activity.

TEXT 7

TEXT

narada uvaca
bho bhoh prajapate rajan
pasun pasya tvayadhvare
samjnapitan jiva-sanghan
nirghrṇena sahasrasah

SYNONYMS

naradah uvaca--the great sage Narada replied; bhoh bhoh--hello; praja-pate--O ruler of the citizens; rajan--O King; pasun--animals; pasya--please see; tvaya--by you; adhvare--in the sacrifice; samjnapitan--killed; jiva-sanghan--groups of animals; nirghrṇena--without pity; sahasrasah--in thousands.

TRANSLATION

The great saint Narada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.

PURPORT

Because animal sacrifice is recommended in the Vedas, there are animal sacrifices in almost all religious rituals. However, one should not be satisfied simply by killing animals according to the directions of the scriptures. One should transcend the ritualistic ceremonies and try to understand the actual truth, the

purpose of life. Narada Muni wanted to instruct the King about the real purpose of life and invoke a spirit of renunciation in his heart. Knowledge and the spirit of renunciation (jnana-vairagya) are the ultimate goal of life. Without knowledge, one cannot become detached from material enjoyment, and without being detached from material enjoyment, one cannot make spiritual advancement. Karmis are generally engaged in sense gratification, and for this end they are prepared to commit so many sinful activities. Animal sacrifice is but one such sinful activity. Consequently, by his mystic power Narada Muni showed King Pracinabarhisat the dead animals which he had sacrificed.

TEXT 8

TEXT

ete tvam sampratiksante
smaranto vaisasam tava
samparetam ayah-kutais
chindanty utthita-manyavah

SYNONYMS

ete--all of them; tvam--you; sampratiksante--are awaiting; smarantah--remembering; vaisasam--injuries; tava--of you; samparetam--after your death; ayah--made of iron; kutaih--by the horns; chindanti--pierce; utthita--enlivened; manyavah--anger.

TRANSLATION

All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

PURPORT

Narada Muni wanted to draw King Pracinabarhisat's attention to the excesses of killing animals in sacrifices. It is said in the sastras that by killing animals in a sacrifice, one immediately promotes them to human birth. Similarly, by killing their enemies on a battlefield, the ksatriyas who fight for a right cause are elevated to the heavenly planets after death. In Manu-samhita it is stated that it is necessary for a king to execute a murderer so that the murderer will not suffer for his criminal actions in his next life. On the basis of such understanding, Narada Muni warns the King that the animals killed in sacrifices by the King await him at his death in order to avenge themselves. Narada Muni is not contradicting himself here. Narada Muni wanted to convince the King that overindulgence in animal sacrifice is risky because as soon as there is a small discrepancy in the execution of such a sacrifice, the slaughtered animal may not be promoted to a human form of life. Consequently, the person performing sacrifice will be responsible for the death of the animal, just as much as a murderer is responsible for killing another man. When animals are killed in a slaughterhouse, six people connected with the killing are responsible for the murder. The person who gives permission for the killing, the person who kills, the person who helps, the person who purchases the meat, the person who cooks the flesh and the person who eats it, all become entangled in the killing. Narada Muni wanted to draw the King's attention to this fact. Thus animal-killing is not encouraged even in a sacrifice.

TEXT 9

TEXT

atra te kathayisye 'mum
itihagam puratanam
puranjanasya caritam

nibodha gadato mama

SYNONYMS

atra--herewith; te--unto you; kathayisye--I shall speak; amum--on this subject matter; itihasm--history; puratanam--very old; puranjanasya--in the matter of Puranjana; caritam--his character; nibodha--try to understand; gadatah mama--while I am speaking.

TRANSLATION

In this connection I wish to narrate an old history connected with the character of a king called Puranjana. Please try to hear me with great attention.

PURPORT

The great sage Narada Muni turned toward another topic--the history of King Puranjana. This is nothing but the history of King Pracinarbarhisat told in a different way. In other words, this is an allegorical presentation. The word puranjana means "one who enjoys in a body." This is clearly explained in the next few chapters. Because a person entangled in material activities wants to hear stories of material activities, Narada Muni turned to the topics of King Puranjana, who is none other than King Pracinarbarhisat. Narada Muni did not directly deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice. Srila Jayadeva Gosvami has stated: *nindasi yajna-vidher ahaha sruti-jatam*. The word *sruti jatam* indicates that in the Vedas animal sacrifice is recommended, but Lord Buddha directly denied Vedic authority in order to stop animal sacrifice. Consequently Lord Buddha is not accepted by the followers of the Vedas. Because he does not accept the authority of the Vedas, Lord Buddha is depicted as an agnostic or atheist. The great sage Narada cannot decry the authority of the Vedas, but he wanted to indicate to King Pracinarbarhisat that the path of karma-kanda is very difficult and risky.

Foolish persons accept the difficult path of karma-kanda for the sake of sense enjoyment, and those who are too much attached to sense enjoyment are called mudhas (rascals). It is very difficult for a mudha to understand the ultimate goal of life. In the propagation of the Krsna consciousness movement, we actually see that many people are not attracted because they are mudhas engaged in fruitive activity. It is said: *upadeso hi murkhanam prakopaya na santaye*. If good instructions are given to a foolish rascal, he simply becomes angry and turns against the instructions instead of taking advantage of them. Because Narada Muni knew this very well, he indirectly instructed the King by giving him the history of his entire life. In order to wear a gold or diamond nose pin or earring, one has to pierce the ear or nose. Such pain endured for the sake of sense gratification is endured on the path of karma-kanda, the path of fruitive activity. If one wishes to enjoy something in the future, he has to endure trouble in the present. If one wants to become a millionaire in the future and enjoy his riches, he has to work very hard at the present moment in order to accumulate money. This is karma-kandiya. Those who are too much attached to such a path undergo the risk anyway. Narada Muni wanted to show King Pracinarbarhisat how one undergoes great troubles and miseries in order to engage in fruitive activity. A person who is very much attached to material activity is called visayi. A visayi is an enjoyer of visaya, which means eating, sleeping, mating and defending. Narada Muni is indirectly indicating through the story of King Puranjana that eating, sleeping, mating and defending are troublesome and risky.

The words *itihasm* ("history") and *puratanam* ("old") indicate that although a living entity lives within the material body, the history of the living entity within the material body is very old. In this regard, Srila Bhaktivinoda Thakura has sung, *anadi karama-phale, padi' bhavarnava jale, taribare na dekhi upaya*: "Due to my past fruitive activities I have fallen into the water of material existence, and I cannot find any way to get out of it." Every living entity is suffering in this material existence from past activities; therefore everyone has a very old history. Foolish material scientists have manufactured their own theories of evolution, which are simply concerned with the material body. But actually this is not the real evolution. The real evolution is the history of the living entity, who is puranjana, "living within the body." Sri

Narada Muni will explain this evolutionary theory in a different way for the understanding of sane persons.

TEXT 10

TEXT

asit puranjano nama
raja rajan brhac-chravah
tasyavijnata-namasit
sakhavijnata-cestitah

SYNONYMS

asit--there was; puranjanah--Puranjana; nama--named; raja--king; rajan--O King; brhat-sravah--whose activities were great; tasya--his; avijnata--the unknown one; nama--of the name; asit--there was; sakha--friend; avijnata--unknown; cestitah--whose activities.

TRANSLATION

My dear King, once in the past lived a king named Puranjana, who was celebrated for his great activities. He had a friend named Avijnata ["the unknown one"]. No one could understand the activities of Avijnata.

PURPORT

Every living entity is puranjana. The word puram means "within this body, within this form," and jana means "living entity." Thus everyone is puranjana. Every living entity is supposed to be the king of his body because the living entity is given full freedom to use his body as he likes. He usually engages his body for sense gratification, because one who is in the bodily conception of life feels that the ultimate goal of life is to serve the senses. This is the process of karma-kanda. One who has no inner knowledge, who does not know that he is actually the spirit soul living within the body, who is simply enamored by the dictation of the senses, is called a materialist. A materialistic person interested in sense gratification can be called a puranjana. Because such a materialistic person utilizes his senses according to his whims, he may also be called a king. An irresponsible king takes the royal position to be his personal property and misuses his treasury for sense gratification.

The word brhac-chravah is also significant. The word sravah means "fame." The living entity is famous from ancient times, for as stated in Bhagavad-gita (2.20), na jayate mriyate va: "The living entity is never born and never dies." Because he is eternal, his activities are eternal, although they are performed in different types of bodies. Na hanyate hanyamane sarire: "He does not die, even after the annihilation of the body." Thus the living entity transmigrates from one body to another and performs various activities. In each body the living entity performs so many acts. Sometimes he becomes a great hero--just like Hiranyakasipu and Kamsa or, in the modern age, Napoleon or Hitler. The activities of such men are certainly very great, but as soon as their bodies are finished, everything else is finished. Then they remain in name only. Therefore a living entity may be called brhac-chravah; he may have a great reputation for various types of activities. Nonetheless, he has a friend whom he does not know. Materialistic persons do not understand that God is present as the Supersoul, who is situated within the heart of every living entity. Although the Paramatma sits beside the jivatma as a friend, the jivatma, or living entity, does not know it. Consequently he is described as avijnata-sakha, meaning "one who has an unknown friend." The word avijnata-cestitah is also significant because a living entity works hard under the direction of the Paramatma and is carried away by the laws of nature. Nonetheless, he thinks himself independent of God and independent of the stringent laws of material nature. It is stated in Bhagavad-gita (2.24):

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca

nityah sarva-gatah sthanur
acalo 'yam sanatanah

"This individual soul is unbreakable and insoluble and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

The living entity is sanatana, eternal. Because he cannot be killed by any weapon, burnt into ashes by fire, soaked or moistened by water, nor dried up by air, he is considered to be immune to material reactions. Although he is changing bodies, he is not affected by the material conditions. He is placed under the material conditions, and he acts according to the directions of his friend, the Supersoul. As stated in Bhagavad-gita (15.15):

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Thus the Lord as Paramatma is situated in everyone's heart, and He gives directions to the living entity to act in whatever way the living entity desires. In this life and in his previous lives the living entity does not know that the Lord is giving him a chance to fulfill all kinds of desires. No one can fulfill any desire without the sanction of the Lord. All the facilities given by the Lord are unknown to the conditioned soul.

TEXT 11

TEXT

so 'nvesamanah saranam
babhrama prthivim prabhuh
nanurupam yadavindat
abhut sa vimana iva

SYNONYMS

sah--that King Puranjana; anvesamanah--searching after; saranam--shelter; babhrama--traveled over; prthivim--the whole planet earth; prabhuh--to become an independent master; na--never; anurupam--to his liking; yada--when; avindat--he could find; abhut--became; sah--he; vimanah--morose; iva--like.

TRANSLATION

King Puranjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place just to his liking. Finally he became morose and disappointed.

PURPORT

The travelings of Puranjana are similar to the travelings of the modern hippies. Generally hippies are sons of great fathers and great families. It is not that they are always poor. But some way or another they abandon the shelter of their rich fathers and travel all over the world. As stated in this verse, the living entity wants to become a prabhu, or master. The word prabhu means "master," but actually the living entity is not a master; he is the eternal servant of God. When the living entity abandons the shelter of God, Krsna, and tries to become a prabhu independently, he travels all over the creation. There are 8,400,000 species of life and millions and millions and trillions of planets within the creation. The living entity wanders throughout these various types of bodies and throughout different planets, and thus he is like King Puranjana, who traveled all over the world looking for a suitable place to live.

Sri Narottama dasa Thakura has sung, karma-kanda, jnana-kanda, kevala visera bhanda: "The path of karma-kanda [fruitive activities] and the path of jnana-kanda [speculation] are just like strong pots of

poison." Amrta baliya yeba khaya, nana yoni sada phire: "A person who mistakes this poison to be nectar and drinks it travels in different species of life." Kadarya bhaksana kare: "And, according to his body, he eats all types of abominable things." For instance, when the living entity is in the body of a hog, he eats stool. When the living entity is in the body of a crow, he eats all kinds of refuse, even pus and mucus, and enjoys it. Thus Narottama dasa Thakura points out that the living entity travels in different types of bodies and eats all kinds of abominable things. When he does not become ultimately happy, he becomes morose or takes to the ways of hippies.

Thus in this verse it is said (na anurupam) that the King could never find a place suitable for his purposes. This is because in any form of life and on any planet in the material world, a living entity cannot be happy because everything in the material world is unsuitable for the spirit soul. As stated in this verse, the living entity independently wants to become a prabhu, but as soon as he gives up this idea and becomes a servant of God, Krsna, his happiness immediately begins. Therefore Srila Bhaktivinoda Thakura sings:

miche mayara vase, yaccha bhese',
khaccha habudubu, bhai

"My dear living entity, why are you being carried away by the waves of maya?" As stated in the Bhagavad-gita (18.61):

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy."

The living entity is carried in the machine of the body through so many species of life on so many planets. Therefore Bhaktivinoda Thakura asks the living entity why he is being carried away in these bodily machines to be placed in so many different circumstances. He advises that one surmount the waves of maya by surrendering unto Krsna.

jiva krsna-dasa, ei visvasa,
karle ta' ara dukkha nai

As soon as we confront Krsna, Krsna advises:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Thus we are immediately relieved from traveling from one body to another and from one planet to another. Sri Caitanya Mahaprabhu says: brahmanda bhramite kona bhagyavan jiva (Cc. Madhya 19.151). If, while traveling, a living entity becomes fortunate enough to become blessed by the association of devotees and to come to Krsna consciousness, his real life actually begins. This Krsna consciousness movement is giving all wandering living entities a chance to take to the shelter of Krsna and thus become happy.

In this verse the words vimana iva are very significant. In this material world even the great King of heaven is also full of anxiety. If even Lord Brahma is full of anxiety, what of these ordinary living entities who are working within this planet? Bhagavad-gita (8.16) confirms:

abrahma-bhuvanal lokah
punar avartino 'rjuna

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." In the material world a living entity is never satisfied. Even in the position of Brahma or in the position of Indra or Candra, one is full of anxiety simply because he has accepted this material world as a place of happiness.

TEXT 12

TEXT

na sadhu mene tah sarva
bhutale yavatih purah
kaman kamayamano 'sau
tasya tasyopapattaye

SYNONYMS

na--never; sadhu--good; mene--thought; tah--them; sarvah--all; bhu-tale--on this earth; yavatih--all kinds of; purah--residential houses; kaman--objects for sense enjoyment; kamayamanah--desiring; asau--that King; tasya--his; tasya--his; upapattaye--for obtaining.

TRANSLATION

King Puranjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately he found a feeling of insufficiency everywhere.

PURPORT

Srila Vidyapati, a great Vaisnava poet, has sung:

tatala saikate, vari-bindu-sama,
suta-mita-ramani-samaje

Material sense gratification, with society, friendship and love, is herein compared to a drop of water falling on a desert. A desert requires oceans of water to satisfy it, and if only a drop of water is supplied, what is its use? Similarly, the living entity is part and parcel of the Supreme Personality of Godhead, who, as stated in the Vedanta-sutra, is anandamayo 'bhyasat, full of enjoyment. Being part and parcel of the Supreme Personality of Godhead, the living entity is also seeking complete enjoyment. However, complete enjoyment cannot be achieved separate from the Supreme Personality of Godhead. In his wanderings in the different species of life, the living entity may taste some type of enjoyment in one body or another, but full enjoyment of the senses cannot be obtained in any material body. Thus Puranjana, the living entity, wanders in different types of bodies, but everywhere meets frustration in his attempt to enjoy. In other words, the spiritual spark covered by matter cannot fully enjoy the senses in any circumstance in material life. A deer may become absorbed in the musical sounds vibrated by the hunter, but the result is that it loses its life. Similarly, a fish is very expert in gratifying its tongue, but when it eats the bait offered by the fisherman, it loses its life. Even the elephant, who is so strong, is captured and loses its independence while satisfying its genitals with a female elephant. In each and every species of life, the living entity gets a body to satisfy various senses, but he cannot enjoy all his senses at one time. In the human form of life he gets an opportunity to enjoy all his senses pervertedly, but the result is that he becomes so harassed in his attempted sense gratification that he ultimately becomes morose. As he tries to satisfy his senses more and more, he becomes more and more entangled.

TEXT 13

TEXT

sa ekada himavato
daksinesv atha sanusu
dadarsa navabhir dvarbhih
puram laksita-laksanam

SYNONYMS

sah--that King Puranjana; ekada--once upon a time; himavatah--of the Himalaya Mountains; daksinesu--southern; atha--after this; sanusu--on the ridges; dadarsa--found; navabhih--with nine; dvarbhih--gates; puram--a city; laksita--visible; laksanam--having all auspicious facilities.

TRANSLATION

Once, while wandering in this way, he saw on the southern side of the Himalayas, in a place named Bharata-varsa [India], a city that had nine gates all about and was characterized by all auspicious facilities.

PURPORT

The tract of land south of the Himalaya Mountains is the land of India, which was known as Bharata-varsa. When a living entity takes birth in Bharata-varsa he is considered to be most fortunate. Indeed, Caitanya Mahaprabhu has stated:

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

(Cc. Adi 9.41)

Thus whoever takes birth in the land of Bharata-varsa attains all the facilities of life. He may take advantage of all these facilities for both material and spiritual advancement and thus make his life successful. After attaining the goal of life, one may distribute his knowledge and experience all over the world for humanitarian purposes. In other words, one who takes birth in the land of Bharata-varsa by virtue of his past pious activities gets full facility to develop the human form of life. In India, the climatic condition is such that one can live very peacefully without being disturbed by material conditions. Indeed, during the time of Maharaja Yudhisthira or Lord Ramacandra, people were free from all anxieties. There was not even extreme cold or extreme heat. The three kinds of miserable conditions--adhyatmika, adhibhautika and adhidaivika (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances)--were all absent during the reign of Lord Ramacandra or Maharaja Yudhisthira. But at present, compared to other countries on earth, India is artificially disturbed. Despite these material disturbances, however, the country's culture is such that one can easily attain the goal of life--namely salvation, or liberation from material bondage. Thus in order to take birth in India one must have performed many pious activities in a past life.

In this verse the word laksita-laksanam indicates that the human body attained in Bharata-varsa is very auspicious. Vedic culture is full of knowledge, and a person born in India can fully take advantage of Vedic cultural knowledge and the cultural system known as varnasrama-dharma. Even at the present time, as we travel all over the world, we see that in some countries human beings have many material facilities but no facilities for spiritual advancement. We find everywhere the defects of one-sided facilities and a lack of full facilities. A blind man can walk but not see, and a lame man cannot walk but can see. Andha-pangu-nyaya. The blind man may take the lame man over his shoulder, and as he walks the lame man may give him directions. Thus combined they may work, but individually neither the blind man nor

the lame man can walk successfully. Similarly, this human form of life is meant for the advancement of spiritual life and for keeping the material necessities in order. Especially in the Western countries there are ample facilities for material comforts, but no one has any idea of spiritual advancement. Many are hankering after spiritual advancement, but many cheaters come, take advantage of their money, bluff them and go away. Fortunately the Krsna consciousness movement is there to give all facilities for both material and spiritual advancement. In this way people in the Western countries may take advantage of this movement. In India any man in the villages, unaffected by the industrial cities of India, can still live in any condition and make spiritual advancement. The body has been called the city of nine gates, and these nine gates include two eyes, two ears, two nostrils, one mouth, a genital and a rectum. When the nine gates are clean and working properly, it is to be understood that the body is healthy. In India these nine gates are kept clean by the villagers who rise early in the morning, bathe in the well or rivers, go to the temples to attend mangala-arati, chant the Hare Krsna maha-mantra and take prasada. In this way one can take advantage of all the facilities of human life. We are gradually introducing this system in different centers in our Society in the Western countries. One who takes advantage of it becomes more and more enlightened in spiritual life. At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated by the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence. The blind man of the Western countries and the lame man of India should combine together in this Krsna consciousness movement. Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.

TEXT 14

TEXT

prakaropavanattala-
parikhair aksa-toranaih
svarna-raupyayasaih srngaih
sankulam sarvato grhaih

SYNONYMS

prakara--walls; upavana--parks; attala--towers; parikhaih--with trenches; aksa--windows; toranaih--with gates; svarna--gold; raupya--silver; ayasaih--made of iron; srngaih--with domes; sankulam--congested; sarvatah--everywhere; grhaih--with houses.

TRANSLATION

That city was surrounded by walls and parks, and within it were towers, canals, windows and outlets. The houses there were decorated with domes made of gold, silver and iron.

PURPORT

The body is protected by walls of skin. The hairs on the body are compared to parks, and the highest parts of the body, like the nose and head, are compared to towers. The wrinkles and depressions on different parts of the body are compared to trenches or canals, the eyes are compared to windows, and the eyelids are compared to protective gates. The three types of metal--gold, silver and iron--represent the three modes of material nature. Gold represents goodness; silver, passion; and iron, ignorance. The body is also sometimes considered to be a bag containing three elements (tri-dhatu): mucus, bile and air (kapha, pitta and vayu). Yasyatma-buddhikunape tri-dhatuke. According to Bhagavatam (10.84.13), one who considers this bag of mucus, bile and air to be the self is considered no better than a cow or an ass.

TEXT 15

TEXT

nila-sphatika-vaidurya-
mukta-marakatarunaih
klpta-harmya-sthalim diptam
sriya bhogavatim iva

SYNONYMS

nila--sapphires; sphatika--crystal; vaidurya--diamonds; mukta--pearls; marakata--emeralds; arunaih--with rubies; klpta--bedecked; harmya-sthalim--the floors of the palaces; diptam--lustrous; sriya--with beauty; bhogavatim--the celestial town named Bhogavati; iva--like.

TRANSLATION

The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavati.

PURPORT

In the city of the body, the heart is considered to be the capital. Just as the capital of a state is especially gorgeously filled with various high buildings and lustrous palaces, the heart of the body is filled with various desires and plans for material enjoyment. Such plans are sometimes compared to valuable jewels such as sapphires, rubies, pearls and emeralds. The heart becomes the center for all planning for material enjoyment.

TEXT 16

TEXT

sabha-catvara-rathyabhir
akridayatanapanaih
caitya-dhvaja-patakabhir
yuktam vidruma-vedibhih

SYNONYMS

sabha--assembly houses; catvara--squares; rathyabhih--by streets; akrida-ayatana--gambling houses; apanaih--by shops; caitya--resting places; dhvaja-patakabhih--with flags and festoons; yuktam--decorated; vidruma--without trees; vedibhih--with platforms.

TRANSLATION

In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these surrounded the city.

PURPORT

In this way the capital is described. In the capital there are assembly houses and many squares, many street crossings, avenues and streets, many gambling places, markets and places of rest, all decorated with flags and festoons. The squares are surrounded with railings and are devoid of trees. The heart of the body

can be compared to the assembly house, for the living entity is within the heart along with the Paramatma, as stated in Bhagavad-gita (15.15): sarvasya caham hrdis sannivisto mattah smrtir jnanam apohanam ca. The heart is the center of all remembrance, forgetfulness and deliberation. In the body the eyes, ears and nose are different places of attraction for sense enjoyment, and the streets for going hither and thither may be compared to different types of air blowing within the body. The yogic process for controlling the air within the body and the different nerves is called susumna, the path of liberation. The body is also a resting place because when the living entity becomes fatigued he takes rest within the body. The palms and the soles of the feet are compared to flags and festoons.

TEXT 17

TEXT

puryas tu bahyopavane
divya-druma-latakule
nadad-vihangali-kula-
kolahala-jalasaye

SYNONYMS

puryah--of that town; tu--then; bahya-upavane--in an outside garden; divya--very nice; druma--trees; lata--creepers; akule--filled with; nadat--vibrating; vihanga--birds; ali--bees; kula--groups of; kolahala--humming; jala-asaye--with a lake.

TRANSLATION

On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. Also surrounding that lake were many groups of birds and bees that were always chanting and humming.

PURPORT

Since the body is a great city, there must be various arrangements such as lakes and gardens for sense enjoyment. Of the various parts of the body, those which incite sexual impulses are referred to here indirectly. Because the body has genitals, when the living entity attains the right age--be he man or woman--he becomes agitated by the sex impulse. As long as one remains a child, he is not agitated by seeing a beautiful woman. Although the sense organs are present, unless the age is ripe there is no sex impulse. The favorable conditions surrounding the sex impulse are compared here to a garden or a nice solitary park. When one sees the opposite sex, naturally the sex impulse increases. It is said that if a man in a solitary place does not become agitated upon seeing a woman, he is to be considered a brahmachari. But this practice is almost impossible. The sex impulse is so strong that even by seeing, touching or talking, coming into contact with, or even thinking of the opposite sex--even in so many subtle ways--one becomes sexually impelled. Consequently, a brahmachari or sannyasi is prohibited to associate with women, especially in a secret place. The sastras enjoin that one should not even talk to a woman in a secret place, even if she happens to be one's own daughter, sister or mother. The sex impulse is so strong that even if one is very learned, he becomes agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman?

TEXT 18

TEXT

hima-nirjhara-viprusmat-
kusumakara-vayuna
calat-pravala-vitapa-

nalini-tata-sampadi

SYNONYMS

hima-nirjhara--from the icy mountain waterfall; viprut-mat--carrying particles of water; kusuma-akara--springtime; vayuna--by the air; calat--moving; pravala--branches; vitapa--trees; nalini-tata--on the bank of the lake with lotus flowers; sampadi--opulent.

TRANSLATION

The branches of the trees standing on the bank of the lake received particles of water carried by the spring air from the falls coming down from the icy mountain.

PURPORT

In this verse the word hima-nirjhara is particularly significant. The waterfall represents a kind of liquid humor or rasa (relationship). In the body there are different types of humor, rasa or mellow. The supreme mellow (relationship) is called the sexual mellow (adi-rasa). When this adi-rasa, or sex desire, comes in contact with the spring air moved by Cupid, it becomes agitated. In other words, all these are representations of rupa, rasa, gandha, sabda and sparsa. The wind is sparsa, or touch. The waterfall is rasa, or taste. The spring air (kusumakara) is smell. All these varieties of enjoyment make life very pleasing, and thus we become captivated by material existence.

TEXT 19

TEXT

nanaranya-mrga-vrataih
anabadhe muni-vrataih
ahutam manyate pantho
yatra kokila-kujitaih

SYNONYMS

nana--various; aranya--forest; mrga--animals; vrataih--with groups; anabadhe--in the matter of nonviolence; muni-vrataih--like the great sages; ahutam--as if invited; manyate--thinks; panthah--passenger; yatra--where; kokila--of cuckoos; kujitaih--by the cooing.

TRANSLATION

In such an atmosphere even the animals of the forest became nonviolent and nonenvious like great sages. Consequently, the animals did not attack anyone. Over and above everything was the cooing of the cuckoos. Any passenger passing along that path was invited by that atmosphere to take rest in that nice garden.

PURPORT

A peaceful family with wife and children is compared to the peaceful atmosphere of the forest. Children are compared to nonviolent animals. Sometimes, however, wives and children are called svajanakhya-dasyu, burglars in the name of kinsmen. A man earns his livelihood with hard labor, but the result is that he is plundered by his wife and children exactly as a person in a forest is attacked by some thieves and burglars who take his money. Nonetheless, in family life the turmoil of wife and children appears to be like the cooing of the cuckoos in the garden of family life. Being invited by such an atmosphere, the person who is passing through such a blissful family life desires to have his family with him at all costs.

TEXT 20

TEXT

yadrcchayagam tatra
dadarsa pramadottamam
bhrtyair dasabhir ayantim
ekaika-sata-nayakaih

SYNONYMS

yadrcchaya--all of a sudden, without engagement; agatam--arrived; tatra--there; dadarsa--he saw; pramada--one woman; uttamam--very beautiful; bhrtyaih--surrounded by servants; dasabhih--ten; ayantim--coming forward; eka-eka--each one of them; sata--of hundreds; nayakaih--the leaders.

TRANSLATION

While wandering here and there in that wonderful garden, King Puranjana suddenly came in contact with a very beautiful woman who was walking there without any engagement. She had ten servants with her, and each servant had hundreds of wives accompanying him.

PURPORT

The body has already been compared to a beautiful garden. During youth the sex impulse is awakened, and the intelligence, according to one's imagination, is prone to contact the opposite sex. In youth a man or woman is in search of the opposite sex by intelligence or imagination, if not directly. The intelligence influences the mind, and the mind controls the ten senses. Five of these senses gather knowledge, and five work directly. Each sense has many desires to be fulfilled. This is the position of the body and the owner of the body, puranjana, who is within the body.

TEXT 21

TEXT

panca-sirahina guptam
pratiharena sarvatah
anvesamanam rsabham
apraudham kama-rupinim

SYNONYMS

panca--five; sirsa--heads; ahina--by a snake; guptam--protected; pratiharena--by a bodyguard; sarvatah--all around; anvesamanam--one who is searching after; rsabham--a husband; apraudham--not very old; kama-rupinim--very attractive to fulfill lusty desires.

TRANSLATION

The woman was protected on all sides by a five-hooded snake. She was very beautiful and young, and she appeared very anxious to find a suitable husband.

PURPORT

The vital force of a living entity includes the five kinds of air working within the body, which are known as prana, apana, vyana, samana and udana. The vital force is compared to a serpent because a serpent can live by simply drinking air. The vital force carried by the air is described as the pratihara, or the bodyguard. Without the vital force one cannot live for a moment. Indeed, all the senses are working under the protection of the vital force.

The woman, who represents intelligence, was searching after a husband. This indicates that intelligence cannot act without consciousness. A beautiful woman is useless unless protected by the proper husband. Intelligence must always be very fresh; therefore the word apraudham ("very young") is used here. Material enjoyment means utilizing the intelligence for the sake of rupa, rasa, gandha, sabda and sparsa, or form, taste, smell, sound and touch.

TEXT 22

TEXT

sunasam sudatim balam
sukapolam varananam
sama-vinyasta-karnabhyam
bibhtratim kundala-sriyam

SYNONYMS

su-nasam--very beautiful nose; su-datim--very beautiful teeth; balam--the young woman; su-kapolam--nice forehead; vara-ananam--beautiful face; sama--equally; vinyasta--arranged; karnabhyam--both ears; bibhtratim--dazzling; kundala-sriyam--having beautiful earrings.

TRANSLATION

The woman's nose, teeth and forehead were all very beautiful. Her ears were equally very beautiful and were bedecked with dazzling earrings.

PURPORT

The body of intelligence enjoys the objects of sense gratification that cover it, such as smell, vision and hearing. The word sunasam ("beautiful nose") indicates the organ for acquiring knowledge by smell. Similarly, the mouth is the instrument for acquiring knowledge by taste, for by chewing an object and touching it with the tongue we can understand its taste. The word sukapolam ("nice forehead") indicates a clear brain capable of understanding things as they are. By intelligence one can set things in order. The earrings set upon the two ears are placed there by the work of the intelligence. Thus the ways of acquiring knowledge are described metaphorically.

TEXT 23

TEXT

pisanga-nivim susronim
syamam kanaka-mekhalam
padbhyam kvanadbhyam calantim
nupurair devatam iva

SYNONYMS

pisanga--yellow; nivim--garment; su-sronim--beautiful waist; syamam--blackish; kanaka--golden; mekhalam--belt; padbhyam--with the feet; kvanadbhyam--tinkling; calantim--walking; nupuraih--with ankle bells; devatam--a denizen of the heavens; iva--like.

TRANSLATION

The waist and hips of the woman were very beautiful. She was dressed in a yellow sari with a golden belt. While she walked, her ankle bells rang. She appeared exactly like a denizen of the heavens.

PURPORT

This verse expresses the joyfulness of the mind upon seeing a woman with raised hips and breasts dressed in an attractive sari and bedecked with ornaments.

TEXT 24

TEXT

stanau vyanjita-kaisorau
sama-vrttau nirantarau
vastrantena niguhantim
vridaya gaja-gaminim

SYNONYMS

stanau--breasts; vyanjita--indicating; kaisorau--new youth; sama-vrttau--equally round; nirantarau--fixed close, side by side; vastra-antena--by the end of the sari; niguhantim--trying to cover; vridaya--out of shyness; gaja-gaminim--walking just like a great elephant.

TRANSLATION

With the end of her sari the woman was trying to cover her breasts, which were equally round and well placed side by side. She again and again tried to cover them out of shyness while she walked exactly like a great elephant.

PURPORT

The two breasts represent attachment and envy. The symptoms of raga and dvesa (attachment and envy) are described in Bhagavad-gita (3.34):

indriyasyendriyasyarthe
raga-dvesau vyavasthitau
tayor na vasam agacchet
tau hy asya paripanthinau

"Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization."

These representatives of attachment and envy are very much unfavorable for advancement in spiritual life. One should not be attracted by the breasts of young women. The great saint Sankaracarya has described the breasts of women, especially young women, as nothing but a combination of muscles and blood, so one should not be attracted by the illusory energy of raised breasts with nipples. They are agents of maya meant to victimize the opposite sex. Because the breasts are equally attractive, they are described as sama-vrttau. The sex impulse remains in an old man's heart also, even up to the point of death. To be

rid of such agitation, one must be very much advanced in spiritual consciousness, like Yamunacarya, who said:

yad-avadhi mama cetah krsna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
tad-avadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu nisthivanam ca

"Since I have been engaged in the transcendental loving service of Krsna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." When one is spiritually advanced he can no longer be attracted by the lumps of flesh and blood which are the breasts of young women. The word nirantarau is significant because although the breasts are situated in different locations, the action is the same. We should not make any distinction between attachment and envy. As described in Bhagavad-gita (3.37), they are both products of rajo-guna (kama esa krodha esa rajo-guna-samudbhavah).

The word niguhantim ("trying to cover") indicates that even if one is tainted by kama, lobha, krodha, etc., they can be transfigured by Krsna consciousness. In other words, one can utilize kama (lust) for serving Krsna. Being impelled by lust, an ordinary worker will work hard day and night; similarly a devotee can work hard day and night to satisfy Krsna. Just as karmis are working hard to satisfy kama-krodha, a devotee should work in the same way to satisfy Krsna. Similarly, krodha (anger) can also be used in the service of Krsna when it is applied to the nondevotee demons. Hanumanji applied his anger in this way. He was a great devotee of Lord Ramacandra, and he utilized his anger to set fire to the kingdom of Ravana, a nondevotee demon. Thus kama (lust) can be utilized to satisfy Krsna, and krodha (anger) can be utilized to punish the demons. When both are used for Krsna's service, they lose their material significance and become spiritually important.

TEXT 25

TEXT

tam aha lalitam virah
savrida-smita-sobhanam
snigdhenapanga-punkhena
sprstah premodbhramad-bhruva

SYNONYMS

tam--unto her; aha--addressed; lalitam--very gently; virah--the hero; sa-vrida--with shyness; smita--smiling; sobhanam--very beautiful; snigdhen--by sex desire; apanga-punkhena--by the arrow of glancing; sprstah--thus pierced; prema-udbhramat--exciting love; bhruva--by the eyebrows.

TRANSLATION

Puranjana, the hero, became attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Puranjana, who, although a hero, could not refrain from addressing her.

PURPORT

Every living entity is a hero in two ways. When he is a victim of the illusory energy, he works as a great hero in the material world, as a great leader, politician, businessman, industrialist, etc., and his heroic activities contribute to the material advancement of civilization. One can also become a hero by being master of the senses, a gosvami. Material activities are false heroic activities, whereas restraining the senses from material engagement is great heroism. However great a hero one may be in the material

world, he can be immediately conquered by the lumps of flesh and blood known as the breasts of women. In the history of material activities there are many examples, like the Roman hero Antony, who became captivated by the beauty of Cleopatra. Similarly, a great hero in India named Baji Rao became a victim of a woman during the time of Maharashtrian politics, and he was defeated. From history we understand that formerly politicians used to employ beautiful girls who were trained as visa-kanya. These girls had poison injected into their bodies from the beginning of their lives so that in due course of time they would become so immune to the poison and so poisonous themselves that simply by kissing a person they could kill him. These poisonous girls were engaged to see an enemy and kill him with a kiss. Thus there are many instances in human history of heroes who have been curbed simply by women. Being part and parcel of Krsna, the living entity is certainly a great hero, but due to his own weakness he becomes attracted to the material features.

krsna-bahirmukha hana bhoga-vancha kare
nikata-stha maya tare japatiya dhare

It is said in the prema-vivarta that when a living entity wants to enjoy material nature, he is immediately victimized by the material energy. A living entity is not forced to come into the material world. He makes his own choice, being attracted by beautiful women. Every living entity has the freedom to be attracted by material nature or to stand as a hero and resist that attraction. It is simply a question of the living entity's being attracted or not being attracted. There is no question of his being forced to come into contact with material energy. One who can keep himself steady and resist the attraction of material nature is certainly a hero and deserves to be called a gosvami. Unless one is master of the senses, he cannot become a gosvami. The living entity can take one of two positions in this world. He may become a servant of his senses, or he may become master of them. By becoming a servant of the senses, one becomes a great material hero, and by becoming master of the senses, he becomes a gosvami, or spiritual hero.

TEXT 26

TEXT

ka tvam kanja-palasaksi
kasyasiha kutah sati
imam upa purim bhiru
kim cikirsasi samsa me

SYNONYMS

ka--who; tvam--you; kanja-palasa--like the petals of the lotus; aksi--eyes; kasya--whose; asi--you are; iha--here; kutah--wherefrom; sati--O chaste one; imam--this; upa--near; purim--city; bhiru--O timid one; kim--what; cikirsasi--you are trying to do; samsa--kindly explain; me--unto me.

TRANSLATION

My dear lotus-eyed, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What are you trying to do? Please explain all these things to me.

PURPORT

The first aphorism in the Vedanta-sutra is athato brahma jijnasa. In the human form of life one should put many questions to himself and to his intelligence. In the various forms of life lower than human life the intelligence does not go beyond the range of life's primary necessities--namely eating, sleeping, mating and defending. Dogs, cats and tigers are always busy trying to find something to eat or a place to sleep, trying to defend and have sexual intercourse successfully. In the human form of life, however, one should

be intelligent enough to ask what he is, why he has come into the world, what his duty is, who is the supreme controller, what is the difference between dull matter and the living entity, etc. There are so many questions, and the person who is actually intelligent should simply inquire about the supreme source of everything: athato brahma jijnasa. A living entity is always connected with a certain amount of intelligence, but in the human form of life the living entity must inquire about his spiritual identity. This is real human intelligence. It is said that one who is simply conscious of the body is no better than an animal, even though he be in the human form. In Bhagavad-gita (15.15) Sri Krsna says, sarvasya caham hrdis sannivisto mattah smrtir jnanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." In the animal form the living entity is completely forgetful of his relationship with God. This is called apohanam, or forgetfulness. In the human form of life, however, consciousness is more greatly developed, and consequently the human being has a chance to understand his relationship with God. In the human form one should utilize his intelligence by asking all these questions, just as Puranjana, the living entity, is asking the unknown girl where she has come from, what her business is, why she is present, etc. These are inquiries about atma-tattva--self-realization. The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal.

TEXT 27

TEXT

ka ete 'nupatha ye ta
 ekadasa maha-bhatah
 eta va lalanah subhru
 ko 'yam te 'hih purah-sarah

SYNONYMS

ke--who; ete--all these; anupathah--followers; ye--they who; te--your; ekadasa--eleven; maha-bhatah--very powerful bodyguards; etah--all of these; va--also; lalanah--women; su-bhru--O beautiful-eyed one; kah--who; ayam--this; te--your; ahih--the snake; purah--in front; sarah--going.

TRANSLATION

My dear lotus-eyed, who are those eleven strong bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you?

PURPORT

The ten strong servants of the mind are the five working senses and the five knowledge-gathering senses. All these ten senses work under the aegis of the mind. The mind and the ten senses combine to become eleven strong bodyguards. The hundreds of women under the jurisdiction of the senses are addressed here as lalanah. The mind works under the intelligence, and under the mind are the ten senses, and under the ten senses are innumerable desires to be fulfilled. All these, however, depend on the vital life-force, which is here represented by the snake. As long as the vital life-force is there, the mind works, and under the mind the senses work, and the senses give rise to so many material desires. Actually the living entity, known as puranjana, is embarrassed by so much paraphernalia. All this paraphernalia simply constitutes different sources of anxiety, but one who is surrendered unto the Supreme Personality of Godhead, and who leaves all business to Him, is freed from such anxieties. Therefore Prahlada Maharaja advises a person who has taken to the materialistic way of life, which is never permanent but always temporary, to take shelter of the Supreme Personality of Godhead and leave aside all his so-called responsibilities in order to get free from all anxieties.

TEXT 28

TEXT

tvam hrir bhavany asy atha vag rama patim
vicinvati kim munivad raho vane
tvad-anghri-kamapta-samasta-kamam
kva padma-kosah patitah karagrat

SYNONYMS

tvam--you; hrir--shyness; bhavani--the wife of Lord Siva; asi--are; atha--rather; vak--Sarasvati, the goddess of learning; rama--the goddess of fortune; patim--husband; vicinvati--searching after, thinking of; kim--are you; muni-vat--like a sage; rahah--in this lonely place; vane--in the forest; tvat-anghri--your feet; kama--desiring; apta--achieved; samasta--all; kamam--desirable things; kva--where is; padma-kosah--the lotus flower; patitah--fallen; kara--of the hand; agrat--from the front portion, or palm.

TRANSLATION

My dear beautiful girl, you are exactly like the goddess of fortune or the wife of Lord Siva or the goddess of learning, the wife of Lord Brahma. Although you must be one of them, I see that you are loitering in this forest. Indeed, you are as silent as the great sages. Is it that you are searching after your own husband? Whoever your husband may be, simply by understanding that you are so faithful to him, he will come to possess all opulences. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I am asking you where you have thrown that lotus.

PURPORT

Everyone thinks that his intelligence is perfect. Sometimes one employs his intelligence in the worship of Uma, the wife of Lord Siva, in order to obtain a beautiful wife. Sometimes, when one wants to become as learned as Lord Brahma, he employs his intelligence in the worship of the goddess of learning, Sarasvati. Sometimes, when one wishes to become as opulent as Lord Visnu, he worships the goddess of fortune, Laksmi. In this verse all these inquiries are made by King Puranjana, the living entity who is bewildered and does not know how to employ his intelligence. Intelligence should be employed in the service of the Supreme Personality of Godhead. As soon as one uses his intelligence in this way, the goddess of fortune automatically becomes favorable to him. The goddess of fortune, Laksmi, never remains without her husband, Lord Visnu. Consequently, when one worships Lord Visnu he automatically obtains the favor of the goddess of fortune. One should not, like Ravana, worship the goddess of fortune alone, for she cannot remain long without her husband. Thus her other name is Cancala, or restless. In this verse it is clear that Puranjana is representing our intelligence while he is talking with the girl. He not only appreciated the shyness of the girl but actually became more and more attracted by that shyness. He was actually thinking of becoming her husband and consequently was asking her whether she was thinking of her prospective husband or whether she was married. This is an example of bhoga-iccha--the desire for enjoyment. One who is attracted by such desires becomes conditioned in this material world, and one who is not so attracted attains liberation. King Puranjana was appreciating the beauty of the girl as if she were the goddess of fortune, but at the same time he was careful to understand that the goddess of fortune cannot be enjoyed by anyone except Lord Visnu. Since he doubted whether the girl was the goddess of fortune, he inquired about the lotus flower she was not holding. The material world is also the goddess of fortune because the material energy works under the direction of Lord Visnu, as stated in Bhagavad-gita (mayadhyaksena prakrtih suyate sa-caracaram).

The material world cannot be enjoyed by any living entity. If one so desires to enjoy it, he immediately becomes a demon like Ravana, Hiranyakasipu or Kamsa. Because Ravana wanted to enjoy the goddess of fortune, Sitadevi, he was vanquished with all his family, wealth and opulence. One can, however, enjoy that maya bestowed upon the living entity by Lord Visnu. The satisfaction of one's senses and desires means enjoying maya, not the goddess of fortune.

TEXT 29

TEXT

nasam varorv anyatama bhuvī-sprk
purim imam vira-varena sakam
arhasy alankartum adabhra-karmana
lokam param srī iva yajna-pumsa

SYNONYMS

na--not; asam--of these; varorv--O most fortunate one; anya-tama--anyone; bhuvī-sprk--touching the ground; purim--city; imam--this; vira-varena--the great hero; sakam--along with; arhasi--you deserve; alankartum--to decorate; adabhra--glorious; karmana--whose activities; lokam--world; param--transcendental; srī--the goddess of fortune; iva--like; yajna-pumsa--with the enjoyer of all yajnas.

TRANSLATION

O greatly fortunate one, it appears that you are none of the women I have mentioned because I see that your feet are touching the ground. But if you are some woman of this planet, you can, like the goddess of fortune, who, accompanied by Lord Visnu, increases the beauty of the Vaikuntha planets, also increase the beauty of this city by associating with me. You should understand that I am a great hero and a very powerful king on this planet.

PURPORT

There is a difference between demoniac mentality and devotional mentality. Devotees know perfectly well that the goddess of fortune, who is the constant companion of Visnu, or Narayana, cannot be enjoyed by a living entity. This higher sense of understanding is called Kṛṣṇa consciousness. Nonetheless, everyone wants to become happy by imitating the prosperity of Narayana. In this verse Purāṇjana states that the girl appears to be an ordinary woman. However, since he is attracted by her, he requests that she become as happy as the goddess of fortune by associating with him. Thus he introduces himself as a great king with great influence so that she might accept him as her husband and be as happy as the goddess of fortune. To desire to enjoy this material world as a subordinate of the Supreme Personality of Godhead is godly. The demons, however, want to enjoy this material world without considering the Supreme Personality of Godhead. This is the difference between a demon and a demigod.

The word bhuvī-sprk mentioned in this verse is very significant. When the demigods sometimes come to this planet, they do not touch the ground. Purāṇjana could understand that this girl did not belong to the transcendental world or the higher planetary system because her feet were touching the ground. Since every woman in this world wants her husband to be very influential, rich and powerful, Purāṇjana, to seduce the girl, introduced himself as such a personality. In the material world, whether one be a man or a woman, one wants to enjoy. A man wants to enjoy a beautiful woman, and a woman wants to enjoy a powerful, opulent man. Every living entity who possesses such material desires is called puruṣa, an enjoyer. Superficially it appears that the woman is the enjoyed and the man is the enjoyer, but internally everyone is an enjoyer. Consequently everything in this material world is called māya.

TEXT 30

TEXT

yad eṣa mapāṅga-vikhanditendriyam
savrida-bhava-smīta-vibhramad-bhruva
tvayopasrsto bhagavan mano-bhavah
prabadhate 'thanugrhana sobhane

SYNONYMS

yat--because; esah--this; ma--me; apanga--by your glances; vikhandita--agitated; indriyam--whose senses or mind; sa-vrida--with shyness; bhava--affection; smita--smiling; vibhramat--bewildering; bhruva--with eyebrows; tvaya--by you; upasrstah--being influenced; bhagavan--the most powerful; manah-bhavah--cupid; prabadhate--is harassing; atha--therefore; anugrhana--be merciful; sobhane--O very beautiful one.

TRANSLATION

Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time lusty, is agitating the most powerful cupid within me. Therefore, O most beautiful, I ask you to be merciful upon me.

PURPORT

Everyone has lusty desires within, and as soon as one is agitated by the movement of a beautiful woman's eyebrows, the cupid within immediately throws his arrow at the heart. Thus one is quickly conquered by the eyebrows of a beautiful woman. When one is agitated by lusty desires, his senses are attracted by all kinds of visaya (enjoyable things like sound, touch, form, smell and taste). These attractive sense objects oblige one to come under the control of a woman. In this way the conditional life of a living entity begins. Conditional life means being under the control of a woman, and certainly the living entity is always at the mercy of a woman or a man. Thus living entities live in bondage to one another, and thus they continue this conditional, material life illusioned by maya.

TEXT 31

TEXT

tvad-ananam subhru sutara-locanam
vyalambi-nilalaka-vrnda-samvrtam
unniya me darsaya valgu-vacakam
yad vridaya nabhimukham suci-smite

SYNONYMS

tvat--your; ananam--face; su-bhru--having nice eyebrows; su-tara--with nice pupils; locanam--eyes; vyalambi--scattered; nila--bluish; alaka-vrnda--by locks of hair; samvrtam--surrounded; unniya--having raised; me--unto me; darsaya--show; valgu-vacakam--having words very sweet to hear; yat--which face; vridaya--by shyness; na--not; abhimukham--face to face; suci-smite--O woman with lovely smiles.

TRANSLATION

My dear girl, your face is so beautiful with your nice eyebrows and eyes and with your bluish hair scattered about. In addition, very sweet sounds are coming from your mouth. Nonetheless, you are so covered with shyness that you do not see me face to face. I therefore request you, my dear girl, to smile and kindly raise your head to see me.

PURPORT

Such a speech is typical of a living entity attracted by the opposite sex. This is called bewilderment occasioned by becoming conditioned by material nature. When thus attracted by the beauty of the material energy, one becomes very eager to enjoy. This is elaborately described in this instance of Puranjana's becoming attracted by the beautiful woman. In conditional life the living entity is attracted by

a face, eyebrows or eyes, a voice or anything. In short, everything becomes attractive. When a man or a woman is attracted by the opposite sex, it does not matter whether the opposite sex is beautiful or not. The lover sees everything beautiful in the face of the beloved and thus becomes attracted. This attraction causes the living entity to fall down in this material world. This is described in Bhagavad-gita (7.27):

iccha-dvesa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammoham
sarge yanti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate."

This condition of life is called avidya. Opposed to this avidya is real knowledge. Sri Isopanisad distinguishes between vidya and avidya, knowledge and ignorance. By avidya (ignorance) one becomes conditioned, and by vidya (knowledge) one becomes liberated. Puranjana admits herein that he is attracted by avidya. Now he wishes to see the complete feature of avidya and so requests the girl to raise her head so that he can see her face to face. He thus wishes to see the various features that make avidya attractive.

TEXT 32

TEXT

narada uvaca
ittham puranjanam nari
yacamanam adhiravat
abhyānandata tam viram
hasanti vira mohita

SYNONYMS

naradah uvaca--the great sage Narada continued to speak; ittham--upon this; puranjanam--unto Puranjana; nari--the woman; yacamanam--begging; adhira-vat--being too impatient; abhyānandata--she addressed; tam--him; viram--the hero; hasanti--smiling; vira--O hero; mohita--being attracted by him.

TRANSLATION

Narada continued: My dear King, when Puranjana became so attracted and impatient to touch the girl and enjoy her, the girl also became attracted by his words and accepted his request by smiling. By this time she was certainly attracted by the King.

PURPORT

By this incident we can understand that when a man is aggressive and begins to woo a woman, the woman becomes attracted to the man. This process is described in the Bhagavatam (5.5.8) as pumsah striya mithuni-bhavam etam. This attraction is enacted on the platform of sexual life. Thus the sex impulse is the platform of material engagement. This conditional life, the platform of material sense enjoyment, is the cause of forgetfulness of spiritual life. In this way a living entity's original Kṛṣṇa consciousness becomes covered or converted into material consciousness. Thus one engages in the business of sense gratification.

TEXT 33

TEXT

na vidama vayam samyak
kartaram purusarsabha
atmanas ca parasyapi
gotram nama ca yat-krtam

SYNONYMS

na--do not; vidama--know; vayam--I; samyak--perfectly; kartaram--maker; purusa-rsabha--O best of human beings; atmanah--of myself; ca--and; parasya--of others; api--also; gotram--family history; nama--name; ca--and; yat-krtam--which has been made by whom.

TRANSLATION

The girl said: O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origin of the associates with me.

PURPORT

The living entity is ignorant of his origin. He does not know why this material world was created, why others are working in this material world and what the ultimate source of this manifestation is. No one knows the answers to these questions, and this is called ignorance. By researching into the origin of life, important scientists are finding some chemical compositions or cellular combinations, but actually no one knows the original source of life within this material world. The phrase brahma jijnasa is used to indicate an inquisitiveness to know the original source of our existence in this material world. No philosopher, scientist or politician actually knows wherefrom we have come, why we are here struggling so hard for existence and where we will go. Generally people are of the opinion that we are all here accidentally and that as soon as these bodies are finished all our dramatic activities will be finished and we will become zero. Such scientists and philosophers are impersonalists and voidists. In this verse the girl is expressing the actual position of the living entity. She cannot tell Puranjana her father's name because she does not know from where she has come. Nor does she know why she is present in that place. She frankly says that she does not know anything about all this. This is the position of the living entity in the material world. There are so many scientists, philosophers and big leaders, but they do not know wherefrom they have come, nor do they know why they are busy within this material world to obtain a position of so-called happiness. In this material world we have many nice facilities for living, but we are so foolish that we do not ask who has made this world habitable for us and has arranged it so nicely. Everything is functioning in order, but people foolishly think that they are produced by chance in this material world and that after death they will become zero. They think that this beautiful place of habitation will automatically remain.

TEXT 34

TEXT

ihadya santam atmanam
vidama na tatah param
yeneyam nirmita vira
puri saranam atmanah

SYNONYMS

iha--here; adya--today; santam--existing; atmanam--living entities; vidama--that much we know; na--not; tatah param--beyond that; yena--by whom; iyam--this; nirmita--created; vira--O great hero; puri--city; saranam--resting place; atmanah--of all living entities.

TRANSLATION

O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

PURPORT

This lack of Krsna consciousness is called ignorance. In Srimad-Bhagavatam (5.5.5) it is called parabhavas tavad abodha jatah. Everyone is born ignorant. The Bhagavatam therefore says that we are all born ignorant within this material world. In our ignorance we may create nationalism, philanthropy, internationalism, science, philosophy and so many other things. The basic principle behind all these is ignorance. What then is the value of all this advancement of knowledge if the basic principle is ignorance? Unless a person comes to Krsna consciousness, all of his activities are defeated. This human form of life is especially meant to dissipate ignorance, but without understanding how to dissipate ignorance people are planning and building many things. After death, however, all of this is finished.

TEXT 35

TEXT

ete sakhayah sakhyo me
nara naryas ca manada
suptayam mayi jagarti
nago 'yam palayan purim

SYNONYMS

ete--all these; sakhayah--male friends; sakhyah--female associates; me--my; narah--men; naryah--women; ca--and; mana-da--O very respectful one; suptayam--while sleeping; mayi--I am; jagarti--keeps awake; nago--snake; ayam--this; palayan--protecting; purim--this city.

TRANSLATION

My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this.

PURPORT

Puranjana inquired from the woman about those eleven men and their wives and the snake. The woman gave a brief description of them. She was obviously without full knowledge of her surrounding men and women and the snake. As stated before, the snake is the vital force of the living being. This vital force always remains awake even when the body and the senses become fatigued and do no work. Even in the state of unconsciousness, when we sleep, the snake, or the life-force, remains intact and awake. Consequently we dream when we sleep. When the living entity gives up this material body, the vital force still remains intact and is carried to another material body. That is called transmigration, or change of the body, and we have come to know this process as death. Actually, there is no death. The vital force always exists with the soul, and when the soul is awakened from so-called sleep, he can see his eleven friends, or the active senses and the mind with their various desires (wives). The vital life-force remains. Even during our sleeping hours we can understand by virtue of our breathing process that the snake lives by eating the air that passes within this body. Air is exhibited in the form of breathing, and as long as breath is there, one can understand that a sleeping man is alive. Even when the gross body is asleep the vital force

remains active and alive to protect the body. Thus the snake is described as living and eating air to keep the body fit for life.

TEXT 36

TEXT

distyagato 'si bhadram te
gramyan kaman abhypsase
udvahisyami tams te 'ham
sva-bandhubhir arindama

SYNONYMS

distya--fortunately for me; agatah asi--you have come here; bhadram--all auspiciousness; te--unto you; gramyan--sensual; kaman--desired enjoyable objects; abhypsase--you want to enjoy; udvahisyami--I shall supply; tan--all of them; te--unto you; aham--I; sva-bandhubhir--with all my friends; arim-dama--O killer of the enemy.

TRANSLATION

O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. You have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires.

PURPORT

The living entity comes down into this material world for sense gratification, and his intelligence, represented by the woman, gives him the proper direction by which he can satisfy his senses to their best capacity. In actuality, however, intelligence comes from the Supersoul, or the Supreme Personality of Godhead, and He gives full facility to the living entity who has come down to this material world. As stated in Bhagavad-gita (2.41):

vyavasayatmika buddhir
ekeha kuru-nandana
bahu-sakha hy anantas ca
buddhayo 'vyavasayinam

"Those who are on the spiritual path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched."

When a devotee is advancing toward spiritual realization, his only aim is the service of the Supreme Personality of Godhead. He does not care for any other material or spiritual activity. King Puranjana represents the ordinary living entity, and the woman represents the ordinary living entity's intelligence. Combined, the living entity enjoys his material senses, and the intelligence supplies all paraphernalia for his enjoyment. As soon as he enters the human form, the living entity is entrapped by a family tradition, nationality, customs, etc. These are all supplied by the maya of the Supreme Personality of Godhead. Thus the living entity, under the bodily conception of life, utilizes his intelligence to his best capacity in order to satisfy his senses.

TEXT 37

TEXT

imam tvam adhitisthasva

purim nava-mukhim vibho
mayopanitan grhnanah
kama-bhogan satam samah

SYNONYMS

imam--this; tvam--your good self; adhitisthasva--just remain; purim--in the city; nava-mukhim--with nine gates; vibho--O my lord; maya--by me; upanitan--arranged; grhnanah--taking; kama-bhogan--the materials for sense gratification; satam--a hundred; samah--years.

TRANSLATION

My dear lord, I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.

PURPORT

Dharmartha-kama-moksanam darah samprapti-hetavah. The wife is the cause of all kinds of success in religion, economic development, sense gratification and ultimately salvation. When one accepts a wife, it is to be understood that he is being helped in his progressive march toward liberation. In the beginning of life a person is trained as a brahmachari and is then allowed to marry a suitable girl and become a householder. If one is thoroughly trained in household life, he finds all facilities for human life--eating, sleeping, mating and defending. Everything is there if it is executed according to regulative principles.

TEXT 38

TEXT

kam nu tvad-anyam ramaye
hy arati-jnam akovidam
asamparayabhimukham
asvastana-vidam pasum

SYNONYMS

kam--unto whom; nu--then; tvat--than you; anyam--other; ramaye--I shall allow to enjoy; hi--certainly; arati-jnam--without knowledge of sex enjoyment; akovidam--therefore almost foolish; asamparaya--without knowledge of the next life; abhimukham--looking forward; asvastana-vidam--one who does not know what is happening next; pasum--like animals.

TRANSLATION

Now can I expect to unite with others, who are neither conversant about sex nor capable of knowing how to enjoy life while living or after death? Such foolish persons are like animals because they do not know the process of sense enjoyment in this life and after death.

PURPORT

Since there are 8,400,000 species of life, there are also many different living conditions. In the lower grades of life (in plant and tree life) there is no system for sexual intercourse. In the upper grades (in the life of birds and bees) there is sex, but the insects and animals do not know how to actually enjoy sex life. In the human form of life, however, there is full knowledge of how to enjoy sex. Indeed, there are many so-called philosophers who give directions on how to enjoy sex life. There is even a science called kama-

sastra, which is the science of sex. In human life there are also such divisions as brahmacarya, grhastha, vanaprastha and sannyasa. There is no sex life except in the grhastha, or householder, asrama. The brahmacari is not allowed any sex, a vanaprastha voluntarily refrains from sex, and the sannyasi is completely renounced. The karmis do not practice brahmacarya, vanaprastha or sannyasa life, for they are very much interested in grhastha life. In other words, a human being is very much materially inclined. Indeed, all living entities are materially inclined. They prefer grhastha life because there is a concession for sex. The karmis think the other statuses of life are worse than animal life, for animals also have sex, whereas the brahmacari, vanaprastha and sannyasi completely give up sex. The karmis, therefore, abhor these orders of spiritual life.

TEXT 39

TEXT

dharmo hy atrartha-kamau ca
prajanando 'mrtam yasah
loka visoka viraja
yan na kevalino viduh

SYNONYMS

dharmah--religious ritual; hi--certainly; atra--here (in this grhastha-asrama, or householder life); artha--economic development; kamau--sense gratification; ca--and; praja-anandah--the pleasure of generations; amrtam--the results of sacrifice; yasah--reputation; lokah--planetary systems; visokah--without lamentation; virajah--without disease; yan--which; na--never; kevalinah--the transcendentalists; viduh--know.

TRANSLATION

The woman continued: In this material world, a householder's life brings all kinds of happiness in religion, economic development, sense gratification and the begetting of children, sons and grandsons. After that, one may desire liberation as well as material reputation. The householder can appreciate the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. They cannot even imagine such happiness.

PURPORT

According to Vedic instructions, there are two paths for human activities. One is called pravrtti-marga, and the other is called nivrtti-marga. The basic principle for either of these paths is religious life. In animal life there is only pravrtti-marga. pravrtti-marga means sense enjoyment, and nivrtti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivrtti-marga, nor is there any actual conception of pravrtti-marga. pravrtti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions. For example, everyone has the propensity for sex life, but in demoniac civilization sex is enjoyed without restriction. According to Vedic culture, sex is enjoyed under Vedic instructions. Thus the Vedas give direction to civilized human beings to enable them to satisfy their propensities for sense gratification.

In the nivrtti-marga, however, on the path of transcendental realization, sex is completely forbidden. The social orders are divided into four parts--brahmacarya, grhastha, vanaprastha and sannyasa--and only in the householder life can the pravrtti-marga be encouraged or accepted according to Vedic instructions. In the orders of brahmacarya, vanaprastha and sannyasa, there are no facilities for sex.

In this verse the woman is advocating pravrtti-marga only and is discouraging the path of nivrtti-marga. She clearly says that the yatis, the transcendentalists, who are concerned only with spiritual life (kaivalya), cannot imagine the happiness of pravrtti-marga. In other words, the man who follows the

Vedic principles enjoys the materialistic way of life not only by becoming happy in this life, but also in the next life by being promoted to the heavenly planets. In this life such a person gets all kinds of material opulences, such as sons and grandsons, because he is always engaged in various religious functions. The material distresses are birth, old age, disease and death, but those who are interested in pravrtti-marga hold various religious functions at the time of birth, old age, disease and death. Without caring for the distresses of birth, old age, disease and death, they are addicted to performing the special functions according to the Vedic ritualistic ceremonies.

Factually, however, pravrtti-marga is based on sex life. As stated in Srimad-Bhagavatam (7.9.45), yan maithunadi-grhamedhi-sukham hi tuccham. A householder who is too much addicted to pravrtti-marga is actually called a grhamedhi, not a grhastha. Although the grhastha desires sense gratification, he acts according to Vedic instructions. The grhamedhi, however, who is interested only in sense gratification, does not follow any Vedic instruction. The grhamedhi engages himself as an advocate of sex life and also allows his sons and daughters to engage in sex and to be deprived of any glorious end in life. A grhastha enjoys sex life in this life as well as in the next, but a grhamedhi does not know what the next life is about because he is simply interested in sex in this life. On the whole, when one is too much inclined toward sex, he does not care for the transcendental spiritual life. In this age of Kali especially, no one is interested in spiritual advancement. Even though it is sometimes found that one may be interested in spiritual advancement, he is most likely to accept a bogus method of spiritual life, being misguided by so many pretenders.

TEXT 40

TEXT

pitṛ-devāsi-martyānam
bhūtaṇāṃ atmaṇas ca ha
kṣemyāṃ vadanti saraṇam
bhava 'smin yad grhasraṃmah

SYNONYMS

pitṛ--forefathers; deva--demigods; rsi--sages; martyānam--of humanity in general; bhūtaṇāṃ--of the infinite living entities; atmaṇah--of oneself; ca--also; ha--certainly; kṣemyāṃ--beneficial; vadanti--they say; saraṇam--shelter; bhava--in the material world; asmin--this; yat--that which; grha-asraṃmah--householder life.

TRANSLATION

The woman continued: According to authorities, the householder life is pleasing not only to oneself but to all the forefathers, demigods, great sages, saintly persons and everyone else. A householder life is thus beneficial.

PURPORT

According to the Vedic system, when one is born in this material world he has many obligations. He has obligations to the demigods--the demigods of the sun and moon, King Indra, Varuna, etc.--because they are supplying the necessities of life. We receive heat, light, water and all other natural amenities through the mercy of the demigods. We are also indebted to our forefathers, who have given us these bodies, paternal property, intelligence, society, friendship and love. Similarly, we are indebted to the general public for politics and sociology, and we are also indebted to lower animals such as horses, cows, asses, dogs and cats. In this way, as soon as one is born in this material world as a human being, he has so many obligations and is bound to repay all these obligations. If he does not repay them, he is further entangled in the process of birth and death. The grhamedhi, however, who is overly addicted to material things, does not know that if he simply takes shelter at the lotus feet of Mukunda, he is immediately freed from

all obligations to others. Unfortunately a grhamedhi does not have any interest in Krsna consciousness. Prahlada Maharaja says:

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam

(Bhag. 7.5.30)

A grha-vrata is the same as a grhamedhi. One who takes sex life to be supreme finds action in Krsna consciousness confusing. Either due to his own personal consideration or due to his having taken instructions from others or conferring with them, he becomes addicted to sexual indulgence and cannot act in Krsna consciousness.

TEXT 41

TEXT

ka nama vira vikhyatam
vadanyam priya-darsanam
na vrnita priyam praptam
madrasi tvadrsam patim

SYNONYMS

ka--who; nama--indeed; vira--my dear hero; vikhyatam--famous; vadanyam--magnanimous; priya-darsanam--beautiful; na--not; vrnita--would accept; priyam--easily; praptam--gotten; madrsi--like me; tvadrsam--like you; patim--husband.

TRANSLATION

O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.

PURPORT

Every husband is certainly a great hero to his wife. In other words, if a woman loves a man, that man appears very beautiful and magnanimous. Unless one becomes beautiful in the eyes of another, one cannot dedicate his whole life to another. The husband is considered very magnanimous because he gives as many children to the wife as she likes. Every woman is fond of children; therefore any husband who can please his wife by sex and give her children is considered very magnanimous. Not only does the husband become magnanimous by begetting children, but by giving his wife ornaments, nice food and dresses, he keeps her completely under submission. Such a satisfied wife will never give up the company of her husband. Manu-samhita recommends that to keep a wife satisfied a husband should give her some ornaments because women are generally fond of home, ornaments, dresses, children, etc. In this way the woman is the center of all material enjoyment.

In this regard, the word vikhyatam is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.

TEXT 42

TEXT

kasya manas te bhuvi bhogi-bhogayoh

striya na sajjed bhujayor maha-bhuja
yo 'natha-vargadhim alam ghrnoddhata-
smitavalokena caraty apohitum

SYNONYMS

kasyah--whose; manah--mind; te--your; bhuvi--in this world; bhogi-bhogayoh--like the body of a serpent; striyah--of a woman; na--not; sajjet--becomes attracted; bhujayoh--by the arms; maha-bhuja--O mighty-armed; yah--one who; anatha-varga--of poor women like me; adhim--distresses of the mind; alam--able; ghrna-uddhata--by aggressive mercy; smita-avalokena--by attractive smiling; carati--travels; apohitum--to dissipate.

TRANSLATION

O mighty-armed, who in this world will not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like us by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us only.

PURPORT

When a husbandless woman is attacked by an aggressive man, she takes his action to be mercy. A woman is generally very much attracted by a man's long arms. A serpent's body is round, and it becomes narrower and thinner at the end. The beautiful arms of a man appear to a woman just like serpents, and she very much desires to be embraced by such arms.

The word anatha-varga is very significant in this verse. Natha means "husband," and a means "without." A young woman who has no husband is called anatha, meaning "one who is not protected." As soon as a woman attains the age of puberty, she immediately becomes very much agitated by sexual desire. It is therefore the duty of the father to get his daughter married before she attains puberty. Otherwise she will be very much mortified by not having a husband. Anyone who satisfies her desire for sex at that age becomes a great object of satisfaction. It is a psychological fact that when a woman at the age of puberty meets a man and the man satisfies her sexually, she will love that man for the rest of her life, regardless who he is. Thus so-called love within this material world is nothing but sexual satisfaction.

TEXT 43

TEXT

narada uvaca
iti tau dam-pati tatra
samudya samayam mithah
tam pravisya purim rajan
mumudate satam samah

SYNONYMS

naradah uvaca--the great sage Narada spoke; iti--thus; tau--they; dam-pati--husband and wife; tatra--there; samudya--being equally enthusiastic; samayam--accepting one another; mithah--mutually; tam--in that place; pravisya--entering; purim--in that city; rajan--O King; mumudate--they enjoyed life; satam--one hundred; samah--years.

TRANSLATION

The great sage Narada continued: My dear King, those two--the man and the woman--supporting one another through mutual understanding, entered that city and enjoyed life for one hundred years.

PURPORT

One hundred years is significant in this connection because every human being is given the concession to live up to a hundred years. The span of life is different on different planets, according to the planet's distance from the sun. In other words, one hundred years on this planet is different from one hundred years on another planet. Lord Brahma lives for one hundred years according to time on the Brahmaloaka planet, but one day of Brahma is equal to millions of years on this planet. Similarly, the days on the heavenly planets are equal to six months on this planet. On every planet, however, the span of life for a human being is roughly one hundred years. According to the life-spans on different planets, the standards of living also differ.

TEXT 44

TEXT

upagiyamano lalitam
tatra tatra ca gayakaih
kridan parivrtah sribhir
hradinim avisac chucau

SYNONYMS

upagiyamanah--being sung about; lalitam--very nicely; tatra tatra--here and there; ca--also; gayakaih--by the singers; kridan--playing; parivrtah--surrounded; sribhiih--by women; hradinim--in the water of the river; avisat--entered; sucau--when it was too hot.

TRANSLATION

Many professional singers used to sing about the glories of King Puranjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company.

PURPORT

A living being has different activities in different stages of life. One stage is called jagrata, or the life of awakening, and another is called svapna, or the life of dream. Another stage is called susupti, or life in an unconscious state, and still another stage occurs after death. In the previous verse the life of awakening was described; that is, the man and the woman were married and enjoyed life for one hundred years. In this verse life in the dream state is described, for the activities Puranjana accomplished during the day were also reflected at night in the dream state. Puranjana used to live with his wife for sense enjoyment, and at night this very sense enjoyment was appreciated in different ways. A man sleeps very soundly when he is greatly fatigued, and when a rich man is greatly fatigued he goes to his garden house with many female friends and there enters the water and enjoys their company. Such is the tendency of the living entity within this material world. A living entity is never satisfied with a woman unless he is trained in the system of brahmacharya. Generally a man's tendency is to enjoy many women, and even at the very end of life the sex impulse is so strong that even though one is very old he still wants to enjoy the company of young girls. Thus because of the strong sex impulse the living entity becomes more and more involved in this material world.

TEXT 45

TEXT

saptopari krta dvarah
puras tasyas tu dve adhah
prthag-visaya-gaty-artham
tasyam yah kascanesvarah

SYNONYMS

sapta--seven; upari--up; krtah--made; dvarah--gates; purah--of the city; tasyah--that; tu--then; dve--two; adhah--down; prthag--different; visaya--to places; gati-artham--for going; tasyam--in that city; yah--one who; kascana--whoever; isvarah--governor.

TRANSLATION

Of the nine gates in that city, seven were on the surface, and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor.

PURPORT

The seven gates of the body that are situated upward are the two eyes, two nostrils, two ears and one mouth. The two subterranean gates are the rectum and the genitals. The king, or the ruler of the body, who is the living entity, uses all these doors to enjoy different types of material pleasures. The system of opening different gates to different places is still evident in old Indian cities. Formerly a capital was surrounded by walls, and one passed through various gates to go to various cities or toward specific directions. In Old Delhi there are still remnants of surrounding walls and various gates known as the Kashmiri Gate, the Lahori Gate, etc. Similarly, in Ahmadabad there is a Delhi Gate. The point of this simile is that the living entity wants to enjoy different types of material opulences, and to this end nature has given him various holes in his body that he can utilize for sense enjoyment.

TEXT 46

TEXT

panca dvaras tu paurastya
daksinaika tathottara
pascime dve amusam te
namani nrpa varnaye

SYNONYMS

panca--five; dvarah--doors; tu--then; paurastyah--facing the eastern side; daksina--southern; eka--one; tatha--also; utara--one toward the north; pascime--similarly, on the western side; dve--two; amusam--of them; te--unto you; namani--names; nrpa--O King; varnaye--I shall describe.

TRANSLATION

My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward the western side. I shall try to give the names of these different doors.

PURPORT

Of the seven doors on the surface--namely the two eyes, two ears, two nostrils and one mouth--five look forward, and these are described as the doors facing the eastern side. Since looking forward means seeing the sun, these are described as the eastern gates, for the sun rises in the east. The gate on the northern

side and the gate on the southern side represent the two ears, and the two gates facing the western side represent the rectum and the genitals. All the doors and gates are described below.

TEXT 47

TEXT

khadyotavirmukhi ca prag
dvarav ekatra nirmite
vibhrajitam janapadam
yati tabhyam dyumat-sakhah

SYNONYMS

khadyota--of the name Khadyota; avirmukhi--of the name Avirmukhi; ca--also; prak--toward the eastern side; dvarau--two gates; ekatra--in one place; nirmite--were constructed; vibhrajitam--of the name Vibhrajita; jana-padam--city; yati--used to go; tabhyam--by them; dyumat--of the name Dyuman; sakhah--with his friend.

TRANSLATION

The two gates named Khadyota and Avirmukhi were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrajita accompanied by a friend whose name was Dyuman.

PURPORT

The two names Khadyota and Avirmukhi mean "glowworm" and "torchlight." This indicates that of the two eyes, the left eye is less powerful in its ability to see. Although both eyes are constructed in one place, one is stronger than the other in the power to see. The king, or the living entity, uses these two gates to see things properly, but he cannot see unless accompanied by a friend whose name is Dyuman. This friend is the sun. Although the two eyes are situated in one place, they have no power to see without the sunlight. Vibhrajitam janapadam. If one wants to see something very clearly (vibhrajitam), he must see it with two eyes and the assistance of his friend the sunlight. Within this body everyone is a king because he uses his different gates according to his own will. Although he is very much proud of his power to see or hear, he is nonetheless dependent on the assistance of nature.

TEXT 48

TEXT

nalini nalini ca prag
dvarav ekatra nirmite
avadhuta-sakhah tabhyam
visayam yati saurabham

SYNONYMS

nalini--of the name Nalini; nalini--of the name Nalini; ca--also; prak--eastern; dvarau--two gates; ekatra--in one place; nirmite--constructed; avadhuta--of the name Avadhuta; sakhah--with his friend; tabhyam--by those two gates; visayam--place; yati--used to go; saurabham--of the name Saurabha.

TRANSLATION

Similarly in the east there were two sets of gates named Nalini and Nalini, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhuta, used to go to the city of Saurabha.

PURPORT

The two gates named Nalini and Nalini are the two nostrils. The living entity enjoys these two gates with the help of different avadhutas, or airs, which constitute the breathing process. Through these gates the living entity goes to the town of Saurabha, or aroma. In other words, the nostrils, with the help of their friend the air, enjoy various aromas in the material world. Nalini and Nalini are the pipes of the nostrils, through which one inhales and exhales, enjoying the aroma of sense pleasure.

TEXT 49

TEXT

mukhya nama purastad dvas
tayapana-bahudanau
visayau yati pura-rad
rasajna-vipananvitah

SYNONYMS

mukhya--the chief; nama--called; purastat--on the eastern side; dvah--gate; taya--by that; apana--of the name Apana; bahudanau--of the name Bahudana; visayau--two places; yati--used to go; pura-rat--the King of the city (Puranjana); rasa-jna--of the name Rasajna; vipana--of the name Vipana; anvitah--along with.

TRANSLATION

The fifth gate situated on the eastern side was named Mukhya, or the chief. Through this gate, accompanied by his friends named Rasajna and Vipana, he used to visit two places named Bahudana and Apana.

PURPORT

The mouth is here described as the chief or the most important gate. The mouth is a very important entrance because one has two functions to conduct with the mouth. One function is eating, and the other is speaking. Our eating is done with the friend Rasajna, the tongue, which can taste so many different types of foods. The tongue is also used for speaking, and it can speak of either material sense enjoyment or Vedic knowledge. Of course, here material sense enjoyment is stressed. Therefore the word rasajna is used.

TEXT 50

TEXT

pitrhur nrpa purya dvar
daksinena puranjanah
rastram daksina-pancalam
yati srutadharanvitah

SYNONYMS

pitruh--of the name Pitru; nrpa--O King; puryah--of the city; dvah--gate; daksinena--on the southern side; puranjanah--King Puranjana; rastram--country; daksina--southern; pancalam--of the name Pancala; yati--used to go; sruta-dhara-anvitah--along with his friend Srutadhara.

TRANSLATION

The southern gate of the city was known as Pitru, and through that gate King Puranjana used to visit the city named Daksina-pancala, accompanied by his friend Srutadhara.

PURPORT

The right ear is used for karma-kandiya, or fruitive activities. As long as one is attached to the enjoyment of material resources, he hears from the right ear and uses the five senses to elevate himself to the higher planetary systems like Pitrloka. Consequently, the right ear is here described as the Pitru gate.

TEXT 51

TEXT

devahur nama purya dva
uttarena puranjanah
rastram utara-pancalam
yati srutadharanvitah

SYNONYMS

devahuh--of the name Devahu; nama--as it was called; puryah--of the city; dvah--gate; uttarena--on the northern side; puranjanah--King Puranjana; rastram--country; utara--northern; pancalam--of the name Pancala; yati--used to go; sruta-dhara-anvitah--with his friend Srutadhara.

TRANSLATION

On the northern side was the gate named Devahu. Through that gate, King Puranjana used to go with his friend Srutadhara to the place known as Uttara-pancala.

PURPORT

The two ears are situated on the northern side and the southern side. The ear on the southern side is very strong and is always anxious to hear about sense enjoyment. The ear on the northern side, however, is used for taking initiation from the spiritual master and for gaining promotion to the spiritual sky. The right ear, or the ear on the southern side, is called Pitru, which indicates that it is used for attaining the higher planetary systems known as Pitrloka, but the left ear, which is known as Devahu, is utilized for hearing about even higher planetary systems, such as Maharloka, Tapoloka and Brahmalo--or yet even higher planets, situated in the spiritual universe, where one becomes more inclined to be permanently situated. This is explained in Bhagavad-gita (9.25):

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

One who is interested in being happy on this planet as well as after death generally wants to be elevated to the Pitrlokas. Such a person can use the right ear for hearing Vedic instructions. However, one who is interested in going to Tapoloka, Brahmaloka, the Vaikuntha planets or Krsnaloka may take initiation from the spiritual master in order to be elevated to such lokas.

TEXT 52

TEXT

asuri nama pascad dvah
taya yati puranjanah
gramakam nama visayam
durmadena samanvitah

SYNONYMS

asuri--of the name Asuri; nama--called; pascad--on the western side; dvah--gate; taya--by which; yati--used to go; puranjanah--King Puranjana; gramakam--of the name Gramaka; nama--called; visayam--the city of sense enjoyment; durmadena--by Durmada; samanvitah--accompanied.

TRANSLATION

On the western side was a gate named Asuri. Through that gate King Puranjana used to go to the city of Gramaka, accompanied by his friend Durmada.

PURPORT

The gate on the western side of the city was known as Asuri because it was especially meant for the asuras. The word asura refers to those who are interested in sense gratification, specifically in sex life, to which they are overly attracted. Thus Puranjana, the living entity, enjoys himself to his greatest satisfaction by means of the genitals. Consequently he used to go to the place known as Gramaka. Material sense gratification is also called gramya, and the place where sex life is indulged in to a great extent is called Gramaka. When going to Gramaka, Puranjana used to be accompanied by his friend Durmada. The word visaya refers to the four bodily necessities of life--eating, sleeping, mating and defending. The word durmadena may be analyzed in this way: dur means dusta, or "sinful," and mada means "madness." Every living entity who is in contact with material nature is called mada, or mad. It is said:

pisaci paile yena mati-cchanna haya
maya-grasta jivera haya se bhava udaya

(Prema-vivarta)

When a person is haunted, he becomes practically insane. When one is in an insane condition, he speaks all kinds of nonsense. Thus to become engaged in sense gratification, one has to accept a friend who is durmada, or badly affected by the material disease.

The words asuri nama pascad dvah are significant in another sense. The sunrise is first visible from the eastern side--the Bay of Bengal--and gradually it progresses toward the west. It is practically experienced that people in the West are more addicted to sense gratification. Sri Caitanya Mahaprabhu Himself has certified: pascimera loka saba mudha anacara (Cc. Adi 10.89). The more one goes to the western side, the more he will find people disinterested in spiritual life. He will find them behaving against the Vedic standards. Because of this, people living in the West are more addicted to sense gratification. In this Bhagavatam it is confirmed: asuri nama pascad dvah. In other words, the population on the western side is interested in an asuric civilization, that is, a materialistic way of life. Lord Caitanya consequently

wanted this Krsna consciousness movement to be preached on the western side of the world so that people addicted to sense gratification might be benefited by His teachings.

TEXT 53

TEXT

nirrtir nama pascad dvas
taya yati puranjanah
vaisasam nama visayam
lubdhakena samanvitah

SYNONYMS

nirrtih--of the name Nirrti; nama--called; pascad--western; dvah--gate; taya--by which; yati--used to go; puranjanah--King Puranjana; vaisasam--of the name Vaisasa; nama--called; visayam--to the place; lubdhakena--by the friend named Lubdhaka; samanvitah--accompanied.

TRANSLATION

Another gate on the western side was known as Nirrti. Puranjana used to go through this gate to the place known as Vaisasa, accompanied by his friend Lubdhaka.

PURPORT

This is a reference to the rectum. The rectum is supposed to be situated on the western side of the eyes, nose and ears. This gate is especially meant for death. When an ordinary living entity abandons his present body, he passes through the rectum. It is therefore painful. When one is called by nature to evacuate, one also experiences pain. The friend of the living entity who accompanies him through this gate is named Lubdhaka, which means "greed." Due to our greed, we eat unnecessarily, and such gluttony causes pain at the time of evacuation. The conclusion is that the living entity feels well if he evacuates properly. This gate is known as Nirrti, or the painful gate.

TEXT 54

TEXT

andhav amisam pauranam
nirvak-pesaskrtav ubhau
aksanvatam adhipatis
tabhyam yati karoti ca

SYNONYMS

andhav--blind; amisam--among those; pauranam--of the inhabitants; nirvak--of the name Nirvak; pesaskrtav--of the name Pesaskrt; ubhau--both of them; aksan-vatam--of the people who possessed eyes; adhipatih--ruler; tabhyam--with both of them; yati--used to go; karoti--used to act; ca--and.

TRANSLATION

Of the many inhabitants of this city, there are two persons named Nirvak and Pesaskrt. Although King Puranjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

PURPORT

This is a reference to the arms and legs of the living entity. The two legs do not speak, and they are blind. If a person simply trusts his legs to take him walking, he is likely to fall into a hole or bump into something. Thus led by the blind legs, one's life may be placed in jeopardy.

Of the senses that are working, the hands and legs are very important, but they have no eyes to see. This means that in the hands and legs there are no holes. In the head there are many holes--two eyes, two nostrils, two ears and one mouth--but lower down, in the arms and legs, there are no holes. Consequently, the arms and legs have been described as andha, blind. Although the living entity has many holes in his body, he nonetheless has to work with his hands and arms. Although the living entity is the master of many other senses, when he has to go somewhere, do something or touch something, he has to use his blind legs and hands.

TEXT 55

TEXT

sa yarhy antahpura-gato
visucina-samanvitah
moham prasadam harsam va
yati jayatmajodbhavam

SYNONYMS

sah--he; yarhi--when; antah-pura--to his private home; gatah--used to go; visucina--by the mind; samanvitah--accompanied; moham--illusion; prasadam--satisfaction; harsam--happiness; va--or; yati--used to enjoy; jaya--wife; atma-ja--children; udbhavam--produced by them.

TRANSLATION

Sometimes he used to go to his private home with one of his chief servants [the mind], who was named Visucina. At that time, illusion, satisfaction and happiness used to be produced from his wife and children.

PURPORT

According to the Vedic conclusion, one's self is situated within the heart. As stated in Vedic language, hr̥dy ayam atma pratisthitah: the self is situated within the heart. In the material condition, however, the spirit soul is covered by the material qualities--namely goodness, passion and darkness--and within the heart these three qualities react. For instance, when one is in goodness, he feels happiness; when one is in passion, he feels satisfaction through material enjoyment; and when one is in darkness, he feels bewilderment. All these activities are of the mind, and they function on the platform of thinking, feeling and willing.

When the living entity is encircled by wife, children and home, he acts on the mental plane. Sometimes he is very happy, sometimes he is very much satisfied, sometimes he is not satisfied, and sometimes he is bewildered. Bewilderment is called moha, illusion. Illusioned by society, friendship and love, the living entity thinks that his so-called society, friendship and love, nationality, community, etc. will give him protection. He does not know that after death he will be thrown into the hands of a very strong material nature that will force him to accept a certain type of body according to his present work. This body may not even be a human body. Thus the living entity's feeling of security in this life in the midst of society, wife and friendship is nothing but illusion. All living entities engaged in various material bodies are illusioned by the present activities of material enjoyment. They forget their real business, which is to go back home, back to Godhead.

Everyone who is not in Kṛṣṇa consciousness must be considered to be in illusion. One's so-called feelings of happiness and satisfaction resulting from material things are also illusions. Factually neither society, friendship, love nor anything else can save one from the onslaught of the external energy, which is symptomized by birth, death, old age and disease. To get even one living entity out of the illusory condition is very difficult; therefore Lord Kṛṣṇa says in Bhagavad-gīta (7.14):

daivi hy esa guṇa-mayī
mama māya duratyaya
mā eva ye prapadyante
mayam etaṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." Therefore, unless one surrenders completely at the lotus feet of Kṛṣṇa, he cannot get out of the entanglement of the three modes of material nature.

TEXT 56

TEXT

evam karmasu samsaktah
kamatma vancito 'budhah
mahisi yad yad iheta
tat tad evanvavartata

SYNONYMS

evam--thus; karmasu--in fruitive activities; samsaktah--being too much attached; kama-atma--lust; vancitah--cheated; abudhah--less intelligent; mahisi--the Queen; yat yat--whatsoever; iheta--she would desire; tat tat--all of that; eva--certainly; anvavartata--he followed.

TRANSLATION

Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Puranjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen.

PURPORT

When a living entity is in such bewilderment that he is under the control of his wife, or material intelligence, he has to satisfy the intelligence of his so-called wife and act exactly according to her dictates. Various sastras advise that for material convenience one should keep his wife always satisfied by giving her ornaments and by following her instructions. In this way there will be no trouble in family life. Therefore for one's own social benefit, one is advised to keep his wife satisfied. In this way, when one becomes the servant of his wife, he must act according to the desires of his wife. Thus one becomes more and more entangled. In Bengal it is said that if one becomes an obedient servant of his wife, he loses all reputation. However, the difficulty is that unless one becomes a most obedient servant of his wife, family life becomes disturbed. In the Western countries this disturbance gives rise to the divorce law, and in Eastern countries like India there is separation. Now this disturbance is confirmed by the new introduction of the divorce law in India. Within the heart, the mind is acting, thinking, feeling and willing, and falling under the control of one's wife is the same as falling under the control of material intelligence. Thus one begets children by his wife and becomes entangled in so many activities under the control of mental concoctions.

TEXTS 57-61

TEXT

kvacit pibantyam pibati
madiram mada-vihvalah
asnantyam kvacid asnati
jaksatyam saha jaksiti

kvacid gayati gayantyam
rudatyam rudati kvacit
kvacid dhasantyam hasati
jalpantyam anu jalpati

kvacid dhavati dhavantyam
tisthantyam anu tisthati
anu sete sayanayam
anvaste kvacid asatim

kvacic chrnoti srnvantyam
pasyantyam anu pasyati
kvacij jighrati jighrantyam
sprsantyam sprsati kvacit

kvacic ca socatim jayam
anu socati dinavat
anu hrsyati hrsyantyam
muditam anu modate

SYNONYMS

kvacit--sometimes; pibantyam--while drinking; pibati--he drank; madiram--liquor; mada-vihvalah--being intoxicated; asnantyam--while she was eating; kvacit--sometimes; asnati--he ate; jaksatyam--while she was chewing; saha--with her; jaksiti--he chewed; kvacit--sometimes; gayati--he used to sing; gayantyam--while his wife was singing; rudatyam--when the wife was crying; rudati--he also cried; kvacit--sometimes; kvacit--sometimes; hasantyam--while she was laughing; hasati--he also laughed; jalpantyam--while she was talking loosely; anu--following her; jalpati--he also talked loosely; kvacit--sometimes; dhavati--he also used to walk; dhavantyam--when she was walking; tisthantyam--while she was standing silently; anu--following her; tisthati--he used to stand; anu--following her; sete--he used to lie down; sayanayam--while she was lying on the bed; anu--following her; aste--he also used to sit; kvacit--sometimes; asatim--while she was sitting; kvacit--sometimes; srnoti--he used to hear; srnvantyam--while she was engaged in hearing; pasyantam--while she was seeing something; anu--following her; pasyati--he also used to see; kvacit--sometimes; jighrati--he used to smell; jighrantyam--while his wife was smelling; sprsantyam--while the wife was touching; sprsati--he was also touching; kvacit--at that time; kvacit ca--sometimes also; socatim--when she was lamenting; jayam--his wife; anu--following her; socati--he was also lamenting; dina-vat--like a poor man; anu--following her; hrsyati--he used to enjoy; hrsyantam--while she was feeling enjoyment; muditam--when she was satisfied; anu--following her; modate--he felt satisfaction.

TRANSLATION

When the Queen drank liquor, King Puranjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Puranjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed,

he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction.

PURPORT

The mind is the place where the self is situated, and the mind is conducted by the intelligence. The living entity, situated within the heart, follows the intelligence. The intelligence is herein depicted as the Queen, and the soul, under mental control, follows the material intelligence just as the King follows his wife. The conclusion is that material intelligence is the cause of bondage for the living entity. The point is that one has to take to spiritual intelligence to come out of this entanglement.

In the life of Maharaja Ambarisa, we find that the great Maharaja first engaged his mind on the lotus feet of Krsna. In this way his intelligence became purified. Maharaja Ambarisa also used his other senses in the service of the Lord. He engaged his eyes in seeing the Deity in the temple nicely decorated with flowers. He engaged his sense of smell by smelling the flowers, and he engaged his legs by walking to the temple. His hands were engaged in cleansing the temple, and his ears were engaged in hearing about Krsna. His tongue was engaged in two ways: in speaking about Krsna and in tasting prasada offered to the Deity. Materialistic persons, who are under the full control of material intelligence, cannot perform all these activities. Thus, consciously or unconsciously, they become entangled by the dictations of material intelligence. This fact is summarized in the following verse.

TEXT 62

TEXT

vipralabdho mahisyavim
sarva-prakṛti-vancitah
necchann anukaroty ajnah
klaibyat kṛida-mṛgo yatha

SYNONYMS

vipralabdha--captivated; mahisyavim--by the Queen; evam--thus; sarva--all; prakṛti--existence; vancitah--being cheated; na icchan--without desiring; anukaroti--used to follow and imitate; ajnah--the foolish King; klaibyat--by force; kṛida-mṛga--a pet animal; yatha--just like.

TRANSLATION

In this way, King Puranjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

PURPORT

The word vipralabdha is very significant in this verse. Vi means "specifically," and pralabdha means "obtained." Just to satisfy his desires, the King got the Queen, and thus he became cheated by material existence. Although he was not willing to do so, he remained a pet animal under the control of material

intelligence. Just as a pet monkey dances according to the desires of its master, the King danced according to the desires of the Queen. In Srimad-Bhagavatam (5.5.2) it is said, mahat-sevam dvaram ahur vimukteh: if one associates with a saintly person, a devotee, one's path of liberation becomes clear. But if one associates with a woman or with a person who is too much addicted to a woman, his path of bondage becomes completely clear.

On the whole, for spiritual advancement, one must give up the company of women. This is what is meant by the order of sannyasa, the renounced order. Before taking sannyasa, or completely renouncing the material world, one has to practice avoiding illicit sex. Sex life, licit or illicit, is practically the same, but through illicit sex one becomes more and more captivated. By regulating one's sex life there is a chance that one may eventually be able to renounce sex or renounce the association of women. If this can be done, advancement in spiritual life comes very easily.

How one becomes captivated by the association of one's dear wife is explained in this chapter by Narada Muni. Attraction for one's wife means attraction for the material qualities. One who is attracted by the material quality of darkness is in the lowest stage of life, whereas one who is attracted by the material quality of goodness is in a better position. Sometimes we see that when a person is on the platform of material goodness, he is attracted more or less by the cultivation of knowledge. This is, of course, a better position, for knowledge gives one the preference to accept devotional service. Unless one comes to the platform of knowledge, the brahma-bhuta stage, one cannot advance in devotional service. As Krsna says in Bhagavad-gita (18.54):

brahma-bhutih prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

The platform of knowledge is advantageous because it is a means by which one may come to the stage of devotional service. However, if one takes to devotional service directly, knowledge is revealed without separate endeavor. This is confirmed in Srimad-Bhagavatam (1.2.7):

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

Devotional service automatically reveals actual knowledge of our material existence. One who is sufficiently intelligent immediately attains the stage of renunciation of so-called society, family and love as well as other things. As long as we are attached to society, family and love of the material world, there is no question of knowledge. Nor is there a question of devotional service. By directly taking to devotional service, however, one becomes filled with knowledge and renunciation. In this way one's life becomes successful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fifth Chapter, of the Srimad-Bhagavatam, entitled "The Descriptions of the Characteristics of King Puranjana."

Chapter Twenty-six

King Puranjana Goes to the Forest to Hunt, and His Queen Becomes Angry

TEXTS 1-3

TEXT

narada uvaca
sa ekada mahesvaso

ratham pancasvam asu-gam
dvisam dvi-cakram ekaksam
tri-venum panca-bandhuram

eka-rasmy eka-damanam
eka-nidam dvi-kubaram
panca-praharanam sapta-
varutham panca-vikramam

haimopaskaram aruhya
svarna-varmaksayesudhih
ekadasa-camu-nathah
panca-prastham agad vanam

SYNONYMS

naradah uvaca--Narada said; sah--King Puranjana; ekada--once upon a time; maha-isvasah--carrying his strong bow and arrows; ratham--chariot; panca-asvam--five horses; asu-gam--going very swiftly; dvi-isam--two arrows; dvi-cakram--two wheels; eka--one; aksam--axle; tri--three; venum--flags; panca--five; bandhuram--obstacles; eka--one; rasmi--rope, rein; eka--one; damanam--chariot driver; eka--one; nidam--sitting place; dvi--two; kubaram--posts to which the harnesses are fixed; panca--five; praharanam--weapons; sapta--seven; varutham--coverings or ingredients of the body; panca--five; vikramam--processes; haima--golden; upaskaram--ornaments; aruhya--riding on; svarna--golden; varma--armor; aksaya--inexhaustible; isu-dhih--quiver; ekadasa--eleven; camu-nathah--commanders; panca--five; prastham--destinations, objectives; agat--went; vanam--to the forest.

TRANSLATION

The great sage Narada continued: My dear King, once upon a time King Puranjana took up his great bow, and equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders, he sat on his chariot driven by five swift horses and went to the forest named Panca-prastha. He took with him in that chariot two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one sitting place, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold.

PURPORT

These three verses explain how the material body of the living entity is under the control of the three qualities of the external energy. The body itself is the chariot, and the living entity is the owner of the body, as explained in Bhagavad-gita (2.13): dehino 'smin yatha dehe. The owner of the body is called the dehi, and he is situated within this body, specifically within the heart. The living entity is driven by one chariot driver. The chariot itself is made of three gunas, three qualities of material nature, as confirmed in Bhagavad-gita (18.61): yantrarudhani mayaya. The word yantra means "carriage." The body is given by material nature, and the driver of that body is Paramatma, the Supersoul. The living entity is seated within the chariot. This is the actual position.

The living entity is always being influenced by the three qualities--sattva (goodness), rajas (passion) and tamas (ignorance). This is also confirmed in Bhagavad-gita (7.13). Tribhir gunamayair bhavaih: the living entity is bewildered by the three qualities of material nature. These three qualities are described in this verse as three flags. By a flag, one can come to know who the owner of the chariot is; similarly, by the influence of the three qualities of material nature, one can easily know the direction in which the chariot is moving. In other words, one who has eyes to see can understand how the body is being driven, influenced by the particular type of quality of material nature. In these three verses the activity of the living entity is described to prove how the body becomes influenced by the quality of ignorance, even

when a person wants to be religious. Narada Muni wanted to prove to King Pracinarbarhisat that the King was being influenced by the tamo-guna, the quality of ignorance, even though the King was supposed to be very religious.

According to karma-kandiya, the process of fruitive activities, a person performs various sacrifices directed by the Vedas, and in all those sacrifices animal-killing, or experimenting on the life of animals to test the power of Vedic mantras, is enjoined. Animal-killing is certainly conducted under the influence of the mode of ignorance. Even though one may be religiously inclined, animal sacrifice is recommended in the sastras, not only in the Vedas but even in the modern scriptures of other sects. These animal sacrifices are recommended in the name of religion, but actually animal sacrifice is meant for persons in the mode of ignorance. When such people kill animals, they can at least do so in the name of religion. However, when the religious system is transcendental, like the Vaisnava religion, there is no place for animal sacrifice. Such a transcendental religious system is recommended by Krsna in Bhagavad-gita (18.66):

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Because King Pracinarbarhisat was engaged in performing various sacrifices in which animals were killed, Narada Muni pointed out that such sacrifices are influenced by the mode of ignorance. From the very beginning of Srimad-Bhagavatam (1.1.2) it is said: projjhita-kaitavo 'tra. All kinds of religious systems that are involved in cheating are completely kicked out of Srimad-Bhagavatam. In the bhagavad-dharma, the religion dealing with one's relationship with the Supreme Personality of Godhead, animal sacrifice is not recommended. In the performance of sankirtana-yajna--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--there is no recommendation for animal sacrifices.

In these three verses, King Puranjana's going to the forest to kill animals is symbolic of the living entity's being driven by the mode of ignorance and thus engaging in different activities for sense gratification. The material body itself indicates that the living entity is already influenced by the three modes of material nature and that he is driven to enjoy material resources. When the body is influenced by the mode of ignorance, its infection becomes very acute. When it is influenced by the mode of passion, the infection is at the symptomatic stage. However, when the body is influenced by the mode of goodness, the materialistic infection becomes purified. The ritualistic ceremonies recommended in religious systems are certainly on the platform of goodness, but because within this material world even the mode of goodness is sometimes polluted by the other qualities (namely passion and ignorance), a man in goodness is sometimes driven by the influence of ignorance.

It is herein described that King Puranjana once went to the forest to kill animals. This means that he, the living entity, came under the influence of the mode of ignorance. The forest in which King Puranjana engaged in hunting was named Panca-prastha. The word panca means "five," and this indicates the objects of the five senses. The body has five working senses, namely the hands, the legs, the tongue, the rectum and the genitals. By taking full advantage of these working senses, the body enjoys material life. The chariot is driven by five horses, which represent the five sense organs--namely the eyes, ears, nose, skin and tongue. These sense organs are very easily attracted by the sense objects. Consequently, the horses are described as moving swiftly. On the chariot King Puranjana kept two explosive weapons, which may be compared to ahankara, or false ego. This false ego is typified by two attitudes: "I am this body" (ahanta), and "Everything in my bodily relationships belongs to me" (mamata).

The two wheels of the chariot may be compared to the two moving facilities--namely sinful life and religious life. The chariot is decorated with three flags, which represent the three modes of material nature. The five kinds of obstacles, or uneven roads, represent the five kinds of air passing within the body. These are prana, apana, udana, samana and vyana. The body itself is covered by seven coverings, namely skin, muscle, fat, blood, marrow, bone and semen. The living entity is covered by three subtle material elements and five gross material elements. These are actually obstacles placed before the living entity on the path of liberation from material bondage.

The word rasmi ("rope") in this verse indicates the mind. The word nida is also significant, for nida indicates the nest where a bird takes rest. In this case nida is the heart, where the living entity is situated. The living entity sits in one place only. The causes of his bondage are two: namely lamentation and illusion. In material existence the living entity simply hankers to get something he can never get. Therefore he is in illusion. As a result of being in this illusory situation, the living entity is always lamenting. Thus lamentation and illusion are described herein as dvi-kubara, the two posts of bondage.

The living entity carries out various desires through five different processes, which indicate the working of the five working senses. The golden ornaments and dress indicate that the living entity is influenced by the quality of rajo-guna, passion. One who has a good deal of money or riches is especially driven by the mode of passion. Being influenced by the mode of passion, one desires so many things for enjoyment in this material world. The eleven commanders represent the ten senses and the mind. The mind is always making plans with the ten commanders to enjoy the material world. The forest named Panca-prastha, where the King went to hunt, is the forest of the five sense objects: form, taste, sound, smell and touch. Thus in these three verses Narada Muni describes the position of the material body and the engagement of the living entity within it.

TEXT 4

TEXT

cacara mrgayam tatra
drpta attesu-karmukah
vihaya jayam atad-arham
mrga-vyasana-lalasa

SYNONYMS

cacara--executed; mrgayam--hunting; tatra--there; drptah--being proud; attah--having taken; isu--arrows; karmukah--bow; vihaya--giving up; jayam--his wife; a-tat-arham--although impossible; mrga--hunting; vyasana--evil activities; lalasa--being inspired by.

TRANSLATION

It was almost impossible for King Puranjana to give up the company of his Queen even for a moment. Nonetheless, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, not caring for his wife.

PURPORT

One form of hunting is known as woman-hunting. A conditioned soul is never satisfied with one wife. Those whose senses are very much uncontrolled especially try to hunt for many women. King Puranjana's abandoning the company of his religiously married wife is representative of the conditioned soul's attempt to hunt for many women for sense gratification. Wherever a king goes, he is supposed to be accompanied by his queen, but when the king, or conditioned soul, becomes greatly overpowered by the desire for sense gratification, he does not care for religious principles. Instead, with great pride, he accepts the bow and arrow of attachment and hatred. Our consciousness is always working in two ways--the right way and the wrong way. When one becomes too proud of his position, influenced by the mode of passion, he gives up the right path and accepts the wrong one. Ksatriya kings are sometimes advised to go to the forest to hunt ferocious animals just to learn how to kill, but such forays are never meant for sense gratification. Killing animals to eat their flesh is forbidden for human beings.

TEXT 5

TEXT

asurim vrttim asritya
ghoratma niranugraha
nyahanan nisitair banair
vanesu vana-gocaran

SYNONYMS

asurim--demoniac; vrttim--occupation; asritya--taken shelter of; ghora--horrible; atma--consciousness, heart; niranugraha--without mercy; nyahanat--killed; nisitaih--by sharp; banaih--arrows; vanesu--in the forests; vana-gocaran--the forest animals.

TRANSLATION

At that time King Puranjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.

PURPORT

When a man becomes too proud of his material position, he tries to enjoy his senses in an unrestricted way, being influenced by the modes of passion and ignorance. He is thus described as asuric, or demoniac. When people are demoniac in spirit, they are not merciful toward the poor animals. Consequently, they maintain various animal slaughterhouses. This is technically called suna, or himsa, which means the killing of living beings. In Kali-yuga, due to the increase of the modes of passion and ignorance, almost all men are asuric, or demoniac; therefore they are very much fond of eating flesh, and for this end they maintain various kinds of animal slaughterhouses.

In this age of Kali the propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal-killing in the slaughterhouse and by hunters in the forest. Proud, demoniac persons do not know the laws of nature, or the laws of God. Consequently, they unrestrictedly kill poor animals, not caring for them at all. In the Krsna consciousness movement, animal-killing is completely prohibited. One is not accepted as a bona fide student in this movement unless he promises to follow the four regulative principles: no animal-killing, no intoxication, no illicit sex and no gambling. This Krsna consciousness movement is the only means by which the sinful activities of men in this Kali-yuga can be counteracted.

TEXT 6

TEXT

tirthesu pratidrstesu
raja medhyan pasun vane
yavad-artham alam lubdhho
hanyad iti niyamyate

SYNONYMS

tirthesu--in holy places; pratidrstesu--according to the direction of the Vedas; raja--a king; medhyan--fit for sacrifice; pasun--animals; vane--in the forest; yavat--so much as; artham--required; alam--not more than that; lubdhah--being greedy; hanyat--one may kill; iti--thus; niyamyate--it is regulated.

TRANSLATION

If a king is too attracted to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some animals that are recommended for killing. One is not allowed to kill animals unnecessarily or without restrictions. The Vedas regulate animal-killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.

PURPORT

The question may be raised why a living being should be restricted in sense gratification. If a king, to learn how to kill, may go to the forest and kill animals, why should a living entity, who has been given senses, not be allowed unrestricted sense gratification? At the present moment this argument is put forward even by so-called svamis and yogis who publicly say that because we have senses we must satisfy them by sense gratification. These foolish svamis and yogis, however, do not know the injunctions of the sastras. Indeed, sometimes these rascals come out to defy the sastras. They even publicly announce that there should be no more sastras, no more books. "Just come to me," they say, "and I shall touch you, and you will become immediately spiritually advanced."

Because demoniac people want to be cheated, so many cheaters are present to cheat them. At the present moment in this age of Kali-yuga, the entire human society has become an assembly of cheaters and cheated. For this reason the Vedic scriptures have given us the proper directions for sense gratification. Everyone is inclined in this age to eat meat and fish, drink liquor and indulge in sex life, but according to the Vedic injunctions, sex is allowed only in marriage, meat-eating is allowed only when the animal is killed and offered before the goddess Kali, and intoxication is allowed only in a restricted way. In this verse the word niyamyate indicates that all these things--namely animal-killing, intoxication and sex--should be regulated.

Regulations are meant for human beings, not for animals. The traffic regulations on the street, telling people to keep to the right or the left, are meant for human beings, not for animals. If an animal violates such a law, he is never punished, but a human being is punished. The Vedas are not meant for the animals, but for the understanding of human society. A person who indiscriminately violates the rules and regulations given by the Vedas is liable to be punished. One should therefore not enjoy his senses according to his lusty desires, but should restrict himself according to the regulative principles given in the Vedas. If a king is allowed to hunt in a forest, it is not for his sense gratification. We cannot simply experiment in the art of killing. If a king, being afraid to meet rogues and thieves, kills poor animals and eats their flesh comfortably at home, he must lose his position. Because in this age kings have such demoniac propensities, monarchy is abolished by the laws of nature in every country.

people have become so degraded in this age that on the one hand they restrict polygamy and on the other hand they hunt for women in so many ways. Many business concerns publicly advertise that topless girls are available in this club or in that shop. Thus women have become instruments of sense enjoyment in modern society. The Vedas enjoin, however, that if a man has the propensity to enjoy more than one wife--as is sometimes the propensity for men in the higher social order, such as the brahmanas, ksatriyas and vaisyas, and even sometimes the sudras--he is allowed to marry more than one wife. Marriage means taking complete charge of a woman and living peacefully without debauchery. At the present moment, however, debauchery is unrestricted. Nonetheless, society makes a law that one should not marry more than one wife. This is typical of a demoniac society.

TEXT 7

TEXT

ya evam karma niyatam

vidvan kurvita manavah
karmana tena rajendra
jnanena na sa lipyate

SYNONYMS

yah--anyone who; evam--thus; karma--activities; niyatam--regulated; vidvan--learned; kurvita--should perform; manavah--a human being; karmana--by such activities; tena--by this; raja-indra--O King; jnanena--by advancement of knowledge; na--never; sah--he; lipyate--becomes involved.

TRANSLATION

Narada Muni continued to speak to King Pracinabarhisat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.

PURPORT

Just as a government may issue trade licenses in order for its citizens to act in a certain way, the Vedas contain injunctions that restrain and regulate all of our fruitive activities. All living entities have come into this material world to enjoy themselves. Consequently, the Vedas are given to regulate sense enjoyment. One who enjoys his senses under the Vedic regulative principles does not become entangled in the actions and reactions of his activities. As stated in Bhagavad-gita (3.9), yajnarthat karmanah: one should act only for the performance of yajna, or to satisfy Lord Visnu. Anyatra loko 'yam karma-bandhanah: otherwise any action will produce a reaction by which the living entity will be bound. A human being is especially meant to attain liberation from the bondage of birth, death, old age and disease. He is therefore directed by the Vedic regulative principles to work in such a way that he may fulfill his desires for sense gratification and at the same time gradually become freed from material bondage. Action according to such principles is called knowledge. Indeed, the word veda means "knowledge." The words jnanena na sa lipyate indicate that by following the Vedic principles, one does not become involved in the actions and reactions of his fruitive activities.

Everyone is therefore advised to act in terms of the Vedic injunctions and not irresponsibly. When a person within a state acts according to the laws and licenses of the government, he does not become involved in criminal activities. Man-made laws, however, are always defective because they are made by men who are prone to committing mistakes, being illusioned, cheating and having imperfect senses. The Vedic instructions are different because they do not have these four defects. Vedic instructions are not subject to mistakes. The knowledge of the Vedas is knowledge received directly from God, and there is consequently no question of illusion, cheating, mistakes or imperfect senses. All Vedic knowledge is perfect because it is received directly from God by the parampara, disciplic succession. In Srimad-Bhagavatam (1.1.1) it is said: tene brahma hrda ya adi-kavaye. The original creature of this universe, known as the adi-kavi, or Lord Brahma, was instructed by Krsna through the heart. After receiving these Vedic instructions from Lord Krsna Himself, Brahma distributed the knowledge by the parampara system to Narada, and Narada in turn distributed the knowledge to Vyasa. In this way Vedic knowledge is perfect. If we act according to Vedic knowledge, there is no question of being involved in sinful activities.

TEXT 8

TEXT

anyatha karma kurvano
manarudho nibadhyate
guna-pravaha-patito
nasta-prajno vrajaty adhah

SYNONYMS

anyatha--otherwise; karma--fruitive activities; kurvanah--while acting; mana-arudhah--being influenced by false prestige; nibadhyate--one becomes entangled; guna-pravaha--by the influence of the material qualities; patitah--fallen; nasta-prajnah--bereft of all intelligence; vrajati--thus he goes; adhah--down.

TRANSLATION

Otherwise, a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloaka planet.

PURPORT

There are many important words in this verse. The first is anyatha, "otherwise," which indicates one who does not care for the Vedic rules and regulations. The rules and regulations laid down in the Vedas are called sastra-vidhi. Bhagavad-gita clearly states that one who does not accept the sastra-vidhi, or rules and regulations mentioned in the Vedic scriptures, and acts whimsically or puffed up with false pride never attains perfection in this life, nor does he attain happiness or liberation from the material condition.

yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection nor happiness nor the supreme destination." (Bg. 16.23) Thus one who is deliberately transgressing the rules and regulations of the sastras is simply involving himself more and more in material existence in the three modes of material nature. Human society should therefore follow the Vedic principles of life, which are summarized in Bhagavad-gita. Otherwise life in material existence will continue. Foolish persons do not know that the soul is passing through comes to the human form of life, he is supposed to follow the rules and regulations laid down in the Vedas. Sri Caitanya Mahaprabhu says that the living entity, since time immemorial, is suffering the threefold miseries of material nature due to his demoniac attitude, which is his spirit of revolt against the Supreme Personality of Godhead. Krsna also confirms this in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." Every living entity is part and parcel of God. There is no reason for the living entity's being put into the miserable threefold condition of material existence but that he voluntarily accepts material existence on the false pretext of becoming an enjoyer. To save him from this horrible condition, the Lord has given all the Vedic literatures in His incarnation of Vyasadeva. It is therefore said:

krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-dukhha

"By forgetting Krsna, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Krsna is giving him different types of miseries in material existence." (Cc. Madhya 20.117)

maya-mugdha jivera nahi svatah krsna-jnana
jivere krpaya kaila krsna veda-purana

"When a living entity is enchanted by the external energy, he cannot revive his original Krsna consciousness independently. Due to such circumstances, Krsna has kindly given him the Vedic literatures, such as the four Vedas and eighteen Puranas." (Cc. Madhya 20.122) Every human being should therefore take advantage of the Vedic instructions; otherwise one will be bound by his whimsical activities and will be without any guide.

The word manarudhah is also very significant in this verse. Under the pretext of becoming great philosophers and scientists, men throughout the whole world are working on the mental platform. Such men are generally nondevotees, due to not caring for the instructions given by the Lord to the first living creature, Lord Brahma. The Bhagavatam (5.18.12) therefore says:

harav abhaktasya kuto mahad-guna
mano-rathenasati dhavato bahih

A person who is a nondevotee has no good qualifications because he acts on the mental platform. One who acts on the mental platform has to change his standard of knowledge periodically. We consequently see that one philosopher may disagree with another philosopher, and one scientist may put forward a theory contradicting the theory of another scientist. All of this is due to their working on the mental platform without a standard of knowledge. In the Vedic instructions, however, the standard of knowledge is accepted, even though it may sometimes appear that the statements are contradictory. Because the Vedas are the standard of knowledge, even though they may appear contradictory, they should be accepted. If one does not accept them, he will be bound by the material conditions.

The material conditions are described in this verse as guna-pravaha, the flowing of the three modes of material nature. Srila Bhaktivinoda Thakura therefore says in a song, miche mayara vase, yaccha bhese', khaccha habudubu, bhai: "Why are you suffering? Why are you sometimes being drowned in the waves of material nature and sometimes coming to the surface?" Jiva krsna-dasa, ei visvasa, karle ta' ara duhkha nai: "Please therefore accept yourself as the servant of Krsna. Then you will be freed from all miseries." As soon as one surrenders to Krsna and accepts the perfect standard of knowledge, which is Bhagavad-gita as it is, he then comes out of the material modes of nature and does not fall down and lose his knowledge.

Nasta-prajnah. The word prajna means "perfect knowledge," and nasta-prajna means "one who has no perfect knowledge." One who does not have perfect knowledge has only mental speculation. By such mental speculation one falls down and down into a hellish condition of life. By transgressing the laws laid down in the sastras, one cannot become pure in heart. When one's heart is not purified, one acts according to the three material modes of nature. These activities are very nicely explained in verses 1 through 6 of the Seventeenth Chapter of Bhagavad-gita. Bhagavad-gita (2.45) further explains:

traigunya-visaya veda
nistraigunyo bhavarjuna
nirdvandvo nitya-sattva-stho
niryoga-ksema atmavan

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." The entire world and all material knowledge is within the three modes of material nature. One has to transcend these modes, and to attain that platform of transcendence one must follow the instruction of the Supreme Personality of Godhead and thus become perfect in life. Otherwise one will be knocked down by the waves of the material nature's three modes. This is further explained in Srimad-Bhagavatam (7.5.30) in the words of Prahlada Maharaja:

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir visatam tamisram
punah punas carvita-carvananam

Materialistic persons, who are too much engaged in material enjoyment and who do not know anything beyond their material experiences, are carried by the whims of material nature. They live a life characterized by chewing the chewed, and they are controlled by their uncontrolled senses. Thus they go down to the darkest regions of hellish life.

TEXT 9

TEXT

tatra nirbhinna-gatranam
citra-vajaih silimukhaih
viplavo 'bhud duhkhitanam
duhsahah karunatmanam

SYNONYMS

tatra--there; nirbhinna--being pierced; gatranam--whose bodies; citra-vajaih--with variegated feathers; sili-mukhaih--by the arrows; viplavah--destruction; abhut--was done; duhkhitanam--of the most aggrieved; duhsahah--unbearable; karuna-atmanam--for persons who are very merciful.

TRANSLATION

When King Puranjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.

PURPORT

When demonic persons engage in animal-killing, the demigods, or devotees of the Lord, are very much afflicted by this killing. Demonic civilizations in this modern age maintain various types of slaughterhouses all over the world. Rascal svamis and yogis encourage foolish persons to go on eating flesh and killing animals and at the same time continue their so-called meditation and mystical practices. All these affairs are ghastly, and a compassionate person, namely a devotee of the Lord, becomes very unhappy to see such a sight. The hunting process is also carried on in a different way, as we have already explained. Hunting women, drinking different types of liquor, becoming intoxicated, killing animals and enjoying sex all serve as the basis of modern civilization. Vaisnavas are unhappy to see such a situation in the world, and therefore they are very busy spreading this Krsna consciousness movement.

The devotees are pained to see the hunting and killing of animals in the forest, the wholesale slaughter of animals in the slaughterhouses, and the exploitation of young girls in brothels that function under different names as clubs and societies. Being very much compassionate upon the killing of animals in sacrifice, the great sage Narada began his instructions to King Pracinabarhisat. In these instructions, Narada Muni explained that devotees like him are very much afflicted by all the killing that goes on in human society. Not only are saintly persons afflicted by this killing, but even God Himself is afflicted and therefore comes down in the incarnation of Lord Buddha. Jayadeva Gosvami therefore sings: sadaya-hrdaya-darsita-pasu-ghatam. Simply to stop the killing of animals, Lord Buddha compassionately appeared. Some rascals put forward the theory that an animal has no soul or is something like dead stone. In this way they rationalize that there is no sin in animal-killing. Actually animals are not dead stone, but

the killers of animals are stonehearted. Consequently no reason or philosophy appeals to them. They continue keeping slaughterhouses and killing animals in the forest. The conclusion is that one who does not care for the instructions of saintly persons like Narada and his disciplic succession surely falls into the category of nasta-prajna and thus goes to hell.

TEXT 10

TEXT

sasan varahan mahisan
gavayan ruru-salyakan
medhyan anyams ca vividhan
vinighnan sramam adhyagat

SYNONYMS

sasan--rabbits; varahan--boars; mahisan--buffalo; gavayan--bison; ruru--black deer; salyakan--porcupines; medhyan--game animals; anyan--others; ca--and; vividhan--various; vinighnan--by killing; sramam adhyagat--became very tired.

TRANSLATION

In this way King Puranjana killed many animals, including rabbits, boars, buffalo, bison, black deer, porcupines and other game animals. After killing and killing, the King became very tired.

PURPORT

A person in the mode of ignorance commits many sinful activities. In the Bhakti-rasamrta-sindhu, Srila Rupa Gosvami explains that a man becomes sinful out of ignorance only. The resultant effect of sinful life is suffering. Those who are not in knowledge, who commit violations of the standard laws, are subject to be punished under criminal laws. Similarly, the laws of nature are very stringent. If a child touches fire without knowing the effect, he must be burned, even though he is only a child. If a child violates the law of nature, there is no compassion. Only through ignorance does a person violate the laws of nature, and when he comes to knowledge he does not commit any more sinful acts.

The King became tired after killing so many animals. When a man comes in contact with a saintly person, he becomes aware of the stringent laws of nature and thus becomes a religious person. Irreligious persons are like animals, but in this Krsna consciousness movement such persons can come to a sense of understanding things as they are and abandon the four principles of prohibited activities--namely illicit sex life, meat-eating, gambling and intoxication. This is the beginning of religious life. Those who are so-called religious and indulge in these four principles of prohibited activities are pseudoreligionists. Religious life and sinful activity cannot parallel one another. If one is serious in accepting a religious life, or the path of salvation, he must adhere to the four basic rules and regulations. However sinful a man may be, if he receives knowledge from the proper spiritual master and repents his past activities in his sinful life and stops them, he immediately becomes eligible to return home, back to Godhead. This is made possible just by following the rules and regulations given by the sastra and following the bona fide spiritual master.

At present the whole world is on the verge of retiring from a blind materialistic civilization, which may be likened to hunting animals in the forest. People should take advantage of this Krsna consciousness movement and leave their troublesome life of killing. It is said that the killers of animals should neither live nor die. If they live only to kill animals and enjoy women, life is not very prosperous. And as soon as a killer dies, he enters the cycle of birth and death in the lower species of life. That also is not desirable. The conclusion is that killers should retire from the killing business and take to this Krsna consciousness movement to make life perfect. A confused, frustrated man cannot get relief by committing suicide because suicide will simply lead him to take birth in the lower species of life or to remain a ghost, unable

to attain a gross material body. Therefore the perfect course is to retire altogether from sinful activities and take up Krsna consciousness. In this way one can become completely perfect and go back home, back to Godhead.

TEXT 11

TEXT

tatah ksut-trt-parisranto
nivrto grham eyivan
krta-snanocitaharah
samvivesa gata-klamah

SYNONYMS

tatah--thereafter; ksut--by hunger; trt--thirst; parisrantah--being too fatigued; nivrta--having ceased; grham eyivan--came back to his home; krta--taken; snana--bath; ucita-aharah--exactly required foodstuffs; samvivesa--took rest; gata-klamah--freed from all fatigue.

TRANSLATION

After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had an appropriate dinner. Then he took rest and thus became freed from all restlessness.

PURPORT

A materialistic person works throughout the whole week very, very hard. He is always asking, "Where is money? Where is money?" Then, at the end of the week, he wants to retire from these activities and go to some secluded place to rest. King Puranjana returned to his home because he was very much fatigued from hunting animals in the forest. In this way his conscience came to stop him from committing further sinful activities and make him return home. In Bhagavad-gita materialistic persons are described as duskrtinah, which indicates those who are always engaged in sinful activities. When a person comes to his senses and understands how he is engaging in sinful activities, he returns to his conscience, which is herein figuratively described as the palace. Generally a materialistic person is infected by the material modes of passion and ignorance. The results of passion and ignorance are lust and greed. In the life of a materialist, activity means working in lust and greed. However, when he comes to his senses, he wants to retire. According to Vedic civilization, such retirement is positively recommended, and this portion of life is called vanaprastha. Retirement is absolutely necessary for a materialist who wants to become free from the activities of a sinful life.

King Puranjana's coming home, taking bath and having an appropriate dinner indicate that a materialistic person must retire from sinful activities and become purified by accepting a spiritual master and hearing from him about the values of life. If one would do this, he would feel completely refreshed, just as one feels after taking a bath. After receiving initiation from a bona fide spiritual master, one must abandon all kinds of sinful activities, namely illicit sex, intoxication, gambling and meat-eating.

The word ucitaharah used in this verse is important. Ucita means "appropriate." One must eat appropriately and not take after food as hogs take after stool. For a human being there are eatables described in Bhagavad-gita (17.8) as sattvika-ahara, or food in the mode of goodness. One should not indulge in eating food in the modes of passion and ignorance. This is called ucitahara, or appropriate eating. One who is always eating meat or drinking liquor, which is eating and drinking in passion and ignorance, must give these things up so that his real consciousness may be awakened. In this way one may become peaceful and refreshed. If one is restless or fatigued, one cannot understand the science of God. As stated in Srimad-Bhagavatam (1.2.20):

evam prasanna-manaso
bhagavad-bhakti-yogatah
bhagavat-tattva-vijnanam
mukta-sangasya jayate

Unless one can become free from the influence of passion and ignorance, he cannot be pacified, and without being pacified, one cannot understand the science of God. King Puranjana's returning home is indicative of man's returning to his original consciousness, known as Krsna consciousness. Krsna consciousness is absolutely necessary for one who has committed a lot of sinful activities, especially killing animals or hunting in the forest.

TEXT 12

TEXT

atmanam arhayam cakre
dhupalepa-srag-adibhih
sadhv-alankrta-sarvango
mahisyam adadhe manah

SYNONYMS

atmanam--himself; arhayam--as it ought to be done; cakre--did; dhupa--incense; alepa--smearing the body with sandalwood pulp; srak--garlands; adibhih--beginning with; sadhu--saintly, beautifully; alankrta--being decorated; sarva-angah--all over the body; mahisyam--unto the Queen; adadhe--he gave; manah--mind.

TRANSLATION

After this, King Puranjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.

PURPORT

When a man comes into good consciousness and accepts a saintly person as a spiritual master, he hears many Vedic instructions in the form of philosophy, stories, narrations about great devotees and transactions between God and His devotees. In this way a man becomes refreshed in mind, exactly like a person who smears scented sandalwood pulp all over his body and decorates himself with ornaments. These decorations may be compared to knowledge of religion and the self. Through such knowledge one becomes detached from a materialistic way of life and engages himself in always hearing Srimad-Bhagavatam, Bhagavad-gita and other Vedic literatures. The word sadhv-alankrta used in this verse indicates that one must be absorbed in knowledge gathered from the instructions of saintly persons. Just as King Puranjana began to search out his better half, the Queen, one who is decorated with knowledge and instructions from saintly persons should try to search out his original consciousness, Krsna consciousness. One cannot return to Krsna consciousness unless he is favored by the instructions of a saintly person. Therefore Srila Narottama dasa Thakura sings: sadhu-sastra-guru-vakya, cittete kariya aikya. If we want to become saintly persons, or if we want to return to our original Krsna consciousness, we must associate with sadhu (a saintly person), sastra (authoritative Vedic literature) and guru (a bona fide spiritual master). This is the process.

TEXT 13

TEXT

trpto hrstah sudrptas ca
kandarpakrsta-manasah
na vyacasta vararoham
grhinim grha-medhinim

SYNONYMS

trptah--satisfied; hrstah--joyful; su-drptah--being very proud; ca--also; kandarpa--by Cupid; akrsta--attracted; manasah--his mind; na--did not; vyacasta--try; vara-aroham--higher consciousness; grhinim--wife; grha-medhinim--one who keeps her husband in material life.

TRANSLATION

After taking his dinner and having his thirst and hunger satisfied, King Puranjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

PURPORT

This verse is very significant for those desiring to elevate themselves to a higher level of Krsna consciousness. When a person is initiated by a spiritual master, he changes his habits and does not eat undesirable eatables or engage in the eating of meat, the drinking of liquor, illicit sex or gambling. Sattvika-ahara, foodstuffs in the mode of goodness, are described in the sastras as wheat, rice, vegetables, fruits, milk, sugar, and milk products. Simple food like rice, dhal, capatis, vegetables, milk and sugar constitute a balanced diet, but sometimes it is found that an initiated person, in the name of prasada, eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Krsna consciousness eats too much, he falls down. Instead of being elevated to pure Krsna consciousness, he becomes attracted by Cupid. The so-called brahmachari becomes agitated by women, and the vanaprastha may again become captivated into having sex with his wife. Or he may begin to search out another wife. Due to some sentiment, he may give up his own wife and come into the association of devotees and a spiritual master, but due to his past sinful life he cannot stay. Instead of being elevated to Krsna consciousness, he falls down, being attracted by Cupid, and takes to another wife for sex enjoyment. The fall of the neophyte devotee from the path of Krsna consciousness down to material life is described in Srimad-Bhagavatam (1.5.17) by Narada Muni.

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

This indicates that although a neophyte devotee may fall down from the path of Krsna consciousness due to his immaturity, his service to Krsna never goes in vain. However, a person who remains steadfast in his family duty or so-called social or family obligation but does not take to Krsna consciousness receives no profit. One who comes to Krsna consciousness must be very cautious and refrain from prohibited activities, as defined by Rupa Gosvami in his Upadesamrta:

atyaharah prayasas ca
prajalpo niyamagrahah
jana-sangas ca laulyam ca
sadbhir bhaktir vinasyati

A neophyte devotee should neither eat too much nor collect more money than necessary. Eating too much or collecting too much is called atyahara. For such atyahara one must endeavor very much. This is

called prayasa. Superficially one may show himself to be very much faithful to the rules and regulations, but at the same time not be fixed in the regulative principles. This is called niyamagraha. By mixing with undesirable persons, or jana-sanga, one becomes tainted with lust and greed and falls down from the path of devotional service.

TEXT 14

TEXT

antahpura-striyo 'prcchad
vimana iva vedisat
api vah kusalam ramah
sesvarinam yatha pura

SYNONYMS

antah-pura--household; striyah--women; aprcchat--he asked; vimanah--being very much anxious; iva--like; vedisat--O King Pracinarbarhi; api--whether; vah--your; kusalam--good fortune; ramah--O you beautiful women; sa-isvarinam--with your mistress; yatha--as; pura--before.

TRANSLATION

At that time King Puranjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?

PURPORT

In this verse the word vedisat indicates King Pracinarbarhi. When a man becomes refreshed by association with devotees and awakes to Krsna consciousness, he consults the activities of his mind--namely thinking, feeling and willing--and decides whether he should return to his material activities or stay steady in spiritual consciousness. The word kusalam refers to that which is auspicious. One can make his home perfectly auspicious when he engages in devotional service to Lord Visnu. When one is engaged in activities other than visnu-bhakti, or in other words when one is engaged in material activities, he is always filled with anxieties. A sane man should consult his mind, its thinking, feeling and willing processes, and decide how these processes should be utilized. If one always thinks of Krsna, feels how to serve Him and wills to execute the order of Krsna, it should be known that he has taken good instruction from his intelligence, which is called the mother. Although the King was refreshed, he nonetheless inquired about his wife. Thus he was consulting, thinking and willing how he could return to his steady good consciousness. The mind may suggest that by visaya-bhoga, or sense enjoyment, one can become happy, but when one becomes advanced in Krsna consciousness, he does not derive happiness from material activities. This is explained in Bhagavad-gita (2.59):

visaya vinivartante
niraharasya dehinah
rasa-varjam raso 'py asya
param drstva nivartate

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness." One cannot be unattached to the sense objects unless he finds better engagement in devotional service. param drstva nivartate. One can cease from material activities only when one actually engages in devotional service.

TEXT 15

TEXT

na tathaitarhi rocante
grhesu grha-sampadah
yadi na syad grhe mata
patni va pati-devata
vyange ratha iva prajnah
ko namasita dinavat

SYNONYMS

na--not; tatha--like before; etarhi--at this moment; rocante--become pleasing; grhesu--at home; grha-sampadah--all household paraphernalia; yadi--if; na--not; syat--there is; grhe--at home; mata--mother; patni--wife; va--or; pati-devata--devoted to the husband; vyange--without wheels; rathe--in a chariot; iva--like; prajnah--learned man; kah--who is that; nama--indeed; asita--would sit; dina-vat--like a poverty-stricken creature.

TRANSLATION

King Puranjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?

PURPORT

The great politician Canakya Pandita said:

mata yasya grhe nasti
bharya capriya-vadini
aranyam tena gantavyam
yatharanyam tatha grham

"If a person has neither a mother nor a pleasing wife at home, he should leave home and go to the forest, because for him there is no difference between the forest and home." The real mata, or mother, is devotional service to the Lord, and the real patni, or devoted wife, is a wife who helps her husband execute religious principles in devotional service. These two things are required for a happy home.

Actually, a woman is supposed to be the energy of the man. Historically, in the background of every great man there is either a mother or a wife. One's household life is very successful if he has both a good wife and mother. In such a case, everything about household affairs and all the paraphernalia in the house becomes very pleasing. Lord Caitanya Mahaprabhu had both a good mother and pleasing wife, and He was very happy at home. Nonetheless, for the benefit of the whole human race, He took sannyasa and left both His mother and wife. In other words, it is essential that one have both a good mother and wife in order to become perfectly happy at home. Otherwise home life has no meaning. Unless one is religiously guided by intelligence and renders devotional service unto the Supreme Personality of Godhead, his home can never become very pleasing to a saintly person. In other words, if a man has a good mother or a good wife, there is no need of his taking sannyasa--that is, unless it is absolutely necessary, as it was for Lord Caitanya Mahaprabhu.

TEXT 16

TEXT

kva vartate sa lalana
majjantam vyasanarnave

ya mam uddharate prajnam
dipayanti pade pade

SYNONYMS

kva--where; vartate--is now staying; sa--she; lalana--woman; majjantam--while drowning; vyasana-
arnave--in the ocean of danger; ya--who; mam--me; uddharate--delivers; prajnam--good intelligence;
dipayanti--enlightening; pade pade--in every step.

TRANSLATION

Kindly let me know the whereabouts of that beautiful woman who always saves me when I am
drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

PURPORT

There is no difference between a good wife and good intelligence. One who possesses good intelligence
can deliberate properly and save himself from many dangerous conditions. In material existence there is
danger at every step. In Srimad-Bhagavatam (10.14.58) it is said: padam padam yad vipadam na tesam.
This material world is not actually a place of residence for an intelligent person or a devotee because here
there is danger at every step. Vaikuntha is the real home for the devotee, for there is no anxiety and no
danger. Good intelligence means becoming Krsna conscious. In the Caitanya-caritamrta it is said: krsna ye
bhaje se bada catura. Unless one is Krsna conscious, he cannot be called an intelligent person.

Herein we see that King Puranjana was searching after his good wife, who always helped him out of the
dangerous situations that always occur in material existence. As already explained, a real wife is dharm-
patni. That is, a woman accepted in marriage by ritualistic ceremony is called dharm-patni, which
signifies that she is accepted in terms of religious principles. Children born of dharm-patni, or a woman
married according to religious principles, inherit the property of the father, but children born of a woman
who is not properly married do not inherit the father's property. The word dharm-patni also refers to a
chaste wife. A chaste wife is one who never had any connection with men before her marriage. Once a
woman is given the freedom to mingle with all kinds of men in her youth, it is very difficult for her to
keep chaste. She generally cannot remain chaste. When butter is brought into the proximity of fire, it
melts. The woman is like fire, and man is like the butter. But if one gets a chaste wife, accepted through a
religious marriage ritual, she can be of great help when one is threatened by the many dangerous
situations of life. Actually such a wife can become the source of all good intelligence. With such a good
wife, the family's engagement in the devotional service of the Lord actually makes a home a grhastha-
asrama, or household dedicated to spiritual cultivation.

TEXT 17

TEXT

rama ucuh
nara-natha na janimas
tvat-priya yad vyavasyati
bhutale niravastare
sayanam pasya satru-han

SYNONYMS

ramah ucuh--the women thus spoke; nara-natha--O King; na janimah--we do not know; tvat-priya--your
beloved; yat vyavasyati--why she has taken to this sort of life; bhu-tale--on the ground; niravastare--
without bedding; sayanam--lying down; pasya--look; satru-han--O killer of enemies.

TRANSLATION

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

PURPORT

When a person is devoid of devotional service, or visnu-bhakti, he takes to many sinful activities. King Puranjana left home, neglected his own wife and engaged himself in killing animals. This is the position of all materialistic men. They do not care for a married chaste wife. They take the wife only as an instrument for sense enjoyment, not as a means for devotional service. To have unrestricted sex life, the karmis work very hard. They have concluded that the best course is to have sex with any woman and simply pay the price for her, as though she were a mercantile commodity. Thus they engage their energy in working very hard for such material acquisitions. Such materialistic people have lost their good intelligence. They must search out their intelligence within the heart. A person who does not have a chaste wife accepted by religious principles always has a bewildered intelligence.

The wife of King Puranjana was lying on the ground because she was neglected by her husband. Actually the woman must always be protected by her husband. We always speak of the goddess of fortune as being placed on the chest of Narayana. In other words, the wife must remain embraced by her husband. Thus she becomes beloved and well protected. Just as one saves his money and places it under his own personal protection, one should similarly protect his wife by his own personal supervision. Just as intelligence is always within the heart, so a beloved chaste wife should always have her place on the chest of a good husband. This is the proper relationship between husband and wife. A wife is therefore called ardhangani, or half of the body. One cannot remain with only one leg, one hand or only one side of the body. He must have two sides. Similarly, according to nature's way, husband and wife should live together. In the lower species of life, among birds and animals, it is seen that by nature's arrangement the husband and wife live together. It is similarly ideal in human life for the husband and wife to live together. The home should be a place for devotional service, and the wife should be chaste and accepted by a ritualistic ceremony. In this way one can become happy at home.

TEXT 18

TEXT

narada uvaca
puranjanah sva-mahisim
niriksyavadhutam bhuvi
tat-sangonmathita-jnano
vaiklavyam paramam yayau

SYNONYMS

naradah uvaca--the great sage Narada spoke; puranjanah--King Puranjana; sva-mahisim--his own Queen; niriksyaa--after seeing; avadhutam--appearing like a mendicant; bhuvi--on the ground; tat--her; sanga--by association; unmathita--encouraged; jnanah--whose knowledge; vaiklavyam--bewilderment; paramam--supreme; yayau--obtained.

TRANSLATION

The great sage Narada continued: My dear King Pracinarbarhi, as soon as King Puranjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.

PURPORT

In this verse the word avadhutam is especially significant, for it refers to a mendicant who does not take care of his body. Since the Queen was lying on the ground without bedding and proper dress, King Puranjana became very much aggrieved. In other words, he repented that he had neglected his intelligence and had engaged himself in the forest in killing animals. In other words, when one's good intelligence is separated or neglected, he fully engages in sinful activities. Due to neglecting one's good intelligence, or Krsna consciousness, one becomes bewildered and engages in sinful activities. Upon realizing this, a man becomes repentant. Such repentance is described by Narottama dasa Thakura:

hari hari viphale janama gonainu
manusya-janama paiya, radha-krsna na bhajiya,
janiya suniya visa khainu

Narottama dasa Thakura herein says that he repents for having spoiled his human life and knowingly drunk poison. By not being Krsna conscious, one willingly drinks the poison of material life. The purport is that one certainly becomes addicted to sinful activities when he becomes devoid of his good chaste wife, or when he has lost his good sense and does not take to Krsna consciousness.

TEXT 19

TEXT

santvayan slaksnaya vaca
hrdayena viduyata
preyasyah sneha-samrambha-
lingam atmani nabhyagat

SYNONYMS

santvayan--pacifying; slaksnaya--by sweet; vaca--words; hrdayena--with a heart; viduyata--regretting very much; preyasyah--of his beloved; sneha--from affection; samrambha--of anger; lingam--symptom; atmani--in her heart; na--did not; abhyagat--arouse.

TRANSLATION

The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.

PURPORT

The King very much regretted having left his Queen and having gone to the forest to execute sinful activities. When a person regrets his sinful activities, the abandoning of Krsna consciousness and good intelligence, his path of deliverance from the path of material clutches is opened. As stated in Srimad-Bhagavatam (5.5.5): parabhavas tavad abodha jato yavan na jijnasata atma-tattvam. When a person loses his Krsna consciousness and loses interest in self-realization, he must engage in sinful activities. All one's activities in a life devoid of Krsna consciousness simply lead to defeat and misuse of one's life. Naturally one who comes to Krsna consciousness regrets his previous sinful activities in the human form. Only by this process can one be delivered from the clutches of nescience or ignorance in materialistic life.

TEXT 20

TEXT

anuninye 'tha sanakair
viro 'nunaya-kovidah
pasparsa pada-yugalam
aha cotsanga-lalitam

SYNONYMS

anuninye--began to flatter; atha--thus; sanakaih--gradually; virah--the hero; anunaya-kovidah--one who is very expert in flattery; pasparsa--touched; pada-yugalam--both the feet; aha--he said; ca--also; utsanga--on his lap; lalitam--thus being embraced.

TRANSLATION

Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.

PURPORT

One has to awaken his Krsna consciousness by first regretting his past deeds. Just as King Puranjana began to flatter his Queen, one should, by deliberate consideration, raise himself to the platform of Krsna consciousness. To attain such an end, one must touch the lotus feet of the spiritual master. Krsna consciousness cannot be achieved by self-endeavor. One must therefore approach a self-realized, Krsna conscious person and touch his lotus feet. Prahlada Maharaja therefore said:

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

(Bhag. 7.5.32)

One cannot come to the precincts of Krsna consciousness unless he touches the dust of the lotus feet of a person who has become a mahatma, a great devotee. This is the beginning of the surrendering process. Lord Krsna wants everyone to surrender unto Him, and this surrendering process begins when one touches the lotus feet of a bona fide spiritual master. By sincerely rendering service to a bona fide spiritual master, one begins his spiritual life in Krsna consciousness. Touching the lotus feet of a spiritual master means giving up one's false prestige and unnecessarily puffed-up position in the material world. Those who remain in the darkness of material existence due to their falsely prestigious positions--so-called scientists and philosophers--are actually atheists. They do not know the ultimate cause of everything. Although bewildered, they are not ready to surrender themselves to the lotus feet of a person who knows things in their proper perspective. In other words, one cannot arouse Krsna consciousness simply by his own mental speculation. One must surrender to a bona fide spiritual master. Only this process will help one.

TEXT 21

TEXT

puranjana uvaca
nunam tv akrta-punyas te
bhrtya yesv isvarah subhe
krtagahsv atmasat krtva
siksa-dandam na yunjate

SYNONYMS

puranjanah uvaca--Puranjana said; nunam--certainly; tu--then; akṛta-punyah--those who are not pious; te--such; bhṛtyah--servants; yesu--unto whom; isvarah--the masters; subhe--O most auspicious one; kṛta-agahsu--having committed an offense; atmasat--accepting as their own; kṛtva--doing so; siksa--instructive; dandam--punishment; na yunjate--do not give.

TRANSLATION

King Puranjana said: My dear beautiful wife, when a master accepts a servant as his own man, but does not punish him for his offenses, the servant must be considered unfortunate.

PURPORT

According to Vedic civilization, domestic animals and servants are treated exactly like one's own children. Animals and children are sometimes punished not out of vengeance but out of love. Similarly, a master sometimes punishes his servant, not out of vengeance but out of love, to correct him and bring him to the right point. Thus King Puranjana took his punishment dealt by his wife, the Queen, as mercy upon him. He considered himself the most obedient servant of the Queen. She was angry at him for his sinful activities--namely, hunting in the forest and leaving her at home. King Puranjana accepted the punishment as actual love and affection from his wife. In the same way, when a person is punished by the laws of nature, by the will of God, he should not be disturbed. A real devotee thinks in this way. When a devotee is put into an awkward position, he takes it as the mercy of the Supreme Lord.

tat te 'nukampam susamiksamano
bhunjana evatma-kṛtam vipakam
hrd-vag-vapurbbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak

(Bhag. 10.14.8)

This verse states that the devotee accepts a reversal of his position in life as a benediction by the Lord and consequently offers the Lord more obeisances and prayers, thinking that the punishment is due to his past misdeeds and that the Lord is punishing him very mildly. The punishment awarded by the state or by God for one's own faults is actually for one's benefit. In the Manu-samhita it is said that the King should be considered merciful when he condemns a murderer to death because a murderer punished in this life becomes freed from his sinful activity and in the next life takes birth cleared of all sins. If one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again.

TEXT 22

TEXT

paramo 'nugraho dando
bhṛtyesu prabhunarpitah
balo na veda tat tanvi
bandhu-kṛtyam amarsanah

SYNONYMS

paramah--supreme; anugrahaḥ--mercy; dandaḥ--punishment; bhṛtyesu--upon the servants; prabhuna--by the master; arpitaḥ--awarded; balaḥ--foolish; na--does not; veda--know; tat--that; tanvi--O slender maiden; bandhu-kṛtyam--the duty of a friend; amarsanaḥ--angry.

TRANSLATION

My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry must be very foolish not to know that such is the duty of his friend.

PURPORT

It is said that when a foolish man is instructed in something very nice, he generally cannot accept it. Indeed, he actually becomes angry. Such anger is compared to the poison of a serpent, for when a serpent is fed milk and bananas, its poison actually increases. Instead of becoming merciful or sober, the serpent increases its poisonous venom when fed nice foodstuffs. Similarly, when a fool is instructed, he does not rectify himself, but actually becomes angry.

TEXT 23

TEXT

sa tvam mukham sudati subhrv anuraga-bhara-
vrida-vilamba-vilasad-dhasitavalokam
nilalakalibhir upaskrtam unnasam nah
svanam pradarsaya manasvini valgu-vakyam

SYNONYMS

sa--that (you, my wife); tvam--you; mukham--your face; su-dati--with beautiful teeth; su-bhru--with beautiful eyebrows; anuraga--attachment; bhara--loaded by; vrida--feminine shyness; vilamba--hanging down; vilasat--shining; hasita--smiling; avalokam--with glances; nila--bluish; alaka--with hair; alibhih--beelike; upaskrtam--thus being beautiful; unnasam--with a raised nose; nah--to me; svanam--who am yours; pradarsaya--please show; manasvini--O most thoughtful lady; valgu-vakyam--with sweet words.

TRANSLATION

My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

PURPORT

An effeminate husband, simply being attracted by the external beauty of his wife, tries to become her most obedient servant. Sripada Sankaracarya has therefore advised that we not become attracted by a lump of flesh and blood. The story is told that at one time a man, very much attracted to a beautiful woman, wooed the woman in such a way that she devised a plan to show him the ingredients of her beauty. The woman made a date to see him, and before seeing him she took a purgative, and that whole day and night she simply passed stool, and she preserved that stool in a pot. The next night, when the man came to see her, she appeared very ugly and emaciated. When the man inquired from her about the woman with whom he had an engagement, she replied, "I am that very woman." The man refused to believe her, not knowing that she had lost all her beauty due to the violent purgative that caused her to pass stool day and night. When the man began to argue with her, the woman said that she was not looking beautiful because she was separated from the ingredients of her beauty. When the man asked how she could be so separated, the woman said, "Come on, and I will show you." She then showed him the pot filled with liquid stool and vomit. Thus the man became aware that a beautiful woman is simply a lump of

matter composed of blood, stool, urine and similar other disgusting ingredients. This is the actual fact, but in a state of illusion, man becomes attracted by illusory beauty and becomes a victim of maya.

King Puranjana begged his Queen to return to her original beauty. He tried to revive her just as a living entity tries to revive his original consciousness, Krsna consciousness, which is very beautiful. All the beautiful features of the Queen could be compared to the beautiful features of Krsna consciousness. When one returns to his original Krsna consciousness, he actually becomes steady, and his life becomes successful.

TEXT 24

TEXT

tasmin dadhe damam aham tava vira-patni
yo 'nyatra bhusura-kulat krta-kilbisas tam
pasye na vita-bhayam unmuditam tri-lokyam
anyatra vai mura-ripor itaratra dasat

SYNONYMS

tasmin--unto him; dadhe--shall give; damam--punishment; aham--I; tava--to you; vira-patni--O wife of the hero; yah--one who; anyatra--besides; bhu-sura-kulat--from the group of demigods on this earth (the brahmanas); krta--done; kilbisah--offense; tam--him; pasye--I see; na--not; vita--without; bhayam--fear; unmuditam--without anxiety; tri-lokyam--within the three worlds; anyatra--elsewhere; vai--certainly; mura-ripor--of the enemy of Mura (Krsna); itaratra--on the other hand; dasat--than the servant.

TRANSLATION

O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brahmana caste. But for the servant of Muraripu [Krsna], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.

PURPORT

According to Vedic civilization, a brahmana, or one who is properly qualified to understand the Absolute Truth--that is, one belonging to the most intelligent social order--as well as the devotee of Lord Krsna, who is known as Muradvisa, enemy of a demon named Mura, is not subject to the rules and regulations of the state. In other words, upon breaking the laws of the state, everyone can be punished by the government except the brahmanas and Vaisnavas. Brahmanas and Vaisnavas never transgress the laws of the state or the laws of nature because they know perfectly well the resultant reactions caused by such law-breaking. Even though they may sometimes appear to violate the laws, they are not to be punished by the king. This instruction was given to King Pracinarbarhisat by Narada Muni. King Puranjana was a representative of King Pracinarbarhisat, and Narada Muni was reminding King Pracinarbarhisat of his forefather, Maharaja Prthu, who never chastised a brahmana or a Vaisnava.

One's pure intelligence, or pure Krsna consciousness, becomes polluted by material activities. Pure consciousness can be revived by the process of sacrifice, charity, pious activities, etc., but when one pollutes his Krsna consciousness by offending a brahmana or a Vaisnava, it is very difficult to revive. Sri Caitanya Mahaprabhu has described the vaisnava-aparadha, or offense to a Vaisnava, as "the mad elephant offense." One should be very careful not to offend a Vaisnava or a brahmana. Even the great yogi Durvasa was harassed by the Sudarsana cakra when he offended the Vaisnava Maharaja Ambarisa, who was neither a brahmana nor a sannyasi but an ordinary householder. Maharaja Ambarisa was a Vaisnava, and consequently Durvasa Muni was chastised.

The conclusion is that if Krsna consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Krsna mantra, but if one pollutes his Krsna consciousness by offending a

brahmana or a Vaisnava, one cannot revive it until one properly atones for the sin by pleasing the offended Vaisnava or brahmana. This was the course that Durvasa Muni had to follow, for he surrendered unto Maharaja Ambarisa. A vaisnava-aparadha cannot be atoned for by any means other than by begging the pardon of the offended Vaisnava.

TEXT 25

TEXT

vaktram na te vitilakam malinam viharsam
samrambha-bhimam avimrstam apeta-ragam
pasye stanav api sucopahatau sujatau
bimbadharam vigata-kunkuma-panka-ragam

SYNONYMS

vaktram--face; na--never; te--your; vitilakam--without being decorated; malinam--unclean; viharsam--morose; samrambha--with anger; bhimam--dangerous; avimrstam--without luster; apeta-ragam--without affection; pasye--I have seen; stanau--your breasts; api--also; suca-upahatau--wet because of your tears; sujatau--so nice; bimba-adharam--red lips; vigata--without; kunkuma-panka--saffron; ragam--color.

TRANSLATION

My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.

PURPORT

Every woman looks very beautiful when decorated with tilaka and vermilion. A woman generally becomes very attractive when her lips are colored with reddish saffron or vermilion. But when one's consciousness and intelligence are without any brilliant thoughts about Krsna, they become morose and lusterless, so much so that one cannot derive any benefit despite sharp intelligence.

TEXT 26

TEXT

tan me prasida suhrdah krta-kilbisasya
svairam gatasya mrgayam vyasanaturasya
ka devaram vasa-gatam kusumastra-vega-
visrasta-paumsnam usati na bhajeta krtye

SYNONYMS

tat--therefore; me--unto me; prasida--be kind; su-hrdah--intimate friend; krta-kilbisasya--having committed sinful activities; svairam--independently; gatasya--who went; mrgayam--hunting; vyasana-aturasya--being influenced by sinful desire; ka--what woman; devaram--the husband; vasa-gatam--under her control; kusuma-astra-vega--pierced by the arrow of Cupid; visrasta--scattered; paumsnam--his patience; usati--very beautiful; na--never; bhajeta--would embrace; krtye--in proper duty.

TRANSLATION

My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of Cupid, I am feeling lusty. But where is the beautiful woman who would give up her lusty husband and refuse to unite with him?

PURPORT

Both man and woman desire one another; that is the basic principle of material existence. Women in general always keep themselves beautiful so that they can be attractive to their lusty husbands. When a lusty husband comes before his wife, the wife takes advantage of his aggressive activities and enjoys life. Generally when a woman is attacked by a man--whether her husband or some other man--she enjoys the attack, being too lusty. In other words, when one's intelligence is properly utilized, both the intellect and the intelligent person enjoy one another with great satisfaction. As stated in Srimad-Bhagavatam (7.9.45):

yan maithunadi-grhamedhi-sukham hi tuccham
kanduyanena karayor iva duhkha-duhkham

The actual happiness of the karmis is sex life. They work very hard outside the home, and to satiate their hard labor, they come home to enjoy sex life. King Puranjana went to the forest to hunt, and after his hard labor he returned home to enjoy sex life. If a man lives outside the home and spends a week in a city or somewhere else, at the end of the week he becomes very anxious to return home and enjoy sex with his wife. This is confirmed in Srimad-Bhagavatam: yan maithunadi-grhamedhi-sukham hi tuccham. Karmis work very hard simply to enjoy sex. Modern human society has improved the materialistic way of life simply by inducing unrestricted sex life in many different ways. This is most prominently visible in the Western world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-sixth Chapter, of the Srimad-Bhagavatam, entitled "King Puranjana Goes to the Forest to Hunt, and His Queen Becomes Angry."

Chapter Twenty-seven

Attack by Candavega on the City of King Puranjana; the Character of Kalakanya
Attack by Candavega on the City of King Puranjana: the Character of Kalakanya

TEXT 1

TEXT

narada uvaca
ittham puranjanam sadhryag
vasamaniya vibhramaih
puranjani maharaja
reme ramayati patim

SYNONYMS

naradah uvaca--Narada said; ittham--thus; puranjanam--King Puranjana; sadhryak--completely; vasamaniya--bringing under her control; vibhramaih--by her charms; puranjani--the wife of King Puranjana; maha-rajaa--O King; reme--enjoyed; ramayati--giving all satisfaction; patim--to her husband.

TRANSLATION

The great sage Narada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Puranjana gave him all satisfaction and enjoyed sex life with him.

PURPORT

After hunting in the forest, King Puranjana returned home, and after refreshing himself by taking a bath and eating nice food, he searched for his wife. When he saw her lying down on the ground without a bed, as if neglected, and devoid of any proper dress, he became very much aggrieved. He then became attracted to her and began to enjoy her company. A living entity is similarly engaged in the material world in sinful activities. These sinful activities may be compared to King Puranjana's hunting in the forest.

A sinful life can be counteracted by various processes of religion such as yajna, vrata and dana--that is, the performance of sacrifices, the taking of a vow for some religious ritual, and the giving of charity. In this way one may become free from the reactions of sinful life and at the same time awaken his original Krsna consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Puranjana came to his good consciousness in his family life. In other words, a systematic family life as enjoined in the Vedas is better than an irresponsible sinful life. If a husband and wife combine together in Krsna consciousness and live together peacefully, that is very nice. However, if a husband becomes too much attracted by his wife and forgets his duty in life, the implications of materialistic life will again resume. Srila Rupa Gosvami has therefore recommended, *anasaktasya visayan* (Bhakti-rasamrta-sindhu 1.2.255). Without being attached by sex, the husband and wife may live together for the advancement of spiritual life. The husband should engage in devotional service, and the wife should be faithful and religious according to the Vedic injunctions. Such a combination is very good. However, if the husband becomes too much attracted to the wife due to sex, the position becomes very dangerous. Women in general are very much sexually inclined. Indeed, it is said that a woman's sex desire is nine times stronger than a man's. It is therefore a man's duty to keep a woman under his control by satisfying her, giving her ornaments, nice food and clothes, and engaging her in religious activities. Of course, a woman should have a few children and in this way not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sex enjoyment, then family life becomes abominable.

The great politician Canakya Pandita has said: *bharya rupavati satruh*--a beautiful wife is an enemy. Of course every woman in the eyes of her husband is very beautiful. Others may see her as not very beautiful, but the husband, being very much attracted to her, sees her always as very beautiful. If the husband sees the wife as very beautiful, it is to be assumed that he is too much attracted to her. This attraction is the attraction of sex. The whole world is captivated by the two modes of material nature *rajo-guna* and *tamo-guna*, passion and ignorance. Generally women are very much passionate and are less intelligent; therefore somehow or other a man should not be under the control of their passion and ignorance. By performing *bhakti-yoga*, or devotional service, a man can be raised to the platform of goodness. If a husband situated in the mode of goodness can control his wife, who is in passion and ignorance, the woman is benefited. Forgetting her natural inclination for passion and ignorance, the woman becomes obedient and faithful to her husband, who is situated in goodness. Such a life becomes very welcome. The intelligence of the man and woman may then work very nicely together, and they can make a progressive march toward spiritual realization. Otherwise, the husband, coming under the control of the wife, sacrifices his quality of goodness and becomes subservient to the qualities of passion and ignorance. In this way the whole situation becomes polluted.

The conclusion is that a household life is better than a sinful life devoid of responsibility, but if in the household life the husband becomes subordinate to the wife, involvement in materialistic life again becomes prominent. In this way a man's material bondage becomes enhanced. Because of this, according to the Vedic system, after a certain age a man is recommended to abandon his family life for the stages of *vanaprastha* and *sannyasa*.

TEXT 2

TEXT

sa raja mahisim rajan
susnatam rucirananam
krta-svastyayanam trptam

abhyanandad upagatam

SYNONYMS

sah--he; raja--the King; mahisim--the Queen; rajan--O King; su-snatam--nicely bathed; rucira-ananam--attractive face; krta-svasti-ayanam--dressed with auspicious garments and ornaments; trptam--satisfied; abhyanandat--he welcomed; upagatam--approached.

TRANSLATION

The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.

PURPORT

A woman is generally accustomed to dress herself nicely with fine garments and decorative ornaments. She may even sometimes wear flowers in her hair. Women especially dress themselves up in the evening because the husband comes home in the evening after working hard all day. It is the duty of the wife to dress herself up very nicely so that when her husband returns home he becomes attracted by her dress and cleanliness and thus becomes satisfied. In other words, the wife is the inspiration of all good intelligence. Upon seeing one's wife dressed nicely, one can think very soberly about family business. When a person is too anxious about family affairs, he cannot discharge his family duties nicely. A wife is therefore supposed to be an inspiration and should keep the husband's intelligence in good order so that they can combinedly prosecute the affairs of family life without impediment.

TEXT 3

TEXT

tayopagudhah parirabdha-kandharo
raho 'numantrair apakrsta-cetanah
na kala-ramho bubudhe duratyayam
diva niseti pramada-parigraha

SYNONYMS

taya--by the Queen; upagudhah--was embraced; parirabdha--embraced; kandharah--shoulders; rahah--in a solitary place; anumantraih--by joking words; apakrsta-cetanah--having degraded consciousness; na--not; kala-ramhah--the passing of time; bubudhe--was aware of; duratyayam--impossible to overcome; diva--day; nisa--night; iti--thus; pramada--by the woman; parigraha--captivated.

TRANSLATION

Queen Puranjani embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed joking words. Thus King Puranjana became very much captivated by his beautiful wife and deviated from his good sense. He forgot that the passing of days and nights meant that his span of life was being reduced without profit.

PURPORT

The word pramada in this verse is very significant. A beautiful wife is certainly enlivening to her husband, but at the same time is the cause of degradation. The word pramada means "enlivening" as well as "maddening." Generally a householder does not take the passing of days and nights very seriously. A

person in ignorance takes it as the usual course that days come, and after the days, the nights come. This is the law of material nature. But a man in ignorance does not know that when the sun rises early in the morning it begins to take away the balance of his life. Thus day after day the span of one's life is reduced, and forgetting the duty of human life, the foolish man simply remains in the company of his wife and enjoys her in a secluded place. Such a condition is called *apakrsta-cetana*, or degraded consciousness. Human consciousness should be used for elevation to Krsna consciousness. But when a person is too much attracted to his wife and family affairs, he does not take Krsna consciousness very seriously. He thus becomes degraded, not knowing that he cannot buy back even a second of his life in return for millions of dollars. The greatest loss in life is passing time without understanding Krsna. Every moment of our lives should be utilized properly, and the proper use of life is to increase devotional service to the Lord. Without devotional service to the Lord, the activities of life become simply a waste of time. *Srama eva hi kevalam*. Simply by becoming "dutiful" we do not make any profit in life. As confirmed in *Srimad-Bhagavatam* (1.2.8):

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

If, after performing one's occupational duty very perfectly, one does not make progress in Krsna consciousness, it should be understood that he has simply wasted his time in valueless labor.

TEXT 4

TEXT

sayana unnaddha-mado maha-mana
maharha-talpe mahisi-bhujopadhih
tam eva viro manute param yatas
tamo-'bhibhuto na nijam param ca yat

SYNONYMS

sayana--lying down; *unnaddha-madah*--increasingly illusioned; *maha-manah*--advanced in consciousness; *maha-arha-talpe*--on a valuable bedstead; *mahisi*--of the Queen; *bhuja*--arms; *upadhih*--pillow; *tam*--her; *eva*--certainly; *virah*--the hero; *manute*--he considered; *param*--the goal of life; *yatah*--from which; *tamah*--by ignorance; *abhibhuta*--overwhelmed; *na*--not; *nijam*--his actual self; *param*--the Supreme Personality of Godhead; *ca*--and; *yat*--what.

TRANSLATION

In this way, increasingly overwhelmed by illusion, King Puranjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered woman to be his ultimate life and soul. Becoming thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, of his self or of the Supreme Personality of Godhead.

PURPORT

Human life is meant for self-realization. First of all one has to realize his own self, which is described in this verse as *nijam*. Then he has to understand or realize the Supersoul, or *Paramatma*, the Supreme Personality of Godhead. However, when one becomes too much materially attached, he takes a woman to be everything. This is the basic principle of material attachment. In such a condition, one cannot realize his own self or the Supreme Personality of Godhead. In *Srimad-Bhagavatam* (5.5.2) it is therefore said:

mahat-sevam dvaram ahur vimuktes tamo-dvaram yositam sangi-sangam. If one associates with mahatmas, or devotees, his path of liberation is opened. But if one becomes too much attached to women or to persons who are also attached to women--that is, attached to women directly or indirectly--he opens the tamo-dvaram, the door to the darkest region of hellish life.

King Puranjana was a great soul, highly intellectual and possessed of advanced consciousness, but due to his being too much addicted to women, his whole consciousness was covered. In the modern age the consciousness of people is too much covered by wine, women and flesh. Consequently, people are completely unable to make any progress in self-realization. The first step of self-realization is to know oneself as spirit soul apart from the body. In the second stage of self-realization, one comes to know that every soul, every individual living entity, is part and parcel of the Supreme Soul, Paramatma, or the Supreme Personality of Godhead. This is confirmed in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

All living entities are part and parcel of the Supreme Lord. Unfortunately, in this present civilization both men and women are allowed to be attracted to one another from the very beginning of life, and because of this they are completely unable to come to the platform of self-realization. They do not know that without self-realization they suffer the greatest loss in the human form of life. Thinking of a woman always within one's heart is tantamount to lying down with a woman on a valuable bedstead. The heart is the bedstead, and it is the most valuable bedstead. When a man thinks of women and money, he lies down and rests on the arms of his beloved woman or wife. In this way he overindulges in sex life and thus becomes unfit for self-realization.

TEXT 5

TEXT

tayaivam ramamanasya
kama-kasmala-cetasah
ksanardham iva rajendra
vyatikrantam navam vayah

SYNONYMS

taya--with her; evam--in this way; ramamanasya--enjoying; kama--full of lust; kasmala--sinful; cetasah--his heart; ksana-ardham--in half a moment; iva--like; raja-indra--O King; vyatikrantam--expired; navam--new; vayah--life.

TRANSLATION

My dear King Pracinabarhisat, in this way King Puranjana, with his heart full of lust and sinful reactions, began to enjoy sex with his wife, and in this way his new life and youth expired in half a moment.

PURPORT

Srila Govinda dasa Thakura has sung:

ei-dhana, yauvana, putra, parijana,

ithe ki ache paratiti re
kamala-dala-jala, jivana talamala,
bhaja hum hari-pada niti re

In this verse Srila Govinda dasa actually says that there is no bliss in the enjoyment of youthful life. In youth a person becomes very lusty to enjoy all kinds of sense objects. The sense objects are form, taste, smell, touch and sound. The modern scientific method, or advancement of scientific civilization, encourages the enjoyment of these five senses. The younger generation is very pleased to see a beautiful form, to hear radio messages of material news and sense gratificatory songs, to smell nice scents, nice flowers, and to touch the soft body or breasts of a young woman and gradually touch the sex organs. All of this is also very pleasing to the animals; therefore in human society there are restrictions in the enjoyment of the five sense objects. If one does not follow, he becomes exactly like an animal.

Thus in this verse it is specifically stated, kama-kasmala-cetasah: the consciousness of King Puranjana was polluted by lusty desires and sinful activities. In the previous verse it is stated that Puranjana, although advanced in consciousness, lay down on a very soft bed with his wife. This indicates that he indulged too much in sex. The words navam vayah are also significant in this verse. They indicate the period of youth from age sixteen to thirty. These thirteen or fifteen years of life are years in which one can very strongly enjoy the senses. When one comes to this age he thinks that life will go on and that he will simply continue enjoying his senses, but, "Time and tide wait for no man." The span of youth expires very quickly. One who wastes his life simply by committing sinful activities in youth immediately becomes disappointed and disillusioned when the brief period of youth is over. The material enjoyments of youth are especially pleasing to a person who has no spiritual training. If one is trained only according to the bodily conception of life, he simply leads a disappointed life because bodily sense enjoyment finishes within forty years or so. After forty years, one simply leads a disillusioned life because he has no spiritual knowledge. For such a person, the expiration of youth occurs in half a moment. Thus King Puranjana's pleasure, which he took in lying down with his wife, expired very quickly.

Kama-kasmala-cetasah also indicates that unrestricted sense enjoyment is not allowed in the human form of life by the laws of nature. If one enjoys his senses unrestrictedly, he leads a sinful life. The animals do not violate the laws of nature. For example, the sex impulse in animals is very strong during certain months of the year. The lion is very powerful. He is a flesh-eater and is very strong, but he enjoys sex only once in a year. Similarly, according to religious injunctions a man is restricted to enjoy sex only once in a month, after the menstrual period of the wife, and if the wife is pregnant, he is not allowed sex life at all. That is the law for human beings. A man is allowed to keep more than one wife because he cannot enjoy sex when the wife is pregnant. If he wants to enjoy sex at such a time, he may go to another wife who is not pregnant. These are laws mentioned in the Manu-samhita and other scriptures.

These laws and scriptures are meant for human beings. As such, if one violates these laws, he becomes sinful. The conclusion is that unrestricted sense enjoyment means sinful activities. Illicit sex is sex that violates the laws given in the scriptures. When one violates the laws of the scriptures, or the Vedas, he commits sinful activities. One who is engaged in sinful activities cannot change his consciousness. Our real function is to change our consciousness from kasmala, sinful consciousness, to Krsna, the supreme pure. As confirmed in Bhagavad-gita (param brahma param dhama pavitram paramam bhavan), Krsna is the supreme pure, and if we change our consciousness from material enjoyment to Krsna, we become purified. This is the process recommended by Lord Caitanya Mahaprabhu as the process of ceto-darpana-marjanam, cleansing the mirror of the heart.

TEXT 6

TEXT

tasyam ajanayat putran
puranjanyam puranjanah
satany ekadasa virad
ayuso 'rdham athatyagat

SYNONYMS

tasyam--within her; ajanayat--he begot; putran--sons; puranjanyam--in Puranjani; puranjanah--King Puranjana; satani--hundreds; ekadasa--eleven; virat--O King; ayusah--of life; ardhm--half; atha--in this way; atyagat--he passed.

TRANSLATION

The great sage Narada then addressed King Pracinabarhisat: O one whose life-span is great [virat], in this way King Puranjana begot 1,100 sons within the womb of his wife, Puranjani. However, in this business he passed away half of his life-span.

PURPORT

In this verse there are several significant words, the first of which are ekadasa satani. Puranjana had begetten 1,100 sons within the womb of his wife, and thus passed away half of his life. Actually every man follows a similar process. If one lives for one hundred years at the utmost, in his family life he simply begets children up to the age of fifty. Unfortunately at the present moment people do not live even a hundred years; nonetheless they beget children up to the age of sixty. Another point is that formerly people used to beget one hundred to two hundred sons and daughters. As will be evident from the next verse, King Puranjana not only begot 1,100 sons but also 110 daughters. At the present moment no one can produce such huge quantities of children. Instead, mankind is very busy checking the increase of population by contraceptive methods.

We do not find in Vedic literatures that they ever used contraceptive methods, although they were begetting hundreds of children. Checking population by contraceptive method is another sinful activity, but in this age of Kali people have become so sinful that they do not care for the resultant reactions of their sinful lives. King Puranjana lay down with his wife, Puranjani, and begot a large number of children, and there is no mention in these verses that he used contraceptive methods. According to the Vedic scriptures the contraceptive method should be restraint in sex life. It is not that one should indulge in unrestricted sex life and avoid children by using some method to check pregnancy. If a man is in good consciousness, he consults with his religious wife, and as a result of this consultation, with intelligence, one advances in his ability to estimate the value of life. In other words, if one is fortunate enough to have a good, conscientious wife, he can decide by mutual consultation that human life is meant for advancing in Krsna consciousness and not for begetting a large number of children. Children are called parinama, or by-products, and when one consults his good intelligence he can see that his by-products should be the expansion of his Krsna consciousness.

TEXT 7

TEXT

duhitrr dasottara-satam
pitr-matr-yasaskarih
silaudarya-gunopetah
pauranjanyah praja-pate

SYNONYMS

duhitrh--daughters; dasa-uttara--ten more than; satam--one hundred; pitr--like the father; matr--and mother; yasaskarih--glorified; sila--good behavior; audarya--magnanimity; guna--good qualities; upetah--possessed of; pauranjanyah--daughters of Puranjana; praja-pate--O Prajapati.

TRANSLATION

O Prajapati, King Pracinabarhisat, in this way King Puranjana also begot 110 daughters. All of these were equally glorified like the father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities.

PURPORT

Children begotten under the rules and regulations of the scriptures generally become as good as the father and mother, but children born illegitimately mainly become varna-sankara. The varna-sankara population is irresponsible to the family, community and even to themselves. Formerly the varna-sankara population was checked by the observation of the reformatory method called garbhadhana-samskara, a child-begetting religious ceremony. In this verse we find that although King Puranjana had begotten so many children, they were not varna-sankara. All of them were good, well-behaved children, and they had good qualities like their father and mother.

Even though we may produce many good children, our desire for sex that is beyond the prescribed method is to be considered sinful. Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a svami or gosvami at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the vanaprastha order. In this way he must leave home and then become a sannyasi. A sannyasi's title is svami or gosvami, which means that he completely refrains from sense enjoyment. One should not accept the sannyasa order whimsically; he must be fully confident that he can restrain his desires for sense gratification. King Puranjana's family life was, of course, very happy. As mentioned in these verses, he begot 1,100 sons and 110 daughters. Everyone desires to have more sons than daughters, and since the number of daughters was less than the number of sons, it appears that King Puranjana's family life was very comfortable and pleasing.

TEXT 8

TEXT

sa pancala-patih putran
pitr-vamsa-vivardhanan
daraih samyojayam asa
duhitrh sadrsair varaih

SYNONYMS

sah--he; pancala-patih--the King of Pancala; putran--sons; pitr-vamsa--paternal family; vivardhanan--increasing; daraih--with wives; samyojayam asa--married; duhitrh--daughters; sadrsaih--qualified; varaih--with husbands.

TRANSLATION

After this, King Puranjana, King of the Pancala country, in order to increase the descendants of his paternal family, married his sons with qualified wives and married his daughters with qualified husbands.

PURPORT

According to the Vedic system, everyone should marry. One has to accept a wife because a wife will produce children, and the children in their turn will offer foodstuffs and funeral ceremonies so that the forefathers, wherever they may live, will be made happy. The offering of oblations in the name of Lord Visnu is called pindodaka, and it is necessary that the descendants of a family offer pinda to the forefathers.

Not only was Puranjana, the King of Pancala, satisfied in his own sex life, but he arranged for the sex life of his 1,100 sons and 110 daughters. In this way one can elevate an aristocratic family to the platform

of a dynasty. It is significant in this verse that Puranjana got both sons and daughters married. It is the duty of a father and mother to arrange for the marriage of their sons and daughters. That is the obligation in Vedic society. Sons and daughters should not be allowed freedom to intermingle with the opposite sex unless they are married. This Vedic social organization is very good in that it stops the promulgation of illicit sex life, or varna-sankara, which appears under different names in this present day. Unfortunately in this age although the father and mother are anxious to get their children married, the children refuse to get married by the arrangement of the parents. Consequently, the number of varna-sankara has increased throughout the world under different names.

TEXT 9

TEXT

putranam cabhavan putra
ekaikasya satam satam
yair vai pauranjano vamsah
pancalesu samedhitah

SYNONYMS

putranam--of the sons; ca--also; abhavan--were produced; putrah--sons; eka-ekasya--of each one; satam--hundred; satam--hundred; yaih--by whom; vai--certainly; pauranjanah--of King Puranjana; vamsah--family; pancalesu--in the land of Pancala; samedhitah--greatly increased.

TRANSLATION

Of these many sons, each produced hundreds and hundreds of grandsons. In this way the whole city of Pancala became overcrowded by these sons and grandsons of King Puranjana.

PURPORT

We must remember that Puranjana is the living entity, and the city Pancala is the body. The body is the field of activity for the living entity, as stated in Bhagavad-gita: ksetra-ksetrajna. There are two constituents: one is the living entity (ksetra jna), and the other is the body of the living entity (ksetra). Any living entity can know that he is covered by the body if he only contemplates the body a little bit. Just with a little contemplation he can come to understand that the body is his possession. One can understand this by practical experience and by the authority of the sastras. In Bhagavad-gita (2.13) it is said: dehino'smin yatha dehe. The proprietor of the body, the soul, is within the body. The body is taken as the pancala-desa, or the field of activities wherein the living entity can enjoy the senses in their relationship to the five sense objects, namely gandha, rasa, rupa, sparsa and sabda--that is, sense objects made out of earth, water, fire, air and sky. Within this material world, covered by the material body of subtle and gross matter, every living entity creates actions and reactions, which are herein known allegorically as sons and grandsons. There are two kinds of actions and reactions--namely pious and impious. In this way our material existence becomes coated by different actions and reactions. In this regard, Srila Narottama dasa Thakura states:

karma-kanda, jnana-kanda, kevala visera bhanda,
amrta baliya yeba khaya
nana yoni sada phire, kadarya bhaksana kare,
tara janma adhah-pate yaya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

Thus the field of action and reactions, by which one's descendants are increased, begins with sex life. Puranjana increased his whole family by begetting sons who in their turn begot grandsons. Thus the living entity, being inclined toward sexual gratification, becomes involved in many hundreds and thousands of actions and reactions. In this way he remains within the material world simply for the purpose of sense gratification and transmigrates from one body to another. His process of reproducing so many sons and grandsons results in so-called societies, nations, communities and so on. All these communities, societies, dynasties and nations simply expand from sex life. As stated by Prahlada Maharaja: yan maithunadi-grhamedhi-sukham hi tuccham (Bhag. 7.9.45). A grhamedhi is one who wants to remain within this material existence. This means that he wants to remain within this body or society and enjoy friendship, love and community. His only enjoyment is in increasing the number of sex enjoyers. He enjoys sex and produces children, who in their turn marry and produce grandchildren. The grandchildren also marry and in their turn produce great-grandchildren. In this way the entire earth becomes overpopulated, and then suddenly there are reactions provoked by material nature in the form of war, famine, pestilence and earthquakes, etc. Thus the entire population is again extinguished simply to be re-created. This process is explained in Bhagavad-gita (8.19) as repeated creation and annihilation: bhutva bhutva praliyate. Due to a lack of Krsna consciousness, all this creation and annihilation is going on under the name of human civilization. This cycle continues due to man's lack of knowledge of the soul and the Supreme personality of Godhead.

TEXT 10

TEXT

tesu tad-riktha-haresu
grha-kosanujivisu
nirudhena mamatvena
visayesv anvabadyata

SYNONYMS

tesu--to them; tat-riktha-haresu--the plunderers of his money; grha--home; kosa--treasury; anujivisu--to the followers; nirudhena--deep-rooted; mamatvena--by attachment; visayesu--to sense objects; anvabadyata--became bound.

TRANSLATION

These sons and grandsons were virtually plunderers of King Puranjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. Puranjana's attachment for these things was very deep-rooted.

PURPORT

In this verse the word riktha-haresu, meaning "plunderers of wealth," is very significant. One's sons, grandsons and other descendants are ultimately plunderers of one's accumulated wealth. There are many celebrated businessmen and industrialists who produce great wealth and are highly praised by the public, but all their money is ultimately plundered by their sons and grandsons. In India we have actually seen one industrialist who, like King Puranjana, was very much sexually inclined and had a half dozen wives. Each of these wives had a separate establishment that necessitated the expenditure of several thousands of rupees. When I was engaged in talking with him, I saw that he was very busy trying to secure money so that all his sons and daughters would get at least five hundred thousand rupees each. Thus such industrialists, businessmen or karmis are called mudhas in the sastras. They work very hard, accumulate money, and are satisfied to see that this money is plundered by their sons and grandsons. Such people do not want to return their wealth to its actual owner. As stated in Bhagavad-gita (5.29), bhoktaram yajna-tapasam sarva-loka-mahesvaram: the real proprietor of all wealth is the Supreme Personality of Godhead.

He is the actual enjoyer. So-called earners of money are those who simply know tricks by which they can take away God's money under the guise of business and industry. After accumulating this money, they enjoy seeing it plundered by their sons and grandsons. This is the materialistic way of life. In materialistic life one is engaged within the body and deluded by false egoism. Thus one thinks, "I am this body," "I am a human being," "I am an American," "I am an Indian." This bodily conception is due to false ego. Being deluded by false ego, one identifies himself with a certain family, nation or community. In this way one's attachment for the material world grows deeper and deeper. Thus it becomes very difficult for the living entity to extricate himself from his entanglement. Such people are graphically described in the Sixteenth Chapter of Bhagavad-gita (16.13-15) in this way:

idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam

asau maya hatah satrur
hanisye caparan api
isvaro 'ham aham bhogi
siddho 'ham balavan sukhi

adhyo 'bhijanavan asmi
ko 'nyo 'sti sadrso maya
yaksye dasyami modisya
ity ajnana-vimohitah

"The demoniac person thinks: So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.' In this way, such persons are deluded by ignorance."

In this way people engage in various laborious activities, and their attachment for body, home, family, nation and community becomes more and more deep-rooted.

TEXT 11

TEXT

ije ca kratubhir ghorair
diksitah pasu-marakaih
devan pitrn bhuta-patin
nana-kamo yatha bhavan

SYNONYMS

ije--he worshiped; ca--also; kratubhih--by sacrifices; ghoraih--ghastly; diksitah--inspired; pasu-marakaih--wherein poor animals are killed; devan--the demigods; pitrn--forefathers; bhuta-patin--great leaders of human society; nana--various; kamah--having desires; yatha--like; bhavan--you.

TRANSLATION

The great sage Narada continued: My dear King Pracinarbarhisat, like you King Puranjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices which were all very ghastly because they were inspired by the desire to kill animals.

PURPORT

In this verse the great sage Narada discloses that the character of Puranjana was being described to give lessons to King Pracinabarhisat. Actually the entire description was figuratively describing the activities of King Pracinabarhisat. In this verse Narada frankly says "like you" (yatha bhavan), which indicates that King Puranjana is none other than King Pracinabarhisat himself. Being a great Vaisnava, Narada Muni wanted to stop animal-killing in sacrifices. He knew that if he tried to stop the King from performing sacrifices, the King would not hear him. Therefore he is describing the life of Puranjana. But in this verse he first discloses the intention, although not fully, by saying "like you." Generally the karmis, who are attached to increasing descendants, have to perform so many sacrifices and worship so many demigods for future generations, as well as to satisfy so many leaders, politicians, philosophers and scientists to make things go on properly for future generations. The so-called scientists are very eager to see that future generations will live very comfortably, and as such they are trying to find different means of generating energy to drive locomotives, cars, airplanes and so on. Now they are exhausting the petroleum supply. These activities are described in the Bhagavad-gita (2.41):

vyavasayatmika buddhir
ekeha kuru-nandana
bahu-sakha hy anantas ca
buddhayo 'vyavasayinam

"Those who are on the spiritual path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched."

Actually, those who are in knowledge of everything are determined to execute Krsna consciousness, but those who are rascals (mudhah), sinners (duskrtinah) and the lowest of mankind (naradhamah), who are bereft of all intelligence (mayayapahrta jnanah) and who take shelter of the demoniac way of life (asuram bhavam asritah), are disinterested in Krsna consciousness. As such they become implicated and take on so many activities. Most of these activities center around the killing of animals. Modern civilization is centered around animal-killing. Karmis are advertising that without eating meat, their vitamin value or vitality will be reduced; so to keep oneself fit to work hard, one must eat meat, and to digest meat, one must drink liquor, and to keep the balance of drinking wine and eating meat, one must have sufficient sexual intercourse to keep fit to work very hard like an ass.

There are two ways of animal-killing. One way is in the name of religious sacrifices. All the religions of the world--except the Buddhists--have a program for killing animals in places of worship. According to Vedic civilization, the animal-eaters are recommended to sacrifice a goat in the temple of Kali under certain restrictive rules and regulations and eat the flesh. Similarly, they are recommended to drink wine by worshipping the goddess Candika. The purpose is restriction. People have given up all this restriction. Now they are regularly opening wine distilleries and slaughterhouses and indulging in drinking alcohol and eating flesh. A Vaisnava acarya like Narada Muni knows very well that persons engaged in such animal-killing in the name of religion are certainly becoming involved in the cycle of birth and death, forgetting the real aim of life: to go home, back to Godhead.

Thus the great sage Narada, while instructing Srimad-Bhagavatam to Vyasa Muni, condemned the karma-kanda (fruitive) activities mentioned in the Vedas. Narada told Vyasa:

jugupsitam dharma-krtē 'nusasatah
svabhava-raktasya mahan vyatikramah
yad vakyato dharma ititarah sthito
na manyate tasya nivaranam janah

"The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions." (Bhag. 1.5.15)

Srila Narada Muni chastised Vyasadeva for compiling so many Vedic supplementary scriptures, which are all intended for guiding the people in general. Narada Muni condemned these scriptures because they do not mention direct devotional service. Under Narada's instructions, direct worship of the Supreme Personality of Godhead, as described in the Srimad-Bhagavatam, was set forth by Vyasadeva. The conclusion is that neither the Supreme Personality of Godhead, Visnu, nor His devotee ever sanctions animal-killing in the name of religion. Indeed, Krsna incarnated Himself as Lord Buddha to put an end to animal-killing in the name of religion. Animal sacrifice under the name of religion is conducted by the influence of tamo-guna (the mode of ignorance), as indicated in the Eighteenth Chapter of Bhagavad-gita (18.31-32):

yaya dharmam adharmam ca
karyam cakaryam eva ca
ayathavat prajanati
buddhih sa partha rajasi

adharmam dharmam iti ya
manyate tamasavṛta
sarvarthan viparitams ca
buddhih sa partha tamasi

"That understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done--that imperfect understanding, O son of Prtha, is in the mode of passion. That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance."

Those who are involved in the mode of ignorance manufacture religious systems for killing animals. Actually dharma is transcendental. As Lord Sri Krsna teaches, we must give up all other systems of religion and simply surrender unto Him (sarva-dharman parityajya). Thus the Lord and His devotees and representatives teach the transcendental dharma, which does not allow animal-killing at all. At the present moment it is the greatest misfortune that in India many so-called missionary workers are spreading irreligion in the name of religion. They claim an ordinary human being to be God and recommend meat-eating for everyone, including so-called sannyasis.

TEXT 12

TEXT

yuktesv evam pramattasya
kutumbasakta-cetasah
asasada sa vai kalo
yo 'priyah priya-yositam

SYNONYMS

yuktesu--to beneficial activities; evam--thus; pramattasya--being inattentive; kutumba--to kith and kin; asakta--attached; cetasah--consciousness; asasada--arrived; sah--that; vai--certainly; kalah--time; yah--which; apriyah--not very pleasing; priya-yositam--for persons attached to women.

TRANSLATION

Thus King Puranjana, being attached to fruitive activities [karma-kandiya] as well as kith and kin, and being obsessed with polluted consciousness, eventually arrived at that point not very much liked by those who are overly attached to material things.

PURPORT

In this verse the words priya-yositam and apriyah are very significant. The word yosit means "woman," and priya means "dear" or "pleasing." Death is not very much welcome for those who are too much attached to material enjoyment, which culminates in sex. There is an instructive story in this connection. Once when a saintly person was passing on his way, he met a prince, the son of a king, and he blessed him, saying, "My dear prince, may you live forever." The sage next met a saintly person and said to him, "You may either live or die." Eventually the sage met a brahmachari devotee, and he blessed him, saying, "My dear devotee, you may die immediately." Finally the sage met a hunter, and he blessed him, saying, "Neither live nor die." The point is that those who are very sensual and are engaged in sense gratification do not wish to die. Generally a prince has enough money to enjoy his senses; therefore the great sage said that he should live forever, for as long as he lived he could enjoy life, but after his death he would go to hell. Since the brahmachari devotee was leading a life of severe austerities and penances in order to be promoted back to Godhead, the sage said that he should die immediately so that he need not continue to labor hard and could instead go back home, back to Godhead. A saintly person may either live or die, for during his life he is engaged in serving the Lord and after his death he also serves the Lord. Thus this life and the next are the same for a saintly devotee, for in both he serves the Lord. Since the hunter lives a very ghastly life due to killing animals, and since he will go to hell when he dies, he is advised to neither live nor die.

King Puranjana finally arrived at the point of old age. In old age the senses lose their strength, and although an old man desires to enjoy his senses, and especially sex life, he is very miserable because his instruments of enjoyment no longer function. Such sensualists are never prepared for death. They simply want to live on and on and extend their life by so-called scientific advancement. Some foolish Russian scientists also claim that they are going to make man immortal through scientific advancement. Under the leadership of such crazy fellows, civilization is going on. Cruel death, however, comes and takes all of them away despite their desire to live forever. This type of mentality was exhibited by Hiranyakasipu, but when the time was ripe, the Lord personally killed him within a second.

TEXT 13

TEXT

candavega iti khyato
gandharvadhīpatir nrpa
gandharvas tasya balinah
sasty-uttara-sata-trayam

SYNONYMS

candavegah--Candavega; iti--thus; khyatah--celebrated; gandharva--belonging to the Gandharvaloka; adhipatih--king; nrpa--O King; gandharvah--other Gandharvas; tasya--his; balinah--very powerful soldiers; sasti--sixty; uttara--surpassing; sata--hundred; trayam--three.

TRANSLATION

O King! In Gandharvaloka there is a king named Candavega. Under him there are 360 very powerful Gandharva soldiers.

PURPORT

Time is figuratively described here as Candavega. Since time and tide wait for no man, time is herein called Candavega, which means "very swiftly passing away." As time passes, it is calculated in terms of years. One year contains 360 days, and the soldiers of Candavega herein mentioned represent these days. Time passes swiftly; Candavega's powerful soldiers of Gandharvaloka very swiftly carry away all the days

of our life. As the sun rises and sets, it snatches away the balance of our life-span. Thus as each day passes, each one of us loses some of life's duration. It is therefore said that the duration of one's life cannot be saved. But if one is engaged in devotional service, his time cannot be taken away by the sun. As stated in Srimad-Bhagavatam (2.3.17), ayur harati vai pumsam udyann astam ca yann asau. The conclusion is that if one wants to make himself immortal, he should give up sense gratification. By engaging oneself in devotional service, one can gradually enter into the eternal kingdom of God.

Mirages and other illusory things are sometimes called Gandharvas. Our losing our life-span is taken as advancement of age. This imperceptible passing away of the days of life is figuratively referred to in this verse as Gandharvas. As explained in later verses, such Gandharvas are both male and female. This indicates that both men and women lose their life-span imperceptibly by the force of time, which is herein described as Candavega.

TEXT 14

TEXT

gandharvyas tadsir asya
maithunyas ca sitasitah
parivrttya vilumpanti
sarva-kama-vinirmitam

SYNONYMS

gandharvyah--Gandharvis; tadsir--similarly; asya--of Candavega; maithunyah--companions for sexual intercourse; ca--also; sita--white; asitah--black; parivrttya--by surrounding; vilumpanti--they plundered; sarva-kama--all kinds of desirable objects; vinirmitam--manufactured.

TRANSLATION

Along with Candavega were as many female Gandharvis as there were soldiers, and all of them repetitively plundered all the paraphernalia for sense enjoyment.

PURPORT

The days have been compared to the soldiers of Candavega. Night is generally a time for sex enjoyment. Days are considered to be white, and nights are considered to be black, or, from another point of view, there are two kinds of nights--black nights and white nights. All these days and nights combine to pass away our span of life and everything we manufacture for sense gratification. Material activity means manufacturing things for sense gratification. Scientists are conducting research to find out how we can satisfy our senses more and more elaborately. In this Kali-yuga, the demoniac mentality is employed in manufacturing various machines to facilitate the process of sense gratification. There are so many machines for ordinary household activities. There are machines for washing dishes, cleansing the floor, shaving, clipping hair--today everything is done by machine. All these facilities for sense gratification are described in this verse as sarva-kama-vinirmitam. The time factor, however, is so strong that not only is our span of life being expended, but all the machines and facilities for sense gratification are deteriorating. Therefore in this verse the word vilumpanti ("plundering") is used. Everything is being plundered from the very beginning of our lives.

This plundering of our possessions and life-span begins with the day of our birth. One day will come when death will finish everything, and the living entity will have to enter another body to begin another chapter of life and again begin the cycle of material sense gratification. Prahlada Maharaja describes this process as punah punas carvita-carvananam (Bhag. 7.5.30). Materialistic life means chewing the chewed again and again. The central point of material life is sense gratification. In different types of bodies, the living entity enjoys various senses, and through creating various types of facilities, he chews the chewed. Whether we squeeze sugar out of the sugarcane with our teeth or a machine, the result is the same--

sugarcane juice. We may discover many ways to squeeze the juice out of the sugarcane, but the result is the same.

TEXT 15

TEXT

te candaveganucarāh
puranjana-puram yada
hartum arebhire tatra
pratyasedhat prajagaraḥ

SYNONYMS

te--all of them; candavega--of Candavega; anucarāh--followers; puranjana--of King Puranjana; puram--city; yada--when; hartum--to plunder; arebhire--began; tatra--there; pratyasedhat--defended; prajagaraḥ--the big serpent.

TRANSLATION

When King Gandharva-*raja* [Candavega] and his followers began to plunder the city of Puranjana, a snake with five hoods began to defend the city.

PURPORT

When one is sleeping, the life air remains active in different dreams. The five hoods of the snake indicate that the life air is surrounded by five kinds of air, known as prana, apana, vyana, udana and samana. When the body is inactive, the prana, or the life air, is active. Up to the age of fifty one can actively work for sense gratification, but after the fiftieth year one's energy decreases, although one can with great strain work for two or three more years--perhaps up to the fifty-fifth year. Thus the fifty-fifth year is generally taken by government regulations as the final year for retirement. The energy, which is fatigued after fifty years, is figuratively described herein as a serpent with five hoods.

TEXT 16

TEXT

sa saptabhiḥ satair eko
vimsatya ca satam samah
puranjana-puradhyakso
gandharvair yuyudhe bali

SYNONYMS

sah--he; saptabhiḥ--with seven; sataih--hundred; ekah--alone; vimsatya--with twenty; ca--also; satam--hundred; samah--years; puranjana--of King Puranjana; pura-adhyaksah--superintendent of the city; gandharvaih--with the Gandharvas; yuyudhe--fought; bali--very valiant.

TRANSLATION

The five-hooded serpent, the superintendent and protector of the city of King Puranjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720.

PURPORT

The 360 days and 360 nights combine to become the 720 soldiers of Candavega (time). One has to fight these soldiers throughout one's lifespan, beginning with birth and ending with death. This fight is called the struggle for existence. Despite this struggle, however, the living entity does not die. As confirmed in Bhagavad-gita (2.20), the living entity is eternal:

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." Actually the living entity does not take birth nor does he die, but he has to fight with the stringent laws of material nature throughout the entire span of his lifetime. He must also face different kinds of miserable conditions. Despite all this, the living entity, due to illusion, thinks that he is well situated in sense gratification.

TEXT 17

TEXT

kseyamane sva-sambandhe
ekasmin bahubhir yudha
cintam param jagamartah
sa-rastra-pura-bandhavah

SYNONYMS

kseyamane--when he became weak; sva-sambandhe--his intimate friend; ekasmin--alone; bahubhir--with many warriors; yudha--by battle; cintam--anxiety; param--very great; jagama--obtained; artah--being aggrieved; sa--along with; rastra--of the kingdom; pura--of the city; bandhavah--friends and relatives.

TRANSLATION

Because he had to fight alone with so many soldiers, all of whom were great warriors, the serpent with five hoods became very weak. Seeing that his most intimate friend was weakening, King Puranjana and his friends and citizens living within the city all became very anxious.

PURPORT

The living entity resides within the body and struggles for existence with the limbs of the body, which are referred to here as citizens and friends. One can struggle alone with many soldiers for some time, but not for all time. The living entity within the body can struggle up to the limit of a hundred years with good luck, but after that it is not possible to prolong the struggle. Thus the living entity submits and falls victim. In this regard, Srila Bhaktivinoda Thakura has sung: vrddha kala aola saba sukha bhagala. When one becomes old, it becomes impossible to enjoy material happiness. Generally people think that religion and piety come at the end of life, and at this time one generally becomes meditative and takes to some so-called yogic process to relax in the name of meditation. Meditation, however, is simply a farce for those who have enjoyed life in sense gratification. As described in the Sixth Chapter of Bhagavad-gita, meditation (dhyana, dharana) is a difficult subject matter that one has to learn from his very youth. To meditate, one must restrain himself from all kinds of sense gratification. Unfortunately, meditation has now become a fashion for those who are overly addicted to sensual things. Such meditation is defeated by the struggle for existence. Sometimes such meditative processes pass for transcendental meditation. King

Puranjana, the living entity, being thus victimized by the hard struggle for existence, took to transcendental meditation with his friends and relatives.

TEXT 18

TEXT

sa eva puryam madhu-bhuk
pancalesu sva-parsadaih
upanitam balim grhnan
stri-jito navidad bhayam

SYNONYMS

sah--he; eva--certainly; puryam--within the city; madhu-bhuk--enjoying sex life; pancalesu--in the kingdom of Pancala (five sense objects); sva-parsadaih--along with his followers; upanitam--brought; balim--taxes; grhnan--accepting; stri-jitah--conquered by women; na--did not; avidat--understand; bhayam--fear of death.

TRANSLATION

King Puranjana collected taxes in the city known as Pancala and thus was able to engage in sexual indulgence. Being completely under the control of women, he could not understand that his life was passing away and that he was reaching the point of death.

PURPORT

Government men--including kings, presidents, secretaries and ministers--are in a position to utilize taxes collected from the citizens for sense gratification. It is stated in Srimad-Bhagavatam that in this Kali-yuga government men (rajanyas) and those connected with the government, as well as exalted government ministers, secretaries and presidents, will all simply collect taxes for sense gratification. The government is top-heavy, and without increasing taxes the government cannot maintain itself. When taxes are collected they are utilized for the sense gratification of the government officials. Such irresponsible politicians forget that there is a time when death will come to take away all their sense gratification. Some of them are convinced that after life everything is finished. This atheistic theory was conceived long ago by a philosopher called Carvaka. Carvaka recommended that man should live very opulently by either begging, borrowing or stealing. He also maintained that one should not be afraid of death, the next life, the past life or an impious life because after the body is burnt to ashes, everything is finished. This is the philosophy of those who are too much materially addicted. Such philosophizing will not save one from the danger of death, nor will it save one from an abominable afterlife.

TEXT 19

TEXT

kalasya duhita kacit
tri-lokim varam icchati
paryatanti na barhisman
pratyandata kascana

SYNONYMS

kalasya--of formidable Time; duhita--the daughter; kacit--someone; tri-lokim--within the three worlds; varam--husband; icchati--desiring; paryatanti--traveling all over the universe; na--never; barhisman--O King Pracinabarhisat; pratyandata--accepted her proposal; kascana--anyone.

TRANSLATION

My dear King Pracinabarhisat, at this time the daughter of formidable Time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she came.

PURPORT

In due course of time, when the body becomes old and practically invalid, it is subject to jara, the sufferings of old age. There are four basic kinds of suffering--birth, old age, disease and death. No scientist or philosopher has ever been able to make a solution to these four miserable conditions. The invalidity of old age known as jara is figuratively explained here as the daughter of Time. No one likes her, but she is very much anxious to accept anyone as her husband. No one likes to become old and invalid, but this is inevitable for everyone.

TEXT 20

TEXT

daurbhagyenatmano loke
visruta durbhageti sa
ya tusta rajarsaye tu
vrtadat purave varam

SYNONYMS

daurbhagyena--on account of misfortune; atmanah--of herself; loke--in the world; visruta--celebrated; durbhaga--most unfortunate; iti--thus; sa--she; ya--who; tusta--being satisfied; raja-rsaye--unto the great king; tu--but; vrta--being accepted; adat--delivered; purave--unto King Puru; varam--benediction.

TRANSLATION

The daughter of Time [Jara] was very unfortunate. Consequently she was known as Durbhaga ["ill-fated"]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction.

PURPORT

As Bhaktivinoda Thakura sings, saba sukha bhagala: all kinds of happiness disappear in old age. Consequently, no one likes old age, or jara. Thus Jara, as the daughter of Time, is known as a most unfortunate daughter. She was, however, at one time accepted by a great king, Yayati. Yayati was cursed by his father-in-law, Sukracarya, to accept her. When Sukracarya's daughter was married to King Yayati, one of her friends named Sarmistha went with her. Later King Yayati became very much attached to Sarmistha, and Sukracarya's daughter complained to her father. Consequently, Sukracarya cursed King Yayati to become prematurely old. King Yayati had five youthful sons, and he begged all his sons to exchange their youth for his old age. No one agreed except the youngest son, whose name was Puru. Upon accepting Yayati's old age, Puru was given the kingdom. It is said that two of Yayati's other sons, being disobedient to their father, were given kingdoms outside of India, most probably Turkey and Greece. The purport is that one can accumulate wealth and all kinds of material opulences, but during old age one cannot enjoy them. Although Puru attained his father's kingdom, he could not enjoy all the opulence, for he had sacrificed his youth. One should not wait for old age in order to become Krsna

conscious. Due to the invalidity of old age, one cannot make progress in Krsna consciousness, however opulent he may be materially.

TEXT 21

TEXT

kadacid atamana sa
brahma-lokan mahim gatam
vavre brhad-vratam mam tu
janati kama-mohita

SYNONYMS

kadacit--once upon a time; atamana--traveling; sa--she; brahma-lokat--from Brahmaloaka, the highest planet; mahim--on the earth; gatam--having come; vavre--she proposed; brhat-vratam--avowed brahmacari; mam--unto me; tu--then; janati--knowing; kama-mohita--being illusioned by lust.

TRANSLATION

When I once came to this earth from Brahmaloaka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed brahmacari, she became lusty and proposed that I accept her.

PURPORT

The great sage Narada Muni was a naisthika-brahmacari--that is, he never had sex life. He was consequently an ever-green youth. Old age, jara, could not attack him. The invalidity of old age can overcome an ordinary man, but Narada Muni was different. Taking Narada Muni to be an ordinary man, the daughter of Time confronted him with her lusty desire. It requires great strength to resist a woman's attraction. It is difficult for old men, and what to speak of young. Those who live as brahmacaris must follow in the footsteps of the great sage Narada Muni, who never accepted the proposals of Jara. Those who are too much sexually addicted become victims of jara, and very soon their life-span is shortened. Without utilizing the human form of life for Krsna consciousness the victims of jara die very soon in this world.

TEXT 22

TEXT

mayi samrabhya vipula-
madac chapam suduhsaham
sthatum arhasi naikatra
mad-yacna-vimukho mune

SYNONYMS

mayi--unto me; samrabhya--having become angry; vipula--unlimited; madat--out of illusion; sapam--curse; su-duhsaham--unbearable; sthatum arhasi--you may remain; na--never; ekatra--in one place; mat--my; yacna--request; vimukhah--having refused; mune--O great sage.

TRANSLATION

The great sage Narada continued: When I refused to accept her request, she became very angry at me and cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for a long time.

PURPORT

The great sage Narada Muni has a spiritual body; therefore old age, disease, birth and death do not affect him. Narada is the most kind devotee of the Supreme Lord, and his only business is to travel all over the universe and preach God consciousness. In other words, his business is to make everyone a Vaisnava. Under the circumstances, there is ordinarily no need for him to stay in one place for more than the time he requires to preach. Since by his own free will he is already traveling all over the universe, the curse of Kalakanya is described as fortunate. Like Narada Muni, many other devotees of the Lord are engaged in preaching the glories of the Lord in different places and in different universes. Such personalities are beyond the jurisdiction of material laws.

TEXT 23

TEXT

tato vihata-sankalpa
kanyaka yavanesvaram
mayopadistam asadya
vavre namna bhayam patim

SYNONYMS

tatah--thereafter; vihata-sankalpa--being disappointed in her determination; kanyaka--the daughter of Time; yavana-isvaram--unto the king of the untouchables; maya upadistam--indicated by me; asadya--having approached; vavre--accepted; namna--of the name; bhayam--Fear; patim--as her husband.

TRANSLATION

After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was Bhaya, or Fear, and she accepted him as her husband.

PURPORT

Being the most perfect Vaisnava, Sri Narada Muni is always willing to do good to others, even to one who curses him. Although Kalakanya, the daughter of Time, was refused by Narada Muni, she was given a shelter. Of course no one could give her shelter, but a Vaisnava gives shelter somewhere to such an unfortunate girl. When jara, or old age, attacks, everyone dwindles and deteriorates. In one stroke Narada Muni gave shelter to Kalakanya and counterattacked the ordinary karmis. If one accepts the instructions of Narada Muni, the ocean of fear (bhaya) can be very quickly removed by the grace of that great Vaisnava.

TEXT 24

TEXT

rsabham yavananam tvam
vrne virepsitam patim
sankalpas tvayi bhutanam
krtah kila na risyati

SYNONYMS

rsabham--the best; yavananam--of the untouchables; tvam--you; vrne--I accept; vira--O great hero; ipsitam--desired; patim--husband; sankalpah--the determination; tvayi--unto you; bhutanam--of all living entities; krtah--if done; kila--certainly; na--never; risyati--becomes baffled.

TRANSLATION

Approaching the King of the Yavanas, Kalakanya addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friends with you.

PURPORT

The words yavananam rsabham refer to the King of the Yavanas. The Sanskrit words yavana and mleccha apply to those who do not follow the Vedic principles. According to the Vedic principles, one should rise early in the morning, take bath, chant Hare Krsna, offer mangala-arati to the Deities, study Vedic literature, take prasada and engage in dressing and decorating the Deities. One must also collect money for the temple expenditures, or if one is a householder he must go to work in accordance with the prescribed duties of a brahmana, ksatriya, vaisya or sudra. In this way one should live a life of spiritual understanding, and this is the Vedic way of civilization. One who does not follow all these rules and regulations is called a yavana or mleccha. One should not mistakenly think that these words refer to certain classes of men in other countries. There is no question of limitation according to nationalism. Whether one lives in India or outside of India, he is called a yavana or mleccha if he does not follow the Vedic principles. One who does not actually follow the hygienic principles prescribed in the Vedic rules and regulations will be subjected to many contagious diseases. Because the students in this Krsna consciousness movement are advised to follow the Vedic principles, they naturally become hygienic.

If a person is Krsna conscious, he can work like a young man even if he is seventy-five or eighty years old. Thus the daughter of Kala (Time) cannot overcome a Vaisnava. Srila Krsnadasa Kaviraja Gosvami engaged in writing Caitanya-caritamrta when he was very old, yet he presented the most wonderful literature about the activities of Lord Caitanya. Srila Rupa Gosvami and Sanatana Gosvami began their spiritual lives at a very old age, that is, after they retired from their occupations and family lives. Yet they presented many valuable literatures for the advancement of spiritual life. This is confirmed by Srila Srinivasa Acarya, who praised the Gosvamis in this way:

nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau
lokanam hita-karinau tri-bhuvane manyau saranyakarau
radha-krsna-padaravinda-bhajanandena mattalikau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Gosvamis, namely Sri Sanatana Gosvami, Sri Rupa Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami and Sri Gopala Bhatta Gosvami, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krsna."

Thus jara, the effect of old age, does not harass a devotee. This is because a devotee follows the instructions and the determination of Narada Muni. All devotees are in the disciplic succession stemming from Narada Muni because they worship the Deity according to Narada Muni's direction, namely the Narada-pancaratra, or the pancaratrika-vidhi. A devotee follows the principles of pancaratrika-vidhi as well as bhagavata-vidhi. Bhagavata-vidhi includes preaching work--sravanam kirtanam visnoh--the hearing and chanting of the glories of Lord Visnu, the Supreme personality of Godhead. The pancaratrika-vidhi includes arcanam vandanam dasyam sakhyam atma-nivedanam. Because a devotee rigidly follows the instructions of Narada Muni, he has no fear of old age, disease or death. Apparently a devotee may

grow old, but he is not subjected to the symptoms of defeat experienced by a common man in old age. Consequently, old age does not make a devotee fearful of death, as a common man is fearful of death. When jara, or old age, takes shelter of a devotee, Kalakanya diminishes the devotee's fear. A devotee knows that after death he is going back home, back to Godhead; therefore he has no fear of death. Thus instead of depressing a devotee, advanced age helps him become fearless and thus happy.

TEXT 25

TEXT

dvav imav anusocanti
balav asad-avagrahau
yal loka-sastropanatam
na rati na tad icchati

SYNONYMS

dvau--two kinds; imau--these; anusocanti--they lament; balau--ignorant; asat--the foolish; avagrahau--taking the path of; yat--that which; loka--by custom; sastra--by scriptures; upanamatam--presented; na--never; rati--follows; na--neither; tat--that; icchati--desires.

TRANSLATION

One who does not give charity according to the customs or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end.

PURPORT

It is herein stated that one should strictly follow the scriptures if one actually wants an auspicious life. The same is explained in Bhagavad-gita (16.23):

yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." One who does not strictly follow the terms of the Vedic injunctions never attains success in life or happiness. And what to speak of going home, back to Godhead.

One sastric injunction holds that a householder, a ksatriya or an administrative head should not refuse to accept a woman if she voluntarily requests to become a wife. Since Kalakanya, the daughter of Time, was deputed by Narada Muni to offer herself to Yavana-rajā, the King of the Yavanas could not refuse her. All transactions must be performed in light of the sastric injunctions. The sastric injunctions are confirmed by great sages like Narada Muni. As stated by Narottama dasa Thakura: sadhu-sastra-guru-vakya, cittete kariya aikya. One should follow the principles of saintly persons, scriptures and the spiritual master. In this way one is sure to attain success in life. Kalakanya, the daughter of Time, presented herself before the King of the Yavanas precisely in terms of sadhu, sastra and guru. Thus there was no reason for not accepting her.

TEXT 26

TEXT

atho bhajasva mam bhadra
bhajantim me dayam kuru
etavan pauruso dharmo
yad artan anukampate

SYNONYMS

atho--therefore; bhajasva--accept; mam--me; bhadra--O gentle one; bhajantim--willing to serve; me--to me; dayam--mercy; kuru--do; etavan--such a measure; paurusah--for any gentleman; dharmah--religious principle; yat--that; artan--to the distressed; anukampate--is compassionate.

TRANSLATION

Kalakanya continued: O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman's greatest duty to be compassionate upon a person who is distressed.

PURPORT

Yavana-rajā, the King of the Yavanas, could also refuse to accept Kalakanya, daughter of Time, but he considered the request due to the order of Narada Muni. Thus he accepted Kalakanya in a different way. In other words, the injunctions of Narada Muni, or the path of devotional service, can be accepted by anyone within the three worlds, and certainly by the King of the Yavanas. Lord Caitanya Himself requested everyone to preach the cult of bhakti-yoga all over the world, in every village and town. Preachers in the Kṛṣṇa consciousness movement have actually experienced that even the yavanas and mlecchas have taken to spiritual life on the strength of Narada Muni's pancaratrika-vidhi. When mankind follows the disciplic succession, as recommended by Caitanya Mahāprabhu, everyone throughout the world will benefit.

TEXT 27

TEXT

kala-kanyodita-vaco
nisamya yavanesvarah
cikirsur deva-guhyam sa
sasmitam tam abhasata

SYNONYMS

kala-kanya--by the daughter of Time; udita--expressed; vacah--words; nisamya--hearing; yavana-
isvarah--the King of the Yavanas; cikirsuh--desiring to execute; deva--of providence; guhyam--confidential
duty; sah--he; sa-smitam--smilingly; tam--her; abhasata--addressed.

TRANSLATION

After hearing the statement of Kalakanya, daughter of Time, the King of the Yavanas began to smile and devise a means for executing his confidential duty on behalf of providence. He then addressed Kalakanya as follows.

PURPORT

In Caitanya-caritamṛta (Adi 5.142) it is said:

ekale isvara krsna, ara saba bhrtya
yare yaiche nacaya, se taiche kare nrtya

Actually the supreme controller is the Personality of Godhead, Krsna, and everyone is His servant. Yavana-raja, the King of the Yavanas, was also a servant of Krsna. Consequently, he wanted to execute the purpose of Krsna through the agency of Kalakanya. Although Kalakanya means invalidity or old age, Yavana-raja wanted to serve Krsna by introducing Kalakanya everywhere. Thus a sane person, by attaining old age, will become fearful of death. Foolish people engage in material activities as if they will live forever and enjoy material advancement, but actually there is no material advancement. Under illusion people think that material opulence will save them, but although there has been much advancement in material science, the problems of human society--birth, death, old age and disease--are still unsolved. Nonetheless foolish scientists are thinking that they have advanced materially. When Kalakanya, the invalidity of old age, attacks them, they become fearful of death, if they are sane. Those who are insane simply do not care for death, nor do they know what is going to happen after death. They are under the wrong impression that after death there is no life, and consequently they act very irresponsibly in this life and enjoy unrestricted sense gratification. For an intelligent person, the appearance of old age is an impetus to spiritual life. People naturally fear impending death. The King of the Yavanas tried to utilize Kalakanya for this purpose.

TEXT 28

TEXT

maya nirupitas tubhyam
patir atma-samadhina
nabhinandati loko 'yam
tvam abhadram asammatam

SYNONYMS

maya--by me; nirupitah--settled; tubhyam--for you; patih--husband; atma--of the mind; samadhina--by meditation; na--never; abhinandati--welcome; lokah--the people; ayam--these; tvam--you; abhadram--inauspicious; asammatam--unacceptable.

TRANSLATION

The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. Actually, as far as everyone is concerned, you are inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

PURPORT

After much consideration, the King of the Yavanas decided to make the best use of a bad bargain. Kalakanya was a bad bargain, and no one liked her, but everything can be used for the service of the Lord. Thus the King of the Yavanas tried to utilize her for some purpose. The purpose has already been explained--that is, Kalakanya as jara, the invalidity of old age, can be used to arouse a sense of fear in people so that they will prepare for the next life by engaging in Krsna consciousness.

TEXT 29

TEXT

tvam avyakta-gatir bhunksva
lokam karma-vinirmitam

ya hi me prtana-yukta
praja-nasam pranesyasi

SYNONYMS

tvam--you; avyakta-gatih--whose movement is imperceptible; bhunksva--enjoy; lokam--this world; karma-vinirmitam--manufactured by fruitive activities; ya--one who; hi--certainly; me--my; prtana--soldiers; yukta--helped by; praja-nasam--annihilation of the living entities; pranesyasi--you shall carry out without any hindrance.

TRANSLATION

This world is a product of fruitive activities. Therefore you may imperceptibly attack people in general. Helped by my soldiers, you can kill them without opposition.

PURPORT

The word karma-vinirmitam means "manufactured by fruitive activities." This entire material world, especially in these days, is the result of fruitive activities. Everyone is fully engaged in decorating the world with highways, motorcars, electricity, skyscrapers, industries, businesses, etc. All this appears very nice for those who are simply engaged in sense gratification and who are ignorant of spiritual identity. As described in Srimad-Bhagavatam (5.5.4):

nunam pramattah kurute vikarma
yad indriya-pritaya aprnoti
na sadhu manye yata atmano 'yam
asann api klesada asa dehah

Those without knowledge of the spirit soul are mad after materialistic activities, and they perform all kinds of sinful activities simply for sense gratification. According to Rsabhadeva, such activities are inauspicious because they force one to accept an abominable body in the next life. Everyone can experience that although we try to keep the body in a comfortable position, it is always giving pain and is subjected to the threefold miseries. Otherwise, why are there so many hospitals, welfare boards and insurance establishments? Actually, in this world there is no happiness. People are simply engaged trying to counteract unhappiness. Foolish people accept unhappiness as happiness; therefore the King of the Yavanas decided to attack such foolish people imperceptibly by old age, disease, and ultimately death. Of course, after death there must be birth; therefore Yavana-rajah thought it wise to kill all the karmis through the agency of Kalakanya and thus try to make them aware that materialistic advancement is not actually advancement. Every living entity is a spiritual being, and consequently without spiritual advancement the human form of life is ruined.

TEXT 30

TEXT

prajvaro 'yam mama bhrata
tvam ca me bhagini bhava
caramy ubhabhyam loke 'sminn
avyakto bhima-sainikah

SYNONYMS

prajvarah--named Prajvara; ayam--this; mama--my; bhrata--brother; tvam--you; ca--also; me--my; bhagini--sister; bhava--become; carami--I shall go about; ubhabhyam--by both of you; loke--in the world; asmin--this; avyaktah--without being manifest; bhima--dangerous; sainikah--with soldiers.

TRANSLATION

The King of the Yavanas continued: Here is my brother Prajvara. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly within this world.

PURPORT

Kalakanya was sent by Narada Muni to Yavana-rajā so that she might become his wife, but instead of accepting her as his wife, Yavana-rajā accepted her as his sister. Those who do not follow the Vedic principles are unrestricted as far as sex life is concerned. Consequently they sometimes do not hesitate to have sex with their sisters. In this age of Kali there are many instances of such incest. Although Yavana-rajā accepted the request of Narada Muni to show respect to him, he was nonetheless thinking of illicit sex. This was due to his being the King of the yavanas and mlecchas.

The word prajvarah is very significant, for it means "the fever sent by Lord Visnu." Such a fever is always set at 107 degrees, the temperature at which a man dies. Thus the King of the mlecchas and yavanas requested the daughter of Time, Kalakanya, to become his sister. There was no need to ask her to become his wife, for the yavanas and mlecchas do not make distinctions as far as sex life is concerned. Thus one may outwardly be a sister, mother or daughter and still have sex. Yavana-rajā's brother was Prajvara, and Kalakanya was invalidity itself. Combined and strengthened by the soldiers of Yavana-rajā--namely nonhygienic conditions, illicit sex and ultimately a high degree of temperature to bring on death--they would be able to smash the materialistic way of life. In this connection it is significant that Narada was immune to the attack of jara, or invalidity, and similarly jara, or the destructive force, cannot attack any follower of Narada Muni or a pure Vaisnava.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-seventh Chapter, of the Srimad-Bhagavatam, entitled "Attack by Candavega on the City of King Puranjana; the Character of Kalakanya."

Chapter Twenty-eight

Puranjana Becomes a Woman in the Next Life

TEXT 1

TEXT

narada uvaca
sainika bhaya-namno ye
barhisman dista-karinah
prajvara-kala-kanyabhyam
vicerur avanim imam

SYNONYMS

naradah uvaca--the great sage Narada continued to speak; sainikah--the soldiers; bhaya-namnah--of Bhaya (Fear); ye--all of them who; barhisman--O King Pracinarbarhisat; dista-karinah--the order carriers of death; prajvara--with Prajvara; kala-kanyabhyam--and with Kalakanya; viceruh--traveled; avanim--on earth; imam--this.

TRANSLATION

The great sage Narada continued: My dear King Pracinarbarhisat, afterward, the King of the Yavanas, whose name is fear itself, as well as Prajvara, Kalakanya, and his soldiers, began to travel all over the world.

PURPORT

The period of life just prior to death is certainly very dangerous because usually at this time people are attacked by the weakness of old age as well as many kinds of disease. The diseases that attack the body are compared here to soldiers. These soldiers are not ordinary soldiers, for they are guided by the King of the Yavanas, who acts as their commander-in-chief. The word *dista-karinah* indicates that he is their commander. When a man is young, he does not care for old age, but enjoys sex to the best of his satisfaction, not knowing that at the end of life his sexual indulgence will bring on various diseases, which so much disturb the body that one will pray for immediate death. The more one enjoys sex during youth, the more he suffers in old age.

TEXT 2

TEXT

ta ekada tu rabhasa
puranjana-purim nrpa
rurudhur bhauma-bhogadhyam
jarat-pannaga-palitam

SYNONYMS

te--they; ekada--once upon a time; tu--then; rabhasa--with great force; puranjana-purim--the city of Puranjana; nrpa--O King; rurudhuh--encircled; bhauma-bhoga-adhyam--full of sense enjoyments; jarat--old; pannaga--by the serpent; palitam--protected.

TRANSLATION

Once the dangerous soldiers attacked the city of Puranjana with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent.

PURPORT

As one's body engages in sense gratification, it becomes weaker and weaker daily. Finally the vital force becomes so weak that it is herein compared to a weak serpent. The life air has already been compared to the serpent. When the vital force within the body becomes weak, the body itself also becomes weak. At such a time the death symptoms--that is, the dangerous soldiers of death's superintendent, Yamaraja--begin to attack very severely. According to the Vedic system, before coming to such a stage one should leave home and take sannyasa to preach the message of God for the duration of life. However, if one sits at home and is served by his beloved wife and children, he certainly becomes weaker and weaker due to sense gratification. When death finally comes, one leaves the body devoid of spiritual assets. At the present time, even the oldest man in the family does not leave home, being attracted by wife, children, money, opulence, dwelling, etc. Thus at the end of life one worries about how his wife will be protected and how she will manage the great family responsibilities. In this way a man usually thinks of his wife before death. According to Bhagavad-gita (8.6):

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

At the end of life, a person thinks of what he has done throughout his whole life; thus he gets another body (dehantara) according to his thoughts and desires at the end of life. One overly addicted to life at home naturally thinks of his beloved wife at the end of life. Consequently, in the next life he gets the body of a woman, and he also acquires the results of his pious or impious activities. In this chapter the acceptance of a woman's body by King Puranjana will be thoroughly explained.

TEXT 3

TEXT

kala-kanyapi bubhuje
puranjana-puram balat
yayabhibhutah purusah
sadyo nihsaratam iyat

SYNONYMS

kala-kanya--the daughter of Kala; api--also; bubhuje--took possession of; puranjana-puram--the city of Puranjana; balat--by force; yaya--by whom; abhibhutah--being overwhelmed; purusah--a person; sadyah--immediately; nihsaratam--uselessness; iyat--gets.

TRANSLATION

Gradually Kalakanya, with the help of dangerous soldiers, attacked all the inhabitants of Puranjana's city and thus rendered them useless for all purposes.

PURPORT

At the fag end of life, when the invalidity of old age attacks a man, his body becomes useless for all purposes. Therefore Vedic training dictates that when a man is in his boyhood he should be trained in the process of brahmacarya; that is, he should be completely engaged in the service of the Lord and should not in any way associate with women. When the boy becomes a young man, he marries between the ages of twenty and twenty-five. When he is married at the right age, he can immediately beget strong, healthy sons. Now female descendants are increasing because young men are very weak sexually. A male child will be born if the husband is sexually stronger than the wife, but if the female is stronger, a female child will be born. Thus it is essential to practice the system of brahmacarya if one wishes to beget a male child when one is married. When one reaches the age of fifty, he should give up family life. At that time one's child should be grown up so that the father can leave the family responsibilities to him. The husband and wife may then go abroad to live a retired life and travel to different places of pilgrimage. When both the husband and wife lose their attachment for family and home, the wife returns home to live under the care of her grown-up children and to remain aloof from family affairs. The husband then takes sannyasa to render some service to the Supreme Personality of Godhead.

This is the perfect system of civilization. The human form of life is especially meant for God realization. If one is unable to take to the process of Krsna consciousness from the very beginning of life, he must be trained to accept these principles at the fag end of life. Unfortunately, there is no training even in childhood, nor can one give up his family life even at the end. This is the situation with the city of Puranjana, figuratively described in these verses.

TEXT 4

TEXT

tayopabhujamanam vai
yavanah sarvato-disam

dvarbhih pravisya subhrsam
prardayan sakalam purim

SYNONYMS

taya--by Kalakanya; upabhujiyamanam--being taken possession of; vai--certainly; yavanah--the Yavanas; sarvatah-disam--from all sides; dvarbhih--through the gates; pravisya--having entered; su-bhrsam--greatly; prardayan--giving trouble; sakalam--all over; purim--the city.

TRANSLATION

When Kalakanya, daughter of Time, attacked the body, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens.

PURPORT

The body has nine gates--the two eyes, two nostrils, two ears, mouth, rectum and genitals. When one is harassed by the invalidity of old age, various diseases manifest at the gates of the body. For example, the eyes become so dim that one requires spectacles, and the ears become too weak to hear directly, and therefore one requires hearing aids. The nostrils are blocked by mucus, and one has to always sniff a medicinal bottle containing ammonia. Similarly, the mouth, too weak to chew, requires false teeth. The rectum also gives one trouble, and the evacuation process becomes difficult. Sometimes one has to take enemas and sometimes use a surgical nozzle to accelerate the passing of urine. In this way the city of Puranjana was attacked at various gates by the soldiers. Thus in old age all the gates of the body are blocked by so many diseases, and one has to take help from so many medicines and surgical appliances.

TEXT 5

TEXT

tasyam prapidyamanayam
abhimani puranjanah
avaporu-vidhams tapan
kutumbi mamatakulah

SYNONYMS

tasyam--when the city; prapidyamanayam--was put into different difficulties; abhimani--too much absorbed; puranjanah--King Puranjana; avapa--achieved; uru--many; vidhan--varieties; tapan--pains; kutumbi--family man; mamata-akulah--too much affected by attachment to family.

TRANSLATION

When the city was thus endangered by the soldiers and Kalakanya, King Puranjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rajah and Kalakanya.

PURPORT

When we refer to the body, we include the external gross body with its various limbs, as well as the mind, intelligence and ego. In old age these all become weak when they are attacked by different diseases. The proprietor of the body, the living soul, becomes very sad at not being able to use the field of activities properly. In Bhagavad-gita it is clearly explained that the living entity is the proprietor of this body (ksetra jna) and that the body is the field of activities (ksetra). When a field is overgrown with thorns and weeds, it becomes very difficult for the owner to work it. That is the position of the spirit soul when the body

itself becomes a burden due to disease. Extra burdens are placed on the body in the form of anxiety and general deterioration of the bodily functions.

TEXT 6

TEXT

kanyopagudho nasta-srih
krpano visayatmakah
nasta-prajno hrtaisvaryo
gandharva-yavanair balat

SYNONYMS

kanya--by the daughter of Time; upagudhah--being embraced; nasta-srih--bereft of all beauty; krpanah--miser; visaya-atmakah--addicted to sense gratification; nasta-prajnah--bereft of intelligence; hrta-aisvayah--bereft of opulence; gandharva--by the Gandharvas; yavanaih--and by the Yavanas; balat--by force.

TRANSLATION

When King Puranjana was embraced by Kalakanya, he gradually lost all his beauty. Having been too much addicted to sex, he became very poor in intelligence and lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas.

PURPORT

When a person is attacked by the invalidity of old age and is still addicted to sense gratification, he gradually loses all his personal beauty, intelligence and good possessions. He thus cannot resist the forceful attack of the daughter of Time.

TEXT 7

TEXT

visirnam sva-purim viksyā
pratikulan anadrta
putran pautranugamatyan
jayam ca gata-sauhrdam

SYNONYMS

visirnam--scattered; sva-purim--his own town; viksyā--seeing; pratikulan--opposing elements; anadrta--being disrespectful; putran--sons; pautra--grandsons; anuga--servants; amatyan--ministers; jayam--wife; ca--and; gata-sauhrdam--indifferent.

TRANSLATION

King Puranjana then saw that everything in his town was scattered and that his sons, grandsons, servants and ministers were all gradually opposing him. He also noted that his wife was becoming cold and indifferent.

PURPORT

When one becomes an invalid, his senses and organs are weakened. In other words, they are no longer under one's control. The senses and sense objects then begin to oppose him. When a person is in a distressed condition, even his family members--his sons, grandsons and wife--become disrespectful. They no longer are under the command of the master of the house. Just as we wish to use our senses for sense gratification, the senses also require strength from the body in reciprocation. A man keeps a family for enjoyment, and similarly family members demand enjoyment from the head of the family. When they do not receive sufficient money from him, they grow disinterested and ignore his commands or desires. This is all due to one's being a krpana (miser). This word krpana, used in the sixth verse, is in opposition to the word brahmana. In the human form of life one should become a brahmana, which means that one should understand the constitutional position of the Absolute Truth, Brahman, and then engage in His service as a Vaisnava. We get this facility in the human form of life, but if we do not properly utilize this opportunity, we become a krpana, miser. A miser is one who gets money but does not spend it properly. This human form of life is especially meant for understanding Brahman, for becoming a brahmana, and if we do not utilize it properly, we remain a krpana. We can actually see that when one has money but does not spend it, he remains a miser and is never happy. Similarly, when one's intelligence is spoiled due to sense gratification, he remains a miser throughout his life.

TEXT 8

TEXT

atmanam kanyaya grastam
pancalan ari-dusitan
duranta-cintam apanno
na lebhe tat-pratikriyam

SYNONYMS

atmanam--himself; kanyaya--by Kalakanya; grastam--being embraced; pancalan--Pancala; ari-dusitan--infected by the enemies; duranta--insurmountable; cintam--anxiety; apannah--having obtained; na--not; lebhe--achieved; tat--of that; pratikriyam--counteraction.

TRANSLATION

When King Puranjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But he could not counteract the situation because he was thoroughly overwhelmed by Kalakanya.

PURPORT

When a person becomes weak from the attack of old age, the family members, servants and secretaries do not care for him. He is then unable to counteract this. Thus he becomes more and more anxious and laments his frightful condition.

TEXT 9

TEXT

kaman abhilasan dino
yata-yamams ca kanyaya
vigatatma-gati-snehah
putra-darams ca lalayan

SYNONYMS

kaman--objects of enjoyment; abhilasan--always lusting after; dinah--the poor man; yata-yaman--stale; ca--also; kanyaya--by the influence of Kalakanya; vigata--lost; atma-gati--real purpose of life; snehah--attachment to; putra--sons; daran--wife; ca--and; lalayan--affectionately maintaining.

TRANSLATION

The objects of enjoyment became stale by the influence of Kalakanya. Due to the continuance of his lusty desires, King Puranjana became very poor in everything. Thus he did not understand the aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them.

PURPORT

This is exactly the position of present civilization. Everyone is engaged in maintaining the body, home and family. Consequently everyone becomes confused at the end of life, not knowing what spiritual life and the goal of human life are. In a civilization of sense gratification there cannot be spiritual life, because a person thinks only of this life. Although the next life is a fact, no information is given about it.

TEXT 10

TEXT

gandharva-yavanakrantam
kala-kanyopamarditam
hatum pracakrame raja
tam purim anikamatah

SYNONYMS

gandharva--by the Gandharva soldiers; yavana--and by the Yavana soldiers; akrantam--overcome; kala-kanya--by Kalakanya (the daughter of Time); upamarditam--being smashed; hatum--to give up; pracakrame--proceeded; raja--King Puranjana; tam--that; purim--the city; anikamatah--unwilling.

TRANSLATION

The city of King Puranjana was overcome by the Gandharva and Yavana soldiers, and although the King had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kalakanya.

PURPORT

The living entity, separated from the association of the Supreme Personality of Godhead, tries to enjoy this material world. He is given a chance to enjoy it in a particular type of body, beginning with the body of a Brahma down to that of the microbe. From the Vedic history of creation we can understand that the first living creature was Lord Brahma, who created the seven great sages and other Prajapatis to increase the universal population. Thus every living entity, according to karma, his past desires and activities, gets a particular type of body, from that of Brahma to that of a microbe or germ in stool. Due to long association with a particular type of material body and also due to the grace of Kalakanya and her maya, one becomes overly attached to a material body, although it is the abode of pain. Even if one tries to separate a worm from stool, the worm will be unwilling to leave. It will return to the stool. Similarly, a hog generally lives in a very filthy state, eating stool, but if one tries to separate it from its condition and give it a nice place, the hog will be unwilling. In this way if we study each and every living entity, we will find that he will defy offers of a more comfortable position. Although King Puranjana was attacked from all sides, he was unwilling to leave the city. In other words, the living entity--whatever his condition--does

not want to give up the body. But he will be forced to give it up because, after all, this material body cannot exist forever.

The living entity wishes to enjoy the material world in different ways, and therefore by nature's law he is allowed to transmigrate from one body to another, exactly as a person transmigrates from the body of an infant to a child to a boy to a youth to a man. This process is constantly going on. At the last stage, when the gross body becomes old and invalid, the living entity is reluctant to give it up, despite the fact that it is no longer usable. Although material existence and the material body are not comfortable, why does the living entity not want to leave? As soon as one gets a material body, he has to work very hard to maintain it. He may engage in different fields of activity, but whatever the case, everyone has to work very hard to maintain the material body. Unfortunately, society has no information of the soul's transmigration. Because the living entity does not hope to enter the spiritual kingdom of eternal life, bliss and knowledge, he wants to stick to his present body, even though it may be useless. Consequently, the greatest welfare activity in this material world is the furthering of the Krsna consciousness movement.

This movement is giving human society information about the kingdom of God. There is God, there is Krsna, and everyone can return to God and live eternally in bliss and knowledge. A Krsna conscious person is not afraid of giving up the body because his position is always eternal. A Krsna conscious person engages in the transcendental loving service of the Lord eternally; therefore as long as he lives within the body, he is happy to engage in the loving service of the Lord, and when he gives up the body, he is also permanently situated in the service of the Lord. The saintly devotees are always free and liberated, whereas the karmis, who have no knowledge of spiritual life or the transcendental loving service of the Lord, are very much afraid of giving up the rotten material body.

TEXT 11

TEXT

bhaya-namno 'grajo bhrata
prajvarah pratyupasthitah
dadaha tam purim krtsnam
bhratuh priya-cikirsaya

SYNONYMS

bhaya-namnah--of Bhaya (Fear); agra-jah--elder; bhrata--brother; prajvarah--named Prajvara; pratyupasthitah--being present there; dadaha--set fire; tam--to that; purim--city; krtsnam--wholesale; bhratuh--his brother; priya-cikirsaya--in order to please.

TRANSLATION

Under the circumstances, the elder brother of Yavana-rajā, known as Prajvara, set fire to the city to please his younger brother, whose other name is fear itself.

PURPORT

According to the Vedic system, a dead body is set on fire, but before death there is another fire, or fever, which is called prajvara, or visnu-jvara. Medical science verifies that when one's temperature is raised to last stage of life places the living entity in the midst of a blazing fire.

TEXT 12

TEXT

tasyam sandahyamanayam
sapaurah saparicchadah

kautumbikah kutumbinya
upatapyata sanvayah

SYNONYMS

tasyam--when that city; sandahyamanayam--was ablaze; sa-paurah--along with all the citizens; sa-paricchadah--along with all servants and followers; kautumbikah--the King, having so many relatives; kutumbinya--along with his wife; upatapyata--began to suffer the heat of the fire; sa-anvayah--along with descendants.

TRANSLATION

When the city was set ablaze, all the citizens and servants of the King, as well as all family members, sons, grandsons, wives and other relatives, were within the fire. King Puranjana thus became very unhappy.

PURPORT

There are many parts of the body--the senses, the limbs, the skin, the muscles, blood, marrow, etc.--and all these are considered here figuratively as sons, grandsons, citizens and dependents. When the body is attacked by the visnu-jvara, the fiery condition becomes so acute that sometimes one remains in a coma. This means that the body is in such severe pain that one becomes unconscious and cannot feel the miseries taking place within the body. Indeed, the living entity becomes so helpless at the time of death that, although unwilling, he is forced to give up the body and enter another. In Bhagavad-gita it is stated that man may, by scientific advancement, improve the temporary living conditions, but that he cannot avoid the pangs of birth, old age, disease and death. These are under the control of the Supreme Personality of Godhead through the agency of material nature. A foolish person cannot understand this simple fact. Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease and death. Thus a person in ignorance, not knowing anything about his own future life, is certainly defeated in all his activities.

TEXT 13

TEXT

yavanoparuddhayatano
grastayam kala-kanyaya
puryam prajvara-samsrstah
pura-palah 'nvatapyata

SYNONYMS

yavana--by the Yavanas; uparuddha--attacked; ayatanah--his abode; grastayam--when seized; kala-kanyaya--by the daughter of Time; puryam--the city; prajvara-samsrstah--being approached by Prajvara; pura-palah--the city superintendent; anvatapyata--became also very much aggrieved.

TRANSLATION

The city's superintendent of police, the serpent, saw that the citizens were being attacked by Kalakanya, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas.

PURPORT

The living entity is covered by two different types of bodies--the gross body and the subtle body. At death we can see that the gross body is finished, but actually the living entity is carried by the subtle body to another gross body. The so-called scientists of the modern age cannot see how the subtle body is working in carrying the soul from one body to another. This subtle body has been figuratively described as a serpent, or the city's police superintendent. When there is fire everywhere, the police superintendent cannot escape either. When there is security and an absence of fire in the city, the police superintendent can impose his authority upon the citizens, but when there is an all-out attack on the city, he is rendered useless. As the life air was ready to leave the gross body, the subtle body also began to experience pain.

TEXT 14

TEXT

na seke so 'vitum tatra
puru-krcchroru-vepathuh
gantum aicchat tato vrksa-
kotarad iva sanalat

SYNONYMS

na--not; seke--was able; sah--he; avitum--to protect; tatra--there; puru--very much; krcchra--difficulty; uru--great; vepathuh--suffering; gantum--to go out; aicchat--desired; tatak--from there; vrksa--of a tree; kotarat--from the hollow; iva--like; sa-analat--on fire.

TRANSLATION

As a serpent living within the cavity of a tree wishes to leave when there is a forest fire, so the city's police superintendent, the snake, wished to leave the city due to the fire's severe heat.

PURPORT

It becomes very difficult for snakes to leave a forest when there is a fire. Other animals may flee due to their long legs, but serpents, only being able to crawl, are generally burnt in the fire. At the last stage, the limbs of the body are not as much affected as the life air.

TEXT 15

TEXT

sithilavayavo yarhi
gandharvair hrta-paurusah
yavanair aribhi rajann
uparuddho ruroda ha

SYNONYMS

sithila--slackened; avayava--his limbs; yarhi--when; gandharvaih--by the Gandharvas; hrta--defeated; paurusah--his bodily strength; yavanaih--by the Yavanas; aribhih--by the enemies; rajan--O King Pracinabarhisat; uparuddhah--being checked; ruroda--cried loudly; ha--indeed.

TRANSLATION

The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly defeated his bodily strength. When he attempted to leave the body, he was checked by his enemies. Being thus baffled in his attempt, he began to cry loudly.

PURPORT

At the last stage of life, the different gates of the body are choked by the effects of disease, which are caused by an imbalance of bile, mucus and air. Thus the living entity cannot clearly express his difficulties, and surrounding relatives hear the sound "ghura ghura" from a dying man. In his Mukunda-mala-stotra, King Kulasekhara states:

krsna tvadiya-padapankaja-panjarantam
adyaiva me visatu manasa-rajahamsah
prana-prayana-samaye kapha-vata-pittaih
kanthavarodhana-vidhau smaranam kutas te

"My dear Krsna, please help me die immediately so that the swan of my mind may be encircled by the stem of Your lotus feet. Otherwise at the time of my final breath, when my throat is choked up, how will it be possible for me to think of You?" The swan takes great pleasure in diving within water and being encircled by the stem of the lotus flower. This entanglement is sporting joy. If, in our healthy condition, we think of the lotus feet of the Lord and die, it is most fortunate. In old age, at the time of death, the throat sometimes becomes choked with mucus or blocked by air. At such a time the sound vibration of Hare Krsna, the maha-mantra, may not come out. Thus one may forget Krsna. Of course, those who are strong in Krsna consciousness cannot possibly forget Krsna at any stage because they are accustomed to chanting the Hare Krsna mantra, especially when there is a signal from death.

TEXT 16

TEXT

duhitrh putra-pautrams ca
jami-jamatr-parsadan
svatvavasistam yat kincid
grha-kosa-paricchadam

SYNONYMS

duhitrh--daughters; putra--sons; pautran--grandsons; ca--and; jami--daughters-in-law; jamatr--sons-in-law; parsadan--associates; svatva--property; avasistam--remaining; yat kincit--whatever; grha--home; kosa--accumulation of wealth; paricchadam--household paraphernalia.

TRANSLATION

King Puranjana then began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, servants and other associates as well as his house, his household paraphernalia and his little accumulation of wealth.

PURPORT

It is not infrequent for a person overly attached to the material body to request a physician to prolong his life at least for some time. If the so-called scientific physician is able to prolong one's life for a few minutes through the use of oxygen or other medicines, he thinks that he is very successful in his attempts, although ultimately the patient will die. This is called the struggle for existence. At the time of

death both patient and physician still think of prolonging life, although all the constituents of the body are practically dead and gone.

TEXT 17

TEXT

aham mameti svikrtya
grhesu kumatir grhi
dadhyau pramadaya dino
viprayoga upasthite

SYNONYMS

aham--I; mama--mine; iti--thus; svi-krtya--accepting; grhesu--in the home; ku-matih--whose mind is full of obnoxious thoughts; grhi--the householder; dadhyau--turns his attention to; pramadaya--with his wife; dinah--very poor; viprayoge--when separation; upasthite--occurred.

TRANSLATION

King Puranjana was overly attached to his family and conceptions of "I" and "mine." Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.

PURPORT

It is clear in this verse that at the time of death thoughts of material enjoyment do not go away. This indicates that the living entity, the soul, is carried by the subtle body--mind, intelligence and ego. Due to false ego, the living entity still wants to enjoy the material world, and for want of material enjoyment he becomes sorry or sad. He still makes intellectual plans to further his existence, and therefore, although he gives up the gross body, he is carried by the subtle body to another gross body. The transmigration of the subtle body is never visible to material eyes; therefore when one gives up the gross body, we think that he is finished. Plans for material enjoyment are made by the subtle body, and the gross body is the instrument for enjoying these plans. Thus the gross body can be compared to the wife, for the wife is the agent for all kinds of sense gratification. Because of long association with the gross body, the living entity becomes very sad to be separated from it. The mental activity of the living entity obliges him to accept another gross body and continue his material existence.

The Sanskrit word stri means "expansion." Through the wife one expands his various objects of attraction--sons, daughters, grandsons and so on. Attachment to family members becomes very prominent at the time of death. One often sees that just before leaving his body a man may call for his beloved son to give him charge of his wife and other paraphernalia. He may say, "My dear boy, I am being forced to leave. Please take charge of the family affairs." He speaks in this way, not even knowing his destination.

TEXT 18

TEXT

lokantaram gatavati
mayy anatha kutumbini
vartisyate katham tv esa
balakan anusocati

SYNONYMS

loka-antaram--into a different life; gatavati mayi--when I am gone; anatha--bereft of husband; kutumbini--surrounded by all family members; vartisyate--will exist; katham--how; tu--then; esa--this woman; balakan--children; anusocati--lamenting about.

TRANSLATION

King Puranjana was anxiously thinking, "Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these family members? Alas, she will be greatly harassed by thoughts of family maintenance."

PURPORT

All these thoughts of one's wife indicate that the King was overly engrossed with the thoughts of woman. Generally a chaste woman becomes a very obedient wife. This causes a husband to become attached to his wife, and consequently he thinks of his wife very much at the time of death. This is a very dangerous situation, as is evident from the life of King Puranjana. If one thinks of his wife instead of Krsna at the time of death, he will certainly not return home, back to Godhead, but will be forced to accept the body of a woman and thus begin another chapter of material existence.

TEXT 19

TEXT

na mayy anasite bhunkte
nasnate snati mat-para
mayi ruste susantrasta
bhartsite yata-vag bhayat

SYNONYMS

na--never; mayi--when I; anasite--had not eaten; bhunkte--she would eat; na--never; asnate--had not taken bath; snati--she would take her bath; mat-para--always devoted to me; mayi--when I; ruste--was angry; su-santrasta--very much frightened; bhartsite--when I chastised; yata-vak--fully controlled of words; bhayat--out of fear.

TRANSLATION

King Puranjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior.

PURPORT

A wife is always supposed to be submissive to her husband. Submission, mild behavior and subservience are qualities in a wife which make a husband very thoughtful of her. For family life it is very good for a husband to be attached to his wife, but it is not very good for spiritual advancement. Thus Krsna consciousness must be established in every home. If a husband and wife are very much attached to one another in Krsna consciousness, they will both benefit because Krsna is the center of their existence. Otherwise, if the husband is too much attached to his wife, he becomes a woman in his next life. The woman, being overly attached to her husband, becomes a man in her next life. Of course, it is an advantage for a woman to become a man, but it is not at all advantageous for the man to become a woman.

TEXT 20

TEXT

prabodhayati mavijnam
vyusite soka-karsita
vartmaitad grha-medhiyam
vira-sur api nesiyati

SYNONYMS

prabodhayati--gives good counsel; ma--unto me; avijnam--foolish; vyusite--at the time of my being away; soka--by aggrievement; karsita--being aggrieved and thus dried up; vartma--path; etat--this; grha-medhiyam--of household responsibilities; vira-suh--the mother of great heroes; api--although; nesiyati--will she be able to execute.

TRANSLATION

King Puranjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so many sons and heroes, the King still feared that she would not be able to maintain the responsibility of household affairs.

PURPORT

At the time of death King Puranjana was thinking of his wife, and this is called polluted consciousness. As Lord Krsna explains in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

The living entity is, after all, part and parcel of the Supreme Spirit, Krsna. In other words, Krsna's constitutional position and the living entity's constitutional position are the same qualitatively. The only difference is that the living entity is eternally an atomic particle of the Supreme Spirit. Mamaivamso jiva-loke jiva-bhutah sanatanah. In this material world of conditional life, the fragmental portion of the Supreme Lord, the individual soul, is struggling due to his contaminated mind and consciousness. As part and parcel of the Supreme Lord, a living entity is supposed to think of Krsna, but here we see that King Puranjana (the living entity) is thinking of a woman. Such mental absorption with some sense object brings about the living entity's struggle for existence in this material world. Since King Puranjana is thinking of his wife, his struggle for existence in the material world will not be ended by death. As revealed in the following verses, King Puranjana had to accept the body of a woman in his next life due to his being overly absorbed in thoughts of his wife. Thus mental absorption in social, political, pseudoreligious, national and communal consciousness is cause for bondage. During one's lifetime one has to change his activities in order to attain release from bondage. This is confirmed in Bhagavad-gita (3.9). Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah. If we do not change our consciousness in this life, whatever we do in the name of social, political, religious or communal and national welfare will be the cause of our bondage. This means we have to continue in material, conditional life. As explained in Bhagavad-gita (15.7), manah-sasthanindriyani prakrti-sthani karsati. When the mind and senses are engaged in material activities, one has to continue his material existence and struggle to attain happiness. In each and every life one is engaged in the struggle to become happy. Actually no one in this material

world is happy, but the struggle gives a false sense of happiness. A person must work very hard, and when he attains the result of his hard work, he thinks himself happy. In the material world people do not know what real happiness is. Sukham atyantikam yat tad buddhi-grahyam atindriyam (Bg. 6.21). Real happiness must be appreciated by one's transcendental senses. Unless one is purified, the transcendental senses are not manifest; therefore to purify the senses one must take to Krsna consciousness and engage the senses in the service of the Lord. Then there will be real happiness and liberation.

It is stated in Bhagavad-gita (15.8):

sariram yad avapnoti
yac capy utkramatisvarah
grhitvaitani samyati
vayur gandhan ivasayat

"The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas." If the wind passes over a garden of roses, it will carry the aroma of roses, and if it passes over a filthy place, it will carry the stench of obnoxious things. Similarly, King Puranjana, the living entity, now passes the air of his life over his wife, a woman; therefore he has to accept the body of a woman in his next life.

TEXT 21

TEXT

katham nu daraka dina
darakir vaparayanah
vartisyante mayi gate
bhinna-nava ivodadhau

SYNONYMS

katham--how; nu--indeed; darakah--sons; dinah--poor; darakih--daughters; va--or; aparayanah--having no one else to depend on; vartisyante--will live; mayi--when I; gate--gone from this world; bhinna--broken; navah--boat; iva--like; udadhau--in the ocean.

TRANSLATION

King Puranjana continued worrying: "After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and continue their lives? Their position will be similar to that of passengers aboard a ship wrecked in the midst of the ocean."

PURPORT

At the time of death every living entity worries about what will happen to his wife and children. Similarly, a politician also worries about what will happen to his country or his political party. Unless one is fully Krsna conscious, he has to accept a body in the next life according to his particular state of consciousness. Since Puranjana is thinking of his wife and children and is overly engrossed in thoughts of his wife, he will accept the body of a woman. Similarly, a politician or so-called nationalist who is inordinately attached to the land of his birth will certainly be reborn in the same land after ending his political career. One's next life will also be affected by the acts one performs during this life. Sometimes politicians act most sinfully for their own sense gratification. It is not unusual for a politician to kill the opposing party. Even though a politician may be allowed to take birth in his so-called homeland, he still has to undergo suffering due to his sinful activities in his previous life.

This science of transmigration is completely unknown to modern scientists. So-called scientists do not like to bother with these things because if they would at all consider this subtle subject matter and the

problems of life, they would see that their future is very dark. Thus they try to avoid considering the future and continue committing all kinds of sinful activities in the name of social, political and national necessity.

TEXT 22

TEXT

evam krpanaya buddhya
socantam atad-arhanam
grahitum krta-dhir enam
bhaya-namabhyapadyata

SYNONYMS

evam--thus; krpanaya--by miserly; buddhya--intelligence; socantam--lamenting; a-tat-arhanam--on which he should not have lamented; grahitum--in order to arrest; krta-dhir--the determined King of the Yavanas; enam--him; bhaya-nama--whose name was fear; abhyapadyata--came there immediately.

TRANSLATION

Although King Puranjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rajā, whose name was fear itself, immediately drew near to arrest him.

PURPORT

Foolish people do not know that every individual soul is responsible for his own actions and reactions in life. As long as a living entity in the form of a child or boy is innocent, it is the duty of the father and mother to lead him into a proper understanding of the values of life. When a child is grown, it should be left up to him to execute the duties of life properly. The parent, after his death, cannot help his child. A father may leave some estate for his children's immediate help, but he should not be overly absorbed in thoughts of how his family will survive after his death. This is the disease of the conditioned soul. Not only does he commit sinful activities for his own sense gratification, but he accumulates great wealth to leave behind so that his children may also gorgeously arrange for sense gratification.

In any case, everyone is afraid of death, and therefore death is called bhaya, or fear. Although King Puranjana was engaged in thinking of his wife and children, death did not wait for him. Death does not wait for any man; it will immediately carry out its duty. Since death must take away the living entity without hesitation, it is the ultimate God realization of the atheists, who spoil their lives thinking of country, society and relatives, to the neglect of God consciousness. In this verse the word atad-arhanam is very significant, for it means that one should not be overly engaged in welfare activities for one's family members, countrymen, society and community. None of these will help a person to advance spiritually. Unfortunately, in present-day society so-called educated men have no idea what spiritual progress is. Although they have the opportunity in the human form of life to make spiritual progress, they remain misers. They use their lives improperly and simply waste them thinking about the material welfare of their relatives, countrymen, society and so on. One's actual duty is to learn how to conquer death. Lord Kṛṣṇa states the process of conquering death in Bhagavad-gīta (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

After giving up this body, one who is fully Krsna conscious does not accept another material body but returns home, back to Godhead. Everyone should try to attain this perfection. Unfortunately, instead of doing so, people are absorbed in thoughts of society, friendship, love and relatives. This Krsna consciousness movement, however, is educating people throughout the world and informing them how to conquer death. Harim vina na srstim taranti. One cannot conquer death without taking shelter of the Supreme Personality of Godhead.

TEXT 23

TEXT

pasuvad yavanair esa
niyamanah svakam ksayam
anvadravann anupathah
socanto bhramam aturah

SYNONYMS

pasu-vat--like an animal; yavanaih--by the Yavanas; esah--Puranjana; niyamanah--being arrested and taken away; svakam--to their own; ksayam--abode; anvadravan--followed; anupathah--his attendants; socantah--lamenting; bhramam--greatly; aturah--being distressed.

TRANSLATION

When the Yavanas were taking King Puranjana away to their place, binding him like an animal, the King's followers became greatly aggrieved. While they lamented, they were forced to go along with him.

PURPORT

When Yamaraja and his assistants take a living entity away to the place of judgment, the life, life air and desires, being followers of the living entity, also go with him. This is confirmed in the Vedas. When the living entity is taken away or arrested by Yamaraja (tam utkramantam), the life air also goes with him (prano 'nutkramati), and when the life air is gone (pranam anutkramantam), all the senses (sarve pranah) also go along (anutkramanti). When the living entity and the life air are gone, the lump of matter produced of five elements--earth, water, air, fire and ether--is rejected and left behind. The living entity then goes to the court of judgment, and Yamaraja decides what kind of body he is going to get next. This process is unknown to modern scientists. Every living entity is responsible for his activities in this life, and after death he is taken to the court of Yamaraja, where it is decided what kind of body he will take next. Although the gross material body is left, the living entity and his desires, as well as the resultant reactions of his past activities, go on. It is Yamaraja who decides what kind of body one gets next in accordance with one's past actions.

TEXT 24

TEXT

purim vihayopagata
uparuddho bhujangamah
yada tam evanu puri
visirna prakrtim gata

SYNONYMS

purim--the city; vihaya--having given up; upagatah--gone out; uparuddhah--arrested; bhujangamah--the serpent; yada--when; tam--him; eva--certainly; anu--after; puri--the city; visirna--scattered; prakrtim--matter; gata--turned into.

TRANSLATION

The serpent, who had already been arrested by the soldiers of Yavana-*raja* and was out of the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust.

PURPORT

When the living entity is arrested, all his followers--namely the life air, the senses and sense objects--immediately leave the lump of matter, the body. When the living entity and his companions leave, the body no longer works but turns into basic material elements--earth, water, fire, air and ether. When a city attacked by enemies is vacated by its inhabitants, the enemy immediately takes advantage of that city and bombards it to smash the whole thing to dust. When we say, "Dust thou art, and unto dust thou shall return," we refer to the body. When a city is attacked and bombarded by enemies, the citizens generally leave, and the city ceases to exist.

It is a foolish person who engages in improving the condition of a city without caring for the citizens or inhabitants. Similarly, a living entity who is not properly enlightened in spiritual knowledge simply takes care of the external body, not knowing that the spirit soul is the principal factor within the body. When one is advanced in spiritual knowledge, the spirit soul is saved from eternal transmigration. The *Bhagavatam* considers those who are attached to their bodies to be like cows and asses (*sa eva go-kharah*). The cow is a very innocent animal, and the ass is a beast of burden. One who labors under the bodily conception simply works like an ass and does not know his self-interest. It is therefore said:

yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhicij
janeshv abhijnesu sa eva go-kharah

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow." (*Bhag.* 10.84.13)

Human civilization devoid of *Krsna* consciousness is simply a civilization of lower animals. Sometimes such a civilization may study the dead body and consider the brain or the heart. However, no part of the body is important unless the spirit soul is present. In a modern civilization of cows and asses, scientists try to search out some value in the brain or heart of a dead man.

TEXT 25

TEXT

vikrsyamanah prasabham
yavanena baliyasa
navindat tamasavistah
sakhayam suhrdam purah

SYNONYMS

vikrsyamanah--being dragged; prasabham--forcibly; yavanena--by the Yavana; baliyasa--who was very powerful; na avindat--could not remember; tamasa--by darkness of ignorance; avistah--being covered; sakhayam--his friend; suhrdam--always a well-wisher; purah--from the very beginning.

TRANSLATION

When King Puranjana was being dragged with great force by the powerful Yavana, out of his gross ignorance he still could not remember his friend and well-wisher, the Supersoul.

PURPORT

In Bhagavad-gita (5.29) Lord Krsna says:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

A person can be in full Krsna consciousness and become happy and satisfied if he knows but three things--namely, that the Supreme Lord Krsna is the enjoyer of all benefits, that He is the proprietor of everything, and that He is the supreme friend of all living entities. If one does not know this and functions instead under the bodily conception, he is always harassed by the tribulations offered by material nature. In actuality, the Supreme Lord is sitting by the side of everyone. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati (Bg. 18.61). The living entity and the Supersoul are sitting side by side in the same tree, but despite being harassed by the laws of material nature, the foolish living entity does not turn toward the Supreme Personality of Godhead for protection. However, he thinks that he is able to protect himself from the stringent laws of material nature. This, however, is not possible. The living entity must turn toward the Supreme Personality of Godhead and surrender unto Him. Only then will he be saved from the onslaught of the powerful Yavana, or Yamaraja.

The word sakhayam ("friend") is very significant in this verse because God is eternally present beside the living entity. The Supreme Lord is also described as suhrdam ("ever well-wisher"). The Supreme Lord is always a well-wisher, just like a father or mother. Despite all the offenses of a son, the father and mother are always the son's well-wisher. Similarly, despite all our offenses and defiance of the desires of the Supreme Personality of Godhead, the Lord will give us immediate relief from all the hardships offered by material nature if we simply surrender unto Him, as confirmed in Bhagavad-gita (mam eva ye prapadyante mayam etam taranti te). Unfortunately, due to our bad association and great attachment for sense gratification, we do not remember our best friend, the Supreme Personality of Godhead.

TEXT 26

TEXT

tam yajna-pasavo 'nena
samjnapta ye 'dayaluna
kutharais cicchiduh kruddhah
smaranto 'mivam asya tat

SYNONYMS

tam--him; yajna-pasavah--the sacrificial animals; anena--by him; samjnaptah--killed; ye--all of them who; adayaluna--by the most unkind; kutharaih--by axes; cicchiduh--pierced to pieces; kruddhah--being very angry; smarantah--remembering; amivam--sinful activity; asya--of him; tat--that.

TRANSLATION

That most unkind king, Puranjana, had killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes.

PURPORT

Those who are very enthusiastic about killing animals in the name of religion or for food must await similar punishment after death. The word *mamsa* ("meat") indicates that those animals whom we kill will be given an opportunity to kill us. Although in actuality no living entity is killed, the pains of being pierced by the horns of animals will be experienced after death. Not knowing this, rascals unhesitatingly go on killing poor animals. So-called human civilization has opened many slaughterhouses for animals in the name of religion or food. Those who are a little religious kill animals in temples, mosques or synagogues, and those who are more fallen maintain various slaughterhouses. Just as in civilized human society the law is a life for a life, no living entity can encroach upon another living entity as far as the Supreme Lord is concerned. Everyone should be given freedom to live at the cost of the supreme father, and animal-killing--either for religion or for food--is always condemned by the Supreme Personality of Godhead. In *Bhagavad-gita* (16.19) Lord Kṛṣṇa says:

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." The animal-killers (*dvisatah*), envying other living entities and the Supreme Personality of Godhead, are placed in darkness and cannot understand the theme and objective of life. This is further explained in the following verses.

TEXT 27

TEXT

ananta-pare tamasi
magno nasta-smrtih samah
sasvatir anubhuyartim
pramada-sanga-dusitah

SYNONYMS

ananta-pare--unlimitedly expanded; *tamasi*--in the material existence of darkness; *magnah*--being merged; *nasta-smrtih*--bereft of all intelligence; *samah*--for many years; *sasvatih*--practically eternally; *anubhuya*--experiencing; *artim*--the threefold miseries; *pramada*--of women; *sanga*--by association; *dusitah*--being contaminated.

TRANSLATION

Due to his contaminated association with women, a living entity like King Puranjana eternally suffers all the pangs of material existence and remains in the dark region of material life, bereft of all remembrance for many, many years.

PURPORT

This is a description of material existence. Material existence is experienced when one becomes attached to a woman and forgets his real identity as the eternal servant of Krsna (nasta-smrtih). In this way, in one body after another, the living entity perpetually suffers the threefold miseries of material existence. To save human civilization from the darkness of ignorance, this movement was started. The main purpose of the Krsna consciousness movement is to enlighten the forgetful living entity and remind him of his original Krsna consciousness. In this way the living entity can be saved from the catastrophe of ignorance as well as bodily transmigration. As Srila Bhaktivinoda Thakura has sung:

anadi karama-phale, padi' bhavarnava-jale,
taribare na dekhi upaya
ei visaya-halahale, diva-nisi hiya jvale,
mana kabhu sukha nahi paya

"Because of my past fruitive activities, I have now fallen into an ocean of nescience. I cannot find any means to get out of this great ocean, which is indeed like an ocean of poison. We are trying to be happy through sense enjoyment, but actually that so-called enjoyment is like food that is too hot and causes burning in the heart. I feel a burning sensation constantly, day and night, and thus my mind cannot find satisfaction."

Material existence is always full of anxiety. People are always trying to find many ways to mitigate anxiety, but because they are not guided by a real leader, they try to forget material anxiety through drink and sex indulgence. Foolish people do not know that by attempting to escape anxiety by drink and sex, they simply increase their duration of material life. It is not possible to escape material anxiety in this way.

The word pramada-sanga-dusitah indicates that apart from all other contamination, if one simply remains attached to a woman, that single contamination will be sufficient to prolong one's miserable material existence. Consequently, in Vedic civilization one is trained from the beginning to give up attachment for women. The first stage of life is brahmachari, the second stage grhastha, the third stage vanaprastha, and the fourth stage sannyasa. All these stages are devised to enable one to detach himself from the association of women.

TEXT 28

TEXT

tam eva manasa grhnan
babhuva pramadottama
anantaram vidarbhasya
raja-simhasya vesmani

SYNONYMS

tam--her; eva--certainly; manasa--by the mind; grhnan--accepting; babhuva--became; pramada--woman; ottama--highly situated; anantaram--after death; vidarbhasya--of Vidarbha; raja-simhasya--of the most powerful king; vesmani--at the house.

TRANSLATION

King Puranjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

PURPORT

Since King Puranjana thought of his wife at the time of death, he attained the body of a woman in his next birth. This verifies the following verse in Bhagavad-gita (8.6):

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

When a living entity is accustomed to think of a particular subject matter or become absorbed in a certain type of thought, he will think of that subject at the time of death. At the time of death, one will think of the subject that has occupied his life while he was awake, lightly sleeping or dreaming, or while he was deeply sleeping. After falling from the association of the Supreme Lord, the living entity thus transmigrates from one bodily form to another according to nature's course, until he finally attains the human form. If he is absorbed in material thoughts and ignorant of spiritual life, and if he does not take shelter under the lotus feet of the Supreme Personality of Godhead, Govinda, who solves all questions of birth and death, he will become a woman in the next life, especially if he thinks of his wife. As stated in Srimad-Bhagavatam (3.31.1): karmana daiva-netrena. A living entity acts piously and impiously, and sometimes in both ways. All actions are taken into account, and the living entity is offered a new body by his superiors. Although King Puranjana was overly attached to his wife, he nonetheless performed many pious fruitive activities. Consequently, although he took the form of a woman, he was given a chance to be the daughter of a powerful king. As confirmed in Bhagavad-gita (6.41):

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

"The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people or into a family of rich aristocracy."

If a person falls from the path of bhakti-yoga, God realization, due to attachment to fruitive activity, philosophical speculation or mystic yoga, he is given a chance to take birth in a high and rich family. The higher authorities appointed by the Supreme Personality of Godhead thus render justice to the living entity according to the living entity's desires. Although King Puranjana was overly absorbed in thoughts of his wife and thus became a woman, he took birth in the family of a king due to his previous pious activities. The conclusion is that all our activities are taken into consideration before we are awarded another body. Narada Muni therefore advised Vyasadeva that one should take to Krsna consciousness, devotional service, and abandon all ordinary occupational duties. This advice was also given by Lord Krsna Himself. Although a devotee may fall from the path of spiritual consciousness, he will nonetheless attain a human body in the home of a devotee or a rich man. In this way one can resume his devotional service.

TEXT 29

TEXT

upayeme virya-panam
vaidarbhim malayadhvajah
yudhi nirjitya rajanyan
pandyah para-puranjayah

SYNONYMS

upayeme--married; virya--of valor or prowess; panam--the prize; vaidarbhim--daughter of Vidarbha; malaya-dhvajah--Malayadhvaja; yudhi--in the fight; nirjitya--after conquering; rajanyan--other princes; pandyah--best of the learned, or born in the country known as Pandu; para--transcendental; puram--city; jayah--conqueror.

TRANSLATION

It was fixed that Vaidarbhi, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pandu country. After conquering other princes, he married the daughter of King Vidarbha.

PURPORT

It is customary among ksatriyas for a princess to be offered under certain conditions. For instance, Draupadi was offered in marriage to one who could pierce a fish with an arrow simply by seeing the reflection of that fish. Krsna married one of His queens after conquering seven strong bulls. The Vedic system is for a daughter of a king to be offered under certain conditions. Vaidarbhi, the daughter of Vidarbha, was offered to a great devotee and powerful king. Since King Malayadhvaja was both a powerful king and great devotee, he fulfilled all the requirements. The name Malayadhvaja signifies a great devotee who stands as firm as Malaya Hill and, through his propaganda, makes other devotees similarly as firm. Such a maha-bhagavata can prevail over the opinions of all others. A strong devotee makes propaganda against all other spiritual conceptions--namely jnana, karma and yoga. With his devotional flag unfurled, he always stands fast to conquer other conceptions of transcendental realization. Whenever there is an argument between a devotee and a nondevotee, the pure, strong devotee comes out victorious.

The word pandya comes from the word panda, meaning "knowledge." Unless one is highly learned, he cannot conquer nondevotional conceptions. The word para means "transcendental," and pura means "city." The para-pura is Vaikuntha, the kingdom of God, and the word jaya refers to one who can conquer. This means that a pure devotee, who is strong in devotional service and who has conquered all nondevotional conceptions, can also conquer the kingdom of God. In other words, one can conquer the kingdom of God, Vaikuntha, only by rendering devotional service. The Supreme Personality of Godhead is called ajita, meaning that no one can conquer Him, but a devotee, by strong devotional service and sincere attachment to the Supreme Personality of Godhead, can easily conquer Him. Lord Krsna is fear personified for everyone, but He voluntarily agreed to fear the stick of mother Yasoda. Krsna, God, cannot be conquered by anyone but His devotee. Such a devotee kindly married the daughter of King Vidarbha.

TEXT 30

TEXT

tasyam sa janayam cakra
atmajam asiteksanam
yaviasah sapta sutan
sapta dravida-bhubhrtah

SYNONYMS

tasyam--through her; sah--the King; janayam cakre--begot; atmajam--daughter; asita--blue or black; iksanam--whose eyes; yaviasah--younger, very powerful; sapta--seven; sutan--sons; sapta--seven; dravida--province of Dravida, or South India; bhu--of the land; bhrtah--kings.

TRANSLATION

King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Dravida. Thus there were seven kings in that land.

PURPORT

King Malayadhvaja was a great devotee, and after he married the daughter of King Vidarbha, he gave her one nice daughter, whose eyes were black. Figuratively this means that the daughter of King Malayadhvaja was also bestowed with devotional service, for her eyes were always fixed on Krsna. A devotee has no vision in his life other than Krsna. The seven sons are the seven processes of devotional service--hearing, chanting, remembering, offering worship, offering prayers, rendering transcendental loving service and serving the lotus feet of the Lord. Of the nine types of devotional service, only seven were immediately given. The balance--friendship and surrendering everything--were to be developed later. In other words, devotional service is divided into two categories--namely vidhi-marga and raga-marga. The process of becoming friends with the Lord and sacrificing everything for Him belongs to the category of raga-marga, the stage of developed devotional service. For the neophyte, the important processes are those of hearing and chanting (sravanam kirtanam), remembering Krsna, worshiping the Deity in the temple, offering prayers and always engaging in the service of the Lord, and worshiping the lotus feet of the Lord.

The word yaviyasah indicates that these processes are very powerful. After a devotee engages in the processes of sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam, and is able to secure these processes, he can later become a devotee capable of rendering spontaneous devotional service--namely sakhyam and atma-nivedanam. Generally the great acaryas who preach devotional service all over the world belong to the category of sakhyam atma-nivedanam. A neophyte devotee cannot actually become a preacher. The neophyte is advised to execute devotional service in the seven other fields (sravanam kirtanam, etc.). If one can successfully execute the preliminary seven items, he can in the future be situated on the platform of sakhyam atma-nivedanam.

The specific mention of Dravida-desa refers to the five Dravida-desas in South India. All are very strong in rendering the preliminary devotional processes (sravanam kirtanam). Some great acaryas, like Ramanujacarya and Madhvacharya, also came from Dravida-desa and became great preachers. They were all situated on the platform of sakhyam atma-nivedanam.

TEXT 31

TEXT

ekaikasyabhavat tesam
rajann arbudam arbudam
bhoksyate yad-vamsa-dharair
mahi manvantaram param

SYNONYMS

eka-ekasya--of each one; abhavat--there became; tesam--of them; rajan--O King; arbudam--ten million; arbudam--ten million; bhoksyate--is ruled; yat--whose; vamsa-dharaih--by descendants; mahi--the whole world; manu-antaram--up to the end of one Manu; param--and afterward.

TRANSLATION

My dear King Pracinabarhisat, the sons of Malayadhvaja gave birth to many thousands and thousands of sons, and all of these have been protecting the entire world up to the end of one Manu's life-span and even afterward.

PURPORT

There are fourteen Manus in one day of Brahma. A manvantara, the life-span of one Manu, is given as 71 multiplied by 4,320,000 years. After one such Manu passes on, another Manu begins his life-span. In this

way the life cycle of the universe is going on. As one Manu follows another, the cult of Krsna consciousness is being imparted, as confirmed in Bhagavad-gita (4.1):

sri-bhagavan uvaca
imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

"The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku." Vivasvan, the sun-god, imparted Bhagavad-gita to one Manu, and this Manu imparted it to his son, who imparted it to yet another Manu. In this way the propagation of Krsna consciousness is never stopped. No one should think that this Krsna consciousness movement is a new movement. As confirmed by Bhagavad-gita and Srimad-Bhagavatam, it is a very, very old movement, for it has been passing down from one Manu to another.

Among Vaisnavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences, the cult of Krsna consciousness must go on. We can see that under the instructions of Srila Bhaktivinoda Thakura, Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja began preaching the Krsna consciousness movement in an organized way within the past hundred years. The disciples of Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja are all Godbrothers, and although there are some differences of opinion, and although we are not acting conjointly, every one of us is spreading this Krsna consciousness movement according to his own capacity and producing many disciples to spread it all over the world. As far as we are concerned, we have already started the International Society for Krishna Consciousness, and many thousands of Europeans and Americans have joined this movement. Indeed, it is spreading like wildfire. The cult of Krsna consciousness, based on the nine principles of devotional service (sraavanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam), will never be stopped. It will go on without distinction of caste, creed, color or country. No one can check it.

The word bhoksyate is very important in this verse. Just as a king gives protection to his citizens, these devotees, following the principles of devotional service, will give protection to all the people of the world. The people of the world are very much harassed by so-called religious-principled svamis, yogis, karmis and jnanis, but none of these can show the right way to become elevated to the spiritual platform. There are primarily four parties spreading devotional service all over the universe. These are the Ramanuja-sampradaya, the Madhva-sampradaya, the Visnusvami-sampradaya and the Nimbarka-sampradaya. The Madhva-Gaudiya-sampradaya in particular comes from Lord Caitanya Mahaprabhu. All these devotees are spreading this Krsna consciousness movement very widely and giving protection to innocent people who are being so much embarrassed by pseudo-avatars, -svamis, -yogis and others.

TEXT 32

TEXT

agastyah prag duhitaram
upayeme dhrta-vratam
yasyam drdhacyuto jata
idhmavahatmajo munih

SYNONYMS

agastyah--the great sage Agastya; prak--first; duhitaram--daughter; upayeme--married; dhrta-vratam--taken to vows; yasyam--through whom; drdhacyutah--named Drdhacyuta; jatah--was born; idhmavaha--named Idhmavaha; atma-jah--son; munih--the great sage.

TRANSLATION

The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Krsna. From her one son was born, whose name was Drdhacyuta, and from him another son was born, whose name was Idhmavaha.

PURPORT

The name Agastya Muni is very significant. Agastya Muni represents the mind. The word agastya indicates that the senses do not act independently, and the word muni means "mind." The mind is the center of all the senses, and thus the senses cannot work independent of the mind. When the mind takes to the cult of bhakti, it engages in devotional service. The cult of bhakti (bhakti-lata) is the first daughter of Malayadhvaja, and as previously described, her eyes are always upon Krsna (asiteksanam). One cannot render bhakti to any demigod. Bhakti can be rendered only to Visnu (sravanam kirtanam visnoh). Thinking the Absolute Truth to be without form, the Mayavadis say that the word bhakti can apply to any form of worship. If this were the case, a devotee could imagine any demigod or any godly form and worship it. This, however, is not the real fact. The real fact is that bhakti can be applied only to Lord Visnu and His expansions. Therefore bhakti-lata is drdha-vrata, the great vow, for when the mind is completely engaged in devotional service, the mind does not fall down. If one tries to advance by other means--by karma-yoga or jnana-yoga--one will fall down, but if one is fixed in bhakti, he never falls down.

Thus from bhakti-lata the son Drdhacyuta is born, and from Drdhacyuta the next son, Idhmavaha, is born. The word idhma-vaha refers to one who carries wood for burning in a sacrifice when approaching a spiritual master. The point is that bhakti-lata, the cult of devotion, fixes one in his spiritual position. One so fixed never comes down, and he begets children who are strict followers of the sastric injunctions. As said in the Vedas:

tad-vijnanartham sa gurum evabhighacchet
sami-panih srotriyam brahma-nistham

In the line of devotional service, those who are initiated are strict followers of the Vedic scriptural injunctions.

TEXT 33

TEXT

vibhajya tanayebhyah ksmam
rajarsir malayadvajah
ariradhayisuh krsnam
sa jagama kulacalam

SYNONYMS

vibhajya--having divided; tanayebhyah--among his sons; ksmam--the whole world; raja-rsih--the great saintly king; malayadvajah--named Malayadhvaja; ariradhayisuh--desiring to worship; krsnam--Lord Krsna; sah--he; jagama--went; kulacalam--unto Kulacala.

TRANSLATION

After this, the great saintly King Malayadhvaja divided his entire kingdom among his sons. Then, in order to worship Lord Krsna with full attention, he went to a solitary place known as Kulacala.

PURPORT

Malayadhvaja, the great king, was certainly a maha-bhagavata, topmost devotee. By executing devotional service, he begot many sons and disciples for propagating the bhakti cult (sravanam kirtanam visnoh). Actually, the entire world should be divided among such disciples. Everyone should be engaged in preaching the cult of Krsna consciousness. In other words, when disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute nirjana-bhajana. This means sitting silently in a solitary place and executing devotional service. This nirjana-bhajana, which is the silent worship of the Supreme Lord, is not possible for a neophyte devotee. Srila Bhaktisiddhanta Sarasvati Thakura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

dusta mana! tumi kisera vaisnava?
pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Krsna maha-mantra, but this is all cheating." Thus Bhaktisiddhanta Sarasvati Thakura advocated that every devotee, under the guidance of an expert spiritual master, preach the bhakti cult, Krsna consciousness, all over the world. Only when one is mature can he sit in a solitary place and retire from preaching all over the world. Following this example, the devotees of the International Society for Krishna Consciousness now render service as preachers in various parts of the world. Now they can allow the spiritual master to retire from active preaching work. In the last stage of the spiritual master's life, the devotees of the spiritual master should take preaching activities into their own hands. In this way the spiritual master can sit down in a solitary place and render nirjana-bhajana.

TEXT 34

TEXT

hitva grhan sutan bhogan
vaidarbhi madireksana
anvadhavata pandyesam
jyotsneva rajani-karam

SYNONYMS

hitva--giving up; grhan--home; sutan--children; bhogan--material happiness; vaidarbhi--the daughter of King Vidarbha; madira-iksana--with enchanting eyes; anvadhavata--followed; pandya-isam--King Malayadhvaja; jyotsna iva--like the moonshine; rajani-karam--the moon.

TRANSLATION

Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulacala, his devoted wife, whose eyes were very enchanting, followed him, giving up all homely happiness, despite family and children.

PURPORT

Just as in the vanaprastha stage the wife follows the husband, similarly when the spiritual master retires for nirjana-bhajana, some of his advanced devotees follow him and engage in his personal service. In other words, those who are very fond of family life should come forward in the service of the spiritual master and abandon so-called happiness afforded by society, friendship and love. A verse by Srila Visvanatha Cakravarti Thakura in his Gurv-astaka is significant in this regard. Yasya prasada bhagavat-prasada. A disciple should always remember that by serving the spiritual master he can easily advance in

Krsna consciousness. All the scriptures recommend that it is by pleasing the spiritual master and serving him directly that one can attain the highest perfectional stage of devotional service.

The word madireksana is also significant in this verse. Srila Jiva Gosvami has explained in his Sandarbha that the word madira means "intoxicating." If one's eyes become intoxicated upon seeing the Deity, he may be called madireksana. Queen Vaidarbhi's eyes were very enchanting, just as one's eyes are madireksana when engaged in seeing the temple Deity. Unless one is an advanced devotee, he cannot fix his eyes on the Deity in the temple.

TEXTS 35-36

TEXT

tatra candravasa nama
tamraparni vatodaka
tat-punya-salilair nityam
ubhayatratmano mrjan

kandastibhir mula-phalaih
puspa-pannais trnodakaih
vartamanah sanair gatra-
karsanam tapa asthitah

SYNONYMS

tatra--there; candravasa--the Candravasa River; nama--named; tamraparni--the Tamraparni River; vatodaka--the Vatodaka River; tat--of those rivers; punya--pious; salilaih--with the waters; nityam--daily; ubhayatra--in both ways; atmanah--of himself; mrjan--washing; kanda--bulbs; astibhir--and by seeds; mula--roots; phalaih--and by fruits; puspa--flowers; pannaih--and by leaves; trna--grass; udakaih--and by water; vartamanah--subsisting; sanaih--gradually; gatra--his body; karsanam--rendering thin; tapah--austerity; asthitah--he underwent.

TRANSLATION

In the province of Kulacala, there were rivers named Candravasa, Tamraparni and Vatodaka. King Malayadhvaja used to go to those pious rivers regularly and take his bath there. Thus he purified himself externally and internally. He took his bath and ate bulbs, seeds, leaves, flowers, roots, fruits and grasses and drank water. In this way he underwent severe austerities. Eventually he became very skinny.

PURPORT

We can definitely see that to advance in Krsna consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Srila Bhaktisiddhanta Sarasvati Thakura severely criticized his fat disciples. The idea is that one who intends to advance in Krsna consciousness must not eat very much. Devotees used to go to forests, high hills or mountains on pilgrimages, but such severe austerities are not possible in these days. One should instead eat only prasada and no more than required. According to the Vaisnava calendar, there are many fasts, such as Ekadasi and the appearance and disappearance days of God and His devotees. All of these are meant to decrease the fat within the body so that one will not sleep more than desired and will not become inactive and lazy. Overindulgence in food will cause a man to sleep more than required. This human form of life is meant for austerity, and austerity means controlling sex, food intake, etc. In this way time can be saved for spiritual activity, and one can purify himself both externally and internally. Thus both body and mind can be cleansed.

TEXT 37

TEXT

sitosna-vata-varsani
ksut-pipase priyapriye
sukha-duhkhe iti dvandvany
ajayat sama-darsanah

SYNONYMS

sita--cold; usna--heat; vata--wind; varsani--and rainy seasons; ksut--hunger; pipase--and thirst; priya--pleasant; apriye--and unpleasant; sukha--happiness; duhkhe--and distress; iti--thus; dvandvani--dualities; ajayat--he conquered; sama-darsanah--equipoised.

TRANSLATION

Through austerity, King Malayadhvaja in body and mind gradually became equal to the dualities of cold and heat, happiness and distress, wind and rain, hunger and thirst, the pleasant and the unpleasant. In this way he conquered all relativities.

PURPORT

Liberation means becoming free from the relativities of the world. Unless one is self-realized, he has to undergo the dual struggle of the relative world. In Bhagavad-gita Lord Krsna advises Arjuna to conquer all relativities through tolerance. Lord Krsna points out that it is the relativities like winter and summer that give us trouble in the material world. In the winter we do not like taking a bath, but in the summer we wish to take a bath twice, thrice or more a day. Thus Krsna advises us not to be disturbed by such relativities and dualities when they come and go.

The common man has to undergo much austerity to become equipoised before dualities. One who becomes agitated by the relativities of life has accepted a relative position and must therefore undergo the austerities prescribed in the sastras to transcend the material body and put an end to material existence. King Malayadhvaja underwent severe austerities by leaving his home, going to Kulacala, taking his bath in the sacred rivers and eating only vegetables like stems, roots, seeds, flowers and leaves, avoiding any cooked food or grains. These are very, very austere practices. In this age it is very difficult to leave home and go to the forest or the Himalayas to adopt the processes of austerity. Indeed, it is almost impossible. If one is even advised to give up meat-eating, drinking, gambling and illicit sex, one will fail to do so. What, then, would a person do if he went to the Himalayas or Kulacala? Such acts of renunciation are not possible in this age; therefore Lord Krsna has advised us to accept the bhakti-yoga process. Bhakti-yoga will automatically liberate a person from the dualities of life. In bhakti-yoga, Krsna is the center, and Krsna is always transcendental. Thus in order to transcend dualities, one must always engage in the service of the Lord, as confirmed by Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

If one is factually engaged in the service of the Lord, bhakti-yoga, he will automatically control his senses, his tongue and so many other things. Once engaged in the bhakti-yoga process with all sincerity, one will have no chance of falling down. Even if one falls down, there is no loss. One's devotional activities may be stunned or choked for the time being, but as soon as there is another chance, the practitioner begins from the point where he left off.

TEXT 38

TEXT

tapasa vidyaya pakva-
kasayo niyamair yamaih
yuyuje brahmany atmanam
vijitaksanilasayah

SYNONYMS

tapasa--by austerity; vidyaya--by education; pakva--burned up; kasayah--all dirty things; niyamaih--by regulative principles; yamaih--by self-control; yuyuje--he fixed; brahmani--in spiritual realization; atmanam--his self; vijita--completely controlled; aksa--senses; anila--life; asayah--consciousness.

TRANSLATION

By worshipping, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his consciousness. Thus he fixed everything on the central point of the Supreme Brahman [Krsna].

PURPORT

Whenever the word brahman appears, the impersonalists take this to mean the impersonal effulgence, the brahmajyoti. Actually, however, Parabrahman, the Supreme Brahman, is Krsna, Vasudeva. As stated in Bhagavad-gita (7.19), vasudevah sarvam iti: Vasudeva extends everywhere as the impersonal Brahman. One cannot fix one's mind upon an impersonal "something." Bhagavad-gita (12.5) therefore says, kleso 'dhikataras tesam avyaktasakta-cetasam: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." Consequently, when it is said herein that King Malayadhvaja fixed his mind on Brahman, "Brahman" means the Supreme Personality of Godhead, Vasudeva.

TEXT 39

TEXT

aste sthanur ivaikatra
divyam varsa-satam sthirah
vasudeve bhagavati
nanyad vedodvahan ratim

SYNONYMS

aste--remains; sthanuh--immovable; iva--like; ekatra--in one place; divyam--of the demigods; varsa--years; satam--one hundred; sthirah--steady; vasudeve--unto Lord Krsna; bhagavati--the Supreme Personality of Godhead; na--not; anyat--anything else; veda--did know; udvahan--possessing; ratim--attraction.

TRANSLATION

In this way he stayed immovable in one place for one hundred years by the calculations of the demigods. After this time, he developed pure devotional attraction for Krsna, the Supreme Personality of Godhead, and remained fixed in that position.

PURPORT

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Vasudeva, the Supreme Personality of Godhead, Krsna, is everything, and one who knows this is the greatest of all transcendentalists. It is stated in Bhagavad-gita that one realizes this after many, many births. This is also confirmed in this verse with the words divyam varsa-satam ("one hundred years according to the calculations of the demigods"). According to the calculations of the demigods, one day (twelve hours) is equal to six months on earth. A hundred years of the demigods would equal thirty-six thousand earth years. Thus King Malayadhvaja executed austerities and penances for thirty-six thousand years. After this time, he became fixed in the devotional service of the Lord. To live on earth for so many years, one has to take birth many times. This confirms the conclusion of Krsna. To come to the conclusion of Krsna consciousness and remain fixed in the realization that Krsna is everything, as well as render service unto Krsna, are characteristics of the perfectional stage. As said in Caitanya-caritamrta (Madhya 22.62): krsne bhakti kaile sarva-karma krta haya. When one comes to the conclusion that Krsna is everything by worshiping or by rendering devotional service unto Krsna, one actually becomes perfect in all respects. Not only must one come to the conclusion that Krsna is everything, but he must remain fixed in this realization. This is the highest perfection of life, and it is this perfection that King Malayadhvaja attained at the end.

TEXT 40

TEXT

sa vyapatayatmanam
vyatiriktatayatmani
vidvan svapna ivamarsa-
saksinam virarama ha

SYNONYMS

sah--King Malayadhvaja; vyapatataya--by all-pervasiveness; atmanam--the Supersoul; vyatiriktataya--by differentiation; atmani--in his own self; vidvan--perfectly educated; svapne--in a dream; iva--like; amarsa--of deliberation; saksinam--the witness; virarama--became indifferent; ha--certainly.

TRANSLATION

King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.

PURPORT

The conditioned soul is often frustrated in trying to understand the distinctions between the material body, the Supersoul and the individual soul. There are two types of Mayavadi philosophers--the followers of the Buddhist philosophy and the followers of the Sankara philosophy. The followers of Buddha do not recognize that there is anything beyond the body; the followers of Sankara conclude that there is no separate existence of the Paramatma, the Supersoul. The Sankarites believe that the individual soul is

identical with the Paramatma in the ultimate analysis. But the Vaisnava philosopher, who is perfect in knowledge, knows that the body is made of the external energy and that the Supersoul, the Paramatma, the Supreme Personality of Godhead, is sitting with the individual soul and is distinct from him. As Lord Krsna states in Bhagavad-gita (13.3):

ksetrajnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayo jnanam
yat taj jnanam matam mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion."

The body is taken to be the field, and the individual soul is taken to be the worker in that field. Yet there is another, who is known as the Supersoul, who, along with the individual soul, simply witnesses. The individual soul works and enjoys the fruits of the body, whereas the Supersoul simply witnesses the activities of the individual soul but does not enjoy the fruits of those activities. The Supersoul is present in every field of activity, whereas the individual soul is present in his one localized body. King Malayadhvaja attained this perfection of knowledge and was able to distinguish between the soul and the Supersoul and the soul and the material body.

TEXT 41

TEXT

saksad bhagavatoktena
guruna harina nrpa
visuddha-jnana-dipena
sphurata visvato-mukham

SYNONYMS

saksat--directly; bhagavata--by the Supreme Personality of Godhead; uktena--instructed; guruna--the spiritual master; harina--by Lord Hari; nrpa--O King; visuddha--pure; jnana--knowledge; dipena--by the light of; sphurata--enlightening; visvatah-mukham--all angles of vision.

TRANSLATION

In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge, he could understand everything from all angles of vision.

PURPORT

In this verse the words saksad bhagavatoktena guruna harina are very significant. The Supreme Personality of Godhead speaks directly to the individual soul when the devotee has completely purified himself by rendering devotional service to the Lord. Lord Krsna confirms this also in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

The Lord is the Supersoul seated in everyone's heart, and He acts as the caitya-guru, the spiritual master within. However, He gives direct instructions only to the advanced, pure devotees. In the beginning, when a devotee is serious and sincere, the Lord gives him directions from within to approach a bona fide spiritual master. When one is trained by the spiritual master according to the regulative principles of devotional service and is situated on the platform of spontaneous attachment for the Lord (raga-bhakti), the Lord also gives instructions from within. Tesam satata-yuktanam bhajatam priti-purvakam. This distinct advantage is obtained by a liberated soul. Having attained this stage, King Malayadhvaja was directly in touch with the Supreme Lord and was receiving instructions from Him directly.

TEXT 42

TEXT

pare brahmani catmanam
param brahma tathatmani
viksamano vihayeksam
asmad upararama ha

SYNONYMS

pare--transcendental; brahmani--in the Absolute; ca--and; atmanam--the self; param--the supreme; brahma--Absolute; tatha--also; atmani--in himself; viksamana--thus observing; vihaya--giving up; iksam--reservation; asmat--from this process; upararama--retired; ha--certainly.

TRANSLATION

King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from such activities.

PURPORT

In the advanced stage of devotional service, the devotee does not see anything separate between his own interests and those of the Supreme Personality of Godhead. Both interests become one, for the devotee does not act for a separate interest. Whatever he does, he does in the interest of the Supreme Personality of Godhead. At that time he sees everything in the Supreme Personality of Godhead and the Supreme personality of Godhead in everything. Having attained this stage of understanding, he sees no distinction between the spiritual and material worlds. In perfect vision, the material world becomes the spiritual world due to its being the external energy of the Supreme Lord. For the perfect devotee, the energy and the energetic are nondifferent. Thus the so-called material world becomes spiritual (sarvam khalv idam brahma). Everything is intended for the service of the Supreme Lord, and the expert devotee can utilize any so-called material thing for the Lord's service. One cannot serve the Lord without being situated on the spiritual platform. Thus if a so-called material thing is dovetailed in the service of the Lord, it is no longer to be considered material. Thus the pure devotee, in his perfect vision, sees from all angles.

TEXT 43

TEXT

patim parama-dharma-jnam
vaidarbhi malayadvajam
premna paryacarad dhitva

bhogan sa pati-devata

SYNONYMS

patim--her husband; parama--supreme; dharma-jnam--knower of religious principles; vaidarbhi--the daughter of Vidarbha; malaya-dhvajam--named Malayadhvaja; premna--with love and affection; paryacarat--served in devotion; hitva--giving up; bhogan--sense enjoyments; sa--she; pati-devata--accepting her husband as the Supreme Lord.

TRANSLATION

The daughter of King Vidarbha accepted her husband all in all as the Supreme. She gave up all sensual enjoyment and in complete renunciation followed the principles of her husband, who was so advanced. Thus she remained engaged in his service.

PURPORT

Figuratively, King Malayadhvaja is the spiritual master, and his wife, Vaidarbhi, is the disciple. The disciple accepts the spiritual master as the Supreme Personality of Godhead. As stated by Visvanatha Cakravarti Thakura in Gurv-astaka, saksad-dharitvena: "One directly accepts the guru, the spiritual master, as the Supreme Personality of Godhead." One should accept the spiritual master not in the sense that the Mayavadi philosophers do, but in the way recommended here. Since the spiritual master is the most confidential servant of the Lord, he should be treated exactly like the Supreme Personality of Godhead. The spiritual master should never be neglected or disobeyed, like an ordinary person.

If a woman is fortunate enough to be the wife of a pure devotee, she can serve her husband without any desire for sense gratification. If she remains engaged in the service of her exalted husband, she will automatically attain the spiritual perfections of her husband. If a disciple gets a bona fide spiritual master, simply by satisfying him, he can attain a similar opportunity to serve the Supreme personality of Godhead.

TEXT 44

TEXT

cira-vasa vrata-ksama
veni-bhuta-siroruha
babhav upa patim santa
sikha santam ivanalam

SYNONYMS

cira-vasa--wearing old garments; vrata-ksama--lean and thin on account of austerities; veni-bhuta--entangled; siroruha--her hair; babhav--she shone; upa patim--near the husband; santa--peaceful; sikha--flames; santam--without being agitated; iva--like; analam--fire.

TRANSLATION

The daughter of King Vidarbha wore old garments, and she was lean and thin because of her vows of austerity. Since she did not arrange her hair, it became entangled and twisted in locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire.

PURPORT

When one begins to burn firewood, there is smoke and agitation in the beginning. Although there are so many disturbances in the beginning, once the fire is completely set, the firewood burns steadily. Similarly,

when both husband and wife follow the regulative principles of austerity, they remain silent and are not agitated by sex impulses. At such a time both husband and wife are benefited spiritually. One can attain this stage of life by completely giving up a luxurious mode of life.

In this verse the word cira-vasa refers to very old torn garments. The wife especially should remain austere, not desiring luxurious dresses and living standards. She should accept only the bare necessities of life and minimize her eating and sleeping. There should be no question of mating. Simply by engaging in the service of her exalted husband, who must be a pure devotee, the wife will never be agitated by sex impulses. The vanaprastha stage is exactly like this. Although the wife remains with the husband, she undergoes severe austerities and penances so that although both husband and wife live together, there is no question of sex. In this way both husband and wife can live together perpetually. Since the wife is weaker than the husband, this weakness is expressed in this verse with the words upa patim. Upa means "near to," or "almost equal to." Being a man, the husband is generally more advanced than his wife. Nonetheless, the wife is expected to give up all luxurious habits. She should not even dress nicely or comb her hair. Hair combing is one of the main businesses of women. In the vanaprastha stage the wife should not take care of her hair. Thus her hair will become tangled in knots. Consequently the wife will no longer be attractive to the husband, and she herself will no longer be agitated by sex impulses. In this way both husband and wife can advance in spiritual consciousness. This advanced stage is called the paramahansa stage, and once it is obtained, both husband and wife can be actually liberated from bodily consciousness. If the disciple remains steady in the service of the spiritual master, he need no longer fear falling down into the clutches of maya.

TEXT 45

TEXT

ajanati priyatamam
yadoparatam angana
susthirasanam asadya
yatha-purvam upacarat

SYNONYMS

ajanati--without any knowledge; priya-tamam--her dearest husband; yada--when; uparatam--passed away; angana--the woman; susthira--fixed up; asanam--on the seat; asadya--going up to; yatha--as; purvam--before; upacarat--went on serving him.

TRANSLATION

The daughter of King Vidarbha continued as usual to serve her husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body.

PURPORT

It appears that the Queen did not even talk to her husband while serving. She would simply perform her prescribed duties without talk. Thus she did not stop rendering service until she could ascertain that her husband had passed from the body.

TEXT 46

TEXT

yada nopalabhetanghrav
usmanam patyur arcati
asit samvigna-hrdaya

yutha-bhrasta mrgi yatha

SYNONYMS

yada--when; na--not; upalabheta--could feel; anghrau--in the feet; usmanam--heat; patyuh--of her husband; arcati--while serving; asit--she became; samvigna--anxious; hrdaya--at heart; yutha-bhrasta--bereft of her husband; mrgi--the she-deer; yatha--as.

TRANSLATION

While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.

PURPORT

As soon as the circulation of blood and air within the body stops, it is to be understood that the soul within the body has left. The stoppage of the blood's circulation is perceived when the hands and feet lose heat. One tests whether a body is alive or not by feeling the heart's palpitations and the coldness of the feet and hands.

TEXT 47

TEXT

atmanam socati dinam
abandhum viklavasrubhih
stanav asicya vipine
susvaram praruroda sa

SYNONYMS

atmanam--about herself; socati--lamenting; dinam--wretched; abandhum--without a friend; viklava--brokenhearted; asrubhih--by tears; stanau--her breasts; asicya--wetting; vipine--in the forest; susvaram--loudly; praruroda--began to cry; sa--she.

TRANSLATION

Being now alone and a widow in that forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly.

PURPORT

Figuratively the queen is supposed to be the disciple of the king; thus when the mortal body of the spiritual master expires, his disciples should cry exactly as the queen cries when the king leaves his body. However, the disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of vani (words). physical presence is called vapuh. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master.

TEXT 48

TEXT

uttisthottistha rajarse
imam udadhi-mekhalam
dasyubhyah ksatra-bandhubhyo
bibhyatim patum arhasi

SYNONYMS

uttistha--please get up; uttistha--please get up; raja-rse--O saintly king; imam--this earth; udadhi--by the ocean; mekhalam--surrounded; dasyubhyah--from the rogues; ksatra-bandhubhyah--from the unclean kings; bibhyatim--very much afraid; patum--to protect; arhasi--you ought.

TRANSLATION

O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.

PURPORT

Whenever an acarya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gita. Religion means abiding by the orders of the Supreme personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the acarya's duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the acarya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svamis, yogis, philanthropists, welfare workers and so on. Actually, human life is meant for executing the orders of the Supreme Lord, and this is stated in Bhagavad-gita (9.34):

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvaivam
atmanam mat-parayanah

"Engage your mind always in thinking of Me and become My devotee. Offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The acarya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the acarya try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Krsna consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.

TEXT 49

TEXT

evam vilapanti bala
vipine 'nugata patim

patita padayor bhartu
rudaty asruny avartayat

SYNONYMS

evam--thus; vilapanti--lamenting; bala--the innocent woman; vipine--in the solitary forest; anugata--strictly adherent; patim--unto her husband; patita--fallen down; padayoh--at the feet; bhartuh--of her husband; rudati--while crying; asruni--tears; avartayat--she shed.

TRANSLATION

That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus the tears rolled down from her eyes.

PURPORT

Just as a devoted wife becomes afflicted at the passing away of her husband, when a spiritual master passes away, the disciple becomes similarly bereaved.

TEXT 50

TEXT

citim darumayim citva
tasyam patyuh kalevaram
adipya canumarane
vilapanti mano dadhe

SYNONYMS

citim--funeral pyre; daru--mayim--made with wood; citva--having piled up; tasyam--on that; patyuh--of the husband; kalevaram--body; adipya--after igniting; ca--also; anumarane--to die along with him; vilapanti--lamenting; manah--her mind; dadhe--fixed.

TRANSLATION

She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.

PURPORT

It is the long-standing tradition of the Vedic system that a faithful wife dies along with her husband. This is called saha-marana. In India this system was prevalent even to the date of British occupation. At that time, however, a wife who did not wish to die with her husband was sometimes forced to do so by her relatives. Formerly that was not the case. The wife used to enter the fire voluntarily. The British government stopped this practice, considering it inhuman. However, from the early history of India we find that when Maharaja Pandu died, he was survived by two wives--Madri and Kunti. The question was whether both should die or one should die. After the death of Maharaja Pandu, his wives settled that one should remain and the other should go. Madri would perish with her husband in the fire, and Kunti would remain to take charge of the five Pandava children. Even as late as 1936 we saw a devoted wife voluntarily enter the fire of her husband.

This indicates that a devotee's wife must be prepared to act in such a way. Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles

of religion, so His representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.

TEXT 51

TEXT

tatra purvatarah kascit
sakha brahmana atmavan
santvayan valguna samna
tam aha rudatim prabho

SYNONYMS

tatra--in that place; purvatarah--previous; kascit--someone; sakha--friend; brahmanah--a brahmana; atmavan--very learned scholar; santvayan--pacifying; valguna--by very nice; samna--mitigating words; tam--unto her; aha--he said; rudatim--while she was crying; prabho--my dear King.

TRANSLATION

My dear King, one brahmana, who was an old friend of King Puranjana, came to that place and began to pacify the Queen with sweet words.

PURPORT

The appearance of an old friend in the form of a brahmana is very significant. In His Paramatma feature, Krsna is the old friend of everyone. According to Vedic injunction, Krsna is sitting with the living entity side by side. According to the sruti-mantra (dva suparna sayuja sakhayah), the Lord is sitting within the heart of every living entity as suhrt, the best friend. The Lord is always eager to have the living entity come home, back to Godhead. Sitting with the living entity as witness, the Lord gives him all chances to enjoy himself materially, but whenever there is an opportunity, the Lord gives good counsel and advises the living entity to abandon trying to become happy through material adjustment and instead turn his face toward the Supreme Personality of Godhead and surrender unto Him. When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called vani-seva. Srila Visvanatha Cakravarti Thakura states in his Bhagavad-gita commentary on the verse vyavasayatmika buddhir ekeha kuru-nandana (Bg. 2.41) that one should serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead.

The Supreme Personality of Godhead, Paramatma, appeared before the Queen as a brahmana, but why didn't He appear in His original form as Sri Krsna? Srila Visvanatha Cakravarti Thakura remarks that unless one is very highly elevated in loving the Supreme Personality of Godhead, one cannot see Him as He is. Nonetheless, if one sticks to the principles enunciated by the spiritual master, somehow or other he is in association with the Supreme Personality of Godhead. Since the Lord is in the heart, He can advise a sincere disciple from within. This is also confirmed in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

In conclusion, if a disciple is very serious to execute the mission of the spiritual master, he immediately associates with the Supreme Personality of Godhead by vani or vapuh. This is the only secret of success in seeing the Supreme Personality of Godhead. Instead of being eager to see the Lord in some bush of Vrndavana while at the same time engaging in sense gratification, if one instead sticks to the principle of following the words of the spiritual master, he will see the Supreme Lord without difficulty. Srila Bilvamangala Thakura has therefore said:

bhaktis tvayi sthiratara bhagavan yadi syad
daivena nah phalati divya-kisora-murtih
muktih svayam mukulitanjali sevate 'sman
dharmartha-kama-gatayah samaya-pratiksah

"If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me--and all material conveniences of dharma [religiosity], artha [economic development] and kama [sense gratification] stand with her." (Krsna-karnamrta 107) If one is very highly advanced in devotional service, he will have no difficulty in seeing the Supreme Personality of Godhead. If one engages in the service of the spiritual master, he not only sees the Supreme Personality of Godhead but attains liberation. As far as material conveniences are concerned, they automatically come, just as the maidservants of a queen follow the queen wherever she goes. Liberation is no problem for the pure devotee, and all material conveniences are simply awaiting him at all stages of life.

TEXT 52

TEXT

brahmana uvaca
ka tvam kasyasi ko vayam
sayano yasya socasi
janasi kim sakhayam mam
yena gre vicacartha ha

SYNONYMS

brahmanah uvaca--the learned brahmana said; ka--who; tvam--you; kasya--whose; asi--are you; kah--who; va--or; ayam--this man; sayanah--lying down; yasya--for whom; socasi--you are lamenting; janasi kim--do you know; sakhayam--friend; mam--Me; yena--with whom; agre--formerly; vicacartha--you consulted; ha--certainly.

TRANSLATION

The brahmana inquired as follows: Who are you? Whose wife or daughter are you? Who is the man lying here? It appears you are lamenting for this dead body. Don't you recognize Me? I am your eternal friend. You may remember that many times in the past you have consulted Me.

PURPORT

When a person's relative dies, renunciation is automatically visible. Consultation with the Supersoul seated within everyone's heart is possible only when one is completely free from the contamination of material attachment. One who is sincere and pure gets an opportunity to consult with the Supreme Personality of Godhead in His Paramatma feature sitting within everyone's heart. The Paramatma is

always the caitya-guru, the spiritual master within, and He comes before one externally as the instructor and initiator spiritual master. The Lord can reside within the heart, and He can also come out before a person and give him instructions. Thus the spiritual master is not different from the Supersoul sitting within the heart. An uncontaminated soul or living entity can get a chance to meet the Paramatma face to face. Just as one gets a chance to consult with the Paramatma within his heart, one also gets a chance to see Him actually situated before him. Then one can take instructions from the Supersoul directly. This is the duty of the pure devotee: to see the bona fide spiritual master and consult with the Supersoul within the heart.

When the brahmana asked the woman who the man lying on the floor was, she answered that he was her spiritual master and that she was perplexed about what to do in his absence. At such a time the Supersoul immediately appears, provided the devotee is purified in heart by following the directions of the spiritual master. A sincere devotee who follows the instructions of the spiritual master certainly gets direct instructions from his heart from the Supersoul. Thus a sincere devotee is always helped directly or indirectly by the spiritual master and the Supersoul. This is confirmed in Caitanya-caritamṛta: guru-kṛṣṇa-prasāde paya bhakti-lata-bija. If the devotee serves his spiritual master sincerely, Kṛṣṇa automatically becomes pleased. Yasya prasādā bhagavad-prasādah. By satisfying the spiritual master, one automatically satisfies Kṛṣṇa. Thus the devotee becomes enriched by both the spiritual master and Kṛṣṇa. The Supersoul is eternally the friend of the living entity and always remains with him. The Supersoul has always been ready to help the living entity, even before the creation of this material world. It is therefore stated here: yenaḡre vicārtha. The word agre means "before the creation." Thus the Supersoul has been accompanying the living entity since before the creation.

TEXT 53

TEXT

api smarasi catmanam
avijnata-sakham sakhe
hitva mam padam anvicchan
bhauma-bhoga-rato gatah

SYNONYMS

api smarasi--do you remember; ca--also; atmanam--the Supersoul; avijnata--unknown; sakham--friend; sakhe--O friend; hitva--giving up; mam--Me; padam--position; anvicchan--desiring; bhauma--material; bhoga--enjoyment; ratah--attached to; gatah--you became.

TRANSLATION

The brahmana continued: My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world.

PURPORT

As stated in Bhagavad-gita (7.27):

iccha-dvesa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammoham
sarge yanti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." This is an explanation of how the living entity falls down into this

material world. In the spiritual world there is no duality, nor is there hate. The Supreme Personality of Godhead expands Himself into many. In order to enjoy bliss more and more, the Supreme Lord expands Himself in different categories. As mentioned in the Varaha purana, He expands Himself in visnu-tattva (the svamsa expansion) and in His marginal potency (the vibhinnamsa, or the living entity). These expanded living entities are innumerable, just as the minute molecules of sunshine are innumerable expansions of the sun. The vibhinnamsa expansions, the marginal potencies of the Lord, are the living entities. When the living entities desire to enjoy themselves, they develop a consciousness of duality and come to hate the service of the Lord. In this way the living entities fall into the material world. In the prema-vivarta it is said:

krsna-bahirmukha hana bhoga-vancha kare
nikata-stha maya tare japatiya dhare

The natural position of the living entity is to serve the Lord in a transcendental loving attitude. When the living entity wants to become Krsna Himself or imitate Krsna, he falls down into the material world. Since Krsna is the supreme father, His affection for the living entity is eternal. When the living entity falls down into the material world, the Supreme Lord, through His svamsa expansion (Paramatma), keeps company with the living entity. In this way the living entity may some day return home, back to Godhead.

By misusing his independence, the living entity falls down from the service of the Lord and takes a position in this material world as an enjoyer. That is to say, the living entity takes his position within a material body. Wanting to take a very exalted position, the living entity instead becomes entangled in a repetition of birth and death. He selects his position as a human being, a demigod, a cat, a dog, a tree, etc. In this way the living entity selects a body out of the 8,400,000 forms and tries to satisfy himself by a variety of material enjoyment. The Supersoul, however, does not like him to do this. Consequently, the Supersoul instructs him to surrender unto the Supreme Personality of Godhead. The Lord then takes charge of the living entity. But unless the living entity is uncontaminated by material desires, he cannot surrender to the Supreme Lord. In Bhagavad-gita (5.29) the Lord says:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

The Supreme Lord is the supreme friend of everyone; however, no one can take advantage of the supreme friend's instructions while making his own plans to become happy and entangling himself in the modes of material nature. When there is creation, the living entities take on different forms according to past desires. This means that all the species or forms of life are simultaneously created. Darwin's theory stating that no human being existed from the beginning but that humans evolved after many, many years is simply a nonsensical theory. From Vedic literature we find that the first creature within the universe is Lord Brahma. Being the most intelligent personality, Lord Brahma could take charge of creating all the variety found within this material world.

TEXT 54

TEXT

hamsav aham ca tvam carya
sakhayau manasayanau
abhutam antara vaikah
sahasra-parivatsaran

SYNONYMS

hamsau--two swans; aham--I; ca--and; tvam--you; ca--also; arya--O great soul; sakhayau--friends; manasa-ayanau--together in the Manasa Lake; abhutam--became; antara--separated; va--indeed; okah--from the original home; sahasra--thousands; pari--successively; vatsaran--years.

TRANSLATION

My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the Manasa Lake. Although we have been living together for many thousands of years, we are still far away from our original home.

PURPORT

The original home of the living entity and the Supreme Personality of Godhead is the spiritual world. In the spiritual world both the Lord and the living entities live together very peacefully. Since the living entity remains engaged in the service of the Lord, they both share a blissful life in the spiritual world. However, when the living entity wants to enjoy himself, he falls down into the material world. Even while he is in that position, the Lord remains with him as the Supersoul, his intimate friend. Because of his forgetfulness, the living entity does not know that the Supreme Lord is accompanying him as the Supersoul. In this way the living entity remains conditioned in each and every millennium. Although the Lord follows him as a friend, the living entity, because of forgetful material existence, does not recognize Him.

TEXT 55

TEXT

sa tvam vihaya mam bandho
gato gramya-matir mahim
vicaran padam adraksih
kayacin nirmitam striya

SYNONYMS

sah--that swan; tvam--yourself; vihaya--leaving; mam--Me; bandho--O friend; gatah--went; gramya--material; matih--whose consciousness; mahim--to earth; vicaran--traveling; padam--position; adraksih--you saw; kayacit--by someone; nirmitam--manufactured; striya--by a woman.

TRANSLATION

My dear friend, you are now My very same friend. Since you left Me, you have become more and more materialistic, and not seeing Me, you have been traveling in different forms throughout this material world, which was created by some woman.

PURPORT

When the living entity falls down, he goes into the material world, which was created by the external energy of the Lord. This external energy is described herein as "some woman," or prakrti. This material world is composed of material elements, ingredients supplied by the mahat-tattva, the total material energy. The material world, created by this external energy, becomes the so-called home of the conditioned soul. Within this material world the conditioned soul accepts different apartments, or different bodily forms, and then travels about. Sometimes he travels in the higher planetary systems and sometimes in the lower systems. Sometimes he travels in higher species of life and sometimes in lower

species. He has been wandering within this material universe since time immemorial. As explained by Sri Caitanya Mahaprabhu:

brahmāṇḍa bhramite kona bhāgyavan jiva
guru-kṛṣṇa-prasāde paya bhakti-lāta-bija

(Cc. Madhya 19.151)

The living entity wanders into many species of life, but he is fortunate when he once again meets his friend, either in person or through His representative.

Actually, it is Kṛṣṇa who personally advises all living entities to return home, back to Godhead. Sometimes Kṛṣṇa sends His representative, who, delivering Kṛṣṇa's very message, canvasses all living entities to return home, back to Godhead. Unfortunately the living entity is so greatly attached to material enjoyment that he does not take the instructions of Kṛṣṇa or His representative very seriously. This material tendency is mentioned in this verse as gramya-matih (sense gratification). The word mahim means "within this material world." All living entities within this material world are sensually inclined. Consequently they become entangled in different types of bodies and suffer the pangs of material existence.

TEXT 56

TEXT

pancaramam nava-dvaram
eka-palam tri-kosthakam
sat-kulam panca-vipanam
panca-prakṛti stri-dhavam

SYNONYMS

panca-aramam--five gardens; nava-dvaram--nine gates; eka--one; palam--protector; tri--three; kosthakam--apartments; sat--six; kulam--families; panca--five; vipanam--stores; panca--five; prakṛti--material elements; stri--woman; dhavam--master.

TRANSLATION

In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.

TEXT 57

TEXT

pancendriyārtha arama
dvarah prana nava prabho
tejo-'b-annani kosthani
kulam indriya-sangrahah

SYNONYMS

panca--five; indriya-arthah--sense objects; aramah--the gardens; dvarah--gates; pranah--apertures of the senses; nava--nine; prabho--O King; tejah-ap--fire, water; annani--food grains or earth; kosthani--apartments; kulam--families; indriya-sangrahah--five senses and the mind.

TRANSLATION

My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients--fire, water and earth. The six families are the aggregate total of the mind and five senses.

PURPORT

The five senses that acquire knowledge are sight, taste, smell, sound and touch, and these act through the nine gates--the two eyes, two ears, one mouth, two nostrils, one genital and one rectum. These holes are compared to gates in the walls of the city. The principal ingredients are earth, water and fire, and the principal actor is the mind, which is controlled by the intelligence (buddhi).

TEXT 58

TEXT

vipanas tu kriya-saktir
bhuta-prakrtir avyaya
sakty-adhisah pumams tv atra
pravisto navabudhyate

SYNONYMS

vipanah--stores; tu--then; kriya-saktih--the energy for activities, or the working senses; bhuta--the five gross elements; prakrtih--the material elements; avyaya--eternal; sakti--the energy; adhisah--controller; puman--man; tu--then; atra--here; pravistah--entered; na--does not; avabudhyate--become subjected to knowledge.

TRANSLATION

The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. The soul is a person and an enjoyer in reality. However, because he is now hidden within the city of the body, he is devoid of knowledge.

PURPORT

The living entity enters the material creation with the aid of the five elements--earth, water, fire, air and ether--and thus his body is formed. Although the living entity is working from within, he is nonetheless unknown. The living entity enters the material creation, but because he is bewildered by the material energy, he appears to be hidden. The bodily conception of life is prominent because of ignorance (navabudhyate). Intelligence is described in the feminine gender, but owing to her prominence in all activities, she is described in this verse as adhisah, the controller. The living entity lives by means of fire, water and food grains. It is through the combination of these three that the body is maintained. Consequently the body is called prakrti, material creation. All the elements gradually combine to form flesh, bone, blood and so on. All these appear as various apartments. It is said in the Vedas that the digested foods are ultimately divided into three. The solid portion becomes stool, and the semiliquid portion turns into flesh. The liquid portion turns yellow and is again divided into three. One of these liquid portions is called urine. Similarly, the fiery portion is divided into three, and one is called bone. Out of the five elements, fire, water and food grains are very important. These three are mentioned in the previous verse, whereas sky (ether) and air are not mentioned. This is all explained in Bhagavad-gita (13.20):

prakrtim purusam caiva
viddhy anadi ubhav api
vikarams ca gunams caiva
viddhi prakrti-sambhavan

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature." prakrti, material nature, and purusa, the living entity, are eternal. When they both come in contact, there are different reactions and manifestations. All of them should be considered the results of the interaction of the three modes of material nature.

TEXT 59

TEXT

tasmims tvam ramaya sprsto
ramamano 'sruta-smrtih
tat-sangad idrsim prapto
dasam papiyasim prabho

SYNONYMS

tasmin--in that situation; tvam--you; ramaya--with the woman; sprstah--being in contact; ramamanah--enjoying; asruta-smrtih--without remembrance of spiritual existence; tat--with her; sangat--by association; idrsim--like this; praptah--you have attained; dasam--a state; papiyasim--full of sinful activities; prabho--My dear friend.

TRANSLATION

My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material conceptions, you are placed in various miserable conditions.

PURPORT

When a person becomes materially engrossed, he has no capacity to hear about spiritual existence. Forgetfulness of spiritual existence entangles a man more and more in material existence. Such is the result of sinful life. Various bodies are developed with the material ingredients because of different types of sinful activities. King Puranjana assumed the body of a woman, Vaidarbhi, as a result of his sinful activities. Bhagavad-gita clearly says (striyo vaisyas tatha sudrah) that such a body is lowborn. If one takes shelter of the Supreme Personality of Godhead, however, he can be elevated to the highest perfection, even though he be lowborn. One acquires lower births when one's spiritual intelligence is reduced.

TEXT 60

TEXT

na tvam vidarbha-duhita
nayam virah suhrt tava
na patis tvam puranjanya
ruddho nava-mukhe yaya

SYNONYMS

na--not; tvam--you; vidarbha-duhita--daughter of Vidarbha; na--not; ayam--this; virah--hero; su-hrt--well-wishing husband; tava--your; na--not; patih--husband; tvam--you; puranjanyah--of Puranjani; ruddhah--captured; nava-mukhe--in the body having nine gates; yaya--by the material energy.

TRANSLATION

Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvaja, your well-wishing husband. Nor were you the actual husband of Puranjani. You were simply captivated in this body of nine gates.

PURPORT

In the material world many living entities come into contact with one another and, increasing their attachment to a particular type of body, become related as father, husband, mother, wife, etc. Actually every living entity is a separate individual being, and it is because of his contact with matter that he comes together with other bodies and becomes falsely related. False bodies create various associations in the name of family, community, society and nationality. Actually every living entity is part and parcel of the Supreme personality of Godhead, but the living entities are overly engrossed in the material body. The Supreme personality of Godhead, Krsna, appears and gives instructions in the form of Bhagavad-gita and Vedic literatures. The Supreme Lord gives these instructions because He is the eternal friend of the living entities. His instructions are important because by them the living entity can obtain liberation from bodily engagement. As water passes down a river, many straws and grasses are carried from the shore. These straws and grasses come together in the river's current, but when the waves toss this way and that, they are separated and carried somewhere else. Similarly, the innumerable living entities within this material world are being carried by the waves of material nature. Sometimes the waves bring them together, and they form friendships and relate to one another on a bodily basis of family, community or nationality. Eventually they are thrown out of association by the waves of material nature. This process has been going on since the creation of material nature. In this regard, Srila Bhaktivinoda Thakura sings:

miche mayara vase, yaccha bhese',
khaccha habudubu, bhai
jiva krsna-dasa, ei visvasa,
karle ta' ara duhkha nai

"My dear living entities, you are being carried away by the waves of material nature. Sometimes you are on the surface, sometimes you are being drowned. In this way your eternal life is being spoiled. If you simply catch hold of Krsna and take shelter of His lotus feet, you will once again get free from all the miserable material conditions."

In this verse the words suhrt ("well-wisher") and tava ("your") are very significant. One's so-called husband, relative, son, father or whatever cannot actually be a well-wisher. The only actual well-wisher is Krsna Himself, as Krsna confirms in Bhagavad-gita (5.29): suhrdam sarva-bhutanam. Society, friendship, love and well-wishers are all simply results of being packed in different bodies. One should know this well and try to get out of this bodily engagement into which one is thrown birth after birth. One should take shelter of the Supreme personality of Godhead, Krsna, and return home, back to Godhead.

TEXT 61

TEXT

maya hy esa maya srsta
yat pumamsam striyam satim
manyase nobhayam yad vai
hamsau pasyavayor gatim

SYNONYMS

maya--illusory energy; hi--certainly; esa--this; maya--by Me; srsta--created; yat--from which; pumamsam--a male; striyam--a female; satim--chaste; manyase--you think; na--not; ubhayam--both; yat--because; vai--certainly; hamsau--freed from material contamination; pasya--just see; avayoh--our; gatim--factual position.

TRANSLATION

Sometimes you think yourself a man, sometimes a chaste woman and sometimes a neutral eunuch. This is all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us--you and I--are pure spiritual identities. Now just try to understand this. I am trying to explain our factual position.

PURPORT

The factual position of both the Supreme Personality of Godhead and the living entity is qualitatively one. The Supreme Lord is the Supreme Spirit, the Supersoul, and the living entity is the individual spiritual soul. Even though both of them are original spiritual identities, the living entity forgets his identity when he comes in contact with material nature and becomes conditioned. At such a time he identifies himself as a product of the material nature. Because of the material body, he forgets that he is the eternal (sanatana) part and parcel of the Supreme Personality of Godhead. This is confirmed in this way: mamaivamso jiva-loke jiva-bhutah sanatanah. The word sanatana is found in several places in Bhagavad-gita. Both the Lord and the living entity are sanatana (eternal), and there is also a place known as sanatana, beyond this material nature. The real residence of both the living entity and God is the domain of sanatana, not this material world. The material world is the temporary, external energy of the Lord, and the living entity is placed in this material world because he wanted to imitate the position of the Supreme personality of Godhead. In this material world he tries to enjoy his senses to his best capacity. All the activities of the conditioned soul within this material world are perpetually taking place in different types of bodies, but when the living entity acquires developed consciousness, he should try to rectify his situation and again become a member of the spiritual world. The process by which one can return home, back to Godhead, is bhakti-yoga, sometimes called sanatana-dharma. Instead of accepting a temporary occupational duty based on the material body, one should take to the process of sanatana-dharma, or bhakti-yoga, so that he can put an end to this perpetual bondage in material bodies and return home, back to Godhead. As long as human society works on the basis of false material identification, all the so-called advancements of science and philosophy are simply useless. They only serve to mislead human society. Andha yathandhair upaniyamanah. In the material world, the blind simply lead the blind.

TEXT 62

TEXT

aham bhavan na canyas tvam
tvam evaham vicaksva bhoh
na nau pasyanti kavayas
chidram jatu manag api

SYNONYMS

aham--I; bhavan--you; na--not; ca--also; anyah--different; tvam--you; tvam--you; eva--certainly; aham--as I am; vicaksva--just observe; bhoh--My dear friend; na--not; nau--of us; pasyanti--do observe; kavayah--learned scholars; chidram--faulty differentiation; jatu--at any time; manak--in a small degree; api--even.

TRANSLATION

My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.

PURPORT

Both the Supreme Personality of Godhead and the living entity are qualitatively one. There is no factual difference between the two. The Mayavadi philosophers are again and again defeated by the illusory energy because they think that there is no separation between the Supersoul and the individual soul or that there is no Supersoul. They are also misled in thinking that everything is the Supersoul. However, those who are kavayah, learned scholars, actually know the facts. They do not commit such mistakes. They know that God and the individual soul are one in quality, but that the individual soul falls under the clutches of maya, whereas the Supersoul, the Supreme Personality of Godhead, is the controller of maya. Maya is the creation of the Supreme Lord (maya srsta); therefore the Supreme Lord is the controller of maya. Although one in quality with the Supreme Lord, the individual soul is under the control of maya. Mayavadi philosophers cannot distinguish between the controller and the controlled.

TEXT 63

TEXT

yatha purusa atmanam
ekam adarsa-caksusoh
dvidhabhutam avekseta
tathaivantaram avayoh

SYNONYMS

yatha--as; purusah--the living entity; atmanam--his body; ekam--one; adarsa--in a mirror; caksusoh--by the eyes; dvidha-abhutam--existing as two; avekseta--sees; tatha--similarly; eva--certainly; antaram--difference; avayoh--between ourselves.

TRANSLATION

As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.

PURPORT

Being affected by the conditioning of matter, Mayavadi philosophers cannot see the difference between the Supreme Lord and the living entity. When the sun is reflected in a pot of water, the sun knows that there is no difference between himself and the reflected sun in the water. Those in ignorance, however, perceive that there are many small suns reflected in each and every pot. As far as the brilliance is concerned, there is brilliance both in the original sun and in the reflections, but the reflections are small, whereas the original sun is very large. Vaisnava philosophers conclude that the living entity is simply a small sample of the original Supreme Personality of Godhead. Qualitatively, God and the living entities are one, but quantitatively the living entities are small fragments of the Supreme Personality of Godhead. The Supreme Lord is full, powerful and opulent. In the previous verse, the Lord says, "My dear friend, you and I are not different." This nondifference refers to qualitative oneness, for it was not necessary for the Paramatma, the Supreme personality, to remind the conditioned soul that he is not one in quantity. The self-realized soul never thinks that he and the Supreme Personality of Godhead are one in every

respect. Although he and the Supreme Personality of Godhead are one in quality, the living entity is prone to forget his spiritual identity, whereas the Supreme Personality never forgets. This is the difference between lipta and alipta. The Supreme Personality of Godhead is eternally alipta, uncontaminated by the external energy. The conditioned soul, however, being in contact with material nature, forgets his real identity; therefore when he sees himself in the conditioned state, he identifies himself with the body. For the Supreme Personality of Godhead, however, there is no difference between the body and the soul. He is completely soul; He has no material body. Although the Supersoul, Paramatma, and the individual soul are both within the body, the Supersoul is devoid of designation, whereas the conditioned soul is designated by his particular type of body. The Supersoul is called antaryami, and He is extensive. This is confirmed in Bhagavad-gita (13.3). Ksetrajnam capi mam viddhi sarva-ksetresu bharata: "O scion of Bharata, you should understand that I am also the knower in all bodies."

The Supersoul is present in everyone's body, whereas the individual soul is conditioned in one particular type of body. The individual soul cannot understand what is taking place in another's body, but the Supersoul knows very well what is happening in all bodies. In other words, the Supersoul is always present in His full spiritual position, whereas the individual soul is prone to forget himself. Nor is the individual soul present everywhere. Generally in his conditioned state the individual soul cannot understand his relationship with the Supersoul, but sometimes, when he is free from all conditional existence, he can see the real difference between the Supersoul and himself. When the Supersoul tells the conditioned soul, "You and I are one and the same," it is to remind the conditioned soul of his spiritual identity as being qualitatively one. In the Third Canto of Srimad-Bhagavatam (3.28.40), it is said:

yatholmukad visphulingad
 dhumad vapi sva-sambhavat
 apy atmatvenabhimatad
 yathagnih prthag ulmukat

Fire has different features. There is flame, the sparks and the smoke. Although these are one in quality, there is still a difference between the fire, the flame, the spark and the smoke. The living entity becomes conditioned, but the Supreme personality of Godhead is different because He does not become conditioned at any point. In the Vedas it is stated: atma tatha prthag drasta bhagavan brahma-samjnitah. Atma is the individual soul as well as the Supreme personality of Godhead, who is the seer of everything. Although both are spirit, there is always a difference. In the smṛti it is also said: yathagneh ksudra visphulinga vyuccaranti. Just as sparks manifest in a large fire, similarly the small individual souls are present in the big spiritual flame. In Bhagavad-gita (9.4) Lord Kṛṣṇa says, mat-sthani sarva-bhutani na caham tesv avasthitah: "All beings are in Me, but I am not in them." Although all living beings are resting in Him, as small fiery sparks rest on a large flame, both are differently situated. Similarly, in the Visnu Purana it is said:

eka-desa-sthitasyagner
 jyotsna vistarini yatha
 parasya brahmanah saktis
 tathedam akhilam jagat

"Fire is situated in one place, but it distributes heat and light. Similarly, the Supreme Personality of Godhead is distributing His energies in different ways." The living entity is but one of these energies (marginal energy). The energy and the energetic are one in one sense, but they are differently situated as energy and the energetic. Similarly, the sac-cid-ananda form confirmed in Brahma-samhita (isvarah paramah kṛṣṇah sac-cid-ananda-vigrahaḥ) is different from that of the living entity in both his conditioned and liberated states. Only atheists consider the living entity and the Personality of Godhead equal in all respects. Caitanya Mahāprabhu therefore says, mayavadi-bhasya sunile haya sarva-nasa: "If one follows the instructions of Mayavadi philosophers and believes that the Supreme Personality of Godhead and the individual soul are one, his understanding of real philosophy is forever doomed."

TEXT

evam sa manaso hamso
hamsena pratibodhitah
sva-sthas tad-vyabhicarena
nastam apa punah smrtim

SYNONYMS

evam--thus; sah--he (the individual soul); manasah--living together within the heart; hamsah--like the swan; hamsena--by the other swan; pratibodhitah--being instructed; sva-sthah--situated in self-realization; tat-vyabhicarena--by being separated from the Supersoul; nastam--which was lost; apa--gained; punah--again; smrtim--real memory.

TRANSLATION

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Krsna consciousness, which was lost because of his material attraction.

PURPORT

Here it is clearly stated: hamso hamsena pratibodhitah. The individual soul and the Supersoul are both compared to swans (hamsa) because they are white, or uncontaminated. One swan, however, is superior and is the instructor of the other. When the inferior swan is separated from the other swan, he is attracted to material enjoyment. This is the cause of his falldown. When he hears the instructions of the other swan, he understands his real position and is again revived to his original consciousness. The Supreme Personality of Godhead, Krsna, comes down (avatara) to deliver His devotees and kill the demons. He also gives His sublime instructions in the form of Bhagavad-gita. The individual soul has to understand his position by the grace of the Lord and the spiritual master because the text of Bhagavad-gita cannot be understood simply by academic qualifications. One has to learn Bhagavad-gita from a realized soul.

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."
(Bg. 4.34)

Thus one has to select a bona fide spiritual master and become enlightened to his original consciousness. In this way the individual soul can understand that he is always subordinate to the Supersoul. As soon as he declines to remain subordinate and tries to become an enjoyer, he begins his material conditioning. When he abandons this spirit of being an individual owner or enjoyer, he becomes situated in his liberated state. The word sva-sthah, meaning "situated in one's original position," is very significant in this verse. When one gives up his unwanted attitude of superiority, he becomes situated in his original position. The word tad-vyabhicarena is also significant, for it indicates that when one is separated from God due to disobedience, his real sense is lost. Again, by the grace of Krsna and guru, he can be properly situated in his liberated position. These verses are spoken by Srila Narada Muni, and his purpose in speaking them is to revive our consciousness. Although the living entity and the Supersoul are one in quality, the individual soul has to pursue the instruction of the Supersoul. That is the state of liberation.

TEXT 65

TEXT

barhismann etad adhyatmam
paroksyena pradarsitam
yat paroksa-priyo devo
bhagavan visva-bhavanah

SYNONYMS

barhisman--O King Pracinarbarhi; etat--this; adhyatmam--narration of self-realization; paroksyena--indirectly; pradarsitam--instructed; yat--because; paroksa-priyah--interesting by indirect description; devah--the Supreme Lord; bhagavan--the Personality of Godhead; visva-bhavanah--the cause of all causes.

TRANSLATION

My dear King Pracinarbarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Puranjana to you. Actually it is an instruction for self-realization.

PURPORT

There are many similar stories in the puranas for self-realization. As stated in the Vedas: paroksa-priya iva hi devah. There are many stories in the Puranas that are intended to interest ordinary men in transcendental subjects, but actually these refer to real facts. They are not to be considered stories without a transcendental purpose. Some of them refer to real historical facts. One should be interested, however, in the real purport of the story. Indirect instruction is quickly understandable for a common man. Factually the path of bhakti-yoga is the path of hearing directly about the pastimes of the Supreme Personality of Godhead (sravanam kirtanam visnoh), but those who are not interested in hearing directly about the activities of the Lord, or who cannot understand them, can very effectively hear such stories and fables as this one narrated by Narada Muni.

The following is a glossary of some of the important words in this chapter.

Adesa-kari. The actions resulting from sinful activities.

Agastya. The mind.

Amatya. The governor of the senses, the mind.

Arbuda-arbuda. Various types of sravana and kirtana of the Supreme Lord's name, quality, form and so on.

Ari. Impediments like disease.

Bhoga. Enjoyment. Herein this word refers to real enjoyment in spiritual life.

Bhrtya. The servants of the body, namely the senses.

Dravida-rajā. Devotional service or a person eligible to act in devotional service.

Dvara. The doors of the body, such as the eyes and ears.

Grha. Home. For spiritual cultivation one requires an undisturbed place or the good association of devotees.

Idhmavaha. The devotee who approaches the spiritual master. Idhma refers to wood that is taken to burn as fuel for a fire. A brahmacari is supposed to take this idhma to ignite the fire used in performing sacrifices. By spiritual instruction a brahmacari is trained to ignite a fire and offer oblations in the morning. He is supposed to go to the spiritual master to take lessons on transcendental subject matter, and the Vedic injunction is that when approaching the spiritual master one must carry with him fuel to perform yajnas, or sacrifices. The exact Vedic injunction is as follows:

tad-vijnanartham sa gurum evabhiḡacchet
samit-panih srotriyam brahma-nistham

"To learn transcendental subject matter, one must approach the spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion, and therefore he constantly engages in the service of the Supreme Personality of Godhead." (Mundaka Upanisad 1.2.12) By serving such a bona fide spiritual master, gradually a conditioned soul becomes detached from material enjoyment and invariably makes progress in spiritual realization under the direction of the spiritual master. Those who are misled by the illusory energy are never interested in approaching a spiritual master to make life successful.

Jaya. Intelligence.

Jirna-sarpa. The fatigued air of life.

Kalakanya. The invalidity of old age.

Kama. A high fever.

Kulacala. The place where there is no disturbance.

Kutumbini. Intelligence.

Madireksana. Madireksana refers to one whose eyes are so attractive that one who observes them becomes maddened by her. In other words, madireksana means a very beautiful young girl. According to Jiva Gosvami, madireksana means the personified deity of bhakti. If one is attracted by the bhakti cult, he becomes engaged in the service of the Lord and the spiritual master, and thus his life becomes successful. Vaidarbhi, the woman, became a follower of her husband. As she left her comfortable home for the service of her husband, a serious student of spiritual understanding must give up everything for the service of the spiritual master. As stated by Visvanatha Cakravarti Thakura, yasya prasada bhagavat-prasadaḥ: if one wants actual success in life, he must strictly follow the instructions of the spiritual master. By following such instructions, one is sure to make rapid progress in spiritual life. This statement by Visvanatha Cakravarti is in pursuance of the following injunction from the Svetasvatara Upanisad (6.23):

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." In the Chandogya Upanisad it is said, acaryavan puruso veda: "One who approaches a bona fide spiritual master can understand everything about spiritual realization."

Malayadhvaja. A nice devotee who is like sandalwood.

Pancala. The five sense objects.

Paricchada. The total aggregate of the senses.

Paura-jana. The seven elements that constitute the body.

Pautra. Patience and gravity.

Prajvara. A kind of fever called visnu jvara.

Pratikriya. Counteracting agents such as mantras and medicines.

Pura-palaka. The life air.

Putra. Consciousness.

Sainika. The condition of threefold miseries.

Sapta-suta. The seven sons, namely hearing, chanting, remembering, offering prayers, serving the lotus feet of the Lord, worshipping the Deity and becoming a servant of the Lord.

Sauhrdya. Endeavor.

Suta. The son of Vaidarbhi, or, in other words, one who is somewhat advanced in fruitive activities and who comes in contact with a devotee spiritual master. Such a person becomes interested in the subject matter of devotional service.

Vaidarbhi. The woman who was formerly a man but took birth as a woman in his next life because of too much attachment to woman. Darbha means kusa grass. In fruitive activities, or karma-kandiya ceremonies, one requires kusa grass. Thus vaidarbhi refers to one who takes birth in a family of karma-kandiya understanding. However, if by karma-kanda activities one by chance comes in contact

with a devotee, as Vaidarbhi did when she married Malayadhvaja, his life becomes successful. He then pursues the devotional service of the Lord. The conditioned soul becomes liberated simply by following the instructions of the bona fide spiritual master.

Vidarbha-rajasmha. The best of persons who are expert in fruitive activities.

Virya. One who has mercy.

Yavana. The servant of Yamaraja.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-eighth Chapter, of the Srimad-Bhagavatam, entitled "Puranjana Becomes a Woman in the Next Life."

Chapter Twenty-nine

Talks Between Narada and King Pracinarbarhi

TEXT 1

TEXT

pracinarbarhir uvaca
bhagavams te vaco 'smabhir
na samyag avagamyate
kavayas tad vijananti
na vayam karma-mohitah

SYNONYMS

pracinarbarhih uvaca--King Pracinarbarhi said; bhagavan--O my lord; te--your; vacah--words; asmabhih--by us; na--never; samyak--perfectly; avagamyate--are understood; kavayah--those who are expert; tat--that; vijananti--can understand; na--never; vayam--we; karma--by fruitive activities; mohitah--enchanted.

TRANSLATION

King Pracinarbarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Puranjana. Actually, those who are perfect in spiritual knowledge can understand, but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

PURPORT

In Bhagavad-gita (7.13) Lord Krsna says:

tribhir gunamayair bhavair
ebhih sarvam idam jagat
mohitam nabhijanati
mam ebhyah param avyayam

"Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible." Generally people are enchanted by the three modes of material nature and therefore practically unable to understand that behind all materialistic activities in the cosmic manifestation is the Supreme Personality of Godhead, Krsna. Generally when people are engaged in sinful or pious activities, they are not perfect in knowledge of devotional service. The allegorical story narrated by Narada Muni to King Barhisman is especially meant to engage conditioned souls in devotional service. The entire story, narrated allegorically, is easily understood by a person in devotional service, but those who are engaged not in devotional service but in sense gratification cannot perfectly understand it. That is admitted by King Barhisman.

This Twenty-ninth Chapter describes that by too much attachment for women one becomes a woman in the next life, but a person who associates with the Supreme Personality of Godhead or His representative becomes free from all material attachments and is thus liberated.

TEXT 2

TEXT

narada uvaca
purusam puranjanam vidyad
yad vyanakty atmanah puram
eka-dvi-tri-catus-padam
bahu-padam apadakam

SYNONYMS

naradah uvaca--Narada said; purusam--the living entity, the enjoyer; puranjanam--King Puranjana; vidyat--one should know; yat--inasmuch as; vyanakty--he produces; atmanah--of himself; puram--dwelling place; eka--one; dvi--two; tri--three; catuh-padam--with four legs; bahu-padam--with many legs; apadakam--without legs.

TRANSLATION

The great sage Narada Muni continued: You must understand that Puranjana, the living entity, transmigrates according to his own work into different types of bodies, which may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called enjoyer, is known as Puranjana.

PURPORT

How the spirit soul transmigrates from one type of body to another is nicely described here. The word eka-pada, "one-legged," refers to ghosts, for it is said that ghosts walk on one leg. The word dvi-pada, meaning "biped," refers to human beings. When he is old and invalid, the human being is supposed to be a tripod, or three-legged, because he walks with the help of a stick or some kind of cane. Of course, the word catus-pada refers to quadrupeds, or animals. The word bahu-pada refers to those creatures who have more than four legs. There are many insects, such as the centipede, and also many aquatic animals that have many legs. The word apadaka, meaning "without legs," refers to serpents. The name Puranjana indicates one who enjoys possessing different types of bodies. His mentality for enjoyment in the material world is accommodated by different types of bodies.

TEXT 3

TEXT

yo 'vijñatahrtas tasya
purusasya sakhesvarah
yan na vijñayate pumbhir
namabhir va kriya-gunaih

SYNONYMS

yah--he who; avijnata--unknown; ahrtah--described; tasya--of him; purusasya--of the living entity; sakha--the eternal friend; isvarah--the master; yat--because; na--never; vijñayate--is understood; pumbhiih--by the living entities; namabhiih--by names; va--or; kriya-gunaih--by activities or qualities.

TRANSLATION

The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the living entities cannot realize the Supreme Personality of Godhead by material names, activities or qualities, He remains everlastingly unknown to the conditioned soul.

PURPORT

Because the Supreme Personality of Godhead is unknown to the conditioned soul, He is sometimes described in Vedic literatures as nirakara, avijnata or avan-manasa-gocara. Actually it is a fact that the Supreme Personality of Godhead cannot be perceived by material senses as far as His form, name, quality, pastimes or paraphernalia are concerned. However, when one is spiritually advanced, one can understand the name, form, qualities, pastimes and paraphernalia of the Supreme Lord. This is confirmed in Bhagavad-gita (18.55). Bhaktya mam abhijanati yavan yas casmi tattvatah: one can understand in truth the Supreme Personality of Godhead only when one is engaged in devotional service. Ordinary persons engaged in pious and impious activities cannot understand the form, name and activities of the Lord. The devotee, however, can know the Personality of Godhead in many respects. He can understand that Krsna is the Supreme Personality of Godhead, that His address is Goloka Vrndavana and that His activities are all spiritual. Because the Lord's form and activities cannot be understood by materialistic people, He is described by the sastras as nirakara, that is, one whose form cannot be ascertained by a materialistic person. This does not mean that the Supreme Personality of Godhead has no form; it means that it is not understood by the karmis, or fruitive actors. His form is described in Brahma-samhita as sac-cid-ananda-vigraha. As confirmed by the Padma Purana:

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand Krsna as He is by utilizing the blunt material senses. However, the Lord reveals Himself to His devotees, being pleased with them because of their transcendental loving service rendered unto Him."

Since the name, form, qualities and activities of the Supreme Personality of Godhead, Krsna, cannot be understood by the material senses, He is also called adhoksaja, meaning "beyond sense perception." When the senses are purified by devotional activity, the devotee understands everything about the Lord by the Lord's grace. In this verse the words pumbhir namabhir va kriya-gunaih are especially significant because God, Krsna, the Supreme Personality of Godhead, has many names, activities and qualities, although none of them are material. Despite the fact that all these names, activities and pastimes are mentioned in the sastras and understood by the devotees, the karmis (fruitive laborers) cannot understand them. Nor can the jnanis (mental speculators) understand them. Although there are thousands of names of Lord Visnu, the karmis and jnanis intermingle the names of the Supreme Godhead with the names of demigods and human beings. Because they cannot understand the actual name of the Supreme Personality of Godhead, they take for granted that any name can be accepted. They believe that since the Absolute Truth is impersonal, they can call Him by any name. Otherwise, they maintain, He has no name. This is not a fact. Here it is clearly stated: namabhir va kriya-gunaih. The Lord has specific names such as Rama, Krsna, Govinda, Narayana, Visnu and Adhoksaja. There are indeed many names, but the conditioned soul cannot understand them.

TEXT 4

TEXT

yada jighrksan purusah

kartsnyena prakrter gunan
nava-dvaram dvi-hastanghri
tatramanuta sadhv iti

SYNONYMS

yada--when; jighrksan--desiring to enjoy; purusah--the living entity; kartsnyena--in total; prakrteh--of material nature; gunan--the modes; nava-dvaram--having nine gates; dvi--two; hasta--hands; anghri--legs; tatra--there; amanuta--he thought; sadhu--very good; iti--thus.

TRANSLATION

When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod.

PURPORT

This is a very nice explanation of how the spiritual being, the part and parcel of Krsna, God, accepts a material body by virtue of his own desires. Accepting two hands, two legs, and so on, the living entity fully enjoys the modes of material nature. Lord Krsna says in Bhagavad-gita (7.27):

iccha-dvesa-samutthena
dvandva-mohena bharata
sarva-bhutani sammoham
sarge yanti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate."

Originally the living entity is a spiritual being, but when he actually desires to enjoy this material world, he comes down. From this verse we can understand that the living entity first accepts a body that is human in form, but gradually, due to his degraded activities, he falls into lower forms of life--into the animal, plant and aquatic forms. By the gradual process of evolution, the living entity again attains the body of a human being and is given another chance to get out of the process of transmigration. If he again misses his chance in the human form to understand his position, he is again placed in the cycle of birth and death in various types of bodies.

The desire of the living entity to come into the material world is not very difficult to understand. Although one may be born in a family of Aryans, where there are restrictions against meat-eating, intoxication, gambling and illicit sex, still one may want to enjoy these forbidden things. There is always someone who wants to go to a prostitute for illicit sex or to a hotel to eat meat and drink wine. There is always someone who wants to gamble at nightclubs or enjoy so-called sports. All these propensities are already within the hearts of the living entities, but some living entities stop to enjoy these abominable activities and consequently fall down to a degraded platform. The more one desires a degraded life within his heart, the more he falls down to occupy different forms of abominable existence. This is the process of transmigration and evolution. A particular type of animal may have a strong tendency to enjoy one kind of sense enjoyment, but in the human form one can enjoy all the senses. The human form has the facility to utilize all the senses for gratification. Unless one is properly trained, he becomes a victim of the modes of material nature, as confirmed by Bhagavad-gita (3.27):

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." As soon as one desires to enjoy his senses, he puts himself under the control of material energy and automatically, or mechanically, is placed into the cycle of birth and death in various life-forms.

TEXT 5

TEXT

buddhim tu pramadam vidyan
mamaham iti yat-krtam
yam adhisthaya dehe 'smin
puman bhunkte 'ksabhir gunan

SYNONYMS

buddhim--intelligence; tu--then; pramadam--the young woman (Puranjani); vidyat--one should know; mama--my; aham--I; iti--thus; yat-krtam--done by intelligence; yam--which intelligence; adhisthaya--taking shelter of; dehe--in the body; asmin--this; puman--the living entity; bhunkte--suffers and enjoys; aksabhih--by the senses; gunan--the modes of material nature.

TRANSLATION

The great sage Narada continued: The word pramada mentioned in this regard refers to material intelligence, or ignorance. It is to be understood as such. When one takes shelter of this kind of intelligence, he identifies himself with the material body. Influenced by the material consciousness of "I" and "mine," he begins to enjoy and suffer through his senses. Thus the living entity is entrapped.

PURPORT

In material existence so-called intelligence is actually ignorance. When intelligence is cleared up, it is called buddhi-yoga. In other words, when intelligence is dovetailed with the desires of Krsna, it is called buddhi-yoga or bhakti-yoga. Therefore in Bhagavad-gita (10.10) Krsna says:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Real intelligence means linking with the Supreme Personality of Godhead. When this is done, the Supreme Personality of Godhead from within gives one the real intelligence by which one can return home, back to Godhead. Intelligence in the material world is described in this verse as pramada because in material existence the living entity falsely claims things to be his. He thinks, "I am the monarch of all I survey." This is ignorance. Actually, nothing belongs to him. Even the body and the senses do not belong to him, for they are given to him by the grace of the Lord to satisfy his different propensities through the material energy. Nothing actually belongs to the living entity, but he becomes mad after everything, claiming, "This is mine. This is mine. This is mine." Janasya moho 'yam aham mameti. This is called illusion. Nothing belongs to the living entity, but he claims that everything belongs to him. Lord Caitanya Mahaprabhu recommends that this false intelligence be purified (ceto-darpana-marjanam). When the mirror of intelligence is polished, the real activities of the living entity begin. This means that when a person comes to the platform of Krsna consciousness, his real intelligence acts. At that time he knows that everything belongs to Krsna and nothing belongs to him. As long as one thinks that everything belongs to

him, he is in material consciousness, and when he knows perfectly that everything belongs to Kṛṣṇa, he is in Kṛṣṇa consciousness.

TEXT 6

TEXT

sakhaya indriya-gana
jnanam karma ca yat-krtam
sakhyaś tad-vṛttayah pranah
panca-vṛttir yathoragah

SYNONYMS

sakhayah--the male friends; indriya-gana--the senses; jnanam--knowledge; karma--activity; ca--also; yat-krtam--done by the senses; sakhya--female friends; tat--of the senses; vṛttayah--engagements; pranah--life air; panca-vṛttih--having five processes; yatha--like; uragah--the serpent.

TRANSLATION

The five working senses and the five senses that acquire knowledge are all male friends of Purāṇjani. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girl friends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.

PURPORT

kṛṣṇa-bahirmukha hana bhoga-vancha kare
nikata-stha maya tare japatiya dhare

(Prema-vivarta)

Because of his desire to enjoy the material world, the living entity is dressed with the material gross and subtle bodies. Thus he is given a chance to enjoy the senses. The senses are therefore the instruments for enjoying the material world; consequently the senses have been described as friends. Sometimes, because of too much sinful activity, the living entity does not get a material gross body, but hovers on the subtle platform. This is called ghostly life. Because of his not possessing a gross body, he creates a great deal of trouble in his subtle body. Thus the presence of a ghost is horrible for those who are living in the gross body. As stated in Bhagavad-gīta (15.10):

utkramantam sthitam vapi
bhunjanam va gunanvitam
vimudha nanupasyanti
pasyanti jnana-caksusah

"The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this."

The living entities are merged into the air of life, which acts in different ways for circulation. There is prāṇa, āpāna, udāna, vyāna and samāna, and because the life air functions in this fivefold way, it is compared to the five-hooded serpent. The soul passes through the kuṇḍalīnī-cakra like a serpent crawling on the ground. The life air is compared to uraga, the serpent. Panca-vṛtti is the desire to satisfy the senses, attracted by five sense objects--namely form, taste, sound, smell and touch.

TEXT 7

TEXT

brhad-balam mano vidyad
ubhayendriya-nayakam
pancalah panca visaya
yan-madhye nava-kham puram

SYNONYMS

brhat-balam--very powerful; manah--the mind; vidyat--one should know; ubhaya-indriya--of both groups of senses; nayakam--the leader; pancalah--the kingdom named Pancala; panca--five; visayah--sense objects; yat--of which; madhye--in the midst; nava-kham--having nine apertures; puram--the city.

TRANSLATION

The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pancala kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pancala kingdom is the city of the body, which has nine gates.

PURPORT

The mind is the center of all activities and is described here as brhad-bala, very powerful. To get out of the clutches of maya, material existence, one has to control his mind. According to training, the mind is the friend and the enemy of the living entity. If one gets a good manager, his estate is very nicely managed, but if the manager is a thief, his estate is spoiled. Similarly, in his material, conditional existence, the living entity gives power of attorney to his mind. As such, he is liable to be misdirected by his mind into enjoying sense objects. Srila Ambarisa Maharaja therefore first engaged his mind upon the lotus feet of the Lord. Sa vai manah krsna-padaravindayoh. When the mind is engaged in meditation on the lotus feet of the Lord, the senses are controlled. This system of control is called yama, and this means "subduing the senses." One who can subdue the senses is called a gosvami, but one who cannot control the mind is called go-dasa. The mind directs the activities of the senses, which are expressed through different outlets, as described in the next verse.

TEXT 8

TEXT

aksini nasike karnau
mukham sisna-gudav iti
dve dve dvarau bahir yati
yas tad-indriya-samyutah

SYNONYMS

aksini--two eyes; nasike--two nostrils; karnau--two ears; mukham--mouth; sisna--genitals; gudau--and rectum; iti--thus; dve--two; dve--two; dvarau--gates; bahih--outside; yati--goes; yah--one who; tat--through the gates; indriya--by the senses; samyutah--accompanied.

TRANSLATION

The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genital and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste.

PURPORT

Not being aware of his spiritual position, the living entity, directed by the mind, goes out through the nine gates to enjoy material objects. Because of long association with material objects, he forgets his real spiritual activities and is thus misled. The entire world is going on being misled by so-called leaders like scientists and philosophers, who have no knowledge of the spirit soul. Thus the conditioned soul becomes more and more entangled.

TEXT 9

TEXT

aksini nasike asyam
iti panca purah krtah
daksina daksinah karna
uttara cottarah smrtah
pascime ity adho dvarau
gudam sisnam ihocyate

SYNONYMS

aksini--two eyes; nasike--two nostrils; asyam--the mouth; iti--thus; panca--five; purah--on the front; krtah--made; daksina--southern gate; daksinah--right; karnah--ear; uttara--northern gate; ca--also; uttarah--left ear; smrtah--understood; pascime--on the west; iti--thus; adhah--downward; dvarau--two gates; gudam--rectum; sisnam--genital; iha--here; ucyate--is said.

TRANSLATION

Two eyes, two nostrils and a mouth--all together five--are situated in the front. The right ear is accepted as the southern gate, and the left ear is the northern gate. The two holes, or gates, situated in the west are known as the rectum and genital.

PURPORT

Of all sides, the eastern is considered most important, primarily because the sun rises from that direction. The gates on the eastern side--the eyes, nose and mouth--are thus very important gates in the body.

TEXT 10

TEXT

khadyotavirmukhi catra
netre ekatra nirmite
rupam vibhrajitam tabhyam
vicaste caksusesvarah

SYNONYMS

khadyota--named Khadyota; avirmukhi--named Avirmukhi; ca--also; atra--here; netre--the two eyes; ekatra--in one place; nirmite--created; rupam--form; vibhrajitam--named Vibhrajita (brilliant); tabhyam--through the eyes; vicaste--perceive; caksusa--with the sense of sight; isvarah--the master.

TRANSLATION

The two gates named Khadyota and Avirmukhi, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrajita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of forms.

PURPORT

The two eyes are attracted by brilliant things like light. Sometimes we find that little insects are attracted by the brightness of fire and thus enter into it. Similarly, the two eyes of the living entity are attracted by bright and beautiful forms. They are entangled in these forms, exactly as the insect becomes attracted to fire.

TEXT 11

TEXT

nalini nalini nase
gandhah saurabha ucyate
ghrano 'vadhuto mukhyasyam
vipano vag rasavid rasah

SYNONYMS

nalini--named Nalini; nalini--named Nalini; nase--the two nostrils; gandhah--aroma; saurabhah--Saurabha (fragrance); ucyate--is called; ghranah--the sense of smell; avadhutah--called Avadhuta; mukhya--called Mukhya (principal); asyam--the mouth; vipanah--named Vipana; vak--the faculty of speech; rasa-vit--named Rasajna (expert in tasting); rasah--the sense of taste.

TRANSLATION

The two doors named Nalini and Nalini should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhuta is the sense of smell. The door called Mukhya is the mouth, and Vipana is the faculty of speech. Rasajna is the sense of taste.

PURPORT

The word avadhuta means "most free." A person is not under the rules and regulations of any injunction when he has attained the stage of avadhuta. In other words, he can act as he likes. This avadhuta stage is exactly like air, which does not care for any obstruction. In Bhagavad-gita (6.34) it is said:

canalam hi manah krsna
pramathi balavad drdham
tasyaham nigrham manye
vayor iva suduskaram

"The mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it is, it seems to me, more difficult than controlling the wind."

Just as the air or wind cannot be checked by anyone, the two nostrils, situated in one place, enjoy the sense of smell without impediment. When the tongue is present, the mouth continually tastes all kinds of relishable foodstuffs.

TEXT 12

TEXT

apano vyavaharo 'tra
citram andho bahudanam
pitrhur daksinah karna
uttaro devahuh smrtah

SYNONYMS

apanah--named Apana; vyavaharah--business of the tongue; atra--here; citram--of all varieties; andhah--eatables; bahudanam--named Bahudana; pitr-huh--named Pitruhu; daksinah--right; karnah--ear; uttarah--left; deva-huh--Devahu; smrtah--is called.

TRANSLATION

The city called Apana represents engagement of the tongue in speech, and Bahudana is the variety of foodstuffs. The right ear is called the gate of Pitruhu, and the left ear is called the gate of Devahu.

TEXT 13

TEXT

pravrttam ca nivrttam ca
sastram pancala-samjnitam
pitr-yanam deva-yanam
srotrac chruta-dharad vrajet

SYNONYMS

pravrttam--the process of sense enjoyment; ca--also; nivrttam--the process of detachment; ca--also; sastram--scripture; pancala--Pancala; samjnitam--is described as; pitr-yanam--going to Pitrloka; deva-yanam--going to Devaloka; srotrat--by hearing; sruta-dharat--by the companion named Srutadhara; vrajet--one can be elevated.

TRANSLATION

Narada Muni continued: The city spoken of as Daksina-pancala represents the scriptures meant for directing pravrtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pancala, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitrloka and some to Devaloka. All this is made possible by the two ears.

PURPORT

The Vedas are known as sruti, and the knowledge received from them through aural reception is called sruta-dhara. As stated in Bhagavad-gita, one can be promoted to the planets of the demigods or to the planets of the Pitras (forefathers), or even to the Vaikuntha planets, simply through the process of hearing. These things have already been explained in previous chapters.

TEXT 14

TEXT

asuri medhram arvag-dvar
vyavayo graminam ratih
upastho durmadah prokto
nirrtir guda ucyate

SYNONYMS

asuri--called Asuri; medhram--the genital; arvak--of the fools and rascals; dvah--gate; vyavayah--performing sexual affairs; graminam--of common men; ratih--attraction; upasthah--the faculty of procreation; durmadah--Durmada; proktah--is called; nirrtih--Nirrti; gudah--rectum; ucyate--is called.

TRANSLATION

The city called Gramaka, which is approached through the lower gate of Asuri [the genital], is meant for sex, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirrti.

PURPORT

When the world becomes degraded, civilization becomes demoniac, and for the common man the rectum and the genital are taken very seriously as the centers of all activity. Even in such a sacred place as Vrndavana, India, unintelligent men pass off this rectal and genital business as spiritual activity. Such people are called sahajiya. According to their philosophy, through sexual indulgence one can elevate oneself to the spiritual platform. From these verses of Srimad-Bhagavatam, however, we understand that the desires for sexual satisfaction are meant for the arvak, the lowest among men. To rectify these rascals and fools is very difficult. After all, the sex desires of the common man are condemned in these verses. The word durmada means "wrongly directed," and nirrti means "sinful activity." Although this clearly indicates that sex indulgence is abominable and misdirected even from the ordinary point of view, the sahajiya's nonetheless pass themselves off as devotees conducting spiritual activities. For this reason, Vrndavana is no longer visited by intelligent men. Sometimes we are often asked why we have made our center in Vrndavana. From the external point of view, it can be concluded that Vrndavana has become degenerate due to these sahajiya activities, yet from the spiritual point of view, Vrndavana is the only place where all these sinful persons can be rectified by means of taking birth in the forms of dogs, hogs and monkeys. By living in Vrndavana as a dog, hog or monkey, the living entity can be elevated to the spiritual platform in the next life.

TEXT 15

TEXT

vaisasam narakam payur
lubdhako 'ndhau tu me srnu
hasta-padau pumams tabhyam
yukto yati karoti ca

SYNONYMS

vaisasam--named Vaisasa; narakam--hell; payuh--the working sense in the rectum; lubdhakah--named Lubdhaka (very greedy); andhau--blind; tu--then; me--to me; srnu--listen; hasta-padau--hands and legs; puman--the living entity; tabhyam--with them; yuktah--being engaged; yati--goes; karoti--works; ca--and.

TRANSLATION

When it is said that Puranjana goes to Vaisasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves hither and thither.

TEXT 16

TEXT

antah-puram ca hrdayam
visucir mana ucyate
tatra moham prasadam va
harsam prapnoti tad-gunaih

SYNONYMS

antah-puram--private residence; ca--and; hrdayam--the heart; visucih--the servant named Visucina; manah--the mind; ucyate--is said; tatra--there; moham--illusion; prasadam--satisfaction; va--or; harsam--jubilation; prapnoti--obtains; tat--of the mind; gunaih--by the modes of nature.

TRANSLATION

The word antah-pura refers to the heart. The word visucina, meaning "going everywhere," indicates the mind. Within the mind the living entity enjoys the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation.

PURPORT

The mind and intelligence of the living entity in material existence are affected by the modes of material nature, and according to the association of the material modes, the mind is habituated to go here and there. The heart feels satisfaction, jubilation or illusion according to the effects of the modes of material nature. Actually the living entity in his material condition remains inert. It is the modes of material nature that act on the mind and heart. The results are enjoyed or suffered by the living entity. This is clearly stated in Bhagavad-gita (3.27):

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature."

TEXT 17

TEXT

yatha yatha vikriyate

gunakto vikaroti va
tatha tathopadrastatma
tad-vrttir anukaryate

SYNONYMS

yatha yatha--just as; vikriyate--is agitated; guna-aktah--associated with the modes of nature; vikaroti--as it does; va--or; tatha tatha--similarly; upadrasta--observer; atma--the soul; tat--of the intelligence; vrttih--occupations; anukaryate--imitates.

TRANSLATION

Formerly it was explained that the Queen is one's intelligence. While one is awake or asleep, that intelligence creates different situations. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence.

PURPORT

The queen of Puranjana is described herein as intelligence itself. Intelligence acts both in the dream state and in the waking state, but it is contaminated by the three modes of material nature. Since the intelligence is contaminated, the living entity is also contaminated. In the conditioned state, the living entity acts according to his contaminated intelligence. Although he simply remains an observer, he nonetheless acts, being forced by a contaminated intelligence, which in reality is a passive agent.

TEXTS 18-20

TEXT

deho rathas tv indriyasvah
samvatsara-rayo 'gatih
dvi-karma-cakras tri-guna-
dhvajah pancasu-bandhurah

mano-rasmir buddhi-suto
hrn-nido dvandva-kubarah
pancendriyatha-praksepah
sapta-dhatu-varuthakah

akutir vikramo bahyo
mrga-trsnam pradhavati
ekadasendriya-camuh
panca-suna-vinoda-krt

SYNONYMS

dehah--body; rathah--chariot; tu--but; indriya--the knowledge-acquiring senses; asvah--the horses; samvatsara--total years; rayah--duration of life; agatih--without advancing; dvi--two; karma--activities; cakrah--wheels; tri--three; guna--modes of nature; dhvajah--flags; panca--five; asu--life airs; bandhurah--bondage; manah--the mind; rasmih--rope; buddhi--intelligence; sutah--chariot driver; hrt--heart; nidah--sitting place; dvandva--duality; kubarah--the posts for the harness; panca--five; indriya-artha--sense objects; praksepah--weapons; sapta--seven; dhatu--elements; varuthakah--coverings; akutih--attempts of the five working senses; vikramah--prowess or processes; bahyah--external; mrga-trsnam--false aspiration; pradhavati--runs after; ekadasa--eleven; indriya--senses; camuh--soldiers; panca--five; suna--envy; vinoda--pleasure; krt--doing.

TRANSLATION

Narada Muni continued: What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot's flags. The five types of life air constitute the living entity's bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the knotting place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

PURPORT

The entanglement of the living entity in sense enjoyment is very nicely explained in these verses. The word *samvatsara*, meaning "the progress of time," is significant. Day after day, week after week, fortnight after fortnight, month after month, year after year, the living entity becomes entangled in the chariot's progress. The chariot rests on two wheels, which are pious and impious activities. The living entity attains a certain position in life in a particular type of body according to his pious and impious activities, but his transmigration into different bodies should not be taken as progress. Real progress is explained in *Bhagavad-gita* (4.9). *Tyaktva deham punar janma naiti*: one makes real progress when he does not have to take on another material body. As stated in *Caitanya-caritamrta* (Madhya 19.138):

eita brahmāṇḍa bhārī' ananta jīva-gaṇa
caurasi-lakṣa yonite karaye bhraṇāna

The living entity is wandering throughout the entire universe and taking birth in different species on different planets. Thus he moves up and down, but that is not real progress. Real progress is getting out of this material world altogether. As stated in *Bhagavad-gita* (8.16):

abrahma-bhuvāṇal lokah
punar avartino 'rjuna
māṃ upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." Even if one is promoted to *Brahmaloka*, the highest planet in the universe, he has to come down again to the lower planetary systems. Thus he is wandering up and down perpetually, under the influence of the three modes of material nature. Being illusioned, he thinks he is making progress. He is like an airplane encircling the earth day and night, incapable of leaving the earth's gravitational field. Factually there is no progress because the airplane is conditioned by the earth's gravity.

Just as a king is seated on a chariot, the living entity is seated in the body. The sitting place is the heart, and the living entity sits there and engages in the struggle for existence, which goes on without progress perpetually. In the words of *Narottama dāsa Thākura*:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viśera bhāṇḍa,
amṛta baliya yēba khaya
nāna yoni sādā phire, kāḍyā bhakṣāna kare,
tāra janma adhah-pāte yāyā

The living entity struggles very hard due to the influence of fruitive activity and mental speculation and simply gets a different type of body life after life. He eats all kinds of nonsense and is condemned by his

activities of sense enjoyment, If one really wants to progress in life, he must give up the ways of karma-kanda and jnana-kanda, fruitive activities and mental speculation. Being fixed in Krsna consciousness, one can become free from the entanglement of birth and death and the vain struggle for existence. In these verses the words mrga-trsna pradhavati are very significant because the living entity is influenced by a thirst for sense enjoyment. He is like a deer that goes to the desert to search out water. In a desert an animal simply searches in vain for water. Of course there is no water in the desert, and the animal simply sacrifices his life in an attempt to find it. Everyone is planning for future happiness, thinking that somehow or other, if he can reach a certain point, he will be happy. In actuality, however, when he comes to that point, he sees that there is no happiness. He then plans to go further and further to another point. This is called mrga-trsna, and its basis is sense enjoyment in this material world.

TEXT 21

TEXT

samvatsaras candavegah
kalo yenopalaksitah
tasyahaniha gandharva
gandharvyo ratrayah smrtah
haranty ayuh parikrantya
sasty-uttara-sata-trayam

SYNONYMS

samvatsarah--year; canda-vegah--called Candavega; kalah--time; yena--by which; upalaksitah--symbolized; tasya--of the duration of life; ahani--days; iha--in this life; gandharvah--Gandharvas; gandharvyah--Gandharvis; ratrayah--nights; smrtah--are understood; haranti--they take away; ayuh--duration of life; parikrantya--by traveling; sasti--sixty; uttara--above; sata--hundred; trayam--three.

TRANSLATION

What was previously explained as Candavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvis. The body's life-span is gradually reduced by the passage of days and nights, which number 360.

PURPORT

The word parikrantya means "by traveling." The living entity travels on his chariot day and night during a year consisting of 360 (or more) days and nights. Life's progress is taken for the unnecessary labor required to cover these 360 days and nights of life.

TEXT 22

TEXT

kala-kanya jara saksal
lokas tam nabhinandati
svasaram jagrhe mrtyuh
ksayaya yavanesvarah

SYNONYMS

kala-kanya--the daughter of Time; jara--old age; saksat--directly; lokah--all living entities; tam--her; na--never; abhinandati--welcome; svasaram--as his sister; jagrhe--accepted; mrtyuh--death; ksayaya--for destruction; yavana-isvarah--the King of the Yavanas.

TRANSLATION

What was described as Kalakanya should be understood as old age. No one wants to accept old age, but Yavanesvara [Yavana-rajā], who is death, accepts Jara [old age] as his sister.

PURPORT

Encaged within the body, the living being accepts Kalakanya, old age, just before death. Yavanesvara is the emblem of death, Yamaraja. Before going to the place of Yamaraja, the living entity accepts Jara, old age, the sister of Yamaraja. One is subjected to the influence of Yavana-rajā and his sister due to impious activity. Those who are in Kṛṣṇa consciousness and are engaged in devotional service under the instructions of Narada Muni are not subjected to the influence of Yamaraja and his sister Jara. If one is Kṛṣṇa conscious, he conquers death. After leaving the material body, he does not accept another body that is material but returns home, back to Godhead. This is verified by Bhagavad-gīta (4.9).

TEXTS 23-25

TEXT

adhayo vyadhayas tasya
sainika yavanas carah
bhutopasargasu-rayah
prajvaro dvi-vidho jvarah

evam bahu-vidhair dukkhair
daiva-bhutatma-sambhavaih
klisyamanah satam varsam
dehe dehi tamo-vrtah

pranendriya-mano-dharman
atmany adhyasya nirgunah
sete kama-lavan dhyayan
mamaham iti karma-krt

SYNONYMS

adhayah--disturbances of the mind; vyadhayah--disturbances of the body, or diseases; tasya--of Yavanesvara; sainikah--soldiers; yavanah--Yavanas; carah--followers; bhuta--of living entities; upasarga--at the time of distress; asu--very soon; rayah--very powerful; prajvarah--named Prajvara; dvi-vidhah--two kinds; jvarah--fever; evam--thus; bahu-vidhah--of different varieties; dukkhah--by tribulations; daiva--by providence; bhuta--by other living entities; atma--by the body and mind; sambhavaih--produced; klisyamanah--subjected to sufferings; satam--hundred; varsam--years; dehe--in the body; dehi--the living entity; tamah-vrtah--covered by material existence; prana--of life; indriya--of the senses; manah--of the mind; dharman--characteristics; atmani--unto the soul; adhyasya--wrongly attributing; nirgunah--although transcendental; sete--lies down; kama--of sense enjoyment; lavan--on fragments; dhyayan--meditating; mama--mine; aham--I; iti--thus; karma-krt--the actor.

TRANSLATION

The followers of Yavanesvara [Yamaraja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvara represents the two types of fever: extreme heat and extreme cold--typhoid and pneumonia. The living entity lying down within the body is disturbed by many tribulations pertaining to providence, to other living entities and to his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the necessities of the body, mind and senses and suffering from various types of disease, is carried away by many plans due to his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries under the pretext of false egoism ("I" and "mine"). In this way he lives for a hundred years within this body.

PURPORT

In the Vedas it is stated: asango'yam purusah. The living entity is actually separate from material existence, for the soul is not material. In Bhagavad-gita it is also said that the living entity is the superior energy, and the material elements--earth, water, fire, air and so on--are the inferior energy. The material elements are also described as bhinna, or separated energy. When the internal or superior energy comes in contact with the external energy, it is subjected to so many tribulations. In Bhagavad-gita (2.14) the Lord also says, matra-sparsas tu kaunteya sitosna-sukha-duhkha-dah: because of the material body, the living entity is subjected to many tribulations brought about by air, water, fire, extreme heat, extreme cold, sunshine, excessive eating, unhealthy food, maladjustments of the three elements of the body (kapha, pitta and vayu), and so on. The intestines, the throat, the brain and the other parts of the body are affected by all kinds of diseases that are so powerful that they become sources of extreme suffering for the living entity. The living entity, however, is different from all these material elements. The two types of fever described in this verse can be explained in contemporary language as pneumonia and typhoid. When there is an extreme fever in the body, there is typhoid and pneumonia, and they are described as Prajvara. There are also other miseries created by other living entities. The state exacts taxes, and there are also many thieves, rogues and cheaters. Miseries brought about by other living entities are called adhibhautika. There are also miseries in the form of famine, pestilence, scarcity, war, earthquakes and so on. These are caused by the demigods or other sources beyond our control. Actually there are many enemies of the living entities, and these are all described to point out how miserable this material existence is.

Knowing the basic misery of material existence, one should be induced to get out of the material clutches and return home, back to Godhead. Actually the living entity is not at all happy in this material body. Because of the body, he suffers thirst and hunger and is influenced by the mind, by words, by anger, by the belly, by the genitals, by the rectum, and so on. Manifold miseries encircle the transcendental living entity simply because he desires to satisfy his senses in this material world. If he simply withdraws from activities of sense gratification and applies his senses in the service of the Lord, all the problems of material existence will immediately diminish, and with the advancement of Krsna consciousness, he will be freed from all tribulation and, after giving up the body, will return home, back to Godhead.

TEXTS 26-27

TEXT

yadatmanam avijnaya
bhagavantam param gurum
purusas tu visajjeta
gunesu prakrteh sva-drk

gunabhimani sa tada
karmani kurute 'vasah
suklam krsnam lohita va
yatha-karmabhijayate

SYNONYMS

yada--when; atmanam--the Supreme Soul; avijnaya--forgetting; bhagavantam--the Supreme Personality of Godhead; param--supreme; gurum--the instructor; purusah--the living entity; tu--then; visajjeta--gives himself up; gunesu--to the modes; prakrteh--of material nature; sva-drk--one who can see his own welfare; guna-abhimani--identified with the modes of nature; sah--he; tada--at that time; karmani--fruitive activities; kurute--performs; avasah--spontaneously; suklam--white; krsnam--black; lohita--red; va--or; yatha--according to; karma--work; abhijayate--takes birth.

TRANSLATION

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

PURPORT

These different types of bodies are explained in Bhagavad-gita (13.22):

purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

"The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.

Because of associating with the modes of nature, the living entity gets a variety of bodies from the 8,400,000 forms. It is clearly explained herein that the living entity has a little independence, indicated by the word sva-drk, meaning "one who can see his own welfare." The living entity's constitutional position is very minute, and he can be misled in his choice. He may choose to imitate the Supreme Personality of Godhead. A servant may desire to start his own business and imitate his master, and when he chooses to do so, he may leave the protection of his master. Sometimes he is a failure, and sometimes he is successful. Similarly, the living entity, part and parcel of Krsna, starts his own business to compete with the Lord. There are many competitors out to attain the Lord's position, but to become like the Lord is not at all possible. Thus there is a great struggle for existence with the material world as different parties try to imitate the Lord. Material bondage is caused by deviation from the service of the Lord and attempts to imitate Him. The Lord is imitated by Mayavadi philosophers who try to become one with the Lord in an artificial way. When the Mayavadi philosophers think of themselves as liberated, they are under the delusion of mental concoction. No one can become one with or equal to God. To imagine this is to continue one's bondage in material existence.

TEXT 28

TEXT

suklat prakasa-bhuyisthal
lokan apnoti karhicit
dukhodarkan kriyayasams
tamah-sokotkatan kvacit

SYNONYMS

suklat--by goodness; prakasa--by illumination; bhuyisthan--characterized; lokan--planets; apnoti--achieves; karhicit--sometimes; duhkha--distress; udarkan--having as the end result; kriya-ayasan--full of laborious activities; tamah--darkness; soka--in lamentation; utkatan--abounding; kvacit--sometimes.

TRANSLATION

Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

PURPORT

There are three planetary systems--upper, middle and lower. Those influenced by the mode of goodness are given places in the upper planetary systems--Brahmaloka (Satyaloka), Tapoloka, Janaloka and Maharloka. Those influenced by the mode of passion are given places in the Bhurloka and Bhuvanloka. Those influenced by the mode of ignorance are given places in Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala, Patala or the animal kingdom. Qualitatively the living entity is the same as the Supreme Personality of Godhead, but because of his forgetfulness he gets different bodies in different planetary systems. At the present moment human society is overly influenced by the mode of passion, and consequently people are engaged in working in big factories. They forget how distressful it is to live in such places. In Bhagavad-gita such activities are described as ugra-karma, that is, distressful activities. Those who utilize the energies of the worker are called capitalists, and those who actually perform the work are called laborers. In actuality they are both capitalists, and the workers are in the modes of passion and ignorance. The result is that there is always a distressful situation. In contrast to these men are those influenced by the mode of goodness--the karmis and jnanis. The karmis, under the direction of Vedic instructions, try to elevate themselves to higher planetary systems. The jnanis try to merge into the existence of Brahman, the impersonal feature of the Lord. In this way all classes of living entities in various species of life are existing within this material world. This explains superior and inferior life-forms within the material world.

TEXT 29

TEXT

kvacit puman kvacic ca stri
kvacin nobhayam andha-dhih
devo manusyas tiryag va
yatha-karma-gunam bhavah

SYNONYMS

kvacit--sometimes; puman--male; kvacic--sometimes; ca--also; stri--female; kvacit--sometimes; na--not; ubhayam--both; andha--blind; dhih--he whose intelligence; devah--demigod; manusyah--human being; tiryak--animal, bird, beast; va--or; yatha--according to; karma--of activities; gunam--the qualities; bhavah--birth.

TRANSLATION

Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

PURPORT

Actually the living entity is part and parcel of the Lord; therefore he is spiritual in quality. The living entity is never material, and his material conception is simply a mistake due to forgetfulness. He is as brilliant as the Supreme Personality of Godhead. Both the sun and the sunshine are very brilliant. The Lord is like the full shining sun, and the living entities are like the small particles of that sun which constitute the all-pervasive sunshine. When these small particles are covered by the cloud of maya, they lose their shining capacity. When the cloud of maya is gone, the particles again become brilliant and shining. As soon as the living entity is covered by the ignorance of maya, or darkness, he cannot understand his relationship with the Supreme God. Somehow or other, if he comes before the Lord, he can see himself as shining as the Supreme Lord, although he is not as extensive as the Lord. Because the living entity desires to imitate the Supreme Lord, he is covered by maya. We cannot imitate the Lord, nor can we become the supreme enjoyer. This is not possible, and when we think it is, we become conditioned by maya. Thus the engagement of the living entity under the clutches of maya is brought about by forgetfulness of his relationship with the Supreme Lord.

Under the influence of maya, the living entity becomes exactly like a person haunted by a ghost. Such a person speaks all kinds of nonsense. When the living entity is covered by the influence of maya, he becomes a so-called scientist, philosopher, politician or socialist, and at every moment presents different plans for the benefit of human society. All these plans are ultimately failures because they are illusory. In this way the living entity forgets his position as an eternal servant of the Lord. He instead becomes a servant of maya. In any case he remains a servant. It is his misfortune that by forgetting his real contact with the Supreme Lord, he becomes a servant of maya. As servant of maya, he sometimes becomes a king, sometimes an ordinary citizen, sometimes a brahmana, a sudra, and so on. Sometimes he is a happy man, sometimes a prosperous man, sometimes a small insect. Sometimes he is in heaven and sometimes in hell. Sometimes he is a demigod, and sometimes he is a demon. Sometimes he is a servant, and sometimes he is a master. In this way the living entity wanders all over the universe. Only when he comes in contact with the bona fide spiritual master can he understand his real constitutional position. He then becomes disgusted with material existence. At that time, in full Krsna consciousness, he regrets his past experiences in material existence. This regret is very beneficial because it purifies the living entity of material, conditional life. He then prays to the Lord to engage in His service, and at that time, Krsna grants liberation from the clutches of maya. Lord Krsna explains this in Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

Only by the grace of Krsna can one get out of the clutches of maya. It is not possible to get out by mental speculation or other activities. When the living entity understands his real position by the grace of Krsna, he keeps himself always fit in Krsna consciousness and acts accordingly. Thus he gradually becomes completely free from the clutches of maya. When he is strong in Krsna consciousness, maya cannot touch him. In this way, in the association of Krsna conscious devotees, the living entity can get free from the contamination of material existence. In this connection, Srila Krsnadasa Kaviraja Gosvami says:

tate krsna bhaje, kare gurura sevana
maya-jala chute, paya krsnera carana

"In the Krsna conscious state, the living entity engages in devotional service under the direction of the spiritual master. In this way he gets out of the clutches of maya and takes shelter under the lotus feet of Lord Krsna." (Cc. Madhya 22.25)

TEXTS 30-31

TEXT

ksut-parito yatha dinah
saramayo grham grham
caran vindati yad-distam
dandam odanam eva va

tatha kamasayo jiva
uccavaca-patha bhraman
upary adho va madhye va
yati distam priyapriyam

SYNONYMS

ksut-paritah--overcome by hunger; yatha--as; dinah--poor; sarameyah--a dog; grham--from one house; grham--to another house; caran--wandering; vindati--receives; yat--whose; distam--according to destiny; dandam--punishment; odanam--food; eva--certainly; va--or; tatha--similarly; kama-asayah--pursuing different types of desires; jivah--the living entity; ucca--high; avaca--low; patha--on a path; bhraman--wandering; upari--high; adhah--low; va--or; madhye--in the middle; va--or; yati--goes toward; distam--according to destiny; priya--pleasing; apriyam--not pleasing.

TRANSLATION

The living entity is exactly like a dog, who, overcome with hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets, and so on.

PURPORT

The living entity's position is herein likened to a dog's. By chance a dog may have a very rich owner, and by chance he may become a street dog. As the dog of a rich man, he will live very opulently. Sometimes in Western countries we hear of a master leaving millions of dollars to a dog in his will. Of course, there are many dogs loitering in the street without food. Therefore, to liken the conditional existence of the living entity to that of a dog is very appropriate. An intelligent human being, however, can understand that if he has to live the life of a dog, he had best become Kṛṣṇa's dog. In the material world a dog is sometimes elevated and is sometimes on the street, but in the spiritual world, Kṛṣṇa's dog is perpetually, eternally happy. Śrīla Bhaktivinoda Thakura has therefore sung: vaisnava thakura tomara kukura baliya janaha more. In this way Bhaktivinoda Thakura offers to become a Vaisnava's dog. A dog always keeps himself at his master's door and does not allow any person unfavorable to the master to enter. Similarly, one should engage in the service of a Vaisnava and try to please him in every respect. Unless one does so, he does not make spiritual advancement. Apart from spiritual advancement, in the material world if one does not develop his qualities in goodness, he cannot be promoted to the higher planetary system. As confirmed by Bhagavad-gīta (14.18):

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti-stha
adho gacchanti tamasah

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds."

There are many varieties of life in the different planetary systems, and these come about due to the living entity's developing his qualities in goodness, passion and ignorance. If one is in goodness, he is promoted to the higher systems; if in passion, he remains in the middle systems; and if in ignorance, he is pushed down to the lower species of life.

TEXT 32

TEXT

duhkhesv ekatarenapi
daiva-bhutatma-hetusu
jivasya na vyavacchedah
syac cet tat-tat-pratikriya

SYNONYMS

duhkhesu--in the matter of distresses; ekatarena--from one kind; api--even; daiva--providence; bhuta--other living entities; atma--the body and mind; hetusu--on account of; jivasya--of the living entity; na--never; vyavacchedah--stopping; syat--is possible; cet--although; tat-tat--of those miseries; pratikriya--counteraction.

TRANSLATION

The living entities are trying to counteract different miserable conditions pertaining to providence, other living entities or the body and mind. Still, they must remain conditioned by the laws of nature, despite all attempts to counter these laws.

PURPORT

Just as a dog wanders here and there for a piece of bread or punishment, the living entity perpetually wanders about trying to be happy and planning in so many ways to counteract material misery. This is called the struggle for existence. We can actually see in our daily lives how we are forced to make plans to drive away miserable conditions. To get rid of one miserable condition, we have to put ourselves in another kind of miserable condition. A poor man suffers for want of money, but if he wants to become rich, he has to struggle in so many ways. Actually that is not a valid counteracting process but a snare of the illusory energy. If one does not endeavor to counteract his situation but is satisfied with his position, knowing that he has obtained his position through past activities, he can instead engage his energy to develop Krsna consciousness. This is recommended in all Vedic literature.

tasyaiva hetoh prayateta kovido
na labhyate yad bhramatam upary adhah
tal labhyate duhkhad anyatah sukham
kalena sarvatra gabhira-ramhasa

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Patala]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (Bhag. 1.5.18) One should simply try to develop his Krsna consciousness and not waste his time trying to improve his material condition. Actually the material condition cannot be improved. The process of improvement means accepting another miserable condition. However, if we endeavor to improve our Krsna consciousness, the distresses of material life will disappear without extraneous

endeavor. Krsna therefore promises, kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes." (Bg. 9.31) One who takes to the path of devotional service will never be vanquished, despite all miseries of the body and mind and despite all misery brought about by other living entities and providence, miseries which are beyond our control.

TEXT 33

TEXT

yatha hi puruso bharam
sirasa gurum udvahan
tam skandhena sa adhatte
tatha sarvah pratikriyah

SYNONYMS

yatha--as; hi--certainly; purusah--a man; bharam--a burden; sirasa--on the head; gurum--heavy; udvahan--carrying; tam--that; skandhena--on the shoulder; sah--he; adhatte--puts; tatha--similarly; sarvah--all; pratikriyah--counteractions.

TRANSLATION

A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his shoulder. In this way he tries to relieve himself of the burden. However, whatever process he devises to counteract the burden does nothing more than Put the same burden from one place to another.

PURPORT

This is a good description of an attempt to transfer a burden from one place to another. When one gets tired of keeping a burden on his head, he will place it on his shoulder. This does not mean that he has become freed from the strains of carrying the burden. Similarly, human society in the name of civilization is creating one kind of trouble to avoid another kind of trouble. In contemporary civilization we see that there are many automobiles manufactured to carry us swiftly from one place to another, but at the same time we have created other problems. We have to construct so many roads, and yet these roads are insufficient to cope with automobile congestion and traffic jams. There are also the problems of air pollution and fuel shortage. The conclusion is that the processes we manufacture to counteract or minimize our distresses do not actually put an end to our pains. It is all simply illusion. We simply place the burden from the head to the shoulder. The only real way we can minimize our problems is to surrender unto the Supreme Personality of Godhead and give ourselves up to His protection. The Lord, being all-powerful, can make arrangements to mitigate our painful life in material existence.

TEXT 34

TEXT

naikantatah pratikarah
karmanam karma kevalam
dvayam hy avidyopasrtam
svapne svapna ivanagha

SYNONYMS

na--never; ekantatah--ultimately; pratikarah--counteraction; karmanam--of different activities; karma--another activity; kevalam--only; dvayam--both; hi--because; avidya--due to illusion; upasrtam--accepted; svapne--in a dream; svapnah--a dream; iva--like; anagha--O you who are free from sinful activities.

TRANSLATION

Narada continued: O you who are free from all sinful activity! No one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Krsna consciousness. All such activity is due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our material existence is due to our ignorance and illusion. Unless we awaken to Krsna consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Krsna consciousness.

PURPORT

There are two kinds of fruitive activity. We can place the burden on the head, or we can place it on the shoulder. Actually, keeping the burden in either place is the same. The transferal, however, is taking place under the name of counteraction. In this connection Prahlada Maharaja said that fools and rascals in the material world plan so gorgeously for bodily comfort without knowing that such arrangements, even if successful, are only maya. People are working hard day and night for the illusory happiness of the body. This is not a way to achieve happiness. One has to get out of this material entanglement and return home, back to Godhead. That is real happiness. The Vedas therefore enjoin: "Don't remain in the darkness of this material world. Go to the light of the spiritual world." To counteract the distress of this material body, one has to take on another distressed condition. Both situations are only illusion. There is no gain in taking on one trouble to counteract another trouble. The conclusion is that one cannot be perpetually happy as long as one exists in this material world. The only remedy is to get out of this material world altogether and return home, back to Godhead.

TEXT 35

TEXT

arthe hy avidyamane 'pi
samsrtir na nivartate
manasa linga-rupena
svapne vicarato yatha

SYNONYMS

arthe--factual cause; hi--certainly; avidyamane--not existing; api--although; samsrtih--material existence; na--not; nivartate--ceases; manasa--by the mind; linga-rupena--by subtle form; svapne--in a dream; vicaratah--acting; yatha--as.

TRANSLATION

Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

PURPORT

As stated in the Vedas, the living entity is always separate from two kinds of material bodies--the subtle and the gross. All our sufferings are due to these material bodies. This is explained in Bhagavad-gita (2.14):

matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tams titiksasva bharata

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." Lord Krsna thus informed Arjuna that all the distresses brought about by the body come and go. One has to learn how to tolerate them. Material existence is the cause of all our sufferings, for we do not suffer once we are out of the material condition. The Vedas therefore enjoin that one should factually understand that he is not material but is actually Brahman (aham brahmasmi). This understanding cannot be fully realized unless one is engaged in Brahman activities, namely devotional service. To get free from the material conditions, one has to take to Krsna consciousness. That is the only remedy.

TEXTS 36-37

TEXT

athatmano 'rtha-bhutasya
yato 'nartha-parampara
samsrtis tad-vyavacchedo
bhaktya paramaya gurau

vasudeve bhagavati
bhakti-yogah samahitah
sadhricinena vairagyam
jnanam ca janayisyati

SYNONYMS

atha--therefore; atmanah--of the living entity; artha-bhutasya--having his real interest; yatah--from which; anartha--of all unwanted things; param-para--a series one after another; samsrtih--material existence; tat--of that; vyavacchedah--stopping; bhaktya--by devotional service; paramaya--unalloyed; gurau--unto the Supreme Lord or His representative; vasudeve--Vasudeva; bhagavati--the Supreme Personality of Godhead; bhakti-yogah--devotional service; samahitah--applied; sadhricinena--completely; vairagyam--detachment; jnanam--full knowledge; ca--and; janayisyati--will cause to become manifest.

TRANSLATION

The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vasudeva, one cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge.

PURPORT

This is the way to become detached from the artificial material condition. The only remedy is to take to Krsna consciousness and constantly engage in the devotional service of Lord Vasudeva, the Supreme Personality of Godhead. Everyone is trying to be happy, and the process adopted to achieve that happiness is called self-interest. Unfortunately, the conditioned soul hovering within this material world does not know that his ultimate goal of self-interest is Vasudeva. Samsrti, or material existence, begins

with the illusioned bodily conception of life, and on the basis of this conception there ensues a series of unwanted things (anarthas). These unwanted things are actually mental desires for various types of sense gratification. In this way one accepts different types of bodies within this material world. One first has to control the mind so that the desires of the mind can be purified. This process is described in the Narada-pancaratra as sarvopadhi-vinirmuktam tatparatvena nirmalam. Unless one purifies his mind, there is no question of getting free from the material condition. As stated in Srimad-Bhagavatam (1.7.6):

anarthopasamam saksad
bhakti-yogam adhoksaje
lokasyajanato vidvams
cakre satvata-samhitam

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth." Anarthas, unwanted things, come down from one bodily life to another. To get out of this entanglement, one has to take to the devotional service of Lord Vasudeva, Krsna, the Supreme Personality of Godhead. The word guru is significant in this connection. The word guru may be translated as "heavy," or "the supreme." In other words, the guru is the spiritual master. Srila Rsabhadeva advised His sons, gurur na sa syat. .. na mocayed yah samupeta-mrtyum: "One should not take up the post of spiritual master unless he is able to lead his disciple from the cycle of birth and death." (Bhag. 5.5.18) Material existence is actually a chain of action and reaction brought about by different types of fruitive activities. This is the cause of birth and death. One can stop this process only by engaging oneself in the service of Vasudeva.

Bhakti refers to those activities performed in the service of Lord Vasudeva. Because Lord Vasudeva is the Supreme, one should engage oneself in His service, not in the service of the demigods. Devotional service begins from the neophyte stage--the stage of observing the rules and regulations--and extends to the point of spontaneous loving service to the Lord. The purpose of all stages is to satisfy Lord Vasudeva. When one is perfectly advanced in the devotional service of Vasudeva, one becomes completely detached from the service of the body, that is, his designated position in material existence. After becoming so detached, one becomes actually perfect in knowledge and engages perfectly in the service of Lord Vasudeva. Sri Caitanya Mahaprabhu says, jivera 'svarupa' haya--krsnera 'nitya-dasa': "Every living entity is by constitutional position an eternal servant of Krsna." As soon as one engages in the service of Lord Vasudeva, he attains his normal constitutional position. This position is called the liberated stage. Mukti hitvanyatha-rupam svarupena vyavasthiti: in the liberated stage, one is situated in his original Krsna conscious position. He gives up all engagements in the service of matter, engagements concocted under the names of social service, national service, community service, dog service, automobile service and so many other services conducted under the illusion of "I" and mine.

As explained in the Second Chapter of the First Canto:

vasudeve bhagavati
bhakti-yogah prayojitah
janaty asu vairagyam
jnanam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world." (Bhag. 1.2.7) Thus one must engage in the service of Vasudeva without material desire, mental speculation or fruitive activity.

TEXT 38

TEXT

so 'cirad eva rajarse
syad acyuta-kathasrayah

srnvatah sraddadhanasya
nityada syad adhiyatah

SYNONYMS

sah--that; acirat--very soon; eva--certainly; raja-rse--O best of kings; syat--becomes; acyuta--of the Supreme Personality of Godhead; katha--narrations; asrayah--depending on; srnvatah--of one who is hearing; sraddadhanasya--faithful; nityada--always; syat--becomes; adhiyatah--by cultivation.

TRANSLATION

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Krsna consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

PURPORT

Constant engagement in the transcendental loving service of Vasudeva means constantly hearing the glories of the Lord. The principles of bhakti-yoga--sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam--are the only means by which perfection can be attained. Simply by hearing of the glories of the Lord, one is elevated to the transcendental position.

TEXTS 39-40

TEXT

yatra bhagavata rajan
sadhavo visadasayah
bhagavad-gunanukathana-
sravana-vyagra-cetasah

tasmin mahan-mukharita madhubhic-caritra-
piyusa-sesa-saritah paritah sravanti
ta ye pibanty avitrso nrpa gadha-karnais
tan na sprsanty asana-trd-bhaya-soka-mohah

SYNONYMS

yatra--where; bhagavatah--great devotees; rajan--O King; sadhava--saintly persons; visada-asayah--broad-minded; bhagavat--of the Supreme Personality of Godhead; guna--the qualities; anukathana--to regularly recite; sravana--to hear; vyagra--eager; cetasah--whose consciousness; tasmin--there; mahat--of great saintly persons; mukharitah--emanating from the mouths; madhu-bhit--of the killer of the Madhu demon; caritra--the activities or the character; piyusa--of nectar; sesa--surplus; saritah--rivers; paritah--all around; sravanti--flow; tah--all of them; ye--they who; pibanti--drink; avitrсах--without being satisfied; nrpa--O King; gadha--attentive; karnaih--with their ears; tan--them; na--never; sprsanti--touch; asana--hunger; trt--thirst; bhaya--fear; soka--lamentation; mohah--illusion.

TRANSLATION

My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life--namely hunger and thirst--and become immune to all kinds of fear, lamentation and illusion.

PURPORT

The cultivation of Kṛṣṇa consciousness is possible where great devotees live together and constantly engage in hearing and chanting the glories of the Lord. In a holy place like Vṛndāvana, there are many devotees constantly engaged in chanting and hearing the glories of the Lord. If one gets the chance to hear from pure devotees in such a place, allowing the constant flow of the river of nectar to come from the mouths of pure devotees, then the cultivation of Kṛṣṇa consciousness becomes very easy. When one is engaged in constantly hearing the glories of the Lord, he certainly rises above the bodily conception. When one is in the bodily conception, he feels the pangs of hunger and thirst, fear, lamentation and illusion. But when one is engaged in hearing and chanting the glories of the Lord, he transcends the bodily conception.

The word bhagavad-guṇanukathana-sravana-vyagra-cetasah, meaning "always eager to find the place where the glories of the Lord are being heard and chanted," is significant in this verse. A businessman is always very eager to go to a place where business is transacted. Similarly, a devotee is very eager to hear from the lips of liberated devotees. As soon as one hears the glories of the Lord from the liberated devotees, he immediately becomes impregnated with Kṛṣṇa consciousness. This is also confirmed in another verse:

satam prasangan mama virya-samvido
bhavanti hṛt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and to the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin." (Bhag. 3.25.25) In the association of pure devotees, one becomes attached to hearing and chanting the glories of the Lord. In this way one can cultivate Kṛṣṇa consciousness, and as soon as this cultivation is advanced, one can become faithful to the Lord, devoted to the Lord and attached to the Lord, and thus one can very quickly attain full Kṛṣṇa consciousness. The secret of success in the cultivation of Kṛṣṇa consciousness is hearing from the right person. A Kṛṣṇa conscious person is never disturbed by the bodily necessities--namely eating, sleeping, mating and defending.

TEXT 41

TEXT

etair upadruto nityam
jiva-lokah svabhavajaih
na karoti harer nunam
kathamṛta-nidhau ratim

SYNONYMS

etaih--by these; upadrutah--disturbed; nityam--always; jiva-lokah--the conditioned soul in the material world; sva-bhava-jaih--natural; na karoti--does not do; hareh--of the Supreme Personality of Godhead; nunam--certainly; katha--of the words; amṛta--of nectar; nidhau--in the ocean; ratim--attachment.

TRANSLATION

Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead.

PURPORT

Unless one is associated with devotees, he cannot cultivate Krsna consciousness. Nirjana-bhajana--cultivating Krsna consciousness in a solitary place--is not possible for the neophyte, for he will be disturbed by the bodily necessities (eating, sleeping, mating and defending). Being so disturbed, one cannot cultivate Krsna consciousness. We therefore see that devotees known as sahajiya, who make everything very easy, do not associate with advanced devotees. Such persons, in the name of devotional activities, are addicted to all kinds of sinful acts--illicit sex, intoxication, gambling and meat-eating. There are many so-called devotees passing themselves off as devotees while engaging in these sinful activities. In other words, one who is influenced by sinful activity cannot be accepted as a person in Krsna consciousness. A person addicted to sinful life cannot develop Krsna consciousness, as indicated in this verse.

TEXTS 42-44

TEXT

prajapati-patih saksad
bhagavan giriso manuh
daksadayah prajadhyaksa
naisthikah sanakadayah

maricir atry-angirasau
pulastyah pulahah kratuh
bhrgur vasistha ity ete
mad-anta brahma-vadinah

adyapi vacas-patayas
tapo-vidya-samadhibhiih
pasyanto 'pi na pasyanti
pasyantam paramesvaram

SYNONYMS

prajapati-patih--Brahma, the father of all progenitors; saksat--directly; bhagavan--the most powerful; girisah--Lord Siva; manuh--Manu; daksa-adayah--headed by King Daksa; praja-adhyaksah--the rulers of humankind; naisthikah--the strong brahmacaris; sanaka-adayah--headed by Sanaka; maricih--Marici; atri-angirasau--Atri and Angira; pulastyah--Pulastya; pulahah--Pulaha; kratuh--Kratu; bhrguh--Bhrgu; vasisthah--Vasistha; iti--thus; ete--all of them; mat-antah--ending with me; brahma-vadinah--brahmanas, speakers on Vedic literature; adya api--up to date; vacah-patayah--masters of speaking; tapah--austerities; vidya--knowledge; samadhibhiih--and by meditation; pasyantah--observing; api--although; na pasyanti--do not observe; pasyantam--the one who sees; parama-isvaram--the Supreme Personality of Godhead.

TRANSLATION

The most powerful Lord Brahma, the father of all progenitors; Lord Siva; Manu, Daksa and the other rulers of humankind; the four saintly first-class brahmacaris headed by Sanaka and Sanatana; the great sages Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu and Vasistha; and my humble self [Narada] are all stalwart brahmanas who can speak authoritatively on Vedic literature. We are very powerful because of

austerities, meditation and education. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we always see, we do not know perfectly about Him.

PURPORT

According to the foolish Darwinian theory of the anthropologists, it is said that forty thousand years ago Homo sapiens had not appeared on this planet because the process of evolution had not reached that point. However, the Vedic histories--the puranas and Mahabharata--relate human histories that extend millions and millions of years into the past. In the beginning of creation there was a very intelligent personality, Lord Brahma, and from him emanated all the Manus, and the brahmacaris like Sanaka and Sanatana, as well as Lord Siva, the great sages and Narada. All these personalities underwent great austerities and penances and thus became authorities in Vedic knowledge. Perfect knowledge for human beings, as well as all living entities, is contained in the Vedas. All the above-mentioned great personalities are not only powerful--being cognizant of past, present and future--but are also devotees. Still, in spite of their great education in knowledge, and despite their meeting the Supreme Personality of Godhead, Lord Visnu, they cannot actually understand the perfection of the living entity's relationship with Lord Visnu. This means that these personalities are still limited as far as their knowledge of the unlimited is concerned. The conclusion is that simply by advancing one's knowledge, one cannot be accepted as an expert in understanding the Supreme Personality of Godhead. The Supreme Personality of Godhead can be understood not by advanced knowledge, but by pure devotional service, as confirmed in Bhagavad-gita (18.55). Bhaktya mam abhijanati yavan yas casmi tattvatah: unless one takes to pure, transcendental devotional service, he cannot understand the Supreme Personality of Godhead in truth. Everyone has some imperfect ideas about the Lord. So-called scientists and philosophical speculators are unable to understand the Supreme Lord by virtue of their knowledge. Knowledge is not perfect unless one comes to the platform of devotional service. This is confirmed by the Vedic version:

athapi te deva padambuja-dvaya-
prasada-lesanugrhitva eva hi
janati tattvam bhagavan-mahimno
na canya eko 'pi ciram vicinvan

(Bhag. 10.14.29)

The speculators, the jnanis, go on speculating about the Supreme Personality of Godhead for many, many hundreds of thousands of years, but unless one is favored by the Supreme Personality of Godhead, one cannot understand His supreme glories. All the great sages mentioned in this verse have their planets near Brahmaloaka, the planet where Lord Brahma resides along with four great sages--Sanaka, Sanatana, Sanandana and Sanat-kumara. These sages reside in different stars known as the southern stars, which circle the polestar. The polestar, called Dhruvaloka, is the pivot of this universe, and all planets move around this polestar. All the stars are planets, as far as we can see, within this one universe. According to Western theory, all the stars are different suns, but according to Vedic information, there is only one sun within this universe. All the so-called stars are but different planets. Besides this universe, there are many millions of other universes, and each of them contains similar innumerable stars and planets.

TEXT 45

TEXT

sabda-brahmani duspare
caranta uru-vistare
mantra-lingair vyavacchinnam
bhajanto na viduh param

SYNONYMS

sabda-brahmani--in the Vedic literature; duspare--unlimited; carantah--being engaged; uru--greatly; vistare--expansive; mantra--of Vedic hymns; lingaih--by the symptoms; vyavacchinnam--partially powerful (the demigods); bhajantah--worshipping; na viduh--they do not know; param--the Supreme.

TRANSLATION

Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the supreme powerful Personality of Godhead.

PURPORT

As stated in Bhagavad-gita (7.20):

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." Most people are interested in worshipping demigods to acquire powers. Each demigod has a particular power. For instance, the demigod Indra, the King of heaven, has power to shower rain on the surface of the globe to give sufficient vegetation to the earth. This demigod is described in the Vedas: vajra-hastah purandarah. Indra rules the water supply with a thunderbolt in his hand. The thunderbolt itself is controlled by Indra. Similarly, other demigods--Agni, Varuna, Candra, Surya--have particular powers. All these demigods are worshiped in the Vedic hymns through a symbolic weapon. Therefore it is said here: mantra-lingair vyavacchinnam. By such worship, karmis may obtain the benediction of material opulence in the form of animals, riches, beautiful wives, many followers, and so on. By such material opulence, however, one cannot understand the Supreme Personality of Godhead.

TEXT 46

TEXT

yada yasyanugrhnati
bhagavan atma-bhavitah
sa jahati matim loke
vede ca parinisthitam

SYNONYMS

yada--when; yasya--whom; anugrhnati--favors by causeless mercy; bhagavan--the Supreme Personality of Godhead; atma-bhavitah--realized by a devotee; sah--such a devotee; jahati--gives up; matim--consciousness; loke--in the material world; vede--in the Vedic functions; ca--also; parinisthitam--fixed.

TRANSLATION

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

PURPORT

In the previous verse, those who are in knowledge have been described as unable to appreciate the Supreme Personality of Godhead. Similarly, this verse indicates that those who are followers of the Vedic rituals, as well as those who are followers of fruitive activities, are unable to see the Supreme Personality of Godhead. In these two verses both the karmis and jnanis are described as unfit to understand Him. As described by Srila Rupa Gosvami, only when one is completely free from mental speculation and fruitive activity (anyabhilasita-sunyam jnana-karmady-anavrtam) can one engage in pure devotional service without being polluted by material desires. The significant word atma-bhavitah indicates that the Lord is awakened in one's mind if one constantly thinks of Him. A pure devotee is always thinking of the lotus feet of the Lord (sa vai manah krsna-padaravindayoh). A pure devotee cannot remain a moment without being absorbed in thoughts of the Supreme Personality of Godhead. This constant thinking of the Lord is described in Bhagavad-gita as satata-yuktanam, always engaging in the Lord's service. Bhajatam priti-purvakam: this is devotional service in love and affection. Because the Supreme Personality of Godhead dictates to the pure devotee from within, the devotee is saved from all material activities. Even the Vedic ritualistic ceremonies are considered material activities because by such activities one is simply elevated to other planetary systems, the residential abodes of the demigods. Lord Krsna says in Bhagavad-gita (9.25):

yanti deva-vrata devan
 pitrn yanti pitr-vratah
 bhutani yanti bhutejya
 yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

The word atma-bhavitah also indicates that a devotee is always engaged in preaching to deliver conditioned souls. It is said of the six Gosvamis: nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau lokanam hita-karinau. A pure devotee of the Supreme Personality of Godhead is always thinking of how fallen, conditioned souls can be delivered. The Supreme Personality of Godhead, influenced by the merciful devotees' attempt to deliver fallen souls, enlightens the people in general from within by His causeless mercy. If a devotee is blessed by another devotee, he becomes free from karma-kanda and jnana-kanda activities. As confirmed in Brahma-samhita, vedesu durlabham: the Supreme Personality of Godhead cannot be realized through karma-kanda and jnana-kanda. Adurlabham atma-bhaktau: the Lord is realized only by a sincere devotee.

This material world, the cosmic manifestation, is created by the Supreme Personality of Godhead, and the living entities have come here to enjoy themselves. The Vedic instructions guide them according to different regulative principles, and intelligent people take advantage of these instructions. They thus enjoy material life without being disturbed. This is actually illusion, and to get out of this illusion by one's own endeavor is very difficult. The general populace is engaged in material activities, and when people are a little advanced, they become attracted by the ritualistic ceremonies mentioned in the Vedas. However, when one is frustrated in the performance of these ritualistic ceremonies, he again comes to material activities. In this way both the followers of the Vedic rituals and the followers of material activities are entangled in conditional life. These people get the seed of devotional service only by the good will of the guru and Krsna. This is confirmed in Caitanya-caritamrta: guru-krsna-prasade paya bhakti-lata-bija.

When one is engaged in devotional service, he is no longer attracted to material activities. When a man is covered by different designations, he cannot engage in devotional service. One has to become freed from such designative activities (sarvopadhi-vinirmuktam) and become pure in order to serve the Supreme Personality of Godhead through purified senses. Hrsikena hrsikesa-sevanam bhaktir ucyate: the service of the Lord through purified senses is called bhakti-yoga, or devotional service. The sincere devotee is always helped by the Supersoul, who resides within the heart of every living entity, as Lord Krsna confirms in Bhagavad-gita (10.10):

tesam satata-yuktanam
 bhajatam priti-purvakam

dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

This is the stage of becoming free from the contamination of the material world. At such a time a devotee makes friends with another devotee, and his engagement in material activities ceases completely. At that time, he attains the favor of the Lord and loses his faith in material civilization, which begins with varnasrama-dharma. Sri Caitanya Mahaprabhu speaks clearly of one's becoming liberated from the varnasrama-dharma, the most exalted system of human civilization. At such a time one feels himself to be perpetually the servant of Lord Krsna, a position taken by Sri Caitanya Mahaprabhu Himself.

naham vipro na ca nara-patir napi vaisyo na sudro
naham varni na ca grha-patir no vana-stho yatir va
kintu prodyan nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah

(Padyavali 63)

"I am not a brahmana, ksatriya, vaisya or sudra. I am not a brahmacari, grhastha, vanaprastha or sannyasi. What am I? I am the eternal servant of the servant of the servant of Lord Krsna." Through the disciplic succession, one can attain this conclusion, which is perfect elevation to the transcendental platform.

TEXT 47

TEXT

tasmat karmasu barhismann
ajnanad artha-kasisu
martha-drstim krthah srotra-
sparsisv asprsta-vastusu

SYNONYMS

tasmat--therefore; karmasu--in fruitive activities; barhisman--O King Pracinabarhisat; ajnanat--out of ignorance; artha-kasisu--in the glittering fruitive result; ma--never; artha-drstim--considering to be the aim of life; krthah--do; srotra-sparsisu--pleasing to the ear; asprsta--without touching; vastusu--real interest.

TRANSLATION

My dear King Barhisman, you should never out of ignorance take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or which may appear to be the goal of self-interest. You should never take these to be the ultimate goal of life.

PURPORT

In Bhagavad-gita (2.42-43) it is said:

yam imam puspitam vacam
pravadanty avipascitah
veda-vada-ratah partha
nanyad astiti vadinah

kamatmanah svarga-para
janma-karma-phala-pradam
kriya-visesa-bahulam
bhogaisvarya-gatim prati

"Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this."

Generally people are very much attracted to the fruitive activities sanctioned in the Vedic rituals. One may be very much attracted to becoming elevated to heavenly planets by performing great sacrifices, like those of King Barhisman. Sri Narada Muni wanted to stop King Barhisman from engaging in such fruitive activities. Therefore he is now directly telling him, "Don't be interested in such temporary benefits." In modern civilization people are very much interested in exploiting the resources of material nature through the methods of science. Indeed, this is considered advancement. This is not actually advancement, however, but is simply pleasing to hear. Although we are advancing according to such concocted methods, we are forgetting our real purpose. Bhaktivinoda Thakura therefore says, jada-vidya yata mayara vaibhava tomara bhajane badha: "Materialistic studies are the glare of maya only, for they are an obstacle to spiritual progress."

The temporary comforts of life experienced either on this planet or on other planets are all to be taken as illusory because they do not touch the real purpose of life. The real purpose of life is to go back home, back to Godhead. Ignorant of the real purpose of life, people take to either gross materialistic activities or ritualistic activities. King Barhisman is herein requested not to be attached to such activities. In the Vedas it is stated that the performance of sacrifice is the actual purpose of life. A section of the Indian population known as the Arya-samajists lay too much stress on the sacrificial portion of the Vedas. This verse indicates, however, that such sacrifices are to be taken as illusory. Actually the aim of human life should be God realization, or Krsna consciousness. The Vedic performances are, of course, very glittering and pleasing to hear about, but they do not serve the real purpose of life.

TEXT 48

TEXT

svam lokam na vidus te vai
yatra devo janardanah
ahur dhumra-dhiyo vedam
sakarmakam atad-vidah

SYNONYMS

svam--own; lokam--abode; na--never; viduh--know; te--such persons; vai--certainly; yatra--where; devah--the Supreme Personality of Godhead; janardanah--Krsna, or Visnu; ahuh--speak; dhumra-dhiyah--the less intelligent class of men; vedam--the four Vedas; sa-karmakam--full of ritualistic ceremonies; a-tat-vidah--persons who are not in knowledge.

TRANSLATION

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.

PURPORT

Generally people are not aware of their interest in life--to return home, back to Godhead. People do not know about their real home in the spiritual world. In the spiritual world there are many Vaikuntha planets, and the topmost planet is Krsnaloka, Goloka Vrndavana. Despite the so-called advancement of civilization, there is no information of the Vaikunthalokas, the spiritual planets. At the present moment so-called advanced civilized men are trying to go to other planets, but they do not know that even if they go to the highest planetary system, Brahmaloaka, they have to come back again to this planet. This is confirmed in Bhagavad-gita (8.16):

abrahma-bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again."

If one goes to the highest planetary system within this universe he still has to return after the effects of pious activities are finished. Space vehicles may go very high in the sky, but as soon as their fuel is finished, they have to return to this earthly planet. All these activities are performed in illusion. The real attempt should now be to return home, back to Godhead. The process is mentioned in Bhagavad-gita. Yanti mad-yajino 'pi mam: those who engage in the devotional service of the Supreme Personality of Godhead return home, back to Godhead. Human life is very valuable, and one should not waste it in vain exploration of other planets. One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual Vaikuntha planets, and in particular the planet known as Goloka Vrndavana, and should learn the art of going there by the simple method of devotional service, beginning with hearing (sravanam kirtanam visnoh). This is also confirmed in Srimad-Bhagavatam (12.3.51):

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

One can go to the supreme planet (param vrajet) simply by chanting the Hare Krsna mantra. This is especially meant for the people of this age (kaler dosa-nidhe). It is the special advantage of this age that simply by chanting the Hare Krsna maha-mantra one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

TEXT 49

TEXT

astirya darbhaih prag-agraih
kartsnyena ksiti-mandalam
stabdho brhad-vadhan mani
karma navaisi yat param
tat karma hari-tosam yat
sa vidya tan-matir yaya

SYNONYMS

astirya--having covered; darbhaih--by kusa grass; prak-agraih--with the points facing east; kartsnyena--altogether; ksiti-mandalam--the surface of the world; stabdha--proud upstart; brhat--great; vadhat--by killing; mani--thinking yourself very important; karma--activity; na avaisi--you do not know; yat--which;

param--supreme; tat--that; karma--activity; hari--tosam--satisfying the Supreme Lord; yat--which; sa--that; vidya--education; tat--unto the Lord; matih--consciousness; yaya--by which.

TRANSLATION

My dear King, the entire world is covered with the sharp points of kusa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Krsna consciousness.

PURPORT

In this verse the great sage Narada Muni directly insults the King because he was engaged in performing sacrifices that entail the killing of a great number of animals. The King was thinking that he was great for having performed so many sacrifices, but the great sage Narada directly chastises him, informing him that his animal-killing only leads to his being puffed up with false prestige. Actually, anything that is done which does not lead to Krsna consciousness is a sinful activity, and any education that does not lead one to understand Krsna is false education. If Krsna consciousness is missing, one is simply engaged in false activities and false educational pursuits.

TEXT 50

TEXT

harir deha-bhrtam atma
svayam prakrtir isvarah
tat-pada-mulam saranam
yatah ksema nram iha

SYNONYMS

harih--Sri Hari; deha-bhrtam--of living entities who have accepted material bodies; atma--the Supersoul; svayam--Himself; prakrtih--material nature; isvarah--the controller; tat--His; pada-mulam--feet; saranam--shelter; yatah--from which; ksema--good fortune; nram--of men; iha--in this world.

TRANSLATION

Sri Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature. He is also our best friend, and everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious.

PURPORT

In Bhagavad-gita (18.61) it is said, isvarah sarva-bhutanam hrd-dese 'rjuna tisthati: "The Supreme Lord is situated in everyone's heart, O Arjuna." The living entity is within the body, and the Supersoul, the Supreme Personality of Godhead, is also there. He is called antaryami and caitya-guru. As Lord Krsna states in Bhagavad-gita (15.15), He is controlling everything.

sarvasya caham hrddi sannivisto
matah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

Everything is being directed by the Supersoul within the body; therefore the better part of valor is to take His direction and be happy. To take His directions, one needs to be a devotee, and this is also confirmed in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Although the Supersoul is in everyone's heart (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati), He talks only to the pure devotees who constantly engage in His service. In Caitanya-bhagavata (Antya 3.45) it is said:

tahare se bali vidya, mantra, adhyayana
krsna-pada-padme ye karaye sthira mana

"One who has fixed his mind on the lotus feet of Krsna is to be understood as having the best education and as having studied all the Vedas." There are also other appropriate quotes in Caitanya-bhagavata:

sei se vidyara phala janiha niscaya
krsna-pada-padme yadi citta-vrtti raya

"The perfect result of an education is the fixing of one's mind on the lotus feet of Krsna." (Adi 13.178)

'dig-vijaya kariba,'---vidyara karya nahe
isvare bhajile, sei vidya 'satya' kahe

"Conquering the world by means of material education is not desirable. If one engages himself in devotional service, his education is perfected." (Adi 13.173)

pade kene loka---krsna-bhakti janibare
se yadi nahila, tabe vidyaya ki kare

"The purpose of education is to understand Krsna and His devotional service. If one does not do so, then education is false." (Adi 12.49)

tahare se bali dharma, karma sadacara
isvare se priti janme sammata sabara

"Being cultured, educated, very active and religious means developing natural love for Krsna." (Antya 3.44) Everyone has dormant love for Krsna, and by culture and education that has to be awakened. That is the purpose of this Krsna consciousness movement. Once Lord Caitanya asked Sri Ramananda Raya what the best part of education was, and Ramananda Raya replied that the best part of education is advancement in Krsna consciousness.

TEXT 51

TEXT

sa vai priyatamas catma
yato na bhayam anv api

iti veda sa vai vidvan
yo vidvan sa gurur harih

SYNONYMS

sah--He; vai--certainly; priya-tamah--the most dear; ca--also; atma--Supersoul; yatah--from whom; na--never; bhayam--fear; anu--little; api--even; iti--thus; veda--(one who) knows; sah--he; vai--certainly; vidvan--educated; yah--he who; vidvan--educated; sah--he; guruh--spiritual master; harih--not different from the Lord.

TRANSLATION

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Krsna, is not different from Krsna.

PURPORT

Srila Visvanatha Cakravarti Thakura says: saksad-dharitvena samasta-sastrair uktas tatha bhavyata eva sadbhih. The spiritual master is described in every scripture as the representative of the Supreme Personality of Godhead. The spiritual master is accepted as identical with the Supreme Personality of Godhead because he is the most confidential servant of the Lord (kintu prabhor yah priya eva tasya). The purport is that both the Supersoul and the individual soul are very dear to everyone. Everyone loves himself, and when he becomes more advanced, he loves the Supersoul also. A person who is self-realized does not recommend the worship of anyone but the Supersoul. He knows that to worship the Supreme Personality of Godhead is easier than to worship various demigods under the influence of lust and the desire for material enjoyment. The devotee is therefore always engaged in the loving devotional service of the Lord. Such a person is a true guru. In padma purana it is said:

sat-karma-nipuno vipro
mantra-tantra-visaradah
avaishnavo gurur na syad
vaisnavah sva-paco guruh

"Even if a brahmana is very learned in Vedic scriptures and knows the six occupational duties of a brahmana, he cannot become a guru, or spiritual master, unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master." The conclusion is that one cannot become a spiritual master unless he is a pure devotee of the Lord. One who is a spiritual master in accordance with the above descriptions of devotional service is to be understood as the Supreme Personality of Godhead personally present. According to the words mentioned here (gurur harih), consulting a bona fide spiritual master means consulting the Supreme Personality of Godhead personally. One should therefore take shelter of such a bona fide spiritual master. Success in life means accepting a spiritual master who knows Krsna as the only supreme beloved personality. One should worship such a confidential devotee of the Lord.

TEXT 52

TEXT

narada uvaca
prasna evam hi sanchinno
bhavatah purusarsabha
atra me vadato guhyam

nisamaya suniscitam

SYNONYMS

naradah uvaca--Narada said; prasnah--question; evam--thus; hi--certainly; sanchinnah--answered; bhavatah--your; purusa-rsabha--O great personality; atra--here; me vadatah--as I am speaking; guhyam--confidential; nisamaya--hear; su-niscitam--perfectly ascertained.

TRANSLATION

The great saint Narada continued: O great personality, I have replied properly about all that you have asked me. Now hear another narration that is accepted by saintly persons and is very confidential.

PURPORT

Sri Narada Muni is personally acting as the spiritual master of King Barhisman. It was Narada Muni's intention that through his instructions the King would immediately give up all engagement in fruitive activity and take to devotional service. However, although the King understood everything, he was still not prepared to give up his engagements. As the following verses will show, the King was contemplating sending for his sons, who were away from home executing austerities and penances. After their return, he would entrust his kingdom to them and then leave home. This is the position of most people. They accept a bona fide spiritual master and listen to him, but when the spiritual master indicates that they should leave home and fully engage in devotional service, they hesitate. The duty of the spiritual master is to instruct the disciple as long as he does not come to the understanding that this materialistic way of life, fruitive activity, is not at all beneficial. Actually, one should take to devotional service from the beginning of life, as Prahlada Maharaja advised: kaumara acaret prajno dharman bhagavatan iha (Bhag. 7.6.1). According to all the instructions of the Vedas, we can understand that unless one takes to Krsna consciousness and devotional service, he is simply wasting his time engaging in the fruitive activities of material existence. Narada Muni therefore decided to relate another allegory to the King so that he might be induced to give up family life within material existence.

TEXT 53

TEXT

ksudram caram sumanasam sarane mithitva
raktam sadanghri-gana-samasu lubdha-karnam
agre vrkan asu-trpo 'viganayya yantam
prsthe mrgam mrgaya lubdhaka-bana-bhinna

SYNONYMS

ksudram--on grass; caram--grazing; sumanasam--of a beautiful flower garden; sarane--under the protection; mithitva--being united with a woman; raktam--attached; sat-anghri--of bumblebees; gana--of groups; samasu--to the singing; lubdha-karnam--whose ear is attracted; agre--in front; vrkan--tigers; asu-trpah--who live at the cost of another's life; aviganayya--neglecting; yantam--moving; prsthe--behind; mrgam--the deer; mrgaya--search out; lubdhaka--of a hunter; bana--by the arrows; bhinnam--liable to be pierced.

TRANSLATION

My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a

tiger, which is accustomed to living at the cost of another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

PURPORT

Here is an allegory in which the King is advised to find a deer that is always in a dangerous position. Although threatened from all sides, the deer simply eats grass in a nice flower garden, unaware of the danger all around him. All living entities, especially human beings, think themselves very happy in the midst of families. As if living in a flower garden and hearing the sweet humming of bumblebees, everyone is centered around his wife, who is the beauty of family life. The bumblebees' humming may be compared to the talk of children. The human being, just like the deer, enjoys his family without knowing that before him is the factor of time, which is represented by the tiger. The fruitive activities of a living entity simply create another dangerous position and oblige him to accept different types of bodies. For a deer to run after a mirage of water in the desert is not unusual. The deer is also very fond of sex. The conclusion is that one who lives like a deer will be killed in due course of time. Vedic literatures therefore advise that we should understand our constitutional position and take to devotional service before death comes. According to the Bhagavatam (11.9.29):

labdhva sudurlabham idam bahu-sambhavante
manusyam arthadam anityam apiha dhirah
turnam yateta na pated anumrtyu yavan
nihsreyasaya visayah khalu sarvatah syat

After many births we have attained this human form; therefore before death comes, we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life.

TEXT 54

TEXT

sumanah-sama-dharmanam strinam sarana asrame puspa-madhu-gandhavat ksudratamam kamyakarma-vipakajam kama-sukha-lavam jaihvyaupasthyadi vicinvantam mithuni-bhuya tad-abhinivesita-manasam sadanghri-gana-sama-gitavad atimanohara-vanitadi-janalapesv atitaram atipralobhita-karnam agre vrkayuthavad atmana ayur harato 'ho-ratran tan kala-lava-visesan aviganayya ghesu viharantam prsthata eva paroksam anupravrtto lubdhakah krtanto 'ntah sarena yam iha paravidhyati tam imam atmanam aho rajan bhinna-hrdayam drastum arhasiti.

SYNONYMS

sumanah--flowers; sama-dharmanam--exactly like; strinam--of women; sarana--in the shelter; asrame--household life; puspa--in flowers; madhu--of honey; gandha--the aroma; vat--like; ksudra-tamam--most insignificant; kamyakarma--desired; karma--of activities; vipaka-jam--obtained as a result; kama-sukha--of sense gratification; lavam--a fragment; jaihvyaa--enjoyment of the tongue; aupasthya--sex enjoyment; adi--beginning with; vicinvantam--always thinking of; mithuni-bhuya--engaging in sex life; tat--in his wife; abhinivesita--always absorbed; manasam--whose mind; sat-anghri--of bumblebees; gana--of crowds; sama--gentle; gita--the chanting; vat--like; ati--very; manohara--attractive; vanita-adi--beginning with the wife; jana--of people; alapesu--to the talks; atitaram--excessively; ati--very much; pralobhita--attracted; karnam--whose ears; agre--in front; vrka-yutha--a group of tigers; vat--like; atmanah--of one's self; ayuh--span of life; haratah--taking away; ahah-ratran--days and nights; tan--all of them; kala-lava-visesan--the moments of time; aviganayya--without considering; ghesu--in household life; viharantam--enjoying; prsthatah--from the back; eva--certainly; paroksam--without being seen; anupravrttah--following behind; lubdhakah--the hunter; krtanta--the superintendent of death; antah--in the heart; sarena--by an arrow; yam--whom; iha--in this world; paravidhyati--pierces; tam--that; imam--this; atmanam--yourself; aho rajan--O King; bhinna-hrdayam--whose heart is pierced; drastum--to see; arhasi--you ought; iti--thus.

TRANSLATION

My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification--from his tongue to his genitals--and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

PURPORT

Materialistic life means forgetting one's constitutional position as the eternal servant of Kṛṣṇa, and this forgetfulness is especially enhanced in the grhastha-asrama. In the grhastha-asrama a young man accepts a young wife who is very beautiful in the beginning, but in due course of time, after giving birth to many children and becoming older and older, she demands many things from the husband to maintain the entire family. At such a time the wife becomes detestable to the very man who accepted her in her younger days. One becomes attached to the grhastha-asrama for two reasons only--the wife cooks palatable dishes for the satisfaction of her husband's tongue, and she gives him sexual pleasure at night. A person attached to the grhastha-asrama is always thinking of these two things--palatable food and sex enjoyment. The talks of the wife, which are enjoyed as a family recreation, and the talks of the children both attract the living entity. He thus forgets that he has to die someday and has to prepare for the next life if he wants to be put into a congenial body.

The deer in the flower garden is an allegory used by the great sage Narada to point out to the King that the King himself is similarly entrapped by such surroundings. Actually everyone is surrounded by such a family life, which misleads one. The living entity thus forgets that he has to return home, back to Godhead. He simply becomes entangled in family life. Prahlada Maharaja has therefore hinted: hitvatma-patam grham andha-kupam vanam gato yad dharim asrayeta. Family life is considered a blind well (andha-kupam) into which a person falls and dies without help. Prahlada Maharaja recommends that while one's senses are there and one is strong enough, he should abandon the grhastha-asrama and take shelter of the lotus feet of the Lord, going to the forest of Vṛndavana. According to Vedic civilization, one has to give up family life at a certain age (the age of fifty), take vanaprastha and eventually remain alone as a sannyasi. That is the prescribed method of Vedic civilization known as varnasrama-dharma. When one takes sannyasa after enjoying family life, he pleases the Supreme Lord Viṣṇu.

One has to understand one's position in family or worldly life. That is called intelligence. One should not remain always trapped in family life to satisfy his tongue and genitals in association with a wife. In such a way, one simply spoils his life. According to Vedic civilization, it is imperative to give up the family at a certain stage, by force if necessary. Unfortunately, so-called followers of Vedic life do not give up their family even at the end of life, unless they are forced by death. There should be a thorough overhauling of the social system, and society should revert to the Vedic principles, that is, the four varnas and the four asramas.

TEXT 55

TEXT

sa tvam vicaksya mrga-cestitam atmano 'ntas
cittam niyaccha hr̥di karna-dhunim ca citte
jahy anganasramam asattama-yutha-gatham
prinihi hamsa-saranam virama kramena

SYNONYMS

sah--that very person; tvam--you; vicaksya--considering; mrga-cestitam--the activities of the deer; atmanah--of the self; antah--within; cittam--consciousness; niyaccha--fix; hrdis--in the heart; karnadhunim--aural reception; ca--and; citte--unto the consciousness; jahi--give up; angana-asramam--household life; asat-tama--most abominable; yutha-gatham--full of stories of man and woman; prinihi--just accept; hamsa-saranam--the shelter of the liberated souls; virama--become detached; kramena--gradually.

TRANSLATION

My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

PURPORT

In one of his songs, Srila Narottama dasa Thakura writes:

karma-kanda, jnana-kanda, kevala visera bhanda,
amrta baliya yeba khaya
nana yoni sada phire, kadarya bhaksana kare,
tara janma adhah-pate yaya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard, life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

People are generally enamored of the fruitive results of worldly activity and mental speculation. They generally desire to be promoted to heavenly planets, merge into the existence of Brahman, or keep themselves in the midst of family life, enchanted by the pleasures of the tongue and genitals. The great sage Narada clearly instructs King Barhisman not to remain his entire life in the grhastha-asrama. Being in the grhastha-asrama means being under the control of one's wife. One has to give up all this and put himself into the asrama of the paramahansa, that is, put himself under the control of the spiritual master. The paramahansa-asrama is the asrama of the Supreme Personality of Godhead, under whom the spiritual master has taken shelter. The symptoms of the bona fide spiritual master are stated in Srimad-Bhagavatam (11.3.21):

tasmad gurum prapadyeta
jijnasuh sreya uttamam
sabde pare ca nisnatam
brahmany upasamasrayam

"Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters."

A paramahansa is one who has taken shelter of the Parabrahman, the Supreme Personality of Godhead. If one takes shelter of the paramahansa spiritual master, gradually, through training and instruction, he will become detached from worldly life and ultimately return home, back to Godhead. The particular mention of anganasramam asattama-yutha-gatham is very interesting. The whole world is in the clutches

of maya, being controlled by woman. Not only is one controlled by the woman who is one's wife, but one is also controlled by so many sex literatures. That is the cause of one's being entangled in the material world. One cannot give up this abominable association through one's own effort, but if one takes shelter of a bona fide spiritual master who is a paramahansa, he will gradually be elevated to the platform of spiritual life.

The pleasing words of the Vedas that inspire one to elevate oneself to the heavenly planets or merge into the existence of the Supreme are for the less intelligent who are described in Bhagavad-gita as mayayapahrta jnanah (those whose knowledge is taken away by the illusory energy). Real knowledge means understanding the miserable condition of material life. One should take shelter of a bona fide liberated soul, the spiritual master, and gradually elevate himself to the spiritual platform and thus become detached from the material world. According to Srila Visvanatha Cakravarti Thakura, hamsa-saranam refers to the cottage in which saintly persons live. Generally a saintly person lives in a remote place in the forest or in a humble cottage. However, we should note that the times have changed. It may be beneficial for a saintly person's own interest to go to the forest and live in a cottage, but if one becomes a preacher, especially in Western countries, he has to invite many classes of men who are accustomed to living in comfortable apartments. Therefore in this age a saintly person has to make proper arrangements to receive people and attract them to the message of Krsna consciousness. Srila Bhaktisiddhanta Sarasvati Thakura, perhaps for the first time, introduced motorcars and palatial buildings for the residence of saintly persons just to attract the general public in big cities. The main fact is that one has to associate with a saintly person. In this age people are not going to search out a saint in the forest, so the saints and sages have to come to the big cities to make arrangements to receive the people in general, who are accustomed to the modern amenities of material life. Gradually such persons will learn that palatial buildings or comfortable apartments are not at all necessary. The real necessity is to become free from material bondage in whatever way possible. According to the orders of Srila Rupa Gosvami:

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

"When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness." (Bhakti-rasamrta-sindhu 1.2.255)

One should not be attached to material opulence, but material opulence may be accepted in the Krsna consciousness movement to facilitate the propagation of the movement. In other words, material opulence may be accepted as yukta-vairagya, that is, for renunciation.

TEXT 56

TEXT

rajovaca
srutam anviksitam brahman
bhagavan yad abhasata
naitaj jananty upadhyayah
kim na bruyur vidur yadi

SYNONYMS

raja uvaca--the King said; srutam--was heard; anviksitam--was considered; brahman--O brahmana; bhagavan--the most powerful; yat--which; abhasata--you have spoken; na--not; etat--this; jananti--do know; upadhyayah--the teachers of fruitive activities; kim--why; na bruyuh--they did not instruct; viduh--they understood; yadi--if.

TRANSLATION

The King replied: My dear brahmana, whatever you have said I have heard with great attention and, considering all of it, have come to the conclusion that the acaryas [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me?

PURPORT

Actually the so-called teachers or leaders of material society do not really know the goal of life. They are described in Bhagavad-gita as mayayapahrta jnanah. They appear to be very learned scholars, but actually the influence of the illusory energy has taken away their knowledge. Real knowledge means searching out Krsna. Vedais ca sarvair aham eva vedyah. All Vedic knowledge is meant for searching out Krsna because Krsna is the origin of everything. Janmady asya yatah. In Bhagavad-gita (10.2) Krsna says, aham adir hi devanam: "I am the source of the demigods." Thus Krsna is the origin and beginning of all demigods, including Lord Brahma, Lord Siva and all others. The Vedic ritualistic ceremonies are concerned with satisfying different demigods, but unless one is very advanced, he cannot understand that the original personality is Sri Krsna. Govindam adi-purusam tam aham bhajami. After hearing the instructions of Narada, King Barhisman came to his senses. The real goal of life is to attain devotional service to the Supreme Personality of Godhead. The King therefore decided to reject the so-called priestly orders that simply engage their followers in the ritualistic ceremonies without giving effective instructions about the goal of life. At the present moment the churches, temples and mosques all over the world are not attracting people because foolish priests cannot elevate their followers to the platform of knowledge. Not being aware of the real goal of life, they simply keep their congregations in ignorance. Consequently, those who are well educated have become uninterested in the ritualistic ceremonies. At the same time, they are not benefited with real knowledge. This Krsna consciousness movement is therefore very important for the enlightenment of all classes. Following in the footsteps of Maharaja Barhisman, everyone should take advantage of this Krsna consciousness movement and abandon the stereotyped ritualistic ceremonies that go under the garb of so many religions. The Gosvamis from the very beginning differed from the priestly class that was engaged in ritualistic ceremonies. Indeed, Srila Sanatana Gosvami compiled his Hari-bhakti-vilasa for the guidance of the Vaisnavas. The Vaisnavas, not caring for the lifeless activities of the priestly classes, take to full Krsna consciousness and become perfect in this very life. That is described in the previous verse as paramahansa-saranam, taking shelter of the paramahansa, the liberated soul, and becoming successful in this life.

TEXT 57

TEXT

samsayo 'tra tu me vipra
sanchinnas tat-krto mahan
rsayo 'pi hi muhyanti
yatra nendriya-vrttayah

SYNONYMS

samsayah--doubt; atra--here; tu--but; me--my; vipra--O brahmana; sanchinnah--cleared; tat-krta--done by that; mahan--very great; rsayah--the great sages; api--even; hi--certainly; muhyanti--are bewildered; yatra--where; na--not; indriya--of the senses; vrttayah--activities.

TRANSLATION

My dear brahmana, there are contradictions between your instructions and those of my spiritual teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about them, but you have now very kindly

dissipated all these doubts. I can now understand how even the great sages are bewildered by the real purpose of life. Of course, there is no question of sense gratification.

PURPORT

King Barhisman was engaged in different types of sacrifice for elevation to the heavenly planets. People generally are attracted by these activities, and very rarely is a person attracted to devotional service, as Sri Caitanya Mahaprabhu confirms. Unless one is very, very fortunate, he does not take to devotional service. Even the so-called learned Vedic scholars are bewildered by devotional service. They are generally attracted to the rituals for sense gratification. In devotional service there is no sense gratification, but only transcendental loving service to the Lord. Consequently, the so-called priests engaged in sense gratification do not very much like devotional service. The brahmanas, the priests, have been against this Krsna consciousness movement since it began with Lord Caitanya Mahaprabhu. When Caitanya Mahaprabhu started this movement, the priestly class lodged complaints to the Kazi, the magistrate of the Muhammadan government. Caitanya Mahaprabhu had to lead a civil disobedience movement against the propaganda of the so-called followers of Vedic principles. These people are described as karma jada-smartas, which indicates that they are priests engaged in ritualistic ceremonies. It is here stated that such people become bewildered (rsayo 'pi hi muhyanti). To save oneself from the hands of these karma jada-smartas, one should strictly follow the instructions of the Supreme Personality of Godhead.

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

TEXT 58

TEXT

karmany arabhate yena
puman iha vihaya tam
amutranyena dehena
justani sa yad asnute

SYNONYMS

karmani--fruitive activities; arabhate--begins to perform; yena--by which; puman--a living entity; iha--in this life; vihaya--giving up; tam--that; amutra--in the next life; anyena--another; dehena--by a body; justani--the results; sah--he; yat--that; asnute--enjoys.

TRANSLATION

The results of whatever a living entity does in this life are enjoyed in the next life.

PURPORT

A person generally does not know how one body is linked with another body. How is it possible that one suffers or enjoys the results of activities in this body in yet another body in the next life. This is a question the King wants Narada Muni to answer. How may one have a human body in this life and not have a human body in the next? Even great philosophers and scientists cannot account for the transferal of karma from one body to another. As we experience, every individual soul has an individual body, and

one person's activities or one body's activities are not enjoyed or suffered by another body or another person. The question is how the activities of one body are suffered or enjoyed in the next.

TEXT 59

TEXT

iti veda-vidam vadah
sruyate tatra tatra ha
karma yat kriyate proktam
paroksam na prakasate

SYNONYMS

iti--thus; veda-vidam--of persons who know the Vedic conclusions; vadah--the thesis; sruyate--is heard; tatra tatra--here and there; ha--certainly; karma--the activity; yat--what; kriyate--is performed; proktam--as it was said; paroksam--unknown; na prakasate--is not directly manifested.

TRANSLATION

The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

PURPORT

Atheists want evidence for the resultant actions of past activities. Therefore they ask, "Where is the proof that I am suffering and enjoying the resultant actions of past karma?" They have no idea how the subtle body carries the results of the present body's actions down to the next gross body. The present body may be finished grossly, but the subtle body is not finished; it carries the soul to the next body. Actually the gross body is dependent on the subtle body. Therefore the next gross body must suffer and enjoy according to the subtle body. The soul is carried by the subtle body continuously until liberated from gross material bondage.

TEXT 60

TEXT

narada uvaca
yenaivarabhate karma
tenaivamutra tat puman
bhunkte hy avyavadhanena
lingena manasa svayam

SYNONYMS

naradah uvaca--Narada said; yena--by which; eva--certainly; arabhate--begins; karma--fruitive activities; tena--by that body; eva--certainly; amutra--in the next life; tat--that; puman--the living entity; bhunkte--enjoys; hi--because; avyavadhanena--without any change; lingena--by the subtle body; manasa--by the mind; svayam--personally.

TRANSLATION

The great sage Narada continued: The living entity acts in a gross body in this life. This body is forced to act by the subtle body, composed of mind, intelligence and ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change.

PURPORT

The living entity has two kinds of body--the subtle body and the gross body. Actually he enjoys through the subtle body, which is composed of mind, intelligence and ego. The gross body is the instrumental outer covering. When the gross body is lost, or when it dies, the root of the gross body--the mind, intelligence and ego--continues and brings about another gross body. Although the gross bodies apparently change, the real root of the gross body--the subtle body of mind, intelligence and ego--is always there. The subtle body's activities--be they pious or impious--create another situation for the living entity to enjoy or suffer in the next gross body. Thus the subtle body continues whereas the gross bodies change one after another.

Since modern scientists and philosophers are too materialistic, and since their knowledge is taken away by the illusory energy, they cannot explain how the gross body is changing. The materialistic philosopher Darwin has tried to study the changes of the gross body, but because he had no knowledge of either the subtle body or the soul, he could not clearly explain how the evolutionary process is going on. One may change the gross body, but he works in the subtle body. People cannot understand the activities of the subtle body, and consequently they are bewildered as to how the actions of one gross body affect another gross body. The activities of the subtle body are also guided by the Supersoul, as explained in Bhagavad-gita (15.15):

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness."

Because the Supreme Personality of Godhead as Supersoul is always guiding the individual soul, the individual soul always knows how to act according to the reactions of his past karma. In other words, the Supersoul reminds him to act in such a way. Therefore although there is apparently a change in the gross body, there is a continuation between the lives of an individual soul.

TEXT 61

TEXT

sayanam imam utsrjya
svasantam puruso yatha
karmatmany ahitam bhunkte
tadr̥senetarena va

SYNONYMS

sayanam--lying down on a bed; imam--this body; utsrjya--after giving up; svasantam--breathing; purusah--the living entity; yatha--as; karma--activity; atmani--in the mind; ahitam--executed; bhunkte--enjoys; tadr̥sena--by a similar body; itarena--by a different body; va--or.

TRANSLATION

The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life.

PURPORT

Although the root of distress and happiness is the mind, intelligence and ego, a gross body is still required as an instrument for enjoyment. The gross body may change, but the subtle body continues to act. Unless the living entity gets another gross body, he will have to continue in a subtle body, or a ghostly body. One becomes a ghost when the subtle body acts without the help of the instrumental gross body. As stated in this verse, *sayanam imam utsrjya svasantam*. The gross body may lie on a bed and rest, and even though the machinery of the gross body is working, the living entity may leave, go into a dream, and return to the gross body. When he returns to the body, he forgets his dream. Similarly, when the living entity takes on another gross body, he forgets the present gross body. The conclusion is that the subtle body--mind, intelligence and ego--creates an atmosphere with desires and ambitions that the living entity enjoys in the subtle body. Actually the living entity is in the subtle body, even though the gross body apparently changes and even though he inhabits the gross body on various planets. All the activities performed by the living entity in the subtle body are called illusory because they are not permanent. Liberation means getting out of the clutches of the subtle body. Liberation from the gross body simply involves the transmigration of the soul from one gross body to another. When the mind is educated in Krsna consciousness, or higher consciousness in the mode of goodness, one is transferred either to the upper, heavenly planets or to the spiritual world, the Vaikuntha planets. One therefore has to change his consciousness by cultivating knowledge received from Vedic instructions from the Supreme Personality of Godhead through the disciplic succession. If we train the subtle body in this life by always thinking about Krsna, we will transfer to Krsnaloka after leaving the gross body. This is confirmed by the Supreme Personality of Godhead.

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Thus the change of the gross body is not very important, but the change of the subtle body is important. The Krsna consciousness movement is educating people to enlighten the subtle body. The perfect example in this regard is Ambarisa Maharaja, who always engaged his mind on the lotus feet of Lord Krsna. *Sa vai manah krsna-padaravindayoh*. Similarly, in this life we should always fix our mind on the lotus feet of Krsna, who is present in His arca-vigraha, the incarnation of the Deity in the temple. We should also always engage in His worship. If we engage our speech in describing the activities of the Lord and our ears in hearing about His pastimes, and if we follow the regulative principles to keep the mind intact for advancing in Krsna consciousness, we shall certainly be elevated to the spiritual platform. Then at the time of death the mind, intelligence and ego will no longer be materially contaminated. The living entity is present, and the mind, intelligence and ego are also present. When the mind, intelligence and ego are purified, all the active senses of the living entity become spiritual. Thus the living entity attains his sac-cid-ananda form. The Supreme Lord is always in His sac-cid-ananda form, but the living entity, although part and parcel of the Lord, becomes materially contaminated when he desires to come to the material world for material enjoyment. The prescription for returning home, back to Godhead, is given by the Lord Himself in Bhagavad-gita (9.34):

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvaivam
atmanam mat-parayanah

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Being completely absorbed in Me, surely you will come to Me."

TEXT 62

TEXT

mamaite manasa yad yad
asav aham iti bruvan
grhniyat tat puman raddham
karma yena punar bhavah

SYNONYMS

mama--mind; ete--all these; manasa--by the mind; yat yat--whatever; asau--that; aham--I (am); iti--thus; bruvan--accepting; grhniyat--takes with him; tat--that; puman--the living entity; raddham--perfected; karma--work; yena--by which; punah--again; bhavah--material existence.

TRANSLATION

The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions, and all these activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mental concoctions. Thus he gets another body.

PURPORT

As long as one is absorbed in the bodily conception, his activities are performed on that platform. This is not very difficult to understand. In the world, we see that every nation is trying to supersede every other nation and that every man is trying to advance beyond his fellow man. All these activities are going on under the name of advancement of civilization. There are many plans for making the body comfortable, and these plans are carried in the subtle body after the destruction of the gross body. It is not a fact that after the gross body is destroyed the living entity is finished. Although many great philosophers and teachers in this world are under the impression that after the body is finished everything is finished, this is not a fact. Narada Muni says in this verse that at death one takes his plans with him (grhniyat), and to execute these plans he gets another body. This is called punar bhavah. When the gross body is finished, the plans of the living entity are taken by the mind, and by the grace of the Lord, the living entity gets a chance to give these plans shape in the next life. This is known as the law of karma. As long as the mind is absorbed in the laws of karma, a certain type of body must be accepted in the next life.

Karma is the aggregate of fruitive activities conducted to make this body comfortable or uncomfortable. We have actually seen that when one man was about to die he requested his physician to give him a chance to live four more years so that he could finish his plans. This means that while dying he was thinking of his plans. After his body was destroyed, he doubtlessly carried his plans with him by means of the subtle body, composed of mind, intelligence and ego. Thus he would get another chance by the grace of the Supreme Lord, the Supersoul, who is always within the heart.

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

In the next birth, one acquires remembrance from the Supersoul and begins to execute the plans begun in the previous life. This is also explained in Bhagavad-gita in another verse:

isvarah sarva-bhutanam
hr̥d-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) Situated on the vehicle given by material nature and reminded by the Supersoul within the heart, the living entity struggles all over the universe to fulfill his plans, thinking, "I am a brahmana," "I am a ksatriya," "I am an American," "I am an Indian," and so on. All these designations are of the same essence. There is no point in becoming a brahmana in preference to an American or becoming an American in preference to a Negro. After all, these are all bodily conceptions under the modes of material nature.

TEXT 63

TEXT

yathanumiyate cittam
ubhayair indriyehitaih
evam prag-dehajam karma
laksyate citta-vrttibhih

SYNONYMS

yatha--as; anumiyate--can be imagined; cittam--one's consciousness or mental condition; ubhayaih--both; indriya--of the senses; ihitaih--by the activities; evam--similarly; prak--previous; dehajam--performed by the body; karma--activities; laksyate--can be perceived; citta--of consciousness; vrttibhih--by the occupations.

TRANSLATION

One can understand the mental or conscious position of a living entity by the activities of two kinds of senses--the knowledge-acquiring senses and the executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life.

PURPORT

There is an English proverb that says, "The face is the index of the mind." If one is angry, his anger is immediately expressed in his face. Similarly, other mental states are reflected by the actions of the gross body. In other words, the activities of the gross body are reactions of the mental condition. The mind's activities are thinking, feeling and willing. The willing portion of the mind is manifest by the activities of the body. The conclusion is that by the activities of the body and senses, we can understand the condition of the mind. The condition of the mind is affected by past activities in the past body. When the mind is joined with a particular sense, it immediately becomes manifest in a certain way. For instance, when there is anger in the mind, the tongue vibrates so many maledictions. Similarly, when the mind's anger is expressed through the hand, there is fighting. When it is expressed through the leg, there is kicking. There are so many ways in which the subtle activities of the mind are expressed through the various senses. The mind of a person in Krsna consciousness also acts in a similar way. The tongue chants Hare Krsna, the maha-mantra, the hands are raised in ecstasy, and the legs dance in Krsna consciousness. These symptoms are technically called asta-sattvika-vikara. Sattvika-vikara is transformation of the mental condition in goodness or sometimes transcendental ecstasy.

TEXT 64

TEXT

nanubhutam kva canena
dehenadrstam asrutam
kadacid upalabhyeta

yad rupam yadrg atmani

SYNONYMS

na--never; anubhutam--experienced; kva--at any time; ca--also; anena dehena--by this body; adrstam--never seen; asrutam--never heard; kadacit--sometimes; upalabhyeta--may be experienced; yat--which; rupam--form; yadrk--whatever kind; atmani--in the mind.

TRANSLATION

Sometimes we suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams.

PURPORT

In dreams we sometimes see things that we have never experienced in the present body. Sometimes in dreams we think that we are flying in the sky, although we have no experience of flying. This means that once in a previous life, either as a demigod or astronaut, we flew in the sky. The impression is there in the stockpile of the mind, and it suddenly expresses itself. It is like fermentation taking place in the depths of water, which sometimes manifests itself in bubbles on the water's surface. Sometimes we dream of coming to a place we have never known or experienced in this lifetime, but this is proof that in a past life we experienced this. The impression is kept within the mind and sometimes becomes manifest either in dream or in thought. The conclusion is that the mind is the storehouse of various thoughts and experiences undergone during our past lives. Thus there is a chain of continuation from one life to another, from previous lives to this life, and from this life to future lives. This is also sometimes proved by saying that a man is a born poet, a born scientist or a born devotee. If, like Maharaja Ambarisa, we think of Krsna constantly in this life (sa vai manah krsna-padaravindayoh), we will certainly be transferred to the kingdom of God at the time of death. Even if our attempt to be Krsna conscious is not complete, our Krsna consciousness will continue in the next life. This is confirmed in Bhagavad-gita (6.41):

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

"The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy."

If we rigidly follow the principles of meditation on Krsna, there is no doubt that in our next life we will be transferred to Krsnaloka, Goloka Vrndavana.

TEXT 65

TEXT

tenasya tadsam rajal
lingino deha-sambhavam
sraddhatsvananubhuto 'rtho
na manah sprastum arhati

SYNONYMS

tena--therefore; asya--of the living entity; tadsam--like that; rajan--O King; linginah--who has a subtle mental covering; deha-sambhavam--produced in the previous body; sraddhatsva--accept it as fact;

ananubhuta--not perceived; arthah--a thing; na--never; manah--in the mind; sprastum--to manifest; arhati--is able.

TRANSLATION

Therefore, my dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

PURPORT

krsna-bahirmukha hana bhoga-vancha kare
nikata-stha maya tare japatiya dhare

(Prema-vivarta)

Actually the Supreme Personality of Godhead, Krsna, is the supreme enjoyer. When a living entity wants to imitate Him, he is given a chance to satisfy his false desire to lord it over material nature. That is the beginning of his downfall. As long as he is within this material atmosphere, he has a subtle vehicle in the form of the mind, which is the stockpile of all kinds of material desires. Such desires become manifest in different bodily forms. Srila Narada Muni requests the King to accept this fact from him because Narada is an authority. The conclusion is that the mind is the storehouse of our past desires, and we have this present body due to our past desires. Similarly, whatever we desire in this present body will be expressed in a future body. Thus the mind is the source of different kinds of bodies.

If the mind is purified by Krsna consciousness, one will naturally in the future get a body that is spiritual and full of Krsna consciousness. Such a body is our original form, as Sri Caitanya Mahaprabhu confirms, jivera 'svarupa' haya--krsnera 'nitya-dasa': "Every living entity is constitutionally an eternal servant of Krsna." If a person is engaged in the devotional service of the Lord, he is to be considered a liberated soul even in this life. This is confirmed by Srila Rupa Gosvami:

iha yasya harer dasye
karmāna manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"One who engages in the transcendental service of the Lord in body, mind and words is to be considered liberated in all conditions of material existence." (Bhakti-rasamrta-sindhu 1.2.187) The Krsna consciousness movement is based on this principle. We must teach people to absorb themselves always in the service of the Lord because that position is their natural position. One who is always serving the Lord is to be considered already liberated. This is also confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who always engages in the spiritual activities of unalloyed devotional service at once transcends the modes of material nature and is elevated to the spiritual platform." The devotee is therefore above the three modes of material nature and is even transcendental to the brahmana platform. A brahmana may be infected by the two baser modes--namely rajo-guna and tamo-guna. A pure devotee, who is free from all material desires experienced on the mental platform and who is also free from empiric philosophical speculation or fruitive activity, is always above material conditioning and is always liberated.

TEXT

mana eva manusyasya
purva-rupani samsati
bhavisyatas ca bhadram te
tathaiva na bhavisyatah

SYNONYMS

manah--the mind; eva--certainly; manusyasya--of a man; purva--past; rupani--forms; samsati--indicates; bhavisyatah--of one who will take birth; ca--also; bhadram--good fortune; te--unto you; tatha--thus; eva--certainly; na--not; bhavisyatah--of one who will take birth.

TRANSLATION

O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance with his association with material nature. According to one's mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies.

PURPORT

The mind is the index of information about one's past and future lives. If a man is a devotee of the Lord, he cultivated devotional service in his previous life. Similarly, if one's mind is criminal, he was criminal in his last life. In the same way, according to the mind, we can understand what will happen in a future life. In Bhagavad-gita (14.18) it is said:

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti-stha
adho gacchanti tamasah

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds."

If a person is in the mode of goodness, his mental activities will promote him to a higher planetary system. Similarly, if he has a low mentality, his future life will be most abominable. The lives of the living entity, in both the past and the future, are indicated by the mental condition. Narada Muni is herein offering the King blessings of all good fortune so that the King will not desire anything or make plans for sense gratification. The King was engaged in fruitive ritualistic ceremonies because he hoped to get a better life in the future. Narada Muni desired him to give up all mental concoctions. As explained before, all bodies in heavenly planets and hellish planets arise from mental concoctions, and the sufferings and enjoyments of material life are simply on the mental platform. They take place on the chariot of the mind (mano-ratha). It is therefore said:

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
mano-rathenasati dhavato bahih

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications, that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhag. 5.18.12)

Unless one becomes a devotee of the Lord, or becomes fully Kṛṣṇa conscious, he will certainly hover on the mental platform and be promoted and degraded in different types of bodies. All qualities that are considered good according to the material estimation actually have no value because these so-called good qualities will not save a person from the cycle of birth and death. The conclusion is that one should be without mental desire. Anyabhilasita-sunyam jnana-karmady-anavrtam: one should be fully free from material desires, philosophical speculation and fruitive activity. The best course for a human being is to favorably accept the transcendental devotional service of the Lord. That is the highest perfection of human life.

TEXT 67

TEXT

adrstam asrutam catra
kvacin manasi drsyate
yatha tathanumantavyam
desa-kala-kriyasrayam

SYNONYMS

adrstam--never experienced; asrutam--never heard; ca--and; atra--in this life; kvacit--at some time; manasi--in the mind; drsyate--is visible; yatha--as; tatha--accordingly; anumantavyam--to be understood; desa--place; kala--time; kriya--activity; asrayam--depending on.

TRANSLATION

Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions.

PURPORT

In the previous verse it was explained that in dreams we see that which was experienced during the day. But why is it that we sometimes in our dreams see what we have never heard of or seen at any time during this life? Here it is stated that even though such events may not be experienced in this life, they were experienced in previous lives. According to time and circumstance, they combine so that in dreams we see something wonderful that we have never experienced. For instance, we may see an ocean on the peak of a mountain. Or we may see that the ocean has dried up. These are simply combinations of different experiences in time and space. Sometimes we may see a golden mountain, and this is due to our having experienced gold and mountains separately. In the dream, under illusion, we combine these separate factors. In this way we are able to see golden mountains, or stars during the day. The conclusion is that these are all mental concoctions, although they have actually been experienced in different circumstances. They have simply combined together in a dream. This fact is further explained in the following verse.

TEXT 68

TEXT

sarve kramanurodhena
manasindriya-gocarah
ayanti bahuso yanti
sarve samanaso janah

SYNONYMS

sarve--all; krama-anurodhena--in order of chronology; manasi--in the mind; indriya--by the senses; gocarah--experienced; ayanti--come; bahusah--in many ways; yanti--go away; sarve--all; samanasah--with a mind; janah--living entities.

TRANSLATION

The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records different thoughts. In the mind these appear together in different combinations; therefore these images sometimes appear as things never seen or never heard before.

PURPORT

The activities of the living entity in the body of a dog may be experienced in the mind of a different body; therefore those activities appear never to have been heard or seen. The mind continues, although the body changes. Even in this life-span we can sometimes experience dreams of our childhood. Although such incidents now appear strange, it is to be understood that they are recorded in the mind. Because of this, they become visible in dreams. The transmigration of the soul is caused by the subtle body, which is the storehouse of all kinds of material desires. Unless one is fully absorbed in Kṛṣṇa consciousness, material desires will come and go. That is the nature of the mind--thinking, feeling and willing. As long as the mind is not engaged in meditation on the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, the mind will desire so many material enjoyments. Sensual images are recorded in the mind in chronological order, and they become manifest one after another; therefore the living entity has to accept one body after another. The mind plans material enjoyment, and the gross body serves as the instrument to realize such desires and plans. The mind is the platform onto which all desires come and go. Śrīla Nārottama dāsa Thākura therefore sings:

guru-mukha-padma-vakya, cittete kariya aikya,
ara na kariha mane asa

Nārottama dāsa Thākura advises everyone to stick to the principle of carrying out the orders of the spiritual master. One should not desire anything else. If the regulative principles ordered by the spiritual master are followed rigidly, the mind will gradually be trained to desire nothing but the service of Kṛṣṇa. Such training is the perfection of life.

TEXT 69

TEXT

sattvaika-nisthe manasi
bhagavat-parsva-vartini
tamas candramasivedam
uparajyavabhasate

SYNONYMS

sattva-eka-nisthe--in full Kṛṣṇa consciousness; manasi--in a mind; bhagavat--with the Supreme Personality of Godhead; parsva-vartini--being constantly associated; tamah--the dark planet; candramasi--in the moon; iva--like; idam--this cosmic manifestation; uparajya--being connected; avabhasate--becomes manifest.

TRANSLATION

Kṛṣṇa consciousness means constantly associating with the Supreme Personality of Godhead in such a mental state that the devotee can observe the cosmic manifestation exactly as the Supreme Personality of

Godhead does. Such observation is not always possible, but it becomes manifest exactly like the dark planet known as Rahu, which is observed in the presence of the full moon.

PURPORT

It has been explained in the previous verse that all desires on the mental platform become visible one after another. Sometimes, however, by the supreme will of the Supreme Personality of Godhead, the whole stockpile can be visible all at one time. In Brahma-samhita (5.54) it is said, *karmani nirdahati kintu ca bhakti-bhajam*. When a person is fully absorbed in Krsna consciousness, his stockpile of material desires is minimized. Indeed, the desires no longer fructify in the form of gross bodies. Instead, the stockpile of desires becomes visible on the mental platform by the grace of the Supreme Personality of Godhead.

In this connection, the darkness occurring before the full moon, the lunar eclipse, can be explained as being another planet, known as Rahu. According to Vedic astronomy, the Rahu planet, which is not visible, is accepted. Sometimes the Rahu planet is visible in the presence of full moonlight. It then appears that this Rahu planet exists somewhere near the orbit of the moon. The failure of modern moon excursionists may be due to the Rahu planet. In other words, those who are supposed to be going to the moon may actually be going to this invisible planet Rahu. Actually, they are not going to the moon but to the planet Rahu, and after reaching this planet, they come back. Apart from this discussion, the point is that a living entity has immense and unlimited desires for material enjoyment, and he has to transmigrate from one gross body to another until these desires are exhausted.

No living entity is free from the cycle of birth and death unless he takes to Krsna consciousness; therefore in this verse it is clearly stated (*sattvaika-nisthe*) that when one is fully absorbed in Krsna consciousness, in one stroke he is freed of past and future mental desires. Then, by the grace of the Supreme Lord, everything becomes simultaneously manifest within the mind. In this regard, Visvanatha Cakravarti Thakura cites the example of mother Yasoda's seeing the whole cosmic manifestation within the mouth of Lord Krsna. By the grace of Lord Krsna, mother Yasoda saw all the universes and planets within the mouth of Krsna. Similarly, by the grace of the Supreme Personality of Godhead, Krsna, a Krsna conscious person can see all his dormant desires at one time and finish all his future transmigrations. This facility is especially given to the devotee to make his path clear for returning home, back to Godhead.

Why we see things not experienced in this life is explained herein. That which we see is the future expression of a gross body or is already stocked in our mental stockpile. Because a Krsna conscious person does not have to accept a future gross body, his recorded desires are fulfilled in a dream. We therefore sometimes find things in a dream never experienced in our present life.

TEXT 70

TEXT

naham mameti bhavo 'yam
puruse vyavadihyate
yavad buddhi-mano-'ksartha-
guna-vyuhohi anadiman

SYNONYMS

na--not; aham--I; mama--mine; iti--thus; bhavah--consciousness; ayam--this; puruse--in the living entity; vyavadihyate--is separated; yavat--so long; buddhi--intelligence; manah--mind; aksa--senses; artha--sense objects; guna--of the material qualities; vyuhah--a manifestation; hi--certainly; anadi-man--the subtle body (existing since time immemorial).

TRANSLATION

As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects, and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well.

PURPORT

The desires in the subtle body of mind, intelligence and ego cannot be fulfilled without a gross body composed of the material elements earth, water, air, fire and ether. When the gross material body is not manifest, the living entity cannot factually act in the modes of material nature. In this verse it is clearly explained that the subtle activities of the mind and intelligence continue due to the sufferings and enjoyments of the living entity's subtle body. The consciousness of material identification (such as "I" and "mine") still continues because such consciousness has been extant from time immemorial. However, when one transfers to the spiritual world by virtue of understanding Krsna consciousness, the actions and reactions of both gross and subtle bodies no longer bother the spirit soul.

TEXT 71

TEXT

supti-murcchopatapesu
pranayana-vighatatah
nehate 'ham iti jnanam
mrtyu-prajvarayor api

SYNONYMS

supti--in deep sleep; murccha--fainting; upatapesu--or in great shock; prana-ayana--of the movement of the life air; vighatatah--from prevention; na--not; ihate--thinks of; aham--I; iti--thus; jnanam--knowledge; mrtyu--while dying; prajvarayoh--or during high fever; api--also.

TRANSLATION

When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

PURPORT

Foolish people deny the existence of the soul, but it is a fact that when we sleep we forget the identity of the material body and when we awake we forget the identity of the subtle body. In other words, while sleeping we forget the activities of the gross body, and when active in the gross body we forget the activities of sleeping. Actually both states--sleeping and waking--are creations of the illusory energy. The living entity actually has no connection with either the activities of sleep or the activities of the so-called wakened state. When a person is in deep sleep or when he has fainted, he forgets his gross body. Similarly, under chloroform or some other anesthetic, the living entity forgets his gross body and does not feel pain or pleasure during a surgical operation. Similarly, when a man is suddenly shocked by some great loss, he forgets his identification with the gross body. At the time of death, when the temperature of the body rises to 107 degrees, the living entity falls into a coma and is unable to identify his gross body. In such cases, the life air that moves within the body is choked up, and the living entity forgets his identification with the gross body. Because of our ignorance of the spiritual body, of which we have no experience, we do not know of the activities of the spiritual body, and in ignorance we jump from one false platform to another. We act sometimes in relation to the gross body and sometimes in relation to the subtle body. If, by Krsna's grace, we act in our spiritual body, we can transcend both the gross and subtle bodies. In other words, we can gradually train ourselves to act in terms of the spiritual body. As stated in

the Narada-pancaratra, hrsikena hrsikesa-sevanam bhaktir ucyate: devotional service means engaging the spiritual body and spiritual senses in the service of the Lord. When we are engaged in such activities, the actions and reactions of the gross and subtle bodies cease.

TEXT 72

TEXT

garbhe balye 'py apauskalyad
ekadasa-vidham tada
lingam na drsyate yunah
kuhvam candramaso yatha

SYNONYMS

garbhe--in the womb; balye--in boyhood; api--also; apauskalyat--because of immaturity; ekadasa--the ten senses and the mind; vidham--in the form of; tada--at that time; lingam--the subtle body or false ego; na--not; drsyate--is visible; yunah--of a youth; kuvham--during the dark-moon night; candramasah--the moon; yatha--as.

TRANSLATION

When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night.

PURPORT

When a living entity is within the womb, his gross body, the ten sense organs and the mind are not fully developed. At such a time the objects of the senses do not disturb him. In a dream a young man may experience the presence of a young woman because at that time the senses are active. Because of undeveloped senses, a child or boy will not see a young woman in his dreams. The senses are active in youth even when one dreams, and although there may be no young woman present, the senses may act and there may be a seminal discharge (nocturnal emission). The activities of the subtle and gross bodies depend on how developed conditions are. The example of the moon is very appropriate. On a dark-moon night, the full shining moon is still present, but it appears not to be present due to conditions. Similarly, the senses of the living entity are there, but they only become active when the gross body and the subtle body are developed. Unless the senses of the gross body are developed, they will not act on the subtle body. Similarly, because of the absence of desires in the subtle body, there may be no development in the gross body.

TEXT 73

TEXT

arthe hy avidyamane 'pi
samsrtir na nivartate
dhyayato visayan asya
svapne 'narthagamo yatha

SYNONYMS

arthe--sense objects; hi--certainly; avidyamane--not being present; api--although; samsrtih--material existence; na--never; nivartate--ceases; dhyayatah--meditating; visayan--on sense objects; asya--of the living being; svapne--in dream; anartha--of unwanted things; agamah--appearance; yatha--as.

TRANSLATION

When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease to exist materially, even though he may not be exactly in contact with the sense objects.

PURPORT

It is sometimes said that because a child is innocent he is completely pure. Actually this is not the fact. The effects of fruitive activities reserved in the subtle body appear in three concurrent stages. One is called bija (the root), another is called kuta-stha (the desire), and another is called phalonmukha (about to fructify). The manifest stage is called prarabdha (already in action). In a conscious or unconscious state, the actions of the subtle or gross bodies may not be manifest, but such states cannot be called the liberated state. A child may be innocent, but this does not mean that he is a liberated soul. Everything is held in reservation, and everything will become manifest in due course of time. Even in the absence of certain manifestations in the subtle body, the objects of sense enjoyment may act. The example has been given of a nocturnal emission, in which the physical senses act even when the physical objects are not manifest. The three modes of material nature may not be manifest in the subtle body, but the contamination of the three modes remains conserved, and in due course of time, it becomes manifest. Even if the reactions of the subtle and gross bodies are not manifest, one does not become free from the material conditions. Therefore it is wrong to say that a child is as good as a liberated soul.

TEXT 74

TEXT

evam panca-vidham lingam
tri-vrt sodasa vistrtam
esa cetanaya yukto
jiva ity abhidhiyate

SYNONYMS

evam--thus; panca-vidham--the five sense objects; lingam--the subtle body; tri-vrt--influenced by the three modes; sodasa--sixteen; vistrtam--expanded; esah--this; cetanaya--with the living entity; yuktah--combined; jivah--the conditioned soul; iti--thus; abhidhiyate--is understood.

TRANSLATION

The five sense objects, the five sense organs, the five knowledge-acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

PURPORT

Lord Krsna says in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatana

manah-sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

Here it is also explained that the living entity comes in contact with the sixteen material elements and is influenced by the three modes of material nature. The living entity and this combination of elements combine to form what is called jiva-bhuta, the conditioned soul that struggles hard within material nature. The total material existence is first agitated by the three modes of material nature, and these become the living conditions of the living entity. Thus the subtle and gross bodies develop, and the ingredients are earth, water, fire, air, sky, and so on. According to Sri Madhvacarya, when consciousness, the living force in the heart, is agitated by the three modes of material nature, then the subtle body of the living entity, consisting of the mind, the sense objects, the five senses that acquire knowledge and the five senses for acting in the material condition, becomes possible.

TEXT 75

TEXT

anena puruso dehan
upadatte vimuncati
harsam sokam bhayam duhkham
sukham canena vindati

SYNONYMS

anena--by this process; purusah--the living entity; dehan--gross bodies; upadatte--achieves; vimuncati--gives up; harsam--enjoyment; sokam--lamentation; bhayam--fear; duhkham--unhappiness; sukham--happiness; ca--also; anena--by the gross body; vindati--enjoys.

TRANSLATION

By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

PURPORT

According to this explanation, one can clearly understand that originally the living entity was as good as the Supreme Personality of Godhead in his pure, spiritual existence. However, when the mind becomes polluted by desires for sense gratification in the material world, the living entity drops into the material conditions, as explained in this verse. Thus he begins his material existence, which means that he transmigrates from one body to another and becomes more and more entangled in material existence. The process of Krsna consciousness, by which one always thinks of Krsna, is the transcendental process by which one can revert to his original, spiritual existence. Devotional service means always thinking of Krsna.

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

One should always engage in the Lord's devotional service. As recommended in the arcana-marga, one should worship the Deity in the temple and constantly offer obeisances to the spiritual master and the Deity. These processes are recommended to one who actually wants to become free from material entanglement. Modern psychologists can study the actions of the mind--thinking, feeling and willing--but they are unable to go deep into the matter. This is due to their lack of knowledge and to their not being associated with a liberated acarya.

As stated in Bhagavad-gita (4.2):

evam parampara-praptam
imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost." Guided by so-called psychologists and philosophers, people in the modern age do not know of the activities of the subtle body and thus cannot understand what is meant by the transmigration of the soul. In these matters we have to take the authorized statements of Bhagavad-gita (2.13):

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Unless all human society understands this important verse in Bhagavad-gita, civilization will advance in ignorance, not in knowledge.

TEXTS 76-77

TEXT

yatha trna-jalukeyam
napayaty apayati ca
na tyajen mriyamano 'pi
prag-dehabhimatim janah

yavad anyam na vindeta
vyavadhanena karmanam
mana eva manusyendra
bhutanam bhava-bhavanam

SYNONYMS

yatha--as; trna-jaluka--caterpillar; iyam--this; na apayati --does not go; apayati--goes; ca--also; na--not; tyajet--gives up; mriyamanah--at the point of death; api--even; prak--former; deha--with the body; abhimatim--identification; janah--a person; yavat--so long as; anyam--another; na--not; vindeta--obtains; vyavadhanena--by the termination; karmanam--of fruitive activities; manah--the mind; eva--certainly; manusya-indra--O ruler of men; bhutanam--of all living entities; bhava--of material existence; bhavanam--the cause.

TRANSLATION

The caterpillar transports itself from one leaf to another by capturing one leaf before giving up the other. Similarly, according to his previous work, the living entity must capture another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires.

PURPORT

A living entity too much absorbed in material activity becomes very much attracted to the material body. Even at the point of death, he thinks of his present body and the relatives connected to it. Thus he remains fully absorbed in the bodily conception of life, so much so that even at the point of death he abhors leaving his present body. Sometimes it is found that a person on the verge of death remains in a coma for many days before giving up the body. This is common among so-called leaders and politicians who think that without their presence the entire country and all society will be in chaos. This is called maya. Political leaders do not like to leave their political posts, and they either have to be shot by an enemy or obliged to leave by the arrival of death. By superior arrangement a living entity is offered another body, but because of his attraction to the present body, he does not like to transfer himself to another body. Thus he is forced to accept another body by the laws of nature.

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

Material nature is very strong, and the material modes force one to accept another body. This force is visible when the living entity transmigrates from a superior body to an inferior one. One who acts like a dog or hog in the present body will certainly be forced to accept the body of a dog or hog in the next life. A person may be enjoying the body of a prime minister or a president, but when he understands that he will be forced to accept the body of a dog or hog, he chooses not to leave the present body. Therefore he lies in a coma many days before death. This has been experienced by many politicians at the time of death. The conclusion is that the next body is already determined by superior control. The living entity immediately gives up the present body and enters another. Sometimes in the present body the living entity feels that many of his desires and imaginations are not fulfilled. Those who are overly attracted to their life situation are forced to remain in a ghostly body and are not allowed to accept another gross body. Even in the body of a ghost, they create disturbances for neighbors and relatives. The mind is the prime cause of such a situation. According to one's mind, different types of bodies are generated, and one is forced to accept them. As confirmed in Bhagavad-gita (8.6):

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." Within one's body and mind, one can think as either a dog or a god, and the next life is offered to him accordingly. This is explained in Bhagavad-gita (13.22):

purusah prakrti-stho hi
bhunkte prakrtijan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." The living entity may transmigrate to either a superior or inferior body according to his association with the modes of material nature. If he associates with the mode of ignorance, he gets the body of an animal or an inferior man, but if he associates with the mode of goodness or passion, he gets a body accordingly. This is also confirmed in Bhagavad-gita (14.18):

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti-stha
adho gacchanti tamasah

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds."

The root cause of one's association is the mind. This great Krsna consciousness movement is the greatest boon to human society because it is teaching everyone to think always of Krsna by executing devotional service. In this way, at the end of life, one may be transferred to the association of Krsna. This is technically called nitya-lila-pravista, entering into the planet Goloka Vrndavana. Bhagavad-gita (18.55) explains:

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." After the mind is completely absorbed in Krsna consciousness, one can enter the planet known as Goloka Vrndavana. To enter the association of the Supreme Personality of Godhead, one has to understand Krsna. The process of understanding Krsna is devotional service.

After understanding Krsna as He is, one can become eligible to enter Krsnaloka and associate with Him. The mind is the cause of such an exalted position. The mind can also get one a body like those of dogs and hogs. To absorb the mind always in Krsna consciousness is therefore the greatest perfection of human life.

TEXT 78

TEXT

yadaksais caritan dhyayan
karmany acinute 'sakrt
sati karmany avidyayam
bandhah karmany anatmanah

SYNONYMS

yada--when; aksaih--by the senses; caritan--pleasures enjoyed; dhyayan--thinking of; karmani--activities; acinute--performs; asakrt--always; sati karmani--when material affairs continue; avidyayam--under illusion; bandhah--bondage; karmani--in activity; anatmanah--of the material body.

TRANSLATION

As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

PURPORT

While in the subtle body, we create many plans to enjoy sense gratification. These plans are recorded in the spool of one's mind as bija, the root of fruitive activities. In conditional life the living entity creates a series of bodies one after another, and this is called karma-bandhana. As explained in Bhagavad-gita (3.9), yajnarthat karmano 'nyatra loko 'yam-karma-bandhanah: if we act only for the satisfaction of Visnu, there is no bondage due to material activity, but if we act otherwise, we become entrapped by one material activity after another. Under these circumstances, it is to be supposed that by thinking, feeling and willing, we are creating a series of future material bodies. In the words of Bhaktivinoda Thakura, anadi karama-phale, padi' bhavarnava jale. The living entity falls into the ocean of karma-bandhana as a result of past material activities. Instead of plunging oneself into the ocean of material activity, one should accept material activity only to maintain body and soul together. The rest of one's time should be devoted to engaging in the transcendental loving service of the Lord. In this way one can attain relief from the reactions of material activity.

TEXT 79

TEXT

atas tad apavadartham
bhaja sarvatmana harim
pasyams tad-atmakam visvam
sthity-utpatty-apyaya yatah

SYNONYMS

atah--therefore; tat--that; apavada-artham--to counteract; bhaja--engage in devotional service; sarva-atmana--with all your senses; harim--unto the Supreme Personality of Godhead; pasyan--seeing; tat--of the Lord; atmakam--under the control; visvam--the cosmic manifestation; sthiti--maintenance; utpatti--creation; apyayah--and annihilation; yatah--from whom.

TRANSLATION

You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently, everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord.

PURPORT

Self-realization, understanding oneself as Brahman, or spirit soul, is very difficult in the material condition. However, if we accept the devotional service of the Lord, the Lord will gradually reveal Himself. In this way the progressive devotee will gradually realize his spiritual position. We cannot see anything in the darkness of night, not even our own selves, but when there is sunshine we can see not only the sun but everything within the world as well. Lord Krsna explains in the Seventh Chapter of the Bhagavad-gita (7.1):

mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam

yatha jnasyasi tac chrnu

"Now hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

When we engage ourselves in the devotional service of the Lord to become Krsna conscious, we understand not only Krsna but everything related to Krsna. In other words, through Krsna consciousness we can understand not only Krsna and the cosmic manifestation but also our constitutional position. In Krsna consciousness we can understand that the entire material creation is created by the Supreme Personality of Godhead, maintained by Him, annihilated by Him and absorbed in Him. We are also part and parcel of the Lord. Everything is under the control of the Lord, and therefore our only duty is to surrender unto the Supreme and engage in His transcendental loving service.

TEXT 80

TEXT

maitreya uvaca
bhagavata-mukhyo bhagavan
narado hamsayor gatim
pradarsya hy amum amantrya
siddha-lokam tato 'gamat

SYNONYMS

maitreya uvaca--Maitreya said; bhagavata--of the devotees; mukhyah--the chief; bhagavan--the most powerful; naradah--Narada Muni; hamsayoh--of the living entity and the Lord; gatim--constitutional position; pradarsya--having shown; hi--certainly; amum--him (the King); amantrya--after inviting; siddha-lokam--to Siddhaloka; tatah--thereafter; agamat--departed.

TRANSLATION

The great sage Maitreya continued: The supreme devotee, the great saint Narada, thus explained to King Pracinabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Narada Muni left to return to Siddhaloka.

PURPORT

Siddhaloka and Brahmaloaka are both within the same planetary system. Brahmaloaka is understood to be the highest planet within this universe. Siddhaloka is considered to be one of the satellites of Brahmaloaka. The inhabitants of Siddhaloka have all the powers of yogic mysticism. From this verse it appears that the great sage Narada is an inhabitant of Siddhaloka, although he travels to all the planetary systems. All the residents of Siddhaloka are spacemen, and they can travel in space without mechanical help. The residents of Siddhaloka can go from one planet to another individually by virtue of their yogic perfection. After giving instructions to the great King Pracinabarhi, Narada Muni departed and also invited him to Siddhaloka.

TEXT 81

TEXT

pracinabarhi rajarsih
praja-sargabhiraksane
adisya putran agamat
tapase kapilasramam

SYNONYMS

pracinabarhih--King Pracinabarhi; raja-rsih--the saintly King; praja-sarga--the mass of citizens; abhiraksane--to protect; adisya--after ordering; putran--his sons; agamat--departed; tapase--for undergoing austerities; kapila-asramam--to the holy place known as Kapilasrama.

TRANSLATION

In the presence of his ministers, the saintly King Pracinabarhi left orders for his sons to protect the citizens. He then left home and went off to undergo austerities in a holy place known as Kapilasrama.

PURPORT

The word praja-sarga is very important in this verse. When the saintly King Pracinabarhi was induced by the great sage Narada to leave home and take to the devotional service of the Lord, his sons had not yet returned from their austerities in the water. However, he did not wait for their return but simply left messages to the effect that his sons were to protect the mass of citizens. According to Viraraghava Acarya, such protection means organizing the citizens into the specific divisions of the four varnas and four asramas. It was the responsibility of the royal order to see that the citizens were following the regulative principles of the four varnas (namely brahmana, ksatriya, vaisya and sudra) and the asramas (namely brahmacharya, ghrastha, vanaprastha and sannyasa). It is very difficult to rule citizens in a kingdom without organizing this varnasrama-dharma. To rule the mass of citizens in a state and keep them in a complete progressive order is not possible simply by passing laws every year in a legislative assembly. The varnasrama-dharma is essential in a good government. One class of men (the brahmanas) must be intelligent and brahminically qualified, another class must be trained in administrative work (ksatriya), another in mercantile business (vaisya) and another simply in labor (sudra). These four classes of men are already there according to nature, but it is the government's duty to see that all four of these classes follow the principles of their varnas methodically. This is called abhiraksana, or protection.

It is significant that when Maharaja Pracinabarhi was convinced of the goal of life through the instructions of Narada, he did not wait even a moment to see his sons return, but left immediately. There were many things to be done upon the return of his sons, but he simply left them a message. He knew what his prime duty was. He simply left instructions for his sons and went off for the purpose of spiritual advancement. This is the system of Vedic civilization.

Sridhara Svami informs us that Kapilasrama is located at the confluence of the Ganges and the Bay of Bengal, a place known now as Ganga-sagara. This place is still famous as a place of pilgrimage, and many millions of people gather there every year on the day of Makara-sankranti and take bath. It is called Kapilasrama because of Lord Kapila's living there to perform His austerities and penances. Lord Kapila propounded the Sankhya system of philosophy.

TEXT 82

TEXT

tatraikagra-mana dhiro
govinda-caranambujam
vimukta-sango 'nubhajan
bhaktya tat-samyatam agat

SYNONYMS

tatra--there; eka-agra-manah--with full attention; dhira--sober; govinda--of Krsna; carana-ambujam--unto the lotus feet; vimukta--freed from; sangah--material association; anubhajan--continuously engaging

in devotional service; bhaktya--by pure devotion; tat--with the Lord; samyatam--qualitative equality; agat--achieved.

TRANSLATION

Having undergone austerities and penances at Kapilasrama, King Pracinabarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

PURPORT

There is special significance in the words tat-samyatam agat. The King attained the position of possessing the same status or the same form as that of the Lord. This definitely proves that the Supreme Personality of Godhead is always a person. In His impersonal feature, He is the rays of His transcendental body. When a living entity attains spiritual perfection, he also attains the same type of body, known as sac-cid-ananda-vigraha. This spiritual body never mixes with the material elements. Although in conditional life the living entity is surrounded by material elements (earth, water, fire, air, sky, mind, intelligence and ego), he remains always aloof from them. In other words, the living entity can be liberated from the material condition at any moment, provided that he wishes to do so. The material environment is called maya. According to Krsna:

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

As soon as the living entity engages in the transcendental loving service of the Lord, he immediately attains freedom from all material conditions (sa gunan samatityaitan brahma-bhuyaya kalpate). In the material state the living entity is on the jiva-bhuta platform, but when he renders devotional service to the Lord, he is elevated to the brahma-bhuta platform. On the brahma-bhuta platform the living entity is liberated from material bondage, and he engages in the service of the Lord. In this verse the word dhira is sometimes read as vira. Actually there is not very much difference. The word dhira means "sober," and vira means "hero." One who is struggling against maya is a hero, and one who is sober enough to understand his position is a dhira. Without becoming sober or heroic, one cannot attain spiritual salvation.

TEXT 83

TEXT

etat adhyatma-paroksyam
gitam devarsinanagha
yah sravayed yah srnuyat
sa lingena vimucyate

SYNONYMS

etat--this; adhyatma--spiritual; paroksyam--authorized description; gitam--narrated; deva-rsina--by the great sage Narada; anagha--O spotless Vidura; yah--anyone who; sravayet--may describe; yah--anyone who; srnuyat--may hear; sah--he; lingena--from the bodily concept of life; vimucyate--becomes delivered.

TRANSLATION

My dear Vidura, one who hears this narration concerning the understanding of the living entity's spiritual existence, as described by the great sage Narada, or who relates it to others, will be liberated from the bodily conception of life.

PURPORT

This material creation is the spirit soul's dream. Actually all existence in the material world is a dream of Maha-Visnu, as the Brahma-samhita describes:

yah karanarnava-jale bhajati sma yoga-
nidram ananta-jagad-anda-saroma-kupah

This material world is created by the dreaming of Maha-Visnu. The real, factual platform is the spiritual world, but when the spirit soul wants to imitate the Supreme Personality of Godhead, he is put into this dreamland of material creation. After being in contact with the material modes of nature, the living entity develops the subtle and gross bodies. When the living entity is fortunate enough to associate with Sri Narada Mahamuni or his servants, he is liberated from this dreamland of material creation and the bodily conception of life.

TEXT 84

TEXT

etan mukunda-yasasa bhuvanam punanam
devarsi-varya-mukha-nihrtam atma-saucam
yah kirtyamanam adhigacchati paramesthyam
nasmin bhava bhramati mukta-samasta-bandhah

SYNONYMS

etat--this narration; mukunda-yasasa--with the fame of Lord Krsna; bhuvanam--this material world; punanam--sanctifying; deva-rsi--of the great sages; varya--of the chief; mukha--from the mouth; nihrtam--uttered; atma-saucam--purifying the heart; yah--anyone who; kirtyamanam--being chanted; adhigacchati--goes back; paramesthyam--to the spiritual world; na--never; asmin--in this; bhava--material world; bhramati--wanders; mukta--being liberated; samasta--from all; bandhah--bondage.

TRANSLATION

This narration spoken by the great sage Narada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently this narration, when described, certainly sanctifies this material world. It purifies the heart of the living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world.

PURPORT

As indicated in verse 79, Narada Muni advised King Pracinabarhi to take to devotional service rather than waste time performing ritualistic ceremonies and fruitive activities. The vivid descriptions of the subtle and gross bodies in this chapter are most scientific, and because they are given by the great sage Narada, they are authoritative. Because these narrations are full of the glory of the Supreme Personality of Godhead, they constitute the most effective process for the purification of the mind. As Sri Caitanya Mahaprabhu confirmed: ceto-darpana-marjanam. The more we talk of Krsna, think of Krsna and preach for Krsna, the more we become purified. This means we no longer have to accept a hallucinatory gross

and subtle body, but instead attain our spiritual identity. One who tries to understand this instructive spiritual knowledge is delivered from this ocean of nescience. The word paramesthyam is very significant in this connection. Paramesthyam is also called Brahmaloaka; it is the planet on which Lord Brahma lives. The inhabitants of Brahmaloaka always discuss such narrations so that after the annihilation of the material world, they can be directly transferred to the spiritual world. One who is transferred to the spiritual world does not have to go up and down within this material world. Sometimes spiritual activities are also called paramesthyam.

TEXT 85

TEXT

adhyatma-paroksyam idam
mayadhigatam adbhutam
evam striyasramah pumsas
chinno 'mutra ca samsayah

SYNONYMS

adhyatma--spiritual; paroksyam--described by authority; idam--this; maya--by me; adhigatam--heard; adbhutam--wonderful; evam--thus; striya--with a wife; asramah--shelter; pumsah--of the living entity; chinna--finished; amutra--about life after death; ca--also; samsayah--doubt.

TRANSLATION

The allegory of King Puranjana, described herein according to authority, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purpose of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after death. Although one may not understand what transmigration of the soul actually is, one can fully understand it by studying this narration.

PURPORT

The word striya, meaning "along with the wife," is significant. The male and female living together constitute the sum and substance of material existence. The attraction between male and female in this material world is very strong. In all species of life the attraction between male and female is the basic principle of existence. The same principle of intermingling is also in human society, but is in a regulative form. Material existence means living together as male and female and being attracted by one another. However, when one fully understands spiritual life, his attraction for the opposite sex is completely vanquished. By such attraction, one becomes overly attached to this material world. It is a hard knot within the heart.

pumsah striya mithuni-bhavam etam
tayor mitho hrdaya-granthim ahuh
ato grha-ksetra-sutapta-vittair
janasya moho 'yam aham mameti

(Bhag. 5.5.8)

Everyone comes to this material world attracted to sense gratification, and the hard knot of sense gratification is the attraction between male and female. By this attraction, one becomes overly attached to the material world in terms of grha-ksetra-suta-apta-vitta--that is, home, land, children, friends, money and so forth. Thus one becomes entangled in the bodily conception of "I" and "mine." However, if one

understands the story of King Puranjana and understands how, by sexual attraction, Puranjana became a female in his next life, one will also understand the process of transmigration.

SPECIAL NOTE: According to Vijayadhvaja Tirtha, who belongs to the Madhvacarya-sampradaya, the first two of the following verses appear after verse 45 of this chapter, and the remaining two verses appear after verse 79.

TEXTS 1a-2a

TEXT

sarvesam eva jantunam
satatam deha-posane
asti prajna samayatta
ko visesas tada nram

labdhvehante manusyatvam
hitva dehady-asad-graham
atma-srtya vihayedam
jivatma sa visisyate

SYNONYMS

sarvesam--all; eva--certainly; jantunam--of animals; satatam--always; deha-posane--to maintain the body; asti--there is; prajna--intelligence; samayatta--resting on; kah--what; visesah--difference; tada--then; nram--of the human beings; labdhva--having attained; iha--here; ante--at the end of many births; manusyatvam--a human life; hitva--after giving up; deha-adi--in the gross and subtle body; asat-graham--an incorrect conception of life; atma--of spiritual knowledge; srtya--by the path; vihayam--having abandoned; idam--this body; jiva-atma--the individual spirit soul; sah--that; visisyate--becomes prominent.

TRANSLATION

A desire to maintain body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.

PURPORT

It is said that man is a rational animal, but from this verse we can also understand that rationality exists even in animal life. Unless there is rationality, how can an animal maintain its body by working so hard? That the animals are not rational is untrue; their rationality, however, is not very advanced. In any case, we cannot deny them rationality. The point is that one should use one's reason to understand the Supreme Personality of Godhead, for that is the perfection of human life.

TEXT 1b

TEXT

bhaktih krsne daya jivesv
akuntha-jnanam atmani
yadi syad atmano bhuyad

apavargas tu samsrteh

SYNONYMS

bhaktih--devotional service; krsne--unto Krsna; daya--mercy; jivesu--unto other living entities; akuntha-jnanam--perfect knowledge; atmani--of the self; yadi--if; syat--it becomes; atmanah--of one's self; bhuyat--there must be; apavargah--liberation; tu--then; samsrteh--from the bondage of material life.

TRANSLATION

If a living entity is developed in Krsna consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.

PURPORT

In this verse the words *daya jivesu*, meaning "mercy to other living entities," indicate that a living entity must be merciful to other living entities if he wishes to make progress in self-realization. This means he must preach this knowledge after perfecting himself and understanding his own position as an eternal servant of Krsna. Preaching this is showing real mercy to living entities. Other types of humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence. As Caitanya Mahaprabhu says, *jivera 'svarupa' haya--krsnera 'nitya-dasa'*: "Every living entity is constitutionally a servant of Krsna." One should know this fact perfectly and should preach it to the mass of people. If one realizes that he is an eternal servant of Krsna but does not preach it, his realization is imperfect. Srila Bhaktisiddhanta Sarasvati Thakura therefore sings, *dusta mana, tumi kisera vaisnava? pratisthara tare, nirjanera ghare, tava hari-nama kevala kaitava*: "My dear mind, what kind of Vaisnava are you? Simply for false prestige and a material reputation you are chanting the Hare Krsna mantra in a solitary place." In this way people who do not preach are criticized. There are many Vaisnavas in Vrndavana who do not like preaching; they chiefly try to imitate Haridasa Thakura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people or cannot recognize devotees is called a *kanistha-adhikari*:

arcayam eva haraye
pujam yah sraddhayehate
na tad-bhaktesu canyesu
sa bhaktah prakrtah smrtah

(Bhag. 11.2.47)

TEXT 2b

TEXT

adrstam drstavan nanksed
bhutam svapnavad anyatha
bhutam bhavad bhavisyac ca
suptam sarva-raho-rahah

SYNONYMS

adrstam--future happiness; drsta-vat--like direct experience; nankset--becomes vanquished; bhutam--the material existence; svapnavat--like a dream; anyatha--otherwise; bhutam--which happened in the past;

bhavat--present; bhavisyat--future; ca--also; suptam--a dream; sarva--of all; rahah-rahah--the secret conclusion.

TRANSLATION

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

PURPORT

Factually all of material existence is only a dream. Thus there is no question of past, present or future. Persons who are addicted to karma-kanda-vicara, which means "working for future happiness through fruitive activities," are also dreaming. Similarly, past happiness and present happiness are merely dreams. The actual reality is Krsna and service to Krsna, which can save us from the clutches of maya, for the Lord says in Bhagavad-gita (7.14), mam eva ye prapadyante mayam etam taranti te: "Those who surrender unto Me can easily cross beyond My illusory energy."

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-ninth Chapter, of the Srimad-Bhagavatam, entitled "Talks Between Narada and King Pracinarbarhi."

Chapter Thirty

The Activities of the Pracetas

TEXT 1

TEXT

vidura uvaca
ye tvayabhihita brahman
sutah pracinarbarhisah
te rudra-gitena harim
siddhim apuh pratosya kam

SYNONYMS

vidurah uvaca--Vidura said; ye--those who; tvaya--by you; abhihitah--were spoken about; brahman--O brahmana; sutah--sons; pracinarbarhisah--of King Pracinarbarhi; te--all of them; rudra-gitena--by the song composed by Lord Siva; harim--the Lord; siddhim--success; apuh--achieved; pratosya--having satisfied; kam--what.

TRANSLATION

Vidura inquired from Maitreya: O brahmana, you formerly spoke about the sons of Pracinarbarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Siva. What did they achieve in this way?

PURPORT

In the beginning, Maitreya Rsi narrated the activities of the sons of Pracinarbarhi. These sons went beside a great lake, which was like an ocean, and fortunately finding Lord Siva, they learned how to satisfy the Supreme Personality of Godhead by chanting the songs composed by Lord Siva. Now their father's attachment for fruitive activities was disapproved by Narada, who therefore kindly instructed Pracinarbarhi by telling him the allegorical story of Puranjana. Now Vidura again wanted to hear about Pracinarbarhi's sons, and he was especially inquisitive to know what they achieved by satisfying the Supreme Personality of Godhead. Here the words siddhim apuh, or "achieved perfection," are very important. Lord Krsna says in Bhagavad-gita (7.3), manusyanam sahasresu kascid yatati siddhaye: out of many, many millions of

people, one may be interested in learning how to attain success in spiritual matters. The supreme success is mentioned also in Bhagavad-gita (8.15):

mam upetya punar janma
duhkhalayam asasvatam
napnuvanti mahatmanah
samsiddhim paramam gatah

"After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." And what is that highest perfection? That is also explained in that verse. The highest perfection is to return home, back to Godhead, so that one will not have to return to this material world and transmigrate from one body to another in the dream of material existence. By the grace of Lord Siva, the Pracetas actually attained perfection and returned home, back to Godhead, after enjoying material facilities to the highest extent. Maitreya will now narrate that to Vidura.

TEXT 2

TEXT

kim barhaspatyeha paratra vatha
kaivalya-natha-priya-parsva-vartinah
asadya devam girisam yadrcchaya
prapuh param nunam atha pracetasah

SYNONYMS

kim--what; barhaspatya--O disciple of Brhaspati; iha--here; paratra--in different planets; va--or; atha--as such; kaivalya-natha--to the bestower of liberation; priya--dear; parsva-vartinah--being associated with; asadya--after meeting; devam--the great demigod; giri-sam--the lord of the Kailasa Hill; yadrcchaya--by providence; prapuh--achieved; param--the Supreme; nunam--certainly; atha--therefore; pracetasah--the sons of Barhisat.

TRANSLATION

My dear Barhaspatya, what did the sons of King Barhisat, known as the Pracetas, obtain after meeting Lord Siva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?

PURPORT

All types of material happiness are obtained in this life or in the next life, on this planet or on another. The living entity wanders within this material universe in so many species of life and so many planetary systems. The distress and happiness obtained during the span of life are called iha, and the distress and happiness obtained in the next life are called paratra.

Actually, Lord Mahadeva (Siva) is one of the great demigods within this material world. Generally his blessings bestowed on ordinary people mean material happiness. The predominating deity of this material world, Durga, is under the control of Lord Mahadeva, Girisa. Thus Lord Mahadeva can offer anyone any kind of material happiness. Generally people prefer to become devotees of Lord Girisa to obtain material happiness, but the Pracetas met Lord Mahadeva by providential arrangement. Lord Mahadeva instructed them to worship the Supreme Personality of Godhead, and he personally offered a prayer. As stated in the previous verse (rudra-gitena), simply by chanting the prayers offered by Lord Siva to Visnu, the Pracetas were transferred to the spiritual world. Sometimes devotees desire to enjoy material happiness also;

therefore, by the arrangement of the Supreme Personality of Godhead, the devotee is given a chance to enjoy the material world before his final entrance into the spiritual world. Sometimes a devotee is transferred to a heavenly planet--to Janaloka, Maharloka, Tapoloka, Siddhaloka and so on. However, a pure devotee never aspires for any kind of material happiness. The pure devotee is consequently transferred directly to Vaikunthaloka, which is described here as param. In this verse Vidura asks Maitreya, the disciple of Brhaspati, about the different achievements of the Pracetas.

TEXT 3

TEXT

maitreya uvaca
pracetaso 'ntar udadhau
pitur adesa-karinah
japa-yajnena tapasa
puranjanam atosayan

SYNONYMS

maitreyah uvaca--Maitreya said; pracetasah--the Pracetas; antah--within; udadhau--the sea; pituh--of their father; adesa-karinah--the order carriers; japa-yajnena--by chanting mantras; tapasa--under severe austerities; puram-janam--the Supreme Personality of Godhead; atosayan--satisfied.

TRANSLATION

The great sage Maitreya said: The sons of King Pracinarbarhi, known as the Pracetas, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Siva, they were able to satisfy Lord Visnu, the Supreme Personality of Godhead.

PURPORT

One can offer prayers to the Supreme Personality of Godhead directly, but if one repeats the prayers offered by great devotees like Lord Siva and Lord Brahma, or if one follows in the footsteps of great personalities, one can please the Supreme Personality of Godhead very easily. For instance, we sometimes chant this mantra of Brahma-samhita (5.29):

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds of thousands of laksmis, or gopis." Because this prayer was offered by Lord Brahma, we follow him by reciting this prayer. That is the easiest way to satisfy the Supreme Personality of Godhead. The pure devotee never attempts to reach the Supreme Lord directly. The most important way to worship the Lord is to go through the disciplic succession of devotees. The prayers offered by Lord Siva to the Supreme Personality of Godhead were thus repeated by the Pracetas, who were thus very successful in pleasing the Supreme Lord.

Here the Supreme Personality of Godhead is described as puranjana. According to Madhvacarya, the living entity is called puranjana because he has become an inhabitant of this material world, and under the influence of the three modes of material nature, he is forced to live within it. The Supreme Personality of Godhead creates this material world (pura), and He also enters within it. Andantara-stha-paramanucayantara-stham. The Lord enters within the heart of the living entity and within the atom; therefore both

the living entity and the Lord are called puranjana. One puranjana, the living entity, is subordinate to the supreme puranjana; therefore the duty of the subordinate puranjana is to satisfy the supreme puranjana. That is devotional service. Lord Rudra, or Lord Siva, is the original acarya of the Vaisnava sampradaya called the Rudra-sampradaya. Rudra-gitena indicates that under the disciplic succession of Lord Rudra, the Pracetas achieved spiritual success.

TEXT 4

TEXT

dasa-varsa-sahasrante
purusas tu sanatanah
tesam avirabhut krcchram
santena samayan ruca

SYNONYMS

dasa-varsa--ten years; sahasra-ante--at the end of a thousand; purusah--the Supreme Person; tu--then; sanatanah--eternal; tesam--of the Pracetas; avirabhut--appeared; krcchram--the severe austerity; santena--satisfying; samayan--mitigating; ruca--by His beauty.

TRANSLATION

At the end of ten thousand years of severe austerities performed by the Pracetas, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetas and satisfied the labor of their austerities.

PURPORT

Performing ten thousand years of severe austerities does not seem a happy endeavor. Yet the devotees, the serious students of spiritual life, undergo such austerities to attain the favor of the Supreme Personality of Godhead. At that time, when the duration of life was very long, people could undergo severe austerities for thousands of years. It is said that Valmiki, the author of Ramayana, underwent meditational austerities for sixty thousand years. The Supreme Personality of Godhead appreciated the austerities undergone by the Pracetas, and He finally appeared before them in a pleasing form. Thus they all became satisfied and forgot the austerities they underwent. In the material world, if one is successful after hard labor, he is very pleased. Similarly, the devotee forgets all his labors and austerities as soon as he contacts the Supreme Personality of Godhead. Although Dhruva Maharaja was only a five-year-old boy, he underwent severe austerities by eating simply dry foliage, drinking only water and taking no food. In this way, after six months, he was able to see the Supreme Personality of Godhead face to face. When he saw the Lord, he forgot all his austerities and said, svamin krtartho'smi: "My dear Lord, I am very pleased."

Of course, these austerities were performed in the Satya-yuga, Dvapara-yuga and Treta-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Krsna maha-mantra. Because the people of this age are fallen, the Lord is kind enough to give them the easiest method. Simply by chanting the Hare Krsna mantra, one can attain the same results. However, as Lord Caitanya Mahaprabhu points out, we are so unfortunate that we are not even attracted to chanting the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 5

TEXT

suparna-skandham arudho
meru-srngam ivambudah
pita-vasa mani-grivah
kurvan vitimira disah

SYNONYMS

suparna--of Garuda, the carrier of Lord Visnu; skandham--the shoulder; arudhah--sitting on; meru--of the mountain named Meru; srngam--on the summit; iva--like; ambudah--a cloud; pita-vasah--wearing yellow garments; mani-grivah--His neck decorated with the Kaustubha jewel; kurvan--making; vitimirah--free from darkness; disah--all directions.

TRANSLATION

The Personality of Godhead, appearing on the shoulder of Garuda, seemed like a cloud resting on the summit of the mountain known as Meru. The transcendental body of the Personality of Godhead was covered by attractive yellow garments, and His neck was decorated with the jewel known as Kaustubhamani. The bodily effulgence of the Lord dissipated all the darkness of the universe.

PURPORT

As stated in Caitanya-caritamrta (Madhya 22.31):

krsna---surya-sama; maya haya andhakara
yahan krsna, tahan nahi mayara adhikara

The Lord is just like the effulgent sun. Consequently, whenever the Supreme Personality of Godhead is present, there cannot be darkness or ignorance. Actually this dark universe is illuminated by the sun, but the sun and moon simply reflect the bodily effulgence of the Supreme Lord. In Bhagavad-gita (7.8) the Lord says, prabhasmi sasi-suryayoh: "I am the illuminating energy of both the sun and the moon." The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead. This is also confirmed in Brahma-samhita: yasya prabha prabhavato jagad-anda-koti. Being illuminated by the bodily effulgence of the Supreme Personality of Godhead, everything is freed from all darkness.

TEXT 6

TEXT

kasisnuna kanaka-varna-vibhusanena
bhrajat-kapola-vadano vilasat-kiritah
astayudhair anucarair munibhih surendrair
asevito garuda-kinnara-gita-kirtih

SYNONYMS

kasisnuna--shining; kanaka--gold; varna--colored; vibhusanena--with ornaments; bhrajat--shining; kapola--forehead; vadanah--His face; vilasat--dazzling; kiritah--His helmet; asta--eight; ayudhaih--with weapons; anucair--by followers; munibhih--by great sages; sura-indraih--by demigods; asevitah--served; garuda--by Garuda; kinnara--inhabitant of the Kinnara planet; gita--sung; kirtih--His glories.

TRANSLATION

The Lord's face was very beautiful, and His head was decorated with a shining helmet and golden ornaments. The helmet was dazzling and was very beautifully situated on His head. The Lord had eight

arms, which each held a particular weapon. The Lord was surrounded by demigods, great sages and other associates. These were all engaged in His service. Garuda, the carrier of the Lord, glorified the Lord with Vedic hymns by flapping his wings. Garuda appeared to be an inhabitant of the planet known as Kinnaraloka.

PURPORT

Generally the Visnu form is manifested with four hands holding four objects (a conchshell, disc, club and lotus flower). However, here Lord Visnu is described as possessing eight arms with eight kinds of weapons. According to Viraraghava Acarya, the conchshell and lotus flower are also accepted as weapons. Since the Lord is the supreme controller, whatever is in His hand can be considered a weapon. Four hands hold four kinds of weapons, and the extra four hands hold an arrow, bow, trident and snake. Sri Viraraghava Acarya describes the eight weapons as sankha, cakra, gada, padma, sarnga, sara, etc.

A king is always accompanied by his ministers, secretaries and commanders, and Lord Visnu is also accompanied by His followers--the demigods, great sages, saintly persons and so on. He is never alone. Consequently there is no question of the Lord's being impersonal. He is always Himself, the Supreme Personality of Godhead, and His associates are also persons. From the description given in this verse, Garuda appears to belong to the Kinnara planet. The inhabitants of the Kinnara planet have the same features as Garuda. Their bodily features are like those of a human being, but they have wings. The word gita-kirtih indicates that the inhabitants of Kinnaraloka are very expert in singing the glories of the Lord. In Brahma-samhita it is said: jagad-anda-koti-kotisv asesa-vasudhadi-vibhuti-bhinnam. In each and every universe there are different types of planets, and each planet has distinctive features. On the strength of this verse, we can understand that in Kinnaraloka the inhabitants can fly with their wings. There is also a planet, known as Siddhaloka, where the inhabitants can fly even without wings. Thus each and every planet has some distinctive facility. That is the beauty of the varied creation of the Supreme Personality of Godhead.

TEXT 7

TEXT

pinayatata-bhuja-mandala-madhya-laksmya
spardhac-chriya parivrtto vana-malayadyah
barhismatah purusa aha sutan prapannan
parjanya-nada-rutaya saghrnavalokah

SYNONYMS

pina--stout; ayata--long; asta--eight; bhuja--arms; mandala--encirclement; madhya--in the midst of; laksmya--with the goddess of fortune; spardhat--contending; sriya--whose beauty; parivrtah--encircled; vana-malaya--by a flower garland; adyah--the original Personality of Godhead; barhismatah--of King Pracinarbarhi; purusah--the Supreme Personality of Godhead; aha--addressed; sutan--the sons; prapannan--surrendered; parjanya--like a cloud; nada--whose sound; rutaya--by a voice; sa-ghrna--with mercy; avalokah--His glancing.

TRANSLATION

Around the neck of the Personality of Godhead hung a flower garland that reached to His knees. His eight stout and elongated arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed the sons of King Pracinarbarhisat, who were very much surrendered unto Him.

PURPORT

The word adyah in this verse is very significant. The Supreme Personality of Godhead is the origin even of Paramatma and Brahman. As confirmed in Bhagavad-gita (14.27), brahmano hi pratisthaham: the Absolute Truth begins not with the impersonal Brahman but with the original Personality of Godhead, Krsna. When Arjuna realized Krsna's greatness, he addressed Him in this way:

param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty." (Bg. 10.12)

The Brahma-samhita also says, anadir adir govindah sarva-karana-karanam: "The Supreme Lord is not caused by anything [anadi], but He is the cause of all causes." The Vedanta-sutra says, janmady asya yatah: "The Absolute Truth is that from which everything emanates." The Absolute Truth is described as adi-purusa. The Absolute Truth is therefore a person and is not impersonal.

TEXT 8

TEXT

sri-bhagavan uvaca
varam vrnidhvam bhadram vo
yuyam me nrpa-nandanah
sauhardena-prthag-dharmas
tusto 'ham saurdena vah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; varam--benediction; vrnidhvam--ask; bhadram--good fortune; vah--of you; yuyam--you; me--from Me; nrpa-nandanah--O sons of the King; sauhardena--by friendship; aprthag--nondifferent; dharmah--occupation; tustah--pleased; aham--I; saurdena--by friendship; vah--of you.

TRANSLATION

The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation--devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.

PURPORT

Since the sons of King Pracinabarhisat were all united in Krsna consciousness, the Lord was very pleased with them. Each and every one of the sons of King Pracinabarhisat was an individual soul, but they were united in offering transcendental service to the Lord. The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. In the material world such unity is not possible. Even though people may officially unite, they all have different interests. In the United Nations, for instance, all the nations have their particular national ambitions, and consequently they cannot be united. Disunity between individual souls is so strong within this material world that even in a society of Krsna consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually, in Krsna consciousness there cannot be two opinions. There is only one goal: to serve Krsna to one's best ability. If there is some disagreement over

service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benediction to His devotees, as indicated in this verse. We can see that the Lord is immediately prepared to award all benedictions to the sons of King Pracinabarhisat.

TEXT 9

TEXT

yo 'nusmarati sandhyayam
yusman anudinam narah
tasya bhratrsv atma-samyam
tatha bhutesu sauhrdam

SYNONYMS

yah--one who; anusmarati--always remembers; sandhyayam--in the evening; yusman--you; anudinam--every day; narah--human being; tasya bhratrsu--with his brothers; atma-samyam--personal equality; tatha--as also; bhutesu--with all living beings; sauhrdam--friendship.

TRANSLATION

The Lord continued: Those who remember you every evening of every day will become friendly with their brothers and with all other living entities.

TEXT 10

TEXT

ye tu mam rudra-gitena
sayam pratah samahitah
stuvanty aham kama-varan
dasye prajnam ca sobhanam

SYNONYMS

ye--those persons who; tu--but; mam--unto Me; rudra-gitena--by the song sung by Lord Siva; sayam--in the evening; pratah--in the morning; samahitah--being attentive; stuvanti--offer prayers; aham--I; kama-varan--all benedictions to fulfill desires; dasye--shall award; prajnam--intelligence; ca--also; sobhanam--transcendental.

TRANSLATION

Those who will offer Me the prayers composed by Lord Siva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence.

PURPORT

Good intelligence means going back home, back to Godhead. This is confirmed in Bhagavad-gita (10.10):

tesam satata-yuktanam

bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

One who offers prayers to the Lord to fulfill his different desires must know that the highest perfectional fulfillment of desire is to go back home, back to Godhead. In this verse it is indicated that those who remember the activities of the Pracetas, the sons of King Pracinabarhisat, will be delivered and blessed. So what to speak of the sons of King Pracinabarhisat, who are directly connected with the Supreme Personality of Godhead? This is the way of the parampara system. If we follow the acaryas, we attain the same benefit as our predecessors. If one follows the decisions of Arjuna, he should be considered to be directly hearing Bhagavad-gita from the Supreme Personality of Godhead. There is no difference between hearing Bhagavad-gita directly from the Supreme Lord and following a personality like Arjuna, who formerly heard Bhagavad-gita directly from the Lord. Sometimes foolish people argue that since Krsna is not present at the moment, one cannot take direct instructions from Him. Such foolish people do not know that there is no difference between directly hearing Bhagavad-gita and reading it, as long as one accepts Bhagavad-gita as it is, spoken by the Lord. However, if one wants to understand Bhagavad-gita by his imperfect interpretations, one cannot possibly understand the mysteries of Bhagavad-gita, even though one may be a great scholar according to mundane estimation.

TEXT 11

TEXT

yad yuyam pitur adesam
agrahista mudanvitah
atho va usati kirtir
lokan anu bhavisyati

SYNONYMS

yat--because; yuyam--you; pituh--of your father; adesam--the order; agrahista--accepted; muda-anvitah--in great happiness; atho--therefore; vah--your; usati--attractive; kirtih--glories; lokan anu--throughout the universe; bhavisyati--will become possible.

TRANSLATION

Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world.

PURPORT

Since every living entity is part and parcel of the Supreme Personality of Godhead, he has small independence. Sometimes unintelligent men ask why one is put into a miserable condition, even though everyone is under the control of the Supreme Personality of Godhead. Because of his minute independence, the living entity can obey or disobey the orders of the Supreme Lord. If he obeys the Supreme Lord's orders, he becomes happy. If he does not, he becomes unhappy. Therefore the living entity creates his own happiness or unhappiness. The Supreme Lord does not enforce these on anyone. The Supreme Lord praised the Pracetas because they all faithfully obeyed the orders of their father. The Lord therefore blessed the sons of King Pracinabarhisat because they obeyed their father's orders.

TEXT 12

TEXT

bhavita visrutah putro
'navamo brahmano gunaih
ya etam atma-viryena
tri-lokim purayisyati

SYNONYMS

bhavita--there will be; visrutah--very famous; putrah--son; anavamah--not inferior; brahmanah--to Lord Brahma; gunaih--by qualifications; yah--who; etam--all this; atma-viryena--by his progeny; tri-lokim--the three worlds; purayisyati--will fill.

TRANSLATION

You will have a nice son, who will be in no way inferior to Lord Brahma. Consequently, he will be very famous all over the universe, and the sons and grandsons generated by him will fill the three worlds.

PURPORT

As explained in the next verse, the Pracetas will marry the daughter of the great sage Kandu. It is suggested that the son's name will be Visruta and that he will glorify both his father and mother because of his good character. In fact, he would be greater than Lord Brahma. The great politician Canakya said that if there is a good tree within a garden or forest, its flowers will fill the forest with their fragrance. Similarly, a good son within a family makes the whole family famous all over the world. Krsna took birth in the family of the Yadus, and consequently the Yadu dynasty is famous all over the world.

TEXT 13

TEXT

kandoh pramlocaya labdha
kanya kamala-locana
tam capaviddham jagrhur
bhuruha nrpa-nandanah

SYNONYMS

kandoh--of the sage Kandu; pramlocaya--by a heavenly society girl named Pramloca; labdha--obtained; kanya--daughter; kamala-locana--lotus-eyed; tam--her; ca--also; apaviddham--given up; jagrhuh--accepted; bhuruhah--the trees; nrpa-nandanah--O sons of King Pracinabarhisat.

TRANSLATION

O sons of King Pracinabarhisat, the heavenly society girl named Pramloca kept the lotus-eyed daughter of Kandu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsara named Pramloca with the sage Kandu.

PURPORT

Whenever a great sage undergoes severe austerities for material power, the King of heaven, Indra, becomes very envious. All the demigods have responsible posts for the management of universal affairs and are very highly qualified with pious activities. Although they are ordinary living entities, they are able to attain responsible posts, like Lord Brahma, Indra, Candra and Varuna. As is the nature of this material

world, the King of heaven, Indra, is very anxious if a great sage undergoes severe austerities. The whole material world is filled with such envy that everyone becomes afraid of his neighbors. Every businessman is afraid of his associates because this material world is the field of activities for all kinds of envious people who have come here to compete with the opulence of the Supreme Personality of Godhead. Thus Indra was very much afraid of the severe austerities performed by the great sage Kandu, and he sent Pramloca to break his vows and austerities. A similar incident took place in the case of Visvamitra. From other incidents in the sastras, it appears that Indra has always been envious. When King Prthu was celebrating various sacrifices, outdoing Indra, Indra became very envious, and he disturbed King Prthu's sacrifice. This has already been discussed in previous chapters. King Indra became successful in breaking the vow of the great sage Kandu, who became attracted by the beauty of the heavenly society girl Pramloca and begot a female child. This child is described herein as lotus-eyed and very beautiful. Being thus successful in her mission, Pramloca returned to the heavenly planets, leaving the newborn child to the care of the trees. Fortunately, the trees accepted the child and agreed to raise her.

TEXT 14

TEXT

ksut-ksamaya mukhe raja
somah piyusa-varsinim
desinim rodamanaya
nidadhe sa dayanvitah

SYNONYMS

ksut--by hunger; ksamayah--when she was distressed; mukhe--within the mouth; raja--the king; somah--the moon; piyusa--nectar; varsinim--pouring; desinim--forefinger; rodamanayah--while she was crying; nidadhe--placed; sah--he; daya-anvitah--being compassionate.

TRANSLATION

Thereafter the child, who was left to the care of the trees, began to cry in hunger. At that time the king of the forest, namely the king of the moon planet, out of compassion placed his finger, which poured forth nectar, within the child's mouth. Thus the child was raised by the mercy of the king of the moon.

PURPORT

Although the Apsara left her child to the care of the trees, the trees could not take care of the child properly; therefore the trees handed the child over to the king of the moon. Thus Candra, king of the moon, put his finger within the mouth of the child to satisfy her hunger.

TEXT 15

TEXT

praja-visarga adistah
pitra mam anuvartata
tatra kanyam vararoham
tam udvahata ma ciram

SYNONYMS

praja-visarge--to create progeny; adistah--being ordered; pitra--by your father; mam--My direction; anuvartata--following; tatra--there; kanyam--the daughter; vara-aroham--highly qualified and exquisitely beautiful; tam--her; udvahata--marry; ma--without; ciram--wasting time.

TRANSLATION

Since all of you are very much obedient to My orders, I ask you to immediately marry that girl, who is so well qualified with beauty and good qualities. According to the order of your father, create progeny through her.

PURPORT

The Pracetas not only were great devotees of the Supreme Personality of Godhead but were very obedient to the orders of their father. Therefore the Lord asked them to marry the daughter of Pramloca.

TEXT 16

TEXT

aprthag-dharma-silanam
sarvesam vah sumadhyama
aprthag-dharma-sileyam
bhuyat patny arpitasya

SYNONYMS

aprthag--without differences; dharma--occupation; silanam--whose character; sarvesam--all; vah--of you; su-madhyama--a girl whose waist is slender; aprthag--without differences; dharma--occupation; sila--well-behaved; iyam--this; bhuyat--may she become; patni--wife; arpita-asaya--fully surrendered.

TRANSLATION

You brothers are all of the same nature, being devotees and obedient sons of your father. Similarly, that girl is also of the same type and is dedicated to all of you. Thus both the girl and you, the sons of Pracinarbarhisat, are on the same platform, being united on a common principle.

PURPORT

According to Vedic principles, a woman cannot have many husbands, although a husband can have many wives. In special instances, however, it is found that a woman has more than one husband. Draupadi, for instance, was married to all of the five Pandava brothers. Similarly, the Supreme Personality of Godhead ordered all the sons of Pracinarbarhisat to marry the one girl born of the great sage Kandu and Pramloca. In special cases, a girl is allowed to marry more than one man, provided she is able to treat her husbands equally. This is not possible for an ordinary woman. Only one who is especially qualified can be allowed to marry more than one husband. In this age of Kali, to find such an equiposed woman is very difficult. Thus according to scripture, kalau panca vivarjayet. In this age a woman is forbidden to marry her husband's brother. This system is still practiced in some of the hilly tracts of India. The Lord says: aprthag-dharma-sileyam bhuyat patny arpitasya. With the blessings of the Lord, all things are possible. The Lord especially blessed the girl to surrender equally to all brothers. Aprthag-dharma, meaning "occupational duty without difference of purpose," is taught in Bhagavad-gita. Bhagavad-gita is divided into three primary divisions--karma-yoga, jnana-yoga and bhakti-yoga. The word yoga means "acting on behalf of the Supreme Personality of Godhead." As confirmed by Bhagavad-gita (3.9):

yajnarthat karmano 'nyatra

loko 'yam karma-bandhanah
tad-artham karma kaunteya
mukta-sangah samacara

"Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage."

One may act according to his own occupational duty just to satisfy the yajna-purusa, the Supreme Personality of Godhead. That is called aprthag-dharma. Different limbs of the body may act in different ways, but the ultimate objective is to maintain the entire body. Similarly, if we work for the satisfaction of the Supreme Personality of Godhead, we will find that we satisfy everything. We should follow in the footsteps of the Pracetas, whose only aim was to satisfy the Supreme Lord. This is called aprthag-dharma. According to Bhagavad-gita (18.66), sarva-dharman parityajya mam ekam saranam vraja: "Abandon all varieties of religion and just surrender unto Me." This is the advice of Lord Krsna. Our only aim should be to act in Krsna consciousness for the satisfaction of the Lord. This is oneness, or aprthag-dharma.

TEXT 17

TEXT

divya-varsa-sahasranam
sahasram ahataujasah
bhauman bhoksyatha bhogan vai
divyams canugrahan mama

SYNONYMS

divya--of the heavenly planets; varsa--years; sahasranam--of thousands; sahasram--a thousand; ahata--without being defeated; ojasah--your power; bhauman--of this world; bhoksyatha--you will enjoy; bhogan--enjoyments; vai--certainly; divyan--of the heavenly world; ca--also; anugrahat--by mercy; mama--My.

TRANSLATION

The Lord then blessed all the Pracetas, saying: My dear princes, by My mercy, you can enjoy all the facilities of this world as well as the heavenly world. Indeed, you can enjoy all of them without hindrance and with full strength for one million celestial years.

PURPORT

The duration of life prescribed for the Pracetas by the Supreme Personality of Godhead is calculated by the time measurements of higher planetary systems. Our six earth months are said to equal twelve hours in the higher planetary systems. Thirty days equal one month, and twelve months equal one year. In this way, for one million years according to the calculations of the higher planetary system the Pracetas were allowed to enjoy all kinds of material facilities. Although this life-span was so long, the Pracetas were given full bodily strength by the grace of the Lord. In the material world, if one wants to live for many years, he must endure the difficulties of old age, invalidity and many other miserable conditions. The Pracetas, however, were given full bodily strength to enjoy material facilities. This special facility was given to the Pracetas so that they could continue rendering full devotional service. This will be explained in the following verse.

TEXT 18

TEXT

atha mayy anapayinya
bhaktya pakva-gunasayah
upayasyatha mad-dhama
nirvidya nirayat atah

SYNONYMS

atha--therefore; mayi--unto Me; anapayinya--without any deviation; bhaktya--by devotional service; pakva-guna--free from material contamination; asayah--your mind; upayasyatha--you will attain; mat-dhama--My abode; nirvidya--being completely detached; nirayat--from material existence; atah--thus.

TRANSLATION

Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, being completely unattached to material enjoyment in the so-called heavenly planets as well as in hellish planets, you will return home, back to Godhead.

PURPORT

By the grace of the Lord, the Pracetas were given special facilities. Although they could live millions of years to enjoy material facilities, they still would not be deviated from the transcendental loving service of the Lord. Being thus fully engaged, the Pracetas would be completely freed from all material attachment. Material attachment is very strong. During one lifetime, a materialist engages in acquiring land, money, friends, society, friendship, love and so on. He also wants to enjoy the heavenly planets after the annihilation of the body. If one is engaged in devotional service, however, he becomes unattached to all kinds of material enjoyment and suffering. In the material world, those who are elevated to the higher planetary systems are supposed to enjoy all material facilities, whereas those degraded to lower planetary systems are supposed to live in a hellish condition. A devotee, however, is transcendental to both heavenly and hellish conditions. According to Bhagavad-gita (14.26), a devotee's position is described in this way:

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

A devotee is always situated on the Brahman platform. He has nothing to do with material happiness or distress. When one is strongly fixed in devotional service and free from all material attachment, uncontaminated by the material modes of nature, he becomes fit to return home, back to Godhead. Although by special blessing the Pracetas would enjoy material facilities for millions of years, they would not be attached to them. Thus at the end of their material enjoyment they would be promoted to the spiritual world and return to Godhead.

The word pakva-gunasayah has special significance, for it means that by devotional service one is able to give up the influence of the three modes of material nature. As long as one is influenced by the modes of material nature, he cannot return to Godhead. It is clearly explained that all planets in the material world--beginning from Brahmaloaka down to the hellish planets--are unfit places for a devotee. padam padam yad vipadam na tesam. A place where there is danger at every step is certainly not a comfortable place. The Lord therefore says in Bhagavad-gita (8.16):

abrahma-bhuvanal lokah
punar avartino 'rjuna

mam upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again."

Thus there is no profit, even if one is promoted to the highest planet in the material universe, Brahmaloaka. However, if one is somehow or other promoted to the abode of the Lord, he never returns to the material world.

TEXT 19

TEXT

grhesv avisatam capi
pumsam kusala-karmanam
mad-varta-yata-yamanam
na bandhaya grha matah

SYNONYMS

grhesu--in family life; avisatam--who have entered; ca--also; api--even; pumsam--of persons; kusala-karmanam--engaged in auspicious activities; mat-varta--in topics about Me; yata--is expended; yamanam--whose every moment; na--not; bandhaya--for bondage; grhah--household life; matah--considered.

TRANSLATION

Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

PURPORT

Generally a person living in a family becomes overly attached to fruitive activity. In other words, he tries to enjoy the results of his activities. A devotee, however, knows that Krsna is the supreme enjoyer and the supreme proprietor (bhoktaram yajna-tapasam sarva-loka-mahesvaram). Consequently, the devotee does not consider himself the proprietor of any occupation. The devotee always thinks of the Supreme Personality of Godhead as the proprietor; therefore the results of his business are offered to the Supreme Lord. One who thus lives in the material world with his family and children never becomes affected by the contaminations of the material world. This is confirmed in Bhagavad-gita (3.9):

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah
tad-artham karma kaunteya
mukta-sangah samacara

One who tries to enjoy the results of his activities becomes bound by the results. One who offers the results or profits to the Supreme Personality of Godhead, however, does not become entangled in the results. This is the secret of success. Generally people take sannyasa to become free from the reactions of fruitive activity. One who does not receive the results of his actions but offers them instead to the Supreme Personality of Godhead certainly remains in a liberated condition. In Bhakti-rasamrta-sindhu, Sri Rupa Gosvami confirms this:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

If one engages himself in the service of the Lord through his life, wealth, words, intelligence and everything he possesses, he will always be liberated in any condition. Such a person is called a jivan-mukta, one who is liberated during this lifetime. Devoid of Krsna consciousness, those who engage in material activities simply become more entangled in material bondage. They have to suffer and enjoy the actions and reactions of all activity. This Krsna consciousness movement is therefore the greatest boon to humanity because it keeps one always engaged in Krsna's service. The devotees think of Krsna, act for Krsna, eat for Krsna, sleep for Krsna and work for Krsna. Thus everything is engaged in the service of Krsna. A total life in Krsna consciousness saves one from material contamination. As stated by Bhaktisiddhanta Sarasvati Gosvami Maharaja:

krsna-bhajane yaha haya anukula
visaya baliya tyage taha haya bhula

If one is so expert that he can engage everything or dovetail everything in the service of the Lord, to give up the material world would be a great blunder. One should learn how to dovetail everything in the service of the Lord, for everything is connected to Krsna. That is the real purpose of life and secret of success. As reiterated later in the Third Chapter of Bhagavad-gita (3.19):

tasmad asaktah satatam
karyam karma samacara
asakto hy acaran karma
param apnoti purusah

"Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme."

The Third Chapter of Bhagavad-gita specifically considers material activities for the purpose of sense gratification and material activities for the purpose of satisfying the Supreme Lord. The conclusion is that these are not one and the same. Material activities for sense gratification are the cause of material bondage, whereas the very same activities for the satisfaction of Krsna are the cause of liberation. How the same activity can be the cause of bondage and liberation can be explained as follows. One may get indigestion due to eating too many milk preparations--condensed milk, sweet rice, and so on. But even though there is indigestion or diarrhea, another milk preparation--yogurt mixed with black pepper and salt--will immediately cure these maladies. In other words, one milk preparation can cause indigestion and diarrhea, and another milk preparation can cure them.

If one is placed in material opulence due to the special mercy of the Supreme Personality of Godhead, he should not consider that opulence a cause for bondage. When a mature devotee is blessed with material opulence, he does not become affected adversely, for he knows how to employ material opulence in the service of the Lord. There are many such examples in the history of the world. There were kings like Prthu Maharaja, Prahlada Maharaja, Janaka, Dhruva, Vaivasvata Manu and Maharaja Ikshvaku. All of these were great kings and were especially favored by the Supreme Personality of Godhead. If a devotee is not mature, the Supreme Lord will take away all his opulence. This principle is stated by the Supreme Personality of Godhead--yasyaham anugrhami harisyeh tad-dhanam sanaih: "My first mercy shown to My devotee is to take away all his material opulence." Material opulence detrimental to devotional service is taken away by the Supreme Lord, whereas a person who is mature in devotional service is given all material facilities.

TEXT

navyavad dhrdaye yaj jno
brahmaitad brahma-vadibhiih
na muhyanti na socanti
na hrsyanti yato gatah

SYNONYMS

navya-vat--ever-increasingly fresh; hrdaye--in the heart; yat--as; jnah--the supreme knower, Paramatma; brahma--Brahman; etat--this; brahma-vadibhiih--by the advocates of the Absolute Truth; na--never; muhyanti--are bewildered; na--never; socanti--lament; na--never; hrsyanti--are jubilant; yatah--when; gatah--have attained.

TRANSLATION

Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [brahma-bhuta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhuta situation.

PURPORT

A devotee is inspired by the Supersoul within the heart to advance in devotional service in a variety of ways. The devotee does not feel hackneyed or stereotyped, nor does he feel that he is in a stagnant position. In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times. However, one can chant the Hare Krsna maha-mantra all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Srila Rupa Gosvami said that if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Krsna maha-mantra. There is really nothing uninspiring for a highly advanced devotee. In Bhagavad-gita the Lord says that He is situated in everyone's heart and that He helps the living entity forget and remember. By the grace of the Lord, the devotee gets inspiration.

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

As stated (kusala-karmanam), those engaged in auspicious activities in devotional service are guided by the Supersoul, described in this verse as jna, one who knows everything, past, present and future. The Supersoul gives instructions to the sincere, unalloyed devotee on how he can progress more and more in approaching the Supreme Personality of Godhead. Srila Jiva Gosvami in this connection says that the Supersoul, the plenary expansion of the Personality of Godhead, exists in everyone's heart, but in the heart of the devotee He reveals Himself as ever-increasingly new. Being inspired by Him, the devotee experiences increased transcendental bliss in the execution of his devotional service.

TEXT 21

TEXT

maitreya uvaca

evam bruvanam purusartha-bhajanam
janardanam pranjalayah pracetasah
tad-darsana-dhvasta-tamo-rajo-mala
giragnan gadgadaya suhrttamam

SYNONYMS

maitreyah uvaca--Maitreya said; evam--thus; bruvanam--speaking; purusa-atha--of the ultimate goal of life; bhajanam--the bestower; jana-ardanam--who takes away all the disadvantages of the devotee; pranjalayah--with folded hands; pracetasah--the Praceta brothers; tat--Him; darsana--by seeing; dhvasta--dissipated; tamah--of darkness; rajah--of passion; malah--whose contamination; gira--with a voice; agrnan--offered prayers; gadgadaya--faltering; suhrt-tamam--unto the greatest of all friends.

TRANSLATION

The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetas began to offer Him prayers. The Lord is the bestower of all success in life and is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a faltering voice, due to ecstasy, the Pracetas began to offer prayers. They were purified by the presence of the Lord, who was before them face to face.

PURPORT

The Lord is herein described as purusartha-bhajanam (the bestower of the ultimate goal of life). Whatever success we want in life can be attained by the mercy of the Lord. Since the Pracetas had already attained the Lord's mercy, they were no longer subject to the contamination of the material modes. The material modes dissipated from them just as the darkness of night immediately dissipates when the sun rises. Because the Lord appeared before them, naturally all the contaminations of the material qualities of rajas and tamas completely disappeared. Similarly, when an unalloyed devotee chants the Hare Krsna maha-mantra, he is also purified of all material contamination because the name of the Lord and the Lord are identical. As stated in Srimad-Bhagavatam (1.2.17):

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt satam

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."

The holy name of the Lord is the Lord Himself. If one chants and hears, he becomes purified. Gradually all material contamination disappears. The Pracetas were already purified due to the Lord's presence before them, and they could therefore offer the proper prayers with folded hands. In other words, as soon as devotees are engaged in devotional service, they become transcendental to all material contamination immediately, as confirmed in Bhagavad-gita (sa gunan samatityaitan brahma-bhuyaya kalpate). Sometimes the devotees are dissatisfied due to their not seeing the Supreme Personality of Godhead personally. When the Pracetas saw the Supreme Lord personally present, their unhappiness vanished.

TEXT 22

TEXT

pracetasa ucuh

namo namah klesa-vinasanaya
nirupitodara-gunahvayaya
mano-vaco-vega-puro-javaya
sarvaksamargair agatadhvane namah

SYNONYMS

pracetasah ucu--the Pracetas said; namah--obeisances; namah--obeisances; klesa--material distress; vinasanaya--unto one who destroys; nirupita--settled; udara--magnanimous; guna--qualities; ahvayaya--whose name; manah--of the mind; vacah--of speech; vega--the speed; purah--before; javaya--whose speed; sarva-aksa--of all material senses; margaih--by the paths; agata--not perceivable; advhane--whose course; namah--we offer our respects.

TRANSLATION

The Pracetas spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.

PURPORT

The word nirupita, meaning "concluded," is very significant in this verse. No one has to conduct research work to find God or make progress in spiritual knowledge. Everything is conclusively there in the Vedas. Therefore the Lord says in Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: understanding the Supreme Personality of Godhead through the process of the Vedas is perfect and conclusive. The Vedas state, atah sri-krsna-namadi na bhaved grahyam indriyaih: the transcendental names, forms, qualities, paraphernalia and pastimes of the Lord cannot be understood by our blunt material senses. Sevnmukhe hi jihvadau svayam eva sphuraty adah: when a devotee engages his senses favorably in devotional service, the Lord, through His causeless mercy, reveals Himself to the devotee. This is the conclusive Vedic process. The Vedas also indicate that simply by chanting the holy names of the Lord one can without a doubt become spiritually advanced. We cannot approach the Supreme Personality of Godhead by the speed of mind or words, but if we stick to devotional service we can easily and quickly approach Him. In other words, the Supreme Lord is attracted by devotional service, and He can approach us more swiftly than we can approach Him with our mental speculation. The Lord has stated that He is beyond the range of mental speculation and the speed of thought, yet He can be approached easily by His causeless mercy. Thus only by His causeless mercy can He be attained. Other methods will not be effective.

TEXT 23

TEXT

suddhaya santaya namah sva-nisthaya
manasy aparam vilasad-dvayaya
namo jagat-sthana-layodayesu
grhita-maya-guna-vigrahaya

SYNONYMS

suddhaya--unto the unadulterated; santaya--unto the most peaceful; namah--we offer our obeisances; sva-nisthaya--by being situated in one's position; manasi--in the mind; aparam--without any meaning; vilasat--appearing; dvayaya--in whom the dual world; namah--obeisances; jagat--of the cosmic

manifestation; sthana--maintenance; laya--annihilation; udayesu--and for creation; grhita--accepted; maya--material; guna--of the modes of nature; vigrahaya--the forms.

TRANSLATION

Dear Lord, we beg to offer our obeisances unto You. When the mind is fixed upon You, the world of duality, although a place for material enjoyment, appears meaningless. Your transcendental form is full of transcendental bliss. We therefore offer our respects unto You. Your appearances as Lord Brahma, Lord Visnu and Lord Siva are meant for the purpose of creating, maintaining and annihilating this cosmic manifestation.

PURPORT

A pure devotee, whose mind is always engaged in the service of the Lord, can certainly appreciate the impermanence of this material world. Although such a devotee may be engaged in executing material activities, this stage is called anasakti. As explained by Srila Rupa Gosvami, anasaktasya visayan yatharham upayunjatah. A devotee is always unattached to material activities because in the liberated stage his mind is always fixed on the lotus feet of the Lord.

This material world is called dvaita, the world of duality. A devotee knows very well that everything within this material world is but a manifestation of the Supreme Lord's energy. To maintain the three modes of material nature, the Supreme Lord takes on different forms as Lord Brahma, Lord Visnu and Lord Siva. Unaffected by the modes of material nature, the Lord takes on different forms to create, maintain and annihilate this cosmic manifestation. The conclusion is that although the pure devotee appears to engage in material activities in the service of the Lord, he knows very well that material enjoyment for sense gratification has no use whatsoever.

TEXT 24

TEXT

namo visuddha-sattvaya
haraye hari-medhase
vasudevaya krsnaya
prabhava sarva-satvatam

SYNONYMS

namah--obeisances; visuddha-sattvaya--unto You, whose existence is free from all material influence; haraye--who takes away all miserable conditions of devotees; hari-medhase--whose brain works only for the deliverance of the conditioned soul; vasudevaya--the all-pervading Supreme Personality of Godhead; krsnaya--unto Krsna; prabhava--who increases the influence; sarva-satvatam--of all kinds of devotees.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for Your brain plans how to do so. You live everywhere as Paramatma; therefore You are known as Vasudeva. You also accept Vasudeva as Your father, and You are celebrated by the name Krsna. You are so kind that You always increase the influence of all kinds of devotees.

PURPORT

In the previous verse it has been said (grhita-maya-guna-vigrahaya) that the Lord accepts three kinds of bodies (Visnu, Brahma and Siva) for the purposes of creating, maintaining and annihilating the cosmic

manifestation. The three predominating deities of the material universe (Brahma, Visnu and Siva) are called guna-avatars. There are many kinds of incarnations of the Supreme Personality of Godhead, and the first incarnations within this material world are Brahma, Visnu and Mahesvara (Siva). Out of these three, Lord Brahma and Lord Siva accept material bodies, but Lord Visnu does not accept a material body. Lord Visnu is therefore known as visuddha-sattva. His existence is completely free from the contamination of the material modes of nature. One should therefore not think that Lord Visnu is in the same category with Lord Brahma and Siva. The sastras forbid us to think in this way.

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

One who considers Lord Visnu to be in the same category with devas like Lord Brahma or Lord Siva or who thinks Lord Brahma and Siva to be equal to Lord Visnu is to be considered as pasandi (a faithless nonbeliever). Therefore in this verse Lord Visnu is distinguished in the words namo visuddha-sattvaya. Although a living entity like us, Lord Brahma is exalted due to his pious activities; therefore he is given the high post of Brahma. Lord Siva is not actually like a living entity, but he is not the Supreme Personality of Godhead. His position is somewhere between Visnu, the Supreme Personality of Godhead, and Brahma, the living entity. Lord Siva is therefore explained in Brahma-samhita (5.45) in this way:

ksiram yatha dadhi vikara-visesa-yogat
sanjayate na hi tatah prthag asti hetoh
yah sambhutam api tatha samupaiti karyad
govindam adi-purusam tam aham bhajami

Lord Siva is considered to be like yogurt (dadhi). Yogurt is nothing but transformed milk; nonetheless, yogurt cannot be accepted as milk. Similarly, Lord Siva holds almost all the powers of Lord Visnu, and he is also above the qualities of the living entity, but he is not exactly like Visnu, just as yogurt, although transformed milk, is not exactly like milk.

The Supreme personality of Godhead is also described herein as vasudevaya krsnaya. Krsna is the original Supreme Personality of Godhead, and all Visnu expansions are His plenary portions or portions of His plenary portions (known as svamsa and kala). The svamsa, or direct expansion, is also called amsa. All visnu-tattvas are svamsa, direct parts and parcels of the Supreme Personality of Godhead, Krsna. Krsna is known as Vasudeva because He appeared in this material world as the son of Vasudeva. Similarly, He is known as Devaki-nandana, Yasoda-nandana, Nanda-nandana and so on.

Again and again the Lord is very much interested in increasing the influence of His devotees. Therefore He is described herein as prabhava sarva-satvatam. The satvata community is a community of Vaisnavas, pure devotees of the Lord. The Supreme Personality of Godhead has unlimited powers, and He wants to see that His devotees are also entrusted with unlimited powers. A devotee of the Lord is always, therefore, distinguished from all other living entities.

The word hari means "one who takes away all miserable conditions," and hari-medhase means that the Lord is always planning ways to deliver the conditioned soul from the clutches of maya. The Lord is so kind that He personally incarnates to deliver the conditioned souls, and whenever He comes, He makes His plans.

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.8)

Since the Lord delivers all conditioned souls from the clutches of maya, He is known as hari-medhas. In the list of incarnations, Krsna is described as the supreme and original Personality of Godhead.

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdyanti yuge yuge

(Bhag. 1.3.28)

Krsna, the original Personality of Godhead, appears in this material world when the demigods, who are devotees of the Lord, are disturbed by the demons.

TEXT 25

TEXT

namah kamala-nabhaya
namah kamala-maline
namah kamala-padaya
namas te kamaleksana

SYNONYMS

namah--we offer our respectful obeisances; kamala-nabhaya--unto the Supreme personality of Godhead, from whose abdomen the original lotus flower originated; namah--obeisances; kamala-maline--who is always decorated with a garland of lotus flowers; namah--obeisances; kamala-padaya--whose feet are as beautiful and fragrant as the lotus flower; namah te--obeisances unto You; kamala-iksana--whose eyes are exactly like the petals of the lotus flower.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower with all its fragrance. Your eyes are also like the petals of a lotus flower. Therefore we always offer our respectful obeisances unto You.

PURPORT

The word kamala-nabhaya indicates that Lord Visnu is the origin of the material creation. From the abdomen of Garbhodakasayi Visnu, a lotus flower sprouts. Lord Brahma, the first creature of the universe, is born from this lotus flower, and subsequently, Lord Brahma creates the whole universe. The origin of all creation is therefore Lord Visnu, and the origin of all the visnu-tattvas is Lord Krsna. Consequently, Krsna is the origin of everything. This is also confirmed in Bhagavad-gita (10.8):

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." Lord Krsna says: "I am the origin of everything." Therefore whatever we see emanates from Him. This is also

confirmed in the Vedanta-sutra. Janmady asya yatah: "The Absolute Truth is He from whom everything emanates."

TEXT 26

TEXT

namah kamala-kinjalka-
pisangamala-vasase
sarva-bhuta-nivasaya
namo 'yunksmahi saksine

SYNONYMS

namah--obeisances; kamala-kinjalka--like the saffron in a lotus flower; pisanga--yellowish; amala--spotless; vasase--unto Him whose garment; sarva-bhuta--of all living entities; nivasaya--the shelter; namah--obeisances; ayunksmahi--let us offer; saksine--unto the supreme witness.

TRANSLATION

Dear Lord, the garment You have put on is yellowish in color, like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone's heart, You are the direct witness of all the activities of all living entities. We offer our respectful obeisances unto You again and again.

PURPORT

In this verse the dress of the Supreme Personality of Godhead and His all-pervasive nature are described. The Lord puts on a dress that is yellow, but such a garment is never to be considered material. The garments of the Lord are also the Lord. They are nondifferent from the Lord because they are spiritual in nature.

The word sarva-bhuta-nivasaya further clarifies how Lord Visnu lives in everyone's heart and acts as the direct witness of all the activities of the conditioned soul. Within this material world the conditioned soul has desires and acts in accordance with these desires. All these acts are observed by the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gita (15.15):

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord is present in everyone's heart, and He gives the living entity intelligence. According to the desires of the living entity, the Lord makes him remember or forget. If the living entity is demoniac and wants to forget the Supreme Personality of Godhead, the Lord gives him the intelligence to be able to forget the Supreme Lord forever. Similarly, when a devotee wants to serve the Supreme Lord, the Lord, as Paramatma, gives the devotee the intelligence to make progress in devotional service. The Lord directly witnesses our activities and experiences our desires. The Supreme Lord gives us the facilities to act in the way we wish.

TEXT 27

TEXT

rupam bhagavata tv etad
asesa-klesa-sanksayam
aviskrtam nah klistanam

kim anyad anukampitam

SYNONYMS

rupam--form; bhagavata--by Your Lordship; tu--but; etat--this; asesam--unlimited; klesa--miseries; sanksayam--which dissipates; aviskrtam--revealed; nah--of us; klistanam--who are suffering from material conditions; kim anyat--what to speak of; anukampitam--those to whom You are always favorably disposed.

TRANSLATION

Dear Lord, we conditioned souls are always covered by ignorance in the bodily conception of life. We therefore always prefer the miserable conditions of material existence. To deliver us from these miserable conditions, You have advented Yourself in this transcendental form. This is evidence of Your unlimited causeless mercy upon those of us who are suffering in this way. What, then, to speak of the devotees to whom You are always so favorably disposed?

PURPORT

When the Lord appears in His original form, He acts to deliver the pious and annihilate the miscreants (Bg. 4.8). Although He annihilates the demons, He nonetheless benefits them. It is said that all the living entities who died on the Battlefield of Kuruksetra attained their original constitutional position (svarupa) because they had the chance to see Krsna face to face riding in the chariot of Arjuna. On the Battlefield of Kuruksetra, superficially two things were going on--the demons were being killed, and the devotee, Arjuna, was being protected. However, the results were the same for everyone. Thus it is said that the appearance of the Lord diminishes all kinds of miserable conditions caused by material existence.

It is clearly stated in this verse that this form (asesa-klesa-sanksayam) is meant to diminish all the miserable conditions experienced in life not only by the devotees but by all others. Aviskrtam nah klistanam. The Pracetas identified themselves as common men. Kim anyad anukampitam. The devotees are always favorably accepted by the Lord. The Lord shows all mercy not only to conditioned souls but also to the devotees, who are already liberated due to their devotional service.

The form of the Lord as worshiped in the temples is called arca-vigraha or arcavatara, the worshipable form, the Deity incarnation. This facility is offered to neophyte devotees so that they can see the real form of the Lord face to face and offer their respectful obeisances and sacrifices in the form of arca. Through such facilities the neophytes gradually invoke their original Krsna consciousness. Deity worship in the form of temple worship is the most valuable benediction given by the Lord to beginners. All neophytes must therefore engage in the worship of the Lord by keeping the arca-vigraha (arcavatara) at home or in the temple.

TEXT 28

TEXT

etavat tvam hi vibhubhir
bhavyam dinesu vatsalaih
yad anusmaryate kale
sva-buddhyabhadra-randhana

SYNONYMS

etavat--thus; tvam--Your Lordship; hi--certainly; vibhubhir--by expansions; bhavyam--to be conceived; dinesu--unto the humble devotees; vatsalaih--compassionate; yat--which; anusmaryate--is always remembered; kale--in due course of time; sva-buddhya--by one's devotional service; abhadra-randhana--O killer of all inauspiciousness.

TRANSLATION

Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your arca-vigraha. You should certainly think of us as Your eternal servants.

PURPORT

The form of the Lord known as arca-vigraha is an expansion of His unlimited potencies. When the Lord is gradually satisfied with the service of a devotee, in due course of time He accepts the devotee as one of His many unalloyed servants. By nature, the Lord is very compassionate; therefore the service of neophyte devotees is accepted by the Lord. As confirmed in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." The devotee offers eatables in the form of vegetables, fruits, leaves and water to the arca-vigraha. The Lord, being bhakta-vatsala, compassionate upon His devotees, accepts these offerings. Atheists may think that the devotees are engaged in idol worship, but the fact is different. Janardana, the Supreme Lord, accepts bhava, the attitude of service. The neophyte devotee engaged in the worship of the Lord may not understand the value of such worship, but the Supreme Lord, being bhakta-vatsala, accepts His devotee and in due course of time takes him home.

In this connection there is a story about a brahmana who was offering sweet rice to the Lord within his mind. The brahmana had no money nor any means of worshipping the Deity, but within his mind he arranged everything nicely. He had gold pots to bring water from the sacred rivers to wash the Deity, and he offered the Deity very sumptuous food, including sweet rice. Once, before he offered the sweet rice, he thought that it was too hot, and he thought, "Oh, let me test it. My, it is very hot." When he put his finger in the sweet rice to test it, his finger was burned and his meditation broken. Although he was offering food to the Lord within his mind, the Lord accepted it nonetheless. Consequently, the Lord in Vaikuntha immediately sent a chariot to bring the brahmana back home, back to Godhead. Thus it is the duty of every sincere devotee to accept the arca-vigraha at home or in the temple and worship the form of the Lord as advised in authorized scriptures and directed by the spiritual master.

TEXT 29

TEXT

yenopasantir bhutanam
ksullakanam apihatam
antarhito 'ntar-hrdaye
kasman no veda nasisah

SYNONYMS

yena--by which process; upasantih--satisfaction of all desires; bhutanam--of the living entities; ksullakanam--very much fallen; api--although; ihatam--desiring many things; antarhitah--hidden; antah-hrdaye--in the core of the heart; kasmat--why; nah--our; veda--He knows; na--not; asisah--desires.

TRANSLATION

When the Lord, out of His natural compassion, thinks of His devotee, by that process only are all desires of the neophyte devotee fulfilled. The Lord is situated in every living entity's heart, although the living entity may be very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why should the Lord not know our desires?

PURPORT

A very advanced devotee does not think himself advanced. He is always very humble. The Supreme Personality of Godhead in His plenary expansion as the Paramatma, or Supersoul, sits in everyone's heart and can understand the attitudes and desires of His devotees. The Lord also gives opportunity to the nondevotees to fulfill their desires, as confirmed in Bhagavad-gita (mattah smrtir jnanam apohanam ca).

Whatever a living entity desires, however insignificant he may be, is noted by the Lord, who gives him a chance to fulfill his desires. If the desires of the nondevotees are fulfilled, why not those of the devotee? A pure devotee simply wants to engage in the service of the Lord without material desire, and if he wants this within the core of his heart, where the Lord is situated, and if he is without ulterior motive, why should the Lord not understand? If a sincere devotee renders service to the Lord or to the arca-vigraha, the form of the Lord, all his activities prove successful because the Lord is present within his heart and understands his sincerity. Thus if a devotee, with all confidence, goes on discharging the prescribed duties of devotional service, he will ultimately attain success.

TEXT 30

TEXT

asav eva varo 'smakam
ipsito jagatah pate
prasanno bhagavan yesam
apavarga-gurur gatih

SYNONYMS

asau--that; eva--certainly; varah--benediction; asmakam--our; ipsitah--desired; jagatah--of the universe; pate--O Lord; prasannah--satisfied; bhagavan--the Supreme Personality of Godhead; yesam--with whom; apavarga--of transcendental loving service; guruh--the teacher; gatih--the ultimate goal of life.

TRANSLATION

O Lord of the universe, You are the actual teacher of the science of devotional service. We are satisfied that Your Lordship is the ultimate goal of our lives, and we pray that You will be satisfied with us. That is our benediction. We do not desire anything other than Your full satisfaction.

PURPORT

In this verse the words apavarga-gurur gatih are very significant. According to Srimad-Bhagavatam (1.2.11), the Supreme Lord is the ultimate fact of the Absolute Truth. Brahmeti paramatmeti bhagavan iti sabdyate. The Absolute Truth is realized in three features--impersonal Brahman, localized Paramatma and ultimately the Supreme Personality of Godhead, Bhagavan. The word apavarga means "liberation." pavarga means "material existence." In material existence, one always works very hard but is ultimately baffled. One then dies and has to accept another body to work very hard again. This is the cycle of material existence. Apavarga means just the opposite. Instead of working hard like cats and dogs, one returns home, back to Godhead. Liberation begins with merging into the Brahman effulgence of the Supreme Lord. This conception is held by the jnani-sampradaya, philosophical speculators, but realization of the Supreme Personality of Godhead is higher. When a devotee understands that the Lord is satisfied, liberation, or merging into the effulgence of the Lord, is not very difficult. One has to approach the

Supreme Personality of Godhead through the impersonal Brahman effulgence just as one has to approach the sun through the sunshine. It is not very difficult to merge into the impersonal effulgence of the Lord, Brahman, if one has satisfied the Supreme Personality of Godhead.

TEXT 31

TEXT

varam vrnimahe 'thapi
natha tvat paratah parat
na hy antas tvad-vibhutinam
so 'nanta iti giyase

SYNONYMS

varam--benediction; vrnimahe--we shall pray for; atha api--therefore; natha--O Lord; tvat--from You; paratah parat--beyond the transcendence; na--not; hi--certainly; antah--end; tvat--Your; vibhutinam--of opulences; sah--You; anantah--unlimited; iti--thus; giyase--are celebrated.

TRANSLATION

Dear Lord, we shall therefore pray for Your benediction because You are the Supreme, beyond all transcendence, and because there is no end to Your opulences. Consequently, You are celebrated by the name Ananta.

PURPORT

There was no need for the Pracetas to ask any benediction from the Supreme Lord because the devotees are simply satisfied by the presence of the Supreme Personality of Godhead. Dhruva Maharaja practiced severe austerities and penances to see the Supreme Lord, and his intention was to receive benediction from the Lord. He wanted to acquire the throne of his father--or attain an even better position--but when he was actually in the presence of the Supreme Lord, he forgot everything. He said, "My dear Lord, I do not wish to ask any benediction." This is the actual position of the devotee. The devotee simply wants to be in the presence of the Supreme Lord--either in this world or in the next--and engage in His service. That is the ultimate goal and benediction for the devotees.

The Lord asked the Pracetas to pray for some benediction, and they said, "What kind of benediction should we pray for? The Lord is unlimited, and there are unlimited benedictions." The purport is that if one must ask for benediction, he must ask for unlimited benediction. The words tvat paratah are very significant in this verse. The Supreme Personality of Godhead is paratah parat. The word para means "transcendental, beyond this material world." The impersonal Brahman effulgence is beyond this material world, and this is called param padam. Aruhya krcchrena param padam (Bhag. 10.2.32). Merging into the impersonal effulgence of the Lord is called param padam, but there is a higher transcendental position, which is the association of the Supreme Personality of Godhead. Brahmeti paramatmeti bhagavan iti sabdyate (Bhag. 1.2.11). The Absolute Truth is realized first as impersonal Brahman, then as Paramatma, and finally as Bhagavan. Thus the Personality of Godhead, Bhagavan, is paratah parat, beyond Brahman and Paramatma realization. In this connection, Srila Jiva Gosvami points out that paratah parat means "better than the best." The best is the spiritual world, and it is known as Brahman. The Supreme Personality of Godhead, however, is known as Parabrahman. Therefore paratah parat means "better than Brahman realization."

As will be explained in the next verses, the Pracetas planned to ask the Lord for something that has no limit. The Lord's pastimes, qualities, forms and names are all unlimited. There is no limit to His name, forms, pastimes, creation and paraphernalia. The living entity cannot conceive of the unlimitedness of the unlimited. However, if living entities are engaged in hearing about the unlimited potencies of the Supreme

Lord, they are factually connected directly to the unlimited. Such understanding of the unlimited becomes unlimited by hearing and chanting.

TEXT 32

TEXT

parijate 'njasa labdhe
sarango 'nyan na sevate
tvad-anghri-mulam asadya
saksat kim kim vrnimahi

SYNONYMS

parijate--the celestial tree known as parijata; anjasa--completely; labdhe--having achieved; sarangah--a bee; anyat--other; na sevate--does not resort to; tvat-anghri--Your lotus feet; mulam--the root of everything; asadya--having approached; saksat--directly; kim--what; kim--what; vrnimahi--may we ask.

TRANSLATION

Dear Lord, when the bee approaches the celestial tree called the parijata, it certainly does not leave the tree, because there is no need for such action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

PURPORT

When a devotee is actually engaged in the service of the lotus feet of the Lord, his engagement in itself is so perfect that there is no need to ask for further benediction. When a bee approaches the parijata tree, it gets unlimited supplies of honey. There is no need to go to another tree. If one is fixed in the service of the lotus feet of the Lord, there is unlimited transcendental bliss, and as such there is no need to ask for further benediction. The parijata tree is not commonly found within this material world. The parijata tree is also known as kalpa-vrksa, or the wish-fulfilling tree. One can get anything he desires from such a tree. In the material world, one can get oranges from an orange tree or mangoes from a mango tree, but there is no possibility of getting oranges from a mango tree or vice versa. However, one can get whatever he wants from the parijata tree--oranges, mangoes, bananas and so on. This tree is found in the spiritual world. Cintamani-prakara-sadmasu kalpa-vrksa-laksavrtesu. The spiritual world, cintamani-dhama, is surrounded by these kalpa-vrksa trees, but the parijata tree is also found in the kingdom of Indra, that is, on Indra's heavenly planet. This parijata tree was brought by Krsna to please Satyabhama, one of His queens, and this tree was implanted in the Dvaraka mansions constructed for the queens. The lotus feet of the Lord are exactly like the parijata trees, or wish-fulfilling trees, and the devotees are like bumblebees. They are always attracted by the lotus feet of the Lord.

TEXT 33

TEXT

yavat te mayaya sprsta
bhramama iha karmabhih
tavat bhavat-prasanganam
sangah syan no bhava bhava

SYNONYMS

yavat--as long as; te--Your; mayaya--by the illusory energy; sprstah--contaminated; bhramamah--we wander; iha--in this material world; karmabhiih--by the reaction of fruitive activities; tavat--so long; bhavat-prasanganam--of Your loving devotees; sangah--association; syat--let there be; nah--our; bhave bhave--in every species of life.

TRANSLATION

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

PURPORT

This is the best benediction that a devotee can ask of the Supreme Lord. This is also confirmed by Sri Caitanya Mahaprabhu: sthane sthitah sruti-gatam tanu-van-manobhiih (Bhag. 10.14.3). One may be in one position or another according to destiny, but in any case one must continue to hear about the activities and pastimes of the Supreme Lord, regardless of circumstances. A pure devotee does not pray for liberation or for cessation of the cycle of birth and death because he does not consider that important. The most important thing for a devotee is getting a chance to hear about the pastimes and glories of the Lord. The devotees who engage in the service of the Lord in this world will have the same opportunity in the spiritual world also. Thus for a devotee, everything is in the spiritual world, for as long as he can hear about the pastimes of the Lord, or wherever he can chant, the Lord is personally present. Tatra tisthami narada yatra gayanti mad-bhaktah. When the pure devotees assemble to chant, hear and talk about the Supreme Personality of Godhead, the place where they assemble becomes Vaikuntha. For the devotee there is no need to pray to the Lord for transferal to the Vaikuntha world. A pure devotee can create Vaikuntha or Vrndavana anywhere simply by chanting the glories of the Lord without offense.

The Pracetas pray for an opportunity to hear of the glories of the Lord in every form of life (bhave bhave). A living entity transmigrates from one body to another. The devotee is not particularly eager to stop this process. Caitanya Mahaprabhu prays, mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi: "My dear Lord, life after life may I be fixed in Your pure devotional service." Out of humility, a devotee considers himself unfit to be transferred to the spiritual world. He always thinks himself contaminated by the modes of material nature. Nor is there any need for a devotee to ask to be freed from the modes of material nature. Devotional service itself is in the transcendental position; therefore there is no question of asking for this special facility. The conclusion is that a pure devotee is not anxious to stop the repetition of birth and death, but is always eager to associate with other devotees who are engaged in chanting and hearing about the glories of the Lord.

TEXT 34

TEXT

tulayama lavenapi
na svargam napunar-bhavam
bhagavat-sangi-sangasya
martyanam kim utasisah

SYNONYMS

tulayama--we compare; lavena--with a moment; api--even; na--not; svargam--attainment of the heavenly planets; na--not; apunah-bhavam--merging into the Brahman effulgence; bhagavat--of the Supreme Personality of Godhead; sangi--with associates; sangasya--of association; martyanam--of persons who are destined to die; kim uta--how much less; asisah--benedictions.

TRANSLATION

Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

PURPORT

The great saint Prabodhananda Sarasvati, a devotee of Lord Caitanya, has stated: *kaivalyam narakayate tridasa-pur akasa-puspayate*. For a pure devotee, *kaivalya*, merging into the existence of Brahman, the Brahman effulgence, is no better than living in hell. Similarly, he considers promotion to heavenly planets (*tridasa-pur*) just another kind of phantasmagoria. In other words, a pure devotee does not place much value in the destination of the *karmis* (the heavenly planets) or in the destination of the *jnanis* (merging into the Brahman effulgence). A pure devotee considers a moment's association with another pure devotee to be far superior to residing in a heavenly planet or merging in the Brahman effulgence. The topmost benediction for those who are living in this material world and are subjected to the repetition of birth and death (transmigration) is association with pure devotees. One should search out such pure devotees and remain with them. That will make one completely happy, even though living within the material world. This Krsna consciousness movement is started for that purpose. A person who is overly affected materially may take advantage of this movement and become intimately associated with it. In this way the confused and frustrated inhabitants of this material world may find the highest happiness in association with devotees.

TEXT 35

TEXT

yatre dyante katha mrstas
trsnayah prasamo yatah
nirvairam yatra bhutesu
nodvego yatra kascana

SYNONYMS

yatra--where; *idyante*--are worshiped or discussed; *kathah*--words; *mrstah*--pure; *trsnayah*--of material hankerings; *prasamah*--satisfaction; *yatah*--by which; *nirvairam*--nonenviousness; *yatra*--where; *bhutesu*--among living entities; *na*--not; *udvegah*--fear; *yatra*--where; *kascana*--any.

TRANSLATION

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

PURPORT

Vaikuntha means "without anxiety," and the material world means full of anxiety. As stated by Prahlada Maharaja: *sada samudvigna-dhiyam asad-grahat*. The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes *Vaikuntha* whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of *sravanam kirtanam visnoh*, chanting and hearing about the Supreme Lord Visnu. As the Supreme Lord Himself confirms:

naham tisthami vaikunthe
yoginam hrdayesu va

tatra tisthami narada
yatra gayanti mad-bhaktah

"My dear Narada, actually I do not reside in My abode, Vaikuntha, nor do I reside within the hearts of the yogis, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities." Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuntha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. Srvvatam sva-kathah krsnah punya-sravana-kirtanah (Bhag. 1.2.17). Thus his material hankerings immediately stop. This sankirtana movement started by the Society for Krishna Consciousness is meant for creating Vaikuntha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the sravanam kirtanam process throughout the world. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of sankirtana-yajna, the chanting of the holy names--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. The Pracetas therefore decided to remain always in the society of devotees, and they considered that to be the highest benediction possible in human life.

TEXT 36

TEXT

yatra narayanah saksad
bhagavan nyasinam gatih
samstuyate sat-kathasu
mukta-sangaih punah punah

SYNONYMS

yatra--where; narayanah--Lord Narayana; saksat--directly; bhagavan--the Supreme Personality of Godhead; nyasinam--of persons in the renounced order of life; gatih--the ultimate goal; samstuyate--is worshiped; sat-kathasu--by discussing the transcendental vibration; mukta-sangaih--by those who are liberated from material contamination; punah punah--again and again.

TRANSLATION

The Supreme Lord, Narayana, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Narayana is the ultimate goal of sannyasis, those in the renounced order of life, and Narayana is worshiped through this sankirtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

PURPORT

The Mayavadi sannyasis are missing the real presence of Narayana. This is because they falsely claim to be Narayana Himself. According to the customary etiquette of Mayavadi sannyasis, they address one another as Narayana. To say that everyone is a temple of Narayana is correct, but to accept another human being as Narayana is a great offense. The conception of daridra-narayana (poor Narayana), an attempt to identify the poor with Narayana, is also a great offense. Even to identify Narayana with demigods like Lord Brahma and Lord Siva is an offense.

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

"One who considers Lord Narayana on a level with great demigods like Lord Brahma and Lord Siva is immediately listed among nonbelievers." The fact is that by performing sankirtana-yajna one can immediately please the Supreme Personality of Godhead. Then Narayana Himself descends and immediately is present. In this age of Kali, Narayana is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, Srimad-Bhagavatam (11.5.32) states:

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi sumedhasah

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions." After all, human life is meant for pleasing Narayana, and this can easily be done by performing sankirtana-yajna. Whenever there is congregational chanting of the holy names of the Lord, Gaura Narayana, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by sankirtana-yajna.

In this verse it is said that Narayana is nyasinam gatih, the ultimate goal of the sannyasis. The goal of those who have renounced the material world is the attainment of Narayana. A Vaisnava sannyasi therefore dedicates his life to serving Narayana; he does not falsely claim to be Narayana. Instead of becoming nirvaira (nonenvious of other living entities), one who tries to become Narayana becomes envious of the Supreme Lord. Therefore the attempt to become Narayana constitutes the greatest offense. Actually, when one chants or discusses the transcendental activities of the Lord, he immediately becomes nonenvious. In this material world everyone is envious of everyone else, but by vibrating or discussing the holy name of the Lord, one becomes nonenvious and devoid of material hankering. Because of our envy of the Supreme Personality of Godhead, we have become envious of all other living entities. When we are no longer envious of the Supreme Personality of Godhead, there will be real peace, unity and fraternity in human society. Without Narayana or sankirtana-yajna there cannot be peace in this material world.

TEXT 37

TEXT

tesam vicaratam padbhyam
tirthanam pavaneccchaya
bhitasya kim na roceta
tavakanam samagamah

SYNONYMS

tesam--of them; vicaratam--who travel; padbhyam--by their feet; tirthanam--the holy places; pavaneccchaya--with a desire to purify; bhitasya--to the materialistic person who is always fearful; kim--why; na--not; roceta--becomes pleasing; tavakanam--of Your devotees; samagamah--meeting.

TRANSLATION

Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

PURPORT

There are two kinds of devotees. One is called gasthanandi and the other bhajananandi. The word bhajananandi refers to the devotee who does not move, but remains in one place. Such a devotee is always engaged in the devotional service of the Lord. He chants the maha-mantra as taught by many acaryas and sometimes goes out for preaching work. The gasthanandi is one who desires to increase the number of devotees all over the world. He travels all over the world just to purify the world and the people residing in it. Caitanya Mahaprabhu advised:

prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama

Lord Caitanya Mahaprabhu wanted His followers to move all over the world to preach in every town and village. In the Caitanya-sampradaya those who strictly follow the principles of Lord Caitanya must travel all over the world to preach the message of Lord Caitanya, which is the same as preaching the words of Krsna--Bhagavad-gita--and Srimad-Bhagavatam. The more the devotees preach the principles of krsna-katha, the more people throughout the world will benefit.

Devotees like the great sage Narada, who travel all over to preach, are called gasthanandi. Narada Muni is always wandering throughout the universe just to create different types of devotees. Narada even made a hunter a devotee. He also made Dhruva Maharaja and Prahlada devotees. Actually, all devotees are indebted to the great sage Narada, for he has wandered both in heaven and in hell. A devotee of the Lord is not even afraid of hell. He goes to preach the glories of the Lord everywhere--even in hell--because there is no distinction between heaven and hell for a devotee.

narayana-parah sarve
na kutascana bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

"A pure devotee of Narayana is never afraid of going anywhere and everywhere. For him heaven and hell are one and the same." (Bhag. 6.17.28) Such devotees, wandering all over the world, deliver those who are actually afraid of this material existence. Some people are already disgusted with material existence, being confused and frustrated by material enjoyment, and some people, who are intelligent, are interested in understanding the Supreme Lord. Both may take advantage of the pure devotee who wanders throughout the world.

When a pure devotee goes to a place of pilgrimage, he desires to purify that holy place of pilgrimage. Many sinful men bathe in the holy waters of the places of pilgrimage. They take their baths in the waters of the Ganges and Yamuna at places such as Prayaga, Vrndavana and Mathura. In this way the sinful men are purified, but their sinful actions and reactions remain at the holy places of pilgrimage. When a devotee comes to take his bath at those places of pilgrimage, the sinful reactions left by the sinful men are neutralized by the devotee. Tirthi-kurvanti tirthani svantah-sthena gada-bhrta (Bhag. 1.13.10). Because the devotee always carries the Supreme Personality of Godhead within his heart, wherever he goes becomes a place of pilgrimage, a holy place for understanding the Supreme Personality of Godhead. It is therefore the duty of everyone to associate with a pure devotee and thus attain freedom from material contamination. Everyone should take advantage of the wandering devotees, whose only business is to deliver conditioned souls from the clutches of maya.

TEXT 38

TEXT

vayam tu saksad bhagavan bhavasya
priyasya sakhyuh ksana-sangamena
suduscikitsyasya bhavasya mrtyor
bhisaktamam tvadya gatim gatah sma

SYNONYMS

vayam--we; tu--then; saksat--directly; bhagavan--O Lord; bhavasya--of Lord Siva; priyasya--very dear; sakhuh--Your friend; ksana--for a moment; sangamena--by association; suduscikitsyasya--very difficult to cure; bhavasya--of material existence; mrtyoh--of death; bhisak-tamam--the most expert physician; tva--You; adya--today; gatim--destination; gatah--have achieved; sma--certainly.

TRANSLATION

Dear Lord, by virtue of a moment's association with Lord Siva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet.

PURPORT

It has been said: harim vina na srtim taranti. Without taking shelter of the lotus feet of the Personality of Godhead, one cannot attain relief from the clutches of maya, the repetition of birth, old age, disease and death. The Pracetas received the shelter of the Supreme Personality of Godhead by the grace of Lord Siva. Lord Siva is the supreme devotee of Lord Visnu, the Supreme Personality of Godhead. Vaisnavanam yatha sambhuh: the most exalted Vaisnava is Lord Siva, and those who are actually devotees of Lord Siva follow Lord Siva's advice and take shelter at the lotus feet of Lord Visnu. The so-called devotees of Lord Siva, who are simply after material prosperity, are in a way deceived by Lord Siva. He does not actually deceive them, because Lord Siva has no business deceiving people, but because the so-called devotees of Lord Siva want to be deceived, Lord Siva, who is very easily pleased, allows them all kinds of material benedictions. These benedictions might ironically result in the destruction of the so-called devotees. For instance, Ravana took all material benediction from Lord Siva, but the result was that he was ultimately destroyed with his family, kingdom and everything else because he misused Lord Siva's benediction. Because of his material power, he became very proud and puffed up so that he dared kidnap the wife of Lord Ramacandra. In this way he was ruined. To get material benedictions from Lord Siva is not difficult, but actually these are not benedictions. The Pracetas received benediction from Lord Siva, and as a result they attained the shelter of the lotus feet of Lord Visnu. This is real benediction. The gopis also worshiped Lord Siva in Vrndavana, and the lord is still staying there as Gopisvara. The gopis, however, prayed that Lord Siva bless them by giving them Lord Krsna as their husband. There is no harm in worshipping the demigods, provided that one's aim is to return home, back to Godhead. Generally people go to the demigods for material benefit, as indicated in Bhagavad-gita (7.20):

kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." One enamored by material benefits is called hrta jnana ("one who has lost his intelligence"). In this connection it is to be noted that sometimes in revealed scriptures Lord Siva is described as being nondifferent from the Supreme Personality of Godhead. The point is that Lord Siva and Lord Visnu are so intimately connected that there is no difference in opinion. The actual fact is, ekale isvara krsna, ara saba bhrtya: "The only supreme master is Krsna, and all others are His devotees or servants." (Cc. Adi 5.142) This is the real fact, and there is no difference of opinion between Lord Siva and Lord Visnu in this connection. Nowhere in revealed scripture does Lord Siva claim to be equal to Lord Visnu. This is simply the creation of the so-called devotees of Lord Siva, who claim that Lord Siva and Lord Visnu are one. This is strictly forbidden in the Vaisnava-tantra: yas tu narayanam devam. Lord Visnu, Lord Siva and Lord Brahma are intimately connected as master and servants. Siva-virinci-nutam. Visnu is honored and offered obeisances by Lord

Siva and Lord Brahma. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Visnu is the Supreme personality of Godhead and all others are His eternal servants.

TEXTS 39-40

TEXT

yan nah svadhitam guravah prasadita
vipras ca vrddhas ca sad-anuvrttya
arya natah suhrdo bhrataras ca
sarvani bhutany anasuyayaiva

yan nah sutaptam tapa etad isa
nirandhasam kalam adabhram apsu
sarvam tad etat purusasya bhumno
vrnimahe te paritosanaya

SYNONYMS

yat--what; nah--by us; svadhitam--studied; guravah--superior persons, spiritual masters; prasaditah--satisfied; viprah--the brahmanas; ca--and; vrddhah--those who are elderly; ca--and; sat-anuvrttya--by our gentle behavior; aryah--those who are advanced in spiritual knowledge; natah--were offered obeisances; su-hrdah--friends; bhratarah--brothers; ca--and; sarvani--all; bhutani--living entities; anasuyaya--without envy; eva--certainly; yat--what; nah--of us; su-taptam--severe; tapah--penance; etat--this; isa--O Lord; nirandhasam--without taking any food; kalam--time; adabhram--for a long duration; apsu--within the water; sarvam--all; tat--that; etat--this; purusasya--of the Supreme Personality of Godhead; bhumnah--the most exalted; vrnimahe--we want this benediction; te--of You; paritosanaya--for the satisfaction.

TRANSLATION

Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brahmanas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

PURPORT

As stated in Srimad-Bhagavatam, samsiddhir hari-tosanam: the real perfection of life is pleasing the Supreme Personality of Godhead. Vedais ca sarvair aham eva vedyah: in understanding the Vedas, one has to understand the Supreme Personality of Godhead. One who has actually understood Him surrenders unto Him after many, many births. We find all these qualifications in the Pracetas. They underwent severe austerities and penances within the water, and they did not take any food for a very long time. They practiced these austerities not for material benediction but for the satisfaction of the Supreme Lord. One may engage in any business--material or spiritual--but the purpose should be the satisfaction of the Supreme Personality of Godhead. This verse presents a perfect picture of Vedic civilization. People training to become devotees should be respectful not only to the Supreme Personality of Godhead but also to those who are elderly in knowledge, who are Aryans and actual devotees of the Lord. An Aryan is one who does not boast, but is an actual devotee of the Lord. Aryan means "advanced." Formerly, those who claimed to be Aryans had to be devotees of the Lord. For instance, in Bhagavad-gita (2.2) Krsna chastised Arjuna by saying that he was speaking like a non-Aryan.

sri-bhagavan uvaca
kutas tva kasmalam idam

visame samupasthitam
anarya-justam asvargyam
akirti-karam arjuna

"The Supreme Person [Bhagavan] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy." Arjuna, the ksatriya, was refusing to fight despite being directly ordered by the Supreme Lord. He was thus chastised by the Lord as belonging to a non-Aryan family. Anyone who is advanced in the devotional service of the Lord certainly knows his duty. It does not matter whether his duty is violent or nonviolent. If it is sanctioned and ordered by the Supreme Lord, it must be performed. An Aryan performs his duty. It is not that the Aryans are unnecessarily inimical to living entities. The Aryans never maintain slaughterhouses, and they are never enemies of poor animals. The Pracetas underwent severe austerities for many, many years, even within the water. Accepting austerities and penances is the avowed business of those interested in advanced civilization.

The word nirandhasam means "without food." Eating voraciously and unnecessarily is not the business of an Aryan. Rather, the eating process should be restricted as far as possible. When Aryans eat, they eat only prescribed eatables. Regarding this, the Lord says in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Thus there are restrictions for the advanced Aryans. Although the Lord Himself can eat anything and everything, He restricts Himself to vegetables, fruits, milk and so on. This verse thus describes the activities of those who claim to be Aryans.

TEXT 41

TEXT

manuh svayambhur bhagavan bhavas ca
ye 'nye tapo-jnana-visuddha-sattvah
adrsta-para api yan-mahimnah
stuvanty atho tvatma-samam grnimah

SYNONYMS

manuh--Svayambhuva Manu; svayambhuh--Lord Brahma; bhagavan--the most powerful; bhavah--Lord Siva; ca--also; ye--who; anye--others; tapah--by austerity; jnana--by knowledge; visuddha--pure; sattvah--whose existence; adrsta-para--who cannot see the end; api--although; yat--Your; mahimnah--of glories; stuvanti--they offer prayers; atho--therefore; tva--unto You; atma-samam--according to capacity; grnimah--we offered prayers.

TRANSLATION

Dear Lord, even great yogis and mystics who are very much advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahma and Lord Siva, cannot fully understand Your glories and potencies. Nonetheless they have offered their prayers according to their own capacities. In the same way, we, although much lower than these personalities, also offer our prayers according to our own capability.

PURPORT

Lord Brahma, Lord Siva, Manu (the father of mankind), great saintly persons and also great sages who have elevated themselves to the transcendental platform through austerities and penance, as well as devotional service, are imperfect in knowledge compared to the Supreme Personality of Godhead. This is the case with anyone within this material world. No one can be equal to the Supreme Lord in anything, certainly not in knowledge. Consequently, anyone's prayer to the Supreme Personality of Godhead is never complete. It is not possible to measure the complete glories of the Supreme Lord, who is unlimited. Even the Lord Himself in His incarnation as Ananta, or Sesa, cannot describe His own glories. Although Ananta has many thousands of faces and has been glorifying the Lord for many, many years, He could not find the limit of the glories of the Lord. Thus it is not possible to estimate the complete potencies and glories of the Supreme Lord.

Nonetheless, everyone in devotional service can offer essential prayers to the Lord. Everyone is situated in a relative position, and no one is perfect in glorifying the Lord. Beginning with Lord Brahma and Lord Siva down to ourselves, everyone is the servant of the Supreme Lord. We are all situated in relative positions according to our own karma. Yet every one of us can offer prayers with heart and soul as far as we can appreciate the Lord's glories. That is our perfection. Even when one is in the darkest region of existence, he is allowed to offer prayers to the Lord according to his own capacity. The Lord therefore says in Bhagavad-gita (9.32):

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination."

If one seriously accepts the lotus feet of the Lord, he is purified by the grace of the Lord and by the grace of the Lord's servant. This is confirmed by Sukadeva Gosvami: ye 'nye ca papa yad-apasrayasrayah sudhyanti tasmai prabhavisnave namah (Bhag. 2.4.18). One who is brought under the lotus feet of the Lord by the endeavor of the Lord's servant, the spiritual master, is certainly immediately purified, however lowborn he may be. He becomes eligible to return home, back to Godhead.

TEXT 42

TEXT

namah samaya suddhaya
purusaya paraya ca
vasudevaya sattvaya
tubhyam bhagavate namah

SYNONYMS

namah--we offer our respectful obeisances; samaya--who is equal to everyone; suddhaya--who is never contaminated by sinful activities; purusaya--unto the Supreme Person; paraya--transcendental; ca--also; vasudevaya--living everywhere; sattvaya--who is in the transcendental position; tubhyam--unto You; bhagavate--the Supreme Personality of Godhead; namah--obeisances.

TRANSLATION

Dear Lord, You have no enemies or friends. Therefore You are equal to everyone. You cannot be contaminated by sinful activities, and Your transcendental form is always beyond the material creation. You are the Supreme Personality of Godhead because You remain everywhere within all existence. You are consequently known as Vasudeva. We offer You our respectful obeisances.

PURPORT

The Supreme Personality of Godhead is known as Vasudeva because He lives everywhere. The word *vas* means "to live." As stated in *Brahma-samhita*, *eko 'py asau racayitum jagad-anda-kotim*: the Lord, through His plenary portion, enters into each and every universe to create the material manifestation. He also enters into each and every heart in all living entities and into each and every atom also (*paramanucayantara-stham*). Because the Supreme Lord lives everywhere, He is known as Vasudeva. Although He lives everywhere within the material world, He is not contaminated by the modes of nature. The Lord is therefore described in *Isopanisad* as *apapa-viddham*. He is never contaminated by the modes of material nature. When the Lord descends on this planet, He acts in many ways. He kills demons and performs acts not sanctioned by the Vedic principles, that is, acts considered sinful. Even though He acts in such a way, He is never contaminated by His action. He is therefore described herein as *suddha*, meaning "always free from contamination." The Lord is also *sama*, equal to everyone. In this regard, He states in *Bhagavad-gita* (9.29), *samo'ham sarva-bhutesu na me dvesyo 'sti na priyah*: the Lord has no one as His friend or enemy, and He is equal to everyone.

The word *sattvaya* indicates that the form of the Lord is not material. It is *sac-cid-ananda-vigraha*. *Isvarah paramah krsnah sac-cid-ananda-vigraha*. His body is different from our material bodies. One should not think that the Supreme Personality of Godhead has a material body, like ours.

TEXT 43

TEXT

maitreya uvaca
iti pracetobhir abhistuto harih
pritas tathety aha saranya-vatsalah
anicchatam yanam atrpta-caksusam
yayau sva-dhamanapavarga-viryah

SYNONYMS

maitreya uvaca--Maitreya said; *iti*--thus; *pracetobhir*--by the Pracetas; *abhistutah*--being praised; *harih*--the Supreme Personality of Godhead; *pritah*--being pleased; *tatha*--so; *iti*--thus; *aha*--said; *saranya*--to the surrendered souls; *vatsalah*--affectionate; *anicchatam*--not desiring; *yanam*--His departure; *atrpta*--not satisfied; *caksusam*--their eyes; *yayau*--He left; *sva-dhama*--to His own abode; *anapavarga-viryah*--whose prowess is never defeated.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, the Supreme Personality of Godhead, who is the protector of surrendered souls, being thus addressed by the Pracetas and worshiped by them, replied, "May whatever you have prayed for be fulfilled." After saying this, the Supreme Personality of Godhead, whose prowess is never defeated, left. The Pracetas were unwilling to be separated from Him because they had not seen Him to their full satisfaction.

PURPORT

The word *anapavarga-virya* is significant in this verse. The word *ana* means "without," *pavarga* means "the materialistic way of life," and *virya* means "prowess." The prowess of the Supreme Personality of Godhead always contains six basic opulences, one of which is renunciation. Although the Pracetas desired to see the Lord to their full satisfaction, the Lord left. According to Srila Jiva Gosvami, this is an exhibition of His kindness to innumerable other devotees. Although He was being attracted by the Pracetas, He left. This is an example of His renunciation. This renunciation was also exhibited by Lord

Caitanya Mahaprabhu when He stayed with Advaita Prabhu after taking sannyasa. All the devotees there wanted Him to stay a few days longer, but Lord Caitanya left without hesitation. The conclusion is that although the Supreme Lord has unlimited kindness for His devotees, He is not attached to anyone. He is equally kind to His innumerable devotees all over the creation.

TEXT 44

TEXT

atha niryaya salilat
pracetasa udanvatah
viksyakupyan drumais channam
gam gam roddhum ivocchritaih

SYNONYMS

atha--thereafter; niryaya--after coming out; salilat--from the water; pracetasah--all the Pracetas; udanvatah--of the sea; viksyah--having observed; akupyan--became very angry; drumaih--by trees; channam--covered; gam--the world; gam--the heavenly planets; roddhum--to obstruct; iva--as if; ucchritaih--very tall.

TRANSLATION

Thereafter all the Pracetas emerged from the waters of the sea. They then saw that all the trees on land had grown very tall, as if to obstruct the path to the heavenly planets. These trees had covered the entire surface of the world. At this time the Pracetas became very angry.

PURPORT

King Pracinabarhisat left his kingdom before his sons arrived after their execution of penance and austerity. The sons, the Pracetas, were ordered by the Supreme Personality of Godhead to come out of the water and go to the kingdom of their father in order to take care of that kingdom. However, when they came out, they saw that everything had been neglected due to the King's absence. They first observed that food grains were not being produced and that there were no agricultural activities. Indeed, the surface of the world was practically covered by very tall trees. It seemed as though the trees were determined to stop people from going into outer space to reach the heavenly kingdoms. The Pracetas became very angry when they saw the surface of the globe covered in this way. They desired that the land be cleared for crops.

It is not a fact that jungles and trees attract clouds and rain, because we find rainfall over the sea. Human beings can inhabit any place on the surface of the earth by clearing jungles and converting land for agricultural purposes. People can keep cows, and all economic problems can be solved in that way. One need only work to produce grains and take care of the cows. The wood found in the jungles may be used for constructing cottages. In this way the economic problem of humanity can be solved. At the present moment there are many vacant lands throughout the world, and if they are properly utilized, there will be no scarcity of food. As far as rain is concerned, it is the performance of yajna that attracts rain. As stated in Bhagavad-gita (3.14):

annad bhavanti bhutani
parjanyaad anna-sambhavah
yajnad bhavati parjanyo
yajnah karma-samudbhavah

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties." By performing sacrifice, man will have sufficient rainfall and crops.

TEXT 45

TEXT

tato 'gni-marutau rajann
amuncan mukhato rusa
mahim nirvirudham kartum
samvartaka ivatyaye

SYNONYMS

tatah--thereafter; agni--fire; marutau--and air; rajan--O King; amuncan--they emitted; mukhatah--from their mouths; rusa--out of anger; mahim--the earth; nirvirudham--treeless; kartum--to make; samvartakah--the fire of devastation; iva--like; atyaye--at the time of devastation.

TRANSLATION

My dear King, at the time of devastation, Lord Siva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetas also emitted fire and air from their mouths.

PURPORT

In this verse Vidura is addressed as rajan, which means "O King." In this regard, Srila Visvanatha Cakravarti Thakura comments that a dhira never becomes angry because he is always situated in devotional service. Advanced devotees can control their senses; therefore a devotee can be addressed as rajan. A king controls and rules in various ways among citizens; similarly, one who can control his senses is the king of his senses. He is a svami or gosvami. The svamis and gosvamis are therefore sometimes addressed as maharaja, or king.

TEXT 46

TEXT

bhasmasat kriyamanams tan
druman viksyā pitamahāh
agatah samayam asa
putran barhismato nayaih

SYNONYMS

bhasmasat--into ashes; kriyamanam--being made; tan--all of them; druman--the trees; viksyā--seeing; pitamahāh--Lord Brahma; agatah--came there; samayam asa--pacified; putran--the sons; barhismatah--of King Barhishman; nayaih--by logic.

TRANSLATION

After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahma immediately came to the sons of King Barhishman and pacified them with words of logic.

PURPORT

Whenever there is some uncommon occurrence on any planet, Lord Brahma, being in charge of the whole universe, immediately comes to control the situation. Lord Brahma also came when Hiranyakasipu underwent severe penances and austerities and made the whole universe tremble. A responsible man in any establishment is always alert to keep peace and harmony within the establishment. Similarly, Lord Brahma is also allowed to keep peace and harmony within this universe. He consequently pacified the sons of King Barhisman with good logic.

TEXT 47

TEXT

tatrasvasista ye vrksa
bhita duhitaram tada
ujjahrus te pracetobhya
upadistah svayambhuva

SYNONYMS

tatra--there; avasistah--remaining; ye--which; vrksah--trees; bhita--being afraid; duhitaram--their daughter; tada--at that time; ujjahruh--delivered; te--they; pracetobhyah--unto the Pracetas; upadistah--being advised; svayambhuva--by Lord Brahma.

TRANSLATION

The remaining trees, being very much afraid of the Pracetas, immediately delivered their daughter at the advice of Lord Brahma.

PURPORT

The daughter of the trees is referred to in text 13 of this chapter. This daughter was born of Kandu and Pramloca. The society girl Pramloca, after giving birth to the child, immediately left for the heavenly kingdom. While the child was crying, the king of the moon took compassion upon her and saved her by putting his finger into her mouth. This child was cared for by the trees, and when she grew up, by the order of Lord Brahma, she was delivered to the Pracetas as their wife. The name of the girl was Marisa, as the next verse will explain. It was the predominating deity of the trees that delivered the daughter. In this connection, Srila Jiva Gosvami Prabhupada states, vrksah tad-adhistatr-devatah: "The 'trees' means the controlling deity of those trees." In Vedic literatures we find that there is a controlling deity of the water; similarly, there is a controlling deity of the trees. The Pracetas were engaged in burning all the trees to ashes, and they considered the trees their enemies. To pacify the Pracetas, the predominating deity of the trees, under the advice of Lord Brahma, delivered the daughter Marisa.

TEXT 48

TEXT

te ca brahmana adesan
marisam upayemire
yasyam mahad-avajnanad
ajany ajana-yonijah

SYNONYMS

te--all the Pracetas; ca--also; brahmanah--of Lord Brahma; adesat--by the order; marisam--Marisa; upayemire--married; yasyam--in whom; mahat--to a great personality; avajnanat--on account of disrespect; ajani--took birth; ajana-yoni-jah--the son of Lord Brahma, Daksa.

TRANSLATION

Following the order of Lord Brahma, all the Pracetas accepted the girl as their wife. From the womb of this girl, the son of Lord Brahma named Daksa took birth. Daksa had to take birth from the womb of Marisa due to his disobeying and disrespecting Lord Mahadeva [Siva]. Consequently he had to give up his body twice.

PURPORT

In this connection the word mahad-avajnanat is significant. King Daksa was the son of Lord Brahma; therefore in a previous birth he was a brahmana, but because of his behaving like a non-brahmana (abrahmana) by insulting or disrespecting Lord Mahadeva, he had to take birth within the semen of a ksatriya. That is to say, he became the son of the Pracetas. Not only that, but because of his disrespecting Lord Siva, he had to undergo the tribulation of taking birth from within the womb of a woman. In the Daksa-yajna arena, he was once killed by Lord Siva's servant, Virabhadra. Because that was not sufficient, he again took birth, from the womb of Marisa. At the end of the Daksa-yajna and the disastrous incidents there, Daksa offered his prayer to Lord Siva. Although he had to give up his body and take birth from the womb of a woman impregnated by the semen of a ksatriya, he received all opulence by the grace of Lord Siva. These are the subtle laws of material nature. Unfortunately, people in this modern age do not know how these laws are working. Having no knowledge of the eternity of the spirit soul and its transmigration, the population of the present age is in the greatest ignorance. Because of this, it is said in Bhagavatam (1.1.10): mandah sumanda-matayo manda-bhagya hy upadrutah. The total population in this age of Kali-yuga is very bad, lazy, unfortunate and disturbed by material conditions.

TEXT 49

TEXT

caksuse tv antare prapte
prak-sarge kala-vidrute
yah sasarja praja istah
sa dakso daiva-coditah

SYNONYMS

caksuse--named Caksusa; tu--but; antare--the manvantara; prapte--when it happened; prak--previous; sarge--creation; kala-vidrute--destroyed in due course of time; yah--one who; sasarja--created; prajah--living entities; istah--desirable; sah--he; daksah--Daksa; daiva--by the Supreme Personality of Godhead; coditah--inspired.

TRANSLATION

His previous body had been destroyed, but he, the same Daksa, inspired by the supreme will, created all the desired living entities in the Caksusa manvantara.

PURPORT

As stated in Bhagavad-gita (8.17):

sahasra-yuga-paryantam

ahar yad brahmano viduh
ratrim yuga-sahasrantam
te 'ho-ratra-vido janah

"By human calculation, a thousand ages taken together is the duration of Brahma's one day. And such also is the duration of his night." Brahma's one day consists of one thousand cycles of the four yugas-- Satya, Treta, Dvapara and Kali. In that one day there are fourteen manvantaras, and out of these manvantaras this Caksusa manvantara is the sixth. The various Manus existing in one day of Lord Brahma are as follows: (1) Svayambhuva, (2) Svarocisa, (3) Uttama, (4) Tamasa, (5) Raivata, (6) Caksusa, (7) Vaivasvata, (8) Savarni, (9) Daksasavarni, (10) Brahma-savarni, (11) Dharma-savarni, (12) Rudra-savarni, (13) Deva-savarni and (14) Indra-savarni.

Thus there are fourteen Manus in one day of Brahma. In a year there are 5,040 Manus. Brahma has to live for one hundred years; consequently, the total of Manus appearing and disappearing during the life of one Brahma is 504,000. This is the calculation for one universe, and there are innumerable universes. All these Manus come and go simply by the breathing process of Maha-Visnu. As stated in the Brahma-samhita:

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

The word jagad-anda-natha means Lord Brahma. There are innumerable jagad-anda-natha Brahmas, and thus we can calculate the many Manus. The present age is under the control of Vaivasvata Manu. Each Manu lives 4,320,000 years multiplied by 71. The present Manu has already lived for 4,320,000 years multiplied by 28. All these long life-spans are ultimately ended by the laws of material nature. The controversy of the Daksa-yajna took place in the Svayambhuva manvantara period. As a result, Daksa was punished by Lord Siva, but by virtue of his prayers to Lord Siva he became eligible to regain his former opulence. According to Visvanatha Cakravarti Thakura, Daksa underwent severe penances up to the fifth manvantara. Thus at the beginning of the sixth manvantara, known as the Caksusa manvantara, Daksa regained his former opulence by the blessings of Lord Siva.

TEXTS 50-51

TEXT

yo jayamanah sarvesam
tejas tejasvinam ruca
svayopadatta daksyac ca
karmanam daksam abruvan

tam praja-sarga-raksayam
anadir abhisicya ca
yuyoja yuyuje 'nyams ca
sa vai sarva-prajapatin

SYNONYMS

yah--one who; jayamanah--just after his birth; sarvesam--of all; tejah--the brilliance; tejasvinam--brilliant; ruca--by effulgence; svaya--his; upadatta--covered; daksyat--from being expert; ca--and; karmanam--in fruitive activities; daksam--Daksa; abruvan--was called; tam--him; praja--living beings; sarga--generating; raksayam--in the matter of maintaining; anadit--the firstborn, Lord Brahma; abhisicya--having appointed; ca--also; yuyoja--engaged; yuyuje--engaged; anyan--others; ca--and; sah--he; vai--certainly; sarva--all; praja-patin--progenitors of living entities.

TRANSLATION

After being born, Daksa, by the superexcellence of his bodily luster, covered all others' bodily opulence. Because he was very expert in performing fruitive activity, he was called by the name Daksa, meaning "the very expert." Lord Brahma therefore engaged Daksa in the work of generating living entities and maintaining them. In due course of time, Daksa also engaged other Prajapatis [progenitors] in the process of generation and maintenance.

PURPORT

Daksa became almost as powerful as Lord Brahma. Consequently, Lord Brahma engaged him in generating population. Daksa was very influential and opulent. In his own turn, Daksa engaged other Prajapatis, headed by Marici. In this way the population of the universe increased. Thus end the Bhaktivedanta purports of the Fourth Canto, Thirtieth Chapter, of the Srimad-Bhagavatam, entitled "The Activities of the Pracetas."

Chapter Thirty-one
Narada Instructs the Pracetas

TEXT 1

TEXT

maitreya uvaca
tata utpanna-vijnana
asv adhoksaja-bhasitam
smaranta atmaje bharyam
visrjya pravrajan grhat

SYNONYMS

maitreyah uvaca--Maitreya said; tatah--thereafter; utpanna--developed; vijnanah--possessing perfect knowledge; asu--very soon; adhoksaja--by the Supreme Personality of Godhead; bhasitam--what was enunciated; smarantah--remembering; atma-je--unto their son; bharyam--their wife; visrjya--after giving; pravrajan--left; grhat--from home.

TRANSLATION

The great saint Maitreya continued: After that, the Pracetas lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.

PURPORT

After the Pracetas had finished their penances, they were blessed by the Supreme Personality of Godhead. The Lord blessed them by telling them that after finishing their family life they would return home, back to Godhead, in due course of time. After finishing their family life, which lasted thousands of years according to the calculations of the demigods, the Pracetas decided to leave home, putting their wife in the charge of a son named Daksa. This is the process of Vedic civilization. In the beginning of life, as a brahmachari, one has to undergo severe penances and austerities in order to be educated in spiritual values. The brahmachari, or student, is never allowed to mingle with women and learn from the beginning of life about sex enjoyment. The basic flaw in modern civilization is that boys and girls are given freedom during school and college to enjoy sex life. Most of the children are varna-sankara, meaning "born of undesirable fathers and mothers." Consequently, the whole world is in chaos. Actually, human civilization should be

based on the Vedic principles. This means that in the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for some time at home and beget children. When the children are grown up, the man should leave home and search for Krsna consciousness. In this way one can make one's life perfect by going home to the kingdom of God.

Unless one practices penances and austerities in his student life, he cannot understand the existence of God. Without realizing Krsna, one cannot make his life perfect. The conclusion is that when the children are grown, the wife should be put in the children's charge. The husband may then leave home to develop Krsna consciousness. Everything depends on the development of mature knowledge. King Pracinarbarhisat, the father of the Pracetas, left home before the arrival of his sons, who were engaged in austerity within the water. As soon as the time is ripe, or as soon as one has developed perfect Krsna consciousness, he should leave home, even though all his duties may not be fulfilled. Pracinarbarhisat was waiting for the arrival of his sons, but following the instructions of Narada, as soon as his intelligence was properly developed, he simply left instructions for his ministers to impart to his sons. Thus without waiting for their arrival, he left home.

Giving up a comfortable home life is absolutely necessary for human beings and is advised by Prahlada Maharaja. Hitvatma-patam graham andha-kupam: to finish the materialistic way of life, one should leave his so-called comfortable home life, which is simply a means for killing the soul (atma-patam). The home is considered to be a dark well covered by grass, and if one falls within this well, he simply dies without anyone's caring. One should therefore not be too much attached to family life, for it will spoil one's development of Krsna consciousness.

TEXT 2

TEXT

diksita brahma-satrena
sarva-bhutatma-medhasa
praticyam disi velayam
siddho 'bhud yatra jajalih

SYNONYMS

diksita--being determined; brahma-satrena--by understanding of the Supreme Spirit; sarva--all; bhuta--living entities; atma-medhasa--considering like one's self; praticyam--in the western; disi--direction; velayam--on the seashore; siddha--perfect; abhuta--became; yatra--where; jajalih--the great sage Jajali.

TRANSLATION

The Pracetas went to the seashore in the west where the great liberated sage Jajali was residing. After perfecting the spiritual knowledge by which one becomes equal toward all living entities, the Pracetas became perfect in Krsna consciousness.

PURPORT

The word brahma-satra means "cultivation of spiritual knowledge." Actually, both the Vedas and severe austerity are known as brahma. Vedas tattvam tapo brahma. Brahma also means "the Absolute Truth." One has to cultivate knowledge of the Absolute Truth by pursuing studies in the Vedas and undergoing severe austerities and penances. The Pracetas properly executed this function and consequently became equal to all other living entities. As Bhagavad-gita (18.54) confirms:

brahma-bhutih prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

When one actually becomes spiritually advanced, he does not see the difference between one living entity and another. This platform is attained by determination. When perfect knowledge is expanded, one ceases to see the outward covering of the living entity. He sees, rather, the spirit soul within the body. Thus he does not make distinctions between a human being and an animal, a learned brahmana and a candala.

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18)

A learned person sees everyone equally on a spiritual basis, and a learned person, a devotee, wants to see everyone developed in Krsna consciousness. The place where the Pracetas were residing was perfect for executing spiritual activities, for it is indicated that the great sage Jajali attained mukti (liberation) there. One desiring perfection or liberation should associate with a person who is already liberated. This is called sadhu-sanga, associating with a perfect devotee.

TEXT 3

TEXT

tan nirjita-prana-mano-vaco-drso
jitasanan santa-samana-vigrahan
pare 'male brahmani yojitatmanah
surasuredyo dadrse sma naradah

SYNONYMS

tan--all of them; nirjita--completely controlled; prana--the life air (by the pranayama process); manah--mind; vacah--words; drsah--and vision; jita-asanan--who conquered the yogic asana, or sitting posture; santa--pacified; samana--straight; vigrahan--whose bodies; pare--transcendental; amale--free from all material contamination; brahmani--in the Supreme; yojita--engaged; atmanah--whose minds; sura-asuridyah--worshiped by the demons and by the demigods; dadrse--saw; sma--in the past; naradah--the great sage Narada.

TRANSLATION

After practicing the yogasana for mystic yoga, the Pracetas managed to control their life air, mind, words and external vision. Thus by the pranayama process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost Brahman. While they were practicing this pranayama, the great sage Narada, who is worshiped both by demons and by demigods, came to see them.

PURPORT

In this verse the words pare amale are significant. The realization of Brahman is explained in Srimad-Bhagavatam. The Absolute Truth is realized in three phases--impersonal effulgence (Brahman), localized Paramatma and the Supreme Personality of Godhead, Bhagavan. In his prayers, Lord Siva concentrated

upon the personal features of Parabrahman, described in personal terms as snigdha-pravrd-ghana-syamam (Bhag. 4.24.45). Following the instructions of Lord Siva, the Pracetas also concentrated their minds on the Syamasundara form of the Supreme Brahman. Although impersonal Brahman, Paramatma Brahman and Brahman as the Supreme Person are all on the same transcendental platform, the personal feature of the Supreme Brahman is the ultimate goal and last word in transcendence.

The great sage Narada travels everywhere. He goes to the demons and the demigods and is equally respected. He is consequently described herein as surasureya, worshiped both by demons and by demigods. For Narada Muni, the door of every house is open. Although there is perpetual animosity between the demons and demigods, Narada Muni is welcomed everywhere. Narada is considered one of the demigods, of course, and the word devarsi means "the saintly person among the demigods." But not even the demons envy Narada Muni; therefore he is equally worshiped both by demons and by demigods. A perfect Vaisnava's position should be just like Narada Muni's, completely independent and unbiased.

TEXT 4

TEXT

tam agatam ta utthaya
pranipatyabhinandya ca
pujayitva yathadesam
sukhasinam athabruvan

SYNONYMS

tam--to him; agatam--appeared; te--all the Pracetas; utthaya--after getting up; pranipatyaa--offering obeisances; abhinandya--offering welcome; ca--also; pujayitva--worshiping; yatha adesam--according to regulative principles; sukha-asinam--comfortably situated; atha--thus; abruvan--they said.

TRANSLATION

As soon as the Pracetas saw that the great sage Narada had appeared, they immediately got up even from their asanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Narada Muni was properly seated, they began to ask him questions.

PURPORT

It is significant that all the Pracetas were engaged in practicing yoga to concentrate their minds on the Supreme Personality of Godhead.

TEXT 5

TEXT

pracetasa ucuh
svagatam te surarse 'dya
distya no darsanam gatah
tava cankramanam brahmann
abhayaya yatha raveh

SYNONYMS

pracetasah ucuh--the Pracetas said; su-agatam--welcome; te--unto you; sura-rse--O sage among the demigods; adya--today; distya--by good fortune; nah--of us; darsanam--audience; gatah--you have come;

tava--your; cankramanam--movements; brahman--O great brahmana; abhayaya--for fearlessness; yatha--as; raveh--of the sun.

TRANSLATION

All the Pracetas began to address the great sage Narada: O great sage, O brahmana, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the darkness of night--a fear brought about by thieves and rogues. Similarly, your traveling is like the sun's, for you drive away all kinds of fear.

PURPORT

Because of the night's darkness, everyone is afraid of rogues and thieves, especially in great cities. People are often afraid to go out on the streets, and we understand that even in a great city like New York people do not like to go out at night. More or less, when it is night everyone is afraid, either in the city or in the village. However, as soon as the sun rises, everyone is relieved. Similarly, this material world is dark by nature. Everyone is afraid of danger at every moment, but when one sees a devotee like Narada, all fear is relieved. Just as the sun disperses darkness, the appearance of a great sage like Narada disperses ignorance. When one meets Narada or his representative, a spiritual master, one is freed from all anxiety brought about by ignorance.

TEXT 6

TEXT

yad adistam bhagavata
sivenadhoksajena ca
tad grhesu prasaktanam
prayasah ksapitam prabho

SYNONYMS

yat--what; adistam--was instructed; bhagavata--by the exalted personality; sivena--Lord Siva; adhoksajena--by Lord Visnu; ca--also; tat--that; grhesu--to family affairs; prasaktanam--by us who were too much attached; prayasah--almost; ksapitam--forgotten; prabho--O master.

TRANSLATION

O master, may we inform you that because of our being overly attached to family affairs, we almost forgot the instructions we received from Lord Siva and Lord Visnu.

PURPORT

Remaining in family life is a kind of concession for sense enjoyment. One should know that sense enjoyment is not required, but one has to accept sense enjoyment inasmuch as one has to live. As confirmed in Srimad-Bhagavatam (1.2.10): kamasya nendriya-pritih. One has to become a gosvami and control his senses. One should not simply use his senses for sense gratification; rather, the senses should be employed just as much as required for maintaining body and soul together. Srila Rupa Gosvami recommends: anasaktasya visayan yatharham upayunjatah. One should not be attached to sense objects, but should accept sense enjoyment as much as required, no more. If one wishes to enjoy the senses more than required, he becomes attached to family life, which means bondage. All the Pracetas admitted their fault in remaining in household life.

TEXT 7

TEXT

tan nah pradyotayadhyatma-
jnanam tattvartha-darsanam
yenanjasa tarisyamo
dustaram bhava-sagaram

SYNONYMS

tat--therefore; nah--for us; pradyotaya--kindly awaken; adhyatma--transcendental; jnanam--knowledge; tattva--Absolute Truth; artha--for the purpose of; darsanam--philosophy; yena--by which; anjasa--easily; tarisyamah--we can cross over; dustaram--formidable; bhava-sagaram--the ocean of nescience.

TRANSLATION

Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.

PURPORT

The Pracetas requested Narada to enlighten them in transcendental knowledge. Generally when a common man meets a saintly person, he wishes to get some material benediction. However, the Pracetas were not interested in material benefit, for they had enjoyed all this sufficiently. Nor did they want the fulfillment of their material desires. They were simply interested in crossing the ocean of nescience. Everyone should be interested in getting out of these material clutches. Everyone should approach a saintly person in order to be enlightened in this connection. One should not bother a saintly person to get blessings for material enjoyment. Generally, householders receive saintly persons to get their blessings, but their real aim is to become happy in the material world. Asking such material benedictions is not recommended in the sastras.

TEXT 8

TEXT

maitreya uvaca
iti pracetasam prsto
bhagavan narado munih
bhagavaty uttama-sloka
avistatmabravin nrpan

SYNONYMS

maitreya uvaca--Maitreya said; iti--thus; pracetasam--by the Pracetas; prstah--being asked; bhagavan--the great devotee of the Supreme Personality of Godhead; naradah--Narada; munih--very thoughtful; bhagavati--in the Supreme Personality of Godhead; uttama-sloke--possessing excellent renown; avista--absorbed; atma--whose mind; abravit--replied; nrpan--to the Kings.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetas, the supreme devotee Narada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

PURPORT

In this verse bhagavan naradah indicates that Narada is always absorbed in thoughts of the Supreme Personality of Godhead. Bhagavatya uttama-sloka avistatma. Narada has no other business than thinking of Krsna, talking of Krsna and preaching about Krsna; therefore he is sometimes called bhagavan. Bhagavan means "one who possesses all opulences." When a person possesses Bhagavan within his heart, he is also sometimes called bhagavan. Srila Visvanatha Cakravarti Thakura said, saksad-dharitvena samasta-sastraih: in every sastra the spiritual master is accepted directly as the Supreme Personality of Godhead. This does not mean that the spiritual master or a saintly person like Narada has actually become the Supreme Personality of Godhead, but he is accepted in this way because he possesses the Supreme Personality of Godhead within his heart constantly. As described here (avistatma), when one is simply absorbed in the thought of Krsna, one is also called bhagavan. Bhagavan possesses all opulence. If one possesses Bhagavan within his heart always, does he not automatically possess all opulence also? In that sense a great devotee like Narada can be called bhagavan. However, we cannot tolerate when a rascal or imposter is called bhagavan. One must possess either all opulences or the Supreme Personality of Godhead, Bhagavan, who possesses all opulences.

TEXT 9

TEXT

narada uvaca
taj janma tani karmani
tad ayus tan mano vacah
nrnam yena hi visvatma
sevyate harir isvarah

SYNONYMS

naradah uvaca--Narada said; tat janma--that birth; tani--those; karmani--fruitive activities; tat--that; ayuh--span of life; tat--that; manah--mind; vacah--words; nrnam--of human beings; yena--by which; hi--certainly; visva-atma--the Supersoul; sevyate--is served; harih--the Supreme Personality of Godhead; isvarah--the supreme controller.

TRANSLATION

The great sage Narada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect.

PURPORT

In this verse the word nrnam is very important. There are many other births besides human birth, but Narada Muni is herein especially speaking of human birth. Among human beings there are different types of men. Of these, those who are advanced in spiritual consciousness, or Krsna consciousness, are called Aryans. Among Aryans, one who engages in the devotional service of the Lord is most successful in life. The word nrnam indicates that lower animals are not expected to engage in the devotional service of the Lord. But in perfect human society everyone should engage in the devotional service of the Lord. It does not matter whether one is born poor or rich, black or white. There may be so many material distinctions for one who takes birth in human society, but everyone should engage in the Lord's devotional service. At the present moment civilized nations have given up God consciousness for economic development. They are actually no longer interested in advancing in God consciousness. Formerly their forefathers were engaged in executing religious principles. Whether one is Hindu, Muslim, Buddhist, Jewish or whatever, everyone has some religious institution. Real religion, however, means becoming God conscious. It is

particularly mentioned herein that birth is successful if an interest in Kṛṣṇa consciousness is taken. Activity is successful if it results in serving the Lord. Philosophical speculation or mental speculation is successful when engaged in understanding the Supreme Personality of Godhead. The senses are worth possessing when engaged in the service of the Lord. Actually, devotional service means engaging the senses in the service of the Lord. At the present moment our senses are not purified; therefore our senses are engaged in the service of society, friendship, love, politics, sociology and so on. However, when the senses are engaged in the service of the Lord, one attains bhakti, or devotional service. In the next verse these matters will be more clearly explained.

When one great devotee of Lord Caitanya Mahāprabhu saw the Lord, he said that all his desires were fulfilled. He said, "Today everything is auspicious. Today my birthplace and neighborhood are completely glorified. Today my senses, from my eyes down to my toes, are fortunate. Today my life is successful because I have been able to see the lotus feet that are worshiped by the goddess of fortune."

TEXT 10

TEXT

kim janmabhis tribhir vaha
saukra-savitra-yajnikaih
karmabhir va trayi-proktaih
pumso 'pi vibudhayusa

SYNONYMS

kim--what is the use; janmabhih--of births; tribhih--three; va--or; iha--in this world; saukra--by semen; savitra--by initiation; yajnikaih--by becoming a perfect brahmana; karmabhih--by activities; va--or; trayi--in the Vedas; proktaih--instructed; pumsah--of a human being; api--even; vibudha--of the demigods; ayusa--with a duration of life.

TRANSLATION

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

PURPORT

The word saukra janma means "taking birth by seminal discharge." Animals can take their birth in this way too. However, a human being can be reformed from the saukra janma, as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called garbhadhana-samskara, which must be adopted. This garbhadhana-samskara is especially recommended for higher castes, especially the brahmana caste. It is said in the sastras that if the garbhadhana-samskara is not practiced among the higher castes, the entire family becomes sudra. It is also stated that in this age of Kali, everyone is sudra due to the absence of the garbhadhana-samskara. This is the Vedic system. According to the pancaratrika system, however, even though everyone is a sudra due to the absence of the garbhadhana-samskara, if a person has but a little tendency to become Kṛṣṇa conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Kṛṣṇa consciousness movement adopts this pancaratrika-vidhi, as advised by Srila Sanātana Gosvāmī, who says:

yatha kancanatam yati

kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nram

"As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brahmana, or dvija, simply by the initiation process." (Hari-bhakti-vilasa 2.12) Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Krsna consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Krsna maha-mantra. By chanting the Hare Krsna maha-mantra regularly and following the regulative principles, one becomes qualified to be initiated as a brahmana, because unless one is a qualified brahmana he cannot be allowed to worship Lord Visnu. This is called yajnika janma. In our Krsna consciousness society, unless one is twice initiated--first by chanting Hare Krsna and second by the Gayatri mantra--he is not allowed to enter the kitchen or Deity room to execute duties. However, when one is elevated to the platform on which he can worship the Deity, his previous birth does not matter.

candalo 'pi dvija-srestho
hari-bhakti-parayanah
hari-bhakti-vihinas ca
dvijo 'pi svapacadhamah

"Even if one is born in the family of a candala, if one engages in the devotional service of the Lord, he becomes the best of brahmanas. But even a brahmana who is devoid of devotional service is on the level of the lowest dog-eater." If a person is advanced in devotional service, it does not matter whether he was born in a candala family. He becomes purified. As Sri Prahlada Maharaja said:

viprad dvisad-guna-yutad aravinda-nabha-
padaravinda-vimukhac chvapacam varistham

(Bhag. 7.9.10)

Even if one is a brahmana and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshipping the Supreme Personality of Godhead. But if a person is attached to the service of the Lord, he becomes glorified even if he is born in a candala family. Indeed, such a candala can deliver not only himself but all his family predecessors. Without devotional service, even a proud brahmana cannot deliver himself, and what to speak of his family. In many instances in the sastras it is seen that even a brahmana has become a ksatriya, vaisya, sudra, mleccha or non-brahmana. And there are many instances of one's being born a ksatriya or vaisya or even lower and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Narada Muni says:

yasya yal laksanam proktam
pumso varnabhivyanjakam
yad anyatrapi drsyeta
tat tenaiva vinirdiset

(Bhag. 7.11.35)

It is not a fact that because one is born in a brahmana family he is automatically a brahmana. He has a better chance to become a brahmana, but unless he meets all the brahminical qualifications, he cannot be accepted as such. On the other hand, if the brahminical qualifications are found in the person of a sudra, he should immediately be accepted as a brahmana. To substantiate this there are many quotations from Bhagavatam, Mahabharata, Bharadvaja-samhita and the pancaratra, as well as many other scriptures.

As far as the duration of life of the demigods, concerning Lord Brahma it is said:

sahasra-yuga-paryantam

ahar yad brahmano viduh
ratrim yuga-sahasrantam
te 'ho-ratra-vido janah

(Bg. 8.17)

The duration of one day of Brahma is one thousand times greater than the four yugas, aggregating 4,320,000 years. Similarly, Brahma's one night. Brahma lives for one hundred years of such days and nights. The word vibudhayusa indicates that even if one gets a long life-span, his life-span is useless if he is not a devotee. A living entity is the eternal servitor of the Supreme Lord, and unless he comes to the platform of devotional service, his life-span, good birth, glorious activities and everything else are null and void.

TEXT 11

TEXT

srutena tapasa va kim
vacobhis citta-vrttibhih
buddhya va kim nipunaya
balenendriya-radhasa

SYNONYMS

srutena--by Vedic education; tapasa--by austerities; va--or; kim--what is the meaning; vacobhih--by words; citta--of consciousness; vrttibhih--by the occupations; buddhya--by intelligence; va--or; kim--what is the use; nipunaya--expert; balena--by bodily strength; indriya-radhasa--by power of the senses.

TRANSLATION

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses?

PURPORT

From the Upanisads (Mundaka Upanisad 3.2.3) we learn:

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

Our relationship with the Supreme Lord is never advanced by simple study of the Vedas. There are many Mayavadi sannyasis fully engaged in studying the Vedas, Vedanta-sutra and Upanisads, but unfortunately they cannot grasp the real essence of knowledge. In other words, they do not know the Supreme Personality of Godhead. What, then, is the use in studying all the Vedas if one cannot grasp the essence of the Vedas, Krsna? The Lord confirms in Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: "By all the Vedas, I am to be known."

There are many religious systems wherein penances and austerities are greatly stressed, but at the end no one understands Krsna, the Supreme personality of Godhead. There is therefore no point in such penance (tapasya). If one has actually approached the Supreme Personality of Godhead, he does not need to undergo severe austerities. The Supreme Personality of Godhead is understood through the process of devotional service. In the Ninth Chapter of Bhagavad-gita devotional service is explained as raja-guhyam, the king of all confidential knowledge. There are many good reciters of Vedic literatures, and they recite

works such as the Ramayana, Srimad-Bhagavatam and Bhagavad-gita. Sometimes these professional readers manifest very good scholarship and exhibit word jugglery. Unfortunately they are never devotees of the Supreme Lord. Consequently, they cannot impress upon the audience the real essence of knowledge, Krsna. There are also many thoughtful writers and creative philosophers, but despite all their learning, if they cannot approach the Supreme Personality of Godhead, they are simply useless mental speculators. There are many sharply intelligent people in this material world, and they discover so many things for sense gratification. They also analytically study all the material elements, but despite their expert knowledge and expert scientific analysis of the whole cosmic manifestation, their endeavors are useless because they cannot understand the Supreme Personality of Godhead.

As far as our senses are concerned, there are many animals, both beasts and birds, who are very expert in exercising their senses more keenly than human beings. For example, vultures or hawks can go very high in the sky, but can see a small body on the ground very clearly. This means that their eyesight is so keen that they can find an eatable corpse from a great distance. Certainly their eyesight is much keener than human beings', but this does not mean that their existence is more important than that of a human being. Similarly, dogs can smell many things from a far distance. Many fish can understand by the power of sound that an enemy is coming. All these examples are described in Srimad-Bhagavatam. If one's senses cannot help him attain the highest perfection of life, realization of the Supreme, they are all useless.

TEXT 12

TEXT

kim va yogena sankhyena
nyasa-svadhyaayor api
kim va sreyobhir anyais ca
na yaratma-prado harih

SYNONYMS

kim--what is the use; va--or; yogena--by mystic yoga practice; sankhyena--by the study of Sankhya philosophy; nyasa--by accepting sannyasa; svadhyaayoh--and by study of Vedic literature; api--even; kim--what is the use; va--or; sreyobhiih--by auspicious activities; anyaih--other; ca--and; na--never; yatra--where; atma-pradah--full satisfaction of self; harih--the Supreme Personality of Godhead.

TRANSLATION

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyasa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.

PURPORT

In Caitanya-caritamrta (Madhya 24.109) it is said:

bhakti vina kevala jnane 'mukti' nahi haya
bhakti sadhana kare yei 'prapta-brahma-laya'

Impersonalists do not take to devotional service, but take to other practices, such as the analytical study of the material elements, the discrimination between matter and spirit, and the mystic yoga system. These are beneficial only insofar as they are complementary to devotional service. Caitanya Mahaprabhu therefore told Sanatana Gosvami that without a touch of devotional service, jnana, yoga and Sankhya philosophy cannot give one the desired results. The impersonalists wish to merge into the Supreme

Brahman; however, merging into the Supreme Brahman also requires a touch of devotional service. The Absolute Truth is realized in three phases--impersonal Brahman, Paramatma and the Supreme Personality of Godhead. All these require a touch of devotional service. Sometimes it is actually seen that these Mayavadis also chant the Hare Krsna maha-mantra, although their motive is to merge into the Brahman effulgence of the Absolute. The yogis also at times take to chanting the Hare Krsna maha-mantra, but their purpose is different from that of the bhaktas. In all processes--karma, jnana or yoga--bhakti is required. That is the purport of this verse.

TEXT 13

TEXT

sreyasam api sarvesam
atma hy avadhir arthatah
sarvesam api bhutanam
harir atmatmadah priyah

SYNONYMS

sreyasam--of auspicious activities; api--certainly; sarvesam--all; atma--the self; hi--certainly; avadhih--destination; arthatah--factually; sarvesam--of all; api--certainly; bhutanam--living entities; harih--the Supreme Personality of Godhead; atma--the Supersoul; atma-dah--who can give us our original identity; priyah--very dear.

TRANSLATION

Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently, the goal of all auspicious activities--karma, jnana, yoga and bhakti--is the Supreme Personality of Godhead.

PURPORT

The living entity is the marginal energy of the Supreme Personality of Godhead, and the material world is the external energy. Under the circumstances, one must understand that the Supreme Personality of Godhead is factually the original source of both matter and spirit. This is explained in the Seventh Chapter of Bhagavad-gita (7.4-5):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe."

The entire cosmic manifestation is but a combination of matter and spirit. The spiritual part is the living entity, and these living entities are described as prakrti, or energy. The living entity is never described as purusa, the Supreme Person; therefore to identify the living entity with the Supreme Lord is simply

ignorance. The living entity is the marginal potency of the Supreme Lord, although there is factually no difference between the energy and the energetic. The duty of the living entity is to understand his real identity. When he does, Krsna gives him all the facilities to come to the platform of devotional service. That is the perfection of life. This is indicated in the Vedic Upanisad:

yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

Lord Krsna confirms this in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." The conclusion is that one must come to the platform of bhakti-yoga, even though one may begin with karma-yoga, jnana-yoga or astanga-yoga. Unless one comes to the platform of bhakti-yoga, self-realization or realization of the Absolute Truth cannot be achieved.

TEXT 14

TEXT

yatha taror mula-nisecanena
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya

SYNONYMS

yatha--as; taroh--of a tree; mula--the root; nisecanena--by watering; trpyanti--are satisfied; tat--its; skandha--trunk; bhujah--branches; upasakhah--and twigs; prana--the life air; upaharat--by feeding; ca--and; yatha--as; indriyanam--of the senses; tatha eva--similarly; sarva--of all demigods; arhanam--worship; acyuta--of the Supreme Personality of Godhead; ijya--worship.

TRANSLATION

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

PURPORT

Sometimes people ask why this Krsna consciousness movement simply advocates worship of Krsna to the exclusion of the demigods. The answer is given in this verse. The example of pouring water on the root of a tree is very appropriate. In Bhagavad-gita (15.1) it is said, urdhva-mulam adhah-sakham: this cosmic manifestation has expanded downward, and the root is the Supreme Personality of Godhead. As the Lord confirms in Bhagavad-gita (10.8), aham sarvasya prabhava: "I am the source of all spiritual and material worlds." Krsna is the root of everything; therefore rendering service to the Supreme Personality of Godhead, Krsna (krsna-seva), means automatically serving all the demigods. Sometimes it is argued that karma and jnana require a mixture of bhakti in order to be successfully executed, and sometimes it is argued that bhakti also requires karma and jnana for its successful termination. The fact is, however, that

although karma and jnana cannot be successful without bhakti, bhakti does not require the help of karma and jnana. Actually, as described by Srila Rupa Gosvami, anyabhilasita-sunyam jnana-karmady-anavrtam: pure devotional service should not be contaminated by the touch of karma and jnana. Modern society is involved in various types of philanthropic works, humanitarian works and so on, but people do not know that these activities will never be successful unless Krsna, the Supreme Personality of Godhead, is brought into the center. One may ask what harm there is in worshiping Krsna and the different parts of His body, the demigods, and the answer is also given in this verse. The point is that by supplying food to the stomach, the indriyas, the senses, are automatically satisfied. If one tries to feed his eyes or ears independently, the result is only havoc. Simply by supplying food to the stomach, we satisfy all of the senses. It is neither necessary nor feasible to render separate service to the individual senses. The conclusion is that by serving Krsna (krsna-seva), everything is complete. As confirmed in Caitanya-caritamrta (Madhya 22.62), krsne bhakti kaile sarva-karma krta haya: if one is engaged in the devotional service of the Lord, the Supreme Personality of Godhead, everything is automatically accomplished.

TEXT 15

TEXT

yathaiva suryat prabhavanti varah
punas ca tasmin pravisanti kale
bhutani bhumau sthira-jangamani
tatha harav eva guna-pravahah

SYNONYMS

yatha--as; eva--certainly; suryat--from the sun; prabhavanti--is generated; varah--water; punah--again; ca--and; tasmin--unto it; pravisanti--enters; kale--in due course of time; bhutani--all living entities; bhumau--to the earth; sthira--not moving; jangamani--and moving; tatha--similarly; harau--unto the Supreme Personality of Godhead; eva--certainly; guna-pravahah--emanation of material nature.

TRANSLATION

During the rainy season, water is generated from the sun, and in due course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

PURPORT

Because of their poor fund of knowledge, impersonalist philosophers cannot understand how everything comes out from the Supreme person and then merges into Him again. As Brahma-samhita (5.40) confirms:

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam
tad brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami

Transcendental rays emanate from the body of Krsna, and within those rays, which are the Brahman effulgence, everything is existing. This is confirmed in Bhagavad-gita (9.4). Mat-sthani sarva-bhutani. Although Krsna is not personally present everywhere, His energy is the cause of all creation. The entire cosmic manifestation is nothing but a display of Krsna's energy.

The two examples given in this verse are very vivid. During the rainy season, the rain, by rejuvenating the production of vegetables on earth, enables man and animals to obtain living energy. When there is no rain, food is scarce, and man and animal simply die. All vegetables, as well as moving living entities, are originally products of the earth. They come from the earth, and again they merge into the earth. Similarly, the total material energy is generated from the body of Krsna, and at such a time the entire cosmic manifestation is visible. When Krsna winds up His energy, everything vanishes. This is explained in a different way in Brahma-samhita (5.48):

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

This entire material creation comes from the body of the Supreme Personality of Godhead and at the time of annihilation again enters into Him. This process of creation and dissolution is made possible by the breathing of the Maha-Visnu, who is only a plenary portion of Krsna.

TEXT 16

TEXT

etat padam taj jagad-atmanah param
sakrd vibhatam savitur yatha prabha
yathasavo jagrati supta-saktayo
dravya-kriya-jnana-bhida-bhramatyayah

SYNONYMS

etat--this cosmic manifestation; padam--place of habitation; tat--that; jagat-atmanah--of the Supreme Personality of Godhead; param--transcendental; sakrt--sometimes; vibhatam--manifested; savituh--of the sun; yatha--as; prabha--sunshine; yatha--as; asavah--the senses; jagrati--become manifest; supta--inactive; saktayah--energies; dravya--physical elements; kriya--activities; jnana--knowledge; bhida-bhrama--differences from misunderstanding; atyayah--passing away.

TRANSLATION

Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.

PURPORT

This confirms the philosophy of acintya-bhedabheda-tattva ("simultaneously one and different") propounded by Lord Sri Caitanya Mahaprabhu. The Supreme Personality of Godhead is simultaneously different and nondifferent from this cosmic manifestation. In a previous verse it has been explained that the Supreme personality of Godhead, like the root of a tree, is the original cause of everything. It was also explained how the Supreme Personality of Godhead is all-pervasive. He is present within everything in this material manifestation. Since the energy of the Supreme Lord is nondifferent from Him, this material cosmic manifestation is also nondifferent from Him, although it appears different. The sunshine is not different from the sun itself, but it is simultaneously also different. One may be in the sunshine, but he is not on the sun itself. Those who live in this material world are living on the bodily rays of the Supreme Personality of Godhead, but they cannot see Him personally in the material condition.

In this verse the word padam indicates the place where the Supreme personality of Godhead resides. As confirmed in Isopanisad, isavasyam idam sarvam. The proprietor of a house may live in one room of the house, but the entire house belongs to him. A king may live in one room in Buckingham Palace, but the entire palace is considered his property. It is not necessary for the king to live in every room of that palace for it to be his. He may be physically absent from the rooms, but still the entire palace is understood to be his royal domicile.

The sunshine is light, the sun globe itself is light, and the sun-god is also light. However, the sunshine is not identical with the sun-god, Vivasvan. This is the meaning of simultaneously one and different (acintya-bhedabheda-tattva). All the planets rest on the sunshine, and because of the heat of the sun, they all revolve in their orbits. On each and every planet, the trees and plants grow and change colors due to the sunshine. Being the rays of the sun, the sunshine is nondifferent from the sun. Similarly, all the planets, resting on the sunshine, are nondifferent from the sun. The entire material world is completely dependent on the sun, being produced by the sun, and the cause, the sun, is inherent in the effects. Similarly, Krsna is the cause of all causes, and the effects are permeated by the original cause. The entire cosmic manifestation should be understood as the expanded energy of the Supreme Lord.

When one sleeps, the senses are inactive, but this does not mean that the senses are absent. When one is awakened, the senses become active again. Similarly, this cosmic creation is sometimes manifest and sometimes unmanifest, as stated in Bhagavad-gita (bhutva bhutva praliyate). When the cosmic manifestation is dissolved, it is in a kind of sleeping condition, an inactive state. Whether the cosmic manifestation is active or inactive, the energy of the Supreme Lord is always existing. Thus the words "appearance" and "disappearance" apply only to the cosmic manifestation.

TEXT 17

TEXT

yatha nabhasy abhra-tamah-prakasa
bhavanti bhupa na bhavanty anukramat
evam pare brahmani saktayas tv amu
rajas tamah sattvam iti pravahah

SYNONYMS

yatha--as; nabhasi--in the sky; abhra--clouds; tamah--darkness; prakasah--and illumination; bhavanti--exist; bhu-pah--O Kings; na bhavanti--do not appear; anukramat--consecutively; evam--thus; pare--supreme; brahmani--in the Absolute; saktayah--energies; tu--then; amuh--those; rajah--passion; tamah--darkness; sattvam--goodness; iti--thus; pravahah--emanation.

TRANSLATION

My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these takes place consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.

PURPORT

Darkness, illumination and clouds sometimes appear and sometimes disappear, but even when they have disappeared, the potency is still there, always existing. In the sky sometimes we see clouds, sometimes rainfall and sometimes snow. Sometimes we see night, sometimes day, sometimes illumination and sometimes darkness. All these exist due to the sun, but the sun is unaffected by all these changes. Similarly, although the Supreme Personality of Godhead is the original cause of the total cosmic manifestation, He is unaffected by the material existence. This is confirmed in Bhagavad-gita (7.4):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies."

Although the material, or physical, elements are the energy of the Supreme Personality of Godhead, they are separate. The Supreme Personality of Godhead is therefore not affected by material conditions. The Vedanta-sutra confirms, janmady asya yatah: the creation, maintenance and dissolution of this cosmic manifestation are due to the existence of the Supreme Lord. Nonetheless, the Lord is unaffected by all these changes in the material elements. This is indicated by the word pravaha ("emanation"). The sun always shines brilliantly and is not affected by clouds or darkness. Similarly, the Supreme Personality of Godhead is always present in His spiritual energy and is not affected by the material emanations. Brahma-samhita (5.1) confirms:

isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

"Krsna, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes." Although He is the supreme cause, the cause of all causes, He is still parama, transcendental, and His form is sac-cid-ananda, eternal, spiritual bliss. Krsna is the shelter of everything, and this is the verdict of all scripture. Krsna is the remote cause, and material nature is the immediate cause of the cosmic manifestation. In the Caitanya-caritamrta it is said that understanding prakrti, or nature, to be the cause of everything is like understanding the nipples on the neck of a goat to be the cause of milk. Material nature is the immediate cause of the cosmic manifestation, but the original cause is Narayana, Krsna. Sometimes people think that the cause of an earthen pot is the earth. We see on a potter's wheel a sufficient amount of earth to produce many pots, and although unintelligent men will say that the earth on the wheel is the cause of the pot, those who are actually advanced will find that the original cause is the potter, who supplies the earth and moves the wheel. Material nature may be a helping factor in the creation of this cosmic manifestation, but it is not the ultimate cause. In Bhagavad-gita (9.10) the Lord therefore says:

mayadhyaksena prakrtih
suyate sa-caracaram

"This material nature is working under My direction, O son of Kunti, and producing all moving and unmoving beings."

The Supreme Lord casts His glance over material energy, and His glance agitates the three modes of nature. Creation then takes place. The conclusion is that nature is not the cause of the material manifestation. The Supreme Lord is the cause of all causes.

TEXT 18

TEXT

tenaikam atmanam asesadehinam
kalam pradhanam purusam paresam
svatejasa dhvasta-guna-pravaham
atmaika-bhavana bhajadhvam addha

SYNONYMS

tena--therefore; ekam--one; atmanam--unto the Supreme Soul; asesa--unlimited; dehinam--of the individual souls; kalam--time; pradhanam--the material cause; purusam--the Supreme Person; para-isam--the transcendental controller; sva-tejasa--by His spiritual energy; dhvasta--aloof; guna-pravaham--from material emanations; atma--self; eka-bhavana--accepting as qualitatively one; bhajadhvam--engage in devotional service; addha--directly.

TRANSLATION

Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

PURPORT

According to Vedic calculations, there are three causes of creation--time, the ingredient and the creator. Combined, these are called tritayatmaka, the three causes. Everything in this material world is created by these three causes. All of these causes are found in the Personality of Godhead. As confirmed in Brahma-samhita: sarva-karana-karanam. Narada Muni therefore advises the Pracetas to worship the direct cause, the Supreme Personality of Godhead. As stated before, when the root of a tree is watered, all the parts are energized. According to the advice of Narada Muni, one should directly engage in devotional service. This will include all pious activity. Caitanya-caritamrta states, krsne bhakti kaile sarva-karma krta haya: when one worships the Supreme Lord, Krsna, in devotional service, one automatically performs all other pious activity. In this verse the words sva-tejasa dhvasta-guna-pravaham are very significant. The Supreme Personality of Godhead is never affected by the material qualities, although they all emanate from His spiritual energy. Those who are really conversant with this knowledge can utilize everything for the service of the Lord because nothing in this material world is unconnected with the Supreme Personality of Godhead.

TEXT 19

TEXT

dayaya sarva-bhutesu
santustya yena kena va
sarvendriyopasantya ca
tusyaty asu janardanah

SYNONYMS

dayaya--by showing mercy; sarva-bhutesu--to all living entities; santustya--by being satisfied; yena kena va--somehow or other; sarva-indriya--all the senses; upasantya--by controlling; ca--also; tusyati--becomes satisfied; asu--very soon; janardanah--the Lord of all living entities.

TRANSLATION

By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janardana.

PURPORT

These are some of the ways in which the Supreme Personality of Godhead can be satisfied by the devotee. The first item mentioned is dayaya sarva-bhutesu, showing mercy to all conditioned souls. The

best way to show mercy is to spread Krsna consciousness. The entire world is suffering for want of this knowledge. People should know that the Supreme Personality of Godhead is the original cause of everything. Knowing this, everyone should directly engage in His devotional service. Those who are actually learned, advanced in spiritual understanding, should preach Krsna consciousness all over the world so that people may take to it and make their lives successful.

The word sarva-bhutesu is significant because it applies not only to species of life. The devotee can do good not only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Krsna maha-mantra. When the transcendental vibration of Hare Krsna is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Krsna maha-mantra loudly, he actually shows mercy to all living entities. To spread the Krsna consciousness movement throughout the world, the devotees should be satisfied in all conditions.

narayana-parah sarve
na kutascana bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

(Bhag. 6.17.28)

It does not matter to the pure devotee if he has to go to hell to preach. The Supreme Lord lives in the heart of a hog, although the Lord is in Vaikuntha. Even while preaching in hell, a pure devotee remains a pure devotee by his constant association with the Supreme Personality of Godhead. To attain this state, one has to control his senses. The senses are automatically controlled when one's mind is engaged in the service of the Lord.

TEXT 20

TEXT

apahata-sakalaisanamalatmany
aviratam edhita-bhavanopahutah
nija-jana-vasa-gatvam atmano 'yan
na sarati chidravat aksarah satam hi

SYNONYMS

apahata--vanquished; sakala--all; esana--desires; amala--spotless; atmani--to the mind; aviratam--constantly; edhita--increasing; bhavana--with feeling; upahutah--being called; nija-jana--of His devotees; vasa--under the control; gatvam--going; atmanah--His; ayan--knowing; na--never; sarati--goes away; chidra-vat--like the sky; aksarah--the Supreme Personality of Godhead; satam--of the devotees; hi--certainly.

TRANSLATION

Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.

PURPORT

It is clear from the previous verse that the Supreme Personality of Godhead, Janardana, is very quickly satisfied by the activities of His devotees. The pure devotee is always absorbed in the thought of the Supreme Personality of Godhead. As stated, srtvatam sva-kathah krsnah. By always thinking of Krsna, the

pure devotee's heart is freed from all kinds of desires. In the material world, the heart of the living entity is filled with material desires. When the living entity is cleansed, he does not think of anything material. As the mind is completely cleansed, one attains the perfectional stage of mystic yoga, for then the yogi always sees the Supreme Personality of Godhead within his heart (dhyānavasthita-tad-gatena manasa pasyanti yam yoginah). As soon as the Lord is seated within the heart of the devotee, the devotee cannot be contaminated by the material modes of nature. As long as one is under the control of the material modes, he desires so many things and makes so many plans for material sense enjoyment, but as soon as the Lord is perceived in the heart, all material desires vanish. When the mind is completely free from material desire, the devotee can think of the Lord constantly. In this way he becomes completely dependent upon the lotus feet of the Lord. Caitanya Mahāprabhu prays:

ayi nanda-tanuja kinkaram
 patitam mam visame bhavambudhau
 krpaya tava pada-pankaja-
 sthita-dhuli-sadrsam vicintaya

"My dear Lord, I am Your eternal servant, but somehow or other I have fallen into the ocean of this material world. Kindly pick me up and fix me as a speck of dust at Your lotus feet." (Siksastaka 5) Similarly, Srila Narottama dasa Thakura prays:

ha ha prabhu nanda-suta, vrsabhanu-suta-yuta,
 karuna karaha ei-bara
 narottama-dasa kaya, na theliha ranga-paya,
 toma vine ke ache amara

"My dear Lord, You are now present with the daughter of King Vrsabhanu, Srimati Radharani. Now both of You please be merciful upon me. Don't kick me away, because I have no shelter other than You." In this way the Supreme Personality of Godhead becomes dependent on His devotee. The Lord is invincible, yet He is conquered by His pure devotee. He enjoys being dependent on His devotee, just as Kṛṣṇa enjoyed being dependent on the mercy of mother Yasoda. Thinking Himself dependent on the devotee gives the Supreme Lord great enjoyment. Sometimes a king may engage a joker, and in the process of joking, the king is sometimes insulted. The king, however, enjoys these activities. Everyone worships the Supreme Lord with great reverence; therefore the Lord sometimes wants to enjoy the chastisement of His devotees. In this way the relationship eternally existing between the Lord and His devotees is fixed, just like the sky overhead.

TEXT 21

TEXT

na bhajati kumanisinam sa ijjam
 harir adhanatma-dhana-priyo rasa-jnah
 sruta-dhana-kula-karmanam madair ye
 vidadhati papam akincanesu satsu

SYNONYMS

na--never; bhajati--accepts; ku-manisinam--of persons with a dirty heart; sah--He; ijjam--offering; harih--the Supreme Lord; adhana--to those who have no material possessions; atma-dhana--simply dependent on the Lord; priyah--who is dear; rasa-jnah--who accepts the essence of life; sruta--education; dhana--wealth; kula--aristocracy; karmanam--and of fruitive activities; madaih--by pride; ye--all those who; vidadhati--perform; papam--disgrace; akincanesu--without material possessions; satsu--unto the devotees.

TRANSLATION

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

PURPORT

The Supreme Personality of Godhead is dependent on His pure devotees. He does not even accept the offerings of those who are not devotees. A pure devotee is one who feels He does not possess anything material. A devotee is always happy in possessing the devotional service of the Lord. Devotees may sometimes appear materially poor, but because they are spiritually advanced and enriched, they are most dear to the Supreme Personality of Godhead. Such devotees are free from attachment to family, society, friendship, children and so on. They abandon affection for all these material possessions and are always happy in possessing the shelter of the lotus feet of the Lord. The Supreme Personality of Godhead understands the position of His devotee. If a person derides a pure devotee, he is never recognized by the Supreme Personality of Godhead. In other words, the Supreme Lord never excuses one who offends a pure devotee. There are many examples of this in history. A great mystic yogi, Durvasa Muni, offended the great devotee Ambarisa Maharaja. The great sage Durvasa was to be chastised by the Sudarsana cakra of the Lord. Even though the great mystic directly approached the Supreme Personality of Godhead, he was never excused. Those on the path of liberation should be very careful not to offend a pure devotee.

TEXT 22

TEXT

sriyam anucaratim tad-arthinā ca
dvipada-patin vibudhāṁ ca yat sva-purnah
na bhajati nija-bhṛtya-varga-tantrah
katham amum udvisrjet puman kṛta-jnah

SYNONYMS

sriyam--the goddess of fortune; anucaratim--who follows Him; tat--of her; arthinah--those who aspire to get the favor; ca--and; dvipada-patin--rulers of the human beings; vibudhan--demigods; ca--also; yat--because; sva-purnah--self-sufficient; na--never; bhajati--cares for; nija--own; bhṛtya-varga--on His devotees; tantrah--dependent; katham--how; amum--Him; udvisrjet--can give up; puman--a person; kṛta-jnah--grateful.

TRANSLATION

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

PURPORT

Lakṣmi, the goddess of fortune, is worshiped by all materialistic men, including big kings, and demigods in heaven. Lakṣmi, however, is always after the Supreme Personality of Godhead, even though He does not require her service. Brahma-saṁhita says that the Lord is worshiped by hundreds and thousands of goddesses of fortune, but the Supreme Lord does not require service from any of them because if He so

desires He can produce millions of goddesses of fortune through His spiritual energy, the pleasure potency. This very Personality of Godhead, out of His causeless mercy, becomes dependent on the devotees. How fortunate, then, is a devotee who is thus favored by the Personality of Godhead. What ungrateful devotee will not worship the Lord and enter into His devotional service? Actually, a devotee cannot forget his obligation to the Supreme Personality of Godhead even for a single moment. Srila Visvanatha Cakravarti Thakura says that both the Supreme Lord and His devotee are rasa jna, full of transcendental humor. The mutual attachment between the Supreme Lord and His devotee is never to be considered material. It always exists as a transcendental fact. There are eight types of transcendental ecstasy (known as bhava, anubhava, sthayi-bhava and so on), and these are discussed in The Nectar of Devotion. Those who are unaware of the position of the living entity and the Supreme Person, Krsna, think that the mutual attachment between the Lord and His devotees is a creation of the material energy. Factually such attachment is natural both for the Supreme Lord and for the devotee, and it cannot be accepted as material.

TEXT 23

TEXT

maitreya uvaca
iti pracetaso rajann
anyas ca bhagavat-kathah
sravayitva brahma-lokam
yayau svayambhuvo munih

SYNONYMS

maitreya uvaca--Maitreya said; iti--thus; pracetasah--the Pracetas; rajan--O King; anyah--others; ca--also; bhagavat-kathah--topics about the relationship with the Supreme Personality of Godhead; sravayitva--after instructing; brahma-lokam--to Brahmaloaka; yayau--went back; svayambhuvah--the son of Lord Brahma; munih--the great sage.

TRANSLATION

The great sage Maitreya continued: My dear King Vidura, Sri Narada Muni, the son of Lord Brahma, thus described all these relationships with the Supreme Personality of Godhead to the Pracetas. Afterward, he returned to Brahmaloaka.

PURPORT

One has to hear about the Supreme Personality of Godhead from a pure devotee. The Pracetas got this opportunity from the great sage Narada, who told them of the activities of the Supreme Personality of Godhead and His devotees.

TEXT 24

TEXT

te 'pi tan-mukha-niryatam
yaso loka-malapaham
harer nisamya tat-padam
dhyayantas tad-gatim yayuh

SYNONYMS

te--the Pracetas; api--also; tat--of Narada; mukha--from the mouth; niryatam--gone forth; yasah--glorification; loka--of the world; mala--sins; apaham--destroying; hareh--of Lord Hari; nisamya--having heard; tat--of the Lord; padam--feet; dhyayantah--meditating upon; tat-gatim--unto His abode; yayuh--went.

TRANSLATION

Hearing from Narada's mouth the glories of the Lord, which vanquish all the ill fortune of the world, the Pracetas also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination.

PURPORT

Here it is seen that by hearing the glories of the Lord from a realized devotee the Pracetas easily attained strong attachment for the Supreme personality of Godhead. Then, meditating on the lotus feet of the Supreme Lord at the end of their lives, they advanced to the ultimate goal, Visnuloka. It is sure and certain that anyone who always hears the glories of the Lord and thinks of His lotus feet will reach that supreme destination. As Krsna says in Bhagavad-gita (18.65):

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

TEXT 25

TEXT

etat te 'bhihitam ksattar
yan mam tvam pari-prstavan
pracetasam naradasya
samvadam hari-kirtanam

SYNONYMS

etat--this; te--unto you; abhihitam--instructed; ksattah--O Vidura; yat--whatever; mam--unto me; tvam--you; pari-prstavan--inquired; pracetasam--of the Pracetas; naradasya--of Narada; samvadam--conversation; hari-kirtanam--describing the glories of the Lord.

TRANSLATION

My dear Vidura, I have told you everything you wanted to know about the conversation between Narada and the Pracetas, the conversation describing the glories of the Lord. I have related this as far as possible.

PURPORT

Srimad-Bhagavatam describes the glories of the Lord and His devotees. Because the whole subject matter is the glorification of the Lord, naturally the glorification of His devotees automatically follows.

TEXT 26

TEXT

sri-suka uvaca
ya esa uttanapado
manavasyanuvarnitah
vamsah priyavratasyapi
nibodha nrpa-sattama

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; yah--which; esah--this dynasty; uttanapadah--of King Uttanapada; manavasya--the son of Svayambhuva Manu; anuvarnitah--described, following in the footprints of previous acaryas; vamsah--dynasty; priyavratasya--of King Priyavrata; api--also; nibodha--try to understand; nrpa-sattama--O best of kings.

TRANSLATION

Sukadeva Gosvami continued: O best of kings [King Pariksit], I have now finished telling about the descendants of the first son of Svayambhuva Manu, Uttanapada. I shall now try to relate the activities of the descendants of Priyavrata, the second son of Svayambhuva Manu. Please hear them attentively.

PURPORT

Dhruva Maharaja was the son of King Uttanapada, and as far as the descendants of Dhruva Maharaja or King Uttanapada are concerned, their activities have been described up to the point of the Pracetas. Now Sri Sukadeva Gosvami desires to describe the descendants of Maharaja Priyavrata, the second son of Svayambhuva Manu.

TEXT 27

TEXT

yo naradad atma-vidyam
adhigamya punar mahim
bhuktva vibhajya putrebhya
aisvaram samagat padam

SYNONYMS

yah--one who; naradat--from the great sage Narada; atma-vidyam--spiritual knowledge; adhigamya--after learning; punah--again; mahim--the earth; bhuktva--after enjoying; vibhajya--after dividing; putrebhyah--unto his sons; aisvaram--transcendental; samagat--achieved; padam--position.

TRANSLATION

Although Maharaja Priyavrata received instructions from the great sage Narada, he still engaged in ruling the earth. After fully enjoying material possessions, he divided his property among his sons. He then attained a position by which he could return home, back to Godhead.

TEXT 28

TEXT

imam tu kausaravinopavarnitam

ksatta nisamyajita-vada-sat-katham
pravreddha-bhavo 'sru-kalakulo muner
dadhara murdhna caranam hrda hareh

SYNONYMS

imam--all this; tu--then; kausaravina--by Maitreya; upavarnitam--described; ksatta--Vidura; nisamya--after hearing; ajita-vada--glorification of the Supreme Lord; sat-katham--transcendental message; pravreddha--enhanced; bhavah--ecstasies; asru--of tears; kala--by particles; akulah--overwhelmed; muneh--of the great sage; dadhara--captured; murdhna--by the head; caranam--the lotus feet; hrda--by the heart; hareh--of the Supreme Personality of Godhead.

TRANSLATION

My dear King, in this way, after hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes, he immediately fell down at the lotus feet of his guru, his spiritual master. He then fixed the Supreme Personality of Godhead within the core of his heart.

PURPORT

This is a sign of associating with great devotees. A devotee takes instructions from a liberated soul and is thus overwhelmed by ecstasy from transcendental pleasure. As stated by Prahlada Maharaja:

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

(Bhag. 7.5.32)

One cannot become a perfect devotee of the Lord without having touched the lotus feet of a great devotee. One who has nothing to do with this material world is called niskincana. The process of self-realization and the path home, back to Godhead, means surrendering to the bona fide spiritual master and taking the dust of his lotus feet on one's head. Thus one advances on the path of transcendental realization. Vidura had this relationship with Maitreya, and he attained the results.

TEXT 29

TEXT

vidura uvaca
so 'yam adya maha-yogin
bhavata karunatmana
darsitas tamasah paro
yatrakincana-go harih

SYNONYMS

vidurah uvaca--Vidura said; sah--that; ayam--this; adya--today; maha-yogin--O great mystic; bhavata--by you; karuna-atmana--most merciful; darsitah--I have been shown; tamasah--of the darkness; parah--the other side; yatra--where; akincana-gah--approachable by the materially free; harih--the Supreme Personality of Godhead.

TRANSLATION

Sri Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person liberated from the material world can return home, back to Godhead.

PURPORT

This material world is called tamah, dark, and the spiritual world is called light. The Vedas enjoin that everyone should try to get out of the darkness and go to the kingdom of light. Information of that kingdom of light can be attained through the mercy of a self-realized soul. One also has to get rid of all material desires. As soon as one frees himself from material desires and associates with a liberated person, the path back home, back to Godhead, is clear.

TEXT 30

TEXT

sri-suka uvaca
ity anamya tam amantrya
viduro gajasahvayam
svanam didrksuh prayayau
jnatinam nirvrtasayah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; anamya--offering obeisances; tam--unto Maitreya; amantrya--taking permission; vidurah--Vidura; gaja-sahvayam--the city of Hastinapura; svanam--own; didrksuh--desiring to see; prayayau--left that place; jnatinam--of his kinsmen; nirvrta-asayah--free from material desires.

TRANSLATION

Sukadeva Gosvami continued: Vidura thus offered obeisances unto the great sage Maitreya and, taking his permission, started for the city of Hastinapura to see his own kinsmen, although he had no material desires.

PURPORT

When a saintly person wants to see his kinsmen, he has no material desire to see them. He simply wants to give them some instructions so that they can benefit. Vidura belonged to the royal family of the Kauravas, and although he knew that all the family members were destroyed at the Battle of Kuruksetra, he nonetheless wanted to see his elder brother, Dhrtarastra, to see if he could deliver Dhrtarastra from the clutches of maya. When a great saintly person like Vidura sees his relatives, he desires only to deliver them from the clutches of maya. Vidura thus offered his respectful obeisances to his spiritual master and departed for the city of Hastinapura, the kingdom of the Kauravas.

TEXT 31

TEXT

etad yah srnuyad rajan
rajnam hary-arpitatmanam
ayur dhanam yasah svasti

gatim aisvaryam apnuyat

SYNONYMS

etat--this; yah--one who; srnuyat--hears; rajan--O King Pariksit; rajnam--of kings; hari--unto the Supreme Personality of Godhead; arpita-atmanam--who have given their life and soul; ayuh--duration of life; dhanam--wealth; yasa--reputation; svasti--good fortune; gatim--the ultimate goal of life; aisvaryam--material opulence; apnuyat--achieves.

TRANSLATION

O King, those who hear these topics about kings who are completely surrendered to the Supreme Personality of Godhead obtain without difficulty a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead.
Thus end the Bhaktivedanta purports of the Fourth Canto, Thirty-first Chapter, of the Srimad-Bhagavatam, entitled "Narada Instructs the Pracetas."

END OF THE FOURTH CANTO