

"Srimad Bhagavatam Fourth Canto Part **Two**"
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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ŚRĪMAD BHĀGAVATAM

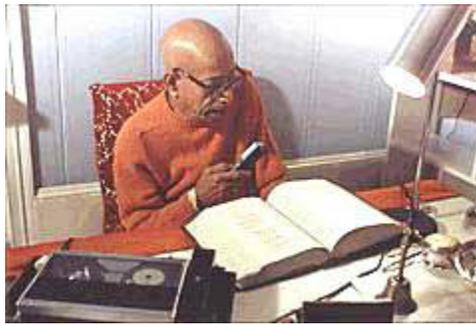
Fourth Canto-Part Two



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20. Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu

TEXT 1

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मघवता विभुः ।
यज्ञैर्यज्ञपतिस्तुष्टो यज्ञभुक् तमभाषत ॥ १ ॥

maitreya uvāca

*bhagavān api vaikuṅṭhaḥ
sākaṁ maghavatā vibhuḥ
yajñair yajña-patis tuṣṭo
yajña-bhuk tam abhāṣata*

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *bhagavān*—the Supreme Personality of Godhead, Viṣṇu; *api*—also; *vaikuṅṭhaḥ*—the Lord of Vaikuṅṭha; *sākaṁ*—along with; *maghavatā*—King Indra; *vibhuḥ*—the Lord; *yajñaiḥ*—by the sacrifices; *yajña-patiḥ*—the Lord of all *yajñas*; *tuṣṭaḥ*—satisfied; *yajña-bhuk*—the enjoyer of the *yajña*; *tam*—unto King Pṛthu; *abhāṣata*—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 Viṣṇu, appeared on the scene. Accompanying Him was King Indra. Lord Viṣṇu then began to speak.

TEXT 2

श्रीभगवानुवाच
एष तेऽकार्षीद्विरां हयमेधशतस्य ह ।
क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि ॥ २ ॥

śrī-bhagavān uvāca
eṣa te 'kārṣīd bhaṅgam
haya-medha-śatasya ha
kṣamāpayata ātmānam
amuṣya kṣantum arhasi

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead, Lord Viṣṇu, spoke; *eṣaḥ*—this Lord Indra; *te*—your; *akārṣīt*—performed; *bhaṅgam*—disturbance; *haya*—horse; *medha*—sacrifice; *śatasya*—of the one-hundredth; *ha*—indeed; *kṣamāpayataḥ*—who is asking pardon; *ātmānam*—unto yourself; *amuṣya*—him; *kṣantum*—to forgive; *arhasi*—you ought.

TRANSLATION

Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, 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 *ātmānam* is very significant. It is a custom among *yogīs* and *jñānīs* 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

सुधियः साधवो लोके नरदेव नरोत्तमाः ।
नाभिद्रुह्यन्ति भूतेभ्यो यर्हि नात्मा कलेवरम् ॥ ३ ॥

*sudhiyaḥ sādhave loke
naradeva narottamāḥ
nābhidruhyanti bhūtebhyo
yarhi nātmā kalevaram*

SYNONYMS

su-dhiyaḥ—the most intelligent persons; *sādhavaḥ*—who are inclined to perform welfare activities; *loke*—in this world; *nara-deva*—O King; *nara-uttamāḥ*—the best of human beings; *na abhidruhyanti*—never become malicious; *bhūtebhyaḥ*—toward other living beings; *yarhi*—because; *na*—never; *ātmā*—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-gītā* (5.14):

*na kartṛtvam na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam
svabhāvas 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 Kṛṣṇa 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 *sudhiyaḥ*. *Sudhī* means "intelligence," *sudhī* means "highly advanced," and *sudhī* 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

पुरुषा यदि मुह्यन्ति त्वादुशा देवमायया ।
श्रम एव परं जातो दीर्घया वृद्धसेवया ॥ ४ ॥

*puruṣā yadi muhyanti
tvādṛśā deva-māyayā
śrama eva param jāto
dīrghayā vṛddha-sevayā*

SYNONYMS

puruṣāḥ—persons; *yadi*—if; *muhyanti*—become bewildered; *tvādṛśāḥ*—like you; *deva*—of the Supreme Lord; *māyayā*—by the energy; *śramaḥ*—exertion; *eva*—certainly; *param*—only; *jātaḥ*—produced; *dīrghayā*—for a long time; *vṛddha-sevayā*—by serving the superiors.

TRANSLATION

If a personality like you, who are so much advanced because of executing the instructions of the previous *ācāryas*, 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 *vṛddha-sevayā* is very significant. *Vṛddha* means "old." *Sevayā* means "by service." Perfect knowledge is acquired from the *ācāryas*, or liberated souls. No one can be perfect in knowledge without being trained by the *paramparā* system. Pṛthu Mahārāja 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

अतः कायमिमं विद्वानविद्याकामकर्मभिः ।
आरब्ध इति नैवास्मिन् प्रतिबुद्धोऽनुषज्जते ॥ ५ ॥

*ataḥ kāyam imam vidvān
avidyā-kāma-karmabhiḥ
ārabdha iti naivāsmiṅ
pratibuddho 'nuṣajjate*

SYNONYMS

ataḥ—therefore; *kāyam*—body; *imam*—this; *vidvān*—he who has knowledge; *avidyā*—by nescience; *kāma*—desires; *karmabhiḥ*—and by activities; *ārabdhaḥ*—created; *iti*—thus; *na*—never; *eva*—certainly; *asmiṅ*—to this body; *pratibuddhaḥ*—one who knows; *anuṣajjate*—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 (*sudhiyaḥ*) 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 Viṣṇu informed Pṛthu Mahārāja 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-gītā* (2.45):

*traiguṇya-viṣayā vedā
nistraiguṇyo bhavāṛjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān*

"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

असंसक्तः शरीरेऽस्मिन्नमुनोत्पादिते गृहे ।
अपत्ये द्रविणे वापि कः कुर्यान्ममतां बुधः ॥ ६ ॥

*asamsaktaḥ śarīre 'sminn
amunotpādite gṛhe
apatye draviṇe vāpi
kaḥ kuryān mamatām budhaḥ*

SYNONYMS

asamsaktaḥ—being unattached; *śarīre*—to the body; *asmin*—this; *amunā*—by such a bodily conception; *utpādite*—produced; *gṛhe*—house; *apatye*—children; *draviṇe*—wealth; *vā*—or; *api*—also; *kaḥ*—who; *kuryāt*—would do; *mamatām*—affinity; *budhaḥ*—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 Viṣṇu. 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 *traiguṇya-viṣayā vedāḥ*. 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 *nistraiguṇya*. Devotional service to the Lord has nothing to do with the material conception of bodily comfort.

TEXT 7

एकः शुद्धः स्वयंज्योतिर्निर्गुणोऽसौ गुणाश्रयः ।
सर्वगोऽनावृतः साक्षी निरात्मात्मात्मनः परः ॥ ७ ॥

*ekaḥ śuddhaḥ svayam-jyotir
nirguṇo 'sau guṇāśrayaḥ
sarva-go 'nāvṛtaḥ sākṣī
nirātmātmāmanaḥ paraḥ*

SYNONYMS

ekaḥ—one; *śuddhaḥ*—pure; *svayam*—self; *jyotiḥ*—effulgent;
nirguṇaḥ—without material qualifications; *asau*—that; *guṇa-āśrayaḥ*—the
reservoir of good qualities; *sarva-gaḥ*—able to go everywhere;
anāvṛtaḥ—without being covered by matter; *sākṣī*—witness; *nirātmā*—without
another self; *ātma-ātmanaḥ*—to the body and mind; *paraḥ*—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: *asamsaktaḥ*, meaning "without attachment," and *budhaḥ*, 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 Śrī Viśvanātha Cakravartī Ṭhākura, in this verse Lord Viṣṇu is describing Himself, or the Paramātmā. The Paramātmā 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 nityānām cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13)*. 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, Paramātmā, is self-effulgent. The living entities, being contaminated by the modes of material nature, are called *saguṇa*, whereas Paramātmā, the Supreme Personality of Godhead, is *nirguṇa*, not being under the influence of the material modes. The living entities, being encaged in material qualities, are *guṇāśrita*, whereas the Supreme Personality of Godhead is *guṇāśraya*. 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 Paramātmā, the Supreme Personality of Godhead, are *ātmā*, 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 *jīva-ātmā*, the living entity, must know both his position and the Supreme's position. That is full knowledge.

TEXT 8

य एवं सन्तमात्मानमात्मस्थं वेद पूरुषः ।

नाज्यते प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः ॥ ८ ॥

*ya evaṁ santam ātmānam
ātma-stham veda pūruṣaḥ
nājyate prakṛti-stho 'pi
tad-guṇaiḥ sa mayi sthitaḥ*

SYNONYMS

yaḥ—anyone who; *evam*—thus; *santam*—existing; *ātmānam*—the individual *ātmā* and the Supreme Personality of Godhead, *Paramātmā*; *ātma-stham*—situated within his body; *veda*—knows; *pūruṣaḥ*—person; *na*—never; *ajyate*—is affected; *prakṛti*—in material nature; *sthaḥ*—situated; *api*—although; *tad-guṇaiḥ*—by the material modes of nature; *saḥ*—such a person; *mayi*—in Me; *sthitaḥ*—situated.

TRANSLATION

Although within the material nature, one who is thus situated in full knowledge of the *Paramātmā* and *ātmā* 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-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate*

*sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

"One who is unflinchingly engaged in the devotional service of the Lord surpasses the material qualities and attains Brahman realization." In this connection Śrīla Rūpa Gosvāmī 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

**यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः ।
भजते शनकैस्तस्य मनो राजन् प्रसीदति ॥ ९ ॥**

*yaḥ sva-dharmeṇa mām nityam
nirāśiḥ śraddhayānvitaḥ
bhajate śanakais tasya
mano rājan prasīdati*

SYNONYMS

yaḥ—anyone who; *sva-dharmeṇa*—by his occupational duties; *mām*—Me; *nityam*—regularly; *nirāśiḥ*—without any motive; *śraddhayā*—with faith and devotion; *anvitaḥ*—endowed; *bhajate*—worships; *śanakaiḥ*—gradually; *tasya*—his; *manaḥ*—mind; *rājan*—O King Pṛthu; *prasīdati*—becomes fully satisfied.

TRANSLATION

The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, 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 *Viṣṇu Purāṇa*. Occupational duties are known as *varṇāśrama-dharma* and apply to the four divisions of material and spiritual life—namely *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*, and *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. If one works according to the *varṇāśrama-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-gītā* 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 *brāhmaṇa* especially should execute his occupational duties not for material gain but to please the Supreme Personality of Godhead. The *kṣatriya*, *vaiśya* and *śūdra* 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 Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa (there are many other forms of the Lord). In this way a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra* 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

परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः ।
शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥ १० ॥

*parityakta-guṇaḥ samyag
darśano viśadāśayaḥ
śāntim me samavasthānam
brahma kaivalyam aśnute*

SYNONYMS

parityakta-guṇaḥ—one who is disassociated from the material modes of nature; *samyak*—equal; *darśanaḥ*—whose vision; *viśada*—uncontaminated; *āśayaḥ*—whose mind or heart; *śāntim*—peace; *me*—My; *samavasthānam*—equal situation; *brahma*—spirit; *kaivalyam*—freedom from material contamination; *aśnute*—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-ānanda-vigraha [Bs. 5.1].

PURPORT

The Māyāvāda conception of *kaivalya* and that of the Vaiṣṇava community is different. The Māyāvādī thinks that as soon as one is free from all material contamination, he is merged into the existence of the Supreme. The Vaiṣṇava 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-gītā*, 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

उदासीनमिवाध्यक्षं द्रव्यज्ञानक्रियात्मनाम् ।
कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् ॥ ११ ॥

udāsīnam ivādhyaṅsam
dravya-jñāna-kriyātmanām
kūṭa-stham imam ātmānam
yo vedāpnoti śobhanam

SYNONYMS

udāsīnam—indifferent; *iva*—simply; *adhyaṅsam*—the superintendent; *dravya*—of the physical elements; *jñāna*—knowledge-acquiring senses; *kriyā*—working senses; *ātmanām*—and of the mind; *kūṭa-stham*—fixed; *imam*—this; *ātmānam*—soul; *yaḥ*—anyone who; *veda*—knows; *āpnoti*—gets; *śobhanam*—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 *dehī*, 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 *kūṭa-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-gītā* also, Lord Kṛṣṇa 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 Kṛṣṇa says in *Bhagavad-gītā* 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 *samādhi*. One who is actually situated in *samādhi* is understood to be a first-class *yogī*.

TEXT 12

भिन्नस्य लिङ्गस्य गुणप्रवाहो
द्रव्यक्रियाकारकचेतनात्मनः ।
दृष्टासु सम्पत्सु विपत्सु सूरयो
न विक्रियन्ते मयि बद्धसौहृदाः ॥ १२ ॥

*bhinnasya liṅgasya guṇa-pravāho
dravya-kriyā-kāraka-cetanātmanah
dṛṣṭāsu sampatsu vipatsu sūrayo
na vikriyante mayi baddha-sauhṛdāḥ*

SYNONYMS

bhinnasya—different; *liṅgasya*—of the body; *guṇa*—of the three modes of material nature; *pravāhaḥ*—the constant change; *dravya*—physical elements; *kriyā*—activities of the senses; *kāraka*—demigods; *cetanā*—and the mind; *ātmanah*—consisting of; *dṛṣṭāsu*—when experienced; *sampatsu*—happiness; *vipatsu*—distress; *sūrayaḥ*—those who are advanced in knowledge; *na*—never; *vikriyante*—become disturbed; *mayi*—unto Me; *baddha-sauhṛdāḥ*—bound in friendship.

TRANSLATION

Lord Viṣṇu told King Pṛthu: 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-sauhṛdāḥ*—"bound in friendship"—is particularly used here. *Karmīs*, *jñānīs* and *yogīs* cannot be bound in devotional service. *Karmīs* fully engage in the activities of the body. Their aim of life is to give comfort to the body only. *Jñānīs* 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. *Yogīs* also have a bodily concept of life—they think that they can achieve something spiritual by exercising the body through *dhāraṇā*, *āsana*, *prāṇāyāma*, 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

समः समानोत्तममध्यमाधमः
सुखे च दुःखे च जितेन्द्रियाशयः ।
मयोपकृप्ताखिललोकसंयुतो
विधत्स्व वीराखिललोकरक्षणम् ॥ १३ ॥

*samaḥ samānottama-madhyamādhamaḥ
sukhe ca duḥkhe ca jitendriyāśayaḥ
mayopakṛptākhila-loka-saṁyuto
vidhatsva vīrākhila-loka-rakṣaṇam*

SYNONYMS

samaḥ—equipoised; *samāna*—all equal; *uttama*—one who is greater; *madhyama*—one who is in an intermediate position; *adhamaḥ*—one who is in a lower standard of life; *sukhe*—in happiness; *ca*—and; *duḥkhe*—in distress; *ca*—also; *jita-indriya*—having controlled the senses; *āśayaḥ*—and mind; *mayā*—by Me; *upakṛpta*—arranged; *akhila*—all; *loka*—by people; *saṁyutaḥ*—being accompanied; *vidhatsva*—give; *vīra*—O hero; *akhila*—all; *loka*—to the citizens; *rakṣaṇam*—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 Viṣṇu. One has to execute the order of Lord Viṣṇu, whether receiving it directly from Him or from His bona fide representative, the spiritual master. Arjuna fought the Battle of Kurukṣetra under the direct order of the Supreme Personality of Godhead, Kṛṣṇa. Similarly, here Pṛthu Mahārāja is also being given orders by Lord Viṣṇu regarding the execution of his duty. We have to stick to the principles stated in the *Bhagavad-gītā*. *Vyavasāyātmikā buddhiḥ*: every man's duty is to receive orders from Lord Kṛṣṇa or from His bona fide representative and take these orders as his life and soul, without personal considerations. Śrīla Viśvanātha Cakravartī Ṭhākura 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 *varṇāśrama-dharma* by working in his prescribed duty according to the caste system (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and the spiritual-order system (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). If one simply executes regularly and strictly the injunctions given for the different divisions of life, then one satisfies Lord Viṣṇu.

As a king, Pṛthu Mahārāja was ordered by Lord Viṣṇu 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-sauhṛdāḥ* 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, *ācāryam mām vijānīyān nāva-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 (SB 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

श्रेयः प्रजापालनमेव राज्ञो
यत्साम्पराये सुकृतात् षष्ठमंशम् ।
हर्तान्यथा हृतपुण्यः प्रजाना-
मरक्षिता करहारोऽघमत्ति ॥ १४ ॥

*śreyaḥ prajā-pālanam eva rājño
yat sām̐parāye sukṛtāt ṣaṣṭham aṁśam
hartānyathā hṛta-puṇyaḥ prajānām
arākṣitā kara-hāro 'gham atti*

SYNONYMS

śreyaḥ—auspicious; *prajā-pālanam*—ruling over the general mass of people; *eva*—certainly; *rājñaḥ*—for the king; *yat*—because; *sām̐parāye*—in the next birth; *su-kṛtāt*—from the pious activities; *ṣaṣṭham aṁśam*—one-sixth part; *hartā*—collector; *anyathā*—otherwise; *hṛta-puṇyaḥ*—being bereft of the results of pious activities; *prajānām*—of the citizens; *arākṣitā*—one who does not protect; *kara-hāraḥ*—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 *śreyaḥ*, 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 *brāhmaṇa* must do his duty properly, and the *kṣatriya*, the *vaiśya* and even the *śūdra* 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-gītā* (18.45). *Sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ*: "By executing one's prescribed duties, one can attain the highest perfection."

Lord Viṣṇu advised Mahārāja Pṛthu that a king is not enjoined to give up his kingdom and the responsibility of protecting the *prajāś*, 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 *prajāś*, 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 *prajās*. In the modern state the government has many rules and regulations for conducting the duties of the *prajās*, 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 Kṛṣṇa conscious. Kṛṣṇa 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 Mahārāja Yudhiṣṭhira. 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

एवं द्विजाग्र्यानुमतानुवृत्त-
धर्मप्रधानोऽन्यतमोऽवितास्याः ।
हकालेन गृहोपयातान
द्रष्टासि सिद्धाननुरक्तलोकः ॥ १५ ॥

*evam dvijāgryānumatānuvṛtta-
dharma-pradhāno 'nyatamo 'vitāsyāḥ
hrasvena kālena gṛhopayātān
draṣṭāsi siddhān anurakta-lokaḥ*

SYNONYMS

evam—thus; *dvija*—of the *brāhmaṇas*; *agrya*—by the foremost; *anumata*—approved; *anuvṛtta*—received by disciplic succession; *dharma*—religious principles; *pradhānaḥ*—he whose chief interest is; *anyatamaḥ*—unattached; *avitā*—the protector; *asyāḥ*—of the earth; *hrasvena*—short; *kālena*—in time; *gṛha*—to your home; *upayātān*—having come personally; *draṣṭāsi*—you will see; *siddhān*—perfected personalities; *anurakta-lokaḥ*—being loved by the citizens.

TRANSLATION

Lord Viṣṇu continued: My dear King Pṛthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa 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 Kumāras [Sanaka, Sanātana, Sanandana and Sanat-kumāra].

PURPORT

Lord Viṣṇu advised King Pṛthu that everyone should follow the principles of *varṇāśrama-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 *varṇāśrama-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 *varṇāśrama-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 *dvijāgryas*, the most prominent *brāhmaṇas*, like Parāśara and Manu. These great sages have already given us instructions on how to live according to the principles of *varṇāśrama-dharma*. Similarly, Sanātana Gosvāmī and Rūpa Gosvāmī have given us rules and regulations for becoming pure devotees of the Lord. It is essential, therefore, to follow the instructions of the *ācāryas* in the *paramparā* 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 Mahāprabhu advises, therefore, that one does not have to change his position. One simply has to hear from the perfect source (this is called *paramparā*) 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 *śāstras*. In other words, the executive heads are fools and rascals in the strict sense of the terms, and the people in general are *śūdras*. This combination of fools and rascals and *śūdras* 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-gītā* it is stated that anyone who lives on concocted ideas, without reference to the *śāstras*, never becomes successful and does not attain happiness or liberation after death.

TEXT 16

वरं च मत् कञ्चन मानवेन्द्र
वृणीष्व तेऽहं गुणशीलयन्त्रितः ।
नाहं मखैर्वै सुलभस्तपोभि-
र्योगेन वा यत्समचित्तवर्ती ॥ १६ ॥

varam ca mat kañcana mānavendra

*vṛṇīṣva te 'haṁ guṇa-śīla-yantritah
nāhaṁ makhair vai sulabhas tapobhir
yogena vā yat sama-citta-vartī*

SYNONYMS

varam—benediction; *ca*—also; *mat*—from Me; *kañcana*—whatever you like; *mānava-indra*—O chief of human beings; *vṛṇīṣva*—please request; *te*—your; *aham*—I; *guṇa-śīla*—by elevated qualities and excellent behavior; *yantritah*—being captivated; *na*—not; *aham*—I; *makhaiḥ*—by sacrifices; *vai*—certainly; *su-labhaḥ*—easily obtained; *tapobhiḥ*—by austerities; *yogena*—by practice of mystic yoga; *vā*—or; *yat*—because of which; *sama-citta*—in one who is equipoised; *vartī*—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 Viṣṇu was very pleased with Mahārāja Pṛthu'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 Kṛṣṇa, (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

मैत्रेय उवाच

स इत्थं लोकगुरुणा विष्वक्सेनेन विश्वजित् ।
अनुशासित आदेशं शिरसा जगृहे हरेः ॥ १७ ॥

maitreya uvāca
sa itthaṁ loka-guruṇā
viṣvaksenena viśva-jit
anuśāsita ādeśaṁ
śirasā jagṛhe hareḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *saḥ*—he; *ittham*—thus; *loka-guruṇā*—by the supreme master of all people; *viṣvaksenena*—by the Personality of Godhead; *viśva-jit*—the conqueror of the world (Mahārāja Pṛthu); *anūsāsitaḥ*—being ordered; *ādeśam*—instructions; *śirasā*—on the head; *jagṛhe*—accepted; *hareḥ*—of the Personality of Godhead.

TRANSLATION

The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, 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 *svāmīs* who comment on the words of *Bhagavad-gītā*. Here the practical example of how to accept the instruction of the Supreme Personality of Godhead is shown by Pṛthu Mahārāja. This is the way to receive knowledge through the *paramparā* system.

TEXT 18

स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा ।
शतक्रतुं परिष्वज्य विद्वेषं विससर्ज ह ॥ १८ ॥

*spṛśantaṁ pādayoḥ premṇā
vrīḍitaṁ svena karmaṇā*

*śata-kratum pariṣvajya
vidveṣam visasarja ha*

SYNONYMS

spṛśantam—touching; *pādayoḥ*—the feet; *preṃṇā*—in ecstasy; *vrīḍitam*—ashamed; *svena*—his own; *karmaṇā*—by activities; *śata-kratum*—King Indra; *pariṣvajya*—embracing; *vidveṣam*—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 Pṛthu to touch his lotus feet. But Pṛthu Mahārāja 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 Vaiṣṇava and later becomes repentant. Here also we find that although the King of heaven, Indra, was so powerful that he accompanied Lord Viṣṇu, he felt himself a great offender for stealing Pṛthu Mahārāja's horse that was meant for sacrifice. An offender at the lotus feet of a Vaiṣṇava is never excused by the Supreme Personality of Godhead. There are many instances illustrating this fact. Ambarīṣa Mahārāja was offended by Durvāsā Muni, a great sage and mystic *yogī*, and Durvāsā also had to fall down at the lotus feet of Ambarīṣa Mahārāja. Indra decided to fall down at the lotus feet of King Pṛthu, but the King was so magnanimous a Vaiṣṇava that he did not want Mahārāja Indra to fall down at his feet. Instead, King Pṛthu immediately picked him up and embraced him, and both of them forgot all the past incidents. Both King Indra and Mahārāja Pṛthu were envious and angry with

each other, but since both of them were Vaiṣṇavas, or servants of Lord Viṣṇu, it was their duty to adjust the cause of their envy. This is also a first-class example of cooperative behavior between Vaiṣṇavas. In the present days, however, because people are not Vaiṣṇavas, they fight perpetually among one another and are vanquished without finishing the mission of human life. There is a great need to propagate the Kṛṣṇa consciousness movement in the world so that even though people sometimes become angry and malicious toward one another, because of their being Kṛṣṇa conscious such rivalry, competition and envy can be adjusted without difficulty.

TEXT 19

भगवानथ विश्वात्मा पृथुनोपहृतार्हणः ।
समुञ्जिहानया भक्त्या गृहीतचरणाम्बुजः ॥ १९ ॥

*bhagavān atha viśvātmā
pṛthunopahṛtārhaṇaḥ
samujjihānaya bhaktyā
gṛhīta-caraṇāmbujaḥ*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *atha*—thereupon; *viśva-ātmā*—the Supersoul; *pṛthunā*—by King Pṛthu; *upahṛta*—being offered; *arhaṇaḥ*—all the paraphernalia for worship; *samujjihānaya*—gradually increased; *bhaktyā*—whose devotional service; *gṛhīta*—taken; *caraṇa-ambujaḥ*—His lotus feet.

TRANSLATION

King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality

of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja 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-sāttvika-vikāra* [Cc. Antya 14.99], 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

प्रस्थानाभिमुखोऽप्येनमनुग्रहविलम्बितः ।
पश्यन् पद्मपलाशाक्षो न प्रतस्थे सुहृत्सताम् ॥ २० ॥

prasthānābhimukho 'py enam
anugraha-vilambitaḥ
paśyan padma-palāśākṣo
na pratasthe suhṛt satām

SYNONYMS

prasthāna—to leave; *abhimukhaḥ*—ready; *api*—although; *enam*—him (Pṛthu);
anugraha—by kindness; *vilambitaḥ*—detained; *paśyan*—seeing;
padma-palāśa-akṣaḥ—the Lord, whose eyes are like the petals of a lotus flower;

na—not; *pratasthe*—departed; *suhṛt*—the well-wisher; *satām*—of the devotees.

TRANSLATION

The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

PURPORT

Here the words *suhṛt satām* 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-gītā*, the Lord is equal to everyone (*samo 'haṁ sarva-bhūteṣu* [Bg. 9.29]), 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-gītā* (10.10):

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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

स आदिराजो रचिताञ्जलिर्हरिं
विलोकितुं नाशकदश्रुलोचनः ।
न किञ्चनोवाच स बाष्पविचा वो
हृदोपगुह्यामुमधादवस्थितः ॥ २१ ॥

*sa ādi-rājo racitāñjalir harim
vilokitum nāśakad aśru-locanaḥ
na kiñcanovāca sa bāṣpa-viklavo
hṛdopaguhyāmum adhād avasthitaḥ*

SYNONYMS

saḥ—he; *ādi-rājaḥ*—the original king; *racita-añjaliḥ*—with folded hands; *harim*—the Supreme Personality of Godhead; *vilokitum*—to look upon; *na*—not; *aśakat*—was able; *aśru-locanaḥ*—his eyes full of tears; *na*—not; *kiñcana*—anything; *uvāca*—spoke; *saḥ*—he; *bāṣpa-viklavaḥ*—his voice being choked up; *hṛdā*—with his heart; *upaguhya*—embracing; *amum*—the Lord; *adhāt*—he remained; *avasthitaḥ*—standing.

TRANSLATION

The original king, Mahārāja Pṛthu, 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 Kṛṣṇa is addressed in the *Brahma-saṁhitā* as *ādi-puruṣa*, the original personality, so King Pṛthu, being an empowered incarnation of the Lord, is referred to in this verse as *ādi-rājaḥ*, 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 Mahārāja Pṛthu observed all the principles for a ruling chief, he is referred to here as *ādi-rājaḥ*.

Even a responsible king like Mahārāja Pṛthu can become a pure devotee of the first order. We can distinctly see from King Pṛthu'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-gītā* as *dharmasya glāniḥ*, 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 Kṛṣṇa consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the *Bhāgavatam* (*naṣṭa-prāyeṣv abhadreṣu* [SB 1.2.18]), by development of Kṛṣṇa 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 *Śrīmad-Bhāgavatam*, or Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa conscious.

TEXT 22

अथावमुज्याश्रुकला विलोकयन्-
नतृसदृग्गोचरमाह पूरुषम् ।
पदा स्पृशन्तं क्षितिमंस उन्नते

विन्यस्तहस्ताग्रमुराविद्विषः ॥ २२ ॥

*athāvamṛjyāśru-kalā vilokayann
atr̥pta-dṛg-gocaram āha pūruṣam
padā spṛśantam kṣitim aṁsa unnate
vinyasta-hastāgram uraṅga-vidviṣaḥ*

SYNONYMS

atha—thereupon; *avamṛjya*—wiping; *aśru-kalāḥ*—the tears in his eyes; *vilokayan*—observing; *atr̥pta*—not satisfied; *dṛk-gocaram*—visible to his naked eyes; *āha*—he said; *pūruṣam*—unto the Supreme Personality of Godhead; *padā*—with His lotus feet; *spṛśantam*—just touching; *kṣitim*—the ground; *aṁse*—on the shoulder; *unnate*—raised; *vinyasta*—rested; *hastā*—of His hand; *agram*—the front part; *uraṅga-vidviṣaḥ*—of Garuḍa, 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 Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, 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 Brahmāloka (the planet where Lord Brahmā 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 Viṣṇu 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 Pṛthu Mahārāja, He was not touching the ground of this earth, but when He was fully satisfied with the behavior and character of Mahārāja Pṛthu, He immediately acted as the Supreme Personality of Godhead Nārāyaṇa from Vaikuṅṭha. Out of affection for Pṛthu Mahārāja, He touched the earth, but He rested the front of His hand on the raised shoulder of Garuḍa, 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 Pṛthu Mahārāja. perceiving his fortunate position, Pṛthu Mahārāja could not fully look upon the Lord due to ecstasy, but still, in a faltering voice, he began to offer prayers.

TEXT 23

पृथुरुवाच
वरान् विभो त्वद्वरदेश्वराद् बुधः
कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि सन्ति देहिनां
तानीश कैवल्यपते वृणे न च ॥ २३ ॥

pṛthur uvāca
varān vibho tvad varadeśvarād budhaḥ
kathaṁ vṛṇīte guṇa-vikriyātmanām
ye nārakāṇām api santi dehinām
tān īśa kaivalya-pate vṛṇe na ca

SYNONYMS

pr̥thuḥ uvāca—Pṛthu Mahārāja said; *varān*—benedictions; *vibho*—my dear Supreme Lord; *tvat*—from You; *vara-da-īśvarāt*—from the Supreme Personality of Godhead, the highest of the bestowers of benedictions; *budhaḥ*—a learned person; *katham*—how; *vṛṇīte*—could ask for; *guṇa-vikriyā*—bewildered by the modes of material nature; *ātmanām*—of the living entities; *ye*—which; *nārakāṇām*—of the living entities living in hell; *api*—also; *santi*—exist; *dehinām*—of the embodied; *tān*—all those; *īśa*—O Supreme Lord; *kaivalya-pate*—O bestower of merging in the existence of the Lord; *vṛṇe*—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 *karmīs* 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 *jñānīs* and *yogīs*, 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 *nāraka* because this material existence itself is known as a hellish condition of life. Pṛthu Mahārāja, however, expressed that he was interested neither in the benediction desired by the *karmīs* nor that desired by the *jñānīs* and *yogīs*. Śrīla Prabodhānanda Sarasvatī 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 Brahmā or Lord Śiva, nor does a devotee desire to become equal with Lord Viṣṇu. As a pure devotee of the Lord, Pṛthu Mahārāja made his position very clear.

TEXT 24

न कामये नाथ तदप्यहं क्वचिन्
 न यत्र युष्मच्चरणाम्बुजासवः ।
 महत्तमान्तर्हृदयान्मुखच्युतो
 विधत्स्व कर्णायुतमेष मे वरः ॥ २४ ॥

*na kāmaye nātha tad apy ahaṁ kvacin
 na yatra yuṣmac-caraṇāmbujāsavaḥ
 mahattamāntar-hṛdayān mukha-cyuto
 vidhatsva karṇāyutam eṣa me varaḥ*

SYNONYMS

na—not; *kāmaye*—do I desire; *nātha*—O master; *tat*—that; *api*—even; *aham*—I; *kvacit*—at any time; *na*—not; *yatra*—where; *yuṣmat*—Your; *caraṇa-ambuja*—of the lotus feet; *āsavaḥ*—the nectarean beverage; *mahat-tama*—of the great devotees; *antaḥ-hṛdayāt*—from the core of the heart; *mukha*—from the mouths; *cyutaḥ*—being delivered; *vidhatsva*—give;

karṇa—ears; *ayutam*—one million; *eṣaḥ*—this; *me*—my; *varaḥ*—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 Mahārāja Pṛthu 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." Mahārāja Pṛthu 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 *Śrīmad-Bhāgavatam* (1.1.3), *śuka-mukhād amṛta-drava-saṁyutam*: the nectar of *Śrīmad-Bhāgavatam* became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī. 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. Śrī Sanātana Gosvāmī has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of *Śrīmad-Bhāgavatam* 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 *satām prasāṅgān mama vīrya-saṁvidah* (SB 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. Pṛthu Mahārāja therefore wanted innumerable ears, as Rūpa Gosvāmī 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 Māyāvāda philosophy, which is doom to spiritual progress. Śrī Caitanya Mahāprabhu said that if anyone hears from a Māyāvādī 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 Māyāvāda philosophy one cannot come to the destination of spiritual perfection of life.

TEXT 25

स उत्तमश्लोक महन्मुखच्युतो
 भवत्पदाम्भोजसुधाकणानिलः ।
 स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां
 कुयोगिनां नो वितरत्यलं वरैः ॥ २५ ॥

*sa uttamaśloka mahan-mukha-cyuto
 bhavat-padāmbhoja-sudhā kaṇānilaḥ
 smṛtiṁ punar vismṛta-tattva-vartmanām
 kuyoginām no vitaraty alaṁ varaiḥ*

SYNONYMS

saḥ—that; *uttama-śloka*—O Lord, who are praised by selected verses; *mahat*—of great devotees; *mukha-cyutaḥ*—delivered from the mouths; *bhavat*—Your; *pada-ambhoja*—from the lotus feet; *sudhā*—of nectar;

kaṇa—particles; *anilah*—soothing breeze; *smṛtim*—remembrance; *punaḥ*—again; *vismṛta*—forgotten; *tattva*—to the truth; *vartmanām*—of persons whose path; *ku-yoginām*—of persons not in the line of devotional service; *naḥ*—of us; *vitāṛati*—restores; *alam*—unnecessary; *varaiḥ*—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 *māyā*, 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 *māyā*. 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 Ṭhākura Bhaktivinoda, Lord Caitanya says, *jīva jāga, jīva jāga*. 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 *kuyogī* 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 *suyogīs*, perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahāprabhu. 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

यशः शिवं सुश्रव आर्यस्रामे
यदृच्छया चोपशृणोति ते सकृत् ।
कथं गुणज्ञो विरमेद्विना पशुं

श्रीर्यत्प्रवरे गुणसङ्गहेच्छया ॥ २६ ॥

*yaśaḥ śivam suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
katham guṇa-jñō viramed vinā paśum
śrīr yat pravavre guṇa-saṅgrahēcchayā*

SYNONYMS

yaśaḥ—glorification; *śivam*—all-auspicious; *su-śravaḥ*—O highly glorified Lord; *ārya-saṅgame*—in the association of advanced devotees; *yadṛcchayā*—somehow or other; *ca*—also; *upaśṛṇoti*—hears; *te*—Your; *sakṛt*—even once; *katham*—how; *guṇa-jñāḥ*—one who appreciates good qualities; *viramet*—can cease; *vinā*—unless; *paśum*—an animal; *śrīḥ*—the goddess of fortune; *yat*—which; *pravavre*—accepted; *guṇa*—Your qualities; *saṅgraha*—to receive; *icchayā*—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 (*ārya-saṅgama*) is the most important factor in this world. The word *ārya* refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The

Āryan family is distributed all over the world and is known as Indo-Āryan. In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as *rājarṣis*, were so perfectly educated as *kṣatriyas*, 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 Āryan family. Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life. How is it that we are finding it very easy to spread Kṛṣṇa 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 Āryan family are taking this Kṛṣṇa consciousness movement very seriously. Others who are associating with them and hearing the chanting of the Hare Kṛṣṇa *mahā-mantra* from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted among Āryans, but even though one does not belong to the Āryan family, he will become a Vaiṣṇava simply by hearing the *mantra* because the vibration has great influence over everyone.

Mahārāja Pṛthu points out that even the goddess of fortune, who is the constant companion of Lord Nārāyaṇa, specifically wanted to hear about the Lord's glories, and for the association of the *gopīs*, who are pure devotees, the goddess of fortune, Lakṣmī, underwent severe austerities. The impersonalist may ask why one should bother chanting the Hare Kṛṣṇa *mahā-mantra* continually for so many years instead of stopping and trying for *kaivalya*, liberation, or merging into the existence of the Lord. In answer, Mahārāja Pṛthu 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. Pṛthu Mahārāja is very emphatic in this connection—only an animal can give up the practice of chanting Hare Kṛṣṇa. Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 27

अथाभजे त्वाखिलपुरुषोत्तमं
गुणालयं पद्मकरेव लालसः ।
अप्यावयोरेकपतिस्पृधोः कलि-
र्न स्यात्कृतत्वच्चरणैकतानयोः ॥ २७ ॥

*athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ
apy āvayor eka-pati-spr̥dhoḥ kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ*

SYNONYMS

atha—therefore; *ābhaje*—I shall engage in devotional service; *tvā*—unto You; *akhila*—all-inclusive; *pūruṣa-uttamam*—the Supreme Personality of Godhead; *guṇa-ālayam*—the reservoir of all transcendental qualities; *padma-karā*—the goddess of fortune, who carries a lotus flower in her hand; *iva*—like; *lālasaḥ*—being desirous; *api*—indeed; *āvayoḥ*—of Lakṣmī and me; *eka-pati*—one master; *spr̥dhoḥ*—competing; *kalir*—quarrel; *na*—not; *syāt*—may take place; *kṛta*—having done; *tvac-caraṇa*—unto Your lotus feet; *eka-tānayoḥ*—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-pūruṣottama*, the Supreme Personality of Godhead, Lord of the entire creation. *puruṣa* means "the enjoyer," and *uttama* means "the best." There are different kinds of *puruṣas*, 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 nityānām*). Both the Supreme Personality of Godhead and the living entities are eternal. The supreme eternal is the *viṣṇu-tattva*, or Lord Viṣṇu and His expansions. So *nitya* refers to the Personality of Godhead, beginning from Kṛṣṇa to Mahā-Viṣṇu, Nārāyaṇa and other expansions of Lord Kṛṣṇa. As stated in the *Brahma-saṁhitā* (*rāmādi-mūrtiṣu*), there are millions and trillions of expansions of Lord Viṣṇu, as Rāma, Nṛsimha, Varāha 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 Viṣṇu is the master of this material world, and there is no question of His being controlled by material nature.

Consequently, Lord Viṣṇu is addressed here as *pūruṣottama*, the best of all living entities—namely *viṣṇu-tattvas* and *jīva-tattvas*. It is a great offense, therefore, to compare Lord Viṣṇu and the *jīva-tattva* or consider them on an equal level. The Māyāvādī philosophers equalize the *jīvas* and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Viṣṇu.

Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, *pūruṣottama*, the greatest, the Supreme Personality of Godhead, Kṛṣṇa, or Lord Viṣṇu, is always worshiped by others. Pṛthu Mahārāja therefore decided to engage in the service of the lotus feet of Lord Viṣṇu. Pṛthu Mahārāja is considered to be an incarnation of Lord Viṣṇu, but he is called a *śaktyāveśa* incarnation. Another significant word in this verse is *guṇālayam*, which refers to Viṣṇu as the reservoir of all transcendental qualities. The Māyāvādī philosophers take the Absolute Truth to be *nirguṇa* ("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.

Pṛthu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of *mādhurya-rasa*. The goddess of fortune is engaged in the service of the Lord in the *rasa* of *mādhurya*, 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. Pṛthu Mahārāja was thinking only of the

lotus feet of the Lord because he is on the platform of *dāsyā-rasa*, or servitorship of the Lord. From the next verse we learn that Pṛthu Mahārāja was thinking of the goddess of fortune as the universal mother, *jagan-mātā*. Consequently there was no question of his competing with her on the platform of *mādhuryā-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 Vaikuṅṭha 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

जगज्जनन्यां जगदीश वैशसं
स्यादेव यत्कर्मणि नः समीहितम् ।
करोषि फल्ग्वप्युरु दीनवत्सलः
स्व एव धिष्येऽभिरतस्य किं तथा ॥ २८ ॥

*jagaj-jananyām jagad-īśa vaiśasam
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye 'bhiratasya kim tayā*

SYNONYMS

jagat-jananyām—in the mother of the universe (Lakṣmī); *jagat-īśa*—O Lord of the universe; *vaiśasam*—anger; *syāt*—may arise; *eva*—certainly; *yat-karmaṇi*—in whose activity; *naḥ*—my; *samīhitam*—desire; *karoṣi*—You consider; *phalgu*—insignificant service; *api*—even; *uru*—very great; *dīna-vatsalaḥ*—favorably inclined to the poor; *sve*—own; *eva*—certainly; *dhiṣṇye*—in Your opulence; *abhiratasya*—of one who is fully satisfied;

kim—what need is there; *tayā*—with her.

TRANSLATION

My dear Lord of the universe, the goddess of fortune, Lakṣmī, 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 Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa. She is an ideal wife because she takes care of Lord Nārāyaṇa 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. Pṛthu Mahārāja 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 Lakṣmī, the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this was not very likely. Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part. Pṛthu Mahārāja was engaged in performing the ordinary Vedic rituals and sacrifices according to *karma-kāṇḍa*, or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Pṛthu Mahārāja 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 *Viṣṇu Purāṇa* that by following the principles of *varṇāśrama-dharma* one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī. The goddess of fortune is called *cañcalā* ("restless") because she is very restless and is always coming and going. So Pṛthu Mahārāja indicated that even though she might go away out of anger, there would be no harm for Lord Viṣṇu, because He is self-sufficient and can do anything and everything without the help of Lakṣmījī. For example, when Garbhodakaśāyī Viṣṇu begot Lord Brahmā from His navel, He did not take any help from Lakṣmī, 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 Brahmā's birth, Garbhodakaśāyī Viṣṇu did not impregnate Lakṣmījī. Being self-sufficient, the Lord begot Brahmā from His own navel. Therefore, Pṛthu Mahārāja 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

भजन्त्यथ त्वामत एव साधवो
व्युदस्तमायागुणविभ्रमोदयम् ।
भवत्पदानुस्मरणादृते सतां
निमित्तमन्यद्भगवन्न विद्महे ॥ २९ ॥

bhajanty atha tvām ata eva sādhave

*vyudasta-māyā-guṇa-vibhramodayam
bhavat-pādānusmaraṇād ṛte satām
nimittam anyad bhagavan na vidmahe*

SYNONYMS

bhajanti—they worship; *atha*—therefore; *tvām*—You; *ataḥ eva*—therefore; *sādhavaḥ*—all saintly persons; *vyudasta*—who dispel; *māyā-guṇa*—the modes of material nature; *vibhrama*—misconceptions; *udayam*—produced; *bhavat*—Your; *pada*—lotus feet; *anusmaraṇāt*—constantly remembering; *ṛte*—except; *satām*—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 *karmīs* are generally engaged in fruitive activities for material bodily comforts. The *jñānīs*, 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 *jñānīs* who are actually mature in their knowledge must surrender unto the lotus feet of the Lord, as stated in *Bhagavad-gītā* (*bahūnām janmanām ante* [Bg. 7.19]). Self-realization is not complete unless one comes to the devotional platform. Therefore it is stated in the *Śrīmad-Bhāgavatam* that those who are *ātmārāma*, 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 *jñānī* understands this fact and therefore ceases to work and takes to *karma-sannyāsa*.

Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the *jñānī* 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. Pṛthu Mahārāja 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 *ātmānanda*, is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Pṛthu Mahārāja 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

मन्ये गिरं ते जगतां विमोहिनीं
वरं वृणीष्वेति भजन्तमात्थ यत् ।
वाचा नु तन्त्या यदि ते जनोऽसितः
कथं पुनः कर्म करोति मोहितः ॥ ३० ॥

*manye giram te jagatām vimohinīm
varam vṛṇīṣveti bhajantam āttha yat
vācā nu tanyā yadi te jano 'sitaḥ*

katham punaḥ karma karoti mohitaḥ

SYNONYMS

manye—I consider; *giram*—words; *te*—Your; *jagatām*—to the material world; *vimohinīm*—bewildering; *varam*—benediction; *vṛṇīṣva*—just accept; *iti*—in this way; *bhajantam*—unto Your devotee; *āttha*—You spoke; *yat*—because; *vācā*—by the statements of the *Vedas*; *nu*—certainly; *tantyā*—by the ropes; *yadi*—if; *te*—Your; *janaḥ*—the people in general; *asitaḥ*—not bound; *katham*—how; *punaḥ*—again and again; *karma*—fruitive activities; *karoti*—perform; *mohitaḥ*—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

Śrīla Narottama dāsa Ṭhākura, a great *ācārya* of the Gauḍīya-sampradāya, has said that persons who are very much attached to the fruitive activities of the *Vedas*, namely *karma-kāṇḍa* and *jñāna-kāṇḍa*, are certainly doomed. In the *Vedas* there are three categories of activities, known as *karma-kāṇḍa* (fruitive activities), *jñāna-kāṇḍa* (philosophical research) and *upāsana-kāṇḍa* (worship of different demigods for receiving material benefits). Those who are engaged in *karma-kāṇḍa* and *jñāna-kāṇḍa* 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. Pṛthu Mahārāja 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-caritāmṛta* 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-gītā* (2.42) the Lord says: *yām imām puṣpitām vācam pravadyanti avipaścitaḥ*. The less intelligent class of men (*avipaścitaḥ*), 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

त्वन्माययाद्वा जन ईश खण्डितो
यदन्यदाशास्त ऋतात्मनोऽबुधः ।
यथा चरेद्बालहितं पिता स्वयं

तथा त्वमेवार्हसि नः समीहितुम् ॥ ३१ ॥

*tvam-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitam pitā svayam
tathā tvam evārhasi naḥ samīhitum*

SYNONYMS

tvam—Your; *māyayā*—by illusory energy; *addhā*—certainly; *janaḥ*—the people in general; *īśa*—O my Lord; *khaṇḍitaḥ*—separated; *yat*—because; *anyat*—other; *āśāste*—they desire; *ṛta*—real; *ātmanaḥ*—from the self; *abudhaḥ*—without proper understanding; *yathā*—as; *caret*—would engage in; *bāla-hitam*—the welfare of one's child; *pitā*—the father; *svayam*—personally; *tathā*—similarly; *tvam*—Your Lordship; *eva*—certainly; *arhasi naḥ samīhitum*—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-gītā* (18.66): *aham tvām sarva-pāpēbhyo mokṣayiṣyāmi*. 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 *Īśopaniṣad* states that everything in this material world is complete (*pūrṇam idam* [*Īśopaniṣad*, Invocation]). 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.

Ṛṥthu Mahārāja therefore tells the Lord that, as the supreme father, He may elect to bestow whatever He considers beneficial for Ṛṥthu Mahārāja. That is the perfect position of the living entity. Therefore Śrī Caitanya Mahāprabhu teaches us in His *Śikṣāṣṭaka*:

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi
[Cc. Antya 20.29, Śikṣāṣṭaka 4]*

"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

मैत्रेय उवाच
इत्यादिराजेन नुतः स विश्वदृक्
तमाह राजन् मयि भक्तिरस्तु ते ।
दिष्टयेदृशी धीर्मयि ते कृता यया
मायां मदीयां तरति स्म दुस्त्यजाम् ॥ ३२ ॥

maitreya uvāca
ity ādi-rājena nutaḥ sa viśva-dṛk
tam āha rājan mayi bhaktir astu te
diṣṭyedṛśī dhīr mayi te kṛtā yayā
māyām madīyām tarati sma dustyajām

SYNONYMS

maitreyaḥ—Maitreya, the great sage; *uvāca*—spoke; *iti*—thus; *ādi-rājena*—by the original king (Pṛthu); *nutaḥ*—being worshiped; *saḥ*—He (the Supreme Personality of Godhead); *viśva-dṛk*—the seer of the whole universe; *tam*—unto him; *āha*—said; *rājan*—my dear King; *mayi*—unto Me; *bhaktiḥ*—devotional service; *astu*—let it be; *te*—your; *diṣṭyā*—by good fortune; *īdṛśī*—like this; *dhīḥ*—intelligence; *mayi*—unto Me; *te*—by you; *kṛtā*—having been performed; *yayā*—by which; *māyām*—illusory energy; *madīyām*—My; *tarati*—crosses over; *sma*—certainly; *dustyajām*—very difficult to give up.

TRANSLATION

The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Pṛthu Mahārāja'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 *māyā*.

PURPORT

This is also confirmed in *Bhagavad-gītā*, wherein the Lord also claims that the illusory energy is insurmountable. No one can transcend the illusory energy of *māyā* by fruitive activity, speculative philosophy or mystic *yoga*. The only means for transcending illusory energy is devotional service, as the Lord Himself states: *mām eva ye prapadyante māyām etām 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

तत्त्वं कुरु मयादिष्टमप्रमत्तः प्रजापते ।
मदादेशकरो लोकः सर्वत्राप्नोति शोभनम् ॥ ३३ ॥

*tat tvam kuru mayādiṣṭam
apramattaḥ prajāpate
mad-ādeśa-karo lokaḥ
sarvatrāpnoti śobhanam*

SYNONYMS

tat—therefore; *tvam*—you; *kuru*—do; *mayā*—by Me; *ādiṣṭam*—what is ordered; *apramattaḥ*—without being misguided; *prajā-pate*—O master of the citizens; *mat*—of Me; *ādeśa-karaḥ*—who executes the order; *lokaḥ*—any

person; *sarvatra*—everywhere; *āpnoti*—achieves; *śobhanam*—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-gītā* (18.65) the Supreme Lord Kṛṣṇa says, *man-manā bhava mad-bhaktaḥ*: "Just think of Me always and become My devotee." Furthermore, the Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇam 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

मैत्रेय उवाच
इति वैन्यस्य राजर्षेः प्रतिनन्द्यार्थवद्वचः ।
पूजितोऽनुगृहीत्वैनं गन्तुं चक्रेऽच्युतो मतिम् ॥ ३४ ॥

maitreya uvāca

*iti vainyaṣya rājarṣeḥ
pratinandyārthavad vacaḥ
pūjito 'nugṛhītvainam
gantum cakre 'cyuto matim*

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *vainyaṣya*—of the son of King Vena (Pṛthu Mahārāja); *rāja-ṛṣeḥ*—of the saintly King; *pratinandya*—appreciating; *artha-vat vacaḥ*—the prayers, which were full of meaning; *pūjitaḥ*—being worshiped; *anugṛhītvā*—sufficiently benedicting; *enam*—King Pṛthu; *gantum*—to go from that place; *cakre*—made up; *acyutaḥ*—the infallible Lord; *matim*—His mind.

TRANSLATION

The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Mahārāja Pṛthu. 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 *pratinandyārthavad vacaḥ*, 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-gītā* 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. Pṛthu Mahārāja 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-gītā* the Lord expresses the quality of His appearance as *ātma-māyayā*, "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

देवर्षिपितृगन्धर्वसिद्धचारणपन्नगाः ।
किन्नराप्सरसो मर्त्याः खगा भूतान्यनेकशः ॥ ३५ ॥
यज्ञेश्वरधिया राज्ञा वाग्वित्ताञ्जलिभक्तिः ।
सभाजिता ययुः सर्वे वैकुण्ठानुगतास्ततः ॥ ३६ ॥

*devarṣi-pitṛ-gandharva-
siddha-cāraṇa-ṣannagāḥ
kinnarāpsaraso martyāḥ
khagā bhūtāny anekaśaḥ*

*yajñeśvara-dhiyā rājñā
vāg-vittāñjali-bhaktitaḥ
sabhājitā yayuḥ sarve
vaikuṅṭhānugatās tataḥ*

SYNONYMS

deva—the demigods; *ṛṣi*—the great sages; *pitṛ*—inhabitants of Pitṛloka; *gandharva*—inhabitants of Gandharvaloka; *siddha*—inhabitants of Siddhaloka; *cāraṇa*—inhabitants of Cāraṇaloka; *ṣannagāḥ*—inhabitants of the planets where serpents live; *kinnara*—inhabitants of the Kinnara planets; *apsarasaḥ*—inhabitants of Apsaroloka; *martyāḥ*—inhabitants of the earthly planets; *khagāḥ*—birds; *bhūtāni*—other living entities; *anekaśaḥ*—many; *yajña-īśvara-dhiyā*—with the perfect intelligence of thinking as part and parcel of the Supreme Lord; *rājñā*—by the King; *vāk*—with sweet words; *vitta*—wealth; *añjali*—with folded hands; *bhaktitaḥ*—in a spirit of devotional service; *sabhājitāḥ*—being properly worshiped; *yayuḥ*—went; *sarve*—all; *vaikuṅṭha*—of the Supreme Personality of Godhead, Viṣṇu; *anugataḥ*—followers; *tataḥ*—from that place.

TRANSLATION

King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitṛloka, the inhabitants of Gandharvaloka and those of Siddhaloka, Cāraṇaloka, 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 Viṣṇu.

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 Pitās, the Gandharvas, the Pannagas, the Kinnaras, the Cāraṇas, the Siddhas and the Apsarās. 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 Bhūrloka planetary system. There are six planetary systems above Bhūrloka and seven planetary systems below it. Therefore the entire universe is known as *caturdaśa-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 *dāsya-rasa*,

sakhya-rasa, vātsalya-rasa, mādhyura-rasa and, above all, *parakīya-rasa*. This *parakīya-rasa*, or paramour love, is prevalent in Kṛṣṇaloka, where Lord Kṛṣṇa lives. This planet is also called Goloka Vṛndāvana, and although Lord Kṛṣṇa 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 Vṛndāvana-dhāma, where He displays His original pastimes of Goloka Vṛndāvana-dhāma in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.

TEXT 37

भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः ।
हरन्निव मनोऽमुष्य स्वधाम प्रत्यपद्यत ॥ ३७ ॥

*bhagavān api rājarṣeḥ
sopādhyāyasya cācyutaḥ
harann iva mano 'muṣya
sva-dhāma pratyapadyata*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *api*—also; *rāja-rṣeḥ*—of the saintly King; *sa-upādhyāyasya*—along with all the priests; *ca*—also; *acyutaḥ*—the infallible Lord; *haran*—captivating; *iva*—indeed; *manah*—the mind; *amuṣya*—of him; *sva-dhāma*—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 Kṛṣṇa, or "one who attracts everyone." The Lord appeared in the sacrificial arena of Mahārāja Pṛthu as Kṣīrodakaśāyī Viṣṇu, who is a plenary expansion of Lord Kṛṣṇa. He is the second incarnation from Kāraṇodakaśāyī Viṣṇu, who is the origin of material creation and who expands as Garbhodakaśāyī Viṣṇu, who then enters into each and every universe. Kṣīrodakaśāyī Viṣṇu is one of the *puruṣas* who control the material modes of nature.

TEXT 38

अदृष्टाय नमस्कृत्य नृपः सन्दर्शितात्मने ।
अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ॥ ३८ ॥

*adṛṣṭāya namaskṛtya
nṛpaḥ sandarśitātmane
avyaktāya ca devānāṃ
devāya sva-puraṃ yayau*

SYNONYMS

adṛṣṭāya—unto one who is beyond the purview of material vision; *namaḥ-kṛtya*—offering obeisances; *nṛpaḥ*—the King; *sandarśita*—revealed; *ātmane*—unto the Supreme Soul; *avyaktāya*—who is beyond the manifestation of the material world; *ca*—also; *devānām*—of the demigods; *devāya*—unto the Supreme Lord; *sva-puram*—to his own house; *yayau*—returned.

TRANSLATION

King Pṛthu 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 Mahārāja Pṛthu. 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. Mahārāja Pṛthu, however, developed spiritual eyes by his pure devotional service. Here, therefore, the Lord is described as *sandarśitātmā*, 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 Śrīmad-Bhāgavatam, entitled "Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu."

21. Instructions by Mahārāja Pṛthu

TEXT 1

मैत्रेय उवाच
मौक्तिकैः कुसुमस्रग्भिर्दुकूलैः स्वर्णतोरणैः ।
महासुरभिभिर्धूपैर्मण्डितं तत्र तत्र वै ॥ १ ॥

maitreya uvāca
mauktikaiḥ kusuma-sragbhir
dukūlaiḥ svarṇa-toraṇaiḥ
mahā-surabhibhir dhūpair
maṇḍitam tatra tatra vai

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak;
mauktikaiḥ—with pearls; *kusuma*—of flowers; *sragbhiḥ*—with garlands;
dukūlaiḥ—cloth; *svaṇa*—golden; *toraṇaiḥ*—by gates;
mahā-surabhibhiḥ—highly perfumed; *dhūpaiḥ*—by incense;
maṇḍitam—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 Pṛthu's capital was decorated with such highly opulent decorations.

TEXT 2

चन्दनागुरुतोयाद्ररथ्याचत्वरमार्गवत् ।
पुष्पाक्षतफलैस्तोकमैर्लाजैरर्चिर्भिरर्चितम् ॥ २ ॥

*candanāguru-toyārdra-
rathyā-catvara-mārgavat
puṣpākṣata-phalais tokmair
lājair arcirbhir arcitam*

SYNONYMS

candana—sandalwood; *aguru*—a kind of fragrant herb; *toya*—the water of; *ārdra*—sprinkled with; *rathyā*—a path for driving a chariot; *catvara*—small parks; *mārgavat*—lanes; *puṣpa*—flowers; *akṣata*—unbroken; *phalaiḥ*—by the fruits; *tokmaiḥ*—minerals; *lājaiḥ*—wetted grains; *arcirbhiḥ*—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

सवृन्दैः कदलीस्तम्भैः पूगपोतैः परिष्कृतम् ।
तरुपल्लवमालाभिः सर्वतः समलङ्कृतम् ॥ ३ ॥

savṛndaiḥ kadalī-stambhaiḥ
pūga-ṭotaiḥ pariṣkṛtam
taru-pallava-mālābhiḥ
sarvataḥ samalaṅkṛtam

SYNONYMS

sa-vṛndaiḥ—along with fruits and flowers; *kadalī-stambhaiḥ*—by the pillars of banana trees; *pūga-ṭotaiḥ*—by collections of young animals and by processions of elephants; *pariṣkṛtam*—very nicely cleansed; *taru*—young plants; *pallava*—new leaves of mango trees; *mālābhiḥ*—by garlands; *sarvataḥ*—everywhere; *samalaṅkṛtam*—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

प्रजास्तं दीपबलिभिः सम्भृताशेषम्राजैः ।

अभियुर्मृष्टकन्याश्च मृष्टकुण्डलमण्डिताः ॥ ४ ॥

*prajāś tam dīpa-balibhiḥ
sambhṛtāśeṣa-maṅgalaiḥ
abhīyur mṛṣṭa-kanyāś ca
mṛṣṭa-kuṇḍala-maṇḍitāḥ*

SYNONYMS

prajāḥ—citizens; *tam*—to him; *dīpa-balibhiḥ*—with lamps; *sambhṛta*—equipped with; *aśeṣa*—unlimited; *maṅgalaiḥ*—auspicious articles; *abhīyuh*—came forward to welcome; *mṛṣṭa*—with beautiful bodily luster; *kanyāḥ ca*—and unmarried girls; *mṛṣṭa*—colliding with; *kuṇḍala*—earrings; *maṇḍitāḥ*—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. *Kumārī*, 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

शङ्खदुन्दुभिघोषेण ब्रह्मघोषेण चत्विजाम् ।
विवेश भवनं वीरः स्तूयमानो गतस्मयः ॥ ५ ॥

*śaṅkha-ḍundubhi-ghoṣeṇa
brahma-ghoṣeṇa cartvijām
viveśa bhavanam vīraḥ
stūyamāno gata-smayaḥ*

SYNONYMS

śaṅkha—conchshells; *ḍundubhi*—kettledrums; *ghoṣeṇa*—by the sound of; *brahma*—Vedic; *ghoṣeṇa*—chanting; *ca*—also; *ṛtvijām*—of the priests; *viveśa*—entered; *bhavanam*—the palace; *vīraḥ*—the King; *stūyamānaḥ*—being worshiped; *gata-smayaḥ*—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

पूजितः पूजयामास तत्र तत्र महायशाः ।
पौराञ्जनपदांस्तांस्तान् प्रीतः प्रियवरप्रदः ॥ ६ ॥

*pūjitaḥ pūjayām āsa
tatra tatra mahā-yaśāḥ
paurāñ jānapadāms tāms tān
prītaḥ priya-vara-pradaḥ*

SYNONYMS

pūjitaḥ—being worshiped; *pūjayām āsa*—offered worship; *tatra tatra*—here and there; *mahā-yaśāḥ*—with a background of great activities; *paurāñ*—the noble men of the city; *jāna-padān*—common citizens; *tān tān*—in that way; *prītaḥ*—being satisfied; *priya-vara-pradaḥ*—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

स एवमादीन्यनवद्यचेष्टितः
 कर्माणि भूयांसि महान्महत्तमः ।
 कुर्वन् शशासावनिमण्डलं यशः
 स्फीतं निधायारुरुहे परं पदम् ॥ ७ ॥

*sa evam ādīny anavadya-ceṣṭitaḥ
 karmāṇi bhūyāmsi mahān mahattamaḥ
 kurvan śaśāsāvani-maṇḍalam yaśaḥ
 sphītam nidhāyāruruhe param padam*

SYNONYMS

saḥ—King Pṛthu; *evam*—thus; *ādīni*—from the very beginning; *anavadya*—magnanimous; *ceṣṭitaḥ*—performing various works; *karmāṇi*—work; *bhūyāmsi*—repeatedly; *mahān*—great; *mahat-tamaḥ*—greater than the greatest; *kurvan*—performing; *śaśāsa*—ruled; *avani-maṇḍalam*—the surface of the earth; *yaśaḥ*—reputation; *sphītam*—widespread; *nidhāya*—achieving; *āruruhe*—was elevated; *param padam*—to the lotus feet

of the Supreme Lord.

TRANSLATION

King Pṛthu 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 *varṇa* and *āśrama* divisions of society. Besides that, as exemplified by King Pṛthu, 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 Pṛthu exceeded all of them. He is therefore described here as *mahattamaḥ*, greater than the greatest. Mahārāja Pṛthu was a *kṣatriya*, and he discharged his *kṣatriya* duties perfectly. Similarly, *brāhmaṇas*, *vaiśyas* and *śūdras* 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 Vaikuṅṭha 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, *āruhya kṛcchreṇa param padam tataḥ*: [SB 10.2.32] 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 Vaikuṅṭha planets, they come down again to this material world and are given shelter in one of the material planets. Although they may attain Brahmaloḳa, or Satyaloḳa, all such planets are situated in the material world.

TEXT 8

सूत उवाच

तदादिराजस्य यशो विजृम्भितं
गुणैरशेषैर्गुणवत्सभाजितम् ।
क्षत्ता महाभागवतः सदस्पते
कौषारविं प्राह गुणन्तमर्चयन् ॥ ८ ॥

sūta uvāca

*tad ādi-rājasya yaśo vijṛmbhitam
guṇair aśeṣair guṇavat-sabhājitam
kṣattā mahā-bhāgavataḥ sadaspate
kauṣāravim prāha gṛṇantam arcayan*

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *tat*—that; *ādi-rājasya*—of the original king; *yaśaḥ*—reputation; *vijṛmbhitam*—highly qualified; *guṇaiḥ*—by qualities; *aśeṣaiḥ*—unlimited; *guṇa-vat*—fittingly; *sabhājitam*—being praised; *kṣattā*—Vidura; *mahā-bhāgavataḥ*—the great saintly devotee; *sadaḥ-ṭate*—leader of the great sages; *kauṣāravim*—unto Maitreya;

prāha—said; *gr̥ṇantam*—while talking; *arcayan*—offering all respectful obeisances.

TRANSLATION

Sūta Gosvāmī continued: O Śaunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Pṛthu, the original king, who was fully qualified, glorified and widely praised all over the world, Vidura, the great devotee, very submissively worshiped Maitreya Ṛṣi and asked him the following question.

TEXT 9

विदुर उवाच
सोऽभिषिक्तः पृथुर्विप्रैर्लब्धाशेषसुरार्हणः ।
बिभ्रत् स वैष्णवं तेजो बाह्वोर्याभ्यां दुदोह गाम् ॥ ९ ॥

vidura uvāca
so 'bhiṣiktaḥ pṛthur viprair
labdhāśeṣa-surārhaṇaḥ
bibhrat sa vaiṣṇavaṁ tejo
bāhvor yābhyām dudoha gām

SYNONYMS

viduraḥ uvāca—Vidura said; *saḥ*—he (King Pṛthu); *abhiṣiktaḥ*—when enthroned; *pṛthuḥ*—King Pṛthu; *vipraiḥ*—by the great sages and *brāhmaṇas*; *labdha*—achieved; *aśeṣa*—innumerable; *sura-arhaṇaḥ*—presentations by the demigods; *bibhrat*—expanding; *saḥ*—he; *vaiṣṇavam*—who has received through Lord Viṣṇu; *tejaḥ*—strength; *bāhvoḥ*—arms; *yābhyām*—by which; *dudoha*—exploited; *gām*—the earth.

TRANSLATION

Vidura said: My dear brāhmaṇa Maitreya, it is very enlightening to understand that King Pṛthu was enthroned by the great sages and brāhmaṇas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Viṣṇu. Thus he greatly developed the earth.

PURPORT

Because Pṛthu Mahārāja was an empowered incarnation of Lord Viṣṇu and was naturally a great Vaiṣṇava 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 Pṛthu. As will be apparent from the next verse, every executive head of state should follow in the footsteps of Mahārāja Pṛthu 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

को न्वस्य कीर्तिं न शृणोत्यभिज्ञो
यद्विक्रमोच्छिष्टमशेषभूपाः ।
लोकाः सपाला उपजीवन्ति काम-

मद्यापि तन्मे वद कर्म शुद्धम् ॥ १० ॥

*ko nu asya kīrtim na śṛṇoty abhijñō
yat-vikramocchiṣṭam aśeṣa-bhūpāḥ
lokāḥ sa-pālā upajīvanti kāmam
adyāpi tan me vada karma śuddham*

SYNONYMS

kaḥ—who; *nu*—but; *asya*—King Pṛthu; *kīrtim*—glorious activities; *na śṛṇoti*—does not hear; *abhijñāḥ*—intelligent; *yat*—his; *vikrama*—chivalry; *ucchiṣṭam*—remnants; *aśeṣa*—innumerable; *bhūpāḥ*—kings; *lokāḥ*—planets; *sa-pālāḥ*—with their demigods; *upajīvanti*—execute livelihood; *kāmam*—desired objects; *adya api*—up to that; *tat*—that; *me*—unto me; *vada*—please speak; *karma*—activities; *śuddham*—auspicious.

TRANSLATION

Pṛthu Mahārāja 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 Pṛthu Mahārāja because his activities are so pious and auspicious.

PURPORT

Saint Vidura's purpose in hearing about Pṛthu Mahārāja over and over again was to set an example for ordinary kings and executive heads, who should all be inclined to hear repeatedly about Pṛthu Mahārāja'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 Pṛthu Mahārāja 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

मैत्रेय उवाच
गङ्गायमुनयोर्नद्योरन्तरा क्षेत्रमावसन् ।
आरब्धानेव बुभुजे भोगान् पुण्यजिहासया ॥ ११ ॥

maitreya uvāca
gaṅgā-yamunayor nadyor
antarā kṣetram āvasan
ārabdhān eva bubhujē
bhogān puṇya-jihāsayā

SYNONYMS

maitreyaḥ uvāca—the great saint Maitreya said; *gaṅgā*—the River Ganges; *yamunayoḥ*—of the River Yamunā; *nadyoḥ*—of the two rivers; *antarā*—between; *kṣetram*—the land; *āvasan*—living there; *ārabdhān*—destined; *eva*—like; *bubhujē*—enjoyed; *bhogān*—fortunes; *puṇya*—pious activities; *jihāsayā*—for the purpose of diminishing.

TRANSLATION

The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers Ganges and Yamunā. 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 Mahārāja Pṛthu was a directly empowered incarnation of Lord Viṣṇu; 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 *śaktyāveśa-avatāra*. Pṛthu Mahārāja was not only a *śaktyāveśa-avatāra* but also a great devotee. A devotee is not subjected to the reactions resulting from past deeds. In the *Brahma-saṁhitā* it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*: [Bs. 5.54] for devotees the results of past pious and impious activities are nullified by the Supreme Personality of Godhead. The words *ārabdhān eva* mean "as if achieved by past deeds," but in the case of Pṛthu Mahārāja 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-gītā* the Lord says, *avajānanti mām mūḍhāḥ* [Bg. 9.11]. 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 *śāstras* and *ācāryas* be accepted as an incarnation or devotee. By the evidence of *śāstra*, Sanātana Gosvāmī detected Lord Caitanya Mahāprabhu to be a direct incarnation of Kṛṣṇa, the Supreme Personality of Godhead, although Lord Caitanya never disclosed the fact. It is therefore generally recommended that the *ācārya*, or *guru*, should not be accepted as an ordinary man.

TEXT 12

सर्वत्रास्खलितादेशः सप्तद्वीपैकदण्डधृक् ।

अन्यत्र ब्राह्मणकुलादन्यत्राच्युतगोत्रतः ॥ १२ ॥

sarvatrāskhalitādeśaḥ
sapta-dvīpaika-daṇḍa-dhṛk
anyatra brāhmaṇa-kulād
anyatrācyuta-gotrataḥ

SYNONYMS

sarvatra—everywhere; *askhalita*—irrevocable; *ādeśaḥ*—order; *sapta-dvīpa*—seven islands; *eka*—one; *daṇḍa-dhṛk*—the ruler who holds the scepter; *anyatra*—except; *brāhmaṇa-kulāt*—*brāhmaṇas* and saintly persons; *anyatra*—except; *acyuta-gotrataḥ*—descendants of the Supreme Personality of Godhead (Vaiṣṇavas).

TRANSLATION

Mahārāja Pṛthu 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 *brāhmaṇas* and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

PURPORT

Sapta-dvīpa 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. Pṛthu Mahārāja 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, Mahārāja Pṛthu. The country where Pṛthu Mahārāja 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 Yamunā. This tract of land, which is called Brahmāvarta, 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, Viṣṇu. The Supreme Lord is known as Acyuta, and Lord Kṛṣṇa is addressed as such by Arjuna in *Bhagavad-gītā* (*senayor ubhayor madhye ratham sthāpaya me 'cyuta* [Bg. 1.21]). *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-gītā* (5.18) by the words *pañḍitāḥ sama-darśinaḥ*.

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 Kṛṣṇa 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.

Pṛthu Mahārāja had no control over the *brāhmaṇa-kula*, which refers to the learned scholars in Vedic knowledge, nor over the Vaiṣṇavas, who are above the considerations of Vedic knowledge. It is therefore said:

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*

"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 Vaiṣṇava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of *caraṇāmṛta* or Ganges water as ordinary water is taken to be a resident of hell." (*Padma Purāṇa*)

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 Vaiṣṇavas and *brāhmaṇas*, who are not under the control of anyone. *Brāhmaṇa* refers to one who knows Brahman, or the impersonal feature of the Absolute Truth, and a Vaiṣṇava is one who serves the Supreme Personality of Godhead.

TEXT 13

एकदासीन्महासत्रदीक्षा तत्र दिवौकसाम् ।
समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ॥ १३ ॥

*ekadāsīn mahā-satra-
dīkṣā tatra divaukasām
samājo brahmarṣīṇām ca
rājarṣīṇām ca sattama*

SYNONYMS

ekadā—once upon a time; *āsīt*—took a vow; *mahā-satra*—great sacrifice; *dīkṣā*—initiation; *tatra*—in that function; *diva-okasām*—of the demigods; *samājaḥ*—assembly; *brahma-ṛṣīṇām*—of great saintly *brāhmaṇas*; *ca*—also;

rāja-ṛṣīṇām—of great saintly kings; *ca*—also; *sat-tama*—the greatest of devotees.

TRANSLATION

Once upon a time King Pṛthu initiated the performance of a very great sacrifice in which great saintly sages, brāhmaṇas, demigods from higher planetary systems and great saintly kings known as rājarṣis all assembled together.

PURPORT

In this verse the most significant point is that although King Pṛthu's residential quarters were in India, between the rivers Ganges and Yamunā, 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, Yudhiṣṭhira and many others used to visit higher planetary systems. Thus there was interplanetary communication via suitable airplanes and space vehicles.

TEXT 14

तस्मिन्नर्हत्सु सर्वेषु स्वर्चितेषु यथार्हतः ।
उत्थितः सदसो मध्ये ताराणामुडुराडिव ॥ १४ ॥

tasminn arhatsu sarveṣu
sv-arciteṣu yathārhataḥ
utthitaḥ sadaso madhye
tārāṇām uḍurāḍ iva

SYNONYMS

tasmin—in that great meeting; *arhatsu*—of all those who are worshipable; *sarveṣu*—all of them; *su-arciteṣu*—being worshiped according to their respective positions; *yathā-arhataḥ*—as they deserved; *utthitaḥ*—stood up; *sadasaḥ*—amongst the assembly members; *madhye*—within the midst; *tārāṇām*—of the stars; *uḍu-rāṭ*—the moon; *iva*—like.

TRANSLATION

In that great assembly, Mahārāja Pṛthu 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 Pṛthu Mahārāja 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 Mahārāja Yudhiṣṭhira performed a *rājasūya-yajña*, Kṛṣṇa took charge of washing the feet of the visitors. Similarly, Mahārāja Pṛthu also arranged for the proper reception of the demigods, the saintly sages, the *brāhmaṇas* and the great kings.

TEXT 15

प्रांशुः पीनायतभुजो गौरः कञ्जारुणेक्षणः ।
सुनासः सुमुखः सौम्यः पीनांसः सुद्विजस्मितः ॥ १५ ॥

prāṁśuḥ pīnāyata-bhujo
gaurah kañjāruṇekṣaṇah
sunāsaḥ sumukhaḥ saumyaḥ

pīnāmsaḥ sudvija-smitaḥ

SYNONYMS

prāmsuḥ—very tall; *pīna-āyata*—full and broad; *bhujāḥ*—arms; *gaurāḥ*—fair-complexioned; *kañja*—lotuslike; *aruṇa-īkṣaṇaḥ*—with bright eyes resembling a morning sunrise; *su-nāsaḥ*—straight nose; *su-mukhaḥ*—with a beautiful face; *saumyaḥ*—of a grave bodily stature; *pīna-amsaḥ*—shoulders raised; *su*—beautiful; *dvija*—teeth; *smitaḥ*—smiling.

TRANSLATION

King Pṛthu'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 (*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*), the *kṣatriyas*, 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 Mahārāja Pṛthu'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

व्यूढवक्षा बृहच्छ्रोणिर्वलिवल्गुदलोदरः ।
आवर्तनाभिरोजस्वी काञ्चनोरुरुदग्रपात् ॥ १६ ॥

vyūḍha-vakṣā bṛhac-chroṇir
vali-valgu-dalodaraḥ
āvarta-nābhir ojasvī
kāñcanorur udagra-pāt

SYNONYMS

vyūḍha—broad; *vakṣāḥ*—chest; *bṛhat-śroṇiḥ*—thick waist; *vali*—wrinkles; *valgu*—very beautiful; *dala*—like a leaf of a banyan tree; *udaraḥ*—abdomen; *āvarta*—coiled; *nābhiḥ*—navel; *ojasvī*—lustrous; *kāñcana*—golden; *uruḥ*—thighs; *udagra-pāt*—arched instep.

TRANSLATION

The chest of Mahārāja Pṛthu 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

सूक्ष्मवक्रासितस्निग्धमूर्धजः कम्बुकन्धरः ।
महाधने दुकूलाग्र्ये परिधायोपवीय च ॥ १७ ॥

sūkṣma-vakrāsita-snigdha-
mūrdhajaḥ kambu-kandharaḥ
mahā-dhane dukūlāgrye

paridhāyoṣavīya ca

SYNONYMS

sūkṣma—very fine; *vakra*—curly; *asita*—black; *snigdha*—slick; *mūrdhajaḥ*—hair on the head; *kambu*—like a conch; *kandharaḥ*—neck; *mahā-dhane*—very valuable; *dukūla-agrye*—dressed with a *dhotī*; *paridhāya*—on the upper portion of the body; *uṣavīya*—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 *dhotī*, and there was a nice wrapper on the upper part of his body.

TEXT 18

व्यञ्जिताशेषगात्रश्रीर्नियमे न्यस्तभूषणः ।
कृष्णाजिनधरः श्रीमान् कुशपाणिः कृतोचितः ॥ १८ ॥

vyañjitāśeṣa-gātra-śrīr
niyame nyasta-bhūṣaṇaḥ
kṛṣṇājina-dharaḥ śrīmān
kuśa-pāṇiḥ kṛtocitaḥ

SYNONYMS

vyañjita—indicating; *aśeṣa*—innumerable; *gātra*—bodily; *śrīḥ*—beauty; *niyame*—regulated; *nyasta*—given up; *bhūṣaṇaḥ*—garments; *kṛṣṇa*—black; *ajina*—skin; *dharaḥ*—putting on; *śrīmān*—beautiful; *kuśa-pāṇiḥ*—having *kuśa*

grass on the fingers; *kṛta*—performed; *ucitaḥ*—as it is required.

TRANSLATION

As Mahārāja Pṛthu 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 kuśa grass on his finger, for this increased the natural beauty of his body. It appears that Mahārāja Pṛthu observed all the regulative principles before he performed the sacrifice.

TEXT 19

शिशिरस्निग्धताराक्षः समैक्षत समन्ततः ।
उचिवानिदमुर्वीशः सदः संहर्षयन्निव ॥ १९ ॥

śīśira-snigdha-tārākṣaḥ
samaikṣata samantataḥ
ūcivān idam urvīśaḥ
sadaḥ saṁharṣayann iva

SYNONYMS

śīśira—dew; *snigdha*—wet; *tārā*—stars; *akṣaḥ*—eyes; *samaikṣata*—glanced over; *samantataḥ*—all around; *ūcivān*—began to speak; *idam*—this; *urvīśaḥ*—highly elevated; *sadaḥ*—amongst the members of the assembly; *saṁharṣayan*—enhancing their pleasure; *iva*—like.

TRANSLATION

Just to encourage the members of the assembly and to enhance their

pleasure, King Pṛthu 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

चारु चित्रपदं श्लक्ष्णं मृष्टं गूढमविचा वम् ।
सर्वेषामुपकारार्थं तदा अनुवदन्निव ॥ २० ॥

*cāru citra-padam ślakṣṇam
mṛṣṭam gūḍham aviklavam
sarveṣām upakārārtham
tadā anuvadann iva*

SYNONYMS

cāru—beautiful; *citra-padam*—flowery; *ślakṣṇam*—very clear; *mṛṣṭam*—very great; *gūḍham*—meaningful; *aviklavam*—without any doubt; *sarveṣām*—for all; *upakāra-artham*—just to benefit them; *tadā*—at that time; *anuvadan*—began to repeat; *iva*—like.

TRANSLATION

Mahārāja Pṛthu'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

Mahārāja Pṛthu 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

राजोवाच

सभ्याः शृणुत भद्रं वः साधवो य इहागताः ।
सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ॥ २१ ॥

rājovāca

sabhyāḥ śṛṇuta bhadraṁ vaḥ
sādhavo ya ihāgatāḥ
satsu jijñāsubhir dharmam
āvedyaṁ sva-manīṣitam

SYNONYMS

rājā uvāca—the King began to speak; *sabhyāḥ*—addressing the ladies and gentlemen; *śṛṇuta*—kindly hear; *bhadraṁ*—good fortune; *vaḥ*—your; *sādhavaḥ*—all great souls; *ye*—who; *iha*—here; *āgatāḥ*—present; *satsu*—unto the noble men; *jijñāsubhiḥ*—one who is inquisitive; *dharmam*—religious principles; *āvedyam*—must be presented; *sva-manīṣitam*—concluded by someone.

TRANSLATION

King Pṛthu 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 *sādhavaḥ* ("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 Pṛthu Mahārāja was very great, he must have had several enemies present in the assembly, although they could not express themselves. Mahārāja Pṛthu, 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 Pṛthu Mahārāja 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

अहं दण्डधरो राजा प्रजानामिह योजितः ।
रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ॥ २२ ॥

*aham daṇḍa-dharo rājā
prajānām iha yojitaḥ
rakṣitā vṛttidaḥ sveṣu
setuṣu sthāpitā pṛthak*

SYNONYMS

aham—I; *daṇḍa-dharaḥ*—carrier of the scepter; *rājā*—king; *prajānām*—of the citizens; *iha*—in this world; *yojitaḥ*—engaged; *rakṣitā*—protector; *vṛtti-daḥ*—employer; *sveṣu*—in their own; *setuṣu*—respective social orders; *sthāpitā*—established; *pr̥thak*—differently.

TRANSLATION

King Pṛthu 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-gītā* (*cātur-varṇyam mayā sṛṣṭam*, etc. [Bg. 4.13]). The four social orders—the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*—are natural divisions of human society, and as declared by

Pṛthu Mahārāja, 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 *brāhmaṇa*, who is a *kṣatriya*, who is a *vaiśya* or who is a *śūdra*, 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. Mahārāja Pṛthu, as an ideal king, strictly observed the maintenance of the Vedic social order.

Prajāyate iti prajā. The word *prajā* refers to one who takes birth. Therefore Pṛthu Mahārāja guaranteed protection for *prajānām*—all living entities who took birth in his kingdom. *Prajā* 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

तस्य मे तदनुष्ठानाद्यानाहुर्ब्रह्मवादिनः ।
लोकाः स्युः कामसन्दोहा यस्य तुष्यति दिष्टदूक् ॥ २३ ॥

*tasya me tad-anuṣṭhānād
yān āhur brahma-vādinah
lokāḥ syuḥ kāma-sandohā
yasya tuṣyati diṣṭa-dṛk*

SYNONYMS

tasya—his; *me*—mine; *tat*—that; *anuṣṭhānāt*—by executing; *yān*—that which; *āhuḥ*—is spoken; *brahma-vādinah*—by the experts in Vedic knowledge; *lokāḥ*—planets; *syuḥ*—become; *kāma-sandohāḥ*—fulfilling one's desirable objectives; *yasya*—whose; *tuṣyati*—becomes satisfied; *diṣṭa-dṛk*—the seer of all destiny.

TRANSLATION

Mahārāja Pṛthu 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

Mahārāja Pṛthu gives special stress to the word *brahma-vādinah* ("by the experts in the Vedic knowledge"). *Brahma* refers to the *Vedas*, which are also known as *śabda-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 *Śrīmad-Bhāgavatam*: (SB 1.2.13)

*ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
samsiddhir hari-toṣaṇam*

The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. The word *kāma-sandohāḥ* 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 *Śrīmad-Bhāgavatam* (7.5.30), they are simply progressing to the darkest region of material existence. *Adānta-gobhir viśatām tamisram*. The Kṛṣṇa 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

य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् ।

प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः ॥ २४ ॥

*ya uddharet karam rājā
prajā dharmeṣv aśikṣayan
prajānām śamalam bhunkte
bhagam ca svam jahāti saḥ*

SYNONYMS

yaḥ—anyone (king or governor); *uddharet*—exact; *karam*—taxes; *rājā*—king; *prajāḥ*—the citizens; *dharmeṣu*—in executing their respective duties; *aśikṣayan*—without teaching them how to execute their respective duties; *prajānām*—of the citizens; *śamalam*—impious; *bhunkte*—enjoys; *bhagam*—fortune; *ca*—also; *svam*—own; *jahāti*—gives up; *saḥ*—that king.

TRANSLATION

Any king who does not teach his citizens about their respective duties in terms of *varṇa* and *āśrama* 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 *varṇa* and *āśrama*. 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 *brāhmaṇas* and *Vaiṣṇavas* to eat at ceremonial performances in his house because the *brāhmaṇas* and *Vaiṣṇavas* can immunize him from sinful activities. But it is not the duty of rigid *brāhmaṇas* and *Vaiṣṇavas* to accept invitations everywhere. There is, of course, no objection to taking part in feasts in which *prasāda* 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

तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः ।
कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ॥ २५ ॥

tat prajā bhartṛ-piṇḍārtham
svārtham evānasūyavaḥ
kurutādhokṣaja-dhiyas
tarhi me 'nugrahaḥ kṛtaḥ

SYNONYMS

tat—therefore; *prajāḥ*—my dear citizens; *bhartṛ*—of the master; *piṇḍa-artham*—welfare after death; *sva-artham*—own interest; *eva*—certainly; *anasūyavaḥ*—without being envious; *kuruta*—just execute; *adhokṣaja*—the Supreme Personality of Godhead; *dhiyaḥ*—thinking of Him; *tarhi*—therefore; *me*—unto me; *anugrahaḥ*—mercy; *kṛtaḥ*—being done.

TRANSLATION

Ṛṥthu Mahārāja 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 *adhokṣaja-dhiyaḥ*, 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. Pṛthu Mahārāja 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-gītā* (9.27):

*yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam*

"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

यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः ।
कर्तुः शास्त्रनुज्ञातुस्तुल्यं यत्प्रेत्य तत्फलम् ॥ २६ ॥

*yūyam tad anumodadhvam
pitṛ-devarṣayo 'malāḥ
kartuḥ śāstur anujñātus
tulyam yat pretya tat phalam*

SYNONYMS

yūyam—all you respectable persons who are present here; *tad*—that; *anumodadhvam*—kindly approve of my proposal; *pitṛ*—persons coming from Pitṛloka; *deva*—persons coming from the heavenly planets; *ṛṣayaḥ*—great sages and saintly persons; *amalāḥ*—those who are cleansed of all sinful activities; *kartuḥ*—the performer; *śāstuḥ*—the order-giver; *anujñātuḥ*—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 Pṛthu Mahārāja was perfect because it was administered exactly according to the orders of the Vedic injunctions. Pṛthu Mahārāja 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 Kṛṣṇa consciousness. The government should be so conducted that automatically one is elevated to Kṛṣṇa consciousness. King Pṛthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit

as he after death. If Pṛthu Mahārāja, 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 Kṛṣṇa consciousness movement going on at the present moment is genuine, perfect and authorized and is following in the footsteps of Pṛthu Mahārāja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness.

TEXT 27

अस्ति यज्ञपतिर्नाम केषाञ्चिदर्हसत्तमाः ।
इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः ॥ २७ ॥

*asti yajña-patir nāma
keṣāñcid arha-sattamāḥ
ihāmutra ca lakṣyante
jyotsnāvatyāḥ kvacid bhuvāḥ*

SYNONYMS

asti—there must be; *yajña-patiḥ*—the enjoyer of all sacrifices; *nāma*—of the name; *keṣāñcit*—in the opinion of some; *arha-sattamāḥ*—O most respectable; *iha*—in this material world; *amutra*—after death; *ca*—also; *lakṣyante*—it is visible; *jyotsnā-vatyāḥ*—powerful, beautiful; *kvacid*—somewhere; *bhuvāḥ*—bodies.

TRANSLATION

My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, 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

Pr̥thu Mahārāja'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 Pr̥thu Mahārāja advised the citizens to become *adhokṣaja-dhiyaḥ*, which means God conscious, or Kṛṣṇa conscious, and in this verse he specifically presents the authority of *śāstra*, even though his father was a number one atheist who did not abide by the injunctions mentioned in the Vedic *śāstras*, who practically stopped all sacrificial performances and who so disgusted the *brāhmaṇas* 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 Sāṅkhya philosophy of the combination of *prakṛti* and *puruṣa*. They believe only in matter and hold that matter under certain conditions of amalgamation gives rise to the living force, which then appears as *puruṣa*, 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, Pr̥thu Mahārāja 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 *Viṣṇu Purāṇa* it is said that the entire *varṇāśrama* institution is

meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of the duties of *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* or *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs* are all meant to satisfy the Supreme Lord. At the present moment, although the so-called *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* have lost their original culture, they claim to be *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Viṣṇu. The dangerous Māyāvāda theory set forth by Śāṅkarācārya—that God is impersonal—does not tally with the injunctions of the *Vedas*. Śrī Caitanya Mahāprabhu therefore described the Māyāvādī 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 *nāstika*, 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 *nāstika*. But although Śrī Caitanya Mahāprabhu very clearly enunciated that the followers of Lord Buddha's philosophy are *nāstikas*, or atheists, because of their denial of the authority of the *Vedas*, He considered the Śāṅkarites, who wanted to establish Vedic authority by trickery and who actually followed the Māyāvāda philosophy of Buddha's school, to be more dangerous than the Buddhists themselves. The Śāṅkarite 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 Māyāvādīs, the followers of Kṛṣṇa consciousness rigidly live according to the injunctions given in *Bhagavad-gītā*, which is accepted as the essence of all Vedic scripture. In *Bhagavad-gītā* (18.46) it is said:

*yataḥ pravṛttir bhūtānām
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ*

"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 *Vedānta-sūtra* (*janmādy asya yataḥ* [SB 1.1.1]). The Lord Himself also confirms in *Bhagavad-gītā*, *aham sarvasya prabhavaḥ*: [Bg. 10.8] "I am the origin of everything." The Supreme Personality of Godhead is the original source of all emanations, and at the same time, as *Paramātmā*, 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-karmaṇā tam abhyarcya* [Bg. 18.46]). Mahārāja Pṛthu 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. *Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam*: [SB 1.2.13] 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 *kṣatriya*, 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-gītā* (16.19) by the following statement: *tān aham dviṣataḥ krūrān saṁsāreṣu narādhamān*. 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 Kṛṣṇa.

The Supreme Personality of Godhead is known as *Puruṣottama*, 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*

nityānām cetanaś cetanānām (*Kaṭha Upaniṣad* 2.2.13). 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 Kṛṣṇa, 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 Puruṣottama, 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 (*svanuṣṭhitasya dharmasya samsiddhir hari-toṣaṇam* [SB 1.2.13]). 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 *yajña*, or sacrifice (*yajñārthāt karma*). Any *karma* (activity) one performs which is not for the purpose of *yajña* is a cause of bondage. *Yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ*: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) *Karma-bandhanaḥ*, 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 *māyā*. In that hard struggle for existence, they deny

the existence of the supreme authority, Puruṣottama, 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 *prakṛti*, or material nature. As such, there must be divisions of pious and impious activities (*puṇya* and *pāpa*). In *Bhagavad-gītā* (7.28) it is clearly stated:

*yeṣāṃ tv anta-gataṃ pāpaṃ
janānāṃ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

"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 *adhokṣaja-dhiyaḥ*, or a life of Kṛṣṇa consciousness, which King Pṛthu 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 Kṛṣṇa consciousness.

The theory of chance can best be explained in the Vedic literature by the words *ajñāta-sukṛti*, which refer to pious activities performed without the actor's knowledge. But these are also planned. For example, Kṛṣṇa 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 Kṛṣṇa conscious, he is saved from the material conditions of life. Kṛṣṇa therefore instructs:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

"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-pāpēbhyah* 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 Pṛthu Mahārāja, is saved by Kṛṣṇa. Then his life becomes successful.

TEXTS 28-29

मनोरुत्तानपादस्य ध्रुवस्यापि महीपतेः ।
प्रियव्रतस्य राजर्षेरास्यास्मत्पितुः पितुः ॥ २८ ॥
ईदृशानामथान्येषामजस्य च भवस्य च ।
प्रह्लादस्य बलेश्चापि कृत्यमस्ति गदाभृता ॥ २९ ॥

*manor uttānapādasya
dhruvasyāpi mahīpateḥ
priyavratasya rājarṣeḥ
aṅgasyāsmat-pituḥ pituḥ*

*īdṛśānām athānyeṣām
ajasya ca bhavasya ca
prahlādasya baleś cāpi
kṛtyam asti gadābhṛtā*

SYNONYMS

manoḥ—of Manu (Svāyambhuva Manu); *uttānapādasya*—of Uttānapāda, the father of Dhruva Mahārāja; *dhruvasya*—of Dhruva Mahārāja; *āpi*—certainly; *mahī-pateḥ*—of the great king; *priyavratasya*—of Priyavrata, in the family of Mahārāja Dhruva; *rājarṣeḥ*—of great saintly kings; *aṅgasya*—of the name Aṅga; *asmat*—my; *pituḥ*—of my father; *pituḥ*—of the father; *īdṛśānām*—of such personalities; *atha*—also; *anyeṣām*—of others; *ajasya*—of the supreme immortal; *ca*—also; *bhavasya*—of the living entities; *ca*—also; *prahlādasya*—of Mahārāja Prahlāda; *baleḥ*—of Mahārāja Bali; *ca*—also; *āpi*—certainly; *kṛtyam*—acknowledged by them; *asti*—there is; *gadā-bhṛtā*—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, Uttānapāda, Dhruva, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Mahārāja Prahlāda and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.

PURPORT

Narottama dāsa Ṭhākura 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 (*sādhu-śāstra-guru-vākya*). 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 Pṛthu Mahārāja, beginning with Svāyambhuva Manu. The safest path in life is to follow such great personalities, especially those mentioned in the *Śrīmad-Bhāgavatam*. The *mahājanas*, or great personalities, are Brahmā, Lord Śiva, Nārada Muni, Manu, the Kumāras, Prahlāda Mahārāja, Bali Mahārāja, Yamarāja, Bhīṣma, Janaka, Śukadeva Gosvāmī and Kapila Muni.

TEXT 30

दौहित्रादीनृते मृत्योः शोच्यान् धर्मविमोहितान् ।
वर्गस्वर्गापवर्गाणां प्रायेणैकात्म्यहेतुना ॥ ३० ॥

*dauhitrādīn ṛte mṛtyoḥ
śocyān dharmā-vimohitān
varga-svargāpavargāṇām
prāyeṇaikātmya-hetunā*

SYNONYMS

dauhitra-ādīn—grandsons like my father, Vena; *ṛte*—except; *mṛtyoḥ*—of personified death; *śocyān*—abominable; *dharmā-vimohitān*—bewildered on the path of religion; *varga*—religion, economic development, sense gratification and liberation; *svarga*—elevation to the heavenly planets; *apavargāṇām*—being freed from material contamination; *prāyeṇa*—almost always; *eka*—one; *ātmya*—the Supreme Personality of Godhead; *hetunā*—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 Pṛthu Mahārāja, was condemned by the *brāhmaṇas* 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. Pṛthu Mahārāja 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. Pṛthu Mahārāja, 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 Mṛtyu's daughter, Sunīthā, 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 *kāma* (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. Pṛthu Mahārāja 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

यत्पादसेवाभिरुचिस्तपस्विना-
मशेषजन्मोपचितं मलं धियः ।
सद्यः क्षिणोत्यन्वहमेधती सती
यथा पदाङ्गुष्ठविनिःसृता सरित् ॥ ३१ ॥

yat-pāda-sevābhirucis tapasvinām

*aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit*

SYNONYMS

yat-pāda—whose lotus feet; *sevā*—service; *abhiruciḥ*—inclination; *tapasvinām*—persons undergoing severe penances; *aśeṣa*—innumerable; *janma*—birth; *upacitam*—acquire; *malam*—dirtiness; *dhiyaḥ*—mind; *sadyaḥ*—immediately; *kṣiṇoti*—destroys; *anvaham*—day after day; *edhatī*—increasing; *satī*—being; *yathā*—as; *pada-aṅguṣṭha*—the toes of His lotus feet; *viniḥsṛtā*—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 Kṛṣṇa 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 *brāhmaṇa* 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 Kṛṣṇa 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 Kṛṣṇa consciousness become perfectly cleansed of all dirty things and make spiritual progress very swiftly. Therefore Pṛthu Mahārāja 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 Kṛṣṇa consciousness, and thus very soon become a perfect man, as confirmed in *Bhagavad-gītā* (*kṣipram bhavati dharmātmā śaśvac chāntim nigacchati*). Being a responsible king, Pṛthu Mahārāja recommends that everyone take shelter of the Supreme Personality of Godhead and thus be immediately purified. Lord Śrī Kṛṣṇa also says in *Bhagavad-gītā* that simply by surrendering unto Him one is immediately relieved of all sinful reactions. As Kṛṣṇa takes away all the sinful reactions of a person immediately upon his surrender unto Him, similarly the external manifestation of Kṛṣṇa, the representative of Kṛṣṇa 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.

Śrī Caitanya Mahāprabhu therefore stated that the spiritual master who plays the part of Kṛṣṇa'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. Śrī Caitanya Mahāprabhu therefore advised that one not accept many disciples.

TEXT 32

विनिर्धुताशेषमनोमलः पुमा-
नस्राविज्ञानविशेषवीर्यवान् ।
यदङ्घ्रिमूले कृतकेतनः पुनर
न संसृतिं चो शवहां प्रपद्यते ॥ ३२ ॥

*vinirdhutāśeṣa-mano-malaḥ pumān
asaṅga-vijñāna-viśeṣa-vīryavān
yad-aṅghri-mūle kṛta-ketanaḥ punar
na saṁsṛtiṁ kleśa-vahāṁ prapadyate*

SYNONYMS

vinirdhuta—being specifically cleansed; *aśeṣa*—unlimited; *manaḥ-malaḥ*—mental speculation or the dirt accumulated in the mind; *pumān*—the person; *asaṅga*—being disgusted; *vijñāna*—scientifically; *viśeṣa*—particularly; *vīrya-vān*—being strengthened in *bhakti-yoga*; *yat*—whose; *aṅghri*—lotus feet; *mūle*—at the root of; *kṛta-ketanaḥ*—taken shelter; *punaḥ*—again; *na*—never; *saṁsṛtim*—material existence; *kleśa-vahāṁ*—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 Mahāprabhu in His *Śikṣāṣṭaka* instructions, by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, 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 *vairāgya* and *jñāna*. *Jñāna* refers to understanding that one is not his body, and *vairāgya* 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-gītā* by the Lord (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* [Bg. 4.9]).

In this verse the word *vijñāna* is specifically important. *Jñāna*, the knowledge of spiritual identity that one attains when he does not consider himself to be the body, is explained in *Bhagavad-gītā* as *brahma-bhūta* [SB 4.30.20], 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 *jñāna*. After coming to the platform of *jñāna*, or the *brahma-bhūta* 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 *vijñāna-viśeṣa*. The Lord says, therefore, that knowledge of Him is *vijñāna*, 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-gītā* (9.2), the science of devotional service is described as *pratyakṣāvagamam̐ 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*, *jñāna-yoga* and *dhyāna-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

तमेव यूयं भजतात्मवृत्तिभि-
 र्मनोवचःकायगुणैः स्वकर्मभिः ।
 अमायिनः कामदुघाङ्घ्रिपङ्कजं
 यथाधिकारावसितार्थसिद्धयः ॥ ३३ ॥

*tam eva yūyam bhajatātma-vṛttibhir
 mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ
 amāyinaḥ kāma-dughāṅghri-pankajam
 yathādhikārāvasitārtha-siddhayaḥ*

SYNONYMS

tam—unto Him; *eva*—certainly; *yūyam*—all you citizens; *bhajata*—worship; *ātma*—own; *vṛttibhiḥ*—occupational duty; *manaḥ*—mind; *vacāḥ*—words; *kāya*—body; *guṇaiḥ*—by the particular qualities; *sva-karmabhiḥ*—by occupational duties; *amāyinaḥ*—without reservation; *kāma-dugha*—fulfilling all desires; *aṅghri-pankajam*—the lotus feet; *yathā*—as far as; *adhikāra*—ability; *avasita-ārtha*—fully convinced of one's interest; *siddhayaḥ*—satisfaction.

TRANSLATION

Ṛṥthu Mahārāja 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-gītā*, *sva-karmaṇā tam abhyarcya*: one has to worship the Supreme Personality of Godhead by one's occupational duties. This necessitates accepting the principle of four *varṇas* and four *āśramas*. Ṛṥthu Mahārāja therefore says, *guṇaiḥ svakarmabhiḥ*. This phrase is explained in *Bhagavad-gītā*. *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: "The four castes (the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*) 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 *brāhmaṇa*, his aim to achieve the final interest of life is attained. Similarly, the *kṣatriya*'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 *kṣatriya* can satisfy the Supreme Personality of Godhead by his occupational duties. Similarly, a *vaiśya* 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 *śūdras* 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 Kṛṣṇa, 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 *kṣatriyas* must fulfill the duty of the arms, the *vaiśya* class must fulfill the duty of the belly, and the *śūdras* 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 Brahmā, Lord Śiva and others, how can an ordinary human being on this planet serve Him? This is clearly explained by

Pr̥thu Mahārāja by the use of the word *yathādhikāra*, "according to one's ability." If one sincerely executes his occupational duty, that will be sufficient. One does not need to become like Lord Brahmā, Lord Śiva, Indra, Lord Caitanya or Rāmānujācārya, whose capabilities are certainly far above ours. Even a *śūdra*, 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 (*amāyinaḥ*). 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 *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, 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 vaiśyās tathā śūdrās te 'pi yānti parām gatim* (Bg. 9.32). It does not matter what one is, whether a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* 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 *kāma-dughāṅghri-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

असाविहानेकगुणोऽगुणोऽध्वरः
 पृथग्विधद्रव्यगुणक्रियोक्तिभिः ।
 सम्पद्यतेऽर्थाशयत्कि्रानामभि-
 विशुद्धविज्ञानघनः स्वरूपतः ॥ ३४ ॥

*asāv ihāneka-guṇo 'guṇo 'dhvaraḥ
pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ
sampadyate 'rthāśaya-liṅga-nāmabhir
viśuddha-vijñāna-ghanaḥ svarūpataḥ*

SYNONYMS

asau—the Supreme Personality of Godhead; *iha*—in this material world; *aneka*—various; *guṇaḥ*—qualities; *aguṇaḥ*—transcendental; *adhvaraḥ*—*yajña*; *pṛthak-vidha*—varieties; *dravya*—physical elements; *guṇa*—ingredients; *kriyā*—performances; *uktibhiḥ*—by chanting different *mantras*; *sampadyate*—is worshiped; *artha*—interest; *āśaya*—purpose; *liṅga*—form; *nāmabhiḥ*—name; *viśuddha*—without contamination; *vijñāna*—science; *ghanaḥ*—concentrated; *sva-rūpataḥ*—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 *yajña* (sacrifice). In *Bhagavad-gītā* (3.10) it is confirmed that Lord Brahmā created all living entities, including human beings and demigods, and advised them to perform *yajña* according to their material desires (*saha-yajñāḥ prajāḥ sṛṣṭvā*). These performances are called *yajñas* because their ultimate goal is to satisfy the Supreme Personality of Godhead, Viṣṇu. The purpose of

performing *yajñas* is to get material benefit, but because the aim is to simultaneously satisfy the Supreme Lord, such *yajñas* have been recommended in the *Vedas*. Such performances are, of course, known as *karma-kāṇḍa*, or material activities, and all material activities are certainly contaminated by the three modes of material nature. Generally the *karma-kāṇḍa* ritualistic ceremonies are performed in the mode of passion, yet the conditioned souls, both human beings and demigods, are obliged to perform these *yajñas* because without them one cannot be happy at all.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that these *karma-kāṇḍa* ritualistic ceremonies, although contaminated, contain touches of devotional service because whenever there is a performance of any *yajña*, Lord Viṣṇu is given a central position. This is very important because even a little endeavor to please Lord Viṣṇu 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 *yajñas* are superficially material activities, the results are transcendental. Such *yajñas* as Sūrya-yajña, Indra-yajña and Candra-yajña 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 *yajña* performed with this complete knowledge and understanding is described in *Bhagavad-gītā* as *brahmārpaṇam*, 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 (*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram* [Bg. 5.29]). Sacrifices should be performed with this view in mind. As stated in *Bhagavad-gītā* (4.24):

*brahmārpaṇam brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam*

brahma-karma-samādhinā

"A person who is fully absorbed in Kṛṣṇa 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. *Viṣṇur ārādhyate panthāḥ* (*Viṣṇu Purāṇa* 3.8.9). Anything material or spiritual done for the satisfaction of the Supreme Lord is understood to be an actual *yajña*, and by performing such *yajñas* one gets liberation from material bondage. The direct method of getting liberation from material bondage is devotional service, comprising the nine following methods:

*śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam
(SB 7.5.23)*

This ninefold process is described in this verse as *viśuddha-vijñāna-ghanaḥ*, or satisfying the Supreme Personality of Godhead directly by transcendental knowledge concentrated on the form of the Supreme Lord, Viṣṇu. 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 *yajñas* for the satisfaction of Viṣṇu, or Yajña. Viṣṇu is therefore called *yajña-pati*. *Śrīyaḥ patim yajña-patim jagat-patim* (SB 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 Kṛṣṇa, however, knows everything in detail. Therefore His knowledge is *vijñāna-ghana* because it does not have any of the defects of material science. The Supreme Personality of Godhead is

viśuddha-vijñāna-ghana, concentrated transcendental knowledge; therefore, even though He accepts *karma-kāṇḍīya* materialistic *yajñas*, He always remains in a transcendental position. Therefore, the mention of *aneka-guṇa* 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 Mahārāja, 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. *Āśaya* means "determination." Generally a conditioned soul has the determination for material profit, but when these desires for material profit are satisfied through performance of *yajña*, one gradually achieves the spiritual platform. Then his life becomes perfect. *Śrīmad-Bhāgavatam* (2.3.10) therefore recommends:

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param*

Everyone—whether *akāma* (a devotee), *sarva-kāma* (a *karmī*) or *mokṣa-kāma* (a *jñānī* or *yogī*)—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

प्रधानकालाशयधर्मसङ्गहे

शरीर एष प्रतिपद्य चेतनाम् ।
क्रियाफलत्वेन विभुर्विभाव्यते
यथानलो दारुषु तद्गुणात्मकः ॥ ३५ ॥

*pradhāna-kālāśaya-dharma-saṅgrahe
śarīra eṣa pratipadya cetanām
kriyā-phalatvena vibhur vibhāvvyate
yathānalo dāruṣu tad-guṇātmakeḥ*

SYNONYMS

pradhāna—material nature; *kāla*—time; *āśaya*—desire; *dharma*—occupational duties; *saṅgrahe*—aggregate; *śarīre*—body; *eṣaḥ*—this; *pratipadya*—accepting; *cetanām*—consciousness; *kriyā*—activities; *phalatvena*—by the result of; *vibhuḥ*—the Supreme Personality of Godhead; *vibhāvvyate*—manifested; *yathā*—as much as; *analaḥ*—fire; *dāruṣu*—in the wood; *tad-guṇa-ātmakeḥ*—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 Paramātmā. The individual soul has awareness in accord with his material body, which he attains by virtue of *prakṛti*, 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 Paramātmā, who is also present within the heart of the animal; but in the human form of life, because of developed consciousness (*cetanām*), one can be transferred from ignorance and passion to goodness by the results of his activities (*kriyā-phalatvena*). A human being is therefore advised to associate with spiritually advanced personalities. The *Vedas* give the direction *tad-vijñānārtham sa gurum evābhigacchet*: [MU 1.2.12(1)] 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 evābhigacchet*—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-gītā* (*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 *brahmānanda*, which is ultimately unlimited. Therefore the *saṅkīrtana* 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 *yajñas* are specifically arranged for the highest realization of the Supreme Lord, as confirmed in *Bhagavad-gītā* by the Lord Himself. *Ye yathā mām prapadyante tāms tathaiva bhajāmy 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. *Bahūnām janmanām ante jñānavān mām prapadyate* (Bg. 7.19).

TEXT 36

अहो ममामी वितरन्त्यनुग्रहं
हरिं गुरुं यज्ञभुजामधीश्वरम् ।
स्वधर्मयोगेन यजन्ति मामका
निरन्तरं क्षोणितले दृढव्रताः ॥ ३६ ॥

*aho mamāmī vitaranty anugraham
harim gurum yajña-bhujām adhīśvaram
sva-dharma-yogena yajanti māmakā
nirantaram kṣoṇi-tale dṛḍha-vratāḥ*

SYNONYMS

aho—O all of you; *mama*—unto me; *amī*—all of them; *vitaranti*—distributing; *anugraham*—mercy; *harim*—the Supreme Personality of Godhead; *gurum*—the supreme spiritual master; *yajña-bhujām*—all the demigods eligible to accept *yajña* offerings; *adhīśvaram*—the supreme master;

sva-dharma—occupational duties; *yogena*—by dint of; *yajanti*—worship; *māmakāḥ*—having a relationship with me; *nirantaram*—incessantly; *kṣoṇi-tale*—on the surface of the globe; *dṛḍha-vratāḥ*—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

Mahārāja Pṛthu'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 *antaryāmī*, or *Paramātmā*. There is specific mention of the word *gurum*, which indicates the Supreme Personality as *caitya-guru*. The Supreme Godhead in His *Paramātmā* 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 Mahārāja Pṛthu 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

मा जातु तेजः प्रभवेन्महर्द्धिभि-
स्तितिक्षया तपसा विद्यया च ।
देदीप्यमानेऽजितदेवतानां
कुले स्वयं राजकुलाद् द्विजानाम् ॥ ३७ ॥

*mā jātu tejaḥ prabhaven maharddhibhis
titikṣayā tapasā vidyayā ca
dedīpyamāne 'jita-devatānām
kule svayaṁ rāja-kulād dvijānām*

SYNONYMS

mā—never do it; *jātu*—at any time; *tejaḥ*—supreme power; *prabhavet*—exhibit; *mahā*—great; *ṛddhibhiḥ*—by opulence; *titikṣayā*—by tolerance; *tapasā*—penance; *vidyayā*—by education; *ca*—also; *dedīpyamāne*—upon those who are already glorified; *ajita-devatānām*—Vaiṣṇavas, or the devotees of the Supreme Personality of Godhead; *kule*—in the society; *svayam*—personally; *rāja-kulāt*—greater than the royal family; *dvijānām*—of the *brāhmaṇas*.

TRANSLATION

The *brāhmaṇas* and *Vaiṣṇavas* are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these

spiritual assets, Vaiṣṇavas 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

Ṛṥthu Mahārāja 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. Śrī Caitanya Mahāprabhu, while instructing Śrīla Rūpa Gosvāmī, 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, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas. Such offenses are called *vaiṣṇava-āparādha*. *Āparādha* means "offense." If one commits *vaiṣṇava-āparādhas*, 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 Vaiṣṇava, his advancement is all spoiled. In the *śāstras* it is found that a very great *yogī*, Durvāsā Muni, committed a *vaiṣṇava-āparādha* and thus for one full year had to travel all over the universe, even to Vaikuṅṥhaloka, to defend himself from the offense. At last, even when he approached the Supreme Personality of Godhead in Vaikuṅṥha, he was refused protection. Therefore one should be very careful about committing offenses at the feet of a Vaiṣṇava. The most grievous type of *vaiṣṇava-āparādha* is called *gurv-āparādha*, 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-āparādha* is considered the most grievous offense. *Guror avajñā śruti-śāstra-nindanam (Padma Purāṇa)*. 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 *Vaiṣṇava* is given by Śrī Caitanya Mahāprabhu: a

person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa, is a Vaiṣṇava. In this verse, both Vaiṣṇavas and *brāhmaṇas* are mentioned. A Vaiṣṇava is a learned *brāhmaṇa* and is therefore designated as *brāhmaṇa-vaiṣṇava*, *brāhmaṇa-ṇḍita* or as a Vaiṣṇava and *brāhmaṇa*. In other words, a Vaiṣṇava is supposed to be a *brāhmaṇa* already, but a *brāhmaṇa* may not be a pure Vaiṣṇava. When a person understands his pure identity, *brahma jñānāti*, he immediately becomes a *brāhmaṇa*. In the *brāhmaṇa* stage, one's understanding of the Absolute Truth is mainly based on the impersonal view. When a *brāhmaṇa*, however, rises to the platform of personal understanding of the Supreme Godhead, he becomes a Vaiṣṇava. A Vaiṣṇava is transcendental even to a *brāhmaṇa*. In the material conception, the position of a *brāhmaṇa* is the highest in human society, but a Vaiṣṇava is transcendental even to a *brāhmaṇa*. Both the *brāhmaṇa* and Vaiṣṇava are spiritually advanced. A *brāhmaṇa*'s qualifications are mentioned in *Bhagavad-gītā* 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 Vaiṣṇava. Pṛthu Mahārāja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the *brāhmaṇas* and Vaiṣṇavas. Offenses at their lotus feet are so destructive that even the descendants of Yadu who were born in the family of Lord Kṛṣṇa were destroyed due to offenses at their feet. The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of *brāhmaṇas* and Vaiṣṇavas. Sometimes, due to their powerful positions, princes or government servants neglect the position of *brāhmaṇas* and Vaiṣṇavas, not knowing that because of their offense they will be ruined.

TEXT 38

ब्रह्मण्यदेवः पुरुषः पुरातनो
 नित्यं हरिर्यच्चरणाभिवन्दनात् ।
 अवाप लक्ष्मीमनपायिनीं यशो
 जगत्पवित्रं च महत्तमाग्रणीः ॥ ३८ ॥

*brahmaṇya-devaḥ puruṣaḥ purātano
 nityam harir yac-caraṇābhivandanāt
 avāpa lakṣmīm anapāyinīm yaśo
 jagat-pavitram ca mahattamāgraṇīḥ*

SYNONYMS

brahmaṇya-devaḥ—the Lord of the brahminical culture; *puruṣaḥ*—the Supreme Personality; *purātanaḥ*—the oldest; *nityam*—eternal; *hariḥ*—the Personality of Godhead; *yac*—whose; *caraṇa*—lotus feet; *abhivandanāt*—by means of worshiping; *avāpa*—obtained; *lakṣmīm*—opulences; *anapāyinīm*—perpetually; *yaśaḥ*—reputation; *jagat*—universal; *pavitram*—purified; *ca*—also; *mahat*—great; *tama*—supreme; *agraṇīḥ*—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 worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.

PURPORT

The Supreme Person is described herein as *brahmaṇya-deva*. *Brahmaṇya* refers to the *brāhmaṇas*, the Vaiṣṇavas or the brahminical culture, and *deva*

means "worshipable Lord." Therefore unless one is on the transcendental platform of being a Vaiṣṇava or on the highest platform of material goodness (as a *brāhmaṇa*), 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 Vaiṣṇava culture.

*namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ
(Viṣṇu Purāṇa 1.19.65)*

Lord Kṛṣṇa, 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 *puruṣa*, 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 (*purātanaḥ*), and eternally (*nityam*). *Yac-caraṇābhivandanāt*: Pṛthu Mahārāja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshiping the lotus feet of the *brāhmaṇas*. In the *Bhagavad-gītā* 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 *brāhmaṇas*. These are His exemplary actions. When Lord Śrī Kṛṣṇa was in Dvārakā, He offered His respects by bowing down at the lotus feet of Nārada. When Sudāmā Vipra came to His house, Lord Kṛṣṇa personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa offered His respects to Mahārāja Yudhiṣṭhira and Kuntī. 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 *brāhmaṇas* and the Vaiṣṇavas. The Lord says in *Bhagavad-gītā* (3.21), *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*: "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-agraṇīḥ*. Within this material world, the *mahattamas*, or great personalities, are Lord Brahmā and Lord Śiva, but He is above them all. *Nārāyaṇaḥ paro'vyaktāt*: 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 Kṛṣṇa's reputation is fixed, and His book of wisdom, *Bhagavad-gītā*, is still honored. Everything pertaining to the Supreme Personality of Godhead is eternally existing.

TEXT 39

यत्सेवयाशेषगुहाशयः स्वराड्
विप्रप्रियस्तुष्यति काममीश्वरः ।

तदेव तद्धर्मपरैर्विनीतैः
सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥ ३९ ॥

*yat-sevayāśeṣa-guhāśayaḥ sva-rāḍ
vipra-priyas tuṣyati kāmam īśvaraḥ
tad eva tad-dharma-parair vinītaiḥ
sarvātmanā brahma-kulam niṣevyatām*

SYNONYMS

yat—whose; *sevayā*—by serving; *aśeṣa*—unlimited; *guhā-āśayaḥ*—dwelling within the heart of everyone; *sva-rāḍ*—but still fully independent; *vipra-priyaḥ*—very dear to the *brāhmaṇas* and *Vaiṣṇavas*; *tuṣyati*—becomes satisfied; *kāmam*—of desires; *īśvaraḥ*—the Supreme Personality of Godhead; *tat*—that; *eva*—certainly; *tad-dharma-paraiḥ*—by following in the footsteps of the Lord; *vinītaiḥ*—by humbleness; *sarva-ātmanā*—in all respects; *brahma-kulam*—the descendants of *brāhmaṇas* and *Vaiṣṇavas*; *niṣevyatām*—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 *brāhmaṇas* and *Vaiṣṇavas*, for He is always dear to *brāhmaṇas* and *Vaiṣṇavas* 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 *brāhmaṇas* and Vaiṣṇavas. Śrīla Narottama dāsa Ṭhākura sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*, which means that unless one serves the Vaiṣṇavas and *brāhmaṇas*, one cannot get liberation from the material clutches. Śrīla Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādaḥ*: *(2) 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 *ācāryas*. Pṛthu Mahārāja advised his citizens to follow the exemplary behavior of the Lord Himself and thus engage in the service of *brāhmaṇas* and Vaiṣṇavas.

TEXT 40

पुमाँल्लभेतानतिवेलमात्मनः
 प्रसीदतोऽत्यन्तशमं स्वतः स्वयम् ।
 यन्नित्यसम्बन्धनिषेवया ततः
 परं किमत्रास्ति मुखं हविर्भुजाम् ॥ ४० ॥

*pumāṅ labhetānativelam ātmanaḥ
 prasīdato 'tyanta-śamaṁ svataḥ svayam
 yan-nitya-sambandha-niṣevayā tataḥ
 paraṁ kim atrāsti mukhaṁ havir-bhujām*

SYNONYMS

pumān—a person; *labheta*—can achieve; *anati-velam*—without delay; *ātmanaḥ*—of his soul; *prasīdataḥ*—being satisfied; *atyanta*—the greatest; *śamaṁ*—peace; *svataḥ*—automatically; *svayam*—personally; *yat*—whose; *nitya*—regular; *sambandha*—relationship; *niṣevayā*—by dint of service; *tataḥ*—after that; *paraṁ*—superior; *kim*—what; *atra*—here; *asti*—there is;

mukham—happiness; *haviḥ*—clarified butter; *bhujām*—those who drink.

TRANSLATION

By regular service to the *brāhmaṇas* and *Vaiṣṇavas*, 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 *brāhmaṇa* class, for this can bring pleasure to the demigods, for whom the many sacrifices are recommended.

PURPORT

In *Bhagavad-gītā* (2.65) it is said: *prasāde sarva-duḥkhānām hānir asyopajāyate*. 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 *brāhmaṇas* and *Vaiṣṇavas* to achieve the perfection of self-satisfaction. Śrīla Narottama dāsa Ṭhākura therefore says:

*tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa*

"Birth after birth I desire to serve the lotus feet of the *ācāryas* 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 *ācāryas*. The spiritual master is the best *brāhmaṇa*. At present, in the age of Kali, it is very difficult to render service to the *brāhmaṇa-kula*, or the *brāhmaṇa* class. The difficulty, according to the *Varāha Purāṇa*, is that demons, taking advantage of Kali-yuga, have taken birth in *brāhmaṇa* families. *Rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu* (*Varāha Purāṇa*). In other words, in this age there are many so-called caste *brāhmaṇas* and caste *Gosvāmīs* who, taking advantage of the *śāstra* and of the innocence of people in general, claim to be *brāhmaṇas* and *Vaiṣṇavas* by hereditary right. One will not derive any benefit by

rendering service to such false *brāhmaṇa-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 Śrīla Viśvanātha Cakravartī Ṭhākura in his explanation of the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41). By actually following the regulative principles of *bhakti-yoga* as recommended by Śrīla Narottama dāsa Ṭhākura, one can very quickly come to the transcendental platform of liberation, as explained in this verse (*atyanta-śamam*).

The particular use of the word *anativelam* ("without delay") is very significant because simply by serving *brāhmaṇas* and *Vaiṣṇavas* one can get liberation. There is no need to undergo severe penances and austerities. The vivid example of this is Nārada Muni himself. In his previous birth, he was simply a maidservant's son, but he got the opportunity to serve exalted *brāhmaṇas* and *Vaiṣṇavas*, and thus in his next life he not only became liberated, but became famous as the supreme spiritual master of the entire *Vaiṣṇava* disciplic succession. According to the Vedic system, therefore, it is customarily recommended that after performing a ritualistic ceremony, one should feed the *brāhmaṇas*.

TEXT 41

अश्रात्यनन्तः खलु तत्त्वकोविदैः
 श्रद्धाहुतं यन्मुख इज्यनामभिः ।
 न वै तथा चेतनया बहिष्कृते
 हुताशने पारमहंस्यपर्यगुः ॥ ४१ ॥

*aśnāty anantaḥ khalu tattva-kovidaiḥ
 śraddhā-hutaṁ yan-mukha ijya-nāmabhiḥ
 na vai tathā cetanayā bahiṣ-kr̥te*

hutāśane pāramahamsya-paryaguḥ

SYNONYMS

aśnāti—eats; *anantaḥ*—the Supreme Personality of Godhead; *khalu*—nevertheless; *tattva-kovidaiḥ*—persons in knowledge of the Absolute Truth; *śraddhā*—faith; *hutam*—offering fire sacrifices; *yat-mukhe*—whose mouth; *ijya-nāmabhiḥ*—by different names of demigods; *na*—never; *vai*—certainly; *tathā*—as much; *cetanayā*—by living force; *bahiḥ-kṛte*—being bereft of; *huta-aśane*—in the fire sacrifice; *pāramahamsya*—regarding devotees; *paryaguḥ*—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 *svāhā* in *mantras* such as *indrāya svāhā* and *ādityāya svāhā*. These *mantras* are uttered to satisfy the Supreme Personality of Godhead through demigods such as Indra and Āditya, for the Supreme Personality of Godhead says:

*nāhaṁ tiṣṭhāmi vaikuṅṭhe
yoginām hṛdayeṣu vā
tatra tiṣṭhāmi nārada*

yatra gāyanti mad-bhaktāḥ

"I am not in Vaikuṅṭha nor in the hearts of the yogīs. 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 *brāhmaṇas* are the living representatives of the Supreme Lord. Therefore to feed *brāhmaṇas* and Vaiṣṇavas is to feed the Supreme Personality of Godhead directly. It may be concluded that instead of offering fire sacrifices, one should offer foodstuffs to *brāhmaṇas* and Vaiṣṇavas, for that process is more effective than fire *yajña*. The vivid example of this principle in action was given by Advaita Prabhu. When He performed the *śrāddha* ceremony for His father, He first of all called Haridāsa Ṭhākura and offered him food. It is the practice that after finishing the *śrāddha* ceremony, one should offer food to an elevated *brāhmaṇa*. But Advaita Prabhu offered food first to Haridāsa Ṭhākura, who had taken his birth in a Muhammadan family. Therefore Haridāsa Ṭhākura asked Advaita Prabhu why He was doing something which might jeopardize His position in *brāhmaṇa* society. Advaita Prabhu replied that He was feeding millions of first-class *brāhmaṇas* by offering the food to Haridāsa Ṭhākura. He was prepared to talk with any learned *brāhmaṇa* on this point and prove definitely that by offering food to a pure devotee like Haridāsa Ṭhākura, He was equally as blessed as He would have been by offering food to thousands of learned *brāhmaṇas*. When performing sacrifices, one offers oblations to the sacrificial fire, but when such oblations are offered to Vaiṣṇavas, they are certainly more effective.

TEXT 42

यद्ब्रह्म नित्यं विरजं सनातनं
श्रद्धातपोमृगालमौनसंयमैः ।
समाधिना बिभ्रति हार्थदृष्टये

यत्रेदमादर्श इवावभासते ॥ ४२ ॥

*yad brahma nityam virajam sanātanam
śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ
samādhinā bibhrati hārtha-dṛṣṭaye
yatredam ādarśa ivāvabhāsate*

SYNONYMS

yat—that which; *brahma*—the brahminical culture; *nityam*—eternally; *virajam*—without contamination; *sanātanam*—without beginning; *śraddhā*—faith; *tapah*—austerity; *maṅgala*—auspicious; *mauna*—silence; *saṁyamaiḥ*—controlling the mind and senses; *samādhinā*—with full concentration; *bibhrati*—illuminates; *ha*—as he did it; *artha*—the real purpose of the Vedas; *dṛṣṭaye*—for the purpose of finding out; *yatra*—wherein; *idam*—all this; *ādarśe*—in a mirror; *iva*—like; *avabhāsate*—manifests.

TRANSLATION

In brahminical culture a brāhmaṇa'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 *brāhmaṇa* is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brāhmaṇism is and who a *brāhmaṇa* is. In the age of Kali, taking advantage of the fact that by feeding a *brāhmaṇa* one obtains a more effective result than by performing sacrifices, a class of men with no

brahminical qualifications claim the eating privilege known as *brāhmaṇa-bhojana* simply on the basis of their birth in *brāhmaṇa* families. In order to distinguish this class of men from the real *brāhmaṇas*, Mahārāja Pṛthu is giving an exact description of a *brāhmaṇa* and brahminical culture. One should not take advantage of his position simply to live like a fire without light. A *brāhmaṇa* must be fully conversant with the Vedic conclusion, which is described in *Bhagavad-gītā*. *Vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15). The Vedic conclusion—the ultimate understanding, or Vedānta understanding—is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in *Bhagavad-gītā* (*janma karma ca me divyam evaṁ yo vetti tattvataḥ* [Bg. 4.9]), one becomes a perfect *brāhmaṇa*. The *brāhmaṇa* who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya 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 Kṛṣṇa is actually a perfect *brāhmaṇa*. 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 Vaiṣṇava, or Kṛṣṇa conscious person, is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from these four defects. For example, Kṛṣṇa says in *Bhagavad-gītā* 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 Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be *virajam*, or free from the defects of material contamination. A genuine *brāhmaṇa* or Vaiṣṇava 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 *Śrīmad-Bhāgavatam*, is manifested in three features—namely impersonal Brahman, localized Paramātmā and, at last, the Supreme Personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaiṣṇava 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 *maṅgala* ("auspicious") in this verse is very significant. Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called *maṅgala*, 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 Kṛṣṇa 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 Kṛṣṇa *mahā-mantra* and daily meditation three times a day by chanting the *Gāyatrī 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 *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, 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 Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, 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 *brāhmaṇa* does not become a *brāhmaṇa* simply because he is a living entity or is born in a *brāhmaṇa* family; he must possess all the qualities mentioned in the *śāstras* and practice the brahminical principles in his life. Thus he ultimately becomes a fully Kṛṣṇa conscious person and can understand what Kṛṣṇa is. How a devotee continuously sees Kṛṣṇa face to face within his heart is described in the *Brahma-saṁhitā* (5.38) as follows:

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-ṭuruṣaṁ tam ahaṁ bhajāmi*

The devotee, by development of pure love for Kṛṣṇa, constantly sees the Supreme Personality of Godhead, who is known as Śyāmasundara, within his heart. That is the perfectional stage of brahminical culture.

TEXT 43

तेषामहं पादसरोजरेणु-
मार्या वहेयाधिकिरीटमायुः ।
यं नित्यदा बिभ्रत आशु पापं
नश्यत्यमुं सर्वगुणा भजन्ति ॥ ४३ ॥

*teṣām ahaṁ pāda-saroja-reṇum
āryā vaheyādhi-kirīṭam āyuh
yaṁ nityadā bibhrata āśu pāpaṁ*

naśyaty amum sarva-guṇā bhajanti

SYNONYMS

teṣām—of all of them; *aham*—I; *pāda*—feet; *saroja*—lotus; *reṇum*—dust; *āryāḥ*—O respectable persons; *vaheya*—shall bear; *adhi*—up to; *kirīṭam*—helmet; *āyuh*—up to the end of life; *yam*—which; *nityadā*—always; *bibhrataḥ*—carrying; *āśu*—very soon; *pāpam*—sinful activities; *naśyati*—are vanquished; *amum*—all those; *sarva-guṇāḥ*—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 brāhmaṇas and Vaiṣṇavas 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 Vaiṣṇava or the pure devotee of the Supreme Lord, develops all the good qualities of the demigods. *Yasyāsti bhaktir bhagavaty akiñcanā/ sarvair guṇais tatra samāsate surāḥ* (SB 5.18.12). Prahlāda Mahārāja also said, *naiṣāṁ matis tāvad urukramāṅghrim* (SB 7.5.32). Unless one takes the dust of the lotus feet of a pure Vaiṣṇava 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 *brāhmaṇas* and Vaiṣṇavas. In other words, if a liberal king like Pṛthu Mahārāja does not follow the instructions of *brāhmaṇas* and Vaiṣṇavas or does not follow the brahminical culture, he is simply a burden on the state, for he cannot benefit the citizens. Mahārāja Pṛthu is the perfect example of an ideal chief executive.

TEXT 44

गुणायनं शीलधनं कृतज्ञं
वृद्धाश्रयं संवृणतेऽनु सम्पदः ।
प्रसीदतां ब्रह्मकुलं गवां च
जनार्दनः सानुचरश्च मह्यम् ॥ ४४ ॥

guṇāyanam śīla-dhanam kṛta-jñam
vṛddhāśrayam samvṛṇate 'nu sampadaḥ
prasīdatām brahma-kulam gavām ca
janārdanaḥ sānucaraś ca mahyam

SYNONYMS

guṇa-ayanam—one who has acquired all the good qualities; *śīla-dhanam*—one whose wealth is good behavior; *kṛta-jñam*—one who is grateful; *vṛddha-āśrayam*—one who takes shelter of the learned; *samvṛṇate*—achieves; *anu*—certainly; *sampadaḥ*—all opulences; *prasīdatām*—be pleased upon; *brahma-kulam*—the *brāhmaṇa* class; *gavām*—the cows; *ca*—and; *janārdanaḥ*—the Supreme Personality of Godhead; *sa*—with; *anucaraḥ*—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 brāhmaṇa class, with the cows and with me.

PURPORT

The Supreme Personality of Godhead is worshiped with the prayer *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. Thus it is clear that the Supreme Personality of Godhead respects and protects the *brāhmaṇas* and brahminical culture, as well as the cows; in other words, wherever there are *brāhmaṇas* and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no *brāhmaṇas* or brahminical culture, cows are treated as ordinary animals and slaughtered, at the sacrifice of human civilization. The specific mention of the word *gavām* by Pṛthu Mahārāja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Kṛṣṇa is always seen with cows and His associates such as the cowherd boys and the *gopīs*. Kṛṣṇa, the Supreme Personality of Godhead, cannot be alone. Therefore Pṛthu Mahārāja said, *sānucaraś 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 *guṇāyanam*, 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 *brāhmaṇas* and Vaiṣṇavas. 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* (*Kaṭha Upaniṣad* 2.2.13), *eko bahūnām yo vidadhāti kāmān*: 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 *vṛddhāśrayam* is very significant in this verse. *Vṛddha* 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 *vṛddha* (*jñāna-vṛddha*); one does not become *vṛddha* simply by advancing in age. *Vṛddhāśrayam*, a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a *brāhmaṇa* 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 *brāhmaṇa* or Vaiṣṇava. Therefore Pṛthu Mahārāja invokes the blessings and mercy of the Supreme Personality of Godhead, with His associates, devotees, Vaiṣṇavas, *brāhmaṇas* and cows.

TEXT 45

मैत्रेय उवाच
इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः ।
तुष्टुवुर्हृष्टमनसः साधुवादेन साधवः ॥ ४५ ॥

maitreya uvāca
iti bruvāṇam nṛpatim
pitṛ-deva-dvijātayaḥ
tuṣṭuvur hṛṣṭa-manasaḥ
sādhu-vādena sādhaveḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *bruvāṇam*—while speaking; *nṛ-patim*—the King; *pitṛ*—the denizens of

Pitṛloka; *deva*—the demigods; *dvi-jātayaḥ*—and the twice-born (the *brāhmaṇas* and the Vaiṣṇavas); *tuṣṭuvuḥ*—satisfied; *hṛṣṭa-manasaḥ*—greatly pacified in mind; *sādhu-vādena*—by expressing congratulations; *sādhavaḥ*—all the saintly persons present.

TRANSLATION

The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitṛloka, the *brāhmaṇas* 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 *sādhu, sādhu*. This is called *sādhu-vāda*. All the saintly persons, Pitās (denizens of Pitṛloka) and demigods who were present at the meeting and heard Pṛthu Mahārāja expressed their good will with the words *sādhu, sādhu*. They all accepted the good mission of Pṛthu Mahārāja, and they were fully satisfied.

TEXT 46

पुत्रेण जयते लोकानिति सत्यवती श्रुतिः ।
ब्रह्मदण्डहतः पापो यद्वेनोऽत्यतरत्तमः ॥ ४६ ॥

putreṇa jayate lokān
iti satyavatī śrutiḥ
brahma-daṇḍa-hataḥ pāpo
yad veno 'tyatarat tamaḥ

SYNONYMS

putreṇa—by the son; *jayate*—one becomes victorious; *lokān*—all the heavenly planets; *iti*—thus; *satya-vatī*—becomes true; *śrutiḥ*—the *Vedas*; *brahma-daṇḍa*—by the curse of *brāhmaṇas*; *hataḥ*—killed; *pāpaḥ*—the most sinful; *yat*—as; *venaḥ*—the father of Mahārāja Pṛthu; *ati*—great; *atarat*—became delivered; *tamaḥ*—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 brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.

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. Mahārāja Pṛthu's father, Vena, was a most sinful person and was therefore cursed to death by the *brāhmaṇas*. Now all the great saintly persons, sages and *brāhmaṇas* present in the meeting, after hearing from Mahārāja Pṛthu 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 Vaiṣṇava and raise his children to become Vaiṣṇavas; then even if by chance the father falls into a hellish life in his next birth, such a son can deliver him, as Mahārāja Pṛthu delivered his father.

TEXT 47

हिरण्यकशिपुश्चापि भगवन्निन्दया तमः ।
विविक्षुरत्यगात्सूनोः प्रह्लादस्यानुभावात् ॥ ४७ ॥

*hiraṇyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivikṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ*

SYNONYMS

hiraṇyakaśipuḥ—the father of Prahlāda Mahārāja; *ca*—also; *api*—again; *bhagavat*—of the Supreme Personality of Godhead; *nindayā*—by blaspheming; *tamaḥ*—in the darkest region of hellish life; *vivikṣuḥ*—entered; *atyagāt*—was delivered; *sūnoḥ*—of his son; *prahlādasya*—of Mahārāja Prahlāda; *anubhāvataḥ*—by the influence of.

TRANSLATION

Similarly, Hiraṇyakaśipu, 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, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.

PURPORT

When Prahlāda Mahārāja was offered benediction by Nṛsiṃhadeva, 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 Prahlāda Mahārāja as mercantile business. Because Prahlāda Mahārāja was a Vaiṣṇava, 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, Prahlāda Mahārāja begged pardon for him from the Lord. This favor was immediately granted by the Lord, and Hiraṇyakaśipu was delivered from the darkest region of hellish life, and he returned back home, back to Godhead, by the grace of his son. Prahlāda Mahārāja is the topmost example of a Vaiṣṇava, who is always compassionate toward sinful persons suffering a hellish life within this material world. Kṛṣṇa is therefore known as *para-duḥkha-duḥkhī kṛpāmbudhiḥ*, or one who is compassionate toward others' suffering and who is an ocean of mercy. Like Prahlāda Mahārāja, 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 Vaiṣṇava, who tries to deliver all sinful persons from the hellish conditions of material existence. Vaiṣṇavas are therefore offered the following prayer:

*vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

The chief concern of a Vaiṣṇava is to deliver the fallen souls.

TEXT 48

वीरवर्य पितः पृथ्व्याः समाः सञ्जीव शाश्वतीः ।
यस्येदृश्यच्युते भक्तिः सर्वलोकैकभर्तारि ॥ ४८ ॥

*vīra-varya pitaḥ pṛthvyāḥ
samāḥ sañjīva śāśvatīḥ
yasyedṛśy acyute bhaktiḥ
sarva-lokaika-bhartari*

SYNONYMS

vīra-varya—the best of the warriors; *pitaḥ*—the father; *pṛthvyāḥ*—of the globe; *samāḥ*—equal to in years; *sañjīva*—live; *śāśvatīḥ*—forever; *yasya*—whose; *īdṛśī*—like this; *acyute*—unto the Supreme; *bhaktiḥ*—devotion; *sarva*—all; *loka*—planets; *eka*—one; *bhartari*—maintainer.

TRANSLATION

All the saintly brāhmaṇas thus addressed Pṛthu Mahārāja: 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

Pṛthu Mahārāja 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 *yogīs* 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, *kīrtir yasya sa jīvati*: "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 Mahāprabhu was talking with Rāmānanda Rāya, Caitanya Mahāprabhu inquired, "What is the greatest reputation?" Rāmānanda Rāya replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikuṅṭha planets, but by his reputation he also lives forever within this material world.

TEXT 49

अहो वयं ह्यद्य पवित्रकीर्ते
त्वयैव नाथेन मुकुन्दनाथाः ।
य उत्तमश्लोकतमस्य विष्णो-
र्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥ ४९ ॥

*aho vayaṁ hy adya pavitra-kīrte
tvayaiva nāthena mukunda-nāthāḥ
ya uttamaślokatamasya viṣṇor
brahmaṇya-devasya kathāṁ vyanakti*

SYNONYMS

aho—oh, goodness; *vayaṁ*—we; *hi*—certainly; *adya*—today; *pavitra-kīrte*—O supreme purity; *tvayā*—by you; *eva*—certainly; *nāthena*—by the Lord; *mukunda*—the Supreme Personality of Godhead; *nāthāḥ*—being the subject of the Supreme; *ye*—one who; *uttama-śloka-tamasya*—of the Supreme Personality of Godhead, who is praised by the nicest verses; *viṣṇoḥ*—of Viṣṇu; *brahmaṇya-devasya*—of the worshipable Lord of the *brāhmaṇas*; *kathāṁ*—words; *vyanakti*—expressed.

TRANSLATION

The audience continued: Dear King Pṛthu, 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 brāhmaṇas. 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 Mahārāja Pṛthu, 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 Pṛthu Mahārāja was preaching the supremacy and the glories of the Supreme Personality of Godhead, Viṣṇu, 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

नात्यद्भुतमिदं नाथ तवाजीव्यानुशासनम् ।
प्रजानुरागो महतां प्रकृतिः करुणात्मनाम् ॥ ५० ॥

*nātyadbhutam idaṁ nātha
tavājīvyānuśāsanam*

*prajānurāgo mahatām
prakṛtiḥ karuṇātmanām*

SYNONYMS

na—not; *ati*—very great; *adbhutam*—wonderful; *idam*—this; *nātha*—O lord; *tava*—your; *ājīvyā*—source of income; *anuśāsanam*—ruling over the citizens; *prajā*—citizens; *anurāgaḥ*—affection; *mahatām*—of the great; *prakṛtiḥ*—nature; *karuṇa*—merciful; *ātmanām*—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 *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*—their means of livelihood are also mentioned in the scriptures. The *brāhmaṇas* 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 *śūdras*, who cannot work as either *brāhmaṇas*, *kṣatriyas* or *vaiśyas*, 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 Vaiṣṇava especially is the most compassionate and merciful personality in society. Therefore we offer our respects to a Vaiṣṇava leader as follows:

*vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

Only a Vaiṣṇava leader can fulfill all the desires of the people (*vāñchā-kalpataru*), and he is compassionate because he is the contributor of the greatest benefit to human society. He is *patita-pāvana*, the deliverer of all fallen souls, because if the king or the head of the government follows in the footsteps of the *brāhmaṇas* and Vaiṣṇavas, who are naturally leaders in missionary work, the *vaiśyas* will also follow in the footsteps of the Vaiṣṇavas and *brāhmaṇas*, and the *śūdras* will give them service. Thus the entire society becomes a perfect human institution for combined progress to the highest perfection of life.

TEXT 51

**अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो ।
भ्राम्यतां नष्टदुष्टीनां कर्मभिर्देवसंज्ञितैः ॥ ५१ ॥**

adya nas tamasaḥ pāras

*tvayopāsāditaiḥ prabho
bhrāmyatām naṣṭa-dṛṣṭīnām
karmabhir daiva-samjñitaiḥ*

SYNONYMS

adya—today; *naḥ*—of us; *tamasaiḥ*—of the darkness of material existence; *pāraḥ*—the other side; *tvayā*—by you; *upāsāditaiḥ*—increased; *prabho*—O lord; *bhrāmyatām*—who are wandering; *naṣṭa-dṛṣṭīnām*—who have lost their goal of life; *karmabhiḥ*—on account of past deeds; *daiva-samjñitaiḥ*—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-samjñitaiḥ* 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 Pṛthu; in full consciousness they admit the benefit they have derived from the activities of Mahārāja Pṛthu.

TEXT 52

नमो विवृद्धसत्त्वाय पुरुषाय महीयसे ।
यो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा ॥ ५२ ॥

*namo vivṛddha-sattvāya
puruṣāya mahīyase
yo brahma kṣatram āviśya
bibhartīdam sva-tejasā*

SYNONYMS

namaḥ—all obeisances; *vivṛddha*—highly elevated; *sattvāya*—unto the existence; *puruṣāya*—unto the person; *mahīyase*—unto one who is so glorified; *yaḥ*—who; *brahma*—brahminical culture; *kṣatram*—administrative duty; *āviśya*—entering; *bibharti*—maintaining; *idam*—this; *sva-tejasā*—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 kṣatriya.

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 Mahārāja Pṛthu, who could maintain the wonderful situation of his government due to his position in pure goodness. The word *vivṛddha-sattvāya* 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 *Śrīmad-Bhāgavatam*, one can raise himself from the lowest position to the highest simply by associating with devotees and hearing *Śrīmad-Bhāgavatam* regularly from their mouths.

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām*

"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." (SB 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 *vivṛddha-sattva*, or the advanced stage of goodness. In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Mahārāja Pṛthu is addressed here as *vivṛddha-sattva*, or one who is situated in the transcendental position. But Mahārāja Pṛthu, although situated in the transcendental position of a pure devotee, came down to the position of *brāhmaṇa* and *kṣatriya* for the benefit of human society and thus gave protection to the entire world by his

personal prowess. Although he was a king, a *kṣatriya*, because he was a Vaiṣṇava he was also a *brāhmaṇa*. As a *brāhmaṇa* he could give proper instruction to the citizens, and as a *kṣatriya* he could rightly give protection to all of them. Thus the citizens of Mahārāja Pṛthu were protected in all respects by the perfect king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Instructions by Mahārāja Pṛthu."

22. Pṛthu Mahārāja's Meeting with the Four Kumāras

TEXT 1

मैत्रेय उवाच
जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम् ।
तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥ १ ॥

maitreya uvāca
janeṣu pragṛṇatsv evaṁ
pṛthum pṛthula-vikramam
tatropajagmur munayaś
catvāraḥ sūrya-varcasaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *janeṣu*—the citizens; *pragṛṇatsu*—while praying for; *evaṁ*—thus; *pṛthum*—unto Mahārāja

Ṙṥthu; *ṣṥṥhula*—highly; *vikramam*—powerful; *tatra*—there; *upajagmuḥ*—arrived; *munayaḥ*—the Kumāras; *catvāraḥ*—four; *sūrya*—as the sun; *varcasaḥ*—bright.

TRANSLATION

The great sage Maitreya said: While the citizens were thus praying to the most powerful King Ṙṥthu, the four Kumāras, who were as bright as the sun, arrived on the spot.

TEXT 2

तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा ।
लोकानपापान् कुर्वाणान् सानुगोऽचष्ट लक्षितान् ॥ २ ॥

tāms tu siddheśvarān rājā
vyomno 'vatarato 'rciṣā
lokān apāpān kurvāṇān
sānugo 'caṣṭa lakṣitān

SYNONYMS

tān—them; *tu*—but; *siddha-īśvarān*—masters of all mystic power; *rājā*—the King; *vyomnaḥ*—from the sky; *avatarataḥ*—while descending; *arciṣā*—by their glaring effulgence; *lokān*—all the planets; *apāpān*—sinless; *kurvāṇān*—doing so; *sa-anugaḥ*—with his associates; *acaṣṭa*—recognized; *lakṣitān*—by seeing them.

TRANSLATION

Seeing the glowing effulgence of the four Kumāras, the masters of all mystic

Power, the King and his associates could recognize them as they descended from the sky.

PURPORT

The four Kumāras are described herein as *siddheśvarān*, 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 Kumāras, as *siddheśvaras*, had achieved all the yogic perfectional achievements, and as such they could travel in outer space without machines. While they were coming to Mahārāja Pṛthu from other planets, they did not come by airplane, but personally. In other words, these four Kumāras 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 Kumāras mentioned herewith is that whatever place they went to would immediately become sinless. During the reign of Mahārāja Pṛthu, everything on the surface of this globe was sinless, and therefore the Kumāras decided to see the King. Ordinarily they do not go to any planet which is sinful.

TEXT 3

तद्दर्शनोद्गतान् प्राणान् प्रत्यादित्सुरिवोत्थितः ।
ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव ॥ ३ ॥

*tad-darśanodgatān prāṇān
pratyāditsur ivotthitaḥ
sa-sadasyānugo vainya
indriyeśo guṇān iva*

SYNONYMS

tat—him; *darśana*—seeing; *udgatān*—being greatly desired; *prāṇān*—life; *pratyāditsuh*—peacefully going; *iva*—like; *utthitaḥ*—got up; *sa*—with; *sadasya*—associates or followers; *anugaḥ*—officers; *vainyaḥ*—King Pṛthu; *indriya-īśaḥ*—a living entity; *guṇān iva*—as influenced by the modes of material nature.

TRANSLATION

Seeing the four Kumāras, Pṛthu Mahārāja 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-gītā* (3.27) it is said:

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham 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 Pṛthu Mahārāja is compared to such a conditioned soul, not because he was a conditioned soul but because he was so anxious to receive the Kumāras 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. Pṛthu Mahārāja, in the same way, could not restrain himself from receiving the four Kumāras, 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 Kumāras. 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. Pṛthu Mahārāja was in the topmost position of spiritual advancement, and as such, he was attracted by the Kumāras, who were of the same category. It is said, therefore, that a man is known by his company.

TEXT 4

गौरवाद्यन्त्रितः सभ्यः प्रश्रयानतकन्धरः ।
विधिवत्पूजयां चक्रे गृहीताध्यर्हणासनान् ॥ ४ ॥

*gauravād yantritaḥ sabhyaḥ
praśrayānata-kandharaḥ
vidhivat pūjayām cakre
gṛhītādhyaṛhaṇāsanān*

SYNONYMS

gauravāt—glories; *yantritaḥ*—completely; *sabhyaḥ*—most civilized; *praśraya*—by humbleness; *ānata-kandharaḥ*—bowing down his shoulder; *vidhi-vat*—according to the instructions of the *śāstra*; *pūjayām*—by worshiping; *cakre*—performed; *gṛhīta*—accepting; *adhi*—including;

arhaṇa—paraphernalia for reception; *āsanān*—sitting places.

TRANSLATION

When the great sages accepted their reception, according to the instructions of the *śāstras*, 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 Kumāras.

PURPORT

The four Kumāras are *paramparā* spiritual masters of the Vaiṣṇava *sampradāya*. Out of the four *sampradāyas*, namely Brahma-*sampradāya*, Śrī-*sampradāya*, Kumāra-*sampradāya* and Rudra-*sampradāya*, the disciplic succession of spiritual master to disciple known as the Kumāra-*sampradāya* is coming down from the four Kumāras. So Pṛthu Mahārāja was very respectful to the *sampradāya-ācāryas*. As it is said by Śrīla Viśvanātha Cakravartī Ṭhākura, *sākṣād-dharitvena samasta-śāstraiḥ*: a spiritual master, or the *paramparā-ācārya*, should be respected exactly like the Supreme Personality of Godhead. The word *vidhivat* is significant in this verse. This means that Pṛthu Mahārāja also strictly followed the injunctions of the *śāstra* in receiving a spiritual master, or *ācārya*, of the transcendental disciplic succession. Whenever an *ācārya* is seen, one should immediately bow down before him. Pṛthu Mahārāja did this properly; therefore the words used here are *praśrayānata-kandharaḥ*. Out of humility, he bowed down before the Kumāras.

TEXT 5

तत्पादशौचसलिलैर्मार्जितालकबन्धनः ।
तत्र शीलवतां वृत्तमाचरन्मानयन्निव ॥ ५ ॥

*tat-pāda-śauca-salilair
mārjitālaka-bandhanaḥ
tatra śīlavatām vṛttam
ācaran mānayan iva*

SYNONYMS

tat-pāda—their lotus feet; *śauca*—washed; *salilaiḥ*—water; *mārjita*—sprinkled; *alaka*—hair; *bandhanaḥ*—bunch; *tatra*—there; *śīlavatām*—of the respectable gentlemen; *vṛttam*—behavior; *ācaran*—behaving; *mānayan*—practicing; *iva*—like.

TRANSLATION

After this, the King took the water which had washed the lotus feet of the Kumāras 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

Śrī Caitanya Mahāprabhu has said, *āpani ācari prabhu jīvere śikhāya*. It is very well known that whatever Śrī Caitanya Mahāprabhu taught in His life as *ācārya*, He Himself practiced. When He was preaching as a devotee, although He was detected by several great personalities to be the incarnation of Kṛṣṇa, He never agreed to be addressed as an incarnation. Even though one may be an incarnation of Kṛṣṇa, 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. Pṛthu Mahārāja was the ideal Vaiṣṇava king; therefore he taught others by his personal behavior how to receive and respect saintly persons like the Kumāras. 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. Pṛthu Mahārāja did this, for he was an exemplary teacher of the people in general.

TEXT 6

हाटकासन आसीनान् स्वधिष्ण्येष्विव पावकान् ।
श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् ॥ ६ ॥

*hāṭakāsana āsīnān
sva-dhiṣṇyeṣv iva pāvakān
śraddhā-samyama-samyuktaḥ
prītaḥ prāha bhavāgrajān*

SYNONYMS

hāṭaka-āsane—on the throne made of gold; *āsīnān*—when they were seated; *sva-dhiṣṇyeṣu*—on the altar; *iva*—like; *pāvakān*—fire; *śraddhā*—respect; *samyama*—restraint; *samyuktaḥ*—being decorated with; *prītaḥ*—pleased; *prāha*—said; *bhava*—Lord Śiva; *agra-jān*—the elder brothers.

TRANSLATION

The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Pṛthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

PURPORT

The Kumāras are described herein as the elder brothers of Lord Śiva. When the Kumāras were born out of the body of Lord Brahmā, 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 Brahmā was creating one son after another and ordering them to increase. However, when the Kumāras were requested to do so, they declined. They wanted to remain *brahmacārī* throughout life and be engaged fully in the devotional service of the Lord. The Kumāras are called *naiṣṭhika-brahmacārī*, meaning they are never to marry. Because of their refusal to marry, Lord Brahmā became so angry that his eyes became reddish. From between his eyes, Lord Śiva, or Rudra, appeared. The mode of anger is consequently known as *rudra*. Lord Śiva also has a *sampradāya* party, known as the Rudra-sampradāya, and they are also known as Vaiṣṇavas.

TEXT 7

पृथुरुवाच

अहो आचरितं किं मे म्गलं म्गलायनाः ।
यस्य वो दर्शनं ह्यासीद्दुर्दर्शानां च योगिभिः ॥ ७ ॥

ṛṥthur uvāca
aho ācaritaṁ kiṁ me
maṅgalaṁ maṅgalāyanāḥ
yasya vo darśanaṁ hy āsīd
durdarśānāṁ ca yogibhiḥ

SYNONYMS

ṛṥthuḥ uvāca—King Pṛthu spoke; *aho*—O Lord; *ācaritam*—practice; *kim*—what; *me*—by me; *maṅgalam*—good fortune; *maṅgala-āyanāḥ*—O personified good fortune; *yasya*—by which; *vaḥ*—your; *darśanam*—audience; *hi*—certainly; *āsīt*—became possible; *durdarśānām*—visible with great difficulty; *ca*—also; *yogibhiḥ*—by great mystic yogīs.

TRANSLATION

King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogīs 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 *ajñāta-sukṛti*, 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-gītā* (7.28): *yeṣāṃ tv anta-gataṃ pāpaṃ janānāṃ puṇya-karmaṇām*. 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 Mahārāja Pṛthu's life was full of pious activities, he was wondering how his audience with the Kumāras happened. He could not imagine what kind of pious activities he had performed. This is a sign of humility on the part of King Pṛthu, whose life was so full of pious activities that even Lord Viṣṇu came to see him and predicted that the Kumāras would also come.

TEXT 8

किं तस्य दुर्लभतरमिह लोके परत्र च ।
यस्य विप्राः प्रसीदन्ति शिवो विष्णुश्च सानुगः ॥ ८ ॥

*kiṃ tasya durlabhataram
iha loke paratra ca
yasya viprāḥ prasīdanti*

śivo viṣṇuś ca sānugaḥ

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; *viprāḥ*—the *brāhmaṇas* and Vaiṣṇavas; *prasīdanti*—become pleased; *śivaḥ*—all-auspicious; *viṣṇuḥ*—Lord Viṣṇu; *ca*—as well as; *sa-anugaḥ*—going along with.

TRANSLATION

Any person upon whom the *brāhmaṇas* and Vaiṣṇavas 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 Śiva and Lord Viṣṇu, who accompany the *brāhmaṇas* and Vaiṣṇavas.

PURPORT

The *brāhmaṇas* and Vaiṣṇavas are the bearers of Lord Viṣṇu, the all-auspicious. As confirmed in the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

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 Vaiṣṇavas and the *brāhmaṇas* actually perceive and see Him always in ecstasy. Therefore *brāhmaṇas* and Vaiṣṇavas are carriers of Viṣṇu. Wherever they go, Lord Viṣṇu, Lord Śiva or the devotees of Lord Viṣṇu are all carried. The four Kumāras are *brāhmaṇas*, and they visited

the place of Mahārāja Pṛthu. Naturally Lord Viṣṇu and His devotees were also present. Under the circumstances, the conclusion is that when the *brāhmaṇas* and Vaiṣṇavas are pleased with a person, Lord Viṣṇu is also pleased. This is confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura in his eight stanzas on the spiritual master: *yasya prasādād bhagavat-prasādaḥ* **(3). By pleasing the spiritual master, who is both *brāhmaṇa* and Vaiṣṇava, 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

नैव लक्षयते लोको लोकान् पर्यटतोऽपि यान् ।
यथा सर्वदृशं सर्व आत्मानं येऽस्य हेतवः ॥ ९ ॥

*naiva lakṣayate loko
lokān paryatato 'pi yān
yathā sarva-dṛśam sarva
ātmānam ye 'sya hetavaḥ*

SYNONYMS

na—not; *eva*—thus; *lakṣayate*—can see; *lokaḥ*—people; *lokān*—all planets; *paryatataḥ*—traveling; *api*—although; *yān*—whom; *yathā*—as much as; *sarva-dṛśam*—the Supersoul; *sarve*—in all; *ātmānam*—within everyone; *ye*—those; *asya*—of the cosmic manifestation; *hetavaḥ*—causes.

TRANSLATION

Pṛthu Mahārāja 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

Brahmā and Lord Śiva cannot understand the Supersoul.

PURPORT

In the beginning of the *Śrīmad-Bhāgavatam* it is said: *muhyanti yat sūrayaḥ*. Great demigods like Lord Brahmā, Lord Śiva, 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 Brahmā and King Indra also mistook Him. And what to speak of great *yogīs* or *jñānīs* who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and Vaiṣṇavas like the four Kumāras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanātana Gosvāmī went to see Lord Śrī Caitanya Mahāprabhu, he could not be recognized by Candraśekhara Ācārya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the Vaiṣṇavas, 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 Vaiṣṇavas. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a Vaiṣṇava 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 Vaiṣṇava.

TEXT 10

अधना अपि ते धन्याः साधवो गृहमेधिनः ।
यद्गृहा ह्यर्हवर्याम्बुतृणभूमीश्वरावराः ॥ १० ॥

adhanā api te dhanyāḥ
sādhavo gṛha-medhinaḥ

*yad-gṛhā hy arha-varyāmbu-
tṛṇa-bhūmiśvarāvarāḥ*

SYNONYMS

adhanāḥ—not very rich; *api*—although; *te*—they; *dhanyāḥ*—glorious; *sādhavaḥ*—saintly persons; *gṛha-medhinaḥ*—persons who are attached to family life; *yat-gṛhāḥ*—whose house; *hi*—certainly; *arha-varya*—the most worshipable; *ambu*—water; *tṛṇa*—grass; *bhūmi*—land; *īśvara*—the master; *avarāḥ*—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 *sannyāsī*, 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 *śāstras* that Durvāsā 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

व्यालालयद्रुमा वै तेष्वरिक्ताखिलसम्पदः ।
यद्गृहास्तीर्थपादीयपादतीर्थविवर्जिताः ॥ ११ ॥

*vyālālaya-drumā vai teṣv
ariktākhila-sampadaḥ
yad-grhās tīrtha-pādīya-
pādatīrtha-vivarjitāḥ*

SYNONYMS

vyāla—venomous serpents; *ālaya*—home; *drumāḥ*—tree; *vai*—certainly; *teṣu*—in those houses; *arikta*—abundantly; *akhila*—all; *sampadaḥ*—opulences; *yat*—that; *gṛhāḥ*—houses; *tīrtha-pādīya*—in relation with the feet of great saintly persons; *pāda-tīrtha*—the water which washed their feet; *vivarjitāḥ*—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 *tīrtha-pādīya* indicates devotees of Lord Viṣṇu, or Vaiṣṇavas. As far as *brāhmaṇas* 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 Vaiṣṇavas. Generally the *sannyāsīs*, or those in the renounced order of life, take trouble to enlighten the householders. There are *ekadaṇḍī sannyāsīs* and *tridaṇḍī sannyāsīs*. The *ekadaṇḍī sannyāsīs* are generally followers of Śaṅkarācārya and are known as *Māyāvādī sannyāsīs*, whereas the *tridaṇḍī sannyāsīs* are followers of Vaiṣṇava *ācāryas*—Rāmānujācārya, Madhvācārya and so on—and they take trouble to enlighten the householders. *Ekadaṇḍī sannyāsīs* 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 Vaiṣṇavas 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-gītā* (14.27): *brahmaṇo*

hi pratiṣṭhāham. The conclusion is that *tīrtha-pāḍīya* refers to Vaiṣṇavas. In the *Bhāgavatam* (1.13.10) there is also another reference: *tīrthī-kurvanti tīrthāni*. Wherever he goes, a Vaiṣṇava immediately makes that place a *tīrtha*, a place of pilgrimage. The Vaiṣṇava *sannyāsīs* 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 Vaiṣṇava 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 Cāṇakya Paṇḍita 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

स्वागतं वो द्विजश्रेष्ठा यद्व्रतानि मुमुक्षवः ।
चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च ॥ १२ ॥

svāgataṁ vo dvija-śreṣṭhā
yad-vratāni mumukṣavaḥ

*caranti śraddhayā dhīrā
bālā eva bṛhanti ca*

SYNONYMS

su-āgatam—welcome; *vaḥ*—unto you; *dvija-śreṣṭhāḥ*—the best of the *brāhmaṇas*; *yat*—whose; *vratāni*—vows; *mumukṣavaḥ*—of persons desiring liberation; *caranti*—behave; *śraddhayā*—with great faith; *dhīrāḥ*—controlled; *bālāḥ*—boys; *eva*—like; *bṛhanti*—observe; *ca*—also.

TRANSLATION

Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. 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 Kumāras is that they were *brahmacārīs*, 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 Kumāras 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 Kumāras, and as such Mahārāja Pṛthu addressed them as the best of the *brāhmaṇas*. Not only were the Kumāras born of the best *brāhmaṇa* (Lord Brahmā), but they are addressed herein as *dvija-śreṣṭhāḥ* ("the best of the *brāhmaṇas*") on account of their being Vaiṣṇavas also. As we have already explained, they have their *sampradāya* (disciplic succession), and even to date the *sampradāya* is being maintained and is known as the Nimbārka-sampradāya. Out of the four

sampradāyas of the Vaiṣṇava *ācāryas*, the Nimbārka-sampradāya is one. Mahārāja Pṛthu specifically appreciated the position of the Kumāras because they maintained the *brahmacarya* vow from the very beginning of their birth. Mahārāja Pṛthu, however, expressed his great appreciation of Vaiṣṇavism by addressing the Kumāras as *vaiṣṇava-śreṣṭhāḥ*. In other words, everyone should offer respect to a Vaiṣṇava without considering his source of birth. *Vaiṣṇave jāti-buddhiḥ*. No one should consider a Vaiṣṇava in terms of birth. The Vaiṣṇava is always the best of the *brāhmaṇas*, and as such one should offer all respects to a Vaiṣṇava, not only as a *brāhmaṇa* but as the best of the *brāhmaṇas*.

TEXT 13

कच्चिन्नः कुशलं नाथा इन्द्रियार्थार्थवेदिनाम् ।
व्यसनावाप एतस्मिन् पतितानां स्वकर्मभिः ॥ १३ ॥

*kaccin naḥ kuśalam nāthā
indriyārthārtha-vedinām
vyasanāvāpa etasmin
patitānām sva-karmabhiḥ*

SYNONYMS

kaccit—whether; *naḥ*—our; *kuśalam*—good fortune; *nāthāḥ*—O masters; *indriya-artha*—sense gratification as the ultimate goal of life; *artha-vedinām*—persons who understand only sense gratification; *vyasana*—illness; *āvāpe*—got; *etasmin*—in this material existence; *patitānām*—those who are fallen; *sva-karmabhiḥ*—by their own ability.

TRANSLATION

Pr̥thu Mahārāja 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

Mahārāja Pr̥thu did not ask the Kumāras about their good fortune, for the Kumāras 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, *brāhmaṇas* and Vaiṣṇavas who are strictly following the path of spiritual advancement are always fortunate. The question was asked by Pr̥thu Mahārāja for his own sake, since he was in the position of a *gr̥hastha* and in charge of the royal authority. Kings are not only *gr̥hasthas*, 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 *kṣatriyas*. For political reasons, sometimes they have to take to these sinful activities. *Kṣatriyas* do not refrain from gambling. One vivid example is the Pāṇḍavas. When the Pāṇḍavas 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 *kṣatriyas* cannot refrain from fighting if challenged by the opposite party. Therefore Pr̥thu Mahārāja, taking consideration of all these facts, inquired whether there is any auspicious path. *Gr̥hastha* life is inauspicious because *gr̥hastha* 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 *paḍam paḍam yad vipadām na teṣām*, dangerous in every step (SB 10.14.58). Everyone in this material world is struggling hard for sense gratification. Clearing all these points, Mahārāja Pr̥thu inquired from the four Kumāras 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 *indriyārthārtha-vedinām* is very significant. It indicates persons whose only aim is to satisfy the senses. They are also described as *patitānām*, or fallen. Only one who stops all activities for sense gratification is considered to be elevated. Another significant word is *sva-karmabhiḥ*. 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

भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते ।
कुशलाकुशला यत्र न सन्ति मतिवृत्तयः ॥ १४ ॥

*bhavatsu kuśala-praśna
ātmārāmeṣu neṣyate
kuśalākuśalā yatra
na santi mati-vṛttayaḥ*

SYNONYMS

bhavatsu—unto you; *kuśala*—good fortune; *praśnaḥ*—question; *ātma-ārāmeṣu*—one who is always engaged in spiritual bliss; *na iṣyate*—there is no need of; *kuśala*—good fortune; *akuśalāḥ*—inauspiciousness; *yatra*—where; *na*—never; *santi*—exists; *mati-vṛttayaḥ*—mental concoction.

TRANSLATION

Ṛṥthu Mahārāja 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-caritāmṛta* (Antya 4.176) it is said:

*'dvaite' bhadrābhadrā-jñāna, saba—'manodharma'
'ei bhāla, 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 *ātma-māyā*. 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-gītā* (2.62) it is also said, *saṅgāt sañjāyate kāmaḥ*. Simply by association we create artificial material necessities. *Dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate*. 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-gītā* (2.63) it is said:

*krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇaśyati*

By material association we lose our spiritual consciousness; consequently there is the question of the auspicious and inauspicious. But those who are *ātmārāma*, or self-realized, have transcended such questions. The *ātmārāmas*, 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 Kumāras 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. Pṛthu Mahārāja is therefore asking about auspiciousness not for the sake of the Kumāras but for his own sake.

TEXT 15

तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् ।
सम्पृच्छे भव एतस्मिन् क्षेमः केनाञ्जसा भवेत् ॥ १५ ॥

tad ahaṁ kṛta-viśrambhaḥ
suhṛdo vaś tapasvinām
sampṛcche bhava etasmin
kṣemaḥ kenāñjasā bhavet

SYNONYMS

tat—therefore; *aham*—I; *kṛta-viśrambhaḥ*—being completely assured; *su-hṛdaḥ*—friend; *vaḥ*—our; *tapasvinām*—suffering material pangs; *sampṛcche*—wish to inquire; *bhava*—in this material world; *etasmin*—this; *kṣemaḥ*—ultimate reality; *kena*—by which means; *añjasā*—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. Mahārāja Pṛthu was assured of this fact; therefore instead of wasting time by asking the Kumāras 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 Pṛthu Mahārāja. 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 Śrīla Narottama dāsa Ṭhākura says, *saṁsāra-viṣānāle, divāniṣi hiyā jvale, juḍāite nā kainu upāya*: "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 *tapasvī*, 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 Kṛṣṇa *mantra*. This is also explained by Narottama dāsa Ṭhākura: *golokera prema-dhana, hari-nāma-saṅkīrtana, rati nā janmila kene tāya*. Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa *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 *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.

TEXT 16

व्यक्तमात्मवतामात्मा भगवानात्मभावनः ।
स्वानामनुग्रहायेमां सिद्धरूपी चरत्यजः ॥ १६ ॥

*vyaktam ātmavatām ātmā
bhagavān ātma-bhāvanaḥ
svānām anugrahāyemām
siddha-rūpī caraty ajaḥ*

SYNONYMS

vyaktam—clear; *ātma-vatām*—of the transcendentalists; *ātmā*—the goal of life; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvanaḥ*—always wishing to elevate the living entities; *svānām*—whose own devotees; *anugrahāya*—just to show mercy; *imām*—this way; *siddha-rūpī*—perfectly self-realized; *carati*—travels; *ajaḥ*—Nārāyaṇa.

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 *jñānīs*, or impersonalists, the mystic *yogīs* and, of course, all the devotees of the Supreme Personality of Godhead. The Kumāras, however, were both *yogīs* and *jñānīs*

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 Kṛṣṇa consciousness. The best devotees are *ātmavat*, or those who have fully realized the Supreme Soul. The Supreme Personality of Godhead, as Paramātmā, is sitting within everyone's heart, trying to elevate everyone to the platform of Kṛṣṇa consciousness. Therefore He is called *ātma-bhāvana*. 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 *ātmavatām* is significant in this verse. There are three different kinds of devotees, namely *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*: the neophyte, the preacher and the *mahā-bhāgavata*, 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-adhikārī* (preacher) is also well versed in the *śāstras* and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the *madhyama-adhikārī* does not care for the demoniac living entities, and the neophyte *kaniṣṭha-adhikārī* does not know much about *śāstra* but has full faith in the Supreme Personality of Godhead. The Kumāras, however, were *mahā-bhāgavatas* 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-gītā* 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 *karmīs*, who have a bodily concept of life, try to enjoy sense gratification to the utmost. The *jñānīs*' 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 Nārāyaṇa because they carry Nārāyaṇa within their hearts and preach His glories. The representative of Nārāyaṇa is as good as Nārāyaṇa, but he is not to conclude, like the Māyāvādīs, that he has become Nārāyaṇa. Generally, a *sannyāsī* is addressed as Nārāyaṇa by the Māyāvādīs. Their idea is that simply by taking *sannyāsa* one becomes equal to Nārāyaṇa or becomes Nārāyaṇa Himself. The Vaiṣṇava conclusion is different, as stated by Śrīla Viśvanātha Cakravartī Ṭhākura:

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvya eva sadbhiḥ
kinto prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam ** (4)*

According to the Vaiṣṇava philosophy, a devotee is as good as Nārāyaṇa not by becoming Nārāyaṇa but by becoming the most confidential servant of Nārāyaṇa. 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 Nārāyaṇa should be accepted as Nārāyaṇa and be given all respects due Him.

TEXT 17

मैत्रेय उवाच
पृथोस्तत्सूक्तमाकर्ण्य सारं सुष्ठु मितं मधु ।

स्मयमान इव प्रीत्या कुमारः प्रत्युवाच ह ॥ १७ ॥

maitreya uvāca
ṛthos tat sūktam ākarṇya
sāram suṣṭhu mitam madhu
smayamāna iva prītyā
kumāraḥ pratyuvāca ha

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *ṛthoḥ*—of King Ṛthu; *tat*—that; *sūktam*—Vedic conclusion; *ākarṇya*—hearing; *sāram*—very substantial; *suṣṭhu*—appropriate; *mitam*—minimized; *madhu*—sweet to hear; *smayamānaḥ*—smiling; *iva*—like; *prītyā*—out of great satisfaction; *kumāraḥ*—celibate; *pratyuvāca*—replied; *ha*—thus.

TRANSLATION

The great sage Maitreya continued: Thus Sanat-kumāra, the best of the celibates, after hearing the speech of Ṛthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

PURPORT

Ṛthu Mahārāja's talks before the Kumāras 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 Ṛthu Mahārāja's speech because he is a perfect devotee. It is said, *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ*: "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." (SB 5.18.12) Thus the Kumāras were very much pleased, and Sanat-kumāra began to speak as follows.

TEXT 18

सनत्कुमार उवाच
साधु पृष्टं महाराज सर्वभूतहितात्मना ।
भवता विदुषा चापि साधूनां मतिरीदृशी ॥ १८ ॥

*sanat-kumāra uvāca
sādhu pṛṣṭam mahārāja
sarva-bhūta-hitātmanā
bhavatā viduṣā cāpi
sādhūnām matir īdṛśī*

SYNONYMS

sanat-kumāraḥ uvāca—Sanat-kumāra said; *sādhu*—saintly; *pṛṣṭam*—question; *mahārāja*—my dear King; *sarva-bhūta*—all living entities; *hita-ātmanā*—by one who desires good for all; *bhavatā*—by you; *viduṣā*—well learned; *ca*—and; *api*—although; *sādhūnām*—of the saintly persons; *matīḥ*—intelligence; *īdṛśī*—like this.

TRANSLATION

Sanat-kumāra said: My dear King Pṛthu, 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

Mahārāja Pṛthu was well conversant in transcendental science, yet he presented himself before the Kumāras 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 Kṛṣṇa as if he did not know. Similarly, Pṛthu Mahārāja knew everything, but he presented himself before the Kumāras 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

सूत्रमः खलु साधूनामुभयेषां च सम्मतः ।
यत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम् ॥ १९ ॥

*saṅgamaḥ khalu sādḥūnām
ubhayeṣām ca sammataḥ
yat-sambhāṣaṇa-sampṛaśnaḥ
sarveṣām vitanoti śam*

SYNONYMS

saṅgamaḥ—association; *khalu*—certainly; *sādḥūnām*—of devotees; *ubhayeṣām*—for both; *ca*—also; *sammataḥ*—conclusive; *yat*—which; *sambhāṣaṇa*—discussion; *sampṛaśnaḥ*—question and answer; *sarveṣām*—of all; *vitanoti*—expands; *śam*—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-gītā* 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 Kṛṣṇa conscious before the Kṛṣṇa consciousness movement was founded. But when the same *Bhagavad-gītā* was presented as it is through the disciplic succession, the effect of spiritual realization was immediately manifested.

Sanat-kumāra, one of the Kumāras, informed Pṛthu Mahārāja that his meeting with the Kumāras benefited not only Mahārāja Pṛthu but the Kumāras as well. When Nārada Muni questioned Lord Brahmā about the Supreme Personality of Godhead, Lord Brahmā thanked Nārada 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 *ubhayeṣām* 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 *karmīs* and *jñānīs* are benefited. The discussion of spiritual matters amongst devotees is beneficial for everyone, without exception. Consequently the Kumāras admitted that not only was the King benefited by such a meeting, but the Kumāras were as well.

TEXT 20

अस्त्येव राजन् भवतो मधुद्विषः
पादारविन्दस्य गुणानुवादाने ।
रतिर्दुरापा विधुनोति नैष्ठिकी
कामं कषायं मलमन्तरात्मनः ॥ २० ॥

*asty eva rājan bhavato madhudviṣaḥ
pādāravindasya guṇānuvādane
ratir durāpā vidhunoti naiṣṭhikī
kāmaṁ kaṣāyaṁ malam antar-ātmanaḥ*

SYNONYMS

asti—there is; *eva*—certainly; *rājan*—O King; *bhavataḥ*—your; *madhu-dviṣaḥ*—of the Lord; *pāda-aravindasya*—of the lotus feet; *guṇa-anuvādane*—in glorifying; *ratih*—attachment; *durāpā*—very difficult; *vidhunoti*—washes; *naiṣṭhikī*—unflinching; *kāmam*—lusty; *kaṣāyam*—the embellishment of lusty desire; *malam*—dirty; *antaḥ-ātmanaḥ*—from the core

of the heart.

TRANSLATION

Sanat-kumāra 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

*satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati
(SB 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. Pṛthu Mahārāja was already a self-realized soul; therefore he had a natural inclination to glorify the activities of the Supreme Personality of Godhead, and the Kumāras 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*, *jñāna* and *yoga*, no one will succeed in

driving away contamination from the heart, but once a person takes to 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

शास्त्रेष्वियानेव सुनिश्चितो नृणां
क्षेमस्य सध्वयग्विमृशेषु हेतुः ।
असृा आत्मव्यतिरिक्त आत्मनि
दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥ २१ ॥

*śāstreṣv iyān eva suniścito nṛṇām
kṣemasya sadhryag-vimṛśeṣu hetuḥ
asaṅga ātma-vyatirikta ātmani
dṛḍhā ratir brahmaṇi nirguṇe ca yā*

SYNONYMS

śāstreṣu—in the scriptures; *iyān eva*—this is only; *su-niścitaḥ*—positively concluded; *nṛṇām*—of human society; *kṣemasya*—of the ultimate welfare; *sadhryak*—perfectly; *vimṛśeṣu*—by full consideration; *hetuḥ*—cause; *asaṅgaḥ*—detachment; *ātma-vyatirikte*—the bodily concept of life; *ātmani*—unto the Supreme Soul; *dṛḍhā*—strong; *ratih*—attachment; *brahmaṇi*—transcendence; *nirguṇe*—in the Supreme, who is beyond the material modes; *ca*—and; *yā*—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-gītā* (2.59). *param̐ dṛṣṭvā 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 (*brahmaṇi*). As confirmed in the *Vedānta-sūtra* (1.1.1), *athāto brahma jijñāsā*: without inquiry about the Supreme, or the Transcendence, one cannot give up attachment for this material world. By the evolutionary process in 8,400,000 species of life, one cannot understand the ultimate goal of life because in all those species of life, the bodily conception is very prominent. *Athāto brahma jijñāsā* 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—*śravaṇam̐ kīrtanam̐ viṣṇoḥ* [SB 7.5.23]. 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 *mithyā*, or false (*jagan mithyā*), come down again to this *jagan mithyā*, although they take *sannyāsa* to increase their attachment for Brahman. Similarly, many *yogīs* who are attached to the localized aspect of Brahman as *Paramātmā*—great sages like Viśvāmitra—also fall down as victims of women. Therefore increased attachment for the Supreme Personality of Godhead is advised in all *sāstras*. That is the only way of detachment from material existence and is explained in *Bhagavad-gītā* (2.59) as *param̐ dṛṣṭvā nivartate*. One can cease material activities when he actually has the taste for devotional service. Śrī Caitanya Mahāprabhu also recommended love of Godhead as the ultimate goal of life (*premā pum-artho mahān*). Without increasing love of Godhead, one cannot achieve the

perfectional stage of the transcendental position.

TEXT 22

सा श्रद्धया भगवद्धर्मचर्यया
जिज्ञासयाध्यात्मिकयोगनिष्ठया ।
योगेश्वरोपासनया च नित्यं
पुण्यश्रवःकथया पुण्यया च ॥ २२ ॥

*sā śraddhayā bhagavad-dharma-caryayā
jijñāsayādhyātmika-yoga-niṣṭhayā
yogeśvaropāsanayā ca nityam
puṇya-śravaḥ-kathayā puṇyayā ca*

SYNONYMS

sā—that devotional service; *śraddhayā*—with faith and conviction; *bhagavat-dharma*—devotional service; *caryayā*—by discussion; *jijñāsayā*—by inquiry; *adhyātmika*—spiritual; *yoga-niṣṭhayā*—by conviction in spiritual understanding; *yoga-īśvara*—the Supreme Personality of Godhead; *upāsanayā*—by worship of Him; *ca*—and; *nityam*—regularly; *puṇya-śravaḥ*—by hearing which; *kathayā*—by discussion; *puṇyayā*—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, worshipping the Yogeśvara, 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 *yogeśvara* is applicable to both the Supreme Personality of Godhead, Kṛṣṇa, and His devotees also. In *Bhagavad-gītā* this word occurs in two places. In the Eighteenth Chapter (18.78), Kṛṣṇa is described as the Supreme Personality of Godhead, Hari, who is the master of all mystic power (*yatra yogeśvaraḥ kṛṣṇaḥ*). *Yogeśvara* is also described at the end of the Sixth Chapter (6.47): *sa me yuktatamo mataḥ*. This *yuktatama* indicates the topmost of all *yogīs*—the devotees, who can also be called *yogeśvara*. In this verse, *yogeśvara-upāsanā* means to render service to a pure devotee. Thus Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*: without serving a pure devotee, one cannot advance in spiritual life. Prahlāda Mahārāja also has said:

*naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthah
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(SB 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 (*yogeśvara-upāsanayā*) that one serve the lotus feet of the topmost *yogī*, 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-gītā* (7.28) it is also said that without being pious one cannot engage in devotional service.

*yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām*

*te dvandva-moha-nirmuktā
bhajanti mām dṛḍha-vratāḥ*

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 *ādau gurv-āśrayam*: one should accept a bona fide spiritual master, and from the bona fide spiritual master inquire about one's transcendental occupational duties (*sad-dharma-ṛcchā*) and follow in the footsteps of great saintly persons, devotees (*sādhu-mārga-anugamanam*). These are the instructions given in *Bhakti-rasāmṛta-sindhu* by Rūpa Gosvāmī.

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

अर्थेन्द्रियारामसगोष्ठचतुष्णया
तत्सम्मतानामपरिग्रहेण च ।
विविक्तरुच्या परितोष आत्मनि
विना हरेर्गुणपीयूषपानात् ॥ २३ ॥

*arthendriyārāma-sagoṣṭhy-atṛṣṇayā
tat-sammatānām aparigraheṇa ca
vivikta-rucyā paritoṣa ātmani
vinā harer guṇa-pīyūṣa-pānāt*

SYNONYMS

artha—riches; *indriya*—senses; *ārāma*—gratification; *sa-goṣṭhī*—with their companion; *atṛṣṇayā*—by reluctance; *tat*—that; *sammātānām*—since approved by them; *aṅgīraheṇa*—by nonacceptance; *ca*—also; *vivikta-rucyā*—disgusted taste; *paritoṣe*—happiness; *ātmani*—self; *vinā*—without; *hareḥ*—of the Supreme Personality of Godhead; *guṇa*—qualities; *pīyūṣa*—nectar; *pānāt*—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. Śrīla Śukadeva Gosvāmī thus described the activities of the materialistic persons:

*nidrayā hriyate naktam
vyavāyena ca vā vayah
divā cārthehayā rājan
kuṭumba-bharaṇena vā
(SB 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: *bhaktiḥ pareśānubhavo viraktir anyatra ca* (SB 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 *yogīs* especially, but that will also not help a person in spiritual advancement, for in many instances such *yogīs* also fall down. As far as *jñānīs* 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: *vinā harer guṇa-pīyūṣa-pānāt*. 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 Mahāprabhu also recommends this in the

Caitanya-caritāmṛta. 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 Kṛṣṇa. By serving both the spiritual master and Kṛṣṇa he gets the seed of devotional service (*bhakti-latā-bīja*), and if he sows the seed within his heart and waters it by hearing and chanting, it grows into a luxuriant *bhakti-latā*, 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 Kṛṣṇa, 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 Kṛṣṇa 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

अहिंसया पारमहंस्यचर्यया
 स्मृत्या मुकुन्दाचरिताग्रसीधुना ।
 यमैरकामैर्नियमैश्चाप्यनिन्दया
 निरीहया द्वन्द्वतितिक्षया च ॥ २४ ॥

*ahimsayā pāramahṁsya-caryayā
 smṛtyā mukundācaritāgrya-sīdhunā*

*yamair akāmair niyamaiś cāpy anindayā
nirihayā dvandva-titikṣayā ca*

SYNONYMS

ahimsayā—by nonviolence; *pāramahaṁsya-caryayā*—by following in the footsteps of great *ācāryas*; *smṛtyā*—by remembering; *mukunda*—the Supreme Personality of Godhead; *ācarita-agrya*—simply preaching His activities; *sīdhunā*—by the nectar; *yamaiḥ*—by following regulative principles; *akāmaiḥ*—without material desires; *niyamaiḥ*—by strictly following the rules and regulations; *ca*—also; *api*—certainly; *anindayā*—without blaspheming; *nirihayā*—living simply, plain living; *dvandva*—duality; *titikṣayā*—by tolerance; *ca*—and.

TRANSLATION

A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great ācāryas, 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 *sādhus*. The first qualification of a *sādhu*, or devotee, is *ahimsā*, or nonviolence. Persons interested in the path of devotional service, or in going back home, back to Godhead, must first practice *ahimsā*, or nonviolence. A *sādhu* is described as *titikṣavaḥ kārūṇikāḥ* (SB 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. *Suhṛdaḥ sarva-dehinām*: a true devotee is the friend of all living entities. Kṛṣṇa claims in *Bhagavad-gītā* to be the father of all species of living entities; consequently the devotee of Kṛṣṇa is always a friend of all. This is called *ahimsā*. Such nonviolence can be practiced only when we follow in the footsteps of great *ācāryas*. Therefore, according to our Vaiṣṇava philosophy, we have to follow the great *ācāryas* of the four *sampradāyas*, or disciplic successions.

Trying to advance in spiritual life outside the disciplic succession is simply ludicrous. It is said, therefore, *ācāryavān puruṣo veda*: one who follows the disciplic succession of *ācāryas* knows things as they are (*Chāndogya Upaniṣad* 6.14.2). *Tad-vijñānārtham sa gurum evābhigacchet*: [MU 1.2.12(5)] in order to understand the transcendental science, one must approach the bona fide spiritual master. The word *smṛtyā* is very important in spiritual life. *Smṛtyā* means remembering Kṛṣṇa always. Life should be molded in such a way that one cannot remain alone without thinking of Kṛṣṇa. We should live in Kṛṣṇa so that while eating, sleeping, walking and working we remain only in Kṛṣṇa. Our Kṛṣṇa consciousness society recommends that we arrange our living so that we can remember Kṛṣṇa. In our ISKCON society the devotees, while engaged in making Spiritual Sky incense, are also hearing about the glories of Kṛṣṇa or His devotees. The *śāstra* recommends, *smartavyaḥ satatam viṣṇuḥ*: Lord Viṣṇu should be remembered always, constantly. *Vismartavyo na jātucit*: Viṣṇu should never be forgotten. That is the spiritual way of life. *Smṛtyā*. This remembrance of the Lord can be continued if we hear about Him constantly. It is therefore recommended in this verse: *mukundācaritāgrya-sīdhunā*. *Sīdhu* means "nectar." To hear about Kṛṣṇa from *Śrīmad-Bhāgavatam* or

Bhagavad-gītā or similar authentic literature is to live in Kṛṣṇa consciousness. Such concentration in Kṛṣṇa consciousness can be achieved by persons who are strictly following the rules and regulative principles. We have recommended in our Kṛṣṇa 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 (*yamaīḥ*). By controlling the senses, one can become a *svāmī* or *gosvāmī*. One who is therefore enjoying this supertitle, *svāmī* or *gosvāmī*, 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 *anindayā*—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-gītā* 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 *nirīhayā*, simple living. *Nirīhā* 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 Kṛṣṇa consciousness. They should learn from this verse that they have to become tolerant (*dvandva-titikṣayā*). This is the world of duality. One should not think that because he has fallen sick he has fallen from Kṛṣṇa consciousness. Kṛṣṇa consciousness can continue without impediment from any material opposition. Lord Śrī Kṛṣṇa therefore advises in *Bhagavad-gītā* (2.14), *tāms titikṣasva bhārata*: "My dear Arjuna, please try to tolerate all these disturbances. Be fixed in your Kṛṣṇa conscious activities."

TEXT 25

हरेर्मुहुस्तत्परकर्णपूर-
गुणाभिधानेन विजृम्भमाणया ।
भक्त्या ह्यसूराः सदसत्यनात्मनि
स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ॥ २५ ॥

*harer muhus tatpara-karṇa-pūra-
guṇābhidhānena vijṛmbhamāṇayā
bhaktyā hy asaṅgaḥ sad-asaty anātmani
syān nirguṇe brahmaṇi cāñjasā ratiḥ*

SYNONYMS

hareḥ—of the Supreme Personality of Godhead; *muhuḥ*—constantly; *tat-para*—in relation with the Supreme Personality of Godhead; *karṇa-pūra*—decoration of the ear; *guṇa-abhidhānena*—discussing

transcendental qualities; *vijṛmbhamāṇayā*—by increasing Kṛṣṇa consciousness; *bhaktiyā*—by devotion; *hi*—certainly; *asaṅgaḥ*—uncontaminated; *sat-asati*—the material world; *anātmani*—opposed to spiritual understanding; *syāt*—should be; *nirguṇe*—in transcendence; *brahmaṇi*—in the Supreme Lord; *ca*—and; *añjasā*—easily; *ratiḥ*—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-gītā* and *Śrīmad-Bhāgavatam* 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:

*niṣkiñcanasya bhagavad-bhajanonmukhasya
pāram param jigamiṣor bhava-sāgarasya
sandarśanam viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu
(Cc. Madhya 11.8)*

The word *brahmaṇi* used in this verse is commented upon by the impersonalists or professional reciters of *Bhāgavatam*, who are mainly advocates of the caste system by demoniac birthright. They say that *brahmaṇi* means the impersonal Brahman. But they cannot conclude this with reference to the context of the words *bhaktyā* and *guṇābhidhānena*. According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that *brahmaṇi* means "in the Supreme Personality of Godhead." Kṛṣṇa is the Supreme Personality of Godhead, as admitted by Arjuna in *Bhagavad-gītā*; therefore wherever the word *brahma* is used, it must refer to Kṛṣṇa, not to the impersonal Brahman effulgence. *Brahmeti paramātmēti bhagavān iti śabdyate* (SB 1.2.11). Brahman, Paramātmā and Bhagavān 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

यदा रतिर्ब्रह्मणि नैष्ठिकी पुमा- ।
नाचार्यवान् ज्ञानविरागरंहसा ।
दहत्यवीर्यं हृदयं जीवकोशं ।
पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥ २६ ॥

yadā ratir brahmaṇi naiṣṭhikī pumān

*ācāryavān jñāna-virāga-ramhasā
dahaty avīryam hṛdayam jīva-kośam
pañcātmakam yonim ivotthito 'gniḥ*

SYNONYMS

yadā—when; *raṭiḥ*—attachment; *brahmaṇi*—in the Supreme Personality of Godhead; *naiṣṭhikī*—fixed; *pumān*—the person; *ācāryavān*—completely surrendered to the spiritual master; *jñāna*—knowledge; *virāga*—detachment; *ramhasā*—by the force of; *dahati*—burns; *avīryam*—impotent; *hṛdayam*—within the heart; *jīva-kośam*—the covering of the spirit soul; *pañca-ātmakam*—five elements; *yonim*—source of birth; *iva*—like; *utthitaḥ*—emanating; *agniḥ*—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 *jīvātmā*, the individual soul, and the *Paramātmā* live together within the heart. In the Vedic version it is stated, *hṛdi hy ayam ātmā*: 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'gniḥ*. *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 *pañcātmakam*, 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 Kṛṣṇa 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-sārīra* ("spiritualized body"). In other words, a devotee's body is not connected with material activities, and as such, a devotee is always liberated (*brahma-bhūyāya kalpate*), as confirmed in *Bhagavad-gītā* (14.26). Śrīla Rūpa Gosvāmī also confirms this:

*ihā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ 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

दग्धाशयो मुक्तसमस्ततद्गुणो
नैवात्मनो बहिरन्तर्विचष्टे ।
परात्मनोर्यद्व्यवधानं पुरस्तात्
स्वप्ने यथा पुरुषस्तद्विनाशे ॥ २७ ॥

*dagdhāśayo mukta-samasta-tad-guṇo
naivātmano bahir antar vicaṣṭe
parātmanor yad-vyavadhānam purastāt
svapne yathā puruṣas tad-vināśe*

SYNONYMS

dagdha-āśayaḥ—all material desires being burned; *mukta*—liberated; *samasta*—all; *tad-guṇaḥ*—qualities in connection with matter; *na*—not; *eva*—certainly; *ātmanaḥ*—the soul or the Supersoul; *bahiḥ*—external; *antaḥ*—internal; *vicaṣṭe*—acting; *para-ātmanoḥ*—of the Supersoul; *yat*—that; *vyavadhānam*—difference; *purastāt*—as it was in the beginning; *svapne*—in dream; *yathā*—as; *puruṣaḥ*—a person; *tad*—that; *vināśe*—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 Śrīla Rūpa Gosvāmī (*anyābhilāṣitā-śūnyam* [Cc. *Madhya* 19.167]), 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 *Śrīmad-Bhāgavatam* (2.10.6), *mukti* (liberation) means *svarūpeṇa vyavasthitiḥ*—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 Śrīla Rūpa Gosvāmī says:

*ihā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ 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 *jīvan-muktaḥ*, 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 *karmīs* and *jñānīs* 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 nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). This is the perfect conception of oneness in relation to the Supersoul and the soul.

TEXT 28

आत्मानमिन्द्रियार्थं च परं यदुभयोरपि ।
सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा ॥ २८ ॥

*ātmānam indriyārtham ca
param yad ubhayor api
saty āśaya upādhau vai
pumān paśyati nānyadā*

SYNONYMS

ātmānam—the soul; *indriya-artham*—for sense gratification; *ca*—and; *param*—transcendental; *yat*—that; *ubhayoḥ*—both; *āpi*—certainly; *sati*—being situated; *āśāye*—material desires; *upādhanu*—designation; *vai*—certainly; *pumān*—the person; *paśyati*—sees; *na anyadā*—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 Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.2.255):

*anāsaktasya viṣayān
yathārham upayuñjataḥ*

*nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam 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-caritāmṛta* (Madhya 8.274) also it is explained that a *mahā-bhāgavata*, a highly advanced devotee, has no material vision:

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

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 Kṛṣṇa in everything and everything in Kṛṣṇa. This is oneness.

TEXT 29

निमित्ते सति सर्वत्र जलादावपि पूरुषः ।
आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ॥ २९ ॥

*nimitte sati sarvatra
jalādāv api pūruṣaḥ
ātmanaś ca parasyāpi
bhidāṁ paśyati nānyadā*

SYNONYMS

nimitte—on account of causes; *sati*—being; *sarvatra*—everywhere; *jala-ādau* *api*—water and other reflecting media; *pūruṣaḥ*—the person; *ātmanaḥ*—oneself; *ca*—and; *parasya* *api*—another's self; *bhidām*—differentiation; *paśyati*—sees; *na anyadā*—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 *svāmśa* and *vibhinna-mśa* expansions. The *jīvas* are *vibhinnāmśa* expansions. The different incarnations of the Supreme Personality of Godhead are *svāmśa* 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 *upādhi*, 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 Kṛṣṇa 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-gītā* (5.18), therefore, it is explained that one who actually sees the spirit soul does not distinguish between a learned *brāhmaṇa* and a dog, an elephant or a cow. *paṇḍitāḥ sama-darśinaḥ*. 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 Kṛṣṇa 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 Kṛṣṇa consciousness movement is therefore the only means to make the living entities free of all designations.

TEXT 30

इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनः ।
चेतनां हस्ते बुद्धेः स्तम्बस्तोयमिव ह ॥ ३० ॥

*indriyaiḥ viṣayākṛṣṭair
ākṣiptam dhyāyatām manaḥ
cetanām harate buddheḥ
stambas toyam iva hradāt*

SYNONYMS

indriyaiḥ—by the senses; *viṣaya*—the sense objects; *ākṛṣṭaiḥ*—being attracted; *ākṣiptam*—agitated; *dhyāyatām*—always thinking of; *manaḥ*—mind; *cetanām*—consciousness; *harate*—becomes lost; *buddheḥ*—of intelligence;

stambah—big straws; *toyam*—water; *iva*—like; *hradāt*—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 Kṛṣṇa 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 Kṛṣṇa consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the *sannyāsa* 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 *kuśa* 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 *kuśa* 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

भ्रश्यत्यनुस्मृतिश्चित्तं ज्ञानभ्रंशः स्मृतिक्षये ।
तद्रोधं कवयः प्राहुरात्मापहवमात्मनः ॥ ३१ ॥

*bhraśyaty anusmṛtiś cittam
jñāna-bhraṁśaḥ smṛti-kṣaye
tat-rodham kavayaḥ prāhur
ātmāpahnavaṁ ātmanaḥ*

SYNONYMS

bhraśyati—becomes destroyed; *anusmṛtiḥ*—constantly thinking; *cittam*—consciousness; *jñāna-bhraṁśaḥ*—bereft of real knowledge; *smṛti-kṣaye*—by destruction of remembrance; *tat-rodham*—choking that process; *kavayaḥ*—great learned scholars; *prāhuḥ*—have opined; *ātma*—of the

soul; *apahnavam*—destruction; *ātmanaḥ*—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

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः ।
यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥ ३२ ॥

*nātaḥ parataro loke
puṁsaḥ svārtha-vyatikramaḥ
yad-adhy anyasya preyastvam
ātmanaḥ sva-vyatikramāt*

SYNONYMS

na—not; *ataḥ*—after this; *parataraḥ*—greater; *loke*—in this world; *puṁsaḥ*—of the living entities; *sva-artha*—interest; *vyatikramaḥ*—obstruction; *yad-adhi*—beyond that; *anyasya*—of others; *preyastvam*—to be more interesting; *ātmanaḥ*—for the self; *sva*—own; *vyatikramāt*—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 *māyā*, 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

अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापहवो नृणाम् ।
भ्रंशितो ज्ञानविज्ञानाद्येनाविशति मुख्यताम् ॥ ३३ ॥

*arthendriyārthābhidhyānam
sarvārthāpahnavo nṛṇām
bhraṁśito jñāna-vijñānād
yenāviśati mukhyatām*

SYNONYMS

artha—riches; *indriya-artha*—for the satisfaction of the senses; *abhidhyānam*—constantly thinking of; *sarva-artha*—four kinds of achievements; *apahnavah*—destructive; *nṛṇām*—of human society; *bhraṁśitah*—being devoid of; *jñāna*—knowledge; *vijñānāt*—devotional service; *yena*—by all this; *āviśati*—enters; *mukhyatām*—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

Jñāna, or knowledge, means to understand one's constitutional position, and *vijñāna* refers to practical application of that knowledge in life. In the human form of life, one should come to the position of *jñāna* and *vijñāna*, 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 *śāstras*—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 *puṇyatām* or *mukhyatām*, namely, making all activities zero. Philosophers who support stopping all activities are called *śūnyavādī*. 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

न कुर्यात्कर्हिचित्सूरां तमस्तीव्रं तितीरिषुः ।
धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् ॥ ३४ ॥

na kuryāt karhicit saṅgam
tamas tīvram titīriṣuḥ
dharmārtha-kāma-mokṣāṅām
yad atyanta-vinghātakam

SYNONYMS

na—do not; *kuryāt*—act; *karhicit*—at any time; *saṅgam*—association; *tamaḥ*—ignorance; *tīvram*—with great speed; *titīriṣuḥ*—persons who desire to cross over nescience; *dharma*—religion; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—of salvation; *yat*—that which; *atyanta*—very much; *vighātakam*—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 *śāstras*, and if we live a regulated life under the direction of *śāstras* and *guru*, all our material desires will be fulfilled; at the same time we will be able to go forward to liberation.

TEXT 35

तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते ।
त्रैवर्ग्योऽर्थो यतो नित्यं कृतान्तभयसंयुतः ॥ ३५ ॥

tatrāpi mokṣa evārtha
ātyantikatayeṣyate
traivargyo 'rtho yato nityam
kṛtānta-bhaya-samyutaḥ

SYNONYMS

tatra—there; *api*—also; *mokṣaḥ*—liberation; *eva*—certainly; *arthe*—for the matter of; *ātyantikatayā*—most important; *iṣyate*—taken in that way; *traivargyaḥ*—the three others, namely religion, economic development and sense gratification; *arthaḥ*—interest; *yataḥ*—wherefrom; *nityam*—regularly; *kṛta-anta*—death; *bhaya*—fear; *samyutaḥ*—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

Mokṣa, or liberation, has to be taken very seriously, even at the sacrifice of the other three items. As advised by Sūta Gosvāmī in the beginning of *Śrīmad-Bhāgavatam*, 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, *mokṣa*, 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-gītā* 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 *kāma*. 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-gītā* (4.9): *tyaktvā dehaṁ 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 *mokṣa* 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 Viṣṇu in His spiritual planets, of which the topmost is Goloka Vṛndāvana, where Lord Kṛṣṇa lives. Therefore this Kṛṣṇa consciousness movement is the greatest gift for persons who are actually desiring liberation.

TEXT 36

परेऽवरे च ये भावा गुणव्यतिकरादनु ।
न तेषां विद्यते क्षेममीशविध्वंसिताशिषाम् ॥ ३६ ॥

*pare 'vare ca ye bhāvā
guṇa-vyatikarād anu
na teṣāṃ vidyate kṣemam
īśa-vidhvaṃsitāśiṣām*

SYNONYMS

pare—in the higher status of life; *avare*—in the lower status of life; *ca*—and; *ye*—all those; *bhāvāḥ*—conceptions; *guṇa*—material qualities; *vyatikarāt*—by interaction; *anu*—following; *na*—never; *teṣāṃ*—of them; *vidyate*—exist; *kṣemam*—correction; *īśa*—the Supreme Lord; *vidhvaṃsita*—destroyed; *āśiṣām*—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 (*guṇas*) 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-gītā* (8.16):

*ābrahma-bhuvanāl lokāḥ
ṣunar āvartino 'rjuna
mām upetya tu kaunteya
ṣunar 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 *īśa-vidhvamsitāśiṣām* 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

Mahā-Viṣṇu. 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 in 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*, *kāma* and *mokṣa*. 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 *īśa-vidhvaṁsitāśiṣām*. 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: *yasyāham anuḡṛhṇāmi hariṣye tad-dhanam śanaiḥ*. The Lord told Yudhiṣṭhira Mahārāja 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 Vaiṣṇavas are not very opulent in the material sense. When a Vaiṣṇava, 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 *īśa-vidhvam-sitāśiṣām*, 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 worshiping Lord Viṣṇu because they see that the Vaiṣṇavas, who are worshipers of Lord Viṣṇu, are poor in superficial material opulences. Such materialistic persons, however, get immense opportunity for economic development by worshiping Lord Śiva, for Lord Śiva is the husband of the goddess Durgā, the proprietor of this universe. By the grace of Lord Śiva, a devotee gets the opportunity to be blessed by the goddess Durgā. Rāvaṇa, for

example, was a great worshiper and devotee of Lord Śiva, and in return he got all the blessings of goddess Durgā, 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 *Purāṇas*, we can guess safely that this was Rāvaṇa's kingdom. This kingdom was, however, destroyed by Lord Rāmacandra.

By studying such incidents, we can understand the full meaning of *īśa-vidhvāmsitāśiṣām*. 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 Rāvaṇa become puffed up for sense gratification. Rāvaṇa even dared kidnap Sītā, who was both the wife of Lord Rāmacandra and the goddess of fortune, thinking that he would be able to enjoy the pleasure potency of the Lord. But actually, by such action, Rāvaṇa became *vidhvāmsita*, 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

तत्त्वं नरेन्द्र जगतामथ तस्थूषां च
 देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।
 यः क्षेत्रवित्तपतया हृदि विश्वगाविः
 प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥ ३७ ॥

*tat tvaṁ narendra jagatām atha tasthūṣāṁ ca
 dehendriyāsu-dhiṣaṇātmabhir āvṛtānām
 yaḥ kṣetravit-tapatayā hṛdi viśvag āviḥ
 pratyak cakāsti bhagavāṁs tam avehi so 'smi*

SYNONYMS

tat—therefore; *tvam*—you; *nara-indra*—O best of kings; *jagatām*—of the moving; *atha*—therefore; *tasthūṣām*—the immovable; *ca*—also; *deha*—body; *indriya*—senses; *asu*—life air; *dhiṣaṇā*—by consideration; *ātmabhiḥ*—self-realization; *āvṛtānām*—those who are covered in that way; *yaḥ*—one who; *kṣetra-vit*—knower of the field; *tapatayā*—by controlling; *hṛdi*—within the heart; *viśvak*—everywhere; *āviḥ*—manifest; *pratyak*—in every hair follicle; *cakāsti*—shining; *bhagavān*—the Supreme Personality of Godhead; *tam*—unto Him; *avehi*—try to understand; *saḥ asmi*—I am that.

TRANSLATION

Sanat-kumāra advised the King: Therefore, my dear King Pṛthu, 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 Paramātmā 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 ātmā 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 *kṣetra-vit* is also important. This word is explained in *Bhagavad-gītā* (13.2): *idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate*. This body is called *kṣetra* (the field of activities), and the proprietors of the body (the individual soul and the Supersoul sitting within the body) are both called *kṣetra-vit*. But there is a difference between the two kinds of *kṣetra-vit*. One *kṣetra-vit*, or knower of the body, namely the Paramātmā, 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. Nārada's statement before Vyāsadeva is appropriate in this connection:

*tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ
(SB 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

यस्मिन्निदं सदसदात्मतया विभाति
माया विवेकविधुति स्रजि वाहिबुद्धिः ।
तं नित्यमुक्तपरिशुद्धविशुद्धतत्त्वं
प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥ ३८ ॥

*yasminn idam sad-asad-ātmatayā vibhāti
māyā viveka-vidhuti sraji vāhi-buddhiḥ
tam nitya-mukta-paraśuddha-viśuddha-tattvaṁ
pratyūḍha-karma-kalila-prakṛtiṁ prapadye*

SYNONYMS

yasmin—in which; *idam*—this; *sat-asat*—the Supreme Lord and His different energies; *ātmatayā*—being the root of all cause and effect; *vibhāti*—manifests; *māyā*—illusion; *viveka-vidhuti*—liberated by deliberate consideration; *sraji*—on the rope; *vā*—or; *ahi*—serpent; *buddhiḥ*—intelligence; *tam*—unto Him; *nitya*—eternally; *mukta*—liberated; *pariśuddha*—uncontaminated; *viśuddha*—pure; *tattvam*—truth; *pratyūḍha*—transcendental; *karma*—fruitive activities; *kalila*—impurities; *prakṛtim*—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 Paramātmā 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 Māyāvāda conclusion of oneness without differentiation between the individual soul and the Supersoul. The Māyāvāda conclusion is that the living entity and the Supersoul are one; there is no difference. The Māyāvādīs proclaim that there is no separate existence outside the impersonal Brahman and that the feeling of separation is *māyā*, or an illusion, by which one considers a rope to be a snake. The rope-and-the-snake argument is generally offered by the Māyāvādī philosophers. Therefore these words, which represent *vivarta-vāda*, are

specifically mentioned herein. Actually Paramātmā, 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 Paramātmā is above the illusory energy. The illusory energy is called *bahiraṅgā śakti*, or external energy, and the living entity is called *taṭasthā śakti*, or marginal potency. As stated in *Bhagavad-gītā*, 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-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. In another place the Lord says: *bahūnām janmanām ante jñānavān mām prapadyate* (Bg. 7.19). This *prapadye* or *śaraṇam 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 Vaiṣṇava 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

यत्पादपङ्कजपलाशविलासभक्त्या
कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।
तद्वन्न रिक्तमतयो यतयोऽपि रुद्ध-
स्रोतोगणास्तमरणं भज वासुदेवम् ॥ ३९ ॥

*yat-pāda-ṣaṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam*

SYNONYMS

yat—whose; *pāda*—feet; *ṣaṅkaja*—lotus; *palāśa*—petals or toes; *vilāsa*—enjoyment; *bhaktyā*—by devotional service; *karma*—fruitive activities; *āśayam*—desire; *grathitam*—hard knot; *udgrathayanti*—root out; *santaḥ*—devotees; *tat*—that; *vat*—like; *na*—never; *rikta-matayaḥ*—persons devoid of devotional service; *yatayaḥ*—ever-increasingly trying; *api*—even though; *ruddha*—stopped; *srotaḥ-gaṇāḥ*—the waves of sense enjoyment; *tam*—unto Him; *araṇam*—worthy to take shelter; *bhaja*—engage in devotional service; *vāsudevam*—unto Kṛṣṇa, 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 jñānīs and yogīs—although trying to stop the waves of sense gratification, cannot do so.

Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

PURPORT

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature—the *jñānīs*, *yogīs* 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 *jñānīs* and *yogīs*, 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-matayaḥ*, which means "devoid of devotional service." In other words, the *jñānīs* and *yogīs*, 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:

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam
(SB 1.2.7)*

Here also the same point is stressed. *Bhaja vāsudevam* indicates that one who is engaged in the loving service of Kṛṣṇa, 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. *Jñānīs* maintain a desire to become one with the Supreme, but such desire is also considered to be *kāma*, lust. Similarly, the *yogīs* desire mystic power, and that is also *kāma*. 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 Kumāras that the lotus feet of Lord Kṛṣṇa 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 Kṛṣṇa consciousness that stagnant material desires become overflowed by the desire to serve the Lord. As confirmed by Yāmunācārya, 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. Yāmunācārya even says that he spits on such desires. *Bhagavad-gītā* (2.59) also confirms: *param dṛṣṭvā 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

कृच्छ्रो महानिह भवार्णवमप्लवेशां
षड्वर्गनक्रमसुखेन तितीर्षन्ति ।
तत्त्वं हरेर्भगवतो भजनीयमङ्घ्रिं
कृत्वोदुपं व्यसनमुत्तर दुस्तरार्णम् ॥ ४० ॥

*kṛcchro mahān iha bhavārṇavam aplaveśām
ṣaḍ-varga-nakram asukhena titīrṣanti
tat tvam harer bhagavato bhajanīyam aṅghriṁ
kṛtvodupam vyaśanam uttara dustarārṇam*

SYNONYMS

kṛcchraḥ—troublesome; *mahān*—very great; *iha*—here (in this life); *bhava-arṇavam*—ocean of material existence; *aplava-iśām*—of the nondevotees, who have not taken shelter of the lotus feet of the Supreme Personality of Godhead; *ṣaḍ-varga*—six senses; *nakram*—sharks; *asukhena*—with great difficulty; *titīrṣanti*—cross over; *tat*—therefore; *tvam*—you; *hareḥ*—of the Personality of Godhead; *bhagavataḥ*—of the Supreme; *bhajanīyam*—worthy of worship; *aṅghriṁ*—the lotus feet; *kṛtvā*—making; *uḍupam*—boat; *vyaśanam*—all kinds of dangers; *uttara*—cross over; *dustara*—very difficult; *arṇam*—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 Vaitaraṇī. In that Vaitaraṇī 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 Vaikuṅṭha, which is described in *Bhagavad-gītā* (8.20) as *paras tasmāt tu bhāvo 'nyaḥ*. 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 Vaikuṅṭha 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 Kumāras 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*, *jñāna* 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.

Ṛṥthu Mahārāja 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 *svāmīs* and *yogīs* 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 *svāmīs* and *yogīs* fall prey to *māyā*, represented by the fair sex, woman, and are thus devoured by the sharks in that ocean.

TEXT 41

मैत्रेय उवाच
स एवं ब्रह्मपुत्रेण कुमारेणात्ममेधसा ।
दर्शितात्मगतिः सम्यक्प्रशस्योवाच तं नृपः ॥ ४१ ॥

maitreya uvāca
sa evaṁ brahma-putreṇa
kumāreṇātma-medhasā
darśitātma-gatiḥ samyak
praśasyovāca taṁ nṛpaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; *saḥ*—the King; *evam*—thus; *brahma-putreṇa*—by the son of Lord Brahmā; *kumāreṇa*—by one of the Kumāras; *ātma-medhasā*—well versed in spiritual knowledge; *darśita*—being shown; *ātma-gatiḥ*—spiritual advancement; *samyak*—completely; *praśasya*—worshiping; *uvāca*—said; *taṁ*—unto him; *nṛpaḥ*—the King.

TRANSLATION

The great sage Maitreya continued: Being thus enlightened in complete spiritual knowledge by the son of Brahmā—one of the Kumāras, who was complete in spiritual knowledge—the King worshiped them in the following words.

PURPORT

In this verse the word *ātma-medhasā* is commented upon by Śrīpāda Viśvanātha Cakravartī Ṭhākura, who says that *ātmani* means "unto Lord Kṛṣṇa, *paramātmāni*." Lord Kṛṣṇa is *Paramātmā*. *Īśvaraḥ paramaḥ kṛṣṇaḥ* (Bs. 5.1). Therefore one whose mind is acting fully in Kṛṣṇa consciousness is called *ātma-medhāḥ*. This may be contrasted to the word *gṛha-medhī*, which refers to one whose brain is always engrossed with thoughts of material activities. The *ātma-medhāḥ* is always thinking of Kṛṣṇa's activities in Kṛṣṇa consciousness. Since Sanat-kumāra, who was a son of Lord Brahmā, was fully Kṛṣṇa conscious, he could point out the path of spiritual advancement. The word *ātma-gatiḥ* refers to that path of activities by which one can make progress in understanding Kṛṣṇa.

TEXT 42

राजोवाच

कृतो मेऽनुग्रहः पूर्वं हरिणार्तानुकम्पिना ।
तमापादयितुं ब्रह्मन् भगवन् यूयमागताः ॥ ४२ ॥

rājovāca

kṛto me 'nugrahaḥ pūrvam

hariṇārtānukampinā

tam āpādayitum brahman

bhagavan yūyam āgatāḥ

SYNONYMS

rājā uvāca—the King said; *kṛtaḥ*—done; *me*—unto me; *anugrahaḥ*—causeless mercy; *pūrvam*—formerly; *hariṇā*—by the Supreme Personality of Godhead, Lord Viṣṇu; *ārta-anukampinā*—compassionate for persons in distress;

tam—that; *āpādayitum*—to confirm it; *brahman*—O *brāhmaṇa*; *bhagavan*—O powerful one; *yūyam*—all of you; *āgatāḥ*—have arrived here.

TRANSLATION

The King said: O *brāhmaṇa*, O powerful one, formerly Lord Viṣṇu 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 Viṣṇu appeared in the great arena of sacrifice at the time when King Pṛthu was performing a great sacrifice (*aśvamedha*), He predicted that the Kumāras would very soon come and advise the King. Therefore Pṛthu Mahārāja remembered the causeless mercy of the Lord and thus welcomed the arrival of the Kumāras, 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 Mahāprabhu predicted that both His glorious names and the Hare Kṛṣṇa *mahā-mantra* would be broadcast in all the towns and villages of the world. Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda desired to fulfill this great prediction, and we are following in their footsteps.

Regarding His devotees, Lord Kṛṣṇa told Arjuna, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: "O son of Kuntī, 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 *anukampinā* is significant; the Lord is so compassionate upon the living entities that He comes Himself into this world in order to benefit fallen souls.

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy 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 Śrī Kṛṣṇa 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 Nṛsiṁhadeva appeared out of compassion for Prahāda Mahārāja. 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 Śrī Kṛṣṇa instructed *Bhagavad-gītā* to Arjuna for the benefit of the entire human society. Intelligent men should therefore seriously consider this Kṛṣṇa consciousness movement and fully utilize the instructions of *Bhagavad-gītā* as preached without adulteration by His pure devotees.

TEXT 43

निष्पादितश्च कात्स्न्येन भगवद्विघृणालुभिः ।
साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥ ४३ ॥

niṣpāditaś ca kārtsnyena

*bhagavadbhir ghr̥ṇālubhiḥ
sādhūcchiṣṭam hi me sarvam
ātmanā saha kim dade*

SYNONYMS

niṣpāditaḥ ca—also the order is properly carried out; *kārtsnyena*—in full; *bhagavadbhiḥ*—by the representatives of the Supreme Personality of Godhead; *ghr̥ṇālubhiḥ*—by the most compassionate; *sādhū-ucchiṣṭam*—remnants of the foodstuffs of saintly persons; *hi*—certainly; *me*—mine; *sarvam*—everything; *ātmanā*—heart and soul; *saha*—with; *kim*—what; *dade*—shall give.

TRANSLATION

My dear brāhmaṇa, 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 *sādhūcchiṣṭam* is significant in this verse. Pṛthu Mahārāja got his kingdom from great saintly persons like Bhṛgu 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 Bhṛgu, created the body of King Pṛthu out of the body of his dead father, King Vena. Since King Pṛthu 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 Kumāras. 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. Pṛthu Mahārāja's position was something like this;

whatever he possessed had already been chewed, and therefore he could not offer it to the Kumāras. Indirectly, however, he offered everything he possessed to the Kumāras, and consequently they utilized his possessions in whatever way they liked. The next verse clarifies this matter.

TEXT 44

प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः ।
राज्यं बलं मही कोश इति सर्वं निवेदितम् ॥ ४४ ॥

*prāṇā dārāḥ sutā brahman
gṛhāś ca sa-paricchadāḥ
rājyaṁ balaṁ mahī kośa
iti sarvaṁ niveditam*

SYNONYMS

prāṇāḥ—life; *dārāḥ*—wife; *sutāḥ*—children; *brahman*—O great *brāhmaṇa*; *gṛhāḥ*—home; *ca*—also; *sa*—with; *paricchadāḥ*—all paraphernalia; *rājyaṁ*—kingdom; *balaṁ*—strength; *mahī*—land; *kośaḥ*—treasury; *iti*—thus; *sarvam*—everything; *niveditam*—offered.

TRANSLATION

The King continued: Therefore, my dear *brāhmaṇas*, 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 *dārāḥ* is not used, but the word used then is *rāyaḥ*, which means "wealth." In India there are still wealthy persons who are

recognized by the state as *rāya*. A great devotee of Lord Caitanya Mahāprabhu was called Rāmānanda Rāya because he was governor of Madras and very rich. There are still many holders of the title *rāya*-Rāya Bahadur, Rāya Chaudhuri and so on. The *dārāḥ*, or wife, is not permitted to be offered to the *brāhmaṇas*. 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 *rāyaḥ* is more accurate than *dārāḥ*. Also, since Pṛthu Mahārāja offered everything to the Kumāras, the word *kośaḥ* ("treasury") need not be separately mentioned. Kings and emperors used to keep a private treasury which was known as *ratna-bhāṇḍa*. The *ratna-bhāṇḍa* 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 Pṛthu Mahārāja offered his stock of private jewelry to the lotus feet of the Kumāras. It has already been admitted that all the King's property belonged to the *brāhmaṇas* and that Pṛthu Mahārāja was simply using it for the welfare of the state. If it were actually the property of the *brāhmaṇas*, how could it be offered again to them? In this regard, Śrīpāda Śrīdhara Svāmī 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 Pṛthu Mahārāja was offered to the Kumāras.

TEXT 45

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ ४५ ॥

*sainā-patyam ca rājyam ca
daṇḍa-netṛtvam eva ca*

*sarva lokādhipatyam ca
veda-śāstra-vid arhati*

SYNONYMS

sainā-patyam—post of commander-in-chief; *ca*—and; *rājyam*—post of ruler over the kingdom; *ca*—and; *daṇḍa*—ruling; *netṛtvam*—leadership; *eva*—certainly; *ca*—and; *sarva*—all; *loka-adhipatyam*—proprietorship of the planet; *ca*—and; *veda-śāstra-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, Pṛthu Mahārāja offered everything to the Kumāras.

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 *brāhmaṇas* like the Kumāras. When monarchy ruled throughout the world, the monarch was actually directed by a board of *brāhmaṇas* and saintly persons. The king, as the administrator of the state, executed his duties as a servant of the *brāhmaṇas*. It was not that the kings or *brāhmaṇas* 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 *Śrī Īśopaniṣad: īśāvāsyam idam sarvam [Īśo mantra 1]*—everything that exists belongs to the Supreme Personality of Godhead. In *Bhagavad-gītā* Lord Kṛṣṇa also claims that He is the proprietor of all planetary systems (*sarva-loka-maheśvaram [Bg. 5.29]*). 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-sāstra-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 *Śrīmad-Bhāgavatam* 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* (*Kaṭha Upaniṣad* 2.2.13) it is said: *eko bahūnām yo vidadhāti kāmān*. 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-sāstra-vit*) should not run for election as president, governor, etc. Formerly kings were *rājarṣis*, 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 *brāhmaṇas*. 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 *brāhmaṇas*. Because of his disobedience to the orders of the *Vedas* and the *brāhmaṇas*, King Vena, Pṛthu Mahārāja's father, was killed by the *brāhmaṇas*. Pṛthu Mahārāja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and *brāhmaṇas*.

TEXT 46

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च ।
तस्यैवानुग्रहेणान्नं भुञ्जते क्षत्रियादयः ॥ ४६ ॥

*svam eva brāhmaṇo bhun̄kte
svam̄ vaste svam̄ dadāti ca
tasyaivānugraheṇānnaṁ
bhuñjate kṣatriyādayaḥ*

SYNONYMS

svam—own; *eva*—certainly; *brāhmaṇaḥ*—the *brāhmaṇa*; *bhun̄kte*—enjoy;
svam—own; *vaste*—clothing; *svam*—own; *dadāti*—gives in charity; *ca*—and;
tasya—his; *eva*—certainly; *anugraheṇa*—by the mercy of; *annaṁ*—food
grains; *bhuñjate*—eats; *kṣatriya-ādayaḥ*—other divisions of society, headed by

the *kṣatriyas*.

TRANSLATION

The *kṣatriyas*, *vaiśyas* and *sūdras* eat their food by virtue of the *brāhmaṇas*' mercy. It is the *brāhmaṇas* 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 brahmaṇya-devāya*, which indicate that the Supreme Lord accepts the *brāhmaṇas* as worshipable gods. The Supreme Lord is worshiped by everyone, yet to teach others He worships the *brāhmaṇas*. Everyone should follow the instructions of the *brāhmaṇas*, for their only business is to spread *śabda-brahma*, or Vedic knowledge, all over the world. Whenever there is a scarcity of *brāhmaṇas* to spread Vedic knowledge, chaos throughout human society results. Since *brāhmaṇas* and *Vaiṣṇavas* are direct servants of the Supreme Personality of Godhead, they do not depend on others. In actuality, everything in the world belongs to the *brāhmaṇas*, and out of their humility the *brāhmaṇas* accept charity from the *kṣatriyas*, or kings, and the *vaiśyas*, or merchants. Everything belongs to the *brāhmaṇas*, but the *kṣatriya* government and the mercantile people keep everything in custody, like bankers, and whenever the *brāhmaṇas* need money, the *kṣatriyas* and *vaiśyas* should supply it. It is like a savings account with money which the depositor can draw out at his will. The *brāhmaṇas*, 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 *kṣatriyas*, or the kings, who are to produce money upon the *brāhmaṇas*' demand. Actually the *brāhmaṇas* or *Vaiṣṇavas* do not live at others' cost; they live by spending their own money, although it appears that they are collecting this money from others. *Kṣatriyas* and *vaiśyas* have no right to give charity, for whatever they possess belongs to the *brāhmaṇas*. Therefore

charity should be given by the *kṣatriyas* and *vaiśyas* under the instructions of the *brāhmaṇas*. Unfortunately at the present moment there is a scarcity of *brāhmaṇas*, and since the so-called *kṣatriyas* and *vaiśyas* do not carry out the orders of the *brāhmaṇas*, the world is in a chaotic condition.

The second line of this verse indicates that the *kṣatriyas*, *vaiśyas* and *śūdras* eat only by virtue of the *brāhmaṇa*'s mercy; in other words, they should not eat anything which is forbidden by the *brāhmaṇas*. The *brāhmaṇas* and *Vaiṣṇavas* 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 *prasāda*, or remnants of the food offered to the Lord. The *kṣatriyas*, *vaiśyas* and *śūdras* should eat only *kṛṣṇa-prasāda*, which is afforded them by the mercy of the *brāhmaṇas*. 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

यैरीदृशी भगवतो गतिरात्मवाद
 एकान्ततो निगमिभिः प्रतिपादिता नः ।
 तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं
 को नाम तत्प्रतिकरोति विनोदपात्रम् ॥ ४७ ॥

*yair īdṛśī bhagavato gatiṛ ātma-vāda
 ekāntato nigamibhiḥ pratipāditā naḥ
 tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṁ
 ko nāma tat pratikaroti vinoda-pātram*

SYNONYMS

yaiḥ—by those; *īdṛśī*—such kind of; *bhagavataḥ*—of the Supreme Personality of Godhead; *gatiḥ*—progress; *ātma-vāde*—spiritual consideration; *ekāntataḥ*—in complete understanding; *nigamibhiḥ*—by Vedic evidences; *pratipāditā*—conclusively established; *naḥ*—unto us; *tuṣyantū*—be satisfied; *adabhra*—unlimited; *karuṇāḥ*—mercy; *sva-kṛtena*—by your own activity; *nityam*—eternal; *kaḥ*—who; *nāma*—no one; *tat*—that; *pratīkaroti*—counteracts; *vinā*—without; *uda-pātram*—offering of water in cupped hands.

TRANSLATION

Prṛthu Mahārāja 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. Saintly persons like the Kumāras, Nārada, Prahlāda, Janaka, Śukadeva Gosvāmī and Kapiladeva, as well as the followers of such authorities as the Vaiṣṇava ācāryas 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 Kṛṣṇa is such a great gift that it is impossible to repay the benefactor. Therefore Pṛthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities in delivering souls from the clutches of *māyā*. The King saw that there was no other way to satisfy them for their exalted activities. The word *vinoda-pātram* can be divided into two words, *vinā* and *uda-pātram*, or can be understood as one word, *vinoda-pātram*, 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 Kṛṣṇa 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 Kṛṣṇa consciousness.

TEXT 48

मैत्रेय उवाच

त आत्मयोगपतय आदिराजेन पूजिताः ।
शीलं तदीयं शंसन्तः खेऽभवन्मिषतां नृणाम् ॥ ४८ ॥

maitreya uvāca
ta ātma-yoga-ṣataya
ādi-rājena pūjitāḥ
śīlam tadīyam śamsantaḥ
khe 'bhavan miṣatām nṛṇām

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *te*—they; *ātma-yoga-patayaḥ*—the masters of self-realization by devotional service; *ādi-rājena*—by the original king (Pṛthu); *pūjitāḥ*—being worshiped; *śīlam*—character; *tadīyam*—of the King; *śaṁsantaḥ*—eulogizing; *khe*—in the sky; *abhavan*—appeared; *miṣatām*—while observing; *nṛṇām*—of the people.

TRANSLATION

The great sage Maitreya continued: Being thus worshiped by Mahārāja Pṛthu, the four Kumāras, 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 Nārada, the Kumāras 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 Kumāras, however, praised the characteristics of Mahārāja Pṛthu and his great devotional attitude and humility. The Kumāras were greatly satisfied by King Pṛthu's method of worship. It was by the grace of Mahārāja Pṛthu that the common citizens in his domain could see the Kumāras flying in outer space.

TEXT 49

वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया ।
आसकाममिवात्मानं मेन आत्मन्यवस्थितः ॥ ४९ ॥

*vainyas tu dhuryo mahatām
saṁsthityādhyātma-śikṣayā
āpta-kāmam ivātmānaṁ
mena ātmany avasthitaḥ*

SYNONYMS

vainyaḥ—the son of Vena Mahārāja (Pṛthu); *tu*—of course; *dhuryaḥ*—the chief; *mahatām*—of great personalities; *saṁsthityā*—being completely fixed; *ādhyātma-śikṣayā*—in the matter of self-realization; *āpta*—achieved; *kāmam*—desires; *iva*—like; *ātmānam*—in self-satisfaction; *mene*—considered; *ātmani*—in the self; *avasthitaḥ*—situated.

TRANSLATION

Amongst great personalities, Mahārāja Pṛthu 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 Pṛthu's statements in previous verses regarding his vast knowledge and perfect devotional service are justified here, for he is considered best amongst all *mahātmās*. In *Bhagavad-gītā* (9.13) Śrī Kṛṣṇa speaks of *mahātmās* in this way:

*mahātmānas tu mām pāṛtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam*

"O son of Pṛthā, 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 *mahātmās* are not under the clutches of the illusory energy but are under the protection of the spiritual energy. Because of this, the real *mahātmā* is always engaged in the devotional service of the Lord. Pṛthu Mahārāja exhibited all the symptoms of a *mahātmā*; therefore he is mentioned in this verse as *dhuryo mahatām*, best of the *mahātmās*.

TEXT 50

**कर्माणि च यथाकालं यथादेशं यथाबलम् ।
यथोचितं यथावित्तमकरोद्ब्रह्मसात्कृतम् ॥ ५० ॥**

*karmāṇi ca yathā-kālam
yathā-deśam yathā-balam
yathocitam yathā-vittam
akarod brahma-sāt-kṛtam*

SYNONYMS

karmāṇi—activities; *ca*—also; *yathā-kālam*—befitting time and circumstances; *yathā-deśam*—befitting the place and situation; *yathā-balam*—befitting one's own strength; *yathā-ucitam*—as far as possible; *yathā-vittam*—as far as one can spend money in this connection; *akarot*—performed; *brahma-sāt*—in the Absolute Truth; *kṛtam*—did.

TRANSLATION

Being self-satisfied, Mahārāja Pṛthu 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

Mahārāja Pṛthu was a responsible monarch, and he had to execute the duties of a *kṣatriya*, 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 *karmāṇi* in this verse is significant. Pṛthu Mahārāja's activities were not ordinary, for they were in relationship with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī 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.

Pṛthu Mahārāja'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 Kṛṣṇa, Pṛthu Mahārāja performed his royal duties as king for the satisfaction of Kṛṣṇa. Indeed, whatever he did as emperor of the whole world was perfectly befitting a pure devotee. It is therefore said by a Vaiṣṇava poet, *vaiṣṇavera kriyāmudrā vijñe nā bujhāya*: 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 Vaiṣṇava, one has to become very expert. Mahārāja Pṛthu did not allow himself to function outside the institution of four *varṇas* and four *āśramas*, although as a Vaiṣṇava he was a *paramahansa*, transcendental to all material activities. He remained at his position as a *kṣatriya* 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

फलं ब्रह्मणि संन्यस्य निर्विष्राः समाहितः ।
कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् ॥ ५१ ॥

*phalaṁ brahmaṇi sannasya
nirviṣaṅgaḥ samāhitaḥ
karmādhyaśaṁ ca manvāna
ātmānaṁ prakṛteḥ param*

SYNONYMS

phalam—result; *brahmaṇi*—in the Absolute Truth; *sannyasya*—giving up; *nirviṣaṅgaḥ*—without being contaminated; *samāhitaḥ*—completely dedicated; *karma*—activity; *adhyakṣam*—superintendent; *ca*—and; *manvānaḥ*—always thinking of; *ātmānam*—the Supersoul; *prakṛteḥ*—of material nature; *param*—transcendental.

TRANSLATION

Mahārāja Pṛthu 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 Mahārāja Pṛthu 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-gīta*—, and herein Mahārāja Pṛthu 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 brahmaṇi sannyasya* (or *vinyasya*): one must give the fruits of his activities to the Supreme Brahman, Parabrahman, Kṛṣṇa. By doing so, one actually situates himself in the renounced order of life, *sannyāsa*. As stated in *Bhagavad-gītā* (18.2), giving up the fruits of one's activities to the Supreme Personality of Godhead is called *sannyāsa*.

*kāmyānām karmaṇām nyāsaṁ
sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ
prāhus tyāgaṁ vicakṣaṇāḥ*

"To give up the results of all activities is called renunciation [*tyāga*] by the wise. And that state is called the renounced order of life [*sannyāsa*] by great learned men." Although he was living as a householder, Pṛthu Mahārāja was actually in the renounced order of life, *sannyāsa*. This will be clearer in the following verses.

The word *nirviṣaṅgaḥ* ("uncontaminated") is very significant because Mahārāja Pṛthu 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, worshiping the Deity, praying, carrying out orders, serving Kṛṣṇa as friend and sacrificing everything for Him.

śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam
(SB 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 *prakṛteḥ 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-gītā* (9.10):

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

"This material nature is working under My direction, O son of Kuntī, 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, Kṛṣṇa. 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 Pṛthu Mahārāja 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 *phalaṁ brahmaṇi 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

गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः ।

नासञ्जतेन्द्रियार्थेषु निरहंमतिरर्कवत् ॥ ५२ ॥

*gṛheṣu vartamāno 'pi
sa sāmrajya-śriyānvitaḥ
nāsajjatendriyārtheṣu
niraham-matir arkavat*

SYNONYMS

gṛheṣu—at home; *vartamānaḥ*—being present; *api*—although; *saḥ*—King Pṛthu; *sāmrajya*—the entire empire; *śriyā*—opulence; *anvitaḥ*—being absorbed in; *na*—never; *asajjata*—became attracted; *indriya-arthēṣu*—for sense gratification; *niḥ*—nor; *aham*—I am; *matih*—consideration; *arka*—the sun; *vat*—like.

TRANSLATION

Mahārāja Pṛthu, 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 *gṛheṣu* is significant in this verse. Out of the four *āśramas*—the *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*—only a *gṛhastha*, or householder, is allowed to associate with women; therefore the *gṛhastha-āśrama* is a kind of license for sense gratification given to the devotee. Pṛthu Mahārāja 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 Mahārāja Pṛthu 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-rasāmṛta-sindhu*. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*: [Cc. Madhya 19.170] his aim is to become completely purified in the service of the Lord without being affected by material designations.

TEXT 53

एवमध्यात्मयोगेन कर्माण्यनुसमाचरन् ।
पुत्रानुत्पादयामास पञ्चार्चिष्यात्मसम्मतान् ॥ ५३ ॥

*evam adhyātma-yogena
karmāṅy anusamācaran
putrān utpādayām āsa
pañcārciṣy ātma-sammatān*

SYNONYMS

evam—thus; *adhyātma-yogena*—by the means of *bhakti-yoga*;
karmāṅi—activities; *anu*—always; *samācaran*—executing; *putrān*—sons;

utpādayām āsa—begotten; *pañca*—five; *arciṣi*—in his wife, Arci; *ātma*—own; *sammatān*—according to his desire.

TRANSLATION

Being situated in the liberated position of devotional service, Pṛthu Mahārāja 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, Pṛthu Mahārāja 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 *saṁskāras*. The first *saṁskāra*, the *garbhādhāna-saṁskāra*, or child-begetting *saṁskāra*, is compulsory, especially for the higher castes, the *brāhmaṇas* and the *kṣatriyas*. As stated in *Bhagavad-gītā*, sex life which is not against religious principles is Kṛṣṇa Himself, and according to religious principles, when one wants to beget a child he must perform the *garbhādhāna-saṁskāra* 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 *śāstras*, *yathā yonir yathā bījam*. *Yathā yoniḥ* indicates the mother, and *yathā bījam* 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 *ātma-sammatān* that both Pṛthu Mahārāja and Arci underwent the *garbhādhāna* purificatory process before begetting children, and thus they begot all their sons according to their desires and purified mental states. Pṛthu Mahārāja 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 *gṛhastha* for the future administration of his government all over the world.

TEXT 54

विजिताश्वं धूम्रकेशं हर्यक्षं द्रविणं वृकम् ।
सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ॥ ५४ ॥

*vijitāśvaṁ dhūmrakeśaṁ
haryakṣaṁ draviṇaṁ vṛkaṁ
sarveṣāṁ loka-pālānāṁ
dadhāraikaḥ pṛthur guṇān*

SYNONYMS

vijitāśvam—of the name Vijitāśva; *dhūmrakeśam*—of the name Dhūmrakeśa; *haryakṣam*—of the name Haryakṣa; *draviṇam*—of the name Draviṇa; *vṛkam*—of the name Vṛka; *sarveṣāṁ*—of all; *loka-pālānāṁ*—the governing heads of all planets; *dadhāra*—accepted; *ekaḥ*—one; *pṛthuḥ*—Pṛthu Mahārāja; *guṇān*—all qualities.

TRANSLATION

After begetting five sons, named Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka, Pṛthu Mahārāja 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-gītā* that in the sun there is a predominating deity named Vivasvān. 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 *kṣatriya* 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 *Sūrya-vaṁśa* and *Candra-vaṁśa* respectively. When monarchy existed on this planet, the chief member was one of the members of the *Sūrya* dynasty, or *Sūrya-vaṁśa*, and the subordinate kings belonged to the *Candra-vaṁśa*. However, *Mahārāja Pṛthu* 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

गोपीथाय जगत्सृष्टेः काले स्वे स्वेऽच्युतात्मकः ।
मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः ॥ ५५ ॥

gopīthāya jagat-sṛṣṭeḥ
kāle sve sve 'cyutātmakaḥ
mano-vāg-vṛttibhiḥ saumyair
guṇaiḥ samrañjayan prajāḥ

SYNONYMS

gopīthāya—for the protection of; *jagat-sṛṣṭeḥ*—of the supreme creator; *kāle*—in due course of time; *sve sve*—own; *acyuta-ātmakaḥ*—being *Kṛṣṇa*

conscious; *manaḥ*—mind; *vāk*—words; *vṛttibhiḥ*—by occupation; *saumyaiḥ*—very gentle; *guṇaiḥ*—by qualification; *saṁrañjayan*—pleasing; *prajāḥ*—the citizens.

TRANSLATION

Since Mahārāja Pṛthu 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 Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

PURPORT

As will be explained in the next verse, Pṛthu Mahārāja 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 *acyutātmakeḥ* is significant in this verse, for Mahārāja Pṛthu 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 Kṛṣṇa 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 Pṛthu Mahārāja, and the history of his regency on this planet is elaborately described in *Śrīmad-Bhāgavatam*. Even in this fallen age if the rulers, governors and presidents take advantage of Pṛthu Mahārāja's example, there will certainly be a reign of peace and prosperity throughout the world.

TEXT 56

राजेत्यधान्नामधेयं सोमराज इवापरः ।
सूर्यवद्विसृजन् गृह्णन् प्रतपंश्च भुवो वसु ॥ ५६ ॥

rājety adhān nāmadheyam
soma-rāja ivāparaḥ
sūryavad visṛjan grhṇan
pratapaṁś ca bhuvo vasu

SYNONYMS

rājā—the King; *iti*—thus; *adhāt*—took up; *nāmadheyam*—of the name; *soma-rājaḥ*—the king of the moon planet; *iva*—like; *aparaḥ*—on the other hand; *sūrya-vat*—like the sun-god; *visṛjan*—distributing; *grhṇan*—exacting; *pratapan*—by strong ruling; *ca*—also; *bhuvah*—of the world; *vasu*—revenue.

TRANSLATION

Mahārāja Pṛthu became as celebrated a king as Soma-rāja, 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 Mahārāja Pṛthu 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, Pṛthu Mahārāja distributed his heat and light to give protection to his kingdom, for without heat and light no one can exist. Similarly, Pṛthu Mahārāja 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

दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः ।
तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् ॥ ५७ ॥

*durdharṣas tejasevāgnir
mahendra iva durjayaḥ
titikṣayā dharitrīva
dyaur ivābhīṣṭa-do nṛṇām*

SYNONYMS

durdharṣaḥ—unconquerable; *tejasā*—by prowess; *iva*—like; *agniḥ*—fire; *mahā-indraḥ*—the King of heaven; *iva*—likened; *durjayaḥ*—insuperable; *titikṣayā*—by tolerance; *dharitrī*—the earth; *iva*—like; *dyauḥ*—the heavenly

planets; *iva*—like; *abhīṣṭa-daḥ*—fulfilling desires; *nṛṇām*—of human society.

TRANSLATION

Mahārāja Pṛthu 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, Mahārāja Pṛthu 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. Mahārāja Pṛthu 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 *brahmāstras*, but all these *brahmāstras* 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, Mahārāja Pṛthu 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-gītā* (3.14), *parjanyaḍ 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. Mahārāja Pṛthu distributed his mercy incessantly, much like rainfall. In other words, Mahārāja Pṛthu was softer than a rose flower and harder than a thunderbolt. In this way he ruled over his kingdom.

TEXT 58

वर्षति स्म यथाकामं पर्जन्य इव तर्पयन् ।
समुद्र इव दुर्बोधः सत्त्वेनाचलराडिव ॥ ५८ ॥

*varṣati sma yathā-kāmaṁ
parjanya iva tarṣayan
samudra iva durbodhaḥ
sattvenācala-rāḍ iva*

SYNONYMS

varṣati—pouring; *sma*—used to; *yathā-kāmaṁ*—as much as one can desire; *parjanyaḥ*—water; *iva*—like; *tarṣayan*—pleasing; *samudraḥ*—the sea; *iva*—likened; *durbodhaḥ*—not understandable; *sattvena*—by existential position; *acala*—the hills; *rāḍ iva*—like the king of.

TRANSLATION

Just as rainfall satisfies everyone's desires, Mahārāja Pṛthu 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

Mahārāja Pṛthu 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, Pṛthu Mahārāja 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 Mahārāja Pṛthu

when he was determined.

TEXT 59

धर्मराडिव शिक्षायामाश्चर्ये हिमवानिव ।
कुवेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ॥ ५९ ॥

*dharmā-rāḍ iva śikṣāyām
āścarye himavān iva
kuvera iva kośāḍhyo
guptārtho varuṇo yathā*

SYNONYMS

dharmā-rāḍ iva—like King Yamarāja (the superintendent of death); *śikṣāyām*—in education; *āścarye*—in opulence; *himavān iva*—like the Himalaya Mountains; *kuveraḥ*—the treasurer of the heavenly planets; *iva*—like; *kośa-āḍhyaḥ*—in the matter of possessing wealth; *gupta-arthaḥ*—secrecy; *varuṇaḥ*—the demigod named Varuṇa; *yathā*—like.

TRANSLATION

Mahārāja Pṛthu's intelligence and education were exactly like that of Yamarāja, 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 Varuṇa's.

PURPORT

Yamarāja, or Dharmarāja, as the superintendent of death, has to judge the criminal living entities who have committed sinful activities throughout their

lives. Consequently Yamarāja is expected to be most expert in judicial matters. Pṛthu Mahārāja 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 Varuṇa, the demigod presiding over the water, the night, and the western sky. Varuṇa 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

मातरिश्वेव सर्वात्मा बलेन महसौजसा ।
अविषह्यतया देवो भगवान् भूतराडिव ॥ ६० ॥

*mātariśveva sarvātmā
balena mahasaujasā
aviṣahyatayā devo
bhagavān bhūta-rāḍ iva*

SYNONYMS

mātariśvā—the air; *iva*—like; *sarva-ātmā*—all-pervading; *balena*—by bodily strength; *mahasā ojasā*—by courage and power; *aviṣahyatayā*—by intolerance; *devaḥ*—the demigod; *bhagavān*—the most powerful; *bhūta-rāḍ iva*—like Rudra, or Sadāśiva.

TRANSLATION

In his bodily strength and in the strength of his senses, Mahārāja Pṛthu 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 Śiva, or Sadāśiva.

TEXT 61

कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव ।
वात्सल्ये मनुवन्नृणां प्रभुत्वे भगवानजः ॥ ६१ ॥

*kandarpa iva saundarye
manasvī mṛga-rāḍ iva
vātsalye manuvan nṛṇām
prabhutve bhagavān ajaḥ*

SYNONYMS

kandarpaḥ—Cupid; *iva*—like; *saundarye*—in beauty; *manasvī*—in thoughtfulness; *mṛga-rāḍ iva*—like the king of the animals, the lion; *vātsalye*—in affection; *manu-vat*—like Svāyambhuva Manu; *nṛṇām*—of human society; *prabhutve*—in the matter of controlling; *bhagavān*—the lord; *ajaḥ*—Brahmā.

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 Svāyambhuva Manu, and in his ability to control he was like Lord Brahmā.

TEXT 62

बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः ।

भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु ।
हिप्रश्रयशीलाभ्यामात्मतुल्यः परोद्यमे ॥ ६२ ॥

*bṛhaspatir brahma-vāde
ātma-vattve svayam hariḥ
bhaktyā go-guru-vipreṣu
viṣvakṣenānuvartiṣu
hriyā praśraya-śīlābhyām
ātma-tulyaḥ parodyame*

SYNONYMS

bṛhaspatiḥ—the priest of the heavenly planets; *brahma-vāde*—in the matter of spiritual understanding; *ātma-vattve*—in the matter of self-control; *svayam*—personally; *hariḥ*—the Supreme Personality of Godhead; *bhaktyā*—in devotion; *go*—cow; *guru*—spiritual master; *vipreṣu*—unto the *brāhmaṇas*; *viṣvakṣena*—the Personality of Godhead; *anuvartiṣu*—followers; *hriyā*—by shyness; *praśraya-śīlābhyām*—by most gentle behavior; *ātma-tulyaḥ*—exactly like his personal interest; *para-udyame*—in the matter of philanthropic work.

TRANSLATION

In his personal behavior, Pṛthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Bṛhaspati. 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 *brāhmaṇas*. 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 Sārvabhauma Bhaṭṭācārya, the Lord honored him as the incarnation of Bṛhaspati. Bṛhaspati is the chief priest of the heavenly kingdom, and he is a follower of the philosophy known as *brahma-vada*, or Māyāvāda. Bṛhaspati is also a great logician. It appears from this statement that Mahārāja Pṛthu, although a great devotee constantly engaged in the loving service of the Lord, could defeat all kinds of impersonalists and Māyāvādīs by his profound knowledge of Vedic scriptures. We should learn from Mahārāja Pṛthu that a Vaiṣṇava, or devotee, must not only be fixed in the service of the Lord, but, if required, must be prepared to argue with the impersonalist Māyāvādīs 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 *brahmacārī*. When Kṛṣṇa was elected to be president of the Rājasūya *yajña* performed by Mahārāja Yudhiṣṭhira, Grandfather Bhīṣmadeva praised Lord Kṛṣṇa as the greatest *brahmacārī*. Because Grandfather Bhīṣmadeva was a *brahmacārī*, he was quite fit to distinguish a *brahmacārī* from a *vyabhicārī*. Although Pṛthu Mahārāja was a householder and father of five children, he was still considered to be most controlled. One who begets Kṛṣṇa conscious children for the benefit of humanity is actually a *brahmacārī*. One who simply begets children like cats and dogs is not a proper father. The word *brahmacārī* 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 *brahmacārī*. Thus Pṛthu Mahārāja was an ideal *brahmacārī* and *gṛhastha* simultaneously. *Viṣvaksenānuvartīṣu* refers to those devotees who are constantly engaged in the service of the Lord. Other devotees must follow in their footsteps. Śrīla Narottama dāsa Ṭhākura said, *ei chaya gosāñi yāra, mui tāra dāsa*. He is prepared to become the disciple of anyone who follows in the footsteps of the six Gosvāmīs.

Also, like all Vaiṣṇavas, Mahārāja Pṛthu was devoted to cow protection, spiritual masters and qualified *brāhmaṇas*. Pṛthu Mahārāja 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

कीर्त्योर्ध्वगीतया पुम्भिस्त्रैलोक्ये तत्र तत्र ह ।
प्रविष्टः कर्णरन्ध्रेषु स्त्रीणां रामः सतामिव ॥ ६३ ॥

*kīrtyordhva-gītayā pumbhis
trailokye tatra tatra ha
praviṣṭaḥ karṇa-randhreṣu
strīṇām rāmaḥ satām iva*

SYNONYMS

kīrtyā—by reputation; *ūrdhva-gītayā*—by loud declaration; *pumbhiḥ*—by the general public; *trai-lokye*—all over the universe; *tatra tatra*—here and there; *ha*—certainly; *praviṣṭaḥ*—entering; *karṇa-randhreṣu*—in the aural holes; *strīṇām*—of the women; *rāmaḥ*—Lord Rāmacandra; *satām*—of the devotees; *iva*—like.

TRANSLATION

Throughout the whole universe—in the higher, lower and middle planetary systems—Pṛthu Mahārāja's reputation was loudly declared, and all ladies and

saintly persons heard his glories, which were as sweet as the glories of Lord Rāmacandra.

PURPORT

In this verse the words *strīṇām* and *rāmaḥ* are significant. It is the practice amongst ladies to hear and enjoy the praises of certain heroes. From this verse it appears that Pṛthu Mahārāja'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 Rāmacandra's glories. Lord Rāmacandra's kingdom is still existing, and recently there was a political party in India named the Rāmarājya party, which wanted to establish a kingdom resembling the kingdom of Rāma. Unfortunately, modern politicians want the kingdom of Rāma without Rāma Himself. Although they have banished the idea of God consciousness, they still expect to establish the kingdom of Rāma. Such a proposal is rejected by devotees. Pṛthu Mahārāja's reputation was heard by saintly persons because he exactly represented Lord Rāmacandra, the ideal king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Pṛthu Mahārāja's Meeting With the Four Kumāras."

23. Mahārāja Pṛthu's Going Back Home

TEXTS 1-3

मैत्रेय उवाच
 दृष्ट्वात्मानं प्रवयसमेकदा वैन्य आत्मवान् ।
 आत्मना वर्धिताशेषस्वानुसर्गः प्रजापतिः ॥ १ ॥
 जगतस्तस्थुषश्चापि वृत्तिदो धर्मभृत्सताम् ।
 निष्पादितेश्वरादेशो यदर्थमिह जज्ञिवान् ॥ २ ॥
 आत्मजेष्व्वात्मजां न्यस्य विरहाद्गुदतीमिव ।
 प्रजासु विमनःस्वेकः सदारोऽगात्तपोवनम् ॥ ३ ॥

maitreya uvāca
dṛṣṭvātmānaṁ pravayasam
ekadā vainya ātmavān
ātmanā vardhitāśeṣa-
svānusargaḥ prajāpatiḥ

jagatas tasthuṣaś cāpi
vṛttido dharma-bhṛt satām
niṣpāditeśvarādeśo
yad-artham iha jajñivān

ātmajeṣv ātmajāṁ nyasya
virahād rudatīm iva
prajāsu vimanaḥsv ekaḥ
sa-dāro 'gāt tapo-vanam

SYNONYMS

maitreyaḥ uvāca—the sage Maitreya continued to speak; *dṛṣṭvā*—after seeing; *ātmānam*—of the body; *pravayasam*—old age; *ekadā*—once upon a time; *vainyaḥ*—King Pṛthu; *ātma-vān*—fully conversant in spiritual education; *ātmanā*—by oneself; *vardhita*—increased; *aśeṣa*—unlimitedly; *sva-anusargaḥ*—creation of material opulences; *prajā-patiḥ*—a protector of

citizens; *jagataḥ*—moving; *tasthuṣaḥ*—not moving; *ca*—also; *api*—certainly; *vṛtti-daḥ*—one who gives pensions; *dharma-bhṛt*—one who observes the religious principles; *satām*—of the devotees; *niṣpādita*—fully executed; *īśvara*—of the Supreme Personality of Godhead; *ādeśaḥ*—order; *yat-artham*—in coordination with Him; *iha*—in this world; *jajñivān*—performed; *ātma-jeṣu*—unto his sons; *ātma-jām*—the earth; *nyasya*—indicating; *virahāt*—out of separation; *rudatīm iva*—just like lamenting; *prajāsu*—unto the citizens; *vimanaḥsu*—unto the aggrieved; *ekaḥ*—alone; *sa-dāraḥ*—with his wife; *agāt*—went; *tapāḥ-vanam*—in the forest where one can execute austerities.

TRANSLATION

At the last stage of his life, when Mahārāja Pṛthu 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 Mahārāja Pṛthu 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

Mahārāja Pṛthu was one of the *śaktyāveśa* 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-gītā*, 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-gītā* (4.7): *yadā yadā hi*

dharmasya glānir bhavati bhārata.

Since there were so many discrepancies during the reign of King Vena, the Lord sent His most confidential devotee Mahārāja Pṛthu to settle things. Therefore, after executing the orders of the Supreme Personality of Godhead and settling the affairs of the world, Mahārāja Pṛthu 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 Mahārāja Pṛthu 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 Mahārāja Pṛthu, 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 *śaktyāveśa* incarnation of God who had actually come from Vaikuṅṭha as a representative of Kṛṣṇa, Mahārāja Pṛthu 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

तत्राप्यदाभ्यनियमो वैखानससुसम्मते ।
आरब्ध उग्रतपसि यथा स्वविजये पुरा ॥ ४ ॥

*tatrāpy adābhya-niyamo
vaikhānasa-susammate
ārabdha ugra-tapasi
yathā sva-vijaye purā*

SYNONYMS

tatra—there; *āpi*—also; *adābhya*—severe; *niyamaḥ*—austerities; *vaikhānasa*—rules and regulations of retired life; *su-sammate*—perfectly recognized; *ārabdhaḥ*—beginning; *ugra*—severe; *tapasi*—austerity; *yathā*—as much as; *sva-vijaye*—in conquering the world; *purā*—formerly.

TRANSLATION

After retiring from family life, Mahārāja Pṛthu 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 *gṛhastha-āśrama* 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 *vānaprastha* stage of life, *tapasya*, or austerity, is strongly recommended. Mahārāja Pṛthu followed exactly all the rules of *vānaprastha* life, which is technically known as *vaikhānasa-āśrama*.

The word *vaikhānasa-susammate* is significant because in *vānaprastha* life the regulative principles are also to be strictly followed. In other words, Mahārāja Pṛthu was an ideal character in every sphere of life. *Mahājano yena gataḥ sa panthāḥ*: [Cc. Madhya 17.186] one should follow in the footsteps of great personalities. Thus by following the exemplary character of Mahārāja Pṛthu, 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

कन्दमूलफलाहारः शुष्कपर्णाशनः क्वचित् ।
अभक्षः कतिचित्पक्षान् वायुभक्षस्ततः परम् ॥ ५ ॥

kanda-mūla-phalāhāraḥ
śuṣka-parṇāśanaḥ kvacit
ab-bhakṣaḥ katicit pakṣān
vāyu-bhakṣas tataḥ param

SYNONYMS

kanda—trunk; *mūla*—roots; *phala*—fruits; *āhāraḥ*—eating; *śuṣka*—dry; *parṇa*—leaves; *aśanaḥ*—eating; *kvacit*—sometimes; *ap-bhakṣaḥ*—drinking water; *katicit*—for several; *pakṣān*—fortnights; *vāyu*—the air; *bhakṣaḥ*—breathing; *tataḥ param*—thereafter.

TRANSLATION

In the *tapo-vana*, Mahārāja Pṛthu 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-gītā*, *yogīs* are advised to go to a secluded place in the forest and live alone in a sanctified spot there. By Pṛthu Mahārāja'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. Pṛthu Mahārāja 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. Śrī Rūpa Gosvāmī also warns that too much eating and too much endeavor (*atyāhāraḥ prayāsaś ca [NoI 2]*) 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 Vaikuṅṭha, 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 Vaikuṅṭha. Consequently a Kṛṣṇa conscious person does not need to go to the forest and artificially try to imitate Mahārāja Pṛthu or the great sages and *munis* who used to live in the forest.

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to Vṛndāvana and lived beneath a tree, like Mahārāja Pṛthu. Since then, many people have gone to Vṛndāvana to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vṛndāvana 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 Pṛthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept *kṛṣṇa-prasāda* 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

ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाण्मुनिः ।
आकण्ठमग्नः शिशिरे उदके स्थण्डिलेशयः ॥ ६ ॥

*grīṣme pañca-tapā vīro
varṣāsv āsāraṣāṇ muniḥ
ākaṇṭha-magnaḥ śīṣire
udake sthaṇḍile-śayaḥ*

SYNONYMS

grīṣme—in the summer season; *pañca-tapāḥ*—five kinds of heating; *vīraḥ*—the hero; *varṣāsu*—in the rainy season; *āsāraṣāt*—being situated within the torrents of rain; *muniḥ*—like the great sages; *ākaṇṭha*—up to the neck; *magnaḥ*—drowned; *śīṣire*—in winter; *udake*—within water; *sthaṇḍile-śayaḥ*—lying down on the floor.

TRANSLATION

Following the principles of forest living and the footsteps of the great sages and munis, Pṛthu Mahārāja 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 *jñānīs* and *yogīs*, who cannot accept the process of *bhakti-yoga*. They must undergo such severe types of austerity in order to become purified from material contamination. *pañca-tapāḥ* 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 *pañca-tapāḥ* 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

तितिक्षुर्यतवाग्दान्त ऊर्ध्वरेता जितानिलः ।
आरिराधयिषुः कृष्णमचरत्तप उत्तमम् ॥ ७ ॥

titikṣur yata-vāg dānta
ūrdhva-retā jitānilaḥ
ārirādhayīṣuḥ kṛṣṇam
acarat tapa uttamam

SYNONYMS

titikṣuḥ—tolerating; *yata*—controlling; *vāk*—words; *dāntaḥ*—controlling the senses; *ūrdhva-retāḥ*—without discharge of semen; *jita-anilaḥ*—controlling the

life air; *ārirādhayiṣuḥ*—simply desiring; *kṛṣṇam*—Lord Kṛṣṇa; *acarat*—practice; *tapah*—austerities; *uttamam*—the best.

TRANSLATION

Mahārāja Pṛthu 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 Kṛṣṇa. He had no other purpose.

PURPORT

In Kali-yuga the following is recommended:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

In order to be recognized by Kṛṣṇa, 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, Kṛṣṇa. The person who is Kṛṣṇa 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 Mahāprabhu. In His *Śikṣāṣṭaka*, Lord Caitanya Mahāprabhu wrote, *param vijayate śrī-kṛṣṇa-saṅkīrtanam*: all glories to the holy names of Lord Kṛṣṇa, which from the very beginning purify the

heart and immediately liberate one. *Bhava-mahā-dāvāgni-nirvāpanam*. If the real purpose of all *yoga* is to please Lord Kṛṣṇa, 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 Pṛthu Mahārāja executed his austerities long before the appearance of Lord Kṛṣṇa on this planet, his purpose was still to please Kṛṣṇa.

There are many fools who claim that worship of Kṛṣṇa began only about five thousand years ago, after the appearance of Lord Kṛṣṇa in India, but this is not a fact. Pṛthu Mahārāja worshiped Kṛṣṇa millions of years ago, for Pṛthu happened to be a descendant of the family of Mahārāja 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 Mahārāja reign over the world for thirty-six thousand years? The point is that Kṛṣṇa worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Tretā-yuga and Dvāpara-yuga, and now it is continuing in Kali-yuga. As stated in *Bhagavad-gītā*, Kṛṣṇa appears not only in this millennium of Brahmā's life, but in every millennium. Therefore worship of Kṛṣṇa is conducted in all millenniums. It is not that Kṛṣṇa worship began only when Kṛṣṇa 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 *ārīrādhayiṣuḥ kṛṣṇam acarat tapa uttamam*. Mahārāja Pṛthu underwent severe types of austerities for the express purpose of worshiping Kṛṣṇa. Kṛṣṇa is so kind, especially in this age, that He appears in the transcendental vibration of His holy name. As is said in the *Nārada-pañcarātra*, *ārādhito yadi haris tapasā tataḥ kim*. If Kṛṣṇa 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 Kṛṣṇa, all his *tapasya* has no value, for without Kṛṣṇa all austerity is simply wasted labor. *Śrama eva hi kevalam* (*SB* 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 Vaiṣṇava *ācāryas* and peacefully execute Kṛṣṇa consciousness. There is no need to become despondent. Narottama dāsa Ṭhākura recommends: *ānande bala hari, bhaja vṛndāvana, śri-guru-vaiṣṇava-ṣāde majāiyā mana*. For a transcendental, blissful life, chant the Hare Kṛṣṇa *mantra*, come worship the holy place of Vṛndāvana, and always engage in the service of the Lord, of the spiritual master and of the Vaiṣṇavas. This Kṛṣṇa 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 Kṛṣṇa consciousness and follow in the path of the Vaiṣṇavas. The spiritual master represents both Lord Kṛṣṇa and the Vaiṣṇavas; therefore by following the instructions of the spiritual master and by chanting Hare Kṛṣṇa, everything will be all right.

TEXT 8

तेन क्रमानुसिद्धेन ध्वस्तकर्ममलाशयः ।
प्राणायामैः सन्निरुद्धषड्वर्गश्छिन्नबन्धनः ॥ ८ ॥

*tena kramānusiddhena
dhvasta-karma-malāśayaḥ
prāṇāyāmaiḥ sanniruddha-
ṣaḍ-vargaś chinna-bandhanaḥ*

SYNONYMS

tena—thus by practicing such austerities; *krama*—gradually; *anu*—constantly; *siddhena*—by perfection; *dhvasta*—smashed; *karma*—fruitive activities; *mala*—dirty things; *āśayaḥ*—desire; *prāṇa-āyāmaiḥ*—by practice of *prāṇāyāma-yoga*, breathing exercises; *san*—being; *niruddha*—stopped; *ṣaḍ-vargaḥ*—the mind and the senses; *chinna-bandhanaḥ*—completely cut off

from all bondage.

TRANSLATION

By thus practicing severe austerities, Mahārāja Pṛthu 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 *prāṇāyāmaiḥ* is very important in this verse because the *haṭha-yogīs* and *aṣṭāṅga-yogīs* practice *prāṇāyāma*, but generally they do not know the purpose behind it. The purpose of *prāṇāyāma*, or mystic *yoga*, is to stop the mind and senses from engaging in fruitive activities. The so-called *yogīs* who practice in Western countries have no idea of this. The aim of *prāṇāyāma* is not to make the body strong and fit for working hard. The aim is worship of Kṛṣṇa. In the previous verse it was specifically mentioned that whatever austerity, *prāṇāyāma* and mystic *yoga* practices Pṛthu Mahārāja performed were performed for the sake of worshiping Kṛṣṇa. Thus Pṛthu Mahārāja serves as a perfect example for *yogīs* also. Whatever he did, he did to please the Supreme Personality of Godhead, Kṛṣṇa.

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 *yogīs*, 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 Kṛṣṇa. In order to save such *yogīs* from wandering throughout the different species of life, the *śāstras* 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 Kṛṣṇa *mahā-mantra*.

King Pṛthu'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 *sāstras* enjoin: *kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*. The conclusion is that unless the *karmīs*, *jñānīs* and *yogīs* come to the point of devotional service to Lord Kṛṣṇa, their so-called austerities and *yoga* have no value. *Nārādhitaḥ*: 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 *prāṇāyāma* is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered *prāṇāyāma*. In a previous verse, Sanat-kumāra instructed Mahārāja Pṛthu to engage constantly in the service of the Supreme Lord, Vāsudeva:

*yat pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ*

Only by worshiping Vāsudeva can one become free from the desires of fruitive activities. Outside of worshiping Vāsudeva, the *yogīs* and *jñānīs* cannot attain freedom from such desires.

*tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam
(SB 4.22.39)*

Here the word *prāṇāyāma* 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 Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 9

सनत्कुमारो भगवान् यदाहाध्यात्मिकं परम् ।
योगं तेनैव पुरुषमभजत्पुरुषर्षभः ॥ ९ ॥

*sanat-kumāro bhagavān
yad āhādhyātmikam param
yogam tenaiva puruṣam
abhajat puruṣarṣabhaḥ*

SYNONYMS

sanat-kumāraḥ—Sanat-kumāra; *bhagavān*—most powerful; *yad*—that which; *āha*—said; *ādhyātmikam*—spiritual advancement of life; *param*—ultimate; *yogam*—mysticism; *tena*—by that; *eva*—certainly; *puruṣam*—the Supreme Person; *abhajat*—worshiped; *puruṣa-ṛṣabhaḥ*—the best of human beings.

TRANSLATION

Thus the best amongst human beings, Mahārāja Pṛthu, followed that path of spiritual advancement which was advised by Sanat-kumāra. That is to say, he worshiped the Supreme Personality of Godhead, Kṛṣṇa.

PURPORT

In this verse it is clearly said that Mahārāja Pṛthu, practicing the *prāṇāyāma-yoga* system, engaged in the service of the Supreme Personality of Godhead as advised by the saint Sanat-kumāra. In this verse the words *puruṣam abhajat puruṣarṣabhaḥ* are significant: *puruṣarṣabha* refers to Mahārāja Pṛthu, the best amongst human beings, and *puruṣam* 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 *puruṣa* is worshipable, and the other *puruṣa* is the worshiper. When the *puruṣa* 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 Kṛṣṇa in *Bhagavad-gītā* (2.12), all living entities assembled in the battlefield, as well as Kṛṣṇa Himself, were also present in the past as individuals and would continue to be present in the future as individuals also. Therefore the two *puruṣas*, 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 Vaikuṅṭha and renders the same devotional service. Even for the neophyte devotee, devotional service is considered *brahma-bhūyāya kalpate* [Bg. 14.26]. Devotional service to the Lord is never considered a material activity. Since he is acting on the *brahma-bhūta* platform, a devotee is already liberated. He therefore has no need to practice any other type of *yoga* in order to approach the *brahma-bhūta* stage [SB 4.30.20]. If the devotee adheres strictly to the orders of the spiritual master, follows the rules and regulations and chants the Hare Kṛṣṇa *mantra*, it should be concluded that he is already at the *brahma-bhūta* stage, as confirmed in *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya 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."

TEXT 10

भगवद्धर्मिणः साधोः श्रद्धया यततः सदा ।
भक्तिर्भगवति ब्रह्मण्यनन्यविषयाभवत् ॥ १० ॥

*bhagavad-dharmināḥ sādhoḥ
śraddhayā yatataḥ sadā
bhaktir bhagavati brahmaṇy
ananya-viṣayābhavat*

SYNONYMS

bhagavat-dharmināḥ—one who executes devotional service; *sādhoḥ*—of the devotee; *śraddhayā*—with faith; *yatataḥ*—endeavoring; *sadā*—always; *bhaktiḥ*—devotion; *bhagavati*—unto the Personality of Godhead; *brahmaṇi*—the origin of impersonal Brahman; *ananya-viṣayā*—firmly fixed without deviation; *abhavat*—became.

TRANSLATION

Mahārāja Pṛthu 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, Kṛṣṇa, developed and became unflinching and fixed.

PURPORT

The word *bhagavad-dharmināḥ* indicates that the religious process practiced by Mahārāja Pṛthu was beyond all pretensions. As stated in the beginning of *Śrīmad-Bhāgavatam* (1.1.2), *dharmāḥ projjhita-kaitavo 'tra*: religious principles which are simply pretentious are actually nothing but cheating. *Bhagavad-dharmināḥ* is described by Vīrarāghava Ācārya as *nivṛtta-dharmeṇa*, which indicates that it cannot be contaminated by material aspiration. As described by Śrīla Rūpa Gosvāmī:

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā
[Cc. Madhya 19.167]*

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 *brahmaṇi* 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-dharmī*.

It is clear from this verse that Mahārāja Pṛthu was never a worshiper of the impersonal Brahman but was at all times a pure devotee of the Supreme Personality of Godhead. *Bhagavati brahmaṇi* 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. Mahārāja Pṛthu'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*, *jñāna* or *yoga*.

TEXT 11

तस्यानया भगवतः परिकर्मशुद्ध-
सत्त्वात्मनस्तदनुसंस्मरणानुपूर्त्या ।

ज्ञानं विरक्तिमदभून्निशितेन येन
चिच्छेद संशयपदं निजजीवकोशम् ॥ ११ ॥

*tasyānayaḥ bhagavataḥ parikarma-śuddha-
sattvātmanas tad-anusmāsmaraṇānupūrtyā
jñānam viraktimad abhūn niśitena yena
ciccheda saṁśaya-padam nija-jīva-kośam*

SYNONYMS

tasya—his; *anayā*—by this; *bhagavataḥ*—of the Supreme Personality of Godhead; *parikarma*—activities in devotional service; *śuddha*—pure, transcendental; *sattva*—existence; *ātmanaḥ*—of the mind; *tat*—of the Supreme Personality of Godhead; *anusmāsmaraṇa*—constantly remembering; *anupūrtyā*—being perfectly done; *jñānam*—knowledge; *virakti*—nonattachment; *mat*—possessing; *abhūt*—became manifested; *niśitena*—by sharpened activities; *yena*—by which; *ciccheda*—become separated; *saṁśaya-padam*—position of doubtfulness; *nija*—own; *jīva-kośam*—encagement of the living entity.

TRANSLATION

By regularly discharging devotional service, Pṛthu Mahārāja 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 *Nārada-pañcarātra*, 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 *karmīs* are very much attached to material enjoyment, the *jñānīs* are very anxious to become freed from material clutches, and the *yogīs* are very fond of attaining the eight kinds of mystic perfection. From the *Nārada-pañcarātra* 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. Śrīla Bilvamaṅgala Ṭhākura therefore prayed in his *Kṛṣṇa-karṇāmṛta*: "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 *jñānīs*, by culture of *brahma-vidyā*, 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*, *jñāna* 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-bhūta* [SB 4.30.20]. As stated before, this is confirmed in *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān*

"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."

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 *saṁsmaraṇa-anupūrti*. By constantly thinking of the lotus feet of the Lord, the devotee immediately becomes situated in *śuddha-sattva*. *Śuddha-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 *śuddha-sattva*, or pure goodness, where the three qualities of material nature cannot act.

Śrīla Viśvanātha Cakravartī Ṭhākura 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 *jñānī* may become detached from material attractions by prolonged discussions on subjects of knowledge and may in this way finally come to the *brahma-bhūta* stage, but a devotee does not have to undergo so much trouble. By virtue of his devotional service, he attains the *brahma-bhūta* [SB 4.30.20] stage without a doubt. The *yogīs* and *jñānīs* 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. *Jñānīs* and *yogīs* without devotion may think themselves liberated, but actually their intelligence is not as pure as that of a devotee. In other words, the *jñānīs* and

yogīs cannot become factually liberated unless they become elevated to the position of devotees.

*āruhya kṛcchreṇa param̐ padaṁ tataḥ
ṣatanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ
(SB 10.2.32)*

The *jñānī* and *yogīs* 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 *jñāna* and *yoga* should not be accepted as the real processes for liberation. By discharging devotional service, Mahārāja Pṛthu automatically transcended all these positions. Since Mahārāja Pṛthu was a *śaktyāveśa* incarnation of the Supreme Lord, he did not have to act in any way to attain liberation. He came from the Vaikuṅṭha 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 *jñāna*, *yoga* or *karma*. Although Pṛthu Mahārāja 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

छिन्नान्यधीरधिगतात्मगतिर्निरीह-
स्तत्तत्यजेऽच्छिनदिदं वयुनेन येन ।
तावन्न योगगतिभिर्यतिरप्रमत्तो
यावद्गदाग्रजकथासु रतिं न कुर्यात् ॥ १२ ॥

*chinnānya-dhīr adhigatātma-gatir nirīhas
tat tatyaje 'cchinad idam̐ vayunena yena
tāvan na yoga-gatibhir yatir apramatto*

yāvad gadāgraja-kathāsu ratim na kuryāt

SYNONYMS

chinna—being separated; *anya-dhīḥ*—all other concepts of life (the bodily concept of life); *adhigata*—being firmly convinced; *ātma-gatiḥ*—the ultimate goal of spiritual life; *nirīhaḥ*—desireless; *tat*—that; *tatyaje*—gave up; *acchinat*—he had cut; *idam*—this; *vayunena*—with the knowledge; *yena*—by which; *tāvat*—so long; *na*—never; *yoga-gatibhiḥ*—the practice of the mystic yoga system; *yatiḥ*—the practitioner; *apramattaḥ*—without any illusion; *yāvat*—so long; *gadāgraja*—of Kṛṣṇa; *kathāsu*—words; *ratim*—attraction; *na*—never; *kuryāt*—do it.

TRANSLATION

When he became completely free from the conception of bodily life, Mahārāja Pṛthu realized Lord Kṛṣṇa sitting in everyone's heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional service to Kṛṣṇa is the ultimate goal of life and that unless the yogīs and jñānīs become attracted to kṛṣṇa-kathā [narrations about Kṛṣṇa], 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 Kṛṣṇa, he realizes Kṛṣṇa within everyone's heart and therefore helps everyone who is interested in Kṛṣṇa consciousness. Actually the perfection of life

depends on one's inclination to hear about Kṛṣṇa. It is therefore mentioned in this verse: *yāvad gadāgraja-kathāsu ratim na kuryāt*. Unless one becomes interested in Kṛṣṇa, 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, Mahārāja Pṛthu became uninterested in the practices of *jñāna* and *yoga* and abandoned them. This is the stage of pure devotional life as described by Rūpa Gosvāmī:

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā
[Cc. Madhya 19.167]*

Real *jñāna* 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-gītā* (7.19): *bahūnām janmanām ante jñānavān mām prapadyate*. In the *paramahansa* stage of life, one fully realizes Kṛṣṇa as everything: *vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*. When one understands fully that Kṛṣṇa is everything and that Kṛṣṇa consciousness is the highest perfection of life, he becomes a *paramahansa*, or *mahātmā*. Such a *mahātmā* or *paramahansa* is very rare to find. A *paramahansa*, or pure devotee, is never attracted by *haṭha-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 *jñāna* 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 Kṛṣṇa as the supreme goal, he is no longer attracted by mystic *yoga* practice or the speculative empirical methods of knowledge.

TEXT 13

एवं स वीरप्रवरः संयोज्यात्मानमात्मनि ।
ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ॥ १३ ॥

*evam sa vīra-pravaraḥ
saṁyojyātmānam ātmani
brahma-bhūto dṛḍham kāle
tatyāja svam kalevaram*

SYNONYMS

evam—thus; *saḥ*—he; *vīra-pravaraḥ*—the chief of the heroes; *saṁyojya*—applying; *ātmānam*—mind; *ātmani*—unto the Supersoul; *brahma-bhūtaḥ*—being liberated; *dṛḍham*—firmly; *kāle*—in due course of time; *tatyāja*—gave up; *svam*—own; *kalevaram*—body.

TRANSLATION

In due course of time, when Pṛthu Mahārāja was to give up his body, he fixed his mind firmly upon the lotus feet of Kṛṣṇa, and thus, completely situated on the brahma-bhūta 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-gītā* (8.6) it is also confirmed: *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram/ taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ*. Those who are practicing Kṛṣṇa consciousness know that their examination will be held at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vṛndāvana, or Kṛṣṇaloka, and thus his life becomes successful. Pṛthu

Mahārāja, by the grace of Kṛṣṇa, 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-bhūta* [SB 4.30.20] 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 Pṛthu Mahārāja 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 Kulaśekhara in his *Mukunda-mālā-stotra*:

*kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-hamsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇam kutas te*
[MM 33]

King Kulaśekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa 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 Kṛṣṇa's grace that one can chant Hare Kṛṣṇa at the time of death. However, by situating oneself in the *muktāsana* position, a *yogī* can immediately give up his body and go to whatever planet he desires. A perfect *yogī* can give up his body whenever he desires through the practice of *yoga*.

TEXT 14

**सम्पीड्य पायुं पाष्णिभ्यां वायुमुत्सारयञ्छनैः ।
नाभ्यां कोष्ठेष्ववस्थाप्य हृदुरःकण्ठशीर्षणि ॥ १४ ॥**

*sampīḍya pāyum pārṣṇibhyām
vāyum utsārayaṅ chanaiḥ
nābhyām koṣṭheṣu avasthāpya
hṛd-uraḥ-kaṅṭha-śīrṣaṇi*

SYNONYMS

sampīḍya—by blocking; *pāyum*—the door of the anus; *pārṣṇibhyām*—by the calves; *vāyum*—the air which goes up; *utsārayan*—pushing upward; *śanaiḥ*—gradually; *nābhyām*—by the navel; *koṣṭheṣu*—in the heart and in the throat; *avasthāpya*—fixing; *hṛt*—in the heart; *uraḥ*—upward; *kaṅṭha*—throat; *śīrṣaṇi*—between the two eyebrows.

TRANSLATION

When Mahārāja Pṛthu 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 *muktāsana*. 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 *yogīs* leave their bodies to go to the higher planetary systems and enjoy the material facilities therein. However, intelligent *yogīs* 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 Mahārāja Pṛthu had no desire to promote himself to the higher planetary systems. He wanted to return home immediately, back to Godhead. Although Mahārāja Pṛthu stopped all practice of mystic *yoga* after realizing Kṛṣṇa consciousness, he took advantage of his previous practice and immediately placed himself on the *brahma-bhūta* platform in order to accelerate his return to Godhead. The aim of this particular system of *āsana*, known as the sitting posture for liberation, or *muktāsana*, is to attain success in *kuṇḍalinī-cakra* and gradually raise the life from the *mūlādhāra-cakra* to the *svādhiṣṭhāna-cakra*, then to the *maṇipūra-cakra*, the *anāhata-cakra*, the *viśuddha-cakra*, and finally to the *ājñā-cakra*. When the *yogī* reaches the *ājñā-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 Vaikuṅṭha, or Kṛṣṇaloka. The conclusion is that one has to come to the *brahma-bhūta* stage [SB 4.30.20] for going back to Godhead. However, those who are in Kṛṣṇa consciousness, or who are practicing *bhakti-yoga* (*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam* [SB 7.5.23]), can return to Godhead without even practicing the *muktāsana* process. The purpose of *muktāsana* practice is to come to the *brahma-bhūta* stage, for without being on the *brahma-bhūta* stage, one cannot be promoted to the spiritual sky. As stated in *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

The *bhakti-yogī*, practicing *bhakti-yoga*, is always situated on the *brahma-bhūta* stage (*brahma-bhūyāya kalpate*). If a devotee is able to continue on the *brahma-bhūta* 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 *kuṇḍalinī-cakra*, or not penetrating the six *cakras* one after another. As far as Mahārāja Pṛthu 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 *ṣaṭ-cakra* penetration process and thus gave up the body according to his own free will and immediately entered the spiritual sky.

TEXT 15

उत्सर्पयंस्तु तं मूर्ध्नि क्रमेणावेश्य निःस्पृहः ।
वायुं वायौ क्षितौ कायं तेजस्तेजस्ययूयुजत् ॥ १५ ॥

*utsarpayaṁs tu taṁ mūrdhni
krameṇāveśya niḥspṛhaḥ
vāyum vāyau kṣitau kāyaṁ
tejas tejasy ayūyujat*

SYNONYMS

utsarpan—thus placing; *tu*—but; *taṁ*—the air; *mūrdhni*—on the head; *krameṇa*—gradually; *āveśya*—placing; *niḥspṛhaḥ*—being freed from all material desires; *vāyum*—the air portion of the body; *vāyau*—in the total air covering the universe; *kṣitau*—in the total covering of earth; *kāyaṁ*—this material body; *tejaḥ*—the fire in the body; *tejasi*—in the total fire of the material covering; *ayūyujat*—mixed.

TRANSLATION

In this way, Pṛthu Mahārāja 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 *nirvāṇa* 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 *nirvāṇa*.

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 *Vaikuṅṭhas*, 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 *Vaikuṅṭhas* or *Kṛṣṇaloka*. 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 *Kṛṣṇaloka* or *Vaikuṅṭhaloka*, he naturally falls down to material activities in order to enjoy material varieties.

TEXT 16

खान्याकाशे द्रवं तोये यथास्थानं विभागशः ।
क्षितिमम्भसि तत्तेजस्यदो वायौ नभस्यमुम् ॥ १६ ॥

*khāny ākāśe dravaṁ toyē
yathā-sthānaṁ vibhāgaśaḥ
kṣitim ambhasi tat tejasy
ado vāyau nabhasy amum*

SYNONYMS

khāni—the different holes in the body for the sense organs; *ākāśe*—in the sky; *dravam*—the liquid substance; *toyē*—in the water; *yathā-sthānam*—according to proper situation; *vibhāgaśaḥ*—as they are divided; *kṣitim*—earth; *ambhasi*—in the water; *tat*—that; *tejasi*—in the fire; *adaḥ*—the fire; *vāyau*—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, Pṛthu Mahārāja 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: *yathā-sthānam vibhāgaśaḥ*. In *Śrīmad-Bhāgavatam*, Second Canto, Fifth Chapter, Lord Brahmā clearly explained to Nārada 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 *yathā-sthānaṃ vibhāgaśaḥ* 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

इन्द्रियेषु मनस्तानि तन्मात्रेषु यथोद्भवम् ।
भूतादिनामून्युत्कृष्य महत्यात्मनि सन्दधे ॥ १७ ॥

*indriyeṣu manas tāni
tan-mātreṣu yathodbhavam
bhūtādināmūny utkṛṣya
mahaty ātmani sandadhe*

SYNONYMS

indriyeṣu—in the sense organs; *manaḥ*—the mind; *tāni*—the sense organs; *tat-mātreṣu*—in the objects of the senses; *yathā-udbhavam*—wherefrom they generated; *bhūta-ādinā*—by the five elements; *amūni*—all those sense objects; *utkṛṣya*—taking out; *mahati*—in the *mahat-tattva*; *ātmani*—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 (*manaḥ*) 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 *śūnya-vāda*, 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 Mahāprabhu: *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. We need only take the

advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa *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 Mahāprabhu, *śrī-kṛṣṇa-saṅkīrtanam*. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, 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

तं सर्वगुणविन्यासं जीवे मायामये न्यधात् ।
 तं चानुशयमात्मस्थमसावनुशयी पुमान् ।
 ज्ञानवैराग्यवीर्येण स्वरूपस्थोऽजहात्प्रभुः ॥ १८ ॥

taṁ sarva-guṇa-vinyāsam
jīve māyāmaye nyadhāt
taṁ cānuśayam ātma-stham
asāv anuśayī pumān
jñāna-vairāgya-vīryeṇa
svarūpa-stho 'jahāt prabhuḥ

SYNONYMS

taṁ—unto Him; *sarva-guṇa-vinyāsam*—the reservoir of all qualities;
jīve—unto the designations; *māyā-maye*—the reservoir of all potencies;

nyadhāt—placed; *tam*—that; *ca*—also; *anuśayam*—designation; *ātma-stham*—situated in self-realization; *asau*—he; *anuśayī*—the living entity; *pumān*—the enjoyer; *jñāna*—knowledge; *vairāgya*—renunciation; *vīryeṇa*—by the prowess of; *svarūpa-sthaḥ*—being situated in one's constitutional position; *ajahāt*—returned home; *prabhuḥ*—the controller.

TRANSLATION

Pr̥thu Mahārāja 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 Kṛṣṇa 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 *māyā-maya*, or the Supreme person, who can create His pastimes through His potency known as the material energy. The *jīva*, or the individual living entity, becomes entrapped by the material energy by the supreme will of the Supreme Personality of Godhead. In *Bhagavad-gītā* (18.61) we understand:

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

Īśvara, 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, *māyā*. Although the individual living entity (*jīva*) and the Lord are both situated within the material energy, the Lord is directing the movements of the *jīva* 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 Pṛthu Mahārāja became spiritually powerful by the enhancement of his spiritual knowledge (*jñāna*) and renunciation of material desires, he became a *prabhu*, or master of his senses (sometimes called *gosvāmī* or *svāmī*). 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 *svarūpa-sthaḥ* 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 Kṛṣṇa. This understanding is called *svarūpopalabdhi*. 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 *svarūpopalabdhi*, 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 *svarūpa-sthaḥ*. Pṛthu Mahārāja realized this *svarūpa* 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 Vaikuṅṭha.

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 "Prabhupāda" because he is a completely self-realized soul. The word *pāda* means "position," and *Prabhupāda* 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 Kṛṣṇa. In his verses praising the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvvyata eva sadbhiḥ ** (6)*

"The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord." Thus Pṛthu Mahārāja can also be called Prabhupāda, or, as described herein, *prabhu*. Another question may be raised in this connection. Since Pṛthu Mahārāja was a power incarnation of the Supreme Personality of Godhead, *śaktyāveśa-avatāra*, 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 Mahāprabhu, although Kṛṣṇa Himself, taught us how to approach Kṛṣṇa as a devotee. It is said, *āpani ācari' bhakti śikhāinu sabāre*. Lord Caitanya Mahāprabhu instructed others in the process of devotional service by setting the example Himself through His own personal actions. Similarly, Pṛthu Mahārāja, although a *śaktyāveśa-avatāra* incarnation, still behaved exactly as a devotee in order to achieve the position of *prabhu*. Furthermore, *svarūpa-sthaḥ* means "complete liberation." As it is said (SB 2.10.6), *hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ*: when a living entity abandons the activities of *māyā* and attains the position from which he can execute devotional service, his state is called *svarūpa-sthaḥ*, or complete liberation.

TEXT 19

अर्चिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम् ।
सुकुमार्यतदर्हा च यत्पद्भ्यां स्पर्शनं भुवः ॥ १९ ॥

*arcir nāma mahā-rājñī
tat-patny anugatā vanam
sukumāry atad-arhā ca
yat-padbhyām sparśanam bhuvah*

SYNONYMS

arciḥ nāma—of the name Arci; *mahā-rājñī*—the Queen; *tat-patnī*—the wife of Mahārāja Pṛthu; *anugatā*—who followed her husband; *vanam*—in the forest; *su-kumārī*—very delicate body; *a-tat-arhā*—who did not deserve; *ca*—also; *yat-padbhyām*—by the touch of whose feet; *sparśanam*—touching; *bhuvah*—on the earth.

TRANSLATION

The Queen, the wife of Pṛthu Mahārāja, 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 Pṛthu Mahārāja'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 Sītā followed her husband, Rāmacandra, when He went to the forest. Lord Rāmacandra went to the forest in compliance with the order of His father, Mahārāja Daśaratha, but mother Sītā was not so ordered. Nonetheless, she voluntarily accepted the path of her husband. Similarly, Gāndhārī, the wife of King Dhṛtarāṣṭra, also followed her

husband into the forest. Being the wives of great personalities like Pṛthu, Lord Rāmacandra and Dhṛtarāṣṭra, 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-arhā*) 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

अतीव भर्तुर्व्रतधर्मनिष्ठया
 शुश्रूषया चार्षदेहयात्रया ।
 नाविन्दतार्तिं परिकर्षितापि सा
 प्रेयस्करस्पर्शनमाननिर्वृतिः ॥ २० ॥

*atīva bhartur vrata-dharma-niṣṭhayā
 śuśrūṣayā cārṣa-deha-yātrayā
 nāvindatārtim parikarṣitāpi sā
 preyaskara-sparśana-māna-nirvṛtiḥ*

SYNONYMS

atīva—very much; *bhartuḥ*—of the husband; *vrata-dharma*—vow to serve him; *niṣṭhayā*—by determination; *śuśrūṣayā*—by serving; *ca*—also; *ārṣa*—like the great saintly sages; *deha*—body; *yātrayā*—living condition; *na*—did not; *avindata*—perceive; *ārtim*—any difficulty; *parikarṣitā api*—although transformed to become lean and thin; *sā*—she; *preyaḥ-kara*—very pleasing; *sparśana*—touching; *māna*—engaged; *nirvṛtiḥ*—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-niṣṭhayā* 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 *brahmacārī*, then an ideal *gṛhastha*, then *vānaprastha*, then *sannyāsī*, and the wife is taught just to follow the husband strictly in all conditions of life. After the period of *brahmacarya*, 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 *vānaprastha*, or *vana-vāsī*. 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 *sannyāsa*, 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 Mahārabhu took *sannyāsa*, His wife, Viṣṇupriyādevī, 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 *prasāda*. This is called austerity. Even today in India, widows or women whose husbands have taken *sannyāsa* follow the principles of austerity, even though they live with their children. Pṛthu Mahārāja'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, *parikarṣitā*. 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

देहं विपन्नाखिलचेतनादिकं
पत्युः पृथिव्या दयितस्य चात्मनः ।
आलक्ष्य किञ्चिच्च विलप्य सा सती
चितामथारोपयदद्रिसानुनि ॥ २१ ॥

*dehaṁ vipannākhila-cetanādikaṁ
patyuh pṛthivyā dayitasya cātmanaḥ
ālakṣya kiñcic ca vilapya sā satī
citām athāropayad adri-sānuni*

SYNONYMS

deham—body; *vipanna*—completely failing; *akhila*—all; *cetana*—feeling; *ādikam*—symptoms; *patyuh*—of her husband; *pṛthivyāḥ*—the world;

dayitasya—of the merciful; *ca ātmanaḥ*—also of herself; *ālakṣya*—by seeing; *kiñcit*—very little; *ca*—and; *vilapya*—lamenting; *sā*—she; *satī*—the chaste; *citām*—unto the fire; *atha*—now; *āropayat*—placed; *adri*—hill; *sānuni*—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 *kiñcit* 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-gītā* (2.13):

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras 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.

Mahārāja Pṛthu 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 Pṛthu Mahārāja was a perfect king, he gave protection to everyone, and therefore he is described here as *dayita*.

TEXT 22

विधाय कृत्यं ह्रदिनीजलाप्लुता
दत्त्वोदकं भर्तुरुदारकर्मणः ।
नत्वा दिविस्थांस्रिदशांस्रिः परीत्य
विवेश वह्निं ध्यायती भर्तृपादौ ॥ २२ ॥

*vidhāya kṛtyam hradinī-jalāplutā
dattvodakam bhartur udāra-karmaṇaḥ
natvā divi-sthāms tridaśāms triḥ parītya
viveśa vahnim dhyāyatī bhartṛ-pādau*

SYNONYMS

vidhāya—executing; *kṛtyam*—the regulative function; *hradinī*—in the water of the river; *jala-āplutā*—taking bath completely; *dattvā udakam*—offering oblations of water; *bhartuḥ*—of her husband; *udāra-karmaṇaḥ*—who was so liberal; *natvā*—offering obeisances; *divi-sthān*—situated in the sky; *tri-daśān*—the thirty million demigods; *triḥ*—three times;

parītya—circumambulating; *viveśa*—entered; *vahnim*—the fire; *dhyāyatī*—while thinking of; *bhartṛ*—of her husband; *pādau*—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 will voluntarily enter the fire and die with her husband. Even after 1940 we personally knew of a chaste wife who died in this way.

TEXT 23

विलोक्यानुगतां सार्ध्वीं पृथुं वीरवरं पतिम् ।
तुष्टुवुर्वरदा देवैर्देवपत्न्यः सहस्रशः ॥ २३ ॥

vilokyānugatām sādhwīm

*ṛṥthum vīra-varam patim
tuṣṭuvur varadā devair
deva-patnyaḥ sahasraśaḥ*

SYNONYMS

vilokya—by observing; *anugatām*—dying after the husband; *sādhvīm*—the chaste woman; *ṛṥthum*—of King Ṛṥthu; *vīra-varam*—the great warrior; *patim*—husband; *tuṣṭuvuḥ*—offered prayers; *vara-dāḥ*—able to give benediction; *devaiḥ*—by the demigods; *deva-patnyaḥ*—the wives of the demigods; *sahasraśaḥ*—in thousands.

TRANSLATION

After observing this brave act performed by the chaste wife Arci, the wife of the great King Ṛṥthu, 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

कुर्वत्यः कुसुमासारं तस्मिन्मन्दरसानुनि ।
नदत्स्वमरतूर्येषु गृणन्ति स्म परस्परम् ॥ २४ ॥

*kurvatyaḥ kusumāsāram
tasmin mandara-sānuni
nadatsv amara-tūryeṣu
gṛṇanti sma parasparam*

SYNONYMS

kurvatyaḥ—just showering; *kusuma-āsāram*—showers of flowers; *tasmin*—in that; *mandara*—of Mandara Hill; *sānuni*—on the top; *nadatsu*—vibrating;

amara-tūryeṣu—beating of the drums of the demigods; *gṛṇanti 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

देव्य ऊचुः
अहो इयं वधूर्धन्या या चैवं भूभुजां पतिम् ।
सर्वात्मना पतिं भेजे यज्ञेशं श्रीर्वधूरिव ॥ २५ ॥

devya ūcuḥ
aho iyam vadhūr dhanyā
yā caivam bhū-bhujām patim
sarvātmanā patim bheje
yajñeśam śrīr vadhūr iva

SYNONYMS

devyaḥ ūcuḥ—the wives of the demigods said; *aho*—alas; *iyam*—this; *vadhūḥ*—the wife; *dhanyā*—most glorious; *yā*—who; *ca*—also; *evam*—as; *bhū*—of the world; *bhujām*—of all the kings; *patim*—the king; *sarva-ātmanā*—with full understanding; *patim*—unto the husband; *bheje*—worshiped; *yajña-iśam*—unto Lord Viṣṇu; *śrīḥ*—the goddess of fortune; *vadhūḥ*—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 Pṛthu, 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, Yajñeśa, or Viṣṇu.

PURPORT

In this verse the words *yajñeśam śrīr vadhūr iva* indicate that Queen Arci served her husband just as the goddess of fortune serves the Supreme Personality of Godhead Viṣṇu. We can observe that even in the history of this world, when Lord Kṛṣṇa, the supreme Viṣṇu, was ruling over Dvārakā, Queen Rukmiṇī, who was the chief of all Kṛṣṇa's queens, used to serve Lord Kṛṣṇa personally in spite of having many hundreds of maidservants to assist her. Similarly, the goddess of fortune in the Vaikuṅṭha planets also serves Nārāyaṇa 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 Kṛṣṇa consciousness and follow in the footsteps of Lakṣmī-Nārāyaṇa or Kṛṣṇa-Rukmiṇī. In this way peace and harmony can be possible within this world.

TEXT 26

सैषा नूनं ब्रजत्यूर्ध्वमनु वैन्यं पतिं सती ।
पश्यतास्मानतीत्यार्चिर्दुर्विभाव्येन कर्मणा ॥ २६ ॥

*saiṣā nūnam vrajaty ūrdhvam
anu vainyaṁ patiṁ satī
paśyatāsmān atītyārciḥ
durvibhāvyena karmaṇā*

SYNONYMS

sā—she; *eṣā*—this; *nūnam*—certainly; *vrajati*—going; *ūrdhvam*—upward; *anu*—following; *vainyam*—the son of Vena; *patim*—husband; *satī*—chaste; *paśyata*—just see; *asmān*—us; *atītya*—overpassing; *arciḥ*—of the name Arci; *durvibhāvyena*—by inconceivable; *karmaṇā*—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 Pṛthu Mahārāja'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 Pṛthu Mahārāja and his wife achieved such an exalted position. Although they were the wives of the denizens of the higher planetary system and Pṛthu Mahārāja 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 Vaikuṅṭhaloka. The word *ūrdhvam* ("upward") is significant here, for the ladies speaking were from the higher planetary systems, which include the moon, sun and Venus, up to Brahmaloḥa, or the highest planet. Beyond Brahmaloḥa is the spiritual sky, and in that spiritual sky there are innumerable Vaikuṅṭhalokas. Thus the word *ūrdhvam* indicates that the Vaikuṅṭha planets are beyond or above these material

planets, and it was to these Vaikuṅṭha planets that Pṛthu Mahārāja and his wife were going. This also indicates that when Pṛthu Mahārāja 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 Pṛthu Mahārāja 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 Vaikuṅṭhalokas. All of this is possible simply by *durvibhāvyaena karmaṇā*, inconceivable activity. Pṛthu Mahārāja 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 Vaikuṅṭhalokas. This is evinced by the inconceivable activities of Mahārāja Pṛthu and his wife.

TEXT 27

तेषां दुरापं किं त्वन्यन्मर्त्यानां भगवत्पदम् ।
भुवि लोलायुषो ये वै नैष्कर्म्यं साधयन्त्युत ॥ २७ ॥

*teṣām durāpam kim tv anyan
martyānām bhagavat-padam
bhuvī lolāyūṣo ye vai
naiṣkarmyam sādhayanty uta*

SYNONYMS

teṣām—of them; *durāpam*—difficult to obtain; *kim*—what; *tu*—but; *anyat*—anything else; *martyānām*—of the human beings; *bhagavat-padam*—the kingdom of God; *bhuvī*—in the world; *lola*—flickering; *āyūṣaḥ*—span of life; *ye*—those; *vai*—certainly; *naiṣkarmyam*—the path of liberation; *sādhayanti*—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-gītā* (9.33) Lord Kṛṣṇa says: *anityam asukham lokam imam prāpya bhajasva mām*. 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 *naiṣkarmyam*, 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 *jñāna*, *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 Pṛthu Mahārāja and his wife, who were actually surpassing them. In other words, Pṛthu Mahārāja and his wife scorned promotion to the higher planetary systems and even to Brahmaloḥa because the position which they were attaining was incomparable. In *Bhagavad-gītā* (8.16) the Lord affirms, *ābrahma-bhuvanāl lokāḥ punar āvartino '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, Brahmaloḥa, he has to return to the miseries of birth and death. In the Ninth Chapter of *Bhagavad-gītā* (9.21), Lord Kṛṣṇa also asserts:

*te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti*

"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 *Śrīmad-Bhāgavatam* (1.5.12), *naiṣkarmyam apy acyuta-bhāva-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 *yogīs* and *karmīs* 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*, *jñāna* and *yoga*.

TEXT 28

स वञ्चितो बतात्मध्रुक् कृच्छ्रेण महता भुवि ।
लब्ध्वापवर्ग्यं मानुष्यं विषयेषु विषज्जते ॥ २८ ॥

sa vañcito batātma-dhruk
kṛcchreṇa mahatā bhuvi
labdhvāpavargyam mānuṣyam
viṣayeṣu viṣajjate

SYNONYMS

saḥ—he; *vañcitaḥ*—cheated; *bata*—certainly; *ātma-dhruk*—envious of himself; *kṛcchreṇa*—with great difficulty; *mahatā*—by great activities; *bhuvi*—in this world; *labdhvā*—by achieving; *āpavargyam*—the path of liberation; *mānuṣyam*—in the human form of life; *viṣayeṣu*—in the matter of sense gratification; *viṣajjate*—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 *karmīs* 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, *yogīs* are engaged in achieving a similar goal by accepting the tedious practices of mystic *yoga*. *Jñānīs* 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 *viṣaya*) because they all demand some facility for material existence. Actually the results of such activities are temporary. As Kṛṣṇa Himself proclaims in *Bhagavad-gītā* (7.23), *antavat tu phalam teṣām*: "The fruits [of those who worship the demigods] are limited and temporary." Thus the fruits of the activities of the *yogīs*, *karmīs* and *jñānīs* are ephemeral. Moreover, Kṛṣṇa says, *tad bhavaty alpa-medhasām*: "They are simply meant for men of small intelligence." The word *viṣaya* denotes sense gratification. The *karmīs* flatly state that they want sense gratification. The *yogīs* 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 *jñānīs* 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 *vañcita*, cheated. Those so engaged are actually killing themselves (*ātma-hā*). As stated in *Śrīmad-Bhāgavatam* (11.20.17):

*nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ
 plavaṁ sukalpaṁ guru-karṇadhāram
 mayānukūlena nabhasvateritaṁ
 pumān bhavābdhiṁ na taret sa ātma-hā*

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 Kṛṣṇa, and that wind is the instructions of Kṛṣṇa. The human body is the boat, the instructions of Lord Kṛṣṇa 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 *labdhvāpavargyam* is significant in this verse, because according to Jīva Gosvāmī, *āpavargyam*, or the path of liberation, does not refer to merging into the impersonal Brahman but to *sālokyādi-siddhi*, which means attaining the very planet where the Supreme Personality of Godhead resides. There are five kinds of liberation, and one is called *sāyujya-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, Śrīla Jīva Gosvāmī advises that in this human form of life one's only aim should be to go back home, back to Godhead. The words *sa vañcitaḥ* 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

मैत्रेय उवाच
स्तुवतीष्वमरस्त्रीषु पतिलोकं गता वधूः ।
यं वा आत्मविदां धुर्यो वैन्यः प्रापाच्युताश्रयः ॥ २९ ॥

maitreya uvāca
stuvatīṣv amara-strīṣu
pati-lokaṁ gatā vadhūḥ
yaṁ vā ātma-vidāṁ dhuryo
vainyaḥ prāpācyutāśrayaḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *stuvatīṣu*—while glorifying; *amara-strīṣu*—by the wives of the denizens of heaven; *pati-lokam*—the planet where the husband had gone; *gatā*—reaching; *vadhūḥ*—the wife; *yaṁ*—where; *vā*—or; *ātma-vidām*—of the self-realized souls; *dhuryaḥ*—the topmost; *vainyaḥ*—the son of King Vena (Pṛthu Mahārāja); *prāpa*—obtained; *acyuta-āśrayaḥ*—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, Mahārāja Pṛthu, 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 Pitṛloka. But in this verse the word *pāti-loka* does not refer to any planet within this material universe, for Pṛthu Mahārāja, being topmost amongst self-realized souls, certainly returned home, back to Godhead, and attained one of the Vaikuṅṭha 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, Mahārāja Pṛthu and Queen Arci united in the Vaikuṅṭha planets. In the Vaikuṅṭha planets there are husbands and wives, but there is no question of their giving birth to children or having sex life. In the Vaikuṅṭha 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 Kṛṣṇa consciousness and in glorifying and chanting the glories of the Lord.

According to Bhaktivinoda Ṭhākura also, a husband and wife can turn the home into a place as good as Vaikuṅṭha, even while in this material world. Being absorbed in Kṛṣṇa consciousness, even in this world husband and wife can live in Vaikuṅṭha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the *śāstras*. 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 Vaikuṅṭha 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

इत्थंभूतानुभावोऽसौ पृथुः स भगवत्तमः ।
कीर्तितं तस्य चरितमुद्दामचरितस्य ते ॥ ३० ॥

ittham-bhūtānubhāvo 'sau
ṛṥthuḥ sa bhagavattamaḥ
kīrtitam tasya caritam
uddāma-caritasya te

SYNONYMS

ittham-bhūta—thus; *anubhāvaḥ*—very great, powerful; *asau*—that; *ṛṥthuḥ*—King Pṛthu; *saḥ*—he; *bhagavat-tamaḥ*—the best among the lords; *kīrtitam*—described; *tasya*—his; *caritam*—character; *uddāma*—very great; *caritasya*—one who possesses such qualities; *te*—to you.

TRANSLATION

Maitreya continued: The greatest of all devotees, Mahārāja Pṛthu, 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 *bhagavattamaḥ* is very significant, for the word *bhagavat* is used especially to refer to the Supreme Personality of Godhead, as the word *bhagavān* ("the Supreme Personality of Godhead") is derived from the word *bhagavat*. Sometimes, however, we see that the word *bhagavān* is used for great personalities like Lord Brahmā, Lord Śiva and Nārada Muni. This is the

case with Pṛthu Mahārāja, who is described here as the best of the *bhagavāns*, 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 *bhagavān* should not be used for ordinary persons.

TEXT 31

य इदं सुमहत्पुण्यं श्रद्धयावहितः पठेत् ।
श्रावयेच्छृणुयाद्वापि स पृथोः पदवीमियात् ॥ ३१ ॥

*ya idam sumahat puṇyam
śraddhayāvahitaḥ paṭhet
śrāvayec chṛṇuyād vāpi
sa pṛthoḥ padavīm iyāt*

SYNONYMS

yaḥ—anyone; *idam*—this; *su-mahat*—very great; *puṇyam*—pious; *śraddhayā*—with great faith; *avahitaḥ*—with great attention; *paṭhet*—reads; *śrāvayet*—explains; *śṛṇuyāt*—hears; *vā*—or; *api*—certainly; *saḥ*—that person; *pṛthoḥ*—of King Pṛthu; *padavīm*—situation; *iyāt*—attains.

TRANSLATION

Any person who describes the great characteristics of King Pṛthu 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 Mahārāja Pṛthu attained. In other words, such a person also returns home to the Vaikuṅṭha planets, back to Godhead.

PURPORT

In the execution of devotional service, *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23] is especially stressed. This means that *bhakti*, or devotional service, begins by hearing and chanting about Viṣṇu. When we speak of Viṣṇu, we also refer to that which relates to Viṣṇu. In the *Śiva Purāṇa*, Lord Śiva recommends Viṣṇu worship to be the topmost worship, and better than Viṣṇu worship is worship of the Vaiṣṇava or anything that is related to Viṣṇu. The fact is explained herein that hearing and chanting about a Vaiṣṇava is as good as hearing and chanting about Viṣṇu, for Maitreya has explained that anyone who hears about Pṛthu Mahārāja with attention also attains the planet which Mahārāja Pṛthu attained. There is no duality between Viṣṇu and the Vaiṣṇava, and this is called *advaya-jñāna*. A Vaiṣṇava is as important as Viṣṇu, and therefore Śrīla Viśvanātha Cakravartī Ṭhākura wrote in his *Gurv-aṣṭaka*:

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvya eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam ** (7)*

"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 Śrī Hari."

The supreme Vaiṣṇava is the spiritual master, and he is nondifferent from the Supreme Personality of Godhead. It is said that sometimes Lord Caitanya Mahāprabhu used to chant the names of the *gopīs*. 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-āśrama*. The point is that since Śrī Caitanya Mahāprabhu chanted the names of the *gopīs*, worship of the *gopīs* 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 *sahajiyā* 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

ब्राह्मणो ब्रह्मवर्चस्वी राजन्यो जगतीपतिः ।
वैश्यः पठन् विट्पतिः स्याच्छूद्रः सत्तमतामियात् ॥ ३२ ॥

brāhmaṇo brahma-varcasvī
rājanyo jagatī-patiḥ
vaiśyaḥ paṭhan viṭ-patiḥ syāc
chūdraḥ sattamatām iyāt

SYNONYMS

brāhmaṇaḥ—the *brāhmaṇas*; *brahma-varcasvī*—one who has attained the power of spiritual success; *rājanyaḥ*—the royal order; *jagatī-patiḥ*—the king of the world; *vaiśyaḥ*—the mercantile class of men; *paṭhan*—by reading; *viṭ-patiḥ*—becomes master of animals; *syāt*—becomes; *śūdraḥ*—the laborer class of men; *sattama-tām*—the position of a great devotee; *iyāt*—attains.

TRANSLATION

If one hears of the characteristics of Pṛthu Mahārāja and is a *brāhmaṇa*, he

becomes perfectly qualified with brahminical powers; if he is a *kṣatriya*, he becomes a king of the world; if he is a *vaiśya*, he becomes a master of other *vaiśyas* and many animals; and if he is a *śūdra*, he becomes the topmost devotee.

PURPORT

In *Śrīmad-Bhāgavatam* it is recommended that one should become a devotee regardless of one's condition. Whether one is without desire (*akāma*) or with desire (*sakāma*), or whether one desires liberation (*mokṣa-kāma*), 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 *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* are mentioned, but here it should be understood that that reference is to the *brāhmaṇa* who is born in a brahminical family, the *kṣatriya* who is born in a *kṣatriya* family, the *vaiśya* who is born in a *vaiśya* family and the *śūdra* in a *śūdra* family. But whether one is a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, he can attain perfection simply by hearing and chanting.

To take birth in a family of *brāhmaṇas* is not the ultimate finishing touch; one must have the power of a *brāhmaṇa*, 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 *vaiśya* is not all; one must possess hundreds or thousands of animals (specifically cows) and rule over other *vaiśyas* as Nanda Mahārāja did in Vṛndāvana. Nanda Mahārāja was a *vaiśya* who possessed nine hundred thousand cows and ruled over many cowherd men and boys. A person who is born in a *śūdra* family can become greater than a *brāhmaṇa* simply by accepting devotional service and giving aural reception to the pastimes of the Lord and His devotees.

TEXT 33

त्रिः कृत्व इदमाकर्ण्य नरो नार्यथवादृता ।
अप्रजः सुप्रजतमो निर्धनो धनवत्तमः ॥ ३३ ॥

*triḥ kṛtva idam ākarṇya
naro nāry athavādṛtā
aprajah suprajatamo
nirdhano dhanavattamaḥ*

SYNONYMS

triḥ—thrice; *kṛtvaḥ*—repeating; *idam*—this; *ākarṇya*—hearing; *naraḥ*—man; *nārī*—woman; *athavā*—or; *ādṛtā*—in great respect; *aprajah*—one who has no children; *su-praja-tamaḥ*—surrounded by many children; *nirdhanaḥ*—without any money; *dhana-vat*—rich; *tamaḥ*—the greatest.

TRANSLATION

It does not matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Pṛthu 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 Durgā, Lord Śiva and Lord Brahmā. Such materialistic persons are called *śriyaiśvarya-prajepsavaḥ*. *Śrī* means "beauty," *aiśvarya* means "riches," *prajā* means "children," and *īpsavaḥ* means "desiring." As described in the Second Canto of *Śrīmad-Bhāgavatam*, 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 Mahārāja Pṛthu, one can have both riches

and children in enormous quantities. One simply has to read and understand the history, the life and activities of Pṛthu Mahārāja. 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 *suprajatamaḥ* ("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-prajatamaḥ*) that all the children thus attained would be qualified in education, wealth, beauty and strength—everything complete.

TEXT 34

अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः ।
इदं स्वस्त्ययनं पुंसामम्रात्यनिवारणम् ॥ ३४ ॥

aspaṣṭa-kīrtiḥ suyaśā
mūrkho bhavati paṇḍitaḥ
idaṁ svasty-ayanam puṁsām
amaṅgalya-nivāraṇam

SYNONYMS

aspaṣṭa-kīrtiḥ—unmanifested reputation; *su-yaśāḥ*—very famous; *mūrkhaḥ*—illiterate; *bhavati*—becomes; *paṇḍitaḥ*—learned; *idaṁ*—this; *svasti-ayanam*—auspiciousness; *puṁsām*—of the men; *amaṅgalya*—inauspiciousness; *nivāraṇam*—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 Pṛthu Mahārāja 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 *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, 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 Pṛthu Mahārāja is one of the items of devotional service (*śravaṇam*), naturally hearing about him brings all good fortune.

TEXT 35

धन्यं यशस्यमायुष्यं स्वर्ग्यं कलिमलापहम् ।
धर्मार्थकाममोक्षाणां सम्यक्सिद्धिमभीप्सुभिः ।
श्रद्धयैतदनुश्राव्यं चतुर्णां कारणं परम् ॥ ३५ ॥

*dhanyaṁ yaśasyaṁ āyuṣyaṁ
svargyaṁ kali-malāpaham
dharmārtha-kāma-mokṣāṇāṁ
samyak siddhim abhīpsuḥ
śraddhayaitad anuśrāvyaṁ
caturṇāṁ kāraṇaṁ param*

SYNONYMS

dhanyam—the source of riches; *yaśasyam*—the source of reputation; *āyusyam*—the source of an increased span of life; *svargyam*—the source of elevation to the heavenly planets; *kali*—of the age of Kali; *mala-apaham*—decreasing the contamination; *dharma*—religion; *artha*—economic development; *kāma*—sense gratification; *mokṣāṇām*—of liberation; *samyak*—completely; *siddhim*—perfection; *abhīpsubhiḥ*—by those desiring; *śraddhayā*—with great respect; *etat*—this narration; *anuśrāvyam*—must one hear; *caturṇām*—of the four; *kāraṇam*—cause; *param*—ultimate.

TRANSLATION

By hearing the narration of Pṛthu Mahārāja, 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 Pṛthu Mahārāja.

PURPORT

By reading and hearing the narrations of the life and character of Pṛthu Mahārāja, one naturally becomes a devotee, and as soon as one becomes a devotee, his material desires automatically become fulfilled. Therefore it is recommended in *Śrīmad-Bhāgavatam* (2.3.10):

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena*

yajeta puruṣam param

If a person wants to return home, back to Godhead, or wants to become a pure devotee (*akāma*), or wants some material prosperity (*sakāma* or *sarva-kāma*), or wants to merge into the existence of the Supreme Brahman effulgence (*mokṣa-kāma*), he is recommended to take to the path of devotional service and hear and chant of Lord Viṣṇu or of His devotee. This is the sum and substance of all Vedic literatures. *Vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15). The purpose of Vedic knowledge is to understand Kṛṣṇa and His devotees. Whenever we speak of Kṛṣṇa, we refer to His devotees also, for He is not alone. He is never *nirviśeṣa* or *śūnya*, without variety, or zero. Kṛṣṇa is full of variety, and as soon as Kṛṣṇa is present, there cannot be any question of void.

TEXT 36

विजयाभिमुखो राजा श्रुत्वैतदभियाति यान् ।
बलिं तस्मै हरन्त्यग्रे राजानः पृथवे यथा ॥ ३६ ॥

*vijayābhimukho rājā
śrutvaitad abhiyāti yān
balim tasmai harantya agre
rājānaḥ pṛthave yathā*

SYNONYMS

vijaya-abhimukhaḥ—one who is about to start for victory; *rājā*—king; *śrutvā*—hearing; *etat*—this; *abhiyāti*—starts; *yān*—on the chariot; *balim*—taxes; *tasmai*—unto him; *haranti*—present; *agre*—before; *rājānaḥ*—other kings; *pṛthave*—unto King Pṛthu; *yathā*—as it was done.

TRANSLATION

If a king, who is desirous of attaining victory and ruling power, chants the narration of Pṛthu Mahārāja 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 Mahārāja Pṛthu—simply upon his order.

PURPORT

Since a *kṣatriya* 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 Pṛthu Mahārāja was ruling over the earth. At that time he was the only emperor on this planet. Even five thousand years ago, Mahārāja Yudhiṣṭhira and Mahārāja Parīkṣit 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 Pṛthu Mahārāja is recommended for conquering kings if they want to fulfill their desire to rule the world.

TEXT 37

मुक्तान्यस्रो भगवत्यमलां भक्तिमुद्रहन् ।
वैन्यस्य चरितं पुण्यं शृणुयाच्छ्रावयेत्पठेत् ॥ ३७ ॥

*muktānya-saṅgo bhagavaty
amalām bhaktim udvahan
vainyasya caritaṁ puṇyaṁ
śṛṇuyāc chrāvayet paṭhet*

SYNONYMS

mukta-anya-saṅgaḥ—being freed from all material contamination; *bhagavati*—unto the Supreme Personality of Godhead; *amalām*—unalloyed; *bhaktim*—devotional service; *udvahan*—carrying out; *vainyasya*—of the son of

Mahārāja Vena; *caritam*—character; *puṇyam*—pious; *śṛṇuyāt*—must hear; *śrāvayet*—must induce others to hear; *paṭhet*—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 Pṛthu Mahārāja.

PURPORT

There is a type of neophyte devotee who is very anxious to hear about the pastimes of the Lord, especially the *rāsa-līlā* chapters in *Śrīmad-Bhāgavatam*. Such a devotee should know by this instruction that the pastimes of Pṛthu Mahārāja are nondifferent from the pastimes of the Supreme Personality of Godhead. An ideal king, Pṛthu Mahārāja 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 (*yajñas*), etc. Thus it is recommended for the *sahajiyā*, or the neophyte devotee, to hear, chant and get others to hear about the activities of Pṛthu Mahārāja, even though one may think himself to be in the transcendental position of advanced devotional service.

TEXT 38

वैचित्रवीर्याभिहितं महन्माहात्म्यसूचकम् ।
अस्मिन् कृतमतिमर्त्यम् पार्थवी गतिमाप्नुयात् ॥ ३८ ॥

vaicitravīryābhihitam

*mahan-māhātmya-sūcakam
asmin kṛtam atimartyam
pārthavīm gatim āpnuyāt*

SYNONYMS

vaicitravīrya—O son of Vicitravīrya (Vidura); *abhihitam*—explained; *mahat*—great; *māhātmya*—greatness; *sūcakam*—awakening; *asmin*—in this; *kṛtam*—performed; *ati-martyam*—uncommon; *pārthavīm*—in connection with Pṛthu Mahārāja; *gatim*—advancement, destination; *āpnuyāt*—one should achieve.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Pṛthu Mahārāja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Pṛthu.

PURPORT

The word *śrāvayet*, 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: *yāre dekha, tāre 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." Pṛthu Mahārāja'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 Pṛthu Mahārāja, and whenever it is possible a devotee should attempt to induce others to hear about Pṛthu Mahārāja. 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

अनुदिनमिदमादरेण शृण्वन्
पृथुचरितं प्रथयन् विमुक्तस्राः ।
भगवति भवसिन्धुपोतपादे
स च निपुणां लभते रतिं मनुष्यः ॥ ३९ ॥

*anudinam idam ādareṇa śṛṇvan
pṛthu-caritaṁ prathayan vimukta-saṅgaḥ
bhagavati bhava-sindhu-pota-pāde
sa ca nipuṇāṁ labhate ratim manuṣyaḥ*

SYNONYMS

anu-dinam—day after day; *idam*—this; *ādareṇa*—with great respect; *śṛṇvan*—hearing; *pṛthu-caritam*—the narration of Pṛthu Mahārāja; *prathayan*—chanting; *vimukta*—liberated; *saṅgaḥ*—association; *bhagavati*—unto the Supreme Personality of Godhead; *bhava-sindhu*—the ocean of nescience; *pota*—the boat; *pāde*—whose lotus feet; *saḥ*—he; *ca*—also; *nipuṇām*—complete; *labhate*—achieves; *ratim*—attachment; *manuṣyaḥ*—the person.

TRANSLATION

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu'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-pāde* 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-gītā* (10.8), *aham sarvasya prabhavaḥ*: 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 Pṛthu Mahārāja regularly every day. The word *vimukta-saṅgaḥ* 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 *śravaṇam* and *kīrtanam*, we immediately become *vimukta-saṅga*, or liberated.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Mahārāja Pṛthu's Going Back Home."

24. Chanting the Song Sung by Lord Śiva

TEXT 1

351

मैत्रेय उवाच
विजिताश्वोऽधिराजासीत्पृथुपुत्रः पृथुश्रवाः ।
यवीयोभ्योऽददात्काष्ठा भ्रातृभ्यो भ्रातृवत्सलः ॥ १ ॥

maitreya uvāca
vijitāśvo 'dhirājāsīt
ṛṥthu-ṛṥtraḥ ṛṥthu-śravāḥ
yavīyobhyo 'dadāt kāṣṭhā
bhrāṭṛbhyo bhrāṭṛ-vatsalaḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya continued to speak; *vijitāśvaḥ*—of the name Vijitāśva; *adhirājā*—the emperor; *āsīt*—became; *ṛṥthu-ṛṥtraḥ*—the son of Mahārāja Pṛthu; *ṛṥthu-śravāḥ*—of great activities; *yavīyobhyaḥ*—unto the younger brothers; *adadāt*—offered; *kāṣṭhāḥ*—different directions; *bhrāṭṛbhyaḥ*—unto the brothers; *bhrāṭṛ-vatsalaḥ*—very affectionate to the brothers.

TRANSLATION

The great sage Maitreya continued: Vijitāśva, the eldest son of Mahārāja Pṛthu, 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 Mahārāja Pṛthu in the previous chapter, the great sage Maitreya began to speak about the sons and grandsons in the genealogical line of the Pṛthu dynasty. After the death of Mahārāja Pṛthu, his eldest son, Vijitāśva, became emperor of the world. King Vijitāśva

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 Pāṇḍavas ruled the earth, Mahārāja Yudhiṣṭhira, the eldest son of King Pāṇḍu, became emperor, and his younger brothers assisted him. Similarly, King Vijitāśva's younger brothers were appointed to govern the different directions of the world.

TEXT 2

हर्यक्षादिशत्प्राचीं धूम्रकेशाय दक्षिणाम् ।
प्रतीचीं वृकसंज्ञाय तुर्यां द्रविणसे विभुः ॥ २ ॥

*haryakṣāyādiśat prācīm
dhūmrakeśāya dakṣiṇām
pratīcīm vṛka-saṁjñāya
turyām draviṇase vibhuḥ*

SYNONYMS

haryakṣāya—unto Haryakṣa; *adiśat*—delivered; *prācīm*—eastern; *dhūmrakeśāya*—unto Dhūmrakeśa; *dakṣiṇām*—the southern side; *pratīcīm*—the western side; *vṛka-saṁjñāya*—unto his brother whose name was Vṛka; *turyām*—the northern side; *draviṇase*—unto another brother of his named Draviṇa; *vibhuḥ*—the master.

TRANSLATION

Mahārāja Vijitāśva offered the eastern part of the world to his brother Haryakṣa, the southern part to Dhūmrakeśa, the western part to Vṛka and the northern part to Draviṇa.

TEXT 3

अन्तर्धानगतिं शक्रालुब्ध्वान्तर्धानसंज्ञितः ।
अपत्यत्रयमाधत्त शिखण्डिन्यां सुसम्मत्म् ॥ ३ ॥

*antardhāna-gatiṁ śakrāl
labdhvāntardhāna-samjñitaḥ
apatya-trayam ādhatta
śikhaṇḍinyām susammatam*

SYNONYMS

antardhāna—of disappearance; *gatiṁ*—achievement; *śakrāt*—from King Indra; *labdhvā*—getting; *antardhāna*—of the name; *samjñitaḥ*—so nominated; *apatya*—children; *trayam*—three; *ādhatta*—begot; *śikhaṇḍinyām*—in Śikhaṇḍinī, his wife; *su-sammatam*—approved by everyone.

TRANSLATION

Formerly, Mahārāja Vijitāśva pleased the King of heaven, Indra, and from him received the title Antardhāna. His wife's name was Śikhaṇḍinī, and by her he begot three good sons.

PURPORT

Mahārāja Vijitāśva was known as Antardhāna, which means "disappearance." He received this title from Indra, and it refers to the time when Indra stole Mahārāja Pṛthu's horse from the sacrificial arena. Indra was not visible to others when he was stealing the horse, but Mahārāja Pṛthu's son Vijitāśva could see him. Yet despite his knowing that Indra was taking away his father's horse, Vijitāśva did not attack him. This indicates that Mahārāja

Vijitāśva respected the right persons. Although Indra was stealing the horse from his father, Vijitāśva 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, Vijitāśva purposefully excused him due to sentiment only, even though Indra was acting wrongly. Thus Indra became very pleased with Vijitāśva 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 Vijitāśva, he bestowed this mystic power upon him. Thus Vijitāśva became known as Antardhāna.

TEXT 4

पावकः पवमानश्च शुचिरित्यग्नयः पुरा ।
वसिष्ठशापादुत्पन्नाः पुनर्योगगतिं गताः ॥ ४ ॥

*pāvakaḥ pavamānaś ca
śucir ity agnayaḥ purā
vasiṣṭha-śāpād utpannāḥ
punar yoga-gatiṁ gatāḥ*

SYNONYMS

pāvakaḥ—of the name Pāvaka; *pavamānaḥ*—of the name Pavamāna; *ca*—also; *śuciḥ*—of the name Śuci; *iti*—thus; *agnayaḥ*—the fire-gods; *purā*—formerly; *vasiṣṭha*—the great sage Vasiṣṭha; *śāpāt*—by being cursed; *utpannāḥ*—now born as such; *punaḥ*—again; *yoga-gatiṁ*—the destination of mystic yoga practice; *gatāḥ*—attained.

TRANSLATION

The three sons of Mahārāja Antardhāna were named Pāvaka, Pavamāna and

Śuci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasiṣṭha, they became the sons of Mahārāja Antardhāna. 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-gītā* (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 *brāhmaṇa* 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 Kṛṣṇa consciousness and thereby gain promotion to his desired goal. The sons of Mahārāja Antardhāna 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

अन्तर्धानो नभस्वत्यां हविर्धानमविन्दत ।
य इन्द्रमश्वहर्तारं विद्वानपि न जघ्निवान् ॥ ५ ॥

antardhāno nabhasvatyām
havirdhānam avindata
ya indram aśva-hartāraṁ
vidvān api na jaghnivān

SYNONYMS

antardhānaḥ—the king of the name Antardhāna; *nabhasvatyām*—unto his

wife Nabhasvatī; *havirdhānam*—of the name Havirdhāna; *avindata*—obtained; *yaḥ*—who; *indram*—King Indra; *aśva-hartāram*—who was stealing the horse of his father; *vidvān api*—although he knew it; *na jaghnivān*—did not kill.

TRANSLATION

Mahārāja Antardhāna had another wife, named Nabhasvatī, and by her he was happy to beget another son, named Havirdhāna. Since Mahārāja Antardhāna 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 *purāṇas* 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 Mahārāja Pṛthu. Although in human society such activities are considered abominable, the demigod Indra was not considered to be degraded by them. Although Antardhāna 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-gītā* (9.30) it is clearly stated:

*api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyaḥ vyavasito hi saḥ*

Thus the Lord says that even if a devotee commits an abominable act, he should be considered a *sādhur*, 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

राज्ञां वृत्तिं करादानदण्डशुल्कादिदारुणाम् ।
मन्यमानो दीर्घसत्त्रव्याजेन विससर्ज ह ॥ ६ ॥

*rājñām vṛttim karādāna-
daṇḍa-śulkādi-dāruṇām
manyamāno dīrgha-sattra-
vyājena visasarja ha*

SYNONYMS

rājñām—of the kings; *vṛttim*—source of livelihood; *kara*—taxes; *ādāna*—realization; *daṇḍa*—punishment; *śulka*—fines; *ādi*—etc.; *dāruṇām*—which are very severe; *manyamānaḥ*—thinking like that; *dīrgha*—long; *sattra*—sacrifice; *vyājena*—on the plea; *visasarja*—gave up; *ha*—in the past.

TRANSLATION

Whenever Antardhāna, 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 *kṣatriyas* had to perform such undesirable actions as a matter of duty. Mahārāja Antardhāna 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

तत्रापि हंसं पुरुषं परमात्मानमात्मदुक् ।
यजंस्तल्लोकतामाप कुशलेन समाधिना ॥ ७ ॥

tatrāpi haṁsam puruṣam
paramātmānam ātma-dṛk
yajams tal-lokatām āpa
kuśalena samādhinā

SYNONYMS

tatra api—despite his engagement; *haṁsam*—one who kills the distress of his kinsmen; *puruṣam*—unto the Supreme Person; *parama-ātmānam*—the most beloved Supersoul; *ātma-dṛk*—one who has seen or acquired self-realization; *yajan*—by worshiping; *tat-lokatām*—achieved the same planet; *āpa*—achieved; *kuśalena*—very easily; *samādhinā*—always keeping himself in ecstasy.

TRANSLATION

Although Mahārāja Antardhāna 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 worshiping the Supreme Lord, Mahārāja Antardhāna, rapt in ecstasy, attained His planet very easily.

PURPORT

Since sacrifices are generally performed by fruitive actors, it is especially mentioned here (*tatrāpi*) that although Mahārāja Antardhāna 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 *saṅkīrtana-yajña*, as recommended herein:

*śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam
(SB 7.5.23)*

Devotional service is called *kīrtana-yajña*, and by practicing the *saṅkīrtana-yajña*, 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 *sālokya* liberation.

TEXT 8

हविर्धानाद्धविर्धानी विदुरासूत षट् सुतान् ।
बर्हिषदं गयं शुचां कृष्णं सत्यं जितव्रतम् ॥ ८ ॥

havirdhānād dhavirdhānī

*vidurāsūta ṣaṭ sutān
barhiṣadam gayam śuklam
kṛṣṇam satyam jitavratam*

SYNONYMS

havirdhānāt—from Havirdhāna; *havirdhānī*—the name of the wife of Havirdhāna; *vidura*—O Vidura; *asūta*—gave birth; *ṣaṭ*—six; *sutān*—sons; *barhiṣadam*—of the name Barhiṣat; *gayam*—of the name Gaya; *śuklam*—of the name Śukla; *kṛṣṇam*—of the name Kṛṣṇa; *satyam*—of the name Satya; *jitavratam*—of the name Jitavrata.

TRANSLATION

Havirdhāna, the son of Mahārāja Antardhāna, had a wife named Havirdhānī, who gave birth to six sons, named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.

TEXT 9

बर्हिषत् सुमहाभागो हविर्धानिः प्रजापतिः ।
क्रियाकाण्डेषु निष्णातो योगेषु च कुरुद्वह ॥ ९ ॥

*barhiṣat sumahā-bhāgo
hāvirdhāniḥ prajāpatiḥ
kriyā-kāṇḍeṣu niṣṇāto
yogeṣu ca kurūdvaha*

SYNONYMS

barhiṣat—of the name Barhiṣat; *su-mahā-bhāgaḥ*—very fortunate; *hāvirdhāniḥ*—of the name Hāvirdhāni; *prajā-patiḥ*—the post of Prajāpati;

kriyā-kāṇḍeṣu—in the matter of fruitive activities; *niṣṇātaḥ*—being merged in; *yogeṣu*—in mystic yoga practices; *ca*—also; *kuru-udvaha*—O best of the Kurus (Vidura).

TRANSLATION

The great sage Maitreya continued: My dear Vidura, Havirdhāna's very powerful son named Barhiṣat 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 Prajāpati.

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 Prajāpatis in order to beget children and increase the population. There are many Prajāpatis—Brahmā, Dakṣa and Manu are sometimes known as Prajāpatis—and Barhiṣat, the son of Havirdhāna, became one of them.

TEXT 10

यस्येदं देवयजनमनुयज्ञं वितन्वतः ।
प्राचीनाग्रैः कुशैरासीदास्तृतं वसुधातलम् ॥ १० ॥

*yasyedaṁ deva-yajanam
anuyajñam vitanvataḥ
prācīnāgraiḥ kuśair āsīd
āstrtaṁ vasudhā-talam*

SYNONYMS

yasya—whose; *idam*—this; *deva-yajanam*—satisfying the demigods by

sacrifices; *anuyajñam*—continually sacrificing; *vitānvataḥ*—executing; *prācīna-agraih*—keeping the *kuśa* grass facing toward the eastern side; *kuśaiḥ*—the *kuśa* grass; *āsīt*—remained; *āstṛtam*—scattered; *vasudhā-talam*—all over the surface of the globe.

TRANSLATION

Mahārāja Barhiṣat executed many sacrifices all over the world. He scattered kuśa grasses and kept the tops of the grasses pointed eastward.

PURPORT

As stated in the previous verse (*kriyā-kāṇḍeṣu niṣṇātaḥ*), Mahārāja Barhiṣat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one *yajña* in one place, he began performing another *yajña* in the immediate vicinity. At the present moment there is a similar need to perform *saṅkīrtana-yajña* all over the world. The Kṛṣṇa consciousness movement has started performing *saṅkīrtana-yajña* in different places, and it has been experienced that wherever *saṅkīrtana-yajña* 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 Kṛṣṇa consciousness movement should perform *saṅkīrtana-yajñas* one after another, so much that all the people of the world will either jokingly or seriously chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and thus they will derive the benefit of cleansing the heart. The holy name of the Lord (*harer nāma* [Cc. Ādi 17.21]) 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 *yajñas* as Mahārāja Barhiṣat performed, but it is within our means to perform *saṅkīrtana-yajña*, which does not cost anything. One can sit down anywhere and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma,

Hare Rāma, Rāma Rāma, Hare Hare. If the surface of the globe is overflowed with the chanting of the Hare Kṛṣṇa *mantra*, the people of the world will be very, very happy.

TEXT 11

सामुद्रीं देवदेवोक्तामुपयेमे शतद्रुतिम् ।
यां वीक्ष्य चारुसर्वारीं किशोरीं सुष्ट्वलङ्कृताम् ।
परिक्रमन्तीमुद्वाहे चकमेऽग्निः शुकीमिव ॥ ११ ॥

*sāmudrīm devadevoktām
upayeme śatadrutim
yām vīkṣya cāru-sarvāṅgīm
kiśorīm suṣṭhv-alaṅkṛtām
parikramantīm udvāhe
cakame 'gñiḥ śukīm iva*

SYNONYMS

sāmudrīm—unto the daughter of the ocean; *deva-deva-uktām*—being advised by the supreme demigod, Lord Brahmā; *upayeme*—married; *śatadrutim*—of the name Śatadruti; *yām*—whom; *vīkṣya*—seeing; *cāru*—very attractive; *sarva-aṅgīm*—all the features of the body; *kiśorīm*—youthful; *suṣṭhu*—sufficiently; *alaṅkṛtām*—decorated with ornaments; *parikramantīm*—circumambulating; *udvāhe*—in the marriage ceremony; *cakame*—being attracted; *agniḥ*—the fire-god; *śukīm*—unto Śukī; *iva*—like.

TRANSLATION

Mahārāja Barhiṣat—henceforward known as **Prācīnabarhi**—was ordered by the supreme demigod Lord Brahmā to marry the daughter of the ocean named

Śatadruti. 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 Śukī.

PURPORT

In this verse the word *suṣṭhv-alan̄kṛtām* 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 *Śrīmad-Bhāgavatam*, 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 *śukīm iva* are also significant, for the fire-god Agni became attracted by the beauty of Śatadruti while she was circumambulating the bridegroom Prācīnabarhi, just as he had previously been attracted to the beauty of Śukī, the wife of Saptarṣi. When the fire-god had been present long ago at the assembly of Saptarṣi, he was attracted by the beauty of Śukī when she was circumambulating in the same way. Agni's wife, named Svāhā, took the form of Śukī and enjoyed sex life with Agni. Not only the fire-god Agni but the heavenly god Indra and sometimes even Lord Brahmā and Lord Śiva—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

विबुधासुरगन्धर्वमुनिसिद्धनरोरगाः ।
विजिताः सूर्यया दिक्षु क्वणयन्त्यैव नूपुरैः ॥ १२ ॥

*vibudhāsura-gandharva-
muni-siddha-naroragāḥ
vijitāḥ sūryayā dikṣu
kvaṇayantyaiḥ nūpuraiḥ*

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; *uragāḥ*—denizens of Nāgaloka; *vijitāḥ*—captivated; *sūryayā*—by the new bride; *dikṣu*—in all directions; *kvaṇayantyā*—tinkling; *eva*—only; *nūpuraiḥ*—by her ankle bells.

TRANSLATION

While Śatadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and Nāgaloka, 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 Śatadruti, 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 Śatadruti, 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 *māyā*. Although Viśvāmitra 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 Menakā. In this way Viśvāmitra Muni became a victim of Menakā and fathered a child who is universally celebrated as Śakuntalā. 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 Kṛṣṇa, can escape the lures of woman. Once one is attracted by Kṛṣṇa, the illusory energy of the world cannot attract him.

TEXT 13

प्राचीनबर्हिषः पुत्राः शतद्रुत्यां दशभवन् ।
तुल्यनामव्रताः सर्वे धर्मस्नाताः प्रचेतसः ॥ १३ ॥

prācīnabarhiṣaḥ putrāḥ
śatadrutyāṁ daśābhavan

*tulya-nāma-vratāḥ sarve
dharma-snātāḥ pracetasāḥ*

SYNONYMS

prācīnabarhiṣaḥ—of King Prācīnabarhi; *putrāḥ*—sons; *śatadrutyām*—in the womb of Śatadruti; *daśa*—ten; *abhavan*—became manifest; *tulya*—equally; *nāma*—name; *vratāḥ*—vow; *sarve*—all; *dharma*—religiosity; *snātāḥ*—completely merged in; *pracetasāḥ*—all of them being designated as Pracetās.

TRANSLATION

King Prācīnabarhi begot ten children in the womb of Śatadruti. All of them were equally endowed with religiosity, and all of them were known as the Pracetās.

PURPORT

The word *dharma-snātāḥ* 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 Pracetās were on the same level of perfection.

TEXT 14

पित्रादिष्टाः प्रजासर्गे तपसेऽर्णवमाविशन् ।
दशवर्षसहस्राणि तपसार्चस्तपस्पतिम् ॥ १४ ॥

pitrādiṣṭāḥ prajā-sarge

tapase 'rṇavam āviśan
daśa-varṣa-sahasrāṇi
tapasārcamś tapas-ṣatim

SYNONYMS

pitṛā—by the father; *ādiṣṭāḥ*—being ordered by; *prajā-sarge*—in the matter of begetting children; *tapase*—for executing austerity; *arṇavam*—in the ocean; *āviśan*—entered; *daśa-varṣa*—ten years; *sahasrāṇi*—such thousands; *tapasā*—by their austerity; *ārcan*—worshiped; *tapāḥ*—of austerity; *ṣatim*—the master.

TRANSLATION

When all these Pracetās 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 Pracetās, the sons of Prācīnabarhi, 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, Śrī Kṛṣṇa, 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-gītā* (5.29), Lord Śrī Kṛṣṇa is the master of all penances and sacrifices. *Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*. Thus the desired result of performing austerities may be derived from Lord Kṛṣṇa.

In *Śrīmad-Bhāgavatam* (3.33.7) it is stated:

*aho bata śva-ṣaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
teṣu tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

Even if a person is born in a family of *caṇḍālas*—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 *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, 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 Kṛṣṇa *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

यदुक्तं पथि दृष्टेन गिरिशेन प्रसीदता ।

तद्गुचायन्तो जपन्तश्च पूजयन्तश्च संयताः ॥ १५ ॥

*yad uktam pathi dṛṣṭena
giriśena prasīdatā
tad dhyāyanto japantaś ca
pūjayantaś ca samyatāḥ*

SYNONYMS

yat—that; *uktam*—said; *pathi*—on the way; *dṛṣṭena*—while meeting; *giriśena*—by Lord Śiva; *prasīdatā*—being very much satisfied; *tad*—that; *dhyāyantaḥ*—meditating; *japantaḥ ca*—chanting also; *pūjayantaḥ ca*—worshiping also; *samyatāḥ*—with great control.

TRANSLATION

When all the sons of Prācīnabarhi left home to execute austerities, they met Lord Śiva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Prācīnabarhi 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 Mahārāja Prācīnabarhi were favored by the appearance of Lord Śiva, who, out of great kindness, gave them instructions regarding the execution of austerities. Lord Śiva 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 (*dhyāyantaḥ*) 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 Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of *Bhagavad-gītā* (*vyavasāyātmikā 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

विदुर उवाच
 प्रचेतसां गिरित्रेण यथासीत्पथि सुरामः ।
 यदुताह हरः प्रीतस्तन्नो ब्रह्मन् वदार्थवत् ॥ १६ ॥

vidura uvāca
pracetasām giritreṇa
yathāsīt pathi saṅgamaḥ
yad utāha haraḥ prītas
tan no brahman vadārthavat

SYNONYMS

viduraḥ uvāca—Vidura inquired; *pracetasām*—of all the Pracetas; *giritreṇa*—by Lord Śiva; *yathā*—just as; *āsīt*—it was; *pathi*—on the road; *saṅgamaḥ*—meeting; *yat*—which; *uta āha*—said; *haraḥ*—Lord Śiva; *prītaḥ*—being pleased; *tat*—that; *naḥ*—unto us; *brahman*—O great *brāhmaṇa*; *vada*—speak; *artha-vat*—with clear meaning.

TRANSLATION

Vidura asked Maitreya: My dear brāhmaṇa, why did the Pracetās meet Lord Śiva on the way? Please tell me how the meeting happened, how Lord Śiva 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 Naimiṣāraṇya, where Sūta Gosvāmī spoke Śrīmad-Bhāgavatam to all the great sages, Sūta Gosvāmī was also asked about the talks between Mahārāja Parīkṣit and Śukadeva Gosvāmī, for the sages believed that the talks between Śukadeva Gosvāmī and Mahārāja Parīkṣit must have been as important as the talks between Lord Kṛṣṇa and Arjuna. As everyone is still eager to learn the subject of Bhagavad-gītā in order to become perfectly enlightened, Vidura was similarly eager to learn from the great sage Maitreya about the talks between Lord Śiva and the Pracetās.

TEXT 17

स्रामः खलु विप्रर्षे शिवेनेह शरीरिणाम् ।
दुर्लभो मुनयो दध्युरस्राद्यमभीप्सितम् ॥ १७ ॥

*saṅgamaḥ khalu viprarṣe
śiveneha śarīriṇām
durlabho munayo dadhyur
asaṅgād yam abhīpsitam*

SYNONYMS

saṅgamaḥ—association; *khalu*—certainly; *vipra-ṛṣe*—O best of the *brāhmaṇas*; *śivena*—along with Lord Śiva; *iha*—in this world; *śarīriṇām*—those who are encaged in material bodies; *durlabhaḥ*—very rare; *munayaḥ*—great sages; *dadhyuḥ*—engaged themselves in meditation; *asaṅgāt*—being detached from anything else; *yam*—unto whom; *abhīpsitam*—desiring.

TRANSLATION

The great sage Vidura continued: O best of the *brāhmaṇas*, it is very difficult for living entities encaged within this material body to have personal contact with Lord Śiva. 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 Śiva does not incarnate himself unless there is some special reason, it is very difficult for an ordinary person to contact him. However, Lord Śiva 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 Purāṇa* that Lord Śiva appeared as a *brāhmaṇa* in the age of Kali to preach the Māyāvāda philosophy, which is nothing but a type of Buddhist philosophy. It is stated in *Padma Purāṇa*:

*māyāvādam asac-chāstram
pracchannaṁ bauddham ucyate
mayaiva vihitam devi
kalau brāhmaṇa-mūrtinā*

Lord Śiva, speaking to Pārvatī-devī, foretold that he would spread the

Māyāvāda philosophy in the guise of a *sannyāsī brāhmaṇa* just to eradicate Buddhist philosophy. This *sannyāsī* was Śrīpāda Śaṅkarācārya. In order to overcome the effects of Buddhist philosophy and spread Vedānta philosophy, Śrīpāda Śaṅkarācārya 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 Māyāvāda philosophy. At the present moment there is no need for Māyāvāda philosophy or Buddhist philosophy, and Lord Caitanya rejected both of them. This Kṛṣṇa consciousness movement is spreading the philosophy of Lord Caitanya and rejecting the philosophy of both classes of Māyāvādī. Strictly speaking, both Buddhist philosophy and Śaṅkara's philosophy are but different types of Māyāvāda 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-gītā*, which culminates in surrendering unto the Supreme Personality of Godhead. Generally people worship Lord Śiva for some material benefit, and although they cannot see him personally, they derive great material profit by worshiping him.

TEXT 18

आत्मारामोऽपि यस्त्वस्य लोककल्पस्य राधसे ।
शक्त्या युक्तो विचरति घोरया भगवान् भवः ॥ १८ ॥

*ātmārāmo 'pi yas tv asya
loka-kalpasya rādhasē
śaktyā yukto vicarati
ghorayā bhagavān bhavaḥ*

SYNONYMS

ātma-ārāmaḥ—self-satisfied; *api*—although he is; *yaḥ*—one who is; *tu*—but;

asya—this; *loka*—material world; *kalpasya*—when manifested; *rādhase*—for the matter of helping its existence; *śaktyā*—potencies; *yuktaḥ*—being engaged; *vicarati*—he acts; *ghorayā*—very dangerous; *bhagavān*—His Lordship; *bhavaḥ*—Śiva.

TRANSLATION

Lord Śiva, the most powerful demigod, second only to Lord Viṣṇu, 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 Kālī and goddess Durgā.

PURPORT

Lord Śiva is known as the greatest devotee of the Supreme Personality of Godhead. He is known as the best of all types of Vaiṣṇavas (*vaiṣṇavānāṁ yathā śambhuḥ*). Consequently, Lord Śiva has a Vaiṣṇava *sampradāya*, the disciplic succession known as the Rudra-*sampradāya*. Just as there is a Brahma-*sampradāya* coming directly from Lord Brahmā, the Rudra-*sampradāya* comes directly from Lord Śiva. Lord Śiva is one of the twelve great personalities, as stated in *Śrīmad-Bhāgavatam* (6.3.20):

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kaṇilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

These are twelve great authorities in preaching God consciousness. The name Śambhu means Lord Śiva. His disciplic succession is also known as the Viṣṇu Svāmī-*sampradāya*, and the current Viṣṇu Svāmī-*sampradāya* is also known as the Vallabha-*sampradāya*. The current Brahma-*sampradāya* is known as the

Madhva-Gauḍīya-sampradāya. Even though Lord Śiva appeared to preach Māyāvāda philosophy, at the end of his pastime in the form of Śaṅkarācārya, he preached the Vaiṣṇava philosophy: *bhaja govindam bhaja govindam bhaja govindam mūḍha-mate*. He stressed worshipping Lord Kṛṣṇa, 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 Kṛṣṇa. That is Śrīpāda Śaṅkarācārya's last instruction.

Herein it is mentioned that Lord Śiva is always accompanied by his material energy (*śaktyā ghorayā*). Material energy—goddess Durgā, or goddess Kālī—is always under his control. Goddess Kālī and Durgā serve him by killing all the *asuras*, or demons. Sometimes Kālī becomes so infuriated that she indiscriminately kills all kinds of *asuras*. There is a popular picture of goddess Kālī 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 *khaḍga*, or chopper, for killing *asuras*. Great wars are symbolic representations of Kālī's devastation of the *asuras* and are actually conducted by the goddess Kālī.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
(Bs. 5.44)

Asuras try to pacify the goddess Kālī, or Durgā, by worshipping her in material opulence, but when the *asuras* become too intolerable, goddess Kālī does not discriminate in killing them wholesale. *Asuras* do not know the secret of the energy of Lord Śiva, and they prefer to worship goddess Kālī or Durgā or Lord Śiva for material benefit. Due to their demoniac character, they are reluctant to surrender to Lord Kṛṣṇa, as indicated by *Bhagavad-gītā* (7.15):

na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ

Lord Śiva's duty is very dangerous because he has to employ the energy of goddess Kālī (or Durgā). In another popular picture the goddess Kālī is sometimes seen standing on the prostrate body of Lord Śiva, which indicates that sometimes Lord Śiva has to fall down flat in order to stop goddess Kālī from killing the *asuras*. Since Lord Śiva controls the great material energy (goddess Durgā), worshipers of Lord Śiva attain very opulent positions within this material world. Under Lord Śiva's direction, a worshiper of Lord Śiva gets all kinds of material facilities. In contrast, a Vaiṣṇava, or worshiper of Lord Viṣṇu, gradually becomes poorer in material possessions because Lord Viṣṇu does not trick His devotees into becoming materially entangled by possessions. Lord Viṣṇu gives His devotees intelligence from within, as stated in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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 Viṣṇu 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 Kālī, or the goddess Durgā.

Lord Śiva is also in charge of the *tamo-guṇa*, or the mode of ignorance in this material world. His potency, the goddess Durgā, is described as keeping all living entities in the darkness of ignorance (*yā devī sarva-bhūteṣu nidra-rūpaṁ samsthītā*). Both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu, but Lord Brahmā is in charge of the creation whereas Lord Śiva is in charge of the destruction, which he carries out with the help of his material energy, goddess Kālī, or goddess Durgā. Thus in this verse Lord Śiva is described as

being accompanied by dangerous potencies (*śaktyā ghorayā*), and that is the actual position of Lord Śiva.

TEXT 19

मैत्रेय उवाच
प्रचेतसः पितुर्वाक्यं शिरसादाय साधवः ।
दिशं प्रतीचीं प्रययुस्तपस्यादृतचेतसः ॥ १९ ॥

maitreya uvāca
pracetasah pitur vākyam
śirasādāya sādhaveḥ
diśam pratīcīm prayayus
tapasy āḍṛta-cetasah

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *pracetasah*—all the sons of King Prācīnabarhi; *pituh*—of the father; *vākyam*—words; *śirasā*—on the head; *ādāya*—accepting; *sādhaveḥ*—all pious; *diśam*—direction; *pratīcīm*—western; *prayayuh*—went away; *tapasi*—in austerities; *āḍṛta*—accepting seriously; *cetasah*—in the heart.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Prācīnabarhi 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 *sādhavaḥ* (meaning "pious" or "well behaved") is very important, especially at the present moment. It is derived from the word *sādhu*. A perfect *sādhu* is one who is always engaged in the devotional service of the Supreme Personality of Godhead. Prācīnabarhi's sons are described as *sādhavaḥ* 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 *śirasā* ("on their heads") is also significant, for the Pracetās accepted the orders of their father and carried them on their heads, which means they accepted them in complete surrender.

TEXT 20

ससमुद्रमुप विस्तीर्णमपश्यन् सुमहत्सरः ।
महन्मन इव स्वच्छं प्रसन्नसलिलाशयम् ॥ २० ॥

sa-samudram upa vistīrṇam
apaśyan sumahat sarah
mahan-mana iva svaccham
prasanna-salilāśayam

SYNONYMS

sa-samudram—almost near the ocean; *upa*—more or less; *vistīrṇam*—very wide and long; *apaśyan*—they saw; *su-mahat*—very great; *sarah*—reservoir of

water; *mahat*—great soul; *manaḥ*—mind; *iva*—like; *su-accham*—clear; *prasanna*—joyful; *salila*—water; *āśayam*—taken shelter of.

TRANSLATION

While traveling, the Pracetās 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 *uṇa*, meaning "more or less," is used in many ways, as in the word *uṇapati*, which indicates a husband "more or less," that is to say, a lover who is acting like a husband. *Uṇa* also means "greater," "smaller" or "nearer." Considering all these points, the reservoir of water which was seen by the Pracetās 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—*jñānīs*, *yogīs* and *bhaktas*, or pure devotees, are also called great souls—but they are very rarely found. One can find many great souls amongst *yogīs* and *jñānīs*, but a truly great soul, a pure devotee of the Lord, who is fully surrendered to the Lord, is very rarely found (*sa mahātmā sudurlabhaḥ*, Bg. 7.19). A devotee's mind is always calm, quiet and desireless because he is always *anyābhilāṣitā-śūnyam* [Cc. *Madhya* 19.167], 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): *vyavasāyātmikā buddhir ekeha kuru-nandana*. 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 duḥkhena guruṇāpi 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-bhakta-niṣkāma, ataeva 'śānta.'* A devotee of Lord Kṛṣṇa is always peaceful because he has no desire, whereas the *yogīs*, *karmīs* and *jñānīs* 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 *mahan-manaḥ* 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

नीलरक्तोत्पलाम्भोजकह्लारेन्दीवराकरम् ।
हंससारसचक्राह्वकारण्डवनिकूजितम् ॥ २१ ॥

*nīla-raktotpalāmbhoja-
kahlārendīvarākaram
haṁsa-sārasa-cakrāhva-
kāraṇḍava-nikūjitam*

SYNONYMS

nīla—blue; *rakta*—red; *utpala*—lotus; *ambhaḥ-ja*—born from the water; *kahlāra*—another kind of lotus; *indīvara*—another kind of lotus; *ākaram*—the mine; *haṁsa*—swans; *sārasa*—cranes; *cakrāhva*—the ducks of the name; *kāraṇḍava*—birds of the name; *nikūjitam*—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 indīvara 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, cakravāka, kāraṇḍava and other beautiful water birds standing about.

PURPORT

The word *ākaram* ("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, *cakravākas* and *kāraṇḍavas*, 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

मत्तभ्रमरसौस्वर्यहृष्टरोमलताङ्घ्रिपम् ।
पद्मकोशरजो दिक्षु विक्षिपत्पवनोत्सवम् ॥ २२ ॥

*matta-bhramara-sausvarya-
hṛṣṭa-roma-latāṅghripam
padma-kośa-rajo dikṣu
vikiṣpat-pavanotsavam*

SYNONYMS

matta—mad; *bhramara*—bumblebees; *sau-svarya*—with great humming; *hṛṣṭa*—joyfully; *roma*—hair on the body; *latā*—creepers; *āṅghripam*—trees; *padma*—lotus flower; *kośa*—whorl; *rajaḥ*—saffron; *dikṣu*—in all directions; *vikiṣpat*—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 Pracetās considered such a place to be like a continuous festival. From this description it appears that the Pracetās reached Śivaloka, which is supposed to be situated near the Himalaya Mountains.

TEXT 23

तत्र गान्धर्वमाकर्ण्य दिव्यमार्गमनोहरम् ।
विसिस्म्यू राजपुत्रास्ते मृद्रापणवाद्यनु ॥ २३ ॥

*tatra gāndharvam ākarṇya
divya-mārga-manoharam
visismyū rāja-putrās te
mṛdaṅga-ṣaṇavādy anu*

SYNONYMS

tatra—there; *gāndharvam*—musical sounds; *ākarṇya*—hearing; *divya*—heavenly; *mārga*—symmetrical; *manaḥ-haram*—beautiful; *visismyūḥ*—they became amazed; *rāja-putrāḥ*—all the sons of King Barhiṣat; *te*—all of them; *mṛdaṅga*—drums; *ṣaṇava*—kettledrums; *ādi*—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-ānanda* [Bs. 5.1], 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 Śiva. Impersonalists are generally worshipers of Lord Śiva, but Lord Śiva is never without variety in his abode. Thus wherever one goes, whether to the planet of Lord Śiva, Lord Viṣṇu or Lord Brahmā, there is variety to be enjoyed by persons full in knowledge and bliss.

TEXTS 24-25

तर्ह्येव सरसस्तस्मान्निष्क्रामन्तं सहानुगम् ।
उपगीयमानममरप्रवरं विबुधानुगैः ॥ २४ ॥
तप्तहेमनिकायाभं शितिकण्ठं त्रिलोचनम् ।
प्रसादसुमुखं वीक्ष्य प्रणेमुर्जातकौतुकाः ॥ २५ ॥

*tarhy eva sarasas tasmān
niṣkrāmantam sahānugam
upagīyamānam amara-
pravaram vibudhānugaiḥ*

*tapta-hema-nikāyābham
śiti-kaṇṭham tri-locanam
prasāda-sumukham vīkṣya
praṇemur jāta-kautukāḥ*

SYNONYMS

tarhi—in that very moment; *eva*—certainly; *sarasaḥ*—from the water; *tasmāt*—therefrom; *niṣkrāmantam*—coming out; *saha-anugam*—accompanied by great souls; *uṣagīyamānam*—glorified by the followers; *amara-pravaram*—the chief of the demigods; *vibudha-anugaiḥ*—followed by his associates; *tapta-hema*—molten gold; *nikāya-ābham*—bodily features; *ṣiti-kaṅṭham*—blue throat; *tri-locanam*—with three eyes; *prasāda*—merciful; *su-mukham*—beautiful face; *vikṣya*—seeing; *praṇemuḥ*—offered obeisances; *jāta*—aroused; *kautukāḥ*—being amazed by the situation.

TRANSLATION

The Pracetās were fortunate to see Lord Śiva, 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 Pracetās saw Lord Śiva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

PURPORT

The word *vibudhānugaiḥ* indicates that Lord Śiva is always accompanied by the denizens of the higher planets known as Gandharvas and Kinnaras. They are very expert in musical science, and Lord Śiva is worshiped by them constantly. In pictures, Lord Śiva 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 Śiva is always very, very merciful, his name is Āśutoṣa. Amongst all the demigods, Lord Śiva 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 Āśutoṣa, which means that he is pleased very quickly.

Generally those who are very fond of material prosperity approach Lord Śiva 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 Śiva which can be very dangerous to others. For instance, Vṛkāsura took a benediction from Lord Śiva by which he could kill everyone he touched on the head. Although Lord Śiva 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, Vṛkāsura tried to touch the head of Lord Śiva. Devotees of Lord Viṣṇu, however, have no desire for such benedictions, and Lord Viṣṇu does not give His devotees benedictions which would cause disturbance to the whole world.

TEXT 26

स तान् प्रपन्नार्तिहरो भगवान्धर्मवत्सलः ।
धर्मज्ञान् शीलसम्पन्नान् प्रीतः प्रीतानुवाच ह ॥ २६ ॥

*sa tān praṇannārti-haro
bhagavān dharmavatsalaḥ
dharma-jñān śīla-sampannān
prītaḥ prītān uvāca ha*

SYNONYMS

saḥ—Lord Śiva; *tān*—them; *praṇanna-ārti-haraḥ*—one who drives away all kinds of dangers; *bhagavān*—the lord; *dharmavatsalaḥ*—very much fond of religious principles; *dharma-jñān*—persons who are aware of religious principles; *śīla-sampannān*—very well behaved; *prītaḥ*—being pleased; *prītān*—of very gentle behavior; *uvāca*—talked with them; *ha*—in the past.

TRANSLATION

Lord Śiva became very pleased with the Pracetās because generally Lord Śiva 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, Viṣṇu, or Kṛṣṇa, is known as *bhakta-vatsala*, and herein we find Lord Śiva 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 Śiva 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 Śiva for some material profit, they sometimes obey the religious principles. As soon as Lord Śiva sees that his devotees are following religious principles, he blesses them. The Pracetās, sons of Prācīnabarhi, were naturally very pious and gentle, and consequently Lord Śiva was immediately pleased with them. Lord Śiva could understand that the princes were sons of Vaiṣṇavas, and as such Lord Śiva offered prayers to the Supreme Personality of Godhead as follows.

TEXT 27

श्रीरुद्र उवाच
यूयं वेदिषदः पुत्रा विदितं वश्रिकीर्षितम् ।
अनुग्रहाय भद्रं व एवं मे दर्शनं कुतम् ॥ २७ ॥

śrī-rudra uvāca
yūyam vediṣadaḥ putrā

*viditam vaś cikīrṣitam
anugrahāya bhadraṁ va
evam me darśanam kṛtam*

SYNONYMS

śrī-rudraḥ uvāca—Lord Śiva began to speak; *yūyam*—all of you; *vedīṣadaḥ*—of King Prācīnabarhi; *putrāḥ*—sons; *viditam*—knowing; *vaḥ*—your; *cikīrṣitam*—desires; *anugrahāya*—for the matter of showing you mercy; *bhadram*—all good fortune unto you; *vaḥ*—all of you; *evam*—thus; *me*—my; *darśanam*—audience; *kṛtam*—you have done.

TRANSLATION

Lord Śiva said: You are all the sons of King Prācīnabarhi, 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 Śiva indicates that what the princes were going to do was known to him. It is a fact that they were going to worship Lord Viṣṇu by severe austerities and penances. Knowing this fact, Lord Śiva 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 Śiva. 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 Śrīla Bilvamaṅgala Ṭhākura 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 Kṛṣṇa 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*, *kāma* and *mokṣa*.

TEXT 28

यः परं रहसः साक्षात्त्रिगुणाञ्जीवसंज्ञितात् ।
भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥ २८ ॥

yaḥ param ramhasaḥ sākṣāt
tri-guṇāj jīva-samjñitāt
bhagavantam vāsudevam
prapannaḥ sa priyo hi me

SYNONYMS

yaḥ—anyone; *param*—transcendental; *ramhasaḥ*—of the controller; *sākṣāt*—directly; *tri-guṇāt*—from the three modes of material nature; *jīva-samjñitāt*—living entities called by the name *jīvas*; *bhagavantam*—unto the Supreme Personality of Godhead; *vāsudevam*—unto Kṛṣṇa; *prapannaḥ*—surrendered; *saḥ*—he; *priyaḥ*—very dear; *hi*—undoubtedly; *me*—of me.

TRANSLATION

Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature

as well as the living entity—is actually very dear to me.

PURPORT

Now Lord Śiva explains the reason he has personally come before the princes. It is because all the princes are devotees of Lord Kṛṣṇa. As stated in *Bhagavad-gītā* (7.19):

*bahūnām janmanām ante
jñānavān mām praṇadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ*

"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 Śiva is rarely seen by common men, and similarly a person who is fully surrendered unto Vāsudeva, Kṛṣṇa, is also very rarely seen because a person who is fully surrendered unto the Supreme Lord is very rare (*sa mahātmā sudurlabhaḥ*). Consequently Lord Śiva came especially to see the Pracetās because they were fully surrendered unto the Supreme Personality of Godhead, Vāsudeva. Vāsudeva is also mentioned in the beginning of *Śrīmad-Bhāgavatam* in the *mantra*, *om namo bhagavate vāsudevāya*. Since Vāsudeva is the ultimate truth, Lord Śiva openly proclaims that one who is a devotee of Lord Vāsudeva, who is surrendered to Lord Kṛṣṇa, is actually very dear to him. Lord Vāsudeva, Kṛṣṇa, is worshipable not only by ordinary living entities but by demigods like Lord Śiva, Lord Brahmā and others. *Yaṁ brahmā-varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavaiḥ* (SB 12.13.1). Kṛṣṇa is worshiped by Lord Brahmā, Lord Śiva, Varuṇa, Indra, Candra and all other demigods. That is also the situation with a devotee. Indeed, one who takes to Kṛṣṇa consciousness immediately becomes very dear to anyone who is simply finding out and beginning to understand what Kṛṣṇa consciousness actually is.

Similarly, all the demigods are also trying to find out who is actually surrendered to Lord Vāsudeva. Because the Pracetā princes were surrendered to Vāsudeva, Lord Śiva willingly came forth to see them.

Lord Vāsudeva, or Kṛṣṇa, is described in *Bhagavad-gītā* as Puruṣottama. Actually He is the enjoyer (*puruṣa*) and the Supreme (*uttama*) as well. He is the enjoyer of everything—the *prakṛti* and the *puruṣa*. Being influenced by the three modes of material nature, the living entity tries to dominate material nature, but actually he is not the *puruṣa* (enjoyer) but *prakṛti*, as described in *Bhagavad-gītā* (7.5): *apareyam itas tv anyām prakṛtiṁ viddhi me parām*. Thus the *jīva*, or living entity, is actually *prakṛti*, 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-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

"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 *prakṛti*, or *jīva*, for he is situated in the marginal potency. When the living entity is covered with the three modes of material nature, he is called *jīva-samjñita*. There are two kinds of living entities: one is called *kṣara*, and the other is *akṣara*. *Kṣara* refers to those who have fallen down and become conditioned, and *akṣara* refers to those who are not conditioned. The vast majority of living entities live in the spiritual world and are called *akṣara*. 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 *kṣara* and *akṣara*, Lord Kṛṣṇa, Vāsudeva, is described in *Bhagavad-gītā* (15.18) as Puruṣottama. The impersonalists may say that Vāsudeva is the impersonal Brahman, but actually the impersonal Brahman is subordinate to Kṛṣṇa, as also confirmed in *Bhagavad-gītā* (14.27): *brahmaṇo hi pratiṣṭhāham*. That Kṛṣṇa is the source of the impersonal Brahman is also confirmed in *Brahma-saṁhitā* (5.40): *yasya prabhā prabhavato jagadaṇḍa-koṭi*. 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 Vāsudeva, 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 *sākṣāt*, 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 Vāsudeva, and this offering is called *karmārpaṇam*. These are considered to be fruitive activities, for the *karmīs* consider Lord Viṣṇu to be one of the demigods like Lord Śiva and Lord Brahmā. 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 Vāsudeva. This contention is denied herein because if it were true, Lord Śiva would have said that surrender unto him, Lord Vāsudeva, Viṣṇu or Brahmā is the same. However, Lord Śiva does not say this because he himself surrenders unto Vāsudeva, and whoever else surrenders unto Vāsudeva 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

स्वधर्मनिष्ठः शतजन्मभिः पुमान्

विरिञ्चतामेति ततः परं हि माम् ।
अव्याकृतं भागवतोऽथ वैष्णवं
पदं यथाहं विबुधाः कलात्यये ॥ २९ ॥

*sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam
padam yathāham vibudhāḥ kalātyaye*

SYNONYMS

sva-dharma-niṣṭhaḥ—one who is situated in his own *dharma*, or occupation; *śata-janmabhiḥ*—for one hundred births; *pumān*—a living entity; *viriñcatām*—the post of Lord Brahmā; *eti*—gets; *tataḥ*—thereafter; *param*—above; *hi*—certainly; *mām*—attains me; *avyākṛtam*—without deviation; *bhāgavataḥ*—unto the Supreme Personality of Godhead; *atha*—therefore; *vaiṣṇavam*—a pure devotee of the Lord; *padam*—post; *yathā*—as; *aham*—I; *vibudhāḥ*—demigods; *kalā-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 Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva 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 Vaiṣṇava poet Jayadeva Gosvāmī, *pralaya-payodhi jale dhṛtavān 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-niṣṭhaḥ*) 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-gītā* (4.13):

*cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ*

"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 *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*, and everyone must properly execute his occupational duty in accordance with his division. Here it is described (*svadharma-niṣṭhaḥ*) that it does not matter whether one is a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*. 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 *brāhmaṇa* continues to act as a *brāhmaṇa*) becomes eligible for promotion to Brahmaloka, the planet where Lord Brahmā lives. There is also a planet called Śivaloka, or Sadāśivaloka, which is situated in a marginal position between the spiritual and material worlds. If, after being situated in Brahmaloka, one becomes more qualified, he is promoted to Sadāśivaloka. Similarly, when one becomes even more qualified, he can attain the Vaikuṅṭhalokas. The Vaikuṅṭhalokas 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-gītā* (8.16), one does not escape material miseries even if he is elevated to Brahmaloċa (*ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna*). Similarly, one is not very safe even if he is promoted to Śivaloka, because the planet of Śivaloka is marginal. However, if one attains Vaikuṅṭhaloka, he attains the highest perfection of life and the end of the evolutionary process (*mām 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 Kṛṣṇa consciousness in order to be promoted to Vaikuṅṭhaloka or Kṛṣṇaloka immediately after leaving the body. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* (Bg. 4.9). A devotee who is fully in Kṛṣṇa consciousness, who is not attracted by any other *loka*, or planet, including Brahmaloċa and Śivaloka, is immediately transferred to Kṛṣṇaloka (*mām eti*). That is the highest perfection of life and the perfection of the evolutionary process.

TEXT 30

अथ भागवता यूयं प्रियाः स्थ भगवान् यथा ।
न मद्भागवतानां च प्रेयानन्योऽस्ति कर्हिचित् ॥ ३० ॥

*atha bhāgavatā yūyam
priyāḥ stha bhagavān yathā
na mad bhāgavatānām ca
preyān anyo 'sti karhicit*

SYNONYMS

atha—therefore; *bhāgavatāḥ*—devotees; *yūyam*—all of you; *priyāḥ*—very dear to me; *stha*—you are; *bhagavān*—the Supreme Personality of Godhead; *yathā*—as; *na*—neither; *mat*—than me; *bhāgavatānām*—of the devotees; *ca*—also; *preyān*—very dear; *anyaḥ*—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, *vaiṣṇavānām yathā sambhuḥ*: Lord Śiva is the best of all devotees. Therefore all devotees of Lord Kṛṣṇa are also devotees of Lord Śiva. In Vṛndāvana there is Lord Śiva's temple called Gopīśvara. The *gopīs* used to worship not only Lord Śiva but Kātyāyanī, or Durgā, as well, but their aim was to attain the favor of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa does not disrespect Lord Śiva, but worships Lord Śiva as the most exalted devotee of Lord Kṛṣṇa. Consequently whenever a devotee worships Lord Śiva, he prays to Lord Śiva to achieve the favor of Kṛṣṇa, and he does not request material profit. In *Bhagavad-gītā* (7.20) it is said that generally people worship demigods for some material profit. *Kāmais tais tair hṛta jñānāḥ*. 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 Śiva and an *asura's* respect for him. The *asura* worships Lord Śiva, takes some benediction from him, misuses the benediction and ultimately is killed by the Supreme Personality of Godhead, who awards him liberation.

Because Lord Śiva is a great devotee of the Supreme Personality of Godhead, he loves all the devotees of the Supreme Lord. Lord Śiva told the Pracetās that because they were devotees of the Lord, he loved them very much. Lord Śiva was not kind and merciful only to the Pracetās; anyone who is a devotee of the Supreme Personality of Godhead is very dear to Lord Śiva. Not only are the devotees dear to Lord Śiva, but he respects them as much as

he respects the Supreme Personality of Godhead. Similarly, devotees of the Supreme Lord also worship Lord Śiva as the most dear devotee of Lord Kṛṣṇa. They do not worship him as a separate Personality of Godhead. It is stated in the list of *nāma-aparādhas* that it is an offense to think that the chanting of the name of Hari and the chanting of Hara, or Śiva, are the same. The devotees must always know that Lord Viṣṇu is the Supreme Personality of Godhead and that Lord Śiva 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 Rāma, the Personality of Godhead Himself, sometimes worshiped Lord Śiva. 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 Śiva blesses the *asuras* simply for the sake of formality. Actually he loves one who is devoted to the Supreme Personality of Godhead.

TEXT 31

इदं विविक्तं जप्तव्यं पवित्रं मृगलं परम् ।
निःश्रेयसकरं चापि श्रूयतां तद्वदामि वः ॥ ३१ ॥

*idam viviktaṁ japtavyam
pavitram maṅgalaṁ param
niḥśreyasa-karaṁ cāpi
śrūyatām tad vadāmi vaḥ*

SYNONYMS

idam—this; *viviktaṁ*—very, particular; *japtavyam*—always to be chanted; *pavitram*—very pure; *maṅgalaṁ*—auspicious; *param*—transcendental; *niḥśreyasa-karam*—very beneficial; *ca*—also; *api*—certainly; *śrūyatām*—please hear; *tat*—that; *vadāmi*—I am speaking; *vaḥ*—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 Śiva 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 Śiva and pray to and glorify the Supreme Personality of Godhead as Lord Śiva himself did.

TEXT 32

मैत्रेय उवाच
इत्यनुक्रोशहृदयो भगवानाह ताञ्छिवः ।
बद्धाञ्जलीन् राजपुत्रान्नारायणपरो वचः ॥ ३२ ॥

maitreya uvāca
ity anukrośa-hṛdayo
bhagavān āha tāñ chivaḥ
baddhāñjalīn rāja-putrān
nārāyaṇa-para vacaḥ

SYNONYMS

maitreyaḥ uvāca—the great saint Maitreya continued to speak; *iti*—thus; *anukrośa-hṛdayaḥ*—very kindhearted; *bhagavān*—the lord; *āha*—said;

tān—unto the Pracetās; *śivaḥ*—Lord Śiva; *baddha-añjalīn*—who were standing with folded hands; *rāja-putrān*—the sons of the King; *nārāyaṇa-paraḥ*—Lord Śiva, the great devotee of Nārāyaṇa; *vacaḥ*—words.

TRANSLATION

The great sage Maitreya continued: Out of his causeless mercy, the exalted personality Lord Śiva, a great devotee of Lord Nārāyaṇa, continued to speak to the King's sons, who were standing with folded hands.

PURPORT

Lord Śiva 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 (*rāja-putras*). When a *mantra* is chanted by a great devotee, the *mantra* becomes more powerful. Although the Hare Kṛṣṇa *mahā-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 Śiva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.

TEXT 33

श्रीरुद्र उवाच
जितं त आत्मविद्वर्यस्वस्तये स्वस्तिरस्तु मे ।
भवताराधसा राद्धं सर्वस्मा आत्मने नमः ॥ ३३ ॥

śrī-rudra uvāca
jitaṁ ta ātma-vid-varya-
svastaye svastir astu me

*bhavatārādhāsā rāddham
sarvasmā ātmane namaḥ*

SYNONYMS

śrī-rudraḥ uvāca—Lord Śiva began to speak; *jitam*—all glories; *te*—unto You; *ātma-vit*—self-realized; *varya*—the best; *svastaye*—unto the auspicious; *svastiḥ*—auspiciousness; *astu*—let there be; *me*—of me; *bhavatā*—by You; *ārādhāsā*—by the all-perfect; *rāddham*—worshipable; *sarvasmai*—the Supreme Soul; *ātmane*—unto the Supreme Soul; *namaḥ*—obeisances.

TRANSLATION

Lord Śiva 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* (*Kaṭha Upaniṣad* 2.2.13), *nityo nityānām cetanaś cetanānām*: 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 nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). 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 Śiva 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-gītā* (15.15): *mattaḥ smṛtir jñānam 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-gītā* (10.10): *dadāmi buddhi-yogaṁ taṁ yena mām upayānti 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 *sarvātmā*, the Supersoul, Lord Śiva offers Him respect with the words *sarvasmā ātmane namaḥ*. The individual soul is called *ātmā*, and the Lord is also called *ātmā* as well as *Paramātmā*. Being situated in everyone's heart, the Lord is known as the supreme *ātmā*. Therefore all obeisances are offered unto Him. In this regard, one may refer to the prayers of Kuntī in the First Canto of *Śrīmad-Bhāgavatam* (1.8.20):

*tathā paramahaṁsānām
munīnām amalātmanām
bhakti-yoga-vidhānārtham
katham paśyema hi striyaḥ*

The Lord is always ready to give instructions to the *paramahaṁsas*, 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 *ātmārāma* verse (SB 1.7.10):

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

The word *ātmārāma* 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 Śiva wanted to remain a fixed devotee of the Supreme Personality of Godhead, Vāsudeva. As explained in the following verses, Lord Śiva 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 Śiva, Lord Brahmā and other demigods—are servants of the Supreme Lord.

TEXT 34

नमः पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने ।
वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे ॥ ३४ ॥

*namaḥ paṅkaja-nābhāya
bhūta-sūkṣmendriyātmane
vāsudevāya śāntāya
kūṭa-sthāya sva-rociṣe*

SYNONYMS

namaḥ—all obeisances unto You; *pañkaja-nābhāya*—unto the Supreme Personality of Godhead, from whose navel the lotus flower emanates; *bhūta-sūkṣma*—the sense objects; *indriya*—the senses; *ātmane*—the origin; *vāsudevāya*—unto Lord Vāsudeva; *śāntāya*—always peaceful; *kūṭa-sthāya*—without being changed; *sva-rociṣe*—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 Vāsudeva. 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 Garbhodakaśāyī Viṣṇu lies in the ocean of Garbha within this universe, and from His navel the lotus flower sprouts. Lord Brahmā is generated from that lotus flower, and from Lord Brahmā the creation of this material world begins. As such, the Supreme Personality of Godhead, Garbhodakaśāyī Viṣṇu, is the origin of the material senses and sense objects. Since Lord Śiva 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 Hṛṣīkeśa, 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 Śiva 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 Vāsudeva, who is all-pervading, one can engage his senses in devotional service without deviation, just as the Lord acts without deviation.

The words *śāntāya kūṭa-sthāya sva-rociṣe* 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, Vāsudeva, is never agitated by these transformations. Therefore it is said here (*kūṭa-sthāya*) that He is always peaceful and devoid of agitation because of His prowess, which is described herein as *sva-rociṣe*, 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 Vāsudeva, or when he is engaged in devotional service.

TEXT 35

सङ्कर्षणाय सूक्ष्माय दुरन्तायान्तकाय च ।
नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने ॥ ३५ ॥

saṅkarṣaṇāya sūkṣmāya

*durantāyāntakāya ca
namo viśva-prabodhāya
pradyumnāyāntar-ātmane*

SYNONYMS

saṅkarṣaṇāya—unto the master of integration; *sūkṣmāya*—unto the subtle unmanifested material ingredients; *durantāya*—unto the unsurpassable; *antakāya*—unto the master of disintegration; *ca*—also; *namaḥ*—obeisances; *viśva-prabodhāya*—unto the master of the development of the universe; *pradyumnāya*—unto Lord Pradyumna; *antaḥ-ātmane*—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 Saṅkarṣaṇa, 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 Saṅkarṣaṇa. 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-gītā*, 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. Saṅkarṣaṇa is the master of integration and

disintegration, whereas Pradyumna, another feature of Lord Vāsudeva, is responsible for universal growth and maintenance. The word *sūkṣmāya* is significant because within this gross material body there are subtle material bodies—namely mind, intelligence and ego. The Lord in His different features (Vāsudeva, Aniruddha, Pradyumna and Saṅkarṣaṇa) maintains both the gross and subtle material elements of this world. As mentioned in *Bhagavad-gītā*, 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 Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and this will be further explained in the following verse.

TEXT 36

नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने ।
नमः परमहंसाय पूर्णाय निभृतात्मने ॥ ३६ ॥

*namo namo 'niruddhāya
hṛṣīkeśendriyātmane
namaḥ paramahaṁsāya
pūrṇāya nibhṛtātmane*

SYNONYMS

namaḥ—all my obeisances unto You; *namaḥ*—obeisances again; *aniruddhāya*—unto Lord Aniruddha; *hṛṣīkeśa*—the master of the senses; *indriya-ātmane*—the director of the senses; *namaḥ*—all obeisances unto You; *parama-haṁsāya*—unto the supreme perfect; *pūrṇāya*—unto the supreme complete; *nibhṛta-ātmane*—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 Saṅkarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

PURPORT

Hṛṣīkeśendriyātmane. 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 Kṛṣṇa; therefore Lord Śiva 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-gītā* (9.34): *man-manā bhava mad-bhaktō mad-yājī mām. 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-gītā* (15.15), *mattaḥ smṛtir jñānam 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 Śiva also prays to the sun-god in this verse.

Lord Kṛṣṇa, by His quadruple expansion (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha), is the Lord of psychic action—namely thinking, feeling, willing and acting. Lord Śiva 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 Śrīla Viśvanātha Cakravartī Ṭhākura, the word *paramahansa* is also another name for the sun-god. The sun-god is addressed herein as *nibhṛtātmane*, 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 *pūrṇa*, 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 *paramahansa* 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 *paramahansa*. Thus Lord Śiva 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

स्वर्गापवर्गद्वाराय नित्यं शुचिषदे नमः ।
नमो हिरण्यवीर्याय चातुर्होत्राय तन्तवे ॥ ३७ ॥

*svargāpavarga-dvārāya
nityam śuci-ṣade namaḥ
namo hiraṇya-vīryāya
cātur-hotrāya tantave*

SYNONYMS

svarga—the heavenly planets; *apavarga*—the path of liberation; *dvārāya*—unto the door of; *nityam*—eternally; *śuci-ṣade*—unto the most purified; *namaḥ*—my obeisances unto You; *namaḥ*—my obeisances; *hiraṇya*—gold; *vīryāya*—semen; *cātuḥ-hotrāya*—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 cātur-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-kāṇḍīya* activities described in the *Vedas* are actually entangled in the three modes of material nature. The *Bhagavad-gītā* 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

नम ऊर्ज इषे त्रय्याः पतये यज्ञरेतसे ।
तृप्तिदाय च जीवानां नमः सर्वरसात्मने ॥ ३८ ॥

*nama ūrja iṣe trayyāḥ
pataye yajña-retase
tṛpti-dāya ca jīvānām*

namaḥ sarva-rasātmane

SYNONYMS

namaḥ—I offer all obeisances unto You; *ūrje*—unto the provider of the Pitṛloka; *iṣe*—the provider of all the demigods; *trayyāḥ*—of the three Vedas; *pataye*—unto the master; *yajña*—sacrifices; *retase*—unto the predominating deity of the moon planet; *ṭṛpti-dāya*—unto Him who gives satisfaction to everyone; *ca*—also; *jīvānām*—of the living entities; *namaḥ*—I offer my obeisances; *sarva-rasa-ātmane*—unto the all-pervading Supersoul.

TRANSLATION

My Lord, You are the provider of the Pitṛlokas 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 *śāstras*: *devarṣi-bhūtāpta-nṛṇām pitṛṇām* (SB 11.5.41). Thus one has an obligation to one's forefathers, the previous hierarchy. Lord Śiva prays to Lord Aniruddha to give him strength so he can become free from all obligation to the Pitās, demigods, general living entities and saintly persons and completely engage himself in the devotional service of the Lord. As stated:

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam*

gato mukundaṁ parihṛtya kartam

One becomes free from all obligations to the demigods, saintly persons, *pitās*, ancient forefathers, etc., if one is completely engaged in the devotional service of the Lord. Lord Śiva 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 Śiva prays to Lord Aniruddha to give him strength so that he will not taste anything but the *prasāda* of the Lord. Śrīla Bhaktivinoda Ṭhākura 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 *prasāda* offered to the Deity. Lord Śiva's prayer to Lord Aniruddha is meant for this purpose (*tṛpti-dāya*); he prays to Lord Aniruddha to help him be satisfied by eating only *prasāda* offered to the Lord.

TEXT 39

सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे ।
नमस्त्रैलोक्यपालाय सह ओजोबलाय च ॥ ३९ ॥

*sarva-sattvātma-dehāya
viśeṣāya sthavīyase
namas trailokya-pālāya
saha ojo-balāya ca*

SYNONYMS

sarva—all; *sattva*—existence; *ātma*—soul; *dehāya*—unto the body; *viśeṣāya*—diversity; *sthavīyase*—unto the material world; *namaḥ*—offering

obeisances; *trai-lokya*—three planetary systems; *pālāya*—maintainer; *saha*—along with; *ojaḥ*—prowess; *balāya*—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 Śiva 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 *prāṇa* (life), *artha* (wealth), intelligence and words. As stated in the *Śrīmad-Bhāgavatam* (10.22.35):

*etāvaj janma-sāphalyam
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇam sadā*

Even though one may desire to engage in the service of the Lord, without sanction one cannot do so. Lord Śiva 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

अर्थलिराय नभसे नमोऽन्तर्बहिरात्मने ।
नमः पुण्याय लोकाय अमुष्मै भूरिवर्चसे ॥ ४० ॥

*artha-liṅgāya nabhase
namo 'ntar-bahir-ātmane
namaḥ puṇyāya lokāya
amuṣmai bhūri-varcase*

SYNONYMS

artha—meaning; *liṅgāya*—revealing; *nabhase*—unto the sky; *namaḥ*—offering obeisances; *antaḥ*—within; *bahiḥ*—and without; *ātmane*—unto the self; *namaḥ*—offering obeisances; *puṇyāya*—pious activities; *lokāya*—for creation; *amuṣmai*—beyond death; *bhūri-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 *śabda-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 *śabda-brahma* because evidence taken from the *Vedas* constitutes the ultimate understanding. This is because *śabda-brahma*, or the *Vedas*, represents the Supreme Personality of Godhead. However, the real essence of *śabda-brahma* is the chanting of the Hare Kṛṣṇa *mantra*. By vibrating this transcendental sound, the meaning of everything, both material and spiritual, is revealed. This Hare Kṛṣṇa 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 bahiś ca tat sarvaṁ vyāya nārāyaṇaḥ sthitaḥ*: "Nārāyaṇa is all-pervading, and He exists both within and without." This is also confirmed in *Bhagavad-gītā* (13.34):

*yathā prakāśayaty ekaḥ
kṛtsnam lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnam
prakāśayati bhārata*

"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 Kṛṣṇa, is present within this universe, everything is working in order. *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: "This material nature is working under My

direction, O son of Kuntī, and it is producing all moving and unmoving beings." (Bg. 9.10)

Lord Śiva is therefore praying to the Personality of Godhead to be kind to us so that simply by chanting the Hare Kṛṣṇa *mantra* we can understand everything in both the material and spiritual worlds. The word *amuṣmai* 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 (*karmīs*) attain the higher planetary systems as a result of their past activities, and the *jñānīs*, 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 Vaikuṅṭhalokas or Goloka Vṛndāvana. The Lord is described in *Bhagavad-gītā* (10.12) as *pavitram paramam*, the supreme pure. This is also confirmed in this verse. Śukadeva Gosvāmī has stated that the cowherd boys who played with Lord Kṛṣṇa 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

प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे ।
नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च ॥ ४१ ॥

*pravṛttāya nivṛttāya
pitṛ-devāya karmaṇe
namo 'dharma-vipākāya
mṛtyave duḥkha-dāya ca*

SYNONYMS

pravṛttāya—inclination; *nivṛttāya*—disinclination; *pitṛ-devāya*—unto the master of Pitṛloka; *karmaṇe*—unto the resultant action of fruitive activities; *namaḥ*—offering respects; *adharmā*—irreligious; *vipākāya*—unto the result; *mṛtyave*—unto death; *duḥkha-dāya*—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-gītā* (15.15):

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam 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-gītā* (16.7), *pravṛttim ca nivṛttim ca janā na vidur āsurāḥ*: 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 *karmīs* desire promotion to Pitṛloka, as confirmed in *Bhagavad-gītā* (9.25). *Yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ*: "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 *duḥkha-dāya* 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

नमस्त आशिषामीश मनवे कारणात्मने ।
 नमो धर्माय बृहते कृष्णायकुण्ठमेधसे ।
 पुरुषाय पुराणाय सांख्ययोगेश्वराय च ॥ ४२ ॥

namas ta āśiṣām īśa
manave kāraṇātmane
namo dharmāya bṛhate
kṛṣṇāyākunṭha-medhase
puruṣāya purāṇāya
sāṅkhya-yogeśvarāya ca

SYNONYMS

namaḥ—offering obeisances; *te*—unto You; *āśiṣām īśa*—O topmost of all bestowers of benediction; *manave*—unto the supreme mind or supreme Manu; *kāraṇa-ātmane*—the supreme cause of all causes; *namaḥ*—offering obeisances; *dharmāya*—unto one who knows the best of all religion; *bṛhate*—the greatest; *kṛṣṇāya*—unto Kṛṣṇa; *akunṭha-medhase*—unto one whose brain activity is never checked; *puruṣāya*—the Supreme Person; *purāṇāya*—the oldest of the

old; *sāṅkhya-yoga-īśvarāya*—the master of the principles of *sāṅkhya-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 Kṛṣṇa. 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 *kṛṣṇāya akuṅṭha-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 *aṇu*, 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, Kṛṣṇa, has a limited brain. What Kṛṣṇa says and does is not limited by time and space. In *Bhagavad-gītā* (7.26) the Lord says:

*vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana*

"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."

Kṛṣṇa knows everything, but one cannot know Kṛṣṇa without being favored by Him. Thus for Kṛṣṇa and His representative there is no question of a theory of uncertainty. What Kṛṣṇa 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 Kṛṣṇa says. The Kṛṣṇa consciousness movement is based on *Bhagavad-gītā* as it is, as spoken by Lord Kṛṣṇa, and for those who are engaged in this movement, there is no question of uncertainty.

Lord Kṛṣṇa is also addressed herein as *āśiṣām īśa*. 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 Kṛṣṇa, 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 Svāyambhuva Manu, who is an incarnation of Kṛṣṇa. All the Manus are empowered incarnations of Kṛṣṇa (*manvantara-avatāra*). There are fourteen Manus in one day of Brahmā, 420 in one month, all the Manus are directors of human society, ultimately Kṛṣṇa 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 Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can gain deliverance from any condition.

Kāraṇātmane: 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-saṁhitā* Kṛṣṇa is described as the cause of all causes; therefore He is addressed herein as *kāraṇātmane*. His very personality is the original cause of everything, the root of everything and the seed of everything. As described in the *Vedānta-sūtra* (1.1.2), *janmādy asya yataḥ*: [SB 1.1.1] the Absolute Truth is the supreme cause of all emanations.

The word *sāṅkhya-yogeśvarāya* is also significant herein, for Kṛṣṇa is

described in *Bhagavad-gītā* as *Yogeśvara*, 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 Kṛṣṇa is the Supreme Person who possesses all mystic and yogic perfections. The *sāṅkhya-yoga* system popular at the present moment was propounded by the atheist Kapila, but the original *sāṅkhya-yoga* system was propounded by an incarnation of Kṛṣṇa also named Kapila, the son of Devahūti. Similarly, Dattātreya, another incarnation of Kṛṣṇa, also explained the *sāṅkhya-yoga* system. Thus Kṛṣṇa is the origin of all *sāṅkhya-yoga* systems and mystic *yoga* powers.

The words *puruṣāya purāṇāya* are also worthy of special attention. In *Brahma-saṁhitā*, Kṛṣṇa is accepted as the *ādi-puruṣa*, the original person, or the original enjoyer. In *Bhagavad-gītā*, Lord Kṛṣṇa is also accepted as *purāṇa-puruṣa*, 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 *dharmāya*. Since Kṛṣṇa is the original propounder of all kinds of religious principles, it is said: *dharmam tu sākṣād bhagavat-praṇītam* (SB 6.3.19). No one can introduce a new type of religion, for religion is already there, having been established by Lord Kṛṣṇa. In *Bhagavad-gītā* Kṛṣṇa 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 *Mahābhārata*, it is also said:

*ye ca veda-vido viprā
ye cādhyātma-vido janāḥ
te vadanti mahātmānam
kṛṣṇam dharmam sanātanam*

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 Kṛṣṇa, the Supreme Person, as one's *sanātana-dharma*. Lord Śiva therefore teaches us the principles of *sanātana-dharma*.

TEXT 43

शक्तित्रयसमेताय मीढुषेऽहङ्कृतात्मने ।
चेतआकृतिरूपाय नमो वाचोविभूतये ॥ ४३ ॥

*śakti-traya-sametāya
mīḍhuṣe 'haṅkṛtātmane
ceta-ākūti-rūpāya
namo vāco vibhūtaye*

SYNONYMS

śakti-traya—three kinds of energies; *sametāya*—unto the reservoir; *mīḍhuṣe*—unto Rudra; *ahaṅkṛta-ātmane*—the source of egotism; *cetaḥ*—knowledge; *ākūti*—eagerness to work; *rūpāya*—unto the form of; *namaḥ*—my obeisances; *vācaḥ*—unto the sound; *vibhūtaye*—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.

Everyone acts under the dictation of the ego. Therefore Lord Śiva is trying to purify false egotism through the mercy of the Supreme Personality of Godhead. Since Lord Śiva, 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 impersonalist, pure egotism is *aham brahmāsmi*—"I am not this body; I am spirit soul." But in its actual position, the spirit soul has devotional activities to perform. Therefore Lord Śiva 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. *Cetaḥ* means "knowledge." Without perfect knowledge, one cannot act perfectly. The real source of knowledge is the *vācaḥ*, or sound vibration, given by Vedic instructions. Here the word *vācaḥ*, 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 *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus Lord Śiva 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 Śiva prays to the Supreme Personality of Godhead so that his mind, senses and words will all turn toward devotional activities only.

TEXT 44

दर्शनं नो दिदृक्षूणां देहि भागवतार्चितम् ।
रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ॥ ४४ ॥

*darśanaṁ no didṛkṣūṇāṁ
dehi bhāgavatārcitam
rūpaṁ priyatamaṁ svānāṁ
sarvendriya-guṇāñjanam*

SYNONYMS

darśanam—vision; *naḥ*—our; *didṛkṣūṇām*—desirous to see; *dehi*—kindly exhibit; *bhāgavata*—of the devotees; *arcitam*—as worshiped by them; *rūpam*—form; *priya-tamam*—deardest; *svānām*—of Your devotees; *sarva-indriya*—all the senses; *guṇa*—qualities; *añjanam*—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 *śruti*, or *veda-mantra*, it is said that the Supreme Absolute Truth is *sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ*, or, in other words, He is known as *raso vai saḥ*, 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. *Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate: "Bhakti means engaging all the senses in the service of the master of the senses, Hṛṣīkeśa."* (*Nārada-pañcarātra*) These material senses, however, cannot be engaged in the service of the Lord; therefore one has to become free from all designations. *Sarvopādhi-vinirmuktaṁ tatparatvena nirmalam* [Cc. *Madhya* 19.170]. One has to become 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 Śiva 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 Vaiṣṇava temples (forms like Rādhā-Kṛṣṇa, Sītā-Rāma or Lakṣmī-Nārāyaṇa). Amongst the different *sampradāyas* (Vaiṣṇava sects) either Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa is worshiped. Lord Śiva wants to see that form perfectly, just as the devotees want to see it. In the words *rūpaṁ priyatamaṁ svānām* are specifically mentioned here, indicating that Lord Śiva wants to see that form which is very dear to the devotees. The word *svānām* is especially significant because only the devotees are very, very dear to the Supreme Personality of Godhead. The *jñānīs*, *yogīs* and *karmīs* are not particularly dear, for the *karmīs* simply want to see the Supreme Personality of Godhead as their order supplier. The *jñānīs* want to see Him to become one with Him, and the *yogīs* want to see Him partially represented within their heart as Paramātmā, but the *bhaktas*, or the devotees, want to see Him in His complete perfection. As stated in *Brahma-saṁhitā* (5.30):

*veṅṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"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 Śiva'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 *bhāgavatas*, the devotees. The conclusion is that Lord Śiva 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 anādim*), still His form as the young enjoyer of the

gopīs and companion of the cowherd boys (*kiśora-mūrti*) is the most perfect form. Thus Vaiṣṇavas accept the form of the Lord in His Vṛndāvana pastimes as the chief form.

TEXTS 45-46

स्निग्धप्रावृद्धनश्यामं सर्वसौन्दर्यसङ्ग्रहम् ।
चार्वायतचतुर्बाहु सुजातरुचिराननम् ॥ ४५ ॥
पद्मकोशपलाशाक्षं सुन्दरभ्रु सुनासिकम् ।
सुद्विजं सुकपोलास्यं समकर्णविभूषणम् ॥ ४६ ॥

snigdha-prāvṛṭ-ghana-śyāmaṁ
sarva-saundarya-saṅgraham
cārv-āyata-catur-bāhu
sujāta-rucirānanam

padma-kośa-palāśākṣaṁ
sundara-bhru sunāsikam
sudvijam sukapolāsyam
sama-karṇa-vibhūṣaṇam

SYNONYMS

snigdha—glistening; *prāvṛṭ*—rainy season; *ghana-śyāmaṁ*—densely cloudy; *sarva*—all; *saundarya*—beauty; *saṅgraham*—collection; *cāru*—beautiful; *āyata*—bodily feature; *catur-bāhu*—unto the four-armed; *su-jāta*—ultimately beautiful; *rucira*—very pleasing; *ānanam*—face; *padma-kośa*—the whorl of the lotus flower; *palāśa*—petals; *akṣam*—eyes; *sundara*—beautiful; *bhru*—eyebrows; *su-nāsikam*—raised nose; *su-dvijam*—beautiful teeth; *su-kapola*—beautiful forehead; *āsyam*—face; *sama-karṇa*—equally beautiful ears; *vibhūṣaṇam*—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-saṁhitā: barhāvataṁsam asitāmbuda-sundarāṅgam*. 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-koṭi-kamanīya*. Kṛṣṇa's beauty is so pleasing that not even millions upon millions of Cupids can compare to it. The Lord's form as Viṣṇu is decorated in all opulence; therefore Lord Śiva is trying to see that most opulent form of Nārāyaṇa, or Viṣṇu. Generally the worship of the Lord begins with the worship of Nārāyaṇa, or Viṣṇu, whereas the worship of Lord Kṛṣṇa and Rādhā is most confidential. Lord Nārāyaṇa is worshipable by the *pāñcarātri-ka-vidhi*, or regulative principles, whereas Lord Kṛṣṇa is worshipable by the *bhāgavata-vidhi*. No one can worship the Lord in the *bhāgavata-vidhi* without going through the regulations of the *pāñcarātri-ka-vidhi*. Actually, neophyte devotees worship the Lord according to the *pāñcarātri-ka-vidhi*, or the regulative principles enjoined in the *Nārada-pāñcarātra*. Rādhā-Kṛṣṇa cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Lakṣmī-Nārāyaṇa. Although there may be a Rādhā-Kṛṣṇa *vigraha*, or form, the worship of the neophyte devotees is acceptable as Lakṣmī-Nārāyaṇa worship. Worship according to the *pāñcarātri-ka-vidhi* is called *vidhi-mārga*, and worship according to the *bhāgavata-vidhi* principles is called *rāga-mārga*. The

principles of *rāga-mārga* are especially meant for devotees who are elevated to the Vṛndāvana platform.

The inhabitants of Vṛndāvana—the *gopīs*, mother Yaśodā, Nanda Mahārāja, the cowherd boys, the cows and everyone else—are actually on the *rāga-mārga* or *bhāgavata-mārga* platform. They participate in five basic *rasas-dāsyā*, *sakhya*, *vātsalya*, *mādhurya* and *śānta*. But although these five *rasas* are found in the *bhāgavata-mārga*, the *bhāgavata-mārga* is especially meant for *vātsalya* and *mādhurya*, or paternal and conjugal relationships. Yet there is the *viśralambha-sakhya*, the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Kṛṣṇa and the cowherd boys, this friendship is different from the *aiśvarya* friendship between Kṛṣṇa and Arjuna. When Arjuna saw the *viśva-rūpa*, the gigantic universal form of the Lord, he was afraid for having treated Kṛṣṇa as an ordinary friend; therefore he begged Kṛṣṇa's pardon. However, the cowherd boys who are friends of Kṛṣṇa in Vṛndāvana sometimes ride on the shoulders of Kṛṣṇa. They treat Kṛṣṇa equally, just as they treat one another, and they are never afraid of Him, nor do they ever beg His pardon. Thus the *rāga-mārga*, or *bhāgavata-mārga*, friendship exists on a higher platform with Kṛṣṇa, namely the platform of *vipralambha* friendship. Paternal friendship, paternal service and conjugal service are visible in the Vṛndāvana *rāga-mārga* relationships.

Without serving Kṛṣṇa according to the *vidhi-mārga* regulative principles of the *pāñcarātrika-vidhi*, unscrupulous persons want to jump immediately to the *rāga-mārga* principles. Such persons are called *sahajiyā*. There are also demons who enjoy depicting Kṛṣṇa and His pastimes with the *gopīs*, taking advantage of Kṛṣṇa by their licentious character. These demons who print books and write lyrics on the *rāga-mārga* principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Kṛṣṇa consciousness should be very careful to avoid such demons. One should strictly follow the *vidhi-mārga* regulative principles in the worship of Lakṣmī-Nārāyaṇa, although the Lord is present in the temple as Rādhā-Kṛṣṇa. Rādhā-Kṛṣṇa includes Lakṣmī-Nārāyaṇa; therefore when one worships the

Lord according to the regulative principles, the Lord accepts the service in the role of Lakṣmī-Nārāyaṇa. In *The Nectar of Devotion* full instructions are given about the *vidhi-mārga* worship of Rādhā-Kṛṣṇa, or Lakṣmī-Nārāyaṇa. Although there are sixty-four kinds of offenses one can commit in *vidhi-mārga* worship, in *rāga-mārga* 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-mārga* platform and keep our eyes trained to spot offenses, we will not make progress.

In his description of Kṛṣṇa's beauty, Lord Śiva uses the words *cārvāyata-catur-bāhu sujāta-rucirānanam*, indicating the beautiful four-armed form of Nārāyaṇa, or Viṣṇu. Those who worship Lord Kṛṣṇa describe Him as *sujāta-rucirānanam*. In the *viṣṇu-tattva* there are hundreds and thousands and millions of forms of the Supreme Lord, but of all these forms, the form of Kṛṣṇa is the most beautiful. Thus for those who worship Kṛṣṇa, the word *sujāta-rucirānanam* is used.

The four arms of Lord Viṣṇu 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 Viṣṇu'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 Vaikuṅṭha planets. Those who are devotees of Lord Kṛṣṇa are immediately elevated to the Goloka Vṛndāvana 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-saṅgraham* is used. No one can say that the body of the Lord is wanting in beautiful parts. It is completely *pūrṇam*. 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 Kṛṣṇa. Similarly, His devotees also attract everyone. As mentioned in the *Sad-gosvāmī-stotra: dhīrādhīra-jana-priyau*—the Gosvāmīs are equally dear to the *dhīra* (devotees) and *adhīra* (demons). Lord Kṛṣṇa was not very pleasing to the demons when He was present in Vṛndāvana, but the six Gosvāmīs were pleasing to the demons when they were present in Vṛndāvana. 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 Kurukṣetra, Lord Kṛṣṇa fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. *Nimitta-mātram bhava savyasācin:* "You, O Savyasācī [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 Kṛṣṇa 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-saṅgraham*.

TEXTS 47-48

प्रीतिप्रहसितापारामलकै रूपशोभितम् ।
लसत्पङ्कजकिञ्चल्कदुकूलं मृष्टकुण्डलम् ॥ ४७ ॥

स्फुरत्किरीटवल्यहारनूपुरमेखलम् ।
शङ्खचक्रगदापद्ममालामण्युत्तमर्द्धिमत् ॥ ४८ ॥

*prīti-prahasitāpāṅgam
alakai rūpa-śobhitam
lasat-pañkaja-kiñjalka-
dukūlam mṛṣṭa-kuṇḍalam*

*sphurat-kirīṭa-valaya-
hāra-nūpura-mekhalam
śaṅkha-cakra-gadā-padma-
mālā-maṇy-uttamarddhimat*

SYNONYMS

prīti—merciful; *prahasita*—smiling; *apāṅgam*—sidelong glance; *alakaiḥ*—with curling hair; *rūpa*—beauty; *śobhitam*—increased; *lasat*—glittering; *pañkaja*—of the lotus; *kiñjalka*—saffron; *dukūlam*—clothing; *mṛṣṭa*—glittering; *kuṇḍalam*—earrings; *sphurat*—shiny; *kirīṭa*—helmet; *valaya*—bangles; *hāra*—necklace; *nūpura*—ankle bells; *mekhalam*—belt; *śaṅkha*—conchshell; *cakra*—wheel; *gadā*—club; *padma*—lotus flower; *mālā*—garland; *maṇi*—pearls; *uttama*—first class; *ṛddhi-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 *prahasitāpāṅga*, referring to Kṛṣṇa's smile and sidelong glances at His devotees, specifically applies to His dealings with the *gopīs*. Kṛṣṇa is always in a joking mood when He increases the feelings of conjugal *rasa* in the hearts of the *gopīs*. 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

सिंहस्कन्धत्विषो बिभ्रत्सौभगग्रीवकौस्तुभम् ।
श्रियानपायिन्या क्षिप्तनिकाशमोरसोल्लसत् ॥ ४९ ॥

simha-skandha-tviṣo bibhrat
saubhaga-grīva-kaustubham
śriyānapāyinyā kṣipta-
nikaṣāśmorasollasat

SYNONYMS

simha—a lion; *skandha*—shoulders; *tviṣaḥ*—the coils of hair; *bibhrat*—bearing; *saubhaga*—fortunate; *grīva*—neck; *kaustubham*—the pearl of the name; *śriyā*—beauty; *anapāyinyā*—never decreasing; *kṣipta*—defeating; *nikaṣa*—the stone for testing gold; *aśma*—stone; *urasā*—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-maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, 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 Śrīvatsa 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

पूरेचकसंविग्रवलिवल्गुदलोदरम् ।
प्रतिसंक्रामयद्विश्वं नाभ्यावर्तगभीरया ॥ ५० ॥

*pūra-recaka-samvigna-
vali-valgu-dalodaram
pratisaṅkrāmayad viśvaṁ
nābhyāvarta-gabhīrayā*

SYNONYMS

pūra—inhaling; *recaka*—exhaling; *samvigna*—agitated; *vali*—the wrinkles on the abdomen; *valgu*—beautiful; *dala*—like the banyan leaf; *udaram*—abdomen; *pratisaṅkrāmayat*—coiling down; *viśvam*—universe;

nābhyā—navel; *āvarta*—screwing; *gabhīrayā*—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 Brahmā 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 Śiva. Although the impersonalists are always engaged in the worship of Lord Śiva, they are unable to understand the prayers offered by Lord Śiva to the bodily features of Lord Viṣṇu. Lord Viṣṇu is known as *śiva-viriñci-nutam* (SB 11.5.33), for He is always worshiped by Lord Brahmā and Lord Śiva.

TEXT 51

श्यामश्रोण्यधिरोचिष्णुदुकूलस्वर्णमेखलम् ।
समचार्वङ्घ्रिजङ्घोरुनिम्नजानुसुदर्शनम् ॥ ५१ ॥

*śyāma-śroṇy-adhi-rociṣṇu-
dukūla-svarṇa-mekhalam
sama-cārv-aṅghri-jaṅghoru-
nimna-jānu-sudarśanam*

SYNONYMS

śyāma—blackish; *śroṇi*—lower part of the waist; *adhi*—extra; *rociṣṇu*—pleasing; *dukūla*—garments; *svarṇa*—golden; *mekhalam*—belt; *sama*—symmetrical; *cāru*—beautiful; *aṅghri*—lotus feet; *jaṅgha*—calves; *ūru*—thighs; *nimna*—lower; *jānu*—knees; *su-darśanam*—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 Śiva is one of the twelve great authorities mentioned in *Śrīmad-Bhāgavatam* (6.3.20). These authorities are Svayambhū, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Vaiyāsaki, or Śukadeva Gosvāmī, and Yamarāja. The impersonalists, who generally worship Lord Śiva, should learn of the transcendental *sac-cid-ānanda-vigraha* [Bs. 5.1] of the Lord. Here Lord Śiva 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

पदा शरत्पद्मपलाशरोचिषा
नखद्युभिर्नोऽन्तरघं विधुन्वता ।
प्रदर्शय स्वीयमपास्तसाध्वसं
पदं गुरो मार्गगुरुस्तमोजुषाम् ॥ ५२ ॥

*padā śarat-padma-palāśa-rociṣā
nakha-dyubhir no 'ntar-aghamaṁ vidhunvatā
pradarśaya svīyam apāsta-sādhvasam
padam guro mārga-gurus tamo-juṣām*

SYNONYMS

padā—by the lotus feet; *śarat*—autumn; *padma*—lotus flower; *palāśa*—petals; *rociṣā*—very pleasing; *nakha*—nails; *dyubhiḥ*—by the effulgence; *naḥ*—our; *antaḥ-aghamaṁ*—dirty things; *vidhunvatā*—which can cleanse; *pradarśaya*—just show; *svīyam*—Your own; *apāsta*—diminishing; *sādhvasam*—the trouble of the material world; *padam*—lotus feet; *guro*—O supreme spiritual master; *mārga*—the path; *guruḥ*—spiritual master; *tamaḥ-juṣām*—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 Śiva 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. *Śrīmad-Bhāgavatam* 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 *Śrīmad-Bhāgavatam* are called the two lotus feet of the Lord. It is therefore suggested by Lord Śiva that one should first try to see the lotus feet of the Lord. This also means that if one is serious about reading *Śrīmad-Bhāgavatam*, 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-saṁhitā* testifies. *Ānanda-cinmaya-sad-ujjvala-vigrahasya*: [Bs. 5.32] every limb of the transcendental body of the Lord is made of *ānanda-cinmaya-sad-ujjvala*. 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 *Śrīmad-Bhāgavatam*. When one sees the lotus feet of the Lord, all kinds of doubts and fears within the heart are vanquished.

In *Bhagavad-gītā* it is said that in order to make spiritual progress, one must become fearless. *Abhayam sattva-saṁsuddhiḥ* (Bg. 16.1). Fearfulness is the result

of material involvement. It is also said in *Śrīmad-Bhāgavatam* (11.2.37), *bhayam dvitīyābhiniveśataḥ syāt*: 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-bhūta* [SB 4.30.20], or self-realized, and immediately becomes fearless. *Brahma-bhūtaḥ prasannātmā* (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-yogataḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate
(SB 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-vijñānam mukta-saṅgasya jāyate*. 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 Śiva 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 ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

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 parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*
[ŚU 6.23(8)]

Thus the *Vedas* (*Śvetāśvatara Upaniṣad* 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

एतद्रूपमनुध्येयमात्मशुद्धिमभीप्सताम् ।
यद्भक्तियोगोऽभयदः स्वधर्ममनुतिष्ठताम् ॥ ५३ ॥

*etat rūpam anudhyeyam
ātma-śuddhim abhīpsatām
yat-bhakti-yogo 'bhayadaḥ
sva-dharmam anutiṣṭhatām*

SYNONYMS

etat—this; *rūpam*—form; *anudhyeyam*—must be meditated upon; *ātma*—self; *śuddhim*—purification; *abhīpsatām*—of those who are desiring so; *yat*—that which; *bhakti-yogaḥ*—the devotional service; *abhaya-daḥ*—factual fearlessness;

sva-dharmam—one's own occupational duties; *anutiṣṭhatām*—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 *yogīs* are always absorbed in meditation upon the lotus feet of the Lord. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (SB 12.13.1). This is the real business of the *yogīs*: to think of the lotus feet of the Lord. Lord Śiva 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 *Vaikuṅṭhaloka* or *Goloka Vṛndāvana*.

The word *sva-dharmam* (as in *sva-dharmam anutiṣṭhatām*) indicates that the system of *varṇāśrama*—which indicates the occupational duties of the *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* 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 *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra* or the duty of a *brahmacārī*, *gṛhastha*, *vānaprastha* or *sannyāsī* 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-gītā* there are descriptions of *karma-yoga*, *jñāna-yoga*, *bhakti-yoga*, *dhyāna-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-caritāmṛta* in a discussion between Lord Caitanya and Rāmānanda Rāya regarding a human being's liberation from this material world. In that discussion Rāmānanda Rāya referred to the execution of *varṇāśrama-dharma*, and Lord Caitanya indicated that the *varṇāśrama-dharma* was simply external (*eho bāhya*). Lord Caitanya wanted to impress upon Rāmānanda Rāya that simply by executing the duties of *varṇāśrama-dharma* one is not guaranteed liberation. Finally Rāmānanda Rāya referred to the process of *bhakti-yoga*: *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* (SB 10.14.3). Regardless of one's condition of life, if he practices *bhakti-yoga*, which begins with hearing (*śruti-gatām*) 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 *varṇāśrama-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

भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् ।

स्वराज्यस्याप्यभिमत एकान्तेनात्मविद्धतिः ॥ ५४ ॥

*bhavān bhaktimatā labhyo
durlabhaḥ sarva-dehinām
svārājyasyaḥ abhimata
ekāntenātma-vid-gatiḥ*

SYNONYMS

bhavān—Your Grace; *bhakti-matā*—by the devotee; *labhyaḥ*—obtainable; *durlabhaḥ*—very difficult to be obtained; *sarva-dehinām*—of all other living entities; *svārājyasya*—of the King of heaven; *api*—even; *abhimataḥ*—the ultimate goal; *ekāntena*—by oneness; *ātma-vid*—of the self-realized; *gatiḥ*—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 brahmāsmi(9)]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

PURPORT

As stated in *Brahma-saṁhitā: vedeṣu durlabham adurlabham ātma-bhaktau vedeṣu durlabham adurlabham ātma-bhaktau* [Bs. 5.33]. This indicates that it is very difficult for one to attain the ultimate goal of life and reach the supreme destination, Vaikuṅṭhaloka or Goloka Vṛndāvana, simply by studying Vedānta philosophy or Vedic literature. However, this highest perfectional stage can be attained by the devotees very easily. That is the meaning of *vedeṣu durlabham adurlabham ātma-bhaktau*. The same point is

confirmed by Lord Śiva in this verse. The Lord is very difficult for the *karma-yogīs*, *jñāna-yogīs* and *dhyāna-yogīs* to attain. Those who are *bhakti-yogīs*, however, have no difficulty at all. In the word *svārājyasya*, *sva* refers to Svargaloka, the heavenly planet, and *svārājya* refers to the ruler of the heavenly planet, Indra. Generally, *karmīs* desire elevation to heavenly planets, but King Indra desires to become perfect in *bhakti-yoga*. Those who identify themselves as *aham brahmāsmi*(10) ("I am the Supreme Brahman, one with the Absolute Truth") also ultimately desire to attain perfect liberation in the Vaikuṅṭha planets or Goloka Vṛndāvana. In *Bhagavad-gītā* (18.55) it is said:

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate 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 brahmāsmi*(11)), 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

तं दुराराध्यमाराध्य सतामपि दुरापया ।

एकान्तभक्त्या को वाञ्छेत्पादमूलं विना बहिः ॥ ५५ ॥

*tam durārādhyam ārādhya
satām api durāpayā
ekānta-bhaktiā ko vāñchet
pāda-mūlam vinā bahiḥ*

SYNONYMS

tam—unto You; *durārādhyam*—very difficult to worship; *ārādhya*—having worshiped; *satām api*—even for the most exalted persons; *durāpayā*—very difficult to attain; *ekānta*—pure; *bhaktiā*—by devotional service; *kaḥ*—who is that man; *vāñchet*—should desire; *pāda-mūlam*—lotus feet; *vinā*—without; *bahiḥ*—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 *satām* refers to transcendentalists. There are three kinds of transcendentalists: the *jñānī*, *yogī* 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*, *jñāna-yoga*, *dhyāna-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 *durārādhya* is especially significant. It is very difficult to attain the lotus feet of the Lord by any method other than *bhakti-yoga*.

TEXT 56

यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते ।
विश्वं विध्वंसयन् वीर्यशौर्यविस्फूर्जितभ्रुवा ॥ ५६ ॥

yatra nirviṣṭam araṇam
kṛtānto nābhimanyate
viśvam vidhvaṁsayan vīrya-
śaurya-visphūrjita-bhruvā

SYNONYMS

yatra—wherein; *nirviṣṭam araṇam*—a completely surrendered soul; *kṛta-antaḥ*—invincible time; *na abhimanyate*—does not go to attack; *viśvam*—the entire universe; *vidhvaṁsayan*—by vanquishing; *vīrya*—prowess; *śaurya*—influence; *visphūrjita*—simply by expansion; *bhruvā*—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-gītā* (10.34) it is said that the Lord in the shape and form of death destroys all a person's possessions. *Mṛtyuḥ sarva-haraś cāham*: "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 *karmīs* and *jñānīs*, which have no touch of devotional service, are spoiled in due course of time. The material success of the *karmīs* is destined to be destroyed; similarly, the impersonal realization attained by the *jñānīs* is also destroyed in the course of time.

*āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ
(SB 10.2.32)*

To say nothing of the *karmīs*, the *jñānīs* 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 *karmīs* and *jñānīs*, 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. *Śucīnām śrīmatām gehe yoga-bhraṣṭo'bhijāyate* [Bg. 6.41]. 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 Yamarāja, 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 Yamarāja. Yamarāja 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

क्षणार्धेनापि तुल्ये न स्वर्गं नापुनर्भवम् ।
भगवत्सखिस्रास्य मर्त्यानां किमुताशिषः ॥ ५७ ॥

*kṣaṇārdhenāpi tulaye
na svargam nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ*

SYNONYMS

kṣaṇa-ardhena—by half a moment; *api*—even; *tulaye*—compare; *na*—never; *svargam*—heavenly planets; *na*—neither; *apunaḥ-bhavam*—merging into the Supreme; *bhagavat*—the Supreme Personality of Godhead; *saṅgi*—associate; *saṅgasya*—one who takes advantage of associating; *martyānām*—of the conditioned soul; *kim uta*—what is there; *āśiṣaḥ*—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 jñāna. 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 *karmīs*, *jñānīs* and *bhaktas*—the *bhakta* is described herein as the most exalted. Śrīla Prabodhānanda Sarasvatī has sung: *kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate* (*Caitanya-candrāmṛta*). The word *kaivalya* means to merge into the effulgence of the Supreme Personality of Godhead, and the word *tridaśa-pūr* 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 *jñāna*. The resultant actions of *karma* and *jñāna* 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 *Śrīmad-Bhāgavatam* (1.2.6): *yayātmā suprasīdati*. 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

अथानघाङ्घ्रेस्तव कीर्तितीर्थयो-
रन्तर्बहिःस्नानविधूतपाप्मनाम् ।
भूतेष्वनुक्रोशसुसत्त्वशीलिनां
स्यात्सुरामोऽनुग्रह एष नस्तव ॥ ५८ ॥

*athānaghāṅghres tava kīrti-tīrthayor
antar-bahiḥ-snāna-vidhūta-pāpmanām
bhūteṣv anukrośa-susattva-śīlinām
syāt saṅgamo 'nugraha eṣa nas tava*

SYNONYMS

atha—therefore; *anagha-aṅghreḥ*—of my Lord, whose lotus feet destroy all inauspiciousness; *tava*—Your; *kīrti*—glorification; *tīrthayoḥ*—the holy Ganges water; *antaḥ*—within; *bahiḥ*—and outside; *snāna*—taking bath; *vidhūta*—washed; *pāpmanām*—contaminated state of mind; *bhūteṣu*—unto the ordinary living beings; *anukrośa*—benediction or mercy; *su-sattva*—completely in goodness; *śīlinām*—of those who possess such characteristics; *syāt*—let there be; *saṅgamaḥ*—association; *anugrahaḥ*—mercy; *eṣaḥ*—this; *naḥ*—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. Śrīla Vṛndāvana dāsa Ṭhākura 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 *śuddha-sattva*, pure goodness. Here the word *su-sattva* means *śuddha-sattva*, the transcendental stage beyond material goodness. By his exemplary prayers, Lord Śiva teaches us that our best course is to take shelter of Lord Viṣṇu and His Vaiṣṇava devotees.

TEXT 59

न यस्य चित्तं बहिरर्थविभ्रमं
तमोगुहायां च विशुद्धमाविशत् ।
यद्भक्तियोगानुगृहीतमञ्जसा
मुनिर्विचष्टे ननु तत्र ते गतिम् ॥ ५९ ॥

*na yasya cittam bahir-atha-vibhramam
tamo-guhāyām ca viśuddham āviśat
yad-bhakti-yogānugṛhītam añjasā
munir vicaṣṭe nanu tatra te gatim*

SYNONYMS

na—never; *yasya*—whose; *cittam*—heart; *bahiḥ*—external; *artha*—interest; *vibhramam*—bewildered; *tamaḥ*—darkness; *guhāyām*—in the hole; *ca*—also; *viśuddham*—purified; *āviśat*—entered; *yad*—that; *bhakti-yoga*—devotional service; *anugṛhītam*—being favored by; *añjasā*—happily; *munih*—the thoughtful; *vicaṣṭe*—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 Bhaktidevī 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 *Śrīmad-Bhāgavatam* (3.25.25):

*satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has repeatedly said:

*'sādhu-saṅga', 'sādhu-saṅga' —sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Cc. Madhya 22.54)*

Simply by associating with a pure devotee, one becomes wonderfully advanced in Kṛṣṇa consciousness. *Sādhu-saṅga*, or association with a devotee, means always engaging in Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa *mantra* and by acting for Kṛṣṇa. Specifically, chanting the Hare Kṛṣṇa *mantra* purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. *Ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] by chanting the

names of Kṛṣṇa, 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 viśvaṁ bhagavān ivetaraḥ* (SB 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-saṅga*, 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 *mahā-mantra* and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevī 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 Śukadeva Gosvāmī are also called *muni*, and Vyāsadeva is addressed as Mahāmuni. 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 worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

TEXT 60

यत्रेदं व्यज्यते विश्वं विश्वस्मिन्नवभाति यत् ।
तत् त्वं ब्रह्म परं ज्योतिराकाशमिव विस्तृतम् ॥ ६० ॥

*yatredam vyajyate viśvam
viśvasminn avabhāti yat
tat tvam brahma param jyotir
ākāśam iva vistṛtam*

SYNONYMS

yatra—where; *idam*—this; *vyajyate*—manifested; *viśvam*—the universe; *viśvasmin*—in the cosmic manifestation; *avabhāti*—is manifested; *yat*—that; *tat*—that; *tvam*—You; *brahma*—the impersonal Brahman; *param*—transcendental; *jyotiḥ*—effulgence; *ākāśam*—sky; *iva*—like; *vistṛtam*—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 Śiva 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 *śāstras* 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-gītā* (9.4) the Lord clearly says:

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv 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-gītā* 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 *Vedānta-sūtra* it is stated: *athāto brahma jijñāsā*. This means that Brahman, Paramātmā or Parabrahman should be understood. In *Śrīmad-Bhāgavatam* also the Absolute Truth is described as the one without a second, but He is realized in three features—impersonal Brahman, localized Paramātmā and the Supreme Personality of Godhead. The Supreme Personality of Godhead is the ultimate issue, and in this verse Lord Śiva confirms that ultimately the Absolute Truth is a person. He clearly says:

tat tvam brahma param jyotir ākāśam iva vistṛtam. 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
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu*

"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

यो माययेदं पुरुरूपयासृजद्
बिभर्ति भूयः क्षपयत्यविक्रियः ।
यद्भेदबुद्धिः सदिवात्मदुःस्थया
त्वमात्मतन्त्रं भगवन् प्रतीमहि ॥ ६१ ॥

yo māyayedaṁ puru-rūpayāsṛjad

*bibharti bhūyaḥ kṣāpayaty avikriyaḥ
yad-bheda-buddhiḥ sad ivātma-duḥsthayā
tvam ātma-tantram bhagavan pratīmahi*

SYNONYMS

yaḥ—one who; *māyayā*—by His energy; *idam*—this; *puru*—manifold; *rūpayā*—manifestation; *aṣṛjat*—created; *bibharti*—maintains; *bhūyaḥ*—again; *kṣāpayati*—annihilates; *avikriyaḥ*—without being altered; *yat*—that; *bheda-buddhiḥ*—sense of differentiation; *sat*—eternal; *iva*—like; *ātma-duḥsthayā*—giving trouble to oneself; *tvam*—unto You; *ātma-tantram*—fully self-independent; *bhagavan*—O Lord, Supreme Personality of Godhead; *pratīmahi*—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 Vaiṣṇava *kavi*, or poet:

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
[Cc. Madhya 20.117]*

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 Śiva 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 Māyāvādī philosophers cannot understand this, they want to be relieved from the material energy. However, because a Vaiṣṇava 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 *puruṣa-avatāra* Mahā-Viṣṇu, 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 Viṣṇu. Then as Saṅkarṣaṇa, 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 Śiva 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

क्रियाकलापैरिदमेव योगिनः
 श्रद्धान्विताः साधु यजन्ति सिद्धये ।
 भूतेन्द्रियान्तःकरणोपलक्षितं
 वेदे च तन्त्रे च त एव कोविदाः ॥ ६२ ॥

*kriyā-kalāpair idam eva yoginaḥ
 śraddhānvitāḥ sādhu yajanti siddhaye
 bhūtendriyāntaḥ-karaṇopalakṣitaṁ
 vede ca tantrē ca ta eva kovidāḥ*

SYNONYMS

kriyā—activities; *kalāpaiḥ*—by processes; *idam*—this; *eva*—certainly; *yoginaḥ*—transcendentalists; *śraddhā-anvitāḥ*—with faith and conviction; *sādhu*—properly; *yajanti*—worship; *siddhaye*—for perfection; *bhūta*—the

material energy; *indriya*—senses; *antaḥ-karaṇa*—heart; *upalakṣitam*—symptomized by; *vede*—in the *Vedas*; *ca*—also; *tantra*—in the corollaries of the *Vedas*; *ca*—also; *te*—Your Lordship; *eva*—certainly; *kovidāḥ*—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 Paramātmā, Your partial expansion, who is the director of everything. Yogis other than the devotees—namely the karma-yogī and jñāna-yogī—worship You by their respective actions in their respective positions. It is stated both in the *Vedas* and in the *śāstras* 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 Śiva 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 Brahmā and other demigods, and these are worshiped by materialistic persons. In the Second Canto, Third Chapter, of *Śrīmad-Bhāgavatam*, it is stated that those who desire material benefits are recommended to worship different types of demigods, and in conclusion the *Bhāgavatam* recommends:

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param
(SB 2.3.10)*

The devotees, the *jñānīs*, who are known as *mokṣa-kāma*, and the *karmīs*, who are known as *sarva-kāma*, are all aspiring to worship the Supreme Personality of Godhead, Viṣṇu. Even when one performs *yajñas*, as stated here (*kriyā-kalāpaiḥ*), he should always remember that the demigods are but agents of the Supreme Lord. Actually the worshipful Lord is Viṣṇu, Yajñeśvara. Thus even when different demigods are worshiped in the Vedic and Tantric sacrifices, the actual goal of sacrifice is Lord Viṣṇu. Therefore in *Bhagavad-gītā* (9.23) it is said:

*ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam*

"Whatever a man may sacrifice to other gods, O son of Kuntī, 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 Viṣṇu. In the *Viṣṇu Purāṇa* (3.8.9) the very same thing is confirmed:

*varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]*

Here it is clearly mentioned that the *karmī*, *jñānī* or *yogī*—in fact, everyone—worships Lord Viṣṇu if he is actually expert in knowledge of the *Vedas* and *Tantras*. The word *kovidāḥ* is very significant, for it indicates the devotees of the Lord. Only the devotees know perfectly that the Supreme Personality of Godhead, Viṣṇu, 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: *sarvaṁ khalv idaṁ brahma*. One who knows this concentrates all his energy in worshiping Lord Viṣṇu.

TEXT 63

त्वमेक आद्यः पुरुषः सुप्तशक्ति-
स्तया रजःसत्त्वतमो विभिद्यते ।
महानहं खं मरुदग्निवार्धराः
सुरर्षयो भूतगणा इदं यतः ॥ ६३ ॥

*tvam eka ādyaḥ puruṣaḥ supta-śaktis
tayā rajaḥ-sattva-tamo vibhidyaṭe
mahān ahaṁ khaṁ marud agni-vār-dharāḥ
surarṣayo bhūta-gaṇā idaṁ yataḥ*

SYNONYMS

tvam—Your Lordship; *ekaḥ*—one; *ādyaḥ*—the original; *puruṣaḥ*—person; *suṭpa*—dormant; *śaktiḥ*—energy; *tayā*—by which; *rajaḥ*—the passion energy; *sattva*—goodness; *tamaḥ*—ignorance; *vibhidyaṭe*—is diversified; *mahān*—the total material energy; *ahaṁ*—egotism; *khaṁ*—the sky; *marut*—the air; *agni*—fire; *vāḥ*—water; *dharāḥ*—earth; *sura-ṛṣayaḥ*—the demigods and the great sages; *bhūta-gaṇāḥ*—the living entities; *idaṁ*—all this; *yataḥ*—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 Viṣṇu—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 Śiva says that spirit and matter are not creations of various philosophers, but are manifested by Lord Viṣṇu, as described in this verse: *tvam eka ādyah puruṣah*. 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 Brahmā and the seven great ṛṣis, 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 ādyaḥ puruṣaḥ*. This is also confirmed in *Brahma-saṁhitā* (5.1):

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

Those who are covered by the material energy cannot understand that the origin of everything is the Supreme Personality of Godhead, Kṛṣṇa. This is summarized in the *Vedānta* aphorism *janmādy asya yataḥ* [SB 1.1.1] (*Vedānta-sūtra* 1.1.2). Kṛṣṇa also confirms this in *Bhagavad-gītā* (10.8):

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

"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 Kṛṣṇa says that He is the origin of everything (*aham sarvasya prabhavaḥ* [Bg. 10.8]), He means that He is even the source of Lord Brahmā,

Lord Śiva, the *puruṣa-avatāras*, 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 *Catuḥ-ślokī* of *Śrīmad-Bhāgavatam*, the Lord says, *aham evāsam evāgre*: "I was existing in the beginning before the creation." (SB 2.9.33) In the *Vedas* it is also said, *eko nārāyaṇa āsīt*: "Before the creation there was only Nārāyaṇa." This is also confirmed by Śaṅkarācārya. *Nārāyaṇaḥ paro 'vyaktāt*: "Nārāyaṇa is transcendental to the creation." (*Gīta-bhāṣya*) Since all the activities of Nārāyaṇa are spiritual, when Nārāyaṇa said, "Let there be creation," that creation was all-spiritual. The "material" only exists for those who have forgotten that Nārāyaṇa is the original cause.

TEXT 64

सृष्टं स्वशक्तयेदमनुप्रविष्ट-
 श्चतुर्विधं पुरमात्मांशकेन ।
 अथो विदुस्तं पुरुषं सन्तमन्त-
 भुङ्क्ते हृषीकैर्मधु सारघं यः ॥ ६४ ॥

*sṛṣṭam sva-śaktyedam anupraviṣṭaś
 catur-vidham puram ātmāṁśakena
 atho vidus taṁ puruṣaṁ santam antar
 bhun̄kte hṛṣīkair madhu sāra-ghaṁ yaḥ*

SYNONYMS

sṛṣṭam—in the creation; *sva-śaktyā*—by Your own potency; *idam*—this cosmic manifestation; *anupraviṣṭaḥ*—entering afterward; *catur-vidham*—four kinds of; *puram*—bodies; *ātma-aṁśakena*—by Your own part and parcel; *atho*—therefore; *viduḥ*—know; *taṁ*—him; *puruṣaṁ*—the enjoyer;

santam—existing; *antaḥ*—within; *bhunkte*—enjoys; *hṛṣīkaiḥ*—by the senses; *madhu*—sweetness; *sāra-gham*—honey; *yaḥ*—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 (Paramātmā), 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-gītā* (7.5):

*apareyam itas tv anyām
prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate 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 (*jarāyu ja*), by way of eggs (*aṇḍa 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 Paramātmā, the Supreme Personality of Godhead, knows everyone's desires. As stated in *Bhagavad-gītā* (15.15):

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ 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 *Upaniṣads* the example is given of two

birds sitting on a tree. One bird (the *jīva*, or living entity) is enjoying the fruits of that tree, and the other bird (Paramātmā) is simply witnessing. In the *Bhagavad-gītā* (13.23) the Supreme Personality of Godhead as Paramātmā is described as *upadraṣṭā* (the overseer) and *anumantā* (the permitter).

Thus the Lord simply witnesses and gives the living entity sanction for sense enjoyment. It is the Paramātmā 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 Paramātmā 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 Paramātmā is simply witnessing all these activities. The conclusion is that both the Supreme Personality of Godhead and the *jīvas* enter into this material world. However, the Paramātmā, 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

स एष लोकानतिचण्डवेगो
विकर्षसि त्वं खलु कालयानः ।

भूतानि भूतैरनुमेयतत्त्वो घनावलीर्वायुरिवाविषह्यः ॥ ६५ ॥

*sa eṣa lokān aticaṇḍa-vego
vikarṣasi tvam̐ khalu kāla-yānaḥ
bhūtāni bhūtair anumeya-tattvo
ghanāvalīr vāyur ivāviṣahyaḥ*

SYNONYMS

saḥ—that; *eṣaḥ*—this; *lokān*—all the planetary systems; *ati*—very much; *caṇḍa-vegaḥ*—the great force; *vikarṣasi*—destroys; *tvam̐*—Your Lordship; *khalu*—however; *kāla-yānaḥ*—in due course of time; *bhūtāni*—all living entities; *bhūtaiḥ*—by other living entities; *anumeya-tattvaḥ*—the Absolute Truth can be guessed; *ghana-āvalīḥ*—the clouds; *vāyuḥ*—air; *iva*—like; *aviṣahyaḥ*—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 Kṛṣṇa says in *Bhagavad-gītā* (10.34), *mṛtyuḥ sarva-haraś cāham*: "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. Hiraṇyakaśipu, the father of Prahlāda, 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 Nṛsimhadeva and killed Hiraṇyakaśipu in the presence of his son. As stated in *Śrīmad-Bhāgavatam* (1.13.47), this killing process is natural. *Jīvo jīvasya jīvanam*: "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

प्रमत्तमुच्चैरितिकृत्यचिन्तया
 प्रवृद्धलोभं विषयेषु लालसम् ।
 त्वमप्रमत्तः सहसाभिपद्यसे
 क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥ ६६ ॥

*pramattam uccair iti kṛtya-cintayā
pravṛddha-lobham viṣayeṣu lālasam
tvam apramattaḥ sahasābhipadyase
kṣul-lelihāno 'hir ivākhum antakaḥ*

SYNONYMS

pramattam—persons who are mad; *uccaiḥ*—loudly; *iti*—thus; *kṛtya*—to be done; *cintayā*—by such desire; *pravṛddha*—very much advanced; *lobham*—greed; *viṣayeṣu*—in material enjoyment; *lālasam*—so desiring; *tvam*—Your Lordship; *apramattaḥ*—completely in transcendence; *sahasā*—all of a sudden; *abhipadyase*—seizes them; *kṣut*—hungry; *lelihānaḥ*—by the greedy tongue; *ahiḥ*—snake; *iva*—like; *ākhum*—mouse; *antakaḥ*—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-gītā* (3.27):

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā*

kartāham 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 Kṛṣṇa 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 Kṛṣṇa

says in *Bhagavad-gītā* (5.29):

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim ṛcchati*

"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, attains 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

कस्त्वत्पदाब्जं विजहाति पण्डितो
यस्तेऽवमानव्ययमानकेतनः ।
विशङ्कयास्मद्गुरुरर्चति स्म यद्
विनोपपत्तिं मनवश्चतुर्दश ॥ ६७ ॥

*kas tvat-padābjaṁ vijahāti paṇḍīto
yas te 'vamāna-vyayamāna-ketanaḥ
viśaṅkayāsmad-gurur arcati sma yad
vinopapattiṁ manavaś caturdaśa*

SYNONYMS

kaḥ—who; *tvat*—Your; *pada-abjam*—lotus feet; *vijahāti*—avoids; *paṇḍitaḥ*—learned; *yaḥ*—who; *te*—unto You; *avamāna*—deriding; *vyayamāna*—decreasing; *ketanaḥ*—this body; *viśaṅkayā*—without any doubt; *asmat*—our; *guruḥ*—spiritual master, father; *arcati*—worships; *sma*—in the past; *yat*—that; *vinā*—without; *upapattim*—agitation; *manavaḥ*—the Manus; *catuḥ-daśa*—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 Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

PURPORT

The word *paṇḍita* means "a wise man." Who is actually a wise man? The wise man is described in *Bhagavad-gītā* (7.19) in this way:

*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ*

"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, Kṛṣṇa. Such a *mahātmā*, or learned person, knows that Kṛṣṇa, Vāsudeva, is everything (*vāsudevaḥ sarvam iti* [Bg. 7.19]). Learned persons always think that life is wasted unless they worship Lord Kṛṣṇa or

become His devotee. Śrīla Rūpa Gosvāmī also says that when one becomes an advanced devotee, he understands that he should be reserved and perseverant (*kṣāntiḥ*) and that he should engage in the service of the Lord and not waste time (*avyartha-kālatvam* [Cc. *Madhya* 23.18-19]). He should also be detached from all material attraction (*viraktiḥ*), and he should not long for any material respect in return for his activities (*māna-śūnyatā*). He should be certain that Kṛṣṇa will bestow His mercy upon him (*āśā-bandhaḥ*), and he should always be very eager to serve the Lord faithfully (*samutkaṅṭhā*). The wise man is always very eager to glorify the Lord by chanting and hearing (*nāma-gāne sadā ruciḥ*), and he is always eager to describe the transcendental qualities of the Lord (*āsaktis tad-guṇākhyāne*). He should also be attracted to those places where the Lord had His pastimes (*prītis tad-vasati-sthaleprītis tad vasati sthāle*). 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 Brahmā has a long life-span (4,320,000,000 years constitute twelve hours in a day of Brahmā), Brahmā 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 Brahmā are also engaged in the Lord's devotional service. In Brahmā's one day, fourteen Manus appear and disappear. The first Manu is Svāyambhuva 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 Kṛṣṇa *mantra*, as recommended by Lord Caitanya Mahāprabhu.

*tṛṇād api sunīcena
tarora iva sahiṣṇunā
amāninā mānadena*

kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]

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 Prahlāda Mahārāja, who was engaged in the devotional service of the Lord, was harassed by his demoniac father, Hiraṇyakaśipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahāprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Kṛṣṇa *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 *ācāryas*, beginning with Lord Brahmā and others.

TEXT 68

अथ त्वमसि नो ब्रह्मन् परमात्मन् विपश्चिताम् ।
विश्वं रुद्रभयध्वस्तमकुतश्चिद्रया गतिः ॥ ६८ ॥

atha tvam asi no brahman
paramātman vipaścitām
viśvaṁ rudra-bhaya-dhvastam
akutaścid-bhayā gatiḥ

SYNONYMS

atha—therefore; *tvam*—You, my Lord; *asi*—are; *naḥ*—our; *brahman*—O Supreme Brahman; *parama-ātman*—O Supersoul; *vipaścitām*—for the learned wise men; *viśvam*—the whole universe; *rudra-bhaya*—being afraid of Rudra; *dhvastam*—annihilated; *akutaścid-bhayā*—undoubtedly fearless;

gatiḥ—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—Brahmā, Viṣṇu and Śiva (Maheśvara). 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 (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* [Bg. 4.9]).

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 Śiva, is speaking of "fear of Rudra." This indicates that there are many Rudras—eleven Rudras—and the Rudra (Lord Śiva) 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 Śrī Kṛṣṇa says in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: "My dear Arjuna, you may declare publicly that My pure devotee will not be vanquished under any circumstances."

TEXT 69

इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः ।
स्वधर्ममनुतिष्ठन्तो भगवत्यर्पिताशयाः ॥ ६९ ॥

*idam japata bhadram vo
viśuddhā nṛpa-nandanāḥ
sva-dharmam anutiṣṭhanto
bhagavaty arpitāśayāḥ*

SYNONYMS

idam—this; *japata*—while chanting; *bhadram*—all auspiciousness; *vaḥ*—all of you; *viśuddhāḥ*—purified; *nṛpa-nandanāḥ*—the sons of the King; *sva-dharmam*—one's occupational duties; *anutiṣṭhantaḥ*—executing; *bhagavati*—unto the Supreme Personality of Godhead; *arpita*—given up; *āśayāḥ*—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 Śiva 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 *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, 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 Kṛṣṇa *mahā-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 Kṛṣṇa *mahā-mantra* also says, "My dear Lord Kṛṣṇa, my dear Lord Rāma, 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 apratihātā*: "Devotional service cannot be checked by any material condition." (SB 1.2.6) Lord Caitanya Mahāprabhu also recommended this process:

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām
(SB 10.14.3)*

One may remain situated in his own place or his own occupational duty and still lend his ear to receive the message of the Lord from realized souls. The Kṛṣṇa 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 Kṛṣṇa in order to go back home, back to Godhead.

TEXT 70

तमेवात्मानमात्मस्थं सर्वभूतेष्ववस्थितम् ।

पूजयध्वं गुणन्तश्च ध्यायन्तश्चासकृद्दुरिम् ॥ ७० ॥

*tam evātmānam ātma-stham
sarva-bhūteṣu avasthitam
pūjayadhvam gr̥ṇantaś ca
dhyāyantaś cāsakṛd dharim*

SYNONYMS

tam—unto Him; *eva*—certainly; *ātmānam*—the Supreme Soul; *ātma-stham*—within your hearts; *sarva*—all; *bhūteṣu*—in every living being; *avasthitam*—situated; *pūjayadhvam*—just worship Him; *gr̥ṇantaḥ ca*—always chanting; *dhyāyantaḥ ca*—always meditating upon; *asakṛt*—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 *asakṛt* is significant, for it means not just for a few minutes but continuously. That is the instruction given by Lord Caitanya Mahāprabhu in His *Śikṣāṣṭaka* 3. *Kīrtanīyaḥ sadā hariḥ*: [Cc. Ādi 17.31] "The holy name of the Lord should be chanted twenty-four hours daily." Therefore in this Kṛṣṇa 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 Ṭhākura Haridāsa, who was chanting the Hare Kṛṣṇa *mantra* three hundred thousand times daily. Indeed, he had no other business. Some of the Gosvāmīs, like Raghunātha dāsa Gosvāmī, were also chanting very rigidly and

also offering obeisances very rigidly. As stated in Śrīnivāsācārya's prayer to the six Gosvāmīs (Ṣaḍ-gosvāmy-aṣṭaka): *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau*. The word *saṅkhyā-pūrvaka* means "maintaining a numerical strength." Not only was Raghunātha dāsa Gosvāmī 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 Śiva advised them to constantly chant of and meditate upon the Supreme Personality of Godhead. It is significant that Lord Śiva personally offered his prayers to the Supreme Personality of Godhead just as he was taught by his father, Lord Brahmā. Similarly, he was also preaching to the princes according to the *paramparā* 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 *ātmānam ātma-sthaṁ sarva-bhūteṣv 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

योगादेशमुपासाद्य धारयन्तो मुनिव्रताः ।
समाहितधियः सर्व एतदभ्यसतादृताः ॥ ७१ ॥

*yogādeśam upāsādyā
dhārayanto muni-vratāḥ*

*samāhita-dhiyaḥ sarva
etat abhyasatādṛtāḥ*

SYNONYMS

yoga-ādeśam—this instruction of *bhakti-yoga*; *upāsādyā*—constantly reading; *dhārayantaḥ*—and taking within the heart; *muni-vratāḥ*—just take the vow of the great sages, the vow of silence; *samāhita*—always fixed in the mind; *dhiyaḥ*—with intelligence; *sarve*—all of you; *etat*—this; *abhyasata*—practice; *ādṛtāḥ*—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 *haṭha-yoga* system one has to practice bodily exercises, *dhyāna*, *dhāraṇā*, *āsana*, 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 *haṭha-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 Śiva when he advised the princes, the sons of Mahārāja Prācīnabarhiṣat. The *bhakti-yoga* system is not newly introduced, for even five thousand years ago Lord Kṛṣṇa recommended this *bhakti-yoga* as the topmost *yoga*. As Kṛṣṇa tells Arjuna in *Bhagavad-gītā* (6.47):

yoginām aṅgi sarveṣāṁ

*mad-gatenāntarātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

"Of all *yogīs*, 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 *yogī* is he who constantly thinks of Kṛṣṇa 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 Kṛṣṇa consciousness movement.

The word *muni-vratāḥ* is significant in this regard because those who are interested in advancing in spiritual life must be silent. Silence means talking only of *kṛṣṇa-kathā*. This is the silence of Mahārāja Ambarīṣa:

*sa vai manaḥ kṛṣṇa-padāravindayor
vacāmsi vaikuṅṭha-guṇānuvarṇane*

"King Ambarīṣa always fixed his mind on the lotus feet of the Lord and talked of Him only." (SB 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 Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called *muni-vrata*. The intelligence must be very sharp (*samāhita-dhiyaḥ*) and should always be acting in Kṛṣṇa consciousness. The words *etad abhyasatādṛtāḥ* indicate that if one takes these instructions from a spiritual master with great reverence (*ādṛta*) and practices them accordingly, he will find this *bhakti-yoga* process to be very, very easy.

TEXT 72

इदमाह पुरास्माकं भगवान् विश्वसृक्पतिः ।

भृग्वादीनामात्मजानां सिसृक्षुः संसिृक्षताम् ॥ ७२ ॥

*idam āha purāsmākaṁ
bhagavān viśvasṛk-patiḥ
bhṛgv-ādīnām ātmajānām
sisṛkṣuḥ saṁsisṛkṣatām*

SYNONYMS

idam—this; *āha*—said; *purā*—formerly; *asmākaṁ*—unto us; *bhagavān*—the lord; *viśva-sṛk*—the creators of the universe; *patiḥ*—master; *bhṛgu-ādīnām*—of the great sages headed by Bhṛgu; *ātmajānām*—of his sons; *sisṛkṣuḥ*—desirous of creating; *saṁsisṛkṣatām*—who are in charge of creation.

TRANSLATION

This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.

PURPORT

Lord Brahmā was created by Lord Viṣṇu; then Lord Brahmā created Lord Śiva and other great sages, headed by Bhṛgu Muni. These great sages included Bhṛgu, Marīci, Ātreya, Vasiṣṭha and others. All these great sages were in charge of creating population. Since there were not very many living entities in the beginning, Viṣṇu entrusted Brahmā with the business of creation, and Brahmā in his turn created many hundreds and thousands of demigods and great sages to continue with the creation. At the same time, Lord Brahmā cautioned all his sons and disciples by reciting the prayers now recited by Lord Śiva. 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 Śiva. 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 Kṛṣṇa consciousness. The Kṛṣṇa 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 *varṇāśrama-dharma*. *Brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras* 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 *varṇāśrama-dharma* in the role of a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra* 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 *Śrīmad-Bhāgavatam* (1.2.8):

*dharmah svanuṣṭhitah puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

The conclusion is that even if one is busy executing his occupational duty, his business in Kṛṣṇa consciousness need not be hampered. He has simply to execute the devotional service of *śravaṇam kīrtanam* [SB 7.5.23]—hearing, chanting and remembering. One need not abandon his occupational duty. As stated in *Bhagavad-gītā* (18.46):

*yataḥ pravṛttir bhūtānām
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ*

"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 Śiva herein prescribes, he attains his perfection of life. *Svanuṣṭhitasya dharmasya samsiddhir hari-toṣaṇam* (SB 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

ते वयं नोदिताः सर्वे प्रजासर्गे प्रजेश्वराः ।
अनेन ध्वस्ततमसः सिसृक्ष्मो विविधाः प्रजाः ॥ ७३ ॥

*te vyaṁ noditāḥ sarve
prajā-sarge prajeśvarāḥ
anena dhvasta-tamasah
sisṛkṣmo vividhāḥ prajāḥ*

SYNONYMS

te—by him; *vyaṁ*—all of us; *noditāḥ*—ordered; *sarve*—all; *prajā-sarge*—at the time of creating population; *prajā-īśvarāḥ*—the controllers of all living entities; *anena*—by this; *dhvasta-tamasah*—being freed from all kinds of ignorance; *sisṛkṣmah*—we created; *vividhāḥ*—various kinds of; *prajāḥ*—living entities.

TRANSLATION

When all the Prajāpatis were ordered to create by Lord Brahmā, 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 Brahmā, was first created. Then Lord Brahmā created other saintly sages like Marīci, Bhṛgu, Ātreya, Vasiṣṭha and Lord Śiva. They in their turn created different types of bodies according to *karma*. In *Śrīmad-Bhāgavatam* 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 Brahmā and all other Prajāpatis 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 Purāṇa*, 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 *Śrīmad-Bhāgavatam* (3.31.1), *daiva-netreṇa*—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

अथेदं नित्यदा युक्तो जपन्नवहितः पुमान् ।
अचिराच्छ्रेय आप्नोति वासुदेवपरायणः ॥ ७४ ॥

*athedaṁ nityadā yukto
japaṇn avahitaḥ pumān
acirāc chreya āpnoti
vāsudeva-paraṇyaṇaḥ*

SYNONYMS

atha—thus; *idam*—this; *nityadā*—regularly; *yuktaḥ*—with great attention; *japaṇn*—by murmuring; *avahitaḥ*—fully attentive; *pumān*—a person; *acirāt*—without delay; *śreyaḥ*—auspiciousness; *āpnoti*—achieves; *vāsudeva-paraṇyaṇaḥ*—one who is a devotee of Lord Kṛṣṇa.

TRANSLATION

A devotee of Lord Kṛṣṇa 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 Kṛṣṇa. As stated in the First Canto of *Śrīmad-Bhāgavatam* (1.2.28): *vāsudeva-parā vedā vāsudeva-parā makhāḥ*. The ultimate goal of life is Vāsudeva, or Kṛṣṇa. Any devotee of Lord Kṛṣṇa can attain all perfection, material gains and liberation simply by offering prayers to Him. There are many varieties of prayers to Lord Kṛṣṇa

chanted by great sages and great personalities such as Lord Brahmā and Lord Śiva. Lord Kṛṣṇa is known as *śiva-viriñcinutam* (SB 11.5.33). *Śiva* means Lord Śiva, and *viriñci* means Lord Brahmā. Both of these demigods are engaged in offering prayers to Lord Vāsudeva, Kṛṣṇa. If we follow in the footsteps of such great personalities and become devotees of Lord Kṛṣṇa, our lives will become successful. Unfortunately people do not know this secret. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*: "They do not know that the real interest and the highest perfection of life is to worship Lord Viṣṇu [Kṛṣṇa]." (SB 7.5.31) It is impossible to become satisfied by trying to adjust the external energy. Without being a devotee of Lord Kṛṣṇa, one can only be baffled and confused. To save living entities from such a calamity, Lord Kṛṣṇa points out in *Bhagavad-gītā* (7.19):

*bahūnām janmanām ante
jñānavān mām praṇadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ*

"After many, many births and deaths, a wise man surrenders unto Me, knowing very well that I, Vāsudeva, am everything. Such a great soul is very rare."

We can achieve whatever benediction we want simply by becoming devotees of Vāsudeva.

TEXT 75

**श्रेयसामिह सर्वेषां ज्ञानं निःश्रेयसं परम् ।
सुखं तरति दुष्पारं ज्ञाननौर्यसनार्णवम् ॥ ७५ ॥**

*śreyasām iha sarveṣām
jñānam niḥśreyasam param
sukham tarati duṣpāram*

jñāna-naur vyasanārṇavam

SYNONYMS

śreyasām—of all benedictions; *iha*—in this world; *sarveṣām*—of every person; *jñānam*—knowledge; *niḥśreyasam*—the supreme benefit; *param*—transcendental; *sukham*—happiness; *tarati*—crosses over; *duṣpāram*—insurmountable; *jñāna*—knowledge; *nauḥ*—boat; *vyasana*—danger; *arṇavam*—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-gītā (7.19), *bahūnām janmanām ante jñānavān mām prapadyate*: "When one actually becomes wise, he surrenders unto the Supreme Personality of Godhead." *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*: "Such a great soul is very rarely to be found."

This Kṛṣṇa 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 Śiva advises, however, that those who take advantage of his prayers will very soon become devotees of Lord Vāsudeva and thus will be able to cross the ocean of nescience and make life perfect.

TEXT 76

य इमं श्रद्धया युक्तो मद्गीतं भगवत्स्तवम् ।
अधीयानो दुराराध्यं हरिमाराधयत्यसौ ॥ ७६ ॥

ya imam śraddhayā yukto
mad-gītaṁ bhagavat-stavam
adhīyāno durārādhyam
harim ārādhayaty asau

SYNONYMS

yaḥ—anyone; *imam*—this; *śraddhayā*—with great faith; *yuktaḥ*—devoutly attached; *mat-gītam*—the song composed by me or sung by me; *bhagavat-stavam*—a prayer offered to the Supreme Personality of Godhead; *adhīyānaḥ*—by regular study; *durārādhyam*—very difficult to worship; *harim*—the Supreme Personality of Godhead; *ārādhayati*—he can, however,

worship Him; *asau*—such a person.

TRANSLATION

Although rendering devotional service to the Supreme Personality of Godhead and worshiping 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 Śiva is a pure devotee of Lord Vāsudeva. *Vaiṣṇavānām yathā sambhuḥ*: "Amongst all Vaiṣṇavas, Lord Śiva is the topmost." Consequently Lord Śiva has a *sampradāya*, a Vaiṣṇava disciplic succession, called the Rudra-sampradāya. At the present moment those who belong to the Viṣṇu Svāmī-sampradāya of Vaiṣṇavas come from Rudra, Lord Śiva. To become a devotee of Lord Kṛṣṇa, Vāsudeva, is very, very difficult. The word especially used in this connection is *durārādhyam*. The worship of the demigods is not very difficult, but becoming a devotee of Lord Vāsudeva, Kṛṣṇa, is not so easy. However, if one adheres to the principles and follows in the footsteps of the higher authorities, as advised by Lord Śiva, one can easily become a devotee of Lord Vāsudeva. This is also confirmed by Prahlāda Mahārāja. 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 Prahlāda Mahārāja, *mahīyasām pāda-rajo-'bhiṣekaṁ niṣkiñcanānām na vṛṇīta yāvat*: "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." (SB 7.5.32)

TEXT 77

विन्दते पुरुषोऽमुष्माद्यद्यदिच्छत्यसत्वरम् ।
मद्गीतगीतात्सुप्रीताच्छ्रेयसामेकवल्लभात् ॥ ७७ ॥

*vindate puruṣo 'muṣmād
yad yad icchaty asatvaram
mad-gīta-gītāt suprītāc
chreyasām eka-vallabhāt*

SYNONYMS

vindate—achieves; *puruṣaḥ*—a devotee; *amuṣmāt*—from the Personality of Godhead; *yat yat*—that which; *icchati*—desires; *asatvaram*—being fixed; *mat-gīta*—sung by me; *gītāt*—by the song; *su-prītāt*—from the Lord, who is very pleased; *śreyasām*—of all benediction; *eka*—one; *vallabhāt*—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-gītā* (6.22), *yam labdhvā cāparam lābham manyate nādhikam tataḥ*: 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 Mahārāja 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, *māyā*. Śrī Caitanya Mahāprabhu said: *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* (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 Śiva shows us that any devotee can be successful simply by chanting the prayers which he has recited.

TEXT 78

इदं यः कल्य उत्थाय प्राञ्जलिः श्रद्धयान्वितः ।
शृणुयाच्छ्रावयेन्मर्त्यो मुच्यते कर्मबन्धनैः ॥ ७८ ॥

*idaṁ yaḥ kalya utthāya
prāñjaliḥ śraddhayānvitaḥ
śṛṇuyāc chrāvayen martyo
mucyate karma-bandhanaiḥ*

SYNONYMS

idaṁ—this prayer; *yaḥ*—a devotee who; *kalye*—early in the morning; *utthāya*—after getting up from bed; *prāñjaliḥ*—with folded hands; *śraddhayā*—with faith and devotion; *anvitaḥ*—thus being absorbed; *śṛṇuyāt*—personally chants and hears; *śrāvayet*—and gets others to hear; *martyaḥ*—such a human being; *mucyate*—becomes freed; *karma-bandhanaiḥ*—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 Śiva 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 *Śrīmad-Bhāgavatam* (2.10.6): *muktir hitvānyathā-rūpam*. *Mukti* means giving up all other activities and being situated in one's constitutional position (*svarupeṇa 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

गीतं मयेदं नरदेवनन्दनाः
परस्य पुंसः परमात्मनः स्तवम् ।

जपन्त एकाग्रधियस्तपो महत्
चरध्वमन्ते तत आप्स्यथेप्सितम् ॥ ७९ ॥

*gītaṁ mayedaṁ naradeva-nandanāḥ
parasya puṁsaḥ paramātmānaḥ stavam
japanta ekāgra-dhīyas tapo mahat
caradhvam ante tata āpsyathepsitam*

SYNONYMS

gītam—sung; *mayā*—by me; *idam*—this; *naradeva-nandanāḥ*—O sons of the King; *parasya*—of the Supreme; *puṁsaḥ*—Personality of Godhead; *parama-ātmanāḥ*—the Supersoul of everyone; *stavam*—prayer; *japantaḥ*—chanting; *eka-agra*—perfect attention; *dhīyaḥ*—intelligence; *tapaḥ*—austerities; *mahat*—great; *caradhvam*—you practice; *ante*—at the end; *tataḥ*—thereafter; *āpsyatha*—will achieve; *īpsitam*—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 Śrīmad-Bhāgavatam, entitled "Chanting the Song Sung by Lord

Śiva."

25. The Descriptions of the Characteristics of King Purañjana

TEXT 1

मैत्रेय उवाच

इति सन्दिश्य भगवान् बार्हिषदैरभिपूजितः ।
पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः ॥ १ ॥

maitreya uvāca
iti sandīśya bhagavān
bārhiṣadair abhipūjitaḥ
paśyatām rāja-putrāṇām
tatraivāntardadhe haraḥ

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *sandīśya*—giving instruction; *bhagavān*—the most powerful lord; *bārhiṣadaiḥ*—by the sons of King Barhiṣat; *abhipūjitaḥ*—being worshiped; *paśyatām*—while they were looking on; *rāja-putrāṇām*—the sons of the King; *tatra*—there; *eva*—certainly; *antardadhe*—became invisible; *haraḥ*—Lord Śiva.

TRANSLATION

The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Śiva instructed the sons of King Barhiṣat. The sons of the King also worshiped Lord Śiva with great devotion and respect. Finally, Lord Śiva became invisible to the princes.

PURPORT

This chapter contains a great lesson concerning the monarchical kingdom in the days of yore. When King Barhiṣat 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 Barhiṣat was being instructed by the great sage Nārada 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 Prācīnabarhiṣat comes from Mahārāja Dhruva, a great devotee of the Lord and the most celebrated disciple of Nārada Muni. King Prācīnabarhiṣat was then too much engaged in fruitive activities due to performing different types of *yajñas*. One can actually be promoted to higher planetary systems or to the heavenly kingdoms by performing various *yajñas*, but there is no question of liberation or going back home, back to Godhead. When the great sage Nārada saw that a descendant of Mahārāja Dhruva was being misled by fruitive activities, Nārada took compassion upon him and personally came to instruct him about the ultimate benediction of life, *bhakti-yoga*. How Nārada Muni indirectly introduced the *bhakti-yoga* system to King Prācīnabarhiṣat is very interestingly described in this Twenty-fifth Chapter.

TEXT 2

रुद्रगीतं भगवतः स्तोत्रं सर्वे प्रचेतसः ।
जपन्तस्ते तपस्तेपुर्वर्षाणामयुतं जले ॥ २ ॥

*rudra-gītaṁ bhagavataḥ
stotraṁ sarve pracetasah
japantas te tapas tepur
varṣāṇām ayutaṁ jale*

SYNONYMS

rudra-gītaṁ—the song sung by Lord Śiva; *bhagavataḥ*—of the Lord; *stotraṁ*—prayer; *sarve*—all; *pracetasah*—the princes known as the Pracetās; *japantaḥ*—reciting; *te*—all of them; *tapah*—austerity; *tepuḥ*—executed; *varṣāṇām*—of years; *ayutam*—ten thousand; *jale*—within the water.

TRANSLATION

All the Pracetā princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Śiva.

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

प्राचीनबर्हिषं क्षत्तः कर्मस्वासक्तमानसम् ।
नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥ ३ ॥

*prācīnabarhiṣaṁ kṣattaḥ
karmasv āsakta-mānasam
nārado 'dhyātma-tattva-jñāḥ
kṛpāluḥ pratyabodhayat*

SYNONYMS

prācīnabarhiṣam—unto King Prācīnabarhiṣat; *kṣattaḥ*—O Vidura; *karmasu*—in fruitive activities; *āsakta*—attached; *mānasam*—with this mentality; *nāradaḥ*—the great sage Nārada; *adhyātma*—spiritualism; *tattva-jñāḥ*—one who knows the truth; *kṛpāluḥ*—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 Nārada, 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 Prabodhānanda Sarasvatī Ṭhākura, 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 *karmīs* and *jñānīs*. The ultimate goal of the *karmīs* is promotion to the heavenly kingdom, and the ultimate goal of the *jñānīs* is merging into the Brahman effulgence. Of course, the *jñānīs* are superior to the *karmīs*, as confirmed by Lord Caitanya. *Koṭi-karmaniṣṭha-madhye eka 'jñānī' śreṣṭha*: "one *jñānī*, 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. Nārada Muni took compassion upon King Prācīnabarhiṣat 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 *yajñas* are undoubtedly superior. In pure devotional service, however, both *karma* and *jñāna* are considered bewildering features of the illusory energy.

TEXT 4

श्रेयस्त्वं कतमद्राजन् कर्मणात्मन ईहसे ।
दुःखहानिः सुखावासिः श्रेयस्तन्नेह चेष्यते ॥ ४ ॥

*śreyas tvam katamad rājan
karmaṇātmana ihase
duḥkha-hāniḥ sukhāvāptiḥ
śreyas tan neha ceṣyate*

SYNONYMS

śreyah—ultimate benediction; *tvam*—you; *katamat*—what is that; *rājan*—O King; *karmaṇā*—by fruitive activities; *ātmanaḥ*—of the soul; *ihase*—you desire; *duḥkha-hāniḥ*—disappearance of all distresses;

sukha-avāptiḥ—attainment of all happiness; *śreyah*—benediction; *tat*—that; *na*—never; *iha*—in this connection; *ca*—and; *iṣyate*—is available.

TRANSLATION

Nārada Muni asked King Prācīnabarhiṣat: 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 Nārada Muni asked King Prācīnabarhiṣat 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 *karmīs*, 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 Brahmā, who is situated in the highest planetary system (Brahmaloka), has to die. Lord Brahmā'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-gītā* (4.9):

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām 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 Kṛṣṇa 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

राजोवाच
न जानामि महाभाग परं कर्मापविद्धधीः ।
ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ॥ ५ ॥

rājovāca
na jānāmi mahā-bhāga
param karmāpaviddha-dhīḥ
brūhi me vimalam jñānam
yena mucyeya karmabhiḥ

SYNONYMS

rājā uvāca—the King replied; *na*—not; *jānāmi*—I know; *mahā-bhāga*—O great soul; *param*—transcendental; *karma*—by fruitive activities; *apaviddha*—being pierced; *dhīḥ*—my intelligence; *brūhi*—please tell; *me*—to me; *vimalam*—spotless; *jñānam*—knowledge; *yena*—by which; *mucyeya*—I can get relief; *karmabhiḥ*—from the fruitive activities.

TRANSLATION

The King replied: O great soul, Nārada, 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

Śrī Narottama dāsa Ṭhākura has sung:

sat-saṅga chāḍi' kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāṅsa

As long as a person is entangled in fruitive activities, he is bound to accept one body after another. This is called *karma-bandha-phāṅsa*—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 dāsa Ṭhākura calls this *karma-bandha-phāṅsa*.

King Prācīnabarhiṣat admitted this fact and frankly asked Nārada Muni how he could get out of this *karma-bandha-phāṅsa*, entanglement in fruitive activities. This is actually the stage of knowledge indicated in the first verse of *Vedānta-sūtra*: *athāto brahma jijñāsā*. When one actually reaches the platform of frustration in an attempt to discharge *karma-bandha-phāṅsa*, he inquires about the real value of life, which is called *brahma jijñāsā*. In order to inquire about the ultimate goal of life, the *Vedas* enjoin, *tad-vijñānārtham sa gurum evābhigacchet*: [MU 1.2.12(12)] "In order to understand the transcendental science, one must approach a bona fide spiritual master."

King Prācīnabarhiṣat found the best spiritual master, Nārada Muni, and he therefore asked him about that knowledge by which one can get out of the entanglement of *karma-bandha-phāṅsa*, fruitive activities. This is the actual business of human life. *Jīvasya tattva jijñāsā nārtho yaś ceha karmabhiḥ*. As stated in the Second Chapter of the First Canto of *Śrīmad-Bhāgavatam* (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-phāṅsa*.

TEXT 6

गृहेषु कूटधर्मेषु पुत्रदारधनार्थधीः ।
न परं विन्दते मूढो भ्राम्यन् संसारवर्त्मसु ॥ ६ ॥

*gṛheṣu kūṭa-dharmeṣu
putra-dāra-dhanārtha-dhīḥ
na paraṁ vindate mūḍho
bhrāmyan saṁsāra-vartmasu*

SYNONYMS

gṛheṣu—in family life; *kūṭa-dharmeṣu*—in false occupational duties; *putra*—sons; *dāra*—wife; *dhana*—wealth; *artha*—the goal of life; *dhīḥ*—one who considers; *na*—not; *param*—transcendence; *vindate*—achieves; *mūḍhaḥ*—rascal; *bhrāmyan*—wandering; *saṁsāra*—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 *kūṭa-dharma*, pseudo duties. Prahlāda Mahārāja has likened these pseudo occupational duties to a dark well (*andha-kūṭam*). Prahlāda 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 *bhrāmyan saṁsāra-vartmasu* are significant. In *Caitanya-caritāmṛta* (*Madhya* 19.151), Śrī Caitanya Mahāprabhu very clearly explains: *brahmāṇḍa bhramite kona bhāgyavān 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 Prācīnabarhiṣat was engaged in fruitive activity, the great sage Nārada appeared before him. The King was very fortunate to be able to associate with Nārada, who enlightened him in spiritual knowledge. It is the duty of all saintly persons to follow in the footsteps of Nārada 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

नारद उवाच

भो भोः प्रजापते राजन् पशून् पश्य त्वयाध्वरे ।
संज्ञापिताञ्जीवसङ्घान्निर्घृणेन सहस्रशः ॥ ७ ॥

nārada uvāca
bho bhoḥ prajāpate rājan
paśūn paśya tvayādhvare
samjñāpitāñ jīva-saṅghān
nirghṛṇena sahasraśaḥ

SYNONYMS

nāradaḥ uvāca—the great sage Nārada replied; *bhoḥ bhoḥ*—hello; *prajā-pate*—O ruler of the citizens; *rājan*—O King; *paśūn*—animals; *paśya*—please see; *tvayā*—by you; *adhvare*—in the sacrifice; *samjñāpitān*—killed; *jīva-saṅghān*—groups of animals; *nirghṛṇena*—without pity; *sahasraśaḥ*—in thousands.

TRANSLATION

The great saint Nārada 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. Nārada 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 (*jñāna-vairāgya*) 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. *Karmīs* 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 Nārada Muni showed King Prācīnabarhiṣat the dead animals which he had sacrificed.

TEXT 8

एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव ।
सम्परेतम् अयःकूटैश्छिन्दन्त्युत्थितमन्यवः ॥ ८ ॥

*ete tvām sampratīkṣante
smaranto vaiśasaṁ tava
samparetam ayaḥ-kūṭaiś
chindanty utthita-manyavaḥ*

SYNONYMS

ete—all of them; *tvām*—you; *sampratīkṣante*—are awaiting; *smarantaḥ*—remembering; *vaiśasaṁ*—injuries; *tava*—of you; *samparetam*—after your death; *ayaḥ*—made of iron; *kūṭaiḥ*—by the horns; *chindanti*—pierce; *utthita*—enlivened; *manyavaḥ*—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

Nārada Muni wanted to draw King Prācīnabarhiṣat's attention to the excesses of killing animals in sacrifices. It is said in the śāstras that by killing

animals in a sacrifice, one immediately promotes them to human birth. Similarly, by killing their enemies on a battlefield, the *kṣatriyas* who fight for a right cause are elevated to the heavenly planets after death. In *Manu-saṁhitā* 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, Nārada Muni warns the King that the animals killed in sacrifices by the King await him at his death in order to avenge themselves. Nārada Muni is not contradicting himself here. Nārada 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. Nārada Muni wanted to draw the King's attention to this fact. Thus animal-killing is not encouraged even in a sacrifice.

TEXT 9

अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् ।
 पुरञ्जनस्य चरितं निबोध गदतो मम ॥ ९ ॥

*atra te kathayiṣye 'mum
 itihāsaṁ purātanam
 purañjanasya caritaṁ
 nibodha gadato mama*

SYNONYMS

atra—herewith; *te*—unto you; *kathayiṣye*—I shall speak; *amum*—on this subject matter; *itihāsam*—history; *purātanam*—very old; *ṣurañjanasya*—in the matter of Purañjana; *caritam*—his character; *nibodha*—try to understand; *gadataḥ mama*—while I am speaking.

TRANSLATION

In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.

PURPORT

The great sage Nārada Muni turned toward another topic—the history of King Purañjana. This is nothing but the history of King Prācīnabarhiṣat told in a different way. In other words, this is an allegorical presentation. The word *ṣurañjana* 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, Nārada Muni turned to the topics of King Purañjana, who is none other than King Prācīnabarhiṣat. Nārada Muni did not directly deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice. Śrīla Jayadeva Gosvāmī has stated: *nindasi yajña-vidher ahaha śruti-jātam*. The word *śruti jātam* 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 Nārada cannot decry the authority of the *Vedas*, but he wanted to indicate to King Prācīnabarhiṣat that the path of *karma-kāṇḍa* is very difficult and risky.

Foolish persons accept the difficult path of *karma-kāṇḍa* for the sake of sense enjoyment, and those who are too much attached to sense enjoyment are called *mūḍhas* (rascals). It is very difficult for a *mūḍha* to understand the ultimate goal of life. In the propagation of the Kṛṣṇa consciousness movement, we actually see that many people are not attracted because they are *mūḍhas* engaged in fruitive activity. It is said: *upadeśo hi mūrkhāṇām prakopāya na śāntaye*. 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 Nārada 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-kāṇḍa*, 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-kāṇḍīya*. Those who are too much attached to such a path undergo the risk anyway. Nārada Muni wanted to show King Prācīnabarhiṣat 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 *viṣayī*. A *viṣayī* is an enjoyer of *viṣaya*, which means eating, sleeping, mating and defending. Nārada Muni is indirectly indicating through the story of King Purañjana that eating, sleeping, mating and defending are troublesome and risky.

The words *itihāsam* ("history") and *purātanam* ("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, Śrīla Bhaktivinoda Ṭhākura has sung, *anādi karama-phale, paḍi' bhavārṇava jale, taribāre nā dekhi upāya*: "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 *purañjana*, "living within the body." Śrī Nārada Muni will explain this evolutionary theory in a different way for the understanding of sane persons.

TEXT 10

आसीत्पुरञ्जनो नाम राजा राजन् बृहच्छ्रवाः ।
तस्याविज्ञातनामासीत्सखाविज्ञातचेष्टितः ॥ १० ॥

*āsīt purañjano nāma
rājā rājan bṛhac-chravāḥ
tasyāvijñāta-nāmāsīt
sakhāvijñāta-ceṣṭitaḥ*

SYNONYMS

āsīt—there was; *purañjanaḥ*—Purañjana; *nāma*—named; *rājā*—king; *rājan*—O King; *bṛhat-śravāḥ*—whose activities were great; *tasya*—his; *avijñāta*—the unknown one; *nāmā*—of the name; *āsīt*—there was; *sakhā*—friend; *avijñāta*—unknown; *ceṣṭitaḥ*—whose activities.

TRANSLATION

My dear King, once in the past lived a king named Purañjana, who was celebrated for his great activities. He had a friend named Avijñāta ["the unknown one"]. No one could understand the activities of Avijñāta.

PURPORT

Every living entity is *purañjana*. The word *puram* means "within this body,

within this form," and *jana* means "living entity." Thus everyone is *purañjana*. 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-kāṇḍa*. 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 *purañjana*. 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 *bṛhac-chravāḥ* is also significant. The word *śravaḥ* means "fame." The living entity is famous from ancient times, for as stated in *Bhagavad-gītā* (2.20), *na jāyate mriyate vā*: "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 hanyamāne śarīre*: [Bg. 2.20] "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 Hiraṇyakaśipu and Kāṁsa 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 *bṛhac-chravāḥ*; 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 Paramātmā sits beside the *jīvātmā* as a friend, the *jīvātmā*, or living entity, does not know it. Consequently he is described as *avijñāta-sakhā*, meaning "one who has an unknown friend." The word *avijñāta-ceṣṭitaḥ* is also significant because a living entity works hard under the

direction of the Paramātmā 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-gītā* (2.24):

*acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ*

"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 *sanātana*, 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-gītā* (15.15):

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Thus the Lord as Paramātmā 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

सोऽन्वेषमाणः शरणं बभ्राम पृथिवीं प्रभुः ।
नानुरूपं यदाविन्ददभूत्स विमना इव ॥ ११ ॥

*so 'nveṣamāṇaḥ śaraṇam
babhrāma pṛthivīm prabhuḥ
nānurūpaṁ yadāvindad
abhūt sa vimanā iva*

SYNONYMS

saḥ—that King Purañjana; *anveṣamāṇaḥ*—searching after; *śaraṇam*—shelter; *babhrāma*—traveled over; *pṛthivīm*—the whole planet earth; *prabhuḥ*—to become an independent master; *na*—never; *anurūpaṁ*—to his liking; *yadā*—when; *avindat*—he could find; *abhūt*—became; *saḥ*—he; *vimanāḥ*—morose; *iva*—like.

TRANSLATION

King Purañjana 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 Purañjana 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, Kṛṣṇa, 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 Purañjana, who traveled all over the world looking for a suitable place to live.

Śrī Narottama dāsa Ṭhākura has sung, *karma-kāṇḍa*, *jñāna-kāṇḍa*, *kevala viṣera bhāṇḍa*: "The path of *karma-kāṇḍa* [fruitive activities] and the path of *jñāna-kāṇḍa* [speculation] are just like strong pots of poison." *Amṛta baliyā yebā khāya*, *nānā yoni sadā phire*: "A person who mistakes this poison to be nectar and drinks it travels in different species of life." *Kadarya bhakṣaṇa 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 dāsa Ṭhākura 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 anurūpam*) 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, Kṛṣṇa, his happiness immediately begins. Therefore Śrīla Bhaktivinoda Ṭhākura sings:

*miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi*

"My dear living entity, why are you being carried away by the waves of *māyā*?"
As stated in the *Bhagavad-gītā* (18.61):

*īśvaraḥ sarva-bhūtānāṃ
hṛd-deśe 'rjuna tiṣṭhati*

*bhrāmayan sarva-bhūtāni
yantrārūdhāni māyayā*

"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 Ṭhākura 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 *māyā* by surrendering unto Kṛṣṇa.

*jīva kṛṣṇa-dāsa, ei viśvāsa,
karle ta' āra duḥkha nāi*

As soon as we confront Kṛṣṇa, Kṛṣṇa advises:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

"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. Śrī Caitanya Mahāprabhu says: *brahmāṇḍa bhramite kona bhāgyavān jīva* (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 Kṛṣṇa consciousness, his real life actually begins. This Kṛṣṇa consciousness movement is giving all wandering living entities a chance to take to the shelter of Kṛṣṇa and thus become happy.

In this verse the words *vimanā iva* are very significant. In this material world even the great King of heaven is also full of anxiety. If even Lord

Brahmā is full of anxiety, what of these ordinary living entities who are working within this planet? *Bhagavad-gītā* (8.16) confirms:

*ābrahma-bhuvanāl lokāḥ
punar āvartino '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 Brahmā 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

न साधु मेने ताः सर्वा भूतले यावतीः पुरः ।
कामान् कामयमानोऽसौ तस्य तस्योपपत्तये ॥ १२ ॥

*na sādhu mene tāḥ sarvā
bhūtale yāvatīḥ puraḥ
kāmān kāmaya māno 'sau
tasya tasyopapattaye*

SYNONYMS

na—never; *sādhu*—good; *mene*—thought; *tāḥ*—them; *sarvāḥ*—all; *bhū-tale*—on this earth; *yāvatīḥ*—all kinds of; *puraḥ*—residential houses; *kāmān*—objects for sense enjoyment; *kāmaya mānaḥ*—desiring; *asau*—that King; *tasya*—his; *tasya*—his; *upapattaye*—for obtaining.

TRANSLATION

King Purañjana 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

Śrīla Vidyāpati, a great Vaiṣṇava poet, has sung:

*tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje*

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 *Vedānta-sūtra*, is *ānandamayo 'bhyāsāt*, 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 Purañjana, 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

स एकदा हिमवतो दक्षिणेष्वथ सानुषु ।
ददर्श नवभिर्द्वारिभिः पुरं लक्षितलक्षणाम् ॥ १३ ॥

*sa ekadā himavato
dakṣiṇeṣv atha sānuṣu
dadarśa navabhir dvārbhiḥ
puram lakṣita-lakṣaṇām*

SYNONYMS

saḥ—that King Purañjana; *ekadā*—once upon a time; *himavataḥ*—of the Himalaya Mountains; *dakṣiṇeṣu*—southern; *atha*—after this; *sānuṣu*—on the ridges; *dadarśa*—found; *navabhiḥ*—with nine; *dvārbhiḥ*—gates; *puram*—a city; *lakṣita*—visible; *lakṣaṇām*—having all auspicious facilities.

TRANSLATION

Once, while wandering in this way, he saw on the southern side of the Himalayas, in a place named Bhārata-varṣa [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 Bhārata-varṣa. When a living entity takes birth in Bhārata-varṣa he is considered to be most fortunate. Indeed, Caitanya

Mahāprabhu has stated:

*bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
(Cc. Ādi 9.41)*

Thus whoever takes birth in the land of Bhārata-varṣa 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 Bhārata-varṣa 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 Mahārāja Yudhiṣṭhira or Lord Rāmacandra, people were free from all anxieties. There was not even extreme cold or extreme heat. The three kinds of miserable conditions—*adhyātmika*, *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 Rāmacandra or Mahārāja Yudhiṣṭhira. 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 *lakṣita-lakṣaṇām* indicates that the human body attained in Bhārata-varṣa 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 *varṇāśrama-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-paṅgu-nyāya*. 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 Kṛṣṇa 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 *maṅgala-ārati*, chant the Hare Kṛṣṇa *mahā-mantra* and take *prasāda*. 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 Kṛṣṇa 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

प्राकारोपवनाट्टालपरिखैरक्षतोरणैः ।
स्वर्णरौप्यायसैः शूरैः सङ्कुलां सर्वतो गृहैः ॥ १४ ॥

*prākāropavanāṭṭāla-
parikhair akṣa-toraṇaiḥ
svarṇa-raupyāyasaiḥ śṛṅgaiḥ
saṅkulām sarvato gṛhaiḥ*

SYNONYMS

prākāra—walls; *upavana*—parks; *aṭṭāla*—towers; *parikhaiḥ*—with trenches; *akṣa*—windows; *toraṇaiḥ*—with gates; *svaṛṇa*—gold; *raupya*—silver; *ayasaiḥ*—made of iron; *śṛṅgaiḥ*—with domes; *saṅkulām*—congested; *sarvataḥ*—everywhere; *gṛhaiḥ*—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-dhātu*): mucus, bile and air (*kapha*, *pitta* and *vāyu*). *Yasyātma-buddhiḥ kuṇape tri-dhātuke*. According to *Bhāgavatam* (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

नीलस्फटिकवैदूर्यमुक्तामरकतारुणैः ।
कूसहर्म्यस्थलीं दीप्तां श्रिया भोगवतीमिव ॥ १५ ॥

*nīla-sphaṭika-vaidūrya-
muktā-marakatāruṇaiḥ
kṛpta-harmya-sthalīm dīptām
śriyā bhogavatīm iva*

SYNONYMS

nīla—sapphires; *sphaṭika*—crystal; *vaidūrya*—diamonds; *muktā*—pearls; *marakata*—emeralds; *aruṇaiḥ*—with rubies; *kṛpta*—bedecked; *harmya-sthalīm*—the floors of the palaces; *dīptām*—lustrous; *śriyā*—with beauty; *bhogavatīm*—the celestial town named Bhogavatī; *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 Bhogavatī.

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

सभाचत्वररथ्याभिराक्रीडायतनापणैः ।
चैत्यध्वजपताकाभिर्युक्तां विद्रुमवेदिभिः ॥ १६ ॥

*sabhā-catvara-rathyābhir
ākṛīḍāyatanāṇaiḥ
caitya-dhvaja-patākābhir
yuktām vidruma-vedibhiḥ*

SYNONYMS

sabhā—assembly houses; *catvara*—squares; *rathyābhiḥ*—by streets; *ākṛīḍa-āyatana*—gambling houses; *āṇaiḥ*—by shops; *caitya*—resting places; *dhvaja-patākābhiḥ*—with flags and festoons; *yuktām*—decorated; *vidruma*—without trees; *vedibhiḥ*—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 Paramātmā, as stated in *Bhagavad-gītā* (15.15): *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam 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 *suṣumnā*, 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

पुर्यास्तु बाह्योपवने दिव्यद्रुमलताकुले ।
नदद्विह्रालिकुलकोलाहलजलाशये ॥ १७ ॥

*puryās tu bāhyopavane
divya-druma-latākule
nada-dvihaṅgāli-kula-
kolāhala-jalāśaye*

SYNONYMS

puryāḥ—of that town; *tu*—then; *bāhya-upavane*—in an outside garden;

divya—very nice; *druma*—trees; *latā*—creepers; *ākule*—filled with;
nadat—vibrating; *vihāṅga*—birds; *ali*—bees; *kula*—groups of;
kolāhala—humming; *jala-āśaye*—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 *brahmacārī*. 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 *brahmacārī* or *sannyāsī* is prohibited to associate with women, especially in a secret place. The *śāstras* 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

हिमनिर्झरविप्रुष्मत्कुसुमाकरवायुना ।
चलत्प्रवालविटपनलिनीतटसम्पदि ॥ १८ ॥

*hima-nirjhara-vipruṣmat-
kusumākara-vāyunā
calat-pravāla-ṣṭapa-
nalinī-taṭa-sampadi*

SYNONYMS

hima-nirjhara—from the icy mountain waterfall; *vipruṣ-mat*—carrying particles of water; *kusuma-ākara*—springtime; *vāyunā*—by the air; *calat*—moving; *pravāla*—branches; *ṣṭapa*—trees; *nalinī-taṭa*—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 (*ādi-rasa*). When this *ādi-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 *rūpa*, *rasa*, *gandha*,

śabda and *sparsā*. The wind is *sparsā*, or touch. The waterfall is *rasa*, or taste. The spring air (*kusumākara*) is smell. All these varieties of enjoyment make life very pleasing, and thus we become captivated by material existence.

TEXT 19

नानारण्यमृगव्रातैरनाबाधे मुनिव्रतैः ।
आहूतं मन्यते पान्थो यत्र कोकिलकूजितैः ॥ १९ ॥

nānāraṇya-mṛga-vrātaiḥ
anābādhe muni-vrataiḥ
āhūtaṁ manyate pāntho
yatra kokila-kūjitaiḥ

SYNONYMS

nānā—various; *araṇya*—forest; *mṛga*—animals; *vrātaiḥ*—with groups; *anābādhe*—in the matter of nonviolence; *muni-vrataiḥ*—like the great sages; *āhūtaṁ*—as if invited; *manyate*—thinks; *pāntho*—passenger; *yatra*—where; *kokila*—of cuckoos; *kūjitaiḥ*—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 *svajanākhya-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

यदृच्छयागतां तत्र ददर्श प्रमदोत्तमाम् ।
भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ॥ २० ॥

*yadṛcchayāgatām tatra
dadarśa pramadottamām
bhṛtyair daśabhir āyāntīm
ekaika-śata-nāyakaiḥ*

SYNONYMS

yadṛcchayā—all of a sudden, without engagement; *āgatām*—arrived; *tatra*—there; *dadarśa*—he saw; *pramadā*—one woman; *uttamām*—very beautiful; *bhṛtyaiḥ*—surrounded by servants; *daśabhiḥ*—ten; *āyāntīm*—coming forward; *eka-eka*—each one of them; *śata*—of hundreds; *nāyakaiḥ*—the leaders.

TRANSLATION

While wandering here and there in that wonderful garden, King Purañjana

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, *purañjana*, who is within the body.

TEXT 21

पञ्चशीर्षाहिना गुप्तां प्रतीहारेण सर्वतः ।
अन्वेषमाणामृषभमप्रौढां कामरूपिणीम् ॥ २१ ॥

*pañca-śīrṣāhinā guptām
pratīhāreṇa sarvataḥ
anveṣamāṇām ṛṣabham
apraudhām kāma-rūpiṇīm*

SYNONYMS

pañca—five; *śīrṣa*—heads; *ahinā*—by a snake; *guptām*—protected; *pratīhāreṇa*—by a bodyguard; *sarvataḥ*—all around; *anveṣamāṇām*—one who is searching after; *ṛṣabham*—a husband; *apraudhām*—not very old; *kāma-rūpiṇīm*—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 *prāṇa*, *apāna*, *vyāna*, *samāna* and *udāna*. 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 *pratīhāra*, 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 *apraudhām* ("very young") is used here. Material enjoyment means utilizing the intelligence for the sake of *rūpa*, *rasa*, *gandha*, *śabda* and *sparsa*, or form, taste, smell, sound and touch.

TEXT 22

सुनासां सुदतीं बालां सुकपोलां वराननाम् ।
समविन्यस्तकर्णाभ्यां बिभ्रती कुण्डलश्रियम् ॥ २२ ॥

sunāsām sudatīm bālām
sukapolām varānanām
sama-vinyasta-karṇābhyām
bibhratīm kuṇḍala-śriyam

SYNONYMS

su-nāsām—very beautiful nose; *su-datīm*—very beautiful teeth; *bālām*—the young woman; *su-kaṭolām*—nice forehead; *vara-ānanām*—beautiful face; *sama*—equally; *vinyasta*—arranged; *karṇābhyām*—both ears; *bibhratīm*—dazzling; *kuṇḍala-śriyam*—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 *sunāsām* ("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 *sukapolām* ("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

पिश्रानीर्वी सुश्रोणी श्यामां कनकमेखलाम् ।
पद्भ्यां क्वणद्भ्यां चलन्ती नूपुरैर्देवतामिव ॥ २३ ॥

piśaṅga-nīvīm suśroṇīm
śyāmām kanaka-mekhalām

*padbhyām kvaṇadbhyām calantīm
nūpurair devatām iva*

SYNONYMS

piśaṅga—yellow; *nīvīm*—garment; *su-śroṇīm*—beautiful waist; *śyāmām*—blackish; *kanaka*—golden; *mekhalām*—belt; *padbhyām*—with the feet; *kvaṇadbhyām*—tinkling; *calantīm*—walking; *nūpuraiḥ*—with ankle bells; *devatām*—a denizen of the heavens; *iva*—like.

TRANSLATION

The waist and hips of the woman were very beautiful. She was dressed in a yellow *sārī* 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 *sārī* and bedecked with ornaments.

TEXT 24

स्तनौ व्यञ्जितकैशोरौ समवृत्तौ निरन्तरौ ।
वस्त्रान्तेन निगूहन्ती व्रीडया गजगामिनीम् ॥ २४ ॥

*stanau vyañjita-kaiśorau
sama-vṛttau nirantarau
vastrāntena nigūhantīm
vrīḍayā gaja-gāminīm*

SYNONYMS

stanau—breasts; *vyañjita*—indicating; *kaiśorau*—new youth; *sama-vṛttau*—equally round; *nirantarau*—fixed close, side by side; *vastra-antena*—by the end of the *sārī*; *nigūhantīm*—trying to cover; *vṛīḍayā*—out of shyness; *gaja-gāminīm*—walking just like a great elephant.

TRANSLATION

With the end of her *sārī* 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 *rāga* and *dveṣa* (attachment and envy) are described in *Bhagavad-gītā* (3.34):

*indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
taylor na vaśam āgacchet
tau hy asya pariṅthanau*

"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 Śaṅkarācārya 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 *māyā* meant to victimize the opposite sex.

Because the breasts are equally attractive, they are described as *sama-vṛttau*. 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 Yāmunācārya, who said:

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāṇe
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanam ca*

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, 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-gītā* (3.37), they are both products of *rajo-guṇa* (*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ*).

The word *nigūhantīm* ("trying to cover") indicates that even if one is tainted by *kāma*, *lobha*, *krodha*, etc., they can be transfigured by Kṛṣṇa consciousness. In other words, one can utilize *kāma* (lust) for serving Kṛṣṇa. Being impelled by lust, an ordinary worker will work hard day and night; similarly a devotee can work hard day and night to satisfy Kṛṣṇa. Just as *karmīs* are working hard to satisfy *kāma-krodha*, a devotee should work in the same way to satisfy Kṛṣṇa. Similarly, *krodha* (anger) can also be used in the service of Kṛṣṇa when it is applied to the nondevotee demons. Hanumānjī applied his anger in this way. He was a great devotee of Lord Rāmacandra, and he utilized his anger to set fire to the kingdom of Rāvaṇa, a nondevotee demon. Thus *kāma* (lust) can be utilized to satisfy Kṛṣṇa, and *krodha* (anger) can be utilized to punish the demons. When both are used for Kṛṣṇa's service, they lose their material significance and become spiritually important.

TEXT 25

तामाह ललितं वीरः सव्रीडस्मितशोभनाम् ।
स्निग्धेनाप्रापुङ्खेन स्पृष्टः प्रेमोद्भ्रमद्भ्रुवा ॥ २५ ॥

*tām āha lalitam vīraḥ
savrīḍa-smita-śobhanām
snigdhenāpāṅga-puṅkhena
spr̥ṣṭaḥ premodbhramad-bhruvā*

SYNONYMS

tām—unto her; *āha*—addressed; *lalitam*—very gently; *vīraḥ*—the hero; *sa-vrīḍa*—with shyness; *smita*—smiling; *śobhanām*—very beautiful; *snigdhenā*—by sex desire; *apāṅga-puṅkhena*—by the arrow of glancing; *spr̥ṣṭaḥ*—thus pierced; *prema-udbhramat*—exciting love; *bhruvā*—by the eyebrows.

TRANSLATION

Purañjana, 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 Purañjana, 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 *gosvāmī*. 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 *viṣa-kanyā*. 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 Kṛṣṇa, the living entity is certainly a great hero, but due to his own weakness he becomes attracted to the material features.

*kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā 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 *gosvāmī*. Unless one is master of the senses, he cannot become a *gosvāmī*. 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 *gosvāmī*, or spiritual hero.

TEXT 26

का त्वं कञ्जपलाशाक्षि कस्यासीह कुतः सति ।
इमामुप पुरी भीरु किं चिकीर्षसि शंस मे ॥ २६ ॥

kā tvam kañja-palāśākṣi
kasyāsiha kutaḥ sati
imām upa purīm bhīru
kiṁ cikīrṣasi śaṁsa me

SYNONYMS

kā—who; *tvam*—you; *kañja-palāśa*—like the petals of the lotus; *akṣi*—eyes; *kasya*—whose; *asi*—you are; *iha*—here; *kutaḥ*—wherefrom; *sati*—O chaste one; *imām*—this; *upa*—near; *purīm*—city; *bhīru*—O timid one; *kiṁ*—what; *cikīrṣasi*—you are trying to do; *śaṁsa*—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 *Vedānta-sūtra* is *athāto brahma jijñāsā*. 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: *athāto brahma jijñāsā*. 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-gītā* (15.15) Śrī Kṛṣṇa says, *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam 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 Purañjana, 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 *ātma-tattva*—self-realization. The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal.

TEXT 27

क एतेऽनुपथा ये त एकादश महाभटाः ।
एता वा ललनाः सुभ्रु कोऽयं तेऽहिः पुरःसरः ॥ २७ ॥

*ka ete 'nuṣṭhā ye ta
ekādaśa mahā-bhaṭāḥ
etā vā lalanāḥ subhru
ko 'yaṁ te 'hiḥ puraḥ-saraḥ*

SYNONYMS

ke—who; *ete*—all these; *anuṣṭhāḥ*—followers; *ye*—they who; *te*—your; *ekādaśa*—eleven; *mahā-bhaṭāḥ*—very powerful bodyguards; *etāḥ*—all of these; *vā*—also; *lalanāḥ*—women; *su-bhru*—O beautiful-eyed one; *kaḥ*—who; *ayam*—this; *te*—your; *ahiḥ*—the snake; *puraḥ*—in front; *saraḥ*—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 *lalanāḥ*. 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 *purañjana*, 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 Prahlāda Mahārāja 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

त्वं हवाग्रमा पतिं
विचिन्वती किं मुनिवद्रहो वने ।
त्वदङ्घ्रिकामाप्तसमस्तकामं
क्व पद्मकोशः पतितः कराग्रात् ॥ २८ ॥

*tvam hrīṛ bhavāny asy atha vāg ramā patim
vicinvatī kiṁ munivad raho vane
tvad-aṅghri-kāmāpta-samasta-kāmam
kva padma-kośaḥ patitaḥ karāgrāt*

SYNONYMS

tvam—you; *hrīḥ*—shyness; *bhavānī*—the wife of Lord Śiva; *asi*—are; *atha*—rather; *vāk*—Sarasvatī, the goddess of learning; *ramā*—the goddess of fortune; *patim*—husband; *vicinvatī*—searching after, thinking of; *kiṁ*—are you; *muni-vat*—like a sage; *rahaḥ*—in this lonely place; *vane*—in the forest; *tvad-aṅghri*—your feet; *kāma*—desiring; *āpta*—achieved; *samasta*—all; *kāmam*—desirable things; *kva*—where is; *padma-kośaḥ*—the lotus flower; *patitaḥ*—fallen; *kara*—of the hand; *agrāt*—from the front portion, or palm.

TRANSLATION

My dear beautiful girl, you are exactly like the goddess of fortune or the wife

of Lord Śiva or the goddess of learning, the wife of Lord Brahmā. 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 Umā, the wife of Lord Śiva, in order to obtain a beautiful wife. Sometimes, when one wants to become as learned as Lord Brahmā, he employs his intelligence in the worship of the goddess of learning, Sarasvatī. Sometimes, when one wishes to become as opulent as Lord Viṣṇu, he worships the goddess of fortune, Lakṣmī. In this verse all these inquiries are made by King Purañjana, 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, Lakṣmī, never remains without her husband, Lord Viṣṇu. Consequently, when one worships Lord Viṣṇu he automatically obtains the favor of the goddess of fortune. One should not, like Rāvaṇa, worship the goddess of fortune alone, for she cannot remain long without her husband. Thus her other name is Cañcalā, or restless. In this verse it is clear that Purañjana 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-icchā*—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 Purañjana 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 Viṣṇu. 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 Viṣṇu, as stated in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*).

The material world cannot be enjoyed by any living entity. If one so desires to enjoy it, he immediately becomes a demon like Rāvaṇa, Hiraṇyakaśipu or Kaṁsa. Because Rāvaṇa wanted to enjoy the goddess of fortune, Sītādevī, he was vanquished with all his family, wealth and opulence. One can, however, enjoy that *māyā* bestowed upon the living entity by Lord Viṣṇu. The satisfaction of one's senses and desires means enjoying *māyā*, not the goddess of fortune.

TEXT 29

नासां वरोर्वन्यतमा भुविस्पृक्
पुरीमिमां वीरवरेण साकम् ।
अर्हस्यलङ्कृतुमदभ्रकर्मणा
लोकं परं श्रीरिव यज्ञपुंसा ॥ २९ ॥

*nāsām varorv anyatamā bhuvi-sprk
purīm imām vīra-vareṇa sākam
arhasy alaṅkartum adabhra-karmaṇā
lokaṁ paraṁ śrīr iva yajña-puṁsā*

SYNONYMS

na—not; *āsām*—of these; *varoru*—O most fortunate one; *anya-tamā*—anyone;

bhuvi-sṛṅk—touching the ground; *purīm*—city; *imām*—this; *vīra-vareṇa*—the great hero; *sākam*—along with; *arhasi*—you deserve; *alaṅkartum*—to decorate; *adabhra*—glorious; *karmaṇā*—whose activities; *lokam*—world; *param*—transcendental; *śrīḥ*—the goddess of fortune; *iva*—like; *yajña-puṁsā*—with the enjoyer of all *yajñas*.

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 Viṣṇu, increases the beauty of the Vaikuṅṭha 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 Viṣṇu, or Nārāyaṇa, 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 Nārāyaṇa. In this verse Purañjana 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 *bhuvi-sṛṅk* mentioned in this verse is very significant. When the

demigods sometimes come to this planet, they do not touch the ground. Purañjana 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, Purañjana, 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 *māyā*.

TEXT 30

यदेष माप्राविखण्डितेन्द्रियं
 सव्रीडभावस्मितविभ्रमद्भ्रुवा ।
 त्वयोपसृष्टो भगवान्मनोभवः
 प्रबाधतेऽथानुगृहाण शोभने ॥ ३० ॥

*yad eṣa māpāṅga-vikhaṇḍitendriyaṁ
 savrīḍa-bhāva-smita-vibhramad-bhruvā
 tvayopasṛṣṭo bhagavān mano-bhavaḥ
 prabādhate 'thānugṛhāṇa śobhane*

SYNONYMS

yat—because; *eṣaḥ*—this; *mā*—me; *apāṅga*—by your glances; *vikhaṇḍita*—agitated; *indriyam*—whose senses or mind; *sa-vrīḍa*—with shyness; *bhāva*—affection; *smita*—smiling; *vibhramat*—bewildering; *bhruvā*—with eyebrows; *tvayā*—by you; *upasṛṣṭaḥ*—being influenced;

bhagavān—the most powerful; *manaḥ-bhavaḥ*—cupid; *prabādhate*—is harassing; *atha*—therefore; *anugṛhāṇa*—be merciful; *śobhane*—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 *viṣaya* (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 *māyā*.

TEXT 31

त्वदाननं सुभ्रु सुतारलोचनं
व्यालम्बिनीलालकवृन्दसंवृतम् ।
उन्नीय मे दर्शय वल्गुवाचकं

यद्ब्रीडया नाभिमुखं शुचिस्मिते ॥ ३१ ॥

*tvad-ānanam subhru sutāra-locanam
vyālambi-nīlālaka-vṛnda-saṁvṛtam
unnīya me darśaya valgu-vācakam
yad vrīḍayā nābhimukham śuci-smite*

SYNONYMS

tvat—your; *ānanam*—face; *su-bhru*—having nice eyebrows; *su-tāra*—with nice pupils; *locanam*—eyes; *vyālambi*—scattered; *nīla*—bluish; *alaka-vṛnda*—by locks of hair; *saṁvṛtam*—surrounded; *unnīya*—having raised; *me*—unto me; *darśaya*—show; *valgu-vācakam*—having words very sweet to hear; *yad*—which face; *vrīḍayā*—by shyness; *na*—not; *abhimukham*—face to face; *śuci-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 Purañjana'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-gītā* (7.27):

*icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti 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 *avidyā*. Opposed to this *avidyā* is real knowledge. *Śrī Īsopaniṣad* distinguishes between *vidyā* and *avidyā*, knowledge and ignorance. By *avidyā* (ignorance) one becomes conditioned, and by *vidyā* (knowledge) one becomes liberated. Purañjana admits herein that he is attracted by *avidyā*. Now he wishes to see the complete feature of *avidyā* 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 *avidyā* attractive.

TEXT 32

नारद उवाच
इत्थं पुरञ्जनं नारी याचमानमधीरवत् ।
अभ्यनन्दत तं वीरं हसन्ती वीर मोहिता ॥ ३२ ॥

*nārada uvāca
itthaṁ purañjanaṁ nārī
yācamānam adhīravat
abhyanandata taṁ vīraṁ*

hasantī vīra mohitā

SYNONYMS

nāradaḥ uvāca—the great sage Nārada continued to speak; *ittham*—upon this; *purañjanam*—unto Purañjana; *nārī*—the woman; *yācamānam*—begging; *adhīra-vat*—being too impatient; *abhyānandata*—she addressed; *tam*—him; *vīram*—the hero; *hasantī*—smiling; *vīra*—O hero; *mohitā*—being attracted by him.

TRANSLATION

Nārada continued: My dear King, when Purañjana 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 *Bhāgavatam* (5.5.8) as *puṁsaḥ striyā mithunī-bhāvam 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

न विदाम वयं सम्यक्कर्तारं पुरुषर्षभ ।

आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् ॥ ३३ ॥

*na vidāma vyaṁ samyak
kartāraṁ puruṣarṣabha
ātmanaś ca parasyāpi
gotraṁ nāma ca yat-kṛtam*

SYNONYMS

na—do not; *vidāma*—know; *vyaṁ*—I; *samyak*—perfectly; *kartāraṁ*—maker; *puruṣa-ṛṣabha*—O best of human beings; *ātmanaḥ*—of myself; *ca*—and; *parasya*—of others; *api*—also; *gotraṁ*—family history; *nāma*—name; *ca*—and; *yat-kṛtam*—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 jijñāsā* 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 Purañjana 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

इहाद्य सन्तमात्मानं विदाम न ततः परम् ।
येनेयं निर्मिता वीर पुरी शरणमात्मनः ॥ ३४ ॥

*ihādyā santam ātmānam
vidāma na tataḥ param
yeneyaṁ nirmitā vīra
purī śaraṇam ātmanaḥ*

SYNONYMS

iha—here; *adya*—today; *santam*—existing; *ātmānam*—living entities; *vidāma*—that much we know; *na*—not; *tataḥ param*—beyond that; *yena*—by

whom; *iyam*—this; *nirmitā*—created; *vīra*—O great hero; *purī*—city; *saraṇam*—resting place; *ātmanaḥ*—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 Kṛṣṇa consciousness is called ignorance. In *Śrīmad-Bhāgavatam* (5.5.5) it is called *parābhavas tāvad abodha jātaḥ*. Everyone is born ignorant. The *Bhāgavatam* 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 Kṛṣṇa 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

एते सखायः सख्यो मे नरा नार्यश्च मानद ।
सुप्तायां मयि जागर्ति नागोऽयं पालयन् पुरीम् ॥ ३५ ॥

*ete sakhāyaḥ sakhyo me
narā nāryaś ca mānada
suptāyām mayi jāgarti*

nāgo 'yam pālayan purīm

SYNONYMS

ete—all these; *sakhāyaḥ*—male friends; *sakhyaḥ*—female associates; *me*—my; *narāḥ*—men; *nāryaḥ*—women; *ca*—and; *māna-da*—O very respectful one; *suptāyām*—while sleeping; *mayi*—I am; *jāgarti*—keeps awake; *nāgaḥ*—snake; *ayam*—this; *pālayan*—protecting; *purīm*—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

Purañjana 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

दिष्ट्यागतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे ।
उद्वहिष्यामि तांस्तेऽहं स्वबन्धुभिररिन्दम ॥ ३६ ॥

*diṣṭyāgato 'si bhadraṁ te
grāmyān kāmān abhīpsase
udvahiṣyāmi tāṁs te 'haṁ
sva-bandhubhir arindama*

SYNONYMS

diṣṭyā—fortunately for me; *āgataḥ asi*—you have come here; *bhadraṁ*—all auspiciousness; *te*—unto you; *grāmyān*—sensual; *kāmān*—desired enjoyable objects; *abhīpsase*—you want to enjoy; *udvahiṣyāmi*—I shall supply; *tān*—all of them; *te*—unto you; *aham*—I; *sva-bandhubhiḥ*—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-gītā* (2.41):

*vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām*

"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 Purañjana 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 *māyā* 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

इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो ।

मयोपनीतान् गृह्णान् कामभोगान् शतं समाः ॥ ३७ ॥

*imām tvam adhiṣṭhasva
purīm nava-mukhīm vibho
mayopanītān gṛhṇānaḥ
kāma-bhogān śatam samāḥ*

SYNONYMS

imām—this; *tvam*—your good self; *adhiṣṭhasva*—just remain; *purīm*—in the city; *nava-mukhīm*—with nine gates; *vibho*—O my lord; *mayā*—by me; *upanītān*—arranged; *gṛhṇānaḥ*—taking; *kāma-bhogān*—the materials for sense gratification; *śatam*—a hundred; *samāḥ*—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

Dharmārtha-kāma-mokṣānām dārāḥ samprāpti-hetavaḥ. 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 *brahmacārī* 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

कं नु त्वदन्यं रमये ह्यरतिज्ञमकोविदम् ।
असम्परायाभिमुखमश्वस्तनविदं पशुम् ॥ ३८ ॥

*kaṁ nu tvad-anyaṁ ramaye
hy arati-jñam akovidam
asamparāyābhimukham
aśvastana-vidam paśum*

SYNONYMS

kaṁ—unto whom; *nu*—then; *tvat*—than you; *anyaṁ*—other; *ramaye*—I shall allow to enjoy; *hi*—certainly; *arati-jñam*—without knowledge of sex enjoyment; *akovidam*—therefore almost foolish; *asamparāya*—without knowledge of the next life; *abhimukham*—looking forward; *aśvastana-vidam*—one who does not know what is happening next; *paśum*—like animals.

TRANSLATION

How 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 *kāma-śāstra*, which is the science of sex. In human life there are also such divisions as *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. There is no sex life except in the *gṛhastha*, or householder, *āśrama*. The *brahmacārī* is not allowed any sex, a *vānaprastha* voluntarily refrains from sex, and the *sannyāsī* is completely renounced. The *karmīs* do not practice *brahmacarya*, *vānaprastha* or *sannyāsa* life, for they are very much interested in *gṛhastha* life. In other words, a human being is very much materially inclined. Indeed, all living entities are materially inclined. They prefer *gṛhastha* life because there is a concession for sex. The *karmīs* think the other statuses of life are worse than animal life, for animals also have sex, whereas the *brahmacārī*, *vānaprastha* and *sannyāsī* completely give up sex. The *karmīs*, therefore, abhor these orders of spiritual life.

TEXT 39

धर्मो ह्यत्रार्थकामौ च प्रजानन्दोऽमृतं यशः ।
लोका विशोका विरजा यान् न केवलिनो विदुः ॥ ३९ ॥

*dharmo hy atrārtha-kāmau ca
prajānando 'mṛtam yaśaḥ
lokā viśokā virajā
yān na kevalino viduḥ*

SYNONYMS

dharmah—religious ritual; *hi*—certainly; *atra*—here (in this *gṛhastha-āśrama*, or householder life); *artha*—economic development; *kāmau*—sense gratification; *ca*—and; *prajā-ānandaḥ*—the pleasure of generations; *amṛtam*—the results of sacrifice; *yaśaḥ*—reputation; *lokāḥ*—planetary systems;

viśokāḥ—without lamentation; *virajāḥ*—without disease; *yān*—which; *na*—never; *kevalinaḥ*—the transcendentalists; *viduḥ*—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 *pravṛtti-mārga*, and the other is called *nivṛtti-mārga*. The basic principle for either of these paths is religious life. In animal life there is only *pravṛtti-mārga*. *Pravṛtti-mārga* means sense enjoyment, and *nivṛtti-mārga* means spiritual advancement. In the life of animals and demons, there is no conception of *nivṛtti-mārga*, nor is there any actual conception of *pravṛtti-mārga*. *pravṛtti-mārga* 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 *nivṛtti-mārga*, however, on the path of transcendental realization, sex is completely forbidden. The social orders are divided into four parts—*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*—and only in the householder life can the *pravṛtti-mārga* be encouraged or accepted according to

Vedic instructions. In the orders of *brahmacarya*, *vānaprastha* and *sannyāsa*, there are no facilities for sex.

In this verse the woman is advocating *pravṛtti-mārga* only and is discouraging the path of *nivṛtti-mārga*. She clearly says that the *yatis*, the transcendentalists, who are concerned only with spiritual life (*kaivalya*), cannot imagine the happiness of *pravṛtti-mārga*. 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 *pravṛtti-mārga* 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, *pravṛtti-mārga* is based on sex life. As stated in *Śrīmad-Bhāgavatam* (7.9.45), *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham*. A householder who is too much addicted to *pravṛtti-mārga* is actually called a *gṛhamedhī*, not a *gṛhastha*. Although the *gṛhastha* desires sense gratification, he acts according to Vedic instructions. The *gṛhamedhī*, however, who is interested only in sense gratification, does not follow any Vedic instruction. The *gṛhamedhī* 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 *gṛhastha* enjoys sex life in this life as well as in the next, but a *gṛhamedhī* 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

पितृदेवर्षिमर्त्यानां भूतानामात्मनश्च ह ।
क्षेम्यं वदन्ति शरणं भवेऽस्मिन् यद् गृहाश्रमः ॥ ४० ॥

*pitṛ-devarṣi-martyānām
bhūtānām ātmanaś ca ha
kṣemyam vadanti śaraṇam
bhava 'smin yad gṛhāśramaḥ*

SYNONYMS

pitṛ—forefathers; *deva*—demigods; *ṛṣi*—sages; *martyānām*—of humanity in general; *bhūtānām*—of the infinite living entities; *ātmanaḥ*—of oneself; *ca*—also; *ha*—certainly; *kṣemyam*—beneficial; *vadanti*—they say; *śaraṇam*—shelter; *bhava*—in the material world; *asmin*—this; *yat*—that which; *gṛha-āśramaḥ*—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, Varuṇa, 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 *grhamedhī*, 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 *grhamedhī* does not have any interest in Kṛṣṇa consciousness. Prahlāda Mahārāja says:

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta grha-vratānām
(SB 7.5.30)*

A *grha-vrata* is the same as a *grhamedhī*. One who takes sex life to be supreme finds action in Kṛṣṇa 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 Kṛṣṇa consciousness.

TEXT 41

का नाम वीर विख्यातं वदान्यं प्रियदर्शनम् ।
न वृणीत प्रियं प्राप्तं मादृशी त्वादृशं पतिम् ॥ ४१ ॥

*kā nāma vīra vikhyātaṁ
vadānyam priya-darśanam
na vṛṇīta priyam prāptaṁ
mādr̥śī tvādr̥śam patim*

SYNONYMS

kā—who; *nāma*—indeed; *vīra*—my dear hero; *vikhyātam*—famous; *vadānyam*—magnanimous; *priya-darśanam*—beautiful; *na*—not; *vṛṇīta*—would accept; *priyam*—easily; *prāptam*—gotten; *mādṛṣī*—like me; *tvādṛśam*—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-saṁhitā* 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 *vikhyātam* 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

कस्या मनस्ते भुवि भोगिभोगयोः
स्त्रिया न सज्जेद्भुजयोर्महाभुज ।
योऽनाथवर्गाधिमलं घृणोद्धत-
स्मितावलोकेन चरत्यपोहितुम् ॥ ४२ ॥

*kasyā manas te bhuvi bhogi-bhogayoḥ
striyā na sajjed bhujayor mahā-bhuja
yo 'nātha-vargādhim alaṁ ghr̥ṇoddhata-
smitāvalokena caraty apohitum*

SYNONYMS

kasyāḥ—whose; *manaḥ*—mind; *te*—your; *bhuvi*—in this world; *bhogi-bhogayoḥ*—like the body of a serpent; *striyāḥ*—of a woman; *na*—not; *sajjet*—becomes attracted; *bhujayoḥ*—by the arms; *mahā-bhuja*—O mighty-armed; *yaḥ*—one who; *anātha-vargā*—of poor women like me; *adhim*—distresses of the mind; *alam*—able; *ghr̥ṇā-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 *anātha-vargā* is very significant in this verse. *Nātha* means "husband," and *a* means "without." A young woman who has no husband is called *anātha*, 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

नारद उवाच

इति तौ दम्पती तत्र समुद्य समयं मिथः ।
तां प्रविश्य पुरीं राजन्मुमुदाते शतं समाः ॥ ४३ ॥

nārada uvāca
iti tau dam-patī tatra
samudya samayaṁ mithaḥ
tāṁ praviśya purīm rājan
mumudāte śataṁ samāḥ

SYNONYMS

nāradaḥ uvāca—the great sage Nārada spoke; *iti*—thus; *tau*—they; *dam-patī*—husband and wife; *tatra*—there; *samudya*—being equally enthusiastic; *samayam*—accepting one another; *mithaḥ*—mutually; *tām*—in that place; *praviśya*—entering; *purīm*—in that city; *rājan*—O King; *mumudāte*—they enjoyed life; *śatam*—one hundred; *samāḥ*—years.

TRANSLATION

The great sage Nārada 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 Brahmā lives for one hundred years according to time on the Brahmaloḥka planet, but one day of Brahmā 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

उपगीयमानो ललितं तत्र तत्र च गायकैः ।

क्रीडन् परिवृतः स्त्रीभिर्हृदिनीमाविशच्छुचौ ॥ ४४ ॥

*upagīyamāno lalitam
tatra tatra ca gāyakaiḥ
krīdan parivṛtaḥ strībhir
hradinīm āviśac chucāu*

SYNONYMS

upagīyamānaḥ—being sung about; *lalitam*—very nicely; *tatra tatra*—here and there; *ca*—also; *gāyakaiḥ*—by the singers; *krīdan*—playing; *parivṛtaḥ*—surrounded; *strībhiḥ*—by women; *hradinīm*—in the water of the river; *āviśat*—entered; *śucāu*—when it was too hot.

TRANSLATION

Many professional singers used to sing about the glories of King Purañjana 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 *jāgrata*, 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 Purañjana accomplished during the day were also reflected at night in the dream state. Purañjana 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 *brahmacarya*. 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

सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः ।
 पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः ॥ ४५ ॥

saptopari kṛtā dvāraḥ
purāḥ tasyāḥ tu dve adhaḥ
prthag-viṣaya-gaty-artham
tasyām yaḥ kaścaneśvaraḥ

SYNONYMS

sapta—seven; *upari*—up; *kṛtāḥ*—made; *dvāraḥ*—gates; *purāḥ*—of the city; *tasyāḥ*—that; *tu*—then; *dve*—two; *adhaḥ*—down; *prthag*—different; *viṣaya*—to places; *gati-artham*—for going; *tasyām*—in that city; *yaḥ*—one who; *kaścana*—whoever; *īśvaraḥ*—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

पञ्च द्वारस्तु पौरस्त्या दक्षिणैका तथोत्तरा ।
पश्चिमे द्वे अमूषां ते नामानि नृप वर्णये ॥ ४६ ॥

*pañca dvāras tu paurastyā
dakṣiṇaikā tathottarā
paścime dve amūṣāṃ te
nāmāni nṛpa varṇaye*

SYNONYMS

pañca—five; *dvāraḥ*—doors; *tu*—then; *paurastyāḥ*—facing the eastern side; *dakṣiṇā*—southern; *ekā*—one; *tathā*—also; *uttarā*—one toward the north;

paścime—similarly, on the western side; *dve*—two; *amūṣām*—of them; *te*—unto you; *nāmāni*—names; *nṛpa*—O King; *varṇaye*—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

खद्योताविर्मुखी च प्राग्द्वारावेकत्र निर्मिते ।
विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः ॥ ४७ ॥

khadyotāvirmukhī ca prāg
dvārāv ekatra nirmite
vibhrājitaṁ janapadaṁ
yāti tābhyāṁ dyumat-sakhaḥ

SYNONYMS

khadyotā—of the name Khadyotā; *āvirmukhī*—of the name Āvirmukhī;

ca—also; *prāk*—toward the eastern side; *dvārau*—two gates; *ekatra*—in one place; *nirmite*—were constructed; *vibhrājitaṃ*—of the name Vibhrājita; *jana-padam*—city; *yāti*—used to go; *tābhyām*—by them; *dyumat*—of the name Dyumān; *sakhaḥ*—with his friend.

TRANSLATION

The two gates named Khadyotā and Āvirmukhī 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 Vibhrājita accompanied by a friend whose name was Dyumān.

PURPORT

The two names Khadyotā and Āvirmukhī 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 Dyumān. This friend is the sun. Although the two eyes are situated in one place, they have no power to see without the sunlight. *Vibhrājitaṃ janapadam*. If one wants to see something very clearly (*vibhrājitaṃ*), 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

नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते ।

अवधूतसखस्ताभ्यां विषयं याति सौरभम् ॥ ४८ ॥

*nalinī nālinī ca prāg
dvārāv ekatra nirmite
avadhūta-sakhas tābhyām
viṣayam yāti saurabham*

SYNONYMS

nalinī—of the name Nalinī; *nālinī*—of the name Nālinī; *ca*—also; *prāk*—eastern; *dvārau*—two gates; *ekatra*—in one place; *nirmite*—constructed; *avadhūta*—of the name Avadhūta; *sakhaḥ*—with his friend; *tābhyām*—by those two gates; *viṣayam*—place; *yāti*—used to go; *saurabham*—of the name Saurabha.

TRANSLATION

Similarly in the east there were two sets of gates named Nalinī and Nālinī, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhūta, used to go to the city of Saurabha.

PURPORT

The two gates named Nalinī and Nālinī are the two nostrils. The living entity enjoys these two gates with the help of different *avadhūtas*, 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. Nalinī and Nālinī are the pipes of the nostrils, through which one inhales and exhales, enjoying the aroma of sense pleasure.

TEXT 49

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मुख्या नाम पुरस्ताद् द्वास्तयापणबहूदनौ ।
विषयौ याति पुरराड्सज्ञविपणान्वितः ॥ ४९ ॥

*mukhyā nāma purastād dvās
tayāpaṇa-bahūdanau
viṣayau yāti pura-rāḍ
rasajña-viṣaṇānvitaḥ*

SYNONYMS

mukhyā—the chief; *nāma*—called; *purastāt*—on the eastern side; *dvāḥ*—gate; *tayā*—by that; *āpaṇa*—of the name *Āpaṇa*; *bahūdanau*—of the name Bahūdana; *viṣayau*—two places; *yāti*—used to go; *pura-rāḍ*—the King of the city (Purañjana); *rasa-jña*—of the name Rasajña; *viṣaṇa*—of the name Vipana; *anvitaḥ*—along with.

TRANSLATION

The fifth gate situated on the eastern side was named Mukhyā, or the chief. Through this gate, accompanied by his friends named Rasajña and Vipana, he used to visit two places named Bahūdana and Āpaṇa.

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 Rasajña, 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 *rasajña* is used.

TEXT 50

पितृहूर्नृप पुर्या द्वार्दक्षिणेन पुरञ्जनः ।
राष्ट्रं दक्षिणपञ्चालं याति श्रुतधरान्वितः ॥ ५० ॥

*pitṛhūr nṛpa puryā dvār
dakṣiṇena purañjanaḥ
rāṣṭram dakṣiṇa-pañcālam
yāti śrutadharānvitaḥ*

SYNONYMS

pitṛhūḥ—of the name Pitṛhū; *nṛpa*—O King; *puryāḥ*—of the city; *dvāḥ*—gate; *dakṣiṇena*—on the southern side; *purañjanaḥ*—King Purañjana; *rāṣṭram*—country; *dakṣiṇa*—southern; *pañcālam*—of the name Pañcāla; *yāti*—used to go; *śruta-dhara-anvitaḥ*—along with his friend Śrutadhara.

TRANSLATION

The southern gate of the city was known as Pitṛhū, and through that gate King Purañjana used to visit the city named Dakṣiṇa-pañcāla, accompanied by his friend Śrutadhara.

PURPORT

The right ear is used for *karma-kāṇḍīya*, 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 Pitṛloka. Consequently, the right ear is here described as the Pitṛhū gate.

TEXT 51

देवहूर्नाम पुर्या द्वा उत्तरेण पुरञ्जनः ।
राष्ट्रमुत्तरपञ्चालं याति श्रुतधरान्वितः ॥ ५१ ॥

*devahūr nāma puryā dvā
uttareṇa purañjanaḥ
rāṣṭram uttara-pañcālam
yāti śrutadharānvitaḥ*

SYNONYMS

devahūḥ—of the name Devahū; *nāma*—as it was called; *puryāḥ*—of the city; *dvāḥ*—gate; *uttareṇa*—on the northern side; *purañjanaḥ*—King Purañjana; *rāṣṭram*—country; *uttara*—northern; *pañcālam*—of the name Pañcāla; *yāti*—used to go; *śruta-dhara-anvitaḥ*—with his friend Śrutadhara.

TRANSLATION

On the northern side was the gate named Devahū. Through that gate, King Purañjana used to go with his friend Śrutadhara to the place known as Uttara-pañcāla.

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 Pitṛhū, which indicates that it is used for attaining the higher planetary systems known as Pitṛloka, but the left ear, which is known as Devahū, is utilized for hearing

about even higher planetary systems, such as Maharloka, Tapoloka and Brahmalo­ka—or yet even higher planets, situated in the spiritual universe, where one becomes more inclined to be permanently situated. This is explained in *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

"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 Pitṛlokas. Such a person can use the right ear for hearing Vedic instructions. However, one who is interested in going to Tapoloka, Brahmalo­ka, the Vaikuṅṭha planets or Kṛṣṇaloka may take initiation from the spiritual master in order to be elevated to such *lokas*.

TEXT 52

आसुरी नाम पश्चाद् द्वास्तया याति पुरञ्जनः ।
ग्रामकं नाम विषयं दुर्मदेन समन्वितः ॥ ५२ ॥

*āsurī nāma paścād dvās
tayā yāti purañjanaḥ
grāmakam nāma viṣayaṁ
durmadena samanvitaḥ*

SYNONYMS

āsuri—of the name Āsurī; *nāma*—called; *paścāt*—on the western side; *dvāḥ*—gate; *tayā*—by which; *yāti*—used to go; *purañjanaḥ*—King Purañjana; *grāmakam*—of the name Grāmaka; *nāma*—called; *viṣayam*—the city of sense enjoyment; *durmadena*—by Durmada; *samanvitaḥ*—accompanied.

TRANSLATION

On the western side was a gate named Āsurī. Through that gate King Purañjana used to go to the city of Grāmaka, accompanied by his friend Durmada.

PURPORT

The gate on the western side of the city was known as Āsurī 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 Purañjana, the living entity, enjoys himself to his greatest satisfaction by means of the genitals. Consequently he used to go to the place known as Grāmaka. Material sense gratification is also called *grāmya*, and the place where sex life is indulged in to a great extent is called Grāmaka. When going to Grāmaka, Purañjana used to be accompanied by his friend Durmada. The word *viṣaya* refers to the four bodily necessities of life—eating, sleeping, mating and defending. The word *durmadena* may be analyzed in this way: *dur* means *duṣṭa*, or "sinful," and *mada* means "madness." Every living entity who is in contact with material nature is called *mada*, or mad. It is said:

piśācī pāile yena mati-cchanna haya
māyā-grasta jīvera haya se bhāva 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 *āsurī nāma paścād dvāḥ* 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. Śrī Caitanya Mahāprabhu Himself has certified: *paścimera loka saba mūḍha anācāra* (Cc. Ādi 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 *Bhāgavatam* it is confirmed: *āsurī nāma paścād dvāḥ*. 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 Kṛṣṇa 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

निर्ऋतिर्नाम पश्चाद् द्वास्तया याति पुरञ्जनः ।
वैशसं नाम विषयं लुब्धकेन समन्वितः ॥ ५३ ॥

*nirṛtir nāma paścād dvās
tayā yāti purañjanaḥ
vaiśasaṁ nāma viṣayaṁ
lubdhakena samanvitaḥ*

SYNONYMS

nirṛtiḥ—of the name Nirṛti; *nāma*—called; *paścāt*—western; *dvāḥ*—gate; *tayā*—by which; *yāti*—used to go; *purañjanaḥ*—King Purañjana; *vaiśasaṁ*—of the name Vaiśasa; *nāma*—called; *viṣayaṁ*—to the place; *lubdhakena*—by the

friend named Lubdhaka; *samanvitaḥ*—accompanied.

TRANSLATION

Another gate on the western side was known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, 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 Nirṛti, or the painful gate.

TEXT 54

अन्धावमीषां पौराणां निर्वाक्पेशस्कृतावुभौ ।
अक्षण्वतामधिपतिस्ताभ्यां याति करोति च ॥ ५४ ॥

*andhāv amiṣām paurāṇām
nirvāk-ṭeśaskṛtāv ubhau
akṣaṇvatām adhipatis
tābhyām yāti karoti ca*

SYNONYMS

andhau—blind; *amīṣām*—among those; *paurāṇām*—of the inhabitants; *nirvāk*—of the name Nirvāk; *peśaskṛtau*—of the name Peśaskṛt; *ubhau*—both of them; *akṣaṇ-vatām*—of the people who possessed eyes; *adhipatiḥ*—ruler; *tābhyām*—with both of them; *yāti*—used to go; *karoti*—used to act; *ca*—and.

TRANSLATION

Of the many inhabitants of this city, there are two persons named Nirvāk and Peśaskṛt. Although King Purañjana 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

स यद्दन्तःपुरगतो विषूचीनसमन्वितः ।

मोहं प्रसादं हर्षं वा याति जायात्मजोद्भवम् ॥ ५५ ॥

*sa yarhy antaḥpura-gato
viṣūcīna-samanvitaḥ
mohaṁ prasādam harṣam vā
yāti jāyātmajodbhavam*

SYNONYMS

saḥ—he; *yarhi*—when; *antaḥ-pura*—to his private home; *gataḥ*—used to go; *viṣūcīna*—by the mind; *samanvitaḥ*—accompanied; *mohaṁ*—illusion; *prasādam*—satisfaction; *harṣam*—happiness; *vā*—or; *yāti*—used to enjoy; *jāyā*—wife; *ātma-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 Viṣūcīna. 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, *hṛdy ayam ātmā pratiṣṭhitaḥ*: 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-gītā* (7.14):

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ 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

एवं कर्मसु संसक्तः कामात्मा वञ्चितोऽबुधः ।
महिषी यद्यदीहेत तत्तदेवान्ववर्तत ॥ ५६ ॥

*evam karmasu saṁsaktaḥ
kāma-ātmā vañcito 'budhaḥ
mahiṣī yad yad īheta
tat tad evānvavartata*

SYNONYMS

evam—thus; *karmasu*—in fruitive activities; *saṁsaktaḥ*—being too much attached; *kāma-ātmā*—lusty; *vañcitaḥ*—cheated; *abudhaḥ*—less intelligent; *mahiṣī*—the Queen; *yad yad*—whatsoever; *īheta*—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 Purañjana 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 *śāstras* 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

क्वचित्पिबन्त्यां पिबति मदिरां मदविह्वलः ।
 अश्रन्त्यां क्वचिदश्नाति जक्षत्यां सह जक्षिति ॥ ५७ ॥
 क्वचिद्गायति गायन्त्यां रुदत्यां रुदति क्वचित् ।
 क्वचिद्धसन्त्यां हसति जल्पन्त्यामनु जल्पति ॥ ५८ ॥
 क्वचिद्धावति धावन्त्यां तिष्ठन्त्यामनु तिष्ठति ।
 अनु शेते शयानायामन्वास्ते क्वचिदासतीम् ॥ ५९ ॥
 क्वचिच्छृणोति शृण्वन्त्यां पश्यन्त्यामनु पश्यति ।
 क्वचिञ्जिघ्रति जिघ्रन्त्यां स्पृशन्त्यां स्पृशति क्वचित् ॥ ६० ॥
 क्वचिच्च शोचतीं जायामनुशोचति दीनवत् ।
 अनु हृष्यति हृष्यन्त्यां मुदितामनु मूढते ॥ ६१ ॥

*kvacit pibantyām pibati
 madirām mada-vihvalaḥ
 aśnantyām kvacid aśnāti*

jakṣatyām saha jakṣiti
kvacid gāyati gāyantyām
rudatyām rudati kvacit
kvacid dhasantyām hasati
jalpantyām anu jalpati
kvacid dhāvati dhāvantyām
tiṣṭhantyām anu tiṣṭhati
anu śete śayānāyām
anvāste kvacid āsatīm
kvacic chṛṇoti śṛṇvantyām
paśyantyām anu paśyati
kvacij jighrati jighrantyām
spṛśantyām spṛśati kvacit
kvacic ca śocatīm jāyām
anu śocati dīnavat
anu hṛṣyati hṛṣyantyām
muditām anu modate

SYNONYMS

kvacit—sometimes; *pibantyām*—while drinking; *pibati*—he drank; *madirām*—liquor; *mada-vihvalaḥ*—being intoxicated; *aśnantyām*—while she was eating; *kvacit*—sometimes; *aśnāti*—he ate; *jakṣatyām*—while she was chewing; *saha*—with her; *jakṣiti*—he chewed; *kvacit*—sometimes; *gāyati*—he used to sing; *gāyantyām*—while his wife was singing; *rudatyām*—when the wife was crying; *rudati*—he also cried; *kvacit*—sometimes; *kvacit*—sometimes; *hasantyām*—while she was laughing; *hasati*—he also laughed; *jalpantyām*—while she was talking loosely; *anu*—following her; *jalpati*—he also talked loosely; *kvacit*—sometimes; *dhāvati*—he also used to walk; *dhāvantyām*—when she was walking; *tiṣṭhantyām*—while she was standing

silently; *anu*—following her; *tiṣṭhati*—he used to stand; *anu*—following her; *śete*—he used to lie down; *śayānāyām*—while she was lying on the bed; *anu*—following her; *āste*—he also used to sit; *kvacit*—sometimes; *āsatīm*—while she was sitting; *kvacit*—sometimes; *śṛṇoti*—he used to hear; *śṛṇvantyām*—while she was engaged in hearing; *paśyantyām*—while she was seeing something; *anu*—following her; *paśyati*—he also used to see; *kvacit*—sometimes; *jighrati*—he used to smell; *jighrantyām*—while his wife was smelling; *spṛśantyām*—while the wife was touching; *spṛśati*—he was also touching; *kvacit*—at that time; *kvacit ca*—sometimes also; *śocatīm*—when she was lamenting; *jāyām*—his wife; *anu*—following her; *śocati*—he was also lamenting; *dīna-vat*—like a poor man; *anu*—following her; *hr̥ṣyati*—he used to enjoy; *hr̥ṣyantīyām*—while she was feeling enjoyment; *muditām*—when she was satisfied; *anu*—following her; *modate*—he felt satisfaction.

TRANSLATION

When the Queen drank liquor, King Purañjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Purañjana 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 Mahārāja Ambarīṣa, we find that the great Mahārāja first engaged his mind on the lotus feet of Kṛṣṇa. In this way his intelligence became purified. Mahārāja Ambarīṣa 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 Kṛṣṇa. His tongue was engaged in two ways: in speaking about Kṛṣṇa and in tasting *prasāda* 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

विप्रलब्धो महिष्यैवं सर्वप्रकृतिवञ्चितः ।
नेच्छन्ननुकरोत्यज्ञः चो ब्यात्क्रीडामृगो यथा ॥ ६२ ॥

*vipralabdho mahiṣyaivam
sarva-prakṛti-vañcitaḥ
necchann anukaroty ajñāḥ*

klaibyāt krīḍā-mṛgo yathā

SYNONYMS

vipralabdhaḥ—captivated; *mahiṣyā*—by the Queen; *evam*—thus; *sarva*—all; *prakṛti*—existence; *vañcitaḥ*—being cheated; *na icchan*—without desiring; *anukaroti*—used to follow and imitate; *ajñāḥ*—the foolish King; *klaibyāt*—by force; *krīḍā-mṛgaḥ*—a pet animal; *yathā*—just like.

TRANSLATION

In this way, King Purañjana 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 *vipralabdhaḥ* 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 *Śrīmad-Bhāgavatam* (5.5.2) it is said, *mahat-sevām dvāram āhur vimukteḥ*: 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 *sannyāsa*, the renounced order. Before taking *sannyāsa*, 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 Nārada 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-bhūta* [SB 4.30.20] stage, one cannot advance in devotional service. As Kṛṣṇa says in *Bhagavad-gītā* (18.54):

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām*

"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 *Śrīmad-Bhāgavatam* (1.2.7):

vāsudeve bhagavati

*bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam 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 Śrīmad-Bhāgavatam, entitled "The Descriptions of the Characteristics of King Purañjana."

26. King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry

TEXTS 1-3

नारद उवाच

स एकदा महेष्वासो रथं पञ्चाश्वमाशुगम् ।
द्वीषं द्विचक्रमेकाक्षं त्रिवेणुं पञ्चबन्धुरम् ॥ १ ॥
एकरश्म्येकदमनमेकनीडं द्विकूबरम् ।
पञ्चप्रहरणं सप्तवरुथं पञ्चविक्रमम् ॥ २ ॥

हैमोपस्करमारुह्य स्वर्णवर्माक्षयेषुधिः ।
एकादशचमूनाथः पञ्चप्रस्थमगाद्धनम् ॥ ३ ॥

nārada uvāca
sa ekadā maheṣvāso
ratham pañcāśvam āśu-gam
dviṣam dvi-cakram ekākṣam
tri-veṇum pañca-bandhuram

eka-raśmy eka-damanam
eka-nīdam dvi-kūbaram
pañca-praharaṇam sapta-
varūtham pañca-vikramam

haimopaskaram āruhya
svarṇa-varmākṣayeṣudhiḥ
ekādaśa-camū-nāthaḥ
pañca-prastham agād vanam

SYNONYMS

nāradaḥ uvāca—Nārada said; *saḥ*—King Purañjana; *ekadā*—once upon a time; *mahā-iṣvāsaḥ*—carrying his strong bow and arrows; *ratham*—chariot; *pañca-aśvam*—five horses; *āśu-gam*—going very swiftly; *dvi-iṣam*—two arrows; *dvi-cakram*—two wheels; *eka*—one; *akṣam*—axle; *tri*—three; *veṇum*—flags; *pañca*—five; *bandhuram*—obstacles; *eka*—one; *raśmi*—rope, rein; *eka*—one; *damanam*—chariot driver; *eka*—one; *nīdam*—sitting place; *dvi*—two; *kūbaram*—posts to which the harnesses are fixed; *pañca*—five; *praharaṇam*—weapons; *sapta*—seven; *varūtham*—coverings or ingredients of the body; *pañca*—five; *vikramam*—processes; *haima*—golden; *upaskaram*—ornaments; *āruhya*—riding on; *svarṇa*—golden; *varmā*—armor; *akṣaya*—inexhaustible; *iṣu-dhiḥ*—quiver; *ekādaśa*—eleven; *camū-nāthaḥ*—commanders; *pañca*—five; *prastham*—destinations, objectives;

agāt—went; *vanam*—to the forest.

TRANSLATION

The great sage Nārada continued: My dear King, once upon a time King Purañjana 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 Pañca-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-gītā* (2.13): *dehino 'smin yathā dehe*. The owner of the body is called the *dehī*, 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 *guṇas*, three qualities of material nature, as confirmed in *Bhagavad-gītā* (18.61): *yantrārūḍhāni māyayā*. The word *yantra* means "carriage." The body is given by material nature, and the driver of that body is Paramātmā, 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-gītā* (7.13). *Tribhir guṇamayair bhāvaiḥ*: 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. Nārada Muni wanted to prove to King Prācīnabarhiṣat that the King was being influenced by the *tamo-guṇa*, the quality of ignorance, even though the King was supposed to be very religious.

According to *karma-kāṇḍīya*, 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 *śāstras*, 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 Vaiṣṇava religion, there is no place for animal sacrifice. Such a transcendental religious system is recommended by Kṛṣṇa in *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Because King Prācīnabarhiṣat was engaged in performing various sacrifices in which animals were killed, Nārada Muni pointed out that such sacrifices are influenced by the mode of ignorance.

From the very beginning of *Śrīmad-Bhāgavatam* (1.1.2) it is said: *projhita-kaitavo 'tra*. All kinds of religious systems that are involved in cheating are completely kicked out of *Śrīmad-Bhāgavatam*. 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 *saṅkīrtana-yajña*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—there is no recommendation for animal sacrifices.

In these three verses, King Purañjana'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 Purañjana 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 Purañjana engaged in hunting was named Pañca-prastha. The word *pañca* 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 Purañjana kept two explosive weapons, which may be compared to *ahankāra*, or false ego. This false ego is typified by two attitudes: "I am this body" (*ahantā*), and "Everything in my bodily relationships belongs to me" (*mamatā*).

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 *prāṇa*, *apāna*, *udāna*, *samāna* and *vyāna*. 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 *raśmi* ("rope") in this verse indicates the mind. The word *nīḍa* is also significant, for *nīḍa* indicates the nest where a bird takes rest. In this case *nīḍa* 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-kūbara*, 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-guṇa*, 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 Pañca-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

Nārada Muni describes the position of the material body and the engagement of the living entity within it.

TEXT 4

चचार मृगयां तत्र दूत आतेषुकार्मुकः ।
विहाय जायामतदर्हां मृगव्यसनलालसः ॥ ४ ॥

*cacāra mṛgayām tatra
dṛpta āteṣu-kārmukaḥ
vihāya jāyām atad-arhām
mṛga-vyasana-lālasaḥ*

SYNONYMS

cacāra—executed; *mṛgayām*—hunting; *tatra*—there; *dṛptaḥ*—being proud; *āta*—having taken; *iṣu*—arrows; *kārmukaḥ*—bow; *vihāya*—giving up; *jāyām*—his wife; *a-tat-arhām*—although impossible; *mṛga*—hunting; *vyasana*—evil activities; *lālasaḥ*—being inspired by.

TRANSLATION

It was almost impossible for King Purañjana 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 Purañjana'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. *Kṣatriya* 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

आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः ।
न्यहन्निशितैर्बाणैर्वनेषु वनगोचरान् ॥ ५ ॥

*āsurīm vṛttim āśritya
ghorātmā niranugrahaḥ
nyahanan niśitair bāṇair
vaneṣu vana-gocarān*

SYNONYMS

āsurīm—demoniac; *vṛttim*—occupation; *āśritya*—taken shelter of; *ghora*—horrible; *ātmā*—consciousness, heart; *niranugrahaḥ*—without mercy; *nyahanat*—killed; *niśitaiḥ*—by sharp; *bāṇaiḥ*—arrows; *vaneṣu*—in the forests; *vana-gocarān*—the forest animals.

TRANSLATION

At that time King Purañjana 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 *sūnā*, or *himśā*, 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 Kṛṣṇa 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 Kṛṣṇa consciousness movement is the only means by which the sinful activities of men in this Kali-yuga can be counteracted.

TEXT 6

तीर्थेषु प्रतिदृष्टेषु राजा मेध्यान् पशून् वने ।
यावदर्थमलं लुब्धो हन्यादिति नियम्यते ॥ ६ ॥

tīrtheṣu pratidṛṣṭeṣu
rājā medhyān paśūn vane
yāvad-artham alam lubdho
hanyād iti niyamyate

SYNONYMS

tīrtheṣu—in holy places; *pratidṛṣṭeṣu*—according to the direction of the *Vedas*; *rājā*—a king; *medhyān*—fit for sacrifice; *paśūn*—animals; *vane*—in the forest; *yāvat*—so much as; *artham*—required; *alam*—not more than that; *lubdhaḥ*—being greedy; *hanyāt*—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 *svāmīs* and *yogīs* who publicly say that because we have senses we must satisfy them by sense gratification. These foolish *svāmīs* and *yogīs*, however, do not know the injunctions of the *śāstras*. Indeed, sometimes these rascals come out to defy the *śāstras*. They even publicly announce that there should be no more *śāstras*, 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 Kālī, 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 *brāhmaṇas*, *kṣatriyas* and *vaiśyas*, and even sometimes the *śūdras*—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

य एवं कर्म नियतं विद्वान् कुर्वीत मानवः ।
कर्मणा तेन राजेन्द्र ज्ञानेन न स लिप्यते ॥ ७ ॥

*ya evaṁ karma niyataṁ
vidvān kurvīta mānavaḥ
karmaṇā tena rājendra
jñānena na sa liṅpyate*

SYNONYMS

yaḥ—anyone who; *evam*—thus; *karma*—activities; *niyatam*—regulated; *vidvān*—learned; *kurvīta*—should perform; *mānavaḥ*—a human being; *karmaṇā*—by such activities; *tena*—by this; *rāja-indra*—O King; *jñānena*—by advancement of knowledge; *na*—never; *saḥ*—he; *lipyate*—becomes involved.

TRANSLATION

Nārada Muni continued to speak to King Prācīnabarhiṣat: 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-gītā* (3.9), *yajñārthāt karmaṇaḥ*: one should act only for the performance of *yajña*, or to satisfy Lord Viṣṇu. *Anyatra loko 'yaṁ karma-bandhanaḥ*: 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 *jñānena 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 *paramparā*, disciplic succession. In *Śrīmad-Bhāgavatam* (1.1.1) it is said: *tene brahma hṛdā ya ādi-kavaye*. The original creature of this universe, known as the *ādi-kavi*, or Lord Brahmā, was instructed by Kṛṣṇa through the heart. After receiving these Vedic instructions from Lord Kṛṣṇa Himself, Brahmā distributed the knowledge by the *paramparā* system to Nārada, and Nārada in turn distributed the knowledge to Vyāsa. 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

अन्यथा कर्म कुर्वाणो मानारूढो निबध्यते ।
गुणप्रवाहपतितो नष्टप्रज्ञो व्रजत्यधः ॥ ८ ॥

*anyathā karma kurvāṇo
mānārūḍho nibadhyate
guṇa-pravāha-ṭatito
naṣṭa-prajñō vrajaty adhaḥ*

SYNONYMS

anyathā—otherwise; *karma*—fruitive activities; *kurvāṇaḥ*—while acting; *māna-ārūḍhaḥ*—being influenced by false prestige; *nibadhyate*—one becomes entangled; *guṇa-pravāha*—by the influence of the material qualities; *patitaḥ*—fallen; *naṣṭa-prajñāḥ*—bereft of all intelligence; *vrajati*—thus he goes; *adhaḥ*—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 Brahmaloḥka planet.

PURPORT

There are many important words in this verse. The first is *anyathā*, "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 *śāstra-vidhi*. *Bhagavad-gītā* clearly states that one who does not accept the *śāstra-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.

*yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ 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 *śāstras* 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-gītā*. Otherwise life in material existence will continue. Foolish persons do not know that the soul is passing through 8,400,000 species of life. By the gradual process of evolution, when one comes to the human form of life, he is supposed to follow the rules and regulations laid down in the *Vedas*. Śrī Caitanya Mahāprabhu 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. Kṛṣṇa also confirms this in *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

"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 Vyāsadeva. It is therefore said:

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha*

"By forgetting Kṛṣṇa, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Kṛṣṇa is giving him different types of miseries in material existence." (Cc. *Madhya* 20.117)

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

"When a living entity is enchanted by the external energy, he cannot revive his original Kṛṣṇa consciousness independently. Due to such circumstances, Kṛṣṇa has kindly given him the Vedic literatures, such as the four *Vedas* and eighteen *Purāṇas*." (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 *mānārūḍhaḥ* 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 Brahmā. The *Bhāgavatam* (5.18.12) therefore says:

*harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

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 *guṇa-pravāha*, the flowing of the three modes of material nature. Śrīla Bhaktivinoda Ṭhākura therefore says in a song, *miche māyāra vaṣe, yāccha bhese', khāccha hābuḍubu, bhāi*: "Why are you suffering? Why are you sometimes being drowned in the waves of material nature and sometimes coming to the surface?" *Jīva kṛṣṇa-dāsa, ei viśvāsa, karle ta' āra duḥkha nāi*: "Please therefore accept yourself as the servant of Kṛṣṇa. Then you will be freed from all miseries." As soon as one surrenders to Kṛṣṇa and accepts the perfect standard of knowledge, which is *Bhagavad-gītā* as it is, he then comes out of the material modes of nature and does not fall down and lose his knowledge.

Naṣṭa-prajñah. The word *prajñā* means "perfect knowledge," and *naṣṭa-prajñā* 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 *śāstras*, 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-gītā*. *Bhagavad-gītā* (2.45) further explains:

*traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān*

"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 *Śrīmad-Bhāgavatam* (7.5.30) in the words of Prahlāda Mahārāja:

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām*

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

तत्र निर्भिन्नगात्राणां चित्रवाजैः शिलीमुखैः ।
विप्लवोऽभूद्दुःखितानां दुःसहः करुणात्मनाम् ॥ ९ ॥

*tatra nirbhinna-gātrāṇām
citra-vājaiḥ śilīmukhaiḥ
viplavo 'bhūd duḥkhitānām
duḥsahaḥ karuṇātmanām*

SYNONYMS

tatra—there; *nirbhinna*—being pierced; *gātrāṇām*—whose bodies; *citra-vājaiḥ*—with variegated feathers; *śilī-mukhaiḥ*—by the arrows; *viplavaḥ*—destruction; *abhūt*—was done; *duḥkhitānām*—of the most aggrieved;

duḥsahaḥ—unbearable; *karuṇa-ātmanām*—for persons who are very merciful.

TRANSLATION

When King Purañjana 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 demoniac persons engage in animal-killing, the demigods, or devotees of the Lord, are very much afflicted by this killing. Demoniac civilizations in this modern age maintain various types of slaughterhouses all over the world. Rascal *svāmīs* and *yogīs* 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. Vaiṣṇavas are unhappy to see such a situation in the world, and therefore they are very busy spreading this Kṛṣṇa 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 Nārada began his instructions to King Prācīnabarhiṣat. In these instructions, Nārada 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 Gosvāmī therefore sings: *sadaya-hṛdaya-darśita-ṣaṣu-ghātam*. 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 Nārada and his disciplic succession surely falls into the category of *naṣṭa-prajña* and thus goes to hell.

TEXT 10

शशान् वराहान् महिषान् गवयान् रुरुशल्यकान् ।
मेध्यानन्यांश्च विविधान् विनिघ्नन् श्रममध्यगात् ॥ १० ॥

*śaśān varāhān mahiṣān
gavayān ruru-śalyakān
medhyān anyāṁś ca vividhān
vinighnan śramam adhyagāt*

SYNONYMS

śaśān—rabbits; *varāhān*—boars; *mahiṣān*—buffalo; *gavayān*—bison; *ruru*—black deer; *śalyakān*—porcupines; *medhyān*—game animals; *anyān*—others; *ca*—and; *vividhān*—various; *vinighnan*—by killing; *śramam adhyagāt*—became very tired.

TRANSLATION

In this way King Purañjana 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-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī 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 Kṛṣṇa 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 *śāstra* 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 Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa consciousness. In this way one can become completely perfect and go back home, back to Godhead.

TEXT 11

ततः क्षुत्तृप्परिश्रान्तो निवृत्तो गृहमेयिवान् ।
कृतस्नानोचिताहारः संविवेश गत्वा मः ॥ ११ ॥

tataḥ kṣut-tṛṭ-pariśrānto
nivṛtto gṛham eyivān
kṛta-snānocitāhāraḥ
saṁviveśa gata-klamaḥ

SYNONYMS

tataḥ—thereafter; *kṣut*—by hunger; *tṛṭ*—thirst; *pariśrāntaḥ*—being too fatigued; *nivṛttaḥ*—having ceased; *gṛham eyivān*—came back to his home;

kṛta—taken; *snāna*—bath; *ucita-āhāraḥ*—exactly required foodstuffs; *saṁviveśa*—took rest; *gata-klamaḥ*—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 Purañjana 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-gītā* materialistic persons are described as *duṣkṛtinaḥ*, 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 *vānaprastha*. Retirement is absolutely necessary for a materialist who wants to become free from the activities of a sinful life.

King Purañjana'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 *ucitāhāraḥ* 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-gītā* (17.8) as *sāttvika-āhāra*, or food in the mode of goodness. One should not indulge in eating food in the modes of passion and ignorance. This is called *ucitāhāra*, 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 *Śrīmad-Bhāgavatam* (1.2.20):

*evam prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate*

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 Purañjana's returning home is indicative of man's returning to his original consciousness, known as Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolutely necessary for one who has committed a lot of sinful activities, especially killing animals or hunting in the forest.

TEXT 12

आत्मानमर्हयां चक्रे धूपालेपस्रगादिभिः ।
साध्वलङ्कृतसर्वारो महिष्यामादधे मनः ॥ १२ ॥

*ātmānam arhayām cakre
dhūpālepa-srag-ādibhiḥ
sādhv-alāṅkṛta-sarvāṅgo
mahiṣyām ādadhe manaḥ*

SYNONYMS

ātmānam—himself; *arhayām*—as it ought to be done; *cakre*—did; *dhūpa*—incense; *ālepa*—smearing the body with sandalwood pulp; *srag*—garlands; *ādibhiḥ*—beginning with; *sādhv*—saintly, beautifully; *alāṅkṛta*—being decorated; *sarva-aṅgaḥ*—all over the body; *mahiṣyām*—unto the Queen; *ādadhe*—he gave; *manaḥ*—mind.

TRANSLATION

After this, King Purañjana 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 *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and other Vedic literatures. The word *sādhv-alāṅkṛta* used in this verse indicates that one must be absorbed in

knowledge gathered from the instructions of saintly persons. Just as King Purañjana 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, Kṛṣṇa consciousness. One cannot return to Kṛṣṇa consciousness unless he is favored by the instructions of a saintly person. Therefore Śrīla Narottama dāsa Ṭhākura sings: *sādhu-śāstra-guru-vākya, cittete kariyā aikya*. If we want to become saintly persons, or if we want to return to our original Kṛṣṇa consciousness, we must associate with *sādhu* (a saintly person), *śāstra* (authoritative Vedic literature) and *guru* (a bona fide spiritual master). This is the process.

TEXT 13

तृप्तो हृष्टः सुदुप्तश्च कन्दर्पाकृष्टमानसः ।
न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् ॥ १३ ॥

*tr̥pto hr̥ṣṭaḥ sudṛptaś ca
kandar̥pākṛṣṭa-mānasaḥ
na vyacaṣṭa varārohām
gṛhiṇīm gṛha-medhinīm*

SYNONYMS

tr̥ptaḥ—satisfied; *hr̥ṣṭaḥ*—joyful; *su-dṛptaḥ*—being very proud; *ca*—also; *kandar̥pa*—by Cupid; *ākṛṣṭa*—attracted; *mānasaḥ*—his mind; *na*—did not; *vyacaṣṭa*—try; *vara-ārohām*—higher consciousness; *gṛhiṇīm*—wife; *gṛha-medhinīm*—one who keeps her husband in material life.

TRANSLATION

After taking his dinner and having his thirst and hunger satisfied, King

Purañjana 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 Kṛṣṇa 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. *Sāttvika-āhāra*, foodstuffs in the mode of goodness, are described in the *śāstras* as wheat, rice, vegetables, fruits, milk, sugar, and milk products. Simple food like rice, *dhal*, *capātis*, vegetables, milk and sugar constitute a balanced diet, but sometimes it is found that an initiated person, in the name of *prasāda*, 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 Kṛṣṇa consciousness eats too much, he falls down. Instead of being elevated to pure Kṛṣṇa consciousness, he becomes attracted by Cupid. The so-called *brahmacārī* becomes agitated by women, and the *vānaprastha* 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 Kṛṣṇa 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 Kṛṣṇa consciousness down to material life is described in *Śrīmad-Bhāgavatam* (1.5.17) by Nārada Muni.

*tyaktvā sva-dharmaṁ caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ*

This indicates that although a neophyte devotee may fall down from the path of Kṛṣṇa consciousness due to his immaturity, his service to Kṛṣṇa 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 Kṛṣṇa consciousness receives no profit. One who comes to Kṛṣṇa consciousness must be very cautious and refrain from prohibited activities, as defined by Rūpa Gosvāmī in his *Upadeśāmṛta*:

*atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati
[NoI 2]*

A neophyte devotee should neither eat too much nor collect more money than necessary. Eating too much or collecting too much is called *atyāhāra*. For such *atyāhāra* one must endeavor very much. This is called *prayāsa*. 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 *niyamāgraha*. By mixing with undesirable persons, or *jana-saṅga*, one becomes tainted with lust and greed and falls down from the path of devotional service.

TEXT 14

अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिषत् ।
अपि वः कुशलं रामाः सेश्वरीणां यथा पुरा ॥ १४ ॥

*antaḥpura-striyo 'pṛcchad
vimanā iva vediṣat
api vaḥ kuśalam rāmāḥ
seśvariṇām yathā purā*

SYNONYMS

antaḥ-pura—household; *striyaḥ*—women; *aṅcchat*—he asked; *vimanāḥ*—being very much anxious; *iva*—like; *vediṣat*—O King Prācīnabarhi; *api*—whether; *vaḥ*—your; *kuśalam*—good fortune; *rāmāḥ*—O you beautiful women; *sa-īśvarīṇām*—with your mistress; *yathā*—as; *purā*—before.

TRANSLATION

At that time King Purañjana 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 *vediṣat* indicates King Prācīnabarhi. When a man becomes refreshed by association with devotees and awakes to Kṛṣṇa 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 *kuśalam* refers to that which is auspicious. One can make his home perfectly auspicious when he engages in devotional service to Lord Viṣṇu. When one is engaged in activities other than *viṣṇu-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 Kṛṣṇa, feels how to serve Him and wills to execute the order of Kṛṣṇa, 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 *viṣaya-bhoga*, or sense enjoyment,

one can become happy, but when one becomes advanced in Kṛṣṇa consciousness, he does not derive happiness from material activities. This is explained in *Bhagavad-gītā* (2.59):

*viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā 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. *paraṁ dṛṣṭvā nivartate*. One can cease from material activities only when one actually engages in devotional service.

TEXT 15

न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः ।
यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।
व्यरो रथ इव प्राज्ञः को नामासीत् दीनवत् ॥ १५ ॥

*na tathaitarhi rocante
gṛheṣu gṛha-sampadaḥ
yadi na syād gṛhe mātā
patnī vā pati-devatā
vyañge ratha iva prājñaḥ
ko nāmāsīta dīnavat*

SYNONYMS

na—not; *tathā*—like before; *etarhi*—at this moment; *rocante*—become

pleasing; *gṛheṣu*—at home; *gṛha-sampadaḥ*—all household paraphernalia; *yadi*—if; *na*—not; *syāt*—there is; *gṛhe*—at home; *mātā*—mother; *patnī*—wife; *vā*—or; *pati-devatā*—devoted to the husband; *vyanḡe*—without wheels; *rathe*—in a chariot; *iva*—like; *prājñāḥ*—learned man; *kaḥ*—who is that; *nāma*—indeed; *āsīta*—would sit; *dīna-vat*—like a poverty-stricken creature.

TRANSLATION

King Purañjana 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 Cāṇakya Paṇḍita said:

*mātā yasya gṛhe nāsti
bhāryā cāpriya-vādinī
araṇyam tena gantavyam
yathāraṇyam tathā gṛham*

"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 *mātā*, or mother, is devotional service to the Lord, and the real *patnī*, 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 Mahāprabhu 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 *sannyāsa* 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 *sannyāsa*—that is, unless it is absolutely necessary, as it was for Lord Caitanya Mahāprabhu.

TEXT 16

क्व वर्तते सा ललना मञ्जन्तं व्यसनार्णवे ।
या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे ॥ १६ ॥

*kva vartate sā lalanā
majjantam vyasanārṇave
yā mām uddharate prajñām
dīpayantī pade pade*

SYNONYMS

kva—where; *vartate*—is now staying; *sā*—she; *lalanā*—woman; *majjantam*—while drowning; *vyasana-arṇave*—in the ocean of danger; *yā*—who; *mām*—me; *uddharate*—delivers; *prajñām*—good intelligence; *dīpayantī*—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 *Śrīmad-Bhāgavatam* (10.14.58) it is said: *padam padam yad vipadam na teṣām*. 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. *Vaikuṅṭha* is the real home for the devotee, for there is no anxiety and no danger. Good intelligence means becoming Kṛṣṇa conscious. In the *Caitanya-caritāmṛta* it is said: *kṛṣṇa ye bhaje se baḍa catura*. Unless one is Kṛṣṇa conscious, he cannot be called an intelligent person.

Herein we see that King Purañjana 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 *dharma-patnī*. That is, a woman accepted in marriage by ritualistic ceremony is called *dharma-patnī*, which signifies that she is accepted in terms of religious principles. Children born of *dharma-patnī*, 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 *dharma-patnī* 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 *gr̥hastha-āśrama*, or household dedicated to spiritual cultivation.

TEXT 17

रामा ऊचुः
नरनाथ न जानीमस्त्वत्प्रिया यद्व्यवस्यति ।
भूतले निरवस्तारे शयानां पश्य शत्रुहन् ॥ १७ ॥

rāmā ūcuḥ
nara-nātha na jānīmas
tvat-priyā yad vyavasyati
bhūtale niravastāre
śayānām paśya śatru-han

SYNONYMS

rāmāḥ ūcuḥ—the women thus spoke; *nara-nātha*—O King; *na jānīmaḥ*—we do not know; *tvat-priyā*—your beloved; *yad vyavasyati*—why she has taken to this sort of life; *bhū-tale*—on the ground; *niravastāre*—without bedding; *śayānām*—lying down; *paśya*—look; *śatru-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 *viṣṇu-bhakti*, he takes to many sinful activities. King Purañjana 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 *karmīs* 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 Purañjana 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 Nārāyaṇa. 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 *ardhāṅganī*, 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

नारद उवाच
पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि ।
तत्सूरोन्मथितज्ञानो वैचा व्यं परमं ययौ ॥ १८ ॥

nārada uvāca
purañjanaḥ sva-mahiṣīm
nirīkṣyāvadhutām bhuvi
tat-saṅgonmathita-jñāno
vaiklavyaṁ paramaṁ yayau

SYNONYMS

nāradaḥ uvāca—the great sage Nārada spoke; *purañjanaḥ*—King Purañjana; *sva-mahiṣīm*—his own Queen; *nirīkṣya*—after seeing; *avadhutām*—appearing like a mendicant; *bhuvi*—on the ground; *tat*—her; *saṅga*—by association; *unmathita*—encouraged; *jñānaḥ*—whose knowledge; *vaiklavyam*—bewilderment; *paramam*—supreme; *yayau*—obtained.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhi, as soon as King Purañjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.

PURPORT

In this verse the word *avadhutām* 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 Purañjana 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 Kṛṣṇa consciousness, one becomes bewildered and engages in sinful activities. Upon realizing this, a man becomes repentant. Such repentance is described by Narottama dāsa Ṭhākura:

*hari hari viphale janama goñāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu*

Narottama dāsa Ṭhākura herein says that he repents for having spoiled his human life and knowingly drunk poison. By not being Kṛṣṇa 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 Kṛṣṇa consciousness.

TEXT 19

सान्त्वयन् श्लक्ष्णया वाचा हृदयेन विदूयता ।
प्रेयस्याः स्नेहसंरम्भलिरामात्मनि नाभ्यगात् ॥ १९ ॥

*sāntvayan ślakṣṇayā vācā
hṛdayena vidūyatā
preyasyāḥ sneha-saṁrambha-
liṅgam ātmani nābhyagāt*

SYNONYMS

sāntvayan—pacifying; *ślakṣṇayā*—by sweet; *vācā*—words; *hṛdayena*—with a

heart; *vidūyatā*—regretting very much; *preyasyāḥ*—of his beloved; *sneha*—from affection; *saṁrambha*—of anger; *liṅgam*—symptom; *ātmani*—in her heart; *na*—did not; *abhyagāt*—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 Kṛṣṇa consciousness and good intelligence, his path of deliverance from the path of material clutches is opened. As stated in *Śrīmad-Bhāgavatam* (5.5.5): *parābhavas tāvad abodha jāto yāvan na jijñāsata ātma-tattvam*. When a person loses his Kṛṣṇa consciousness and loses interest in self-realization, he must engage in sinful activities. All one's activities in a life devoid of Kṛṣṇa consciousness simply lead to defeat and misuse of one's life. Naturally one who comes to Kṛṣṇa 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

अनुनिन्येऽथ शनकैर्वीरोऽनुनयकोविदः ।
पस्पर्श पादयुगलमाह चोत्सुराललिताम् ॥ २० ॥

anuninye 'tha śanakair
vīro 'nunaya-kovidah

*pasparśa pāda-yugalam
āha cotsaṅga-lālitām*

SYNONYMS

anuninye—began to flatter; *atha*—thus; *śanakaiḥ*—gradually; *vīraḥ*—the hero; *anunaya-kovidāḥ*—one who is very expert in flattery; *pasparśa*—touched; *pāda-yugalam*—both the feet; *āha*—he said; *ca*—also; *utsaṅga*—on his lap; *lālitām*—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 Kṛṣṇa consciousness by first regretting his past deeds. Just as King Purañjana began to flatter his Queen, one should, by deliberate consideration, raise himself to the platform of Kṛṣṇa consciousness. To attain such an end, one must touch the lotus feet of the spiritual master. Kṛṣṇa consciousness cannot be achieved by self-endeavor. One must therefore approach a self-realized, Kṛṣṇa conscious person and touch his lotus feet. Prahlāda Mahārāja therefore said:

*naiṣām matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthāḥ
mahīyasām pāda-rajo-'bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat
(SB 7.5.32)*

One cannot come to the precincts of Kṛṣṇa consciousness unless he touches

the dust of the lotus feet of a person who has become a *mahātmā*, a great devotee. This is the beginning of the surrendering process. Lord Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa consciousness simply by his own mental speculation. One must surrender to a bona fide spiritual master. Only this process will help one.

TEXT 21

पुरञ्जन उवाच
 नूनं त्वकृतपुण्यास्ते भृत्या येष्वीश्वराः शुभे ।
 कृतागःस्वात्मसात्कृत्वा शिक्षादण्डं न युञ्जते ॥ २१ ॥

purañjana uvāca
nūnam tv akṛta-puṇyās te
bhṛtyā yeṣv īśvarāḥ śubhe
kṛtāgaḥsv ātmasāt kṛtvā
śikṣā-daṇḍam na yuñjate

SYNONYMS

purañjanaḥ uvāca—Purañjana said; *nūnam*—certainly; *tu*—then; *akṛta-puṇyāḥ*—those who are not pious; *te*—such; *bhṛtyāḥ*—servants;

yeṣu—unto whom; *īśvarāḥ*—the masters; *śubhe*—O most auspicious one; *kṛta-āgaḥsu*—having committed an offense; *ātmāsāt*—accepting as their own; *kṛtvā*—doing so; *śikṣā*—instructive; *daṇḍam*—punishment; *na yuñjate*—do not give.

TRANSLATION

King Purañjana 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 Purañjana 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 Purañjana 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 'nukampām susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vaṇurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk
(SB 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-saṁhitā* 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

परमोऽनुग्रहो दण्डो भृत्येषु प्रभुणार्पितः ।
बालो न वेद तत्तन्वि बन्धुकृत्यममर्षणः ॥ २२ ॥

*paramo 'nugraho daṇḍo
bhṛtyeṣu prabhuṇārpitaḥ
bālo na veda tat tanvi
bandhu-kṛtyam amarṣaṇaḥ*

SYNONYMS

paramaḥ—supreme; *anugrahaḥ*—mercy; *daṇḍaḥ*—punishment;
bhṛtyeṣu—upon the servants; *prabhuṇā*—by the master; *arpitaḥ*—awarded;
bālaḥ—foolish; *na*—does not; *veda*—know; *tat*—that; *tanvi*—O slender
maiden; *bandhu-kṛtyam*—the duty of a friend; *amarṣaṇaḥ*—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

सा त्वं मुखं सुदति सुभ्रुवनुरागभार-
त्रीडाविलम्बविलसद्धसितावलोकम् ।
नीलालकालिभिरुपस्कृतमुन्नसं नः
स्वानां प्रदर्शय मनस्विनि वल्गुवाक्यम् ॥ २३ ॥

*sā tvam mukham sudati subhrv anurāga-bhāra-
vrīḍā-vilamba-vilasat-dhasitāvalokam
nīlālakālibhir upaskṛtam unnasam naḥ
svānām pradarśaya manasvini valgu-vākyaṁ*

SYNONYMS

sā—that (you, my wife); *tvam*—you; *mukham*—your face; *su-dati*—with beautiful teeth; *su-bhru*—with beautiful eyebrows; *anurāga*—attachment; *bhāra*—loaded by; *vrīḍā*—feminine shyness; *vilamba*—hanging down; *vilasat*—shining; *hasita*—smiling; *avalokam*—with glances; *nīla*—bluish;

alaka—with hair; *alibhiḥ*—beelike; *upaskṛtam*—thus being beautiful; *unnasam*—with a raised nose; *naḥ*—to me; *svānām*—who am yours; *pradarśaya*—please show; *manasvini*—O most thoughtful lady; *valgu-vākyam*—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. Śrīpāda Śaṅkarācārya 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 *māyā*.

King Purañjana 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, Kṛṣṇa consciousness, which is very beautiful. All the beautiful features of the Queen could be compared to the beautiful features of Kṛṣṇa consciousness. When one returns to his original Kṛṣṇa consciousness, he actually becomes steady, and his life becomes successful.

TEXT 24

तस्मिन्दधे दममहं तव वीरपत्नि
योऽन्यत्र भूसुरकुलात्कृतकिल्बिषस्तम् ।
पश्ये न वीतभयमुन्मुदितं त्रिलोक्या-
मन्यत्र वै मुररिपोरितरत्र दासात् ॥ २४ ॥

*tasmin dadhe damam aham tava vira-patni
yo 'nyatra bhū-sura-kulāt kṛta-kilbiṣas tam
paśye na vīta-bhayam unmuditaṁ tri-lokyām
anyatra vai mura-ripor itaratra dāsāt*

SYNONYMS

tasmin—unto him; *dadhe*—shall give; *damam*—punishment; *aham*—I; *tava*—to you; *vira-patni*—O wife of the hero; *yaḥ*—one who; *anyatra*—besides; *bhū-sura-kulāt*—from the group of demigods on this earth (the *brāhmaṇas*); *kṛta*—done; *kilbiṣaḥ*—offense; *tam*—him; *paśye*—I see; *na*—not; *vīta*—without; *bhayam*—fear; *unmuditam*—without anxiety;

tri-lokyām—within the three worlds; *anyatra*—elsewhere; *vai*—certainly; *mura-ripoḥ*—of the enemy of Mura (Kṛṣṇa); *itaratra*—on the other hand; *dāsāt*—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 *brāhmaṇa* caste. But for the servant of Muraripu [Kṛṣṇa], 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 *brāhmaṇa*, 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 Kṛṣṇa, who is known as Muradviṣa, 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 *brāhmaṇas* and Vaiṣṇavas. *Brāhmaṇas* and Vaiṣṇavas 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 Prācīnabarhiṣat by Nārada Muni. King Purañjana was a representative of King Prācīnabarhiṣat, and Nārada Muni was reminding King Prācīnabarhiṣat of his forefather, Mahārāja Pṛthu, who never chastised a *brāhmaṇa* or a Vaiṣṇava.

One's pure intelligence, or pure Kṛṣṇa 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 Kṛṣṇa consciousness by offending a *brāhmaṇa* or a Vaiṣṇava, it is very difficult to

revive. Śrī Caitanya Mahāprabhu has described the *vaiṣṇava-aparādha*, or offense to a Vaiṣṇava, as "the mad elephant offense." One should be very careful not to offend a Vaiṣṇava or a *brāhmaṇa*. Even the great *yogī* Durvāsā was harassed by the Sudarśana *cakra* when he offended the Vaiṣṇava Mahārāja Ambarīṣa, who was neither a *brāhmaṇa* nor a *sannyāsī* but an ordinary householder. Mahārāja Ambarīṣa was a Vaiṣṇava, and consequently Durvāsā Muni was chastised.

The conclusion is that if Kṛṣṇa consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Kṛṣṇa *mantra*, but if one pollutes his Kṛṣṇa consciousness by offending a *brāhmaṇa* or a Vaiṣṇava, one cannot revive it until one properly atones for the sin by pleasing the offended Vaiṣṇava or *brāhmaṇa*. This was the course that Durvāsā Muni had to follow, for he surrendered unto Mahārāja Ambarīṣa. A *vaiṣṇava-aparādha* cannot be atoned for by any means other than by begging the pardon of the offended Vaiṣṇava.

TEXT 25

वक्रं न ते वितिलकं मलिनं विहर्षं
 संरम्भभीममविमृष्टमपेतरागम् ।
 पश्ये स्तनावपि शुचोपहतौ सुजातौ
 बिम्बाधरं विगतकुङ्कुमपङ्करागम् ॥ २५ ॥

*vaktram na te vitilakam malinam viharṣam
 samrambha-bhīmam avimṛṣṭam apeta-rāgam
 paśye stanāv api śucoṣahatau sujātau
 bimbādharam vigata-kuṅkuma-pañka-rāgam*

SYNONYMS

vaktram—face; *na*—never; *te*—your; *vitilakam*—without being decorated;

malinam—unclean; *viharṣam*—morose; *saṁrambha*—with anger; *bhīmam*—dangerous; *avimṛṣṭam*—without luster; *apeta-rāgam*—without affection; *paśye*—I have seen; *stanau*—your breasts; *api*—also; *śucā-upahatau*—wet because of your tears; *su-jātau*—so nice; *bimba-adharam*—red lips; *vigata*—without; *kuṅkuma-panka*—saffron; *rāgam*—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 vermillion. A woman generally becomes very attractive when her lips are colored with reddish saffron or vermillion. But when one's consciousness and intelligence are without any brilliant thoughts about Kṛṣṇa, they become morose and lusterless, so much so that one cannot derive any benefit despite sharp intelligence.

TEXT 26

तन्मे प्रसीद सुहृदः कृतकिल्बिषस्य
स्वैरं गतस्य मृगयां व्यसनातुरस्य ।
का देवरं वशगतं कुसुमास्त्रवेग-
विस्त्रस्तपौंस्रमुशती न भजेत कृत्ये ॥ २६ ॥

*tan me prasīda suhṛdaḥ kṛta-kilbiṣasya
svairam gatasya mṛgayām vyaśanāturasya
kā devaram vaśa-gaṭam kusumāstra-vega-
visrasta-ṣaumsnam uśatī na bhajeta kṛtye*

SYNONYMS

tat—therefore; *me*—unto me; *prasīda*—be kind; *su-hṛdaḥ*—intimate friend; *kṛta-kilbiṣasya*—having committed sinful activities; *svairam*—independently; *gatasya*—who went; *mṛgayām*—hunting; *vyaśana-āturasya*—being influenced by sinful desire; *kā*—what woman; *devaram*—the husband; *vaśa-gaṭam*—under her control; *kusuma-astra-vega*—pierced by the arrow of Cupid; *visrasta*—scattered; *ṣaumsnam*—his patience; *uśatī*—very beautiful; *na*—never; *bhajeta*—would embrace; *kṛtye*—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 *Śrīmad-Bhāgavatam* (7.9.45):

*yan maithunādi-grhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham*

The actual happiness of the *karmīs* is sex life. They work very hard outside the home, and to satiate their hard labor, they come home to enjoy sex life. King Purañjana 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 *Śrīmad-Bhāgavatam*: *yan maithunādi-grhamedhi-sukhaṁ hi tucchaṁ* [SB 7.9.45]. *Karmīs* 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 Śrīmad-Bhāgavatam, entitled "King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry."

27. Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā

TEXT 1

नारद उवाच
इत्थं पुरञ्जनं सध...यग्वशमानीय विभ्रमैः ।
पुरञ्जनी महाराज रेमे रमयती पतिम् ॥ १ ॥

nārada uvāca
ittham purañjanam sadhryag
vaśamānīya vibhramaiḥ
purañjanī mahārāja
reme ramayatī patim

SYNONYMS

nāradaḥ uvāca—Nārada said; *ittham*—thus; *purañjanam*—King Purañjana; *sadhryak*—completely; *vaśamānīya*—bringing under her control; *vibhramaiḥ*—by her charms; *purañjanī*—the wife of King Purañjana; *mahā-rāja*—O King; *reme*—enjoyed; *ramayatī*—giving all satisfaction; *patim*—to her husband.

TRANSLATION

The great sage Nārada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Purañjana gave him all satisfaction and enjoyed sex life with him.

PURPORT

After hunting in the forest, King Purañjana 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 Purañjana's hunting in the forest.

A sinful life can be counteracted by various processes of religion such as *yajña*, *vrata* and *dāna*—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 Kṛṣṇa consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Purañjana 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 Kṛṣṇa 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. Śrīla Rūpa Gosvāmī has therefore recommended, *anāsaktasya viṣayān* (*Bhakti-rasāmṛta-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 Cāṇakya Paṇḍita has said: *bhāryā rūpavatī śatruḥ*—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-guṇa* and *tamo-guṇa*, 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 *vānaprastha* and *sannyāsa*.

TEXT 2

स राजा महिषीं राजन् सुस्नातां रुचिराननाम् ।
कृतस्वस्त्ययनां तृप्तामभ्यनन्ददुपागताम् ॥ २ ॥

*sa rājā mahiṣīm rājan
susnātām rucirānanām
kṛta-svastyayanām tṛptām
abhyanandad upāgatām*

SYNONYMS

saḥ—he; *rājā*—the King; *mahiṣīm*—the Queen; *rājan*—O King; *su-snātām*—nicely bathed; *rucira-ānanām*—attractive face; *kṛta-svasti-ayanām*—dressed with auspicious garments and ornaments; *tr̥ptām*—satisfied; *abhyanandat*—he welcomed; *upāgatām*—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

तयोपगूढः परिरब्धकन्धरो
रहोऽनुमन्त्रैरपकृष्टचेतनः ।
न कालरंहो बुबुधे दुरत्ययं
दिवा निशेति प्रमदापरिग्रहः ॥ ३ ॥

*tayopagūḍhaḥ parirabdha-kandharo
raho 'numantrair apakṛṣṭa-cetanaḥ
na kāla-rahō bubudhe duratyayaṁ
divā niśeti pramadā-parigrahaḥ*

SYNONYMS

tayā—by the Queen; *upagūḍhaḥ*—was embraced; *parirabdha*—embraced; *kandharaḥ*—shoulders; *rahaḥ*—in a solitary place; *anumantraiḥ*—by joking words; *apakṛṣṭa-cetanaḥ*—having degraded consciousness; *na*—not; *kāla-rahāḥ*—the passing of time; *bubudhe*—was aware of; *duratyayam*—impossible to overcome; *divā*—day; *niśā*—night; *iti*—thus; *pramadā*—by the woman; *parigrahaḥ*—captivated.

TRANSLATION

Queen Purañjanī 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 Purañjana 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 *pramadā* 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 *pramadā* 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 *apakṛṣṭa-cetana*, or degraded consciousness. Human consciousness should be used for elevation to Kṛṣṇa consciousness. But when a person is too much attracted to his wife and family affairs, he does not take Kṛṣṇa 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 Kṛṣṇa. 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. *Śrama eva hi kevalam*. Simply by becoming "dutiful" we do not make any profit in life. As confirmed in *Śrīmad-Bhāgavatam* (1.2.8):

*dharmāḥ svanuṣṭhitāḥ pumsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

If, after performing one's occupational duty very perfectly, one does not make progress in Kṛṣṇa consciousness, it should be understood that he has simply wasted his time in valueless labor.

TEXT 4

शयान उन्नद्धमदो महामना

महार्हतल्पे महिषीभुजोपधिः ।
तामेव वीरो मनुते परं यत-
स्तमोऽभिभूतो न निजं परं च यत् ॥ ४ ॥

*śayāna unnaddha-mado mahā-manā
mahārha-talpe mahiṣī-bhujopadhiḥ
tām eva vīro manute param yatas
tamo-'bhibhūto na nijam param ca yat*

SYNONYMS

śayānaḥ—lying down; *unnaddha-madaḥ*—increasingly illusioned; *mahā-manāḥ*—advanced in consciousness; *mahā-arha-talpe*—on a valuable bedstead; *mahiṣī*—of the Queen; *bhuja*—arms; *upadhiḥ*—pillow; *tām*—her; *eva*—certainly; *vīraḥ*—the hero; *manute*—he considered; *param*—the goal of life; *yataḥ*—from which; *tamaḥ*—by ignorance; *abhibhūtaḥ*—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 Purañjana, 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 Paramātmā, 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 *Śrīmad-Bhāgavatam* (5.5.2) it is therefore said: *mahat-sevām dvāram āhur vimuktes tamo-dvāram yoṣitām saṅgi-saṅgam*. If one associates with *mahātmās*, 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-dvāram*, the door to the darkest region of hellish life.

King Purañjana 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, Paramātmā, or the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

"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

तथैवं रममाणस्य कामकश्मलचेतसः ।
क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः ॥ ५ ॥

*tayaivaṁ ramamāṇasya
kāma-kaśmala-cetaśḥ
kṣaṇārdham iva rājendra
vyatikrāntaṁ navaṁ vayaḥ*

SYNONYMS

tayā—with her; *evam*—in this way; *ramamāṇasya*—enjoying; *kāma*—full of lust; *kaśmala*—sinful; *cetaśḥ*—his heart; *kṣaṇa-ardham*—in half a moment; *iva*—like; *rāja-indra*—O King; *vyatikrāntam*—expired; *navam*—new; *vayaḥ*—life.

TRANSLATION

My dear King Prācīnabarhiṣat, in this way King Purañjana, 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

Śrīla Govinda dāsa Ṭhākura has sung:

*ei-dhana, yauvana, putra, parijana,
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala,
bhaja huṁ hari-pada nīti re*

In this verse Śrīla Govinda dāsa 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, *kāma-kaśmala-cetaśḥ*: the consciousness of King Purañjana was polluted by lusty desires and sinful activities. In the previous verse it is stated that Purañjana, 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 Purañjana's pleasure, which he took in lying down with his wife, expired very quickly.

Kāma-kaśmala-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-saṁhitā* 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 *kaśmala*, sinful consciousness, to Kṛṣṇa, the supreme pure. As confirmed in *Bhagavad-gītā* (*param brahma param dhāma pavitraṁ paramaṁ bhavān* [Bg. 10.12]), Kṛṣṇa is the supreme pure, and if we change our consciousness from material enjoyment to Kṛṣṇa, we become purified. This is the process recommended by Lord Caitanya Mahāprabhu as the process of

ceto-darpaṇa-mārjanam [Cc. Antya 20.12], cleansing the mirror of the heart.

TEXT 6

तस्यामजनयत्पुत्रान् पुरञ्जन्यां पुरञ्जनः ।
शतान्येकादश विराडायुषोऽर्धमथात्यगात् ॥ ६ ॥

*tasyām ajanayat putrān
purañjanyaṁ purañjanaḥ
śatāny ekādaśa virāḍ
āyusaḥ 'rdham athātyagāt*

SYNONYMS

tasyām—within her; *ajanayat*—he begot; *putrān*—sons; *purañjanyaṁ*—in Purañjanī; *purañjanaḥ*—King Purañjana; *śatāni*—hundreds; *ekādaśa*—eleven; *virāḍ*—O King; *āyusaḥ*—of life; *ardham*—half; *atha*—in this way; *atyagāt*—he passed.

TRANSLATION

The great sage Nārada then addressed King Prācīnabarhiṣat: O one whose life-span is great [virāḍ], in this way King Purañjana begot 1,100 sons within the womb of his wife, Purañjanī. 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 *ekādaśa śatāni*. Purañjana had begotten 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 Purañjana 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 Purañjana lay down with his wife, Purañjanī, 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 Kṛṣṇa consciousness and not for begetting a large number of children. Children are called *pariṇāma*, or by-products, and when one consults his good intelligence he can see that his by-products should be the expansion of his Kṛṣṇa consciousness.

TEXT 7

दुहितृर्दशोत्तरशतं पितृमातृयशस्करीः ।

शीलौदार्यगुणोपेताः पौरञ्जन्यः प्रजापते ॥ ७ ॥

*duhitṛr daśottara-śatam
pitṛ-mātr-yaśaskarīḥ
śīlaudārya-guṇopetāḥ
paurañjanyaḥ prajā-pate*

SYNONYMS

duhitṛḥ—daughters; *daśa-uttara*—ten more than; *śatam*—one hundred; *pitṛ*—like the father; *mātr*—and mother; *yaśaskarīḥ*—glorified; *śīla*—good behavior; *audārya*—magnanimity; *guṇa*—good qualities; *upetāḥ*—possessed of; *paurañjanyaḥ*—daughters of Purañjana; *prajā-pate*—O Prajāpati.

TRANSLATION

O Prajāpati, King Prācīnabarhiṣat, in this way King Purañjana 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 *varṇa-saṅkara*. The *varṇa-saṅkara* population is irresponsible to the family, community and even to themselves. Formerly the *varṇa-saṅkara* population was checked by the observation of the reformatory method called *garbhādhāna-saṁskāra*, a child-begetting religious ceremony. In this verse we find that although King Purañjana had begotten so many children, they were not *varṇa-saṅkara*. 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 *svāmī* or *gosvāmī* 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 *vānaprastha* order. In this way he must leave home and then become a *sannyāsī*. A *sannyāsī*'s title is *svāmī* or *gosvāmī*, which means that he completely refrains from sense enjoyment. One should not accept the *sannyāsa* order whimsically; he must be fully confident that he can restrain his desires for sense gratification. King Purañjana'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 Purañjana's family life was very comfortable and pleasing.

TEXT 8

स पञ्चालपतिः पुत्रान् पितृवंशविवर्धनान् ।
दारैः संयोजयामास दुहितृः सदृशैर्वरैः ॥ ८ ॥

*sa pañcāla-patiḥ putrān
pitṛ-vaṁśa-vivardhanān
dāraiḥ saṁyojayām āsa
duhitṛḥ sadṛśair varaiḥ*

SYNONYMS

saḥ—he; *pañcāla-patiḥ*—the King of Pañcāla; *putrān*—sons; *pitṛ-vaṁśa*—paternal family; *vivardhanān*—increasing; *dāraiḥ*—with wives; *saṁyojayām āsa*—married; *duhitṛḥ*—daughters; *sadṛśaiḥ*—qualified; *varaiḥ*—with husbands.

TRANSLATION

After this, King Purañjana, King of the Pañcāla 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 Viṣṇu is called *piṇḍodaka*, and it is necessary that the descendants of a family offer *piṇḍa* to the forefathers.

Not only was Purañjana, the King of Pañcāla, 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 Purañjana 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 *varṇa-saṅkara*, 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 *varṇa-saṅkara* has increased throughout the world under different names.

TEXT 9

पुत्राणां चाभवन् पुत्रा एकैकस्य शतं शतम् ।

यैर्वै पौरञ्जनो वंशः पञ्चालेषु समेधितः ॥ ९ ॥

*putrāṅām cābhavan putrā
ekaikasya śataṁ śatam
yair vai paurañjano vaṁśaḥ
pañcāleṣu samedhitaḥ*

SYNONYMS

putrāṅām—of the sons; *ca*—also; *abhavan*—were produced; *putrāḥ*—sons; *eka-ekasya*—of each one; *śatam*—hundred; *śatam*—hundred; *yaiḥ*—by whom; *vai*—certainly; *paurañjanaḥ*—of King Purañjana; *vaṁśaḥ*—family; *pañcāleṣu*—in the land of Pañcāla; *samedhitaḥ*—greatly increased.

TRANSLATION

Of these many sons, each produced hundreds and hundreds of grandsons. In this way the whole city of Pañcāla became overcrowded by these sons and grandsons of King Purañjana.

PURPORT

We must remember that Purañjana is the living entity, and the city Pañcāla is the body. The body is the field of activity for the living entity, as stated in *Bhagavad-gītā*: *kṣetra-kṣetrajña*. There are two constituents: one is the living entity (*kṣetra jña*), and the other is the body of the living entity (*kṣetra*). 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 *sāstras*. In *Bhagavad-gītā* (2.13) it is said: *dehino'smin yathā dehe*. The proprietor of the body, the soul, is within the body. The body is taken as the *pañcāla-deśa*, or the field of activities

wherein the living entity can enjoy the senses in their relationship to the five sense objects, namely *gandha*, *rasa*, *rūpa*, *sparsa* and *śabda*—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, Śrīla Narottama dāsa Ṭhākura states:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya

"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. Purañjana 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 Prahlāda Mahārāja: *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham* (SB 7.9.45). A *gṛhamedhī* 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-gītā* (8.19) as repeated creation and annihilation: *bhūtvā bhūtvā pralīyate*. Due to a lack of Kṛṣṇa 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

तेषु तद्रिक्थहारेषु गृहकोशानुजीविषु ।
निरूढेन ममत्वेन विषयेष्वन्वबध्यत ॥ १० ॥

teṣu tad-riktha-hāreṣu
gṛha-kośānujīviṣu
nirūḍhena mamatvena
viṣayeṣv anvabadhyata

SYNONYMS

teṣu—to them; *tad-riktha-hāreṣu*—the plunderers of his money; *gṛha*—home; *kośa*—treasury; *anujīviṣu*—to the followers; *nirūḍhena*—deep-rooted; *mamatvena*—by attachment; *viṣayeṣu*—to sense objects; *anvabadhyata*—became bound.

TRANSLATION

These sons and grandsons were virtually plunderers of King Purañjana's

riches, including his home, treasury, servants, secretaries and all other paraphernalia. Purañjana's attachment for these things was very deep-rooted.

PURPORT

In this verse the word *riktha-hāreṣu*, 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 Purañjana, 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 *karmīs* are called *mūdhas* in the *śāstras*. 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-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*: 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 encaged 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-gītā* (16.13-15) in this way:

*idam adya mayā labdham
imaṁ prāpsye manoratham
idam astīdam api me
bhaviṣyati punar dhanam*

*asau mayā hataḥ śatrur
haniṣye cāṅgārān api
īśvaro 'ham ahaṁ bhogī
siddho 'ham balavān sukhī*

*ādhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ity ajñāna-vimohitāḥ*

"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

ईजे च क्रतुभिर्घोरैर्दीक्षितः पशुमारकैः ।
देवान् पितृन् भूतपतीन्नाकामो यथा भवान् ॥ ११ ॥

*īje ca kratubhir ghorair
dīkṣitaḥ paśu-mārakaiḥ
devān pitṛn bhūta-patīn
nānā-kāmo yathā bhavān*

SYNONYMS

īje—he worshiped; *ca*—also; *kratubhiḥ*—by sacrifices; *ghoraiḥ*—ghastly; *dīkṣitaḥ*—inspired; *paśu-mārakaiḥ*—wherein poor animals are killed; *devān*—the demigods; *pitṛn*—forefathers; *bhūta-patīn*—great leaders of human society; *nānā*—various; *kāmaḥ*—having desires; *yathā*—like; *bhavān*—you.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhiṣat, like you King Purañjana 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 Nārada discloses that the character of Purañjana was being described to give lessons to King Prācīnabarhiṣat. Actually the entire description was figuratively describing the activities of King Prācīnabarhiṣat. In this verse Nārada frankly says "like you" (*yathā bhavān*), which indicates that King Purañjana is none other than King Prācīnabarhiṣat himself. Being a great Vaiṣṇava, Nārada 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 Purañjana.

But in this verse he first discloses the intention, although not fully, by saying "like you." Generally the *karmīs*, 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-gītā* (2.41):

*vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām*

"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 Kṛṣṇa consciousness, but those who are rascals (*mūḍhāḥ*), sinners (*duṣkṛtinaḥ*) and the lowest of mankind (*narādhamāḥ*), who are bereft of all intelligence (*māyayāpahṛta jñānāḥ*) and who take shelter of the demoniac way of life (*āsuram bhāvam āśritāḥ*), are disinterested in Kṛṣṇa 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. *Karmīs* 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 Kālī under certain restrictive rules and regulations and eat the flesh. Similarly, they are recommended to drink wine by worshiping the goddess Caṇḍikā. 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 Vaiṣṇava *ācārya* like Nārada 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 Nārada, while instructing *Śrīmad-Bhāgavatam* to Vyāsa Muni, condemned the *karma-kāṇḍa* (fruitive) activities mentioned in the *Vedas*. Nārada told Vyāsa:

*jugupsitaṁ dharma-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharma itī taraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ*

"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." (SB 1.5.15)

Śrīla Nārada Muni chastised Vyāsadeva for compiling so many Vedic supplementary scriptures, which are all intended for guiding the people in general. Nārada Muni condemned these scriptures because they do not mention direct devotional service. Under Nārada's instructions, direct worship of the Supreme Personality of Godhead, as described in the *Śrīmad-Bhāgavatam*, was set forth by Vyāsadeva. The conclusion is that neither the Supreme Personality of Godhead, Viṣṇu, nor His devotee ever

sanctions animal-killing in the name of religion. Indeed, Kṛṣṇa 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-guṇa* (the mode of ignorance), as indicated in the Eighteenth Chapter of *Bhagavad-gītā* (18.31-32):

*yayā dharmam adharmam ca
kāryam cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī*

*adharmam dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītāmś ca
buddhiḥ sā pārtha tāmasī*

"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 Pṛthā, 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 Pārtha, 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 Śrī Kṛṣṇa teaches, we must give up all other systems of religion and simply surrender unto Him (*sarva-dharmān parityajya* [Bg. 18.66]). 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 *sannyāsīs*.

TEXT 12

युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः ।
आससाद् स वै कालो योऽप्रियः प्रिययोषिताम् ॥ १२ ॥

*yukteṣv evaṁ pramattasya
kuṭumbāsakta-cetaśḥ
āśasāda sa vai kālo
yo 'priyaḥ priya-yoṣitām*

SYNONYMS

yukteṣu—to beneficial activities; *evam*—thus; *pramattasya*—being inattentive; *kuṭumba*—to kith and kin; *āsakta*—attached; *cetaśḥ*—consciousness; *āśasāda*—arrived; *śaḥ*—that; *vai*—certainly; *kālaḥ*—time; *yaḥ*—which; *apriyaḥ*—not very pleasing; *priya-yoṣitām*—for persons attached to women.

TRANSLATION

Thus King Purañjana, being attached to fruitive activities [karma-kāṇḍīya] 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-yoṣitām* and *apriyaḥ* are very significant. The word *yoṣit* 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 *brahmacārī* 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 *brahmacārī* 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 Purañjana 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 Hiraṇyakaśipu, but when the time was ripe, the Lord personally killed him within a second.

TEXT 13

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप ।
गन्धर्वास्तस्य बलिनः षष्ट्युत्तरशतत्रयम् ॥ १३ ॥

*caṇḍavega iti khyāto
gandharvādhipatir nṛpa
gandharvās tasya balinaḥ
ṣaṣṭy-uttara-śata-trayam*

SYNONYMS

caṇḍavegaḥ—Caṇḍavega; *iti*—thus; *khyātaḥ*—celebrated;
gandharva—belonging to the Gandharvaloka; *adhipatiḥ*—king; *nṛpa*—O King;
gandharvāḥ—other Gandharvas; *tasya*—his; *balinaḥ*—very powerful soldiers;
ṣaṣṭi—sixty; *uttara*—surpassing; *śata*—hundred; *trayam*—three.

TRANSLATION

O King! In Gandharvaloka there is a king named Caṇḍavega. Under him there are 360 very powerful Gandharva soldiers.

PURPORT

Time is figuratively described here as Caṇḍavega. Since time and tide wait for no man, time is herein called Caṇḍavega, 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 Caṇḍavega herein mentioned represent these days. Time passes swiftly; Caṇḍavega'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 *Śrīmad-Bhāgavatam* (2.3.17), *āyur harati vai pūmsām 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 Caṇḍavega.

TEXT 14

गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः ।
परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् ॥ १४ ॥

*gandharvyas tādṛśīr asya
maithunyaś ca sitāsītāḥ
parivṛtṭyā vilumpanti
sarva-kāma-vinirmitām*

SYNONYMS

gandharvyāḥ—Gandharvīs; *tādṛśīḥ*—similarly; *asya*—of Caṇḍavega; *maithunyaḥ*—companions for sexual intercourse; *ca*—also; *sita*—white; *asītāḥ*—black; *parivṛtṭyā*—by surrounding; *vilumpanti*—they plundered; *sarva-kāma*—all kinds of desirable objects; *vinirmitām*—manufactured.

TRANSLATION

Along with Caṇḍavega were as many female Gandharvīs 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 Caṇḍavega. 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-kāma-vinirmitām*. 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. Prahlāda Mahārāja describes this process as *punaḥ punaś carvita-carvaṇānām* (SB 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

ते चण्डवेगानुचराः पुरञ्जनपुरं यदा ।
हर्तुमारेभिरे तत्र प्रत्यषेधत्प्रजागरः ॥ १५ ॥

*te caṇḍavegānucarāḥ
purañjana-ṣuram yadā
hartum ārebhire tatra
pratyāsedhat prajāgaraḥ*

SYNONYMS

te—all of them; *caṇḍavega*—of Caṇḍavega; *anucarāḥ*—followers; *purañjana*—of King Purañjana; *ṣuram*—city; *yadā*—when; *hartum*—to plunder; *ārebhire*—began; *tatra*—there; *pratyāsedhat*—defended; *prajāgaraḥ*—the big serpent.

TRANSLATION

When King Gandharva-rāja [Caṇḍavega] and his followers began to plunder the city of Purañjana, 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 *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. When the body is

inactive, the *prāṇa*, 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

स सप्तभिः शतैरेको विंशत्या च शतं समाः ।
पुरञ्जनपुराध्यक्षो गन्धर्वैर्युधे बली ॥ १६ ॥

*sa saptabhiḥ śatair eko
viṁśatyā ca śataṁ samāḥ
purañjana-purādhyakṣo
gandharvair yuyudhe balī*

SYNONYMS

saḥ—he; *saptabhiḥ*—with seven; *śataiḥ*—hundred; *ekaḥ*—alone; *viṁśatyā*—with twenty; *ca*—also; *śataṁ*—hundred; *samāḥ*—years; *purañjana*—of King Purañjana; *pura-adhyakṣaḥ*—superintendent of the city; *gandharvaiḥ*—with the Gandharvas; *yuyudhe*—fought; *balī*—very valiant.

TRANSLATION

The five-hooded serpent, the superintendent and protector of the city of King Purañjana, 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 Caṇḍavega (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-gītā* (2.20), the living entity is eternal:

*na jāyate mriyate vā kadācin
nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

"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

क्षीयमाणे स्वसम्बन्धे एकस्मिन् बहुभिर्युधा ।
चिन्तां परां जगामार्तः सराष्ट्रपुरबान्धवः ॥ १७ ॥

*kṣīyamāṇe sva-sambandhe
ekasmin bahubhir yudhā
cintāṁ parāṁ jagāmārtaḥ
sa-rāṣṭra-ṭura-bāndhavaḥ*

SYNONYMS

kṣīyamāṇe—when he became weak; *sva-sambandhe*—his intimate friend; *ekasmin*—alone; *bahubhiḥ*—with many warriors; *yudhā*—by battle; *cintām*—anxiety; *parām*—very great; *jagāma*—obtained; *ārtaḥ*—being aggrieved; *sa*—along with; *rāṣṭra*—of the kingdom; *pura*—of the city; *bāndhavaḥ*—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 Purañjana 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, Śrīla Bhaktivinoda Ṭhākura has sung: *vṛddha kāla āola saba sukha bhāgala*. 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-gītā*, meditation (*dhyāna*, *dhāraṇā*) 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 Purañjana, the living entity, being thus victimized by the hard struggle for existence, took to transcendental meditation with his friends and relatives.

TEXT 18

स एव पुर्यां मधुभुक्पञ्चालेषु स्वपार्षदैः ।
उपनीतं बलिं गृह्णन् स्त्रीजितो नाविदद्भयम् ॥ १८ ॥

*sa eva puryām madhu-bhuk
pañcāleṣu sva-pārṣadaiḥ
upanītam balim gṛhṇan
strī-jitaḥ nāvidat bhayam*

SYNONYMS

saḥ—he; *eva*—certainly; *puryām*—within the city; *madhu-bhuk*—enjoying sex life; *pañcāleṣu*—in the kingdom of Pañcāla (five sense objects); *sva-pārṣadaiḥ*—along with his followers; *upanītam*—brought; *balim*—taxes; *gṛhṇan*—accepting; *strī-jitaḥ*—conquered by women; *na*—did not; *avidat*—understand; *bhayam*—fear of death.

TRANSLATION

King Purañjana collected taxes in the city known as Pañcāla 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 *Śrīmad-Bhāgavatam* that in this Kali-yuga government men (*rājanyas*) 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 Cārvāka. Cārvāka 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

कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती ।
पर्यटन्ती न बर्हिष्मन् प्रत्यनन्दत कश्चन ॥ १९ ॥

*kālasya duhitā kācit
tri-lokīm varam icchatī
paryatantī na barhiṣman
pratyanandata kaścana*

SYNONYMS

kālasya—of formidable Time; *duhitā*—the daughter; *kācit*—someone; *tri-lokīm*—within the three worlds; *varam*—husband; *icchatī*—desiring; *paryātantī*—traveling all over the universe; *na*—never; *barhiṣman*—O King Prācīnabarhiṣat; *pratyānandata*—accepted her proposal; *kaścana*—anyone.

TRANSLATION

My dear King Prācīnabarhiṣat, 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 *jarā*, 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 *jarā* 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

दौर्भाग्येनात्मनो लोके विश्रुता दुर्भगेति सा ।
या तुष्टा राजर्षये तु वृतादात्पूरवे वरम् ॥ २० ॥

daurbhāgyenātmano loke
viśrutā durbhageti sā

*yā tuṣṭā rājarṣaye tu
vṛtādāt pūrave varam*

SYNONYMS

daurbhāgyena—on account of misfortune; *ātmanaḥ*—of herself; *loke*—in the world; *viśrutā*—celebrated; *durbhagā*—most unfortunate; *iti*—thus; *sā*—she; *yā*—who; *tuṣṭā*—being satisfied; *rāja-ṛṣaye*—unto the great king; *tu*—but; *vṛtā*—being accepted; *adāt*—delivered; *pūrave*—unto King Pūru; *varam*—benediction.

TRANSLATION

The daughter of Time [Jarā] was very unfortunate. Consequently she was known as Durbhagā ["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 Ṭhākura sings, *saba sukha bhāgala*: all kinds of happiness disappear in old age. Consequently, no one likes old age, or *jarā*. Thus Jarā, as the daughter of Time, is known as a most unfortunate daughter. She was, however, at one time accepted by a great king, Yayāti. Yayāti was cursed by his father-in-law, Śukrācārya, to accept her. When Śukrācārya's daughter was married to King Yayāti, one of her friends named Śarmiṣṭhā went with her. Later King Yayāti became very much attached to Śarmiṣṭhā, and Śukrācārya's daughter complained to her father. Consequently, Śukrācārya cursed King Yayāti to become prematurely old. King Yayāti 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 Pūru. Upon accepting Yayāti's old age, Pūru was given the kingdom. It is said that two of Yayāti'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 Pūru 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 Kṛṣṇa conscious. Due to the invalidity of old age, one cannot make progress in Kṛṣṇa consciousness, however opulent he may be materially.

TEXT 21

कदाचिदटमाना सा ब्रह्मलोकान्महीं गतम् ।
वव्रे बृहद्व्रतं मां तु जानती काममोहिता ॥ २१ ॥

*kadācid aṭamānā sā
brahma-lokān mahīm gatam
vavre bṛhad-vratam mām tu
jānatī kāma-mohitā*

SYNONYMS

kadācit—once upon a time; *aṭamānā*—traveling; *sā*—she; *brahma-lokān*—from Brahmaloḥa, the highest planet; *mahīm*—on the earth; *gatam*—having come; *vavre*—she proposed; *bṛhad-vratam*—avowed *brahmacārī*; *mām*—unto me; *tu*—then; *jānatī*—knowing; *kāma-mohitā*—being illusioned by lust.

TRANSLATION

When I once came to this earth from Brahmaloḥa, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed *brahmacārī*, she became lusty and proposed that I accept her.

PURPORT

The great sage Nārada Muni was a *naiṣṭhika-brahmacārī*—that is, he never had sex life. He was consequently an ever-green youth. Old age, *jarā*, could not attack him. The invalidity of old age can overcome an ordinary man, but Nārada Muni was different. Taking Nārada 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 *brahmacārīs* must follow in the footsteps of the great sage Nārada Muni, who never accepted the proposals of Jarā. Those who are too much sexually addicted become victims of *jarā*, and very soon their life-span is shortened. Without utilizing the human form of life for Kṛṣṇa consciousness the victims of *jarā* die very soon in this world.

TEXT 22

मयि संरभ्य विपुलमदाच्छापं सुदुःसहम् ।
स्थातुमर्हसि नैकत्र मद्यान्नाविमुखो मुने ॥ २२ ॥

*mayi saṁrabhya vipula-
madāc chāpaṁ suduḥsaham
sthātum arhasi naikatra
mad-yācñā-vimukho mune*

SYNONYMS

mayi—unto me; *saṁrabhya*—having become angry; *vipula*—unlimited; *madāt*—out of illusion; *śāpam*—curse; *su-duḥsaham*—unbearable; *sthātum arhasi*—you may remain; *na*—never; *ekatra*—in one place; *mat*—my; *yācñā*—request; *vimukhaḥ*—having refused; *mune*—O great sage.

TRANSLATION

The great sage Nārada 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 Nārada Muni has a spiritual body; therefore old age, disease, birth and death do not affect him. Nārada 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 Vaiṣṇava. 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 Kālakanyā is described as fortunate. Like Nārada 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

ततो विहतसङ्कल्पा कन्यका यवनेश्वरम् ।
मयोपदिष्टमासाद्य वव्रे नाम्ना भयं पतिम् ॥ २३ ॥

*tato vihata-saṅkalpā
kanyakā yavaneśvaram
mayopadiṣṭam āsādya
vavre nāmnā bhayaṁ patim*

SYNONYMS

tataḥ—thereafter; *vihata-saṅkalpā*—being disappointed in her determination; *kanyakā*—the daughter of Time; *yavana-īśvaram*—unto the king of the untouchables; *mayā upadiṣṭam*—indicated by me; *āsādyā*—having approached; *vavre*—accepted; *nāmnā*—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 Vaiṣṇava, Śrī Nārada Muni is always willing to do good to others, even to one who curses him. Although Kālakanyā, the daughter of Time, was refused by Nārada Muni, she was given a shelter. Of course no one could give her shelter, but a Vaiṣṇava gives shelter somewhere to such an unfortunate girl. When *jarā*, or old age, attacks, everyone dwindles and deteriorates. In one stroke Nārada Muni gave shelter to Kālakanyā and counterattacked the ordinary *karmīs*. If one accepts the instructions of Nārada Muni, the ocean of fear (*bhaya*) can be very quickly removed by the grace of that great Vaiṣṇava.

TEXT 24

ऋषभं यवनानां त्वां वृणे वीरेप्सितं पतिम् ।
सङ्कल्पस्त्वयि भूतानां कृतः किल न रिष्यति ॥ २४ ॥

ṛṣabham yavanānām tvām
vṛṇe vīrepsitam patim
saṅkalpas tvayi bhūtānām
kṛtaḥ kila na riṣyati

SYNONYMS

ṛṣabham—the best; *yavanānām*—of the untouchables; *tvām*—you; *vṛṇe*—I accept; *vīra*—O great hero; *īpsitam*—desired; *patim*—husband; *saṅkalpaḥ*—the determination; *tvayi*—unto you; *bhūtānām*—of all living entities; *kṛtaḥ*—if done; *kila*—certainly; *na*—never; *riṣyati*—becomes baffled.

TRANSLATION

Approaching the King of the Yavanas, Kālakanyā 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 *yavanānām ṛṣabham* 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 Kṛṣṇa, offer *maṅgala-ārati* to the Deities, study Vedic literature, take *prasāda* 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 *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*. 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 Kṛṣṇa consciousness movement are advised to follow the Vedic principles, they naturally become hygienic.

If a person is Kṛṣṇa conscious, he can work like a young man even if he is seventy-five or eighty years old. Thus the daughter of Kāla (Time) cannot overcome a Vaiṣṇava. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī engaged in writing *Caitanya-caritāmṛta* when he was very old, yet he presented the most wonderful literature about the activities of Lord Caitanya. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī 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 Śrīla Śrīnivāsa Ācārya, who praised the Gosvāmīs in this way:

*nānā-śāstra-vicāraṇaika-niṣuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-pādāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, 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 *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

Thus *jarā*, the effect of old age, does not harass a devotee. This is because a devotee follows the instructions and the determination of Nārada Muni. All

devotees are in the disciplic succession stemming from Nārada Muni because they worship the Deity according to Nārada Muni's direction, namely the *Nārada-pañcarātra*, or the *pāñcarātrika-vidhi*. A devotee follows the principles of *pāñcarātrika-vidhi* as well as *bhāgavata-vidhi*. *Bhāgavata-vidhi* includes preaching work—*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]—the hearing and chanting of the glories of Lord Viṣṇu, the Supreme Personality of Godhead. The *pāñcarātrika-vidhi* includes *arcanam vandanam dāsyaṁ sakhyam ātma-nivedanam*. Because a devotee rigidly follows the instructions of Nārada 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 *jarā*, or old age, takes shelter of a devotee, Kālakanyā 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

द्वाविमावनुशोचन्ति बालावसदवग्रहौ ।
यल्लोकशास्त्रोपनतं न राति न तदिच्छति ॥ २५ ॥

dvāv imāv anuśocanti
bālāv asad-avagrahau
yal loka-śāstropanatam
na rāti na tad icchati

SYNONYMS

dvau—two kinds; *imau*—these; *anuśocanti*—they lament; *bālau*—ignorant; *asat*—the foolish; *avagrahau*—taking the path of; *yat*—that which; *loka*—by

custom; śāstra—by scriptures; upanātam—presented; na—never; rāti—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-gītā* (16.23):

*yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ 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 śāstric injunction holds that a householder, a *kṣatriya* or an administrative head should not refuse to accept a woman if she voluntarily requests to become a wife. Since Kālakanyā, the daughter of Time, was deputed by Nārada Muni to offer herself to Yavana-rāja, the King of the Yavanas could not refuse her. All transactions must be performed in light of the śāstric injunctions. The śāstric injunctions are confirmed by great sages

like Nārada Muni. As stated by Narottama dāsa Ṭhākura: *sādhu-śāstra-guru-vākya, cittete kariyā 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. Kālakanyā, the daughter of Time, presented herself before the King of the Yavanas precisely in terms of *sādhu, śāstra* and *guru*. Thus there was no reason for not accepting her.

TEXT 26

अथो भजस्व मां भद्र भजन्तीं मे दयां कुरु ।
एतावान् पौरुषो धर्मो यदार्ताननुकम्पते ॥ २६ ॥

*atho bhajasva mām bhadra
bhajantīm me dayām kuru
etāvān pauruṣo dharmo
yad ārtān anukampate*

SYNONYMS

atho—therefore; *bhajasva*—accept; *mām*—me; *bhadra*—O gentle one; *bhajantīm*—willing to serve; *me*—to me; *dayām*—mercy; *kuru*—do; *etāvān*—such a measure; *pauruṣaḥ*—for any gentleman; *dharmah*—religious principle; *yad*—that; *ārtān*—to the distressed; *anukampate*—is compassionate.

TRANSLATION

Kālakanyā 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-rāja, the King of the Yavanas, could also refuse to accept Kālakanyā, daughter of Time, but he considered the request due to the order of Nārada Muni. Thus he accepted Kālakanyā in a different way. In other words, the injunctions of Nārada 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 Nārada Muni's *pāñcarātri-vidhi*. When mankind follows the disciplic succession, as recommended by Caitanya Mahāprabhu, everyone throughout the world will benefit.

TEXT 27

कालकन्योदितवचो निशम्य यवनेश्वरः ।
चिकीर्षुर्देवगुह्यं स सस्मितं तामभाषत ॥ २७ ॥

kāla-kanyodita-vaco
niśamya yavaneśvaraḥ
cikīrṣur deva-guhyam sa
sasmitam tām abhāṣata

SYNONYMS

kāla-kanyā—by the daughter of Time; *udita*—expressed; *vacaḥ*—words; *niśamya*—hearing; *yavana-īśvaraḥ*—the King of the Yavanas; *cikīrṣuḥ*—desiring to execute; *deva*—of providence; *guhyam*—confidential duty; *saḥ*—he; *sa-smitam*—smilingly; *tām*—her; *abhāṣata*—addressed.

TRANSLATION

After hearing the statement of Kālakanyā, 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 Kālakanyā as follows.

PURPORT

In *Caitanya-caritāmṛta* (Ādi 5.142) it is said:

*ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya*

Actually the supreme controller is the Personality of Godhead, Kṛṣṇa, and everyone is His servant. Yavana-rāja, the King of the Yavanas, was also a servant of Kṛṣṇa. Consequently, he wanted to execute the purpose of Kṛṣṇa through the agency of Kālakanyā. Although Kālakanyā means invalidity or old age, Yavana-rāja wanted to serve Kṛṣṇa by introducing Kālakanyā 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 Kālakanyā, 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 Kālakanyā for this purpose.

TEXT 28

मया निरूपितस्तुभ्यं पतिरात्मसमाधिना ।
नाभिनन्दति लोकोऽयं त्वामभद्रामसम्मताम् ॥ २८ ॥

*mayā nirūpitas tubhyaṁ
patir ātma-samādhinā
nābhinandati loko 'yaṁ
tvām abhadrām asammatām*

SYNONYMS

mayā—by me; *nirūpitaḥ*—settled; *tubhyaṁ*—for you; *patiḥ*—husband; *ātma*—of the mind; *samādhinā*—by meditation; *na*—never; *abhinandati*—welcome; *lokaḥ*—the people; *ayaṁ*—these; *tvām*—you; *abhadrām*—inauspicious; *asammatām*—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. Kālakanyā 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, Kālakanyā as *jarā*, 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 Kṛṣṇa consciousness.

TEXT 29

त्वमव्यक्तगतिर्भुङ्क्व लोकं कर्मविनिर्मितम् ।
याहि मे पृतनायुक्ता प्रजानाशं प्रणेष्यसि ॥ २९ ॥

tvam avyakta-gatir bhukṣva
lokaṁ karma-vinirmitam
yā hi me pṛtanā-yuktā
prajā-nāśaṁ praṇeṣyasi

SYNONYMS

tvam—you; *avyakta-gatiḥ*—whose movement is imperceptible; *bhukṣva*—enjoy; *lokaṁ*—this world; *karma-vinirmitam*—manufactured by fruitive activities; *yā*—one who; *hi*—certainly; *me*—my; *pṛtanā*—soldiers; *yuktā*—helped by; *prajā-nāśam*—annihilation of the living entities; *praṇeṣyasi*—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 *Śrīmad-Bhāgavatam* (5.5.4):

*nūnam pramattaḥ kurute vikarma
yad indriya-prītaya āprṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ*

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 Rṣabhadeva, 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-rāja thought it wise to kill all the *karmīs* through the agency of Kālakanyā 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

प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव ।

चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः ॥ ३० ॥

*prajvāro 'yaṁ mama bhrātā
tvam ca me bhaginī bhava
carāmy ubhābhyāṁ loke 'sminn
avyakto bhīma-sainikaḥ*

SYNONYMS

prajvāraḥ—named Prajvāra; *ayaṁ*—this; *mama*—my; *bhrātā*—brother; *tvam*—you; *ca*—also; *me*—my; *bhaginī*—sister; *bhava*—become; *carāmi*—I shall go about; *ubhābhyāṁ*—by both of you; *loke*—in the world; *asmin*—this; *avyaktaḥ*—without being manifest; *bhīma*—dangerous; *sainikaḥ*—with soldiers.

TRANSLATION

The King of the Yavanas continued: Here is my brother Prajvāra. 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

Kālakanyā was sent by Nārada Muni to Yavana-rāja so that she might become his wife, but instead of accepting her as his wife, Yavana-rāja 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-rāja accepted the request of Nārada 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 *prajvāraḥ* is very significant, for it means "the fever sent by Lord

Viṣṇu." 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, Kālakanyā, 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-rāja's brother was Prajvāra, and Kālakanyā was invalidity itself. Combined and strengthened by the soldiers of Yavana-rāja—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 Nārada was immune to the attack of *jarā*, or invalidity, and similarly *jarā*, or the destructive force, cannot attack any follower of Nārada Muni or a pure Vaiṣṇava.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā."

28. Purañjana Becomes a Woman in the Next Life

TEXT 1

नारद उवाच
सैनिका भयनाम्नो ये बर्हिष्मन् दिष्टकारिणः ।
प्रज्वारकालकन्याभ्यां विचेरुरवनीमिमाम् ॥ १ ॥

nārada uvāca

*sainikā bhaya-nāmno ye
barhiṣman diṣṭa-kāriṇaḥ
prajvāra-kāla-kanyābhyām
vicerur avanīm imām*

SYNONYMS

nāradaḥ uvāca—the great sage Nārada continued to speak; *sainikāḥ*—the soldiers; *bhaya-nāmnaḥ*—of Bhaya (Fear); *ye*—all of them who; *barhiṣman*—O King Prācīnabarhiṣat; *diṣṭa-kāriṇaḥ*—the order carriers of death; *prajvāra*—with Prajvāra; *kāla-kanyābhyām*—and with Kālakanyā; *viceruḥ*—traveled; *avanīm*—on earth; *imām*—this.

TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhiṣat, afterward, the King of the Yavanas, whose name is fear itself, as well as Prajvāra, Kālakanyā, 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 *diṣṭa-kāriṇaḥ* 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

त एकदा तु रभसा पुरञ्जनपुरीं नृप ।
रुरुधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम् ॥ २ ॥

*ta ekadā tu rabhasā
purañjana-purīm nṛpa
rurudhur bhauma-bhogāḍhyām
jarat-pannaga-pālitām*

SYNONYMS

te—they; *ekadā*—once upon a time; *tu*—then; *rabhasā*—with great force; *purañjana-purīm*—the city of Purañjana; *nṛpa*—O King; *rurudhuḥ*—encircled; *bhauma-bhoga-āḍhyām*—full of sense enjoyments; *jarat*—old; *pannaga*—by the serpent; *pālitām*—protected.

TRANSLATION

Once the dangerous soldiers attacked the city of Purañjana 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, Yamarāja—begin to attack very severely. According to the Vedic system, before coming to such a stage one should leave home and take

sannyāsa 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-gītā* (8.6):

*yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāviṭaḥ*

"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 (*dehāntara*) 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 Purañjana will be thoroughly explained.

TEXT 3

**कालकन्यापि बुभुजे पुरञ्जनपुरं बलात् ।
ययाभिभूतः पुरुषः सद्यो निःसारतामियात् ॥ ३ ॥**

kāla-kanyāpi bubhuje

*purañjana-ṣuram balāt
yayābhibhūtaḥ puruṣaḥ
sadyo niḥsāratām iyāt*

SYNONYMS

kāla-kanyā—the daughter of Kāla; *api*—also; *bubhuje*—took possession of; *purañjana-ṣuram*—the city of Purañjana; *balāt*—by force; *yayā*—by whom; *abhibhūtaḥ*—being overwhelmed; *puruṣaḥ*—a person; *sadyaḥ*—immediately; *niḥsāratām*—uselessness; *iyāt*—gets.

TRANSLATION

Gradually Kālakanyā, with the help of dangerous soldiers, attacked all the inhabitants of Purañjana'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 *sannyāsa* 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 Kṛṣṇa 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 Purañjana, figuratively described in these verses.

TEXT 4

तयोपभुज्यमानां वै यवनाः सर्वतोदिशम् ।
द्वार्षिः प्रविश्य सुभृशं प्रार्दयन् सकलां पुरीम् ॥ ४ ॥

*tayoṣabhujyamānām vai
yavanāḥ sarvato-diśam
dvārbhiḥ praviśya subhṛśam
prārdayan sakalām purīm*

SYNONYMS

tayā—by Kālakanyā; *upabhujyamānām*—being taken possession of; *vai*—certainly; *yavanāḥ*—the Yavanas; *sarvataḥ-diśam*—from all sides; *dvārbhiḥ*—through the gates; *praviśya*—having entered; *su-bhṛśam*—greatly; *prārdayan*—giving trouble; *sakalām*—all over; *purīm*—the city.

TRANSLATION

When Kālakanyā, 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 Purañjana 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

तस्यां प्रपीड्यमानायामभिमानी पुरञ्जनः ।
अवापोरुविधांस्तापान् कुटुम्बी ममताकुलः ॥ ५ ॥

*tasyām prapīḍyamānāyām
abhimānī purañjanaḥ
avāporu-vidhāms tāpān
kuṭumbī mamatākulaḥ*

SYNONYMS

tasyām—when the city; *praṇīḍyamānāyām*—was put into different difficulties; *abhimānī*—too much absorbed; *purañjanaḥ*—King Purañjana; *avāṇa*—achieved; *uru*—many; *vidhān*—varieties; *tāpān*—pains; *kuṭumbī*—family man; *mamatā-ākulaḥ*—too much affected by attachment to family.

TRANSLATION

When the city was thus endangered by the soldiers and Kālakanyā, King Purañjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rāja and Kālakanyā.

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-gītā* it is clearly explained that the living entity is the proprietor of this body (*kṣetra jñā*) and that the body is the field of activities (*kṣetra*). 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

कन्योपगूढो नष्टश्रीः कृपणो विषयात्मकः ।

नष्टप्रज्ञो हतैश्वर्यो गन्धर्वयवनैर्बलात् ॥ ६ ॥

*kanyopagūḍho naṣṭa-śrīḥ
kṛpaṇo viṣayātmakaḥ
naṣṭa-prajñō hṛtaiśvāryo
gandharva-yavanair balāt*

SYNONYMS

kanyā—by the daughter of Time; *upagūḍhaḥ*—being embraced; *naṣṭa-śrīḥ*—bereft of all beauty; *kṛpaṇaḥ*—miser; *viṣaya-ātmakaḥ*—addicted to sense gratification; *naṣṭa-prajñāḥ*—bereft of intelligence; *hṛta-aiśvāryaḥ*—bereft of opulence; *gandharva*—by the Gandharvas; *yavanaiḥ*—and by the Yavanas; *balāt*—by force.

TRANSLATION

When King Purañjana was embraced by Kālakanyā, 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

विशीर्णां स्वपुरीं वीक्ष्य प्रतिकूलाननादृतान् ।

पुत्रान् पौत्रानुगामात्याञ्जायां च गतसौहृदाम् ॥ ७ ॥

*viśīrṇām sva-ṭurīm vikṣya
pratikūlān anādṛtān
ṭutrān ṭautrānugāmātyāñ
jāyām ca gata-sauhṛdām*

SYNONYMS

viśīrṇām—scattered; *sva-ṭurīm*—his own town; *vikṣya*—seeing; *pratikūlān*—opposing elements; *anādṛtān*—being disrespectful; *ṭutrān*—sons; *ṭautra*—grandsons; *anuga*—servants; *amātyān*—ministers; *jāyām*—wife; *ca*—and; *gata-sauhṛdām*—indifferent.

TRANSLATION

King Purañjana 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 *kṛpaṇa* (miser). This word *kṛpaṇa*, used in the sixth verse, is in opposition to the word *brāhmaṇa*. In the human form of life one should become a *brāhmaṇa*, which means that one should understand the constitutional position of the Absolute Truth, Brahman, and then engage in His service as a Vaiṣṇava. We get this facility in the human form of life, but if we do not properly utilize this opportunity, we become a *kṛpaṇa*, 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 *brāhmaṇa*, and if we do not utilize it properly, we remain a *kṛpaṇa*. 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

आत्मानं कन्यया ग्रस्तं पञ्चालानरिदूषितान् ।
दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् ॥ ८ ॥

*ātmānaṁ kanyayā grastaṁ
pañcālān ari-dūṣitān
duranta-cintām āpanno
na lebhe tat-pratikriyām*

SYNONYMS

ātmānam—himself; *kanyayā*—by Kālakanyā; *grastam*—being embraced; *pañcālān*—Pañcāla; *ari-dūṣitān*—infected by the enemies; *duranta*—insurmountable; *cintām*—anxiety; *āpannaḥ*—having obtained; *na*—not; *lebhe*—achieved; *tat*—of that; *pratikriyām*—counteraction.

TRANSLATION

When King Purañjana 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 Kālakanyā.

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

कामानभिलषन्दीनो यातयामांश्च कन्यया ।
विगतात्मगतिस्नेहः पुत्रदारांश्च लालयन् ॥ ९ ॥

*kāmān abhilaṣan dīno
yāta-yāmāṁś ca kanyayā
vigatātma-gati-snehaḥ
putra-dārāṁś ca lālayan*

SYNONYMS

kāmān—objects of enjoyment; *abhilaṣan*—always lusting after; *dīnaḥ*—the poor man; *yāta-yāmān*—stale; *ca*—also; *kanyayā*—by the influence of Kālakanyā; *vigata*—lost; *ātma-gati*—real purpose of life; *snehaḥ*—attachment to; *putra*—sons; *dārān*—wife; *ca*—and; *lālayan*—affectionately maintaining.

TRANSLATION

The objects of enjoyment became stale by the influence of Kālakanyā. Due to the continuance of his lusty desires, King Purañjana 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

गन्धर्वयवनाक्रान्तां कालकन्योपमर्दिताम् ।
हातुं प्रचक्रमे राजा तां पुरीमनिकामतः ॥ १० ॥

gandharva-yavanākrāntām
kāla-kanyopamarditām
hātuṃ pracakrame rājā
tām purīm anikāmataḥ

SYNONYMS

gandharva—by the Gandharva soldiers; *yavana*—and by the Yavana soldiers; *ākrāntām*—overcome; *kāla-kanyā*—by Kālakanyā (the daughter of Time);

upamarditām—being smashed; *hātum*—to give up; *pracakrame*—proceeded; *rājā*—King Purañjana; *tām*—that; *purīm*—the city; *anikāmataḥ*—unwilling.

TRANSLATION

The city of King Purañjana 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 Kālakanyā.

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 Brahmā down to that of the microbe. From the Vedic history of creation we can understand that the first living creature was Lord Brahmā, who created the seven great sages and other Prajāpatis 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 Brahmā 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 Kālakanyā and her *māyā*, 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 Purañjana 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 Kṛṣṇa consciousness movement.

This movement is giving human society information about the kingdom of God. There is God, there is Kṛṣṇa, and everyone can return to God and live eternally in bliss and knowledge. A Kṛṣṇa conscious person is not afraid of giving up the body because his position is always eternal. A Kṛṣṇa 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 *karmīs*, 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

भयनाम्नोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः ।

ददाह तां पुरीं कृत्स्नां भ्रातुः प्रियचिकीर्षया ॥ ११ ॥

*bhaya-nāmno 'grajo bhrātā
prajvāraḥ pratyupasthitaḥ
dadāha tām purīm kṛtsnām
bhrātuḥ priya-cikīrṣayā*

SYNONYMS

bhaya-nāmnaḥ—of Bhaya (Fear); *agra-jah*—elder; *bhrātā*—brother; *prajvāraḥ*—named Prajvāra; *pratyupasthitaḥ*—being present there; *dadāha*—set fire; *tām*—to that; *purīm*—city; *kṛtsnām*—wholesale; *bhrātuḥ*—his brother; *priya-cikīrṣayā*—in order to please.

TRANSLATION

Under the circumstances, the elder brother of Yavana-rāja, known as Prajvāra, 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 *prajvāra*, or *viṣṇu-jvāra*. Medical science verifies that when one's temperature is raised to 107 degrees, a man immediately dies. This *prajvāra*, or higher fever, at the last stage of life places the living entity in the midst of a blazing fire.

TEXT 12

तस्यां सन्दह्यमानायां सपौरः सपरिच्छदः ।

कौटुम्बिकः कुटुम्बिन्या उपातप्यत सान्वयः ॥ १२ ॥

*tasyām sandahyamānāyām
sapauraḥ saparicchadaḥ
kauṭumbikaḥ kuṭumbinyā
upātapyata sānvayaḥ*

SYNONYMS

tasyām—when that city; *sandahyamānāyām*—was ablaze; *sa-pauraḥ*—along with all the citizens; *sa-paricchadaḥ*—along with all servants and followers; *kauṭumbikaḥ*—the King, having so many relatives; *kuṭumbinyā*—along with his wife; *upātapyata*—began to suffer the heat of the fire; *sa-anvayaḥ*—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 Purañjana 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 *viṣṇu-jvāra*, 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-gītā* 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

यवनोपरुद्धायतनो ग्रस्तायां कालकन्यया ।
पुर्यां प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत ॥ १३ ॥

*yavanoparuddhāyatano
grastāyām kāla-kanyayā
puryām prajvāra-samsṛṣṭaḥ
pura-pālo 'nvatapyata*

SYNONYMS

yavana—by the Yavanas; *uparuddha*—attacked; *āyatanaḥ*—his abode; *grastāyām*—when seized; *kāla-kanyayā*—by the daughter of Time; *puryām*—the city; *prajvāra-samsṛṣṭaḥ*—being approached by Prajvāra; *pura-pālaḥ*—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 Kālakanyā, 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

न शेके सोऽवितुं तत्र पुरुकृच्छ्रोर्वेपथुः ।
गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ॥ १४ ॥

*na śeke so 'vitum tatra
puru-kṛcchoru-vepathuḥ
gantum aicchat tato vṛkṣa-
koṭarād iva sānalāt*

SYNONYMS

na—not; *śeke*—was able; *saḥ*—he; *avitum*—to protect; *tatra*—there; *puru*—very much; *kṛcchra*—difficulty; *uru*—great; *vepathuḥ*—suffering;

gantum—to go out; *aicchat*—desired; *tataḥ*—from there; *vṛkṣa*—of a tree; *koṭarāt*—from the hollow; *iva*—like; *sa-analāt*—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

शिशिलावयवो यर्हि गन्धर्वैर्हृतपौरुषः ।
यवनैरिभी राजन्नुपरुद्धो रुरोद ह ॥ १५ ॥

śithilāvayavo yarhi
gandharvair hr̥ta-pauruṣaḥ
yavanair aribhī rājann
uparuddho ruroda ha

SYNONYMS

śithila—slackened; *avayavaḥ*—his limbs; *yarhi*—when; *gandharvaiḥ*—by the Gandharvas; *hr̥ta*—defeated; *pauruṣaḥ*—his bodily strength; *yavanaiḥ*—by the Yavanas; *aribhiḥ*—by the enemies; *rājan*—O King Prācīnabarhiṣat;

uparuddhaḥ—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-mālā-stotra*, King Kulaśekhara states:

*kṛṣṇa tvadīya-padapaṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇam kutas te*
[MM 33]

"My dear Kṛṣṇa, 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 Kṛṣṇa, the *mahā-mantra*, may not come out. Thus one may forget Kṛṣṇa.

Of course, those who are strong in Kṛṣṇa consciousness cannot possibly forget Kṛṣṇa at any stage because they are accustomed to chanting the Hare Kṛṣṇa *mantra*, especially when there is a signal from death.

TEXT 16

दुहितृः पुत्रपौत्रांश्च जामिजामातृपार्षदान् ।
स्वत्वावशिष्टं यत्किञ्चिद् गृहकोशपरिच्छदम् ॥ १६ ॥

*duhitṛḥ putra-pautrāṁś ca
jāmi-jāmātr-pārṣadān
svatvāvaśiṣṭam yat kiñcid
gṛha-kośa-paricchadam*

SYNONYMS

duhitṛḥ—daughters; *putra*—sons; *pautrān*—grandsons; *ca*—and;
jāmi—daughters-in-law; *jāmātr*—sons-in-law; *pārṣadān*—associates;
svatva—property; *avaśiṣṭam*—remaining; *yat kiñcit*—whatever; *gṛha*—home;
kośa—accumulation of wealth; *paricchadam*—household paraphernalia.

TRANSLATION

King Purañjana 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

अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही ।
दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ॥ १७ ॥

*aham mameti svīkṛtya
gṛheṣu kumatir gṛhī
dadhyau pramadayā dīno
viprayoga upasthite*

SYNONYMS

aham—I; *mama*—mine; *iti*—thus; *svī-kṛtya*—accepting; *gṛheṣu*—in the home; *ku-matiḥ*—whose mind is full of obnoxious thoughts; *gṛhī*—the householder; *dadhyau*—turns his attention to; *pramadayā*—with his wife; *dīnaḥ*—very poor; *viprayoge*—when separation; *upasthite*—occurred.

TRANSLATION

King Purañjana 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 *strī* 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

लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी ।
वर्तिष्यते कथं त्वेषा बालकाननुशोचती ॥ १८ ॥

*lokāntaram gatavati
mayy anāthā kuṭumbinī
vartiṣyate katham tv eṣā
bālakān anuśocatī*

SYNONYMS

loka-antaram—into a different life; *gatavati mayi*—when I am gone; *anāthā*—bereft of husband; *kuṭumbinī*—surrounded by all family members; *vartīṣyate*—will exist; *katham*—how; *tu*—then; *eṣā*—this woman; *bālakān*—children; *anuśocatī*—lamenting about.

TRANSLATION

King Purañjana 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 Purañjana. If one thinks of his wife instead of Kṛṣṇa 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

न मय्यनाशिते भुङ्क्ते नास्त्राते स्नाति मत्परा ।
मयि रुष्टे सुसंत्रस्ता भर्त्सिते यतवाग्भयात् ॥ १९ ॥

na mayy anāśite bhun̄kte

*nāsnāte snāti mat-ṣarā
mayi ruṣṭe susantrastā
bhartsite yata-vāg bhayāt*

SYNONYMS

na—never; *mayi*—when I; *anāsite*—had not eaten; *bhunkte*—she would eat; *na*—never; *asnāte*—had not taken bath; *snāti*—she would take her bath; *mat-ṣarā*—always devoted to me; *mayi*—when I; *ruṣṭe*—was angry; *su-santrastā*—very much frightened; *bhartsite*—when I chastised; *yata-vāk*—fully controlled of words; *bhayāt*—out of fear.

TRANSLATION

King Purañjana 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 Kṛṣṇa consciousness must be established in every home. If a husband and wife are very much attached to one another in Kṛṣṇa consciousness, they will both benefit because Kṛṣṇa 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

प्रबोधयति माविज्ञं व्युषिते शोककर्षिता ।
वर्त्मेतद् गृहमेधीयं वीरसूरपि नेष्यति ॥ २० ॥

*prabodhayati māvijñam
vyuṣite śoka-karṣitā
vartmaitad gṛha-medhīyam
vīra-sūr api neṣyati*

SYNONYMS

prabodhayati—gives good counsel; *mā*—unto me; *avijñam*—foolish; *vyuṣite*—at the time of my being away; *śoka*—by aggrievement; *karṣitā*—being aggrieved and thus dried up; *vartma*—path; *etat*—this; *gṛha-medhīyam*—of household responsibilities; *vīra-sūh*—the mother of great heroes; *api*—although; *neṣyati*—will she be able to execute.

TRANSLATION

King Purañjana 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 Purañjana was thinking of his wife, and this is

called polluted consciousness. As Lord Kṛṣṇa explains in *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

"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, Kṛṣṇa. In other words, Kṛṣṇa'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. *Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* [Bg. 15.7]. 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 Kṛṣṇa, but here we see that King Purañjana (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 Purañjana 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 Purañjana 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-gītā* (3.9). *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ*. 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-gītā* (15.7),

manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati. 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 ātyantikam yat tad buddhi-grāhyam atīndriyam* (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 Kṛṣṇa consciousness and engage the senses in the service of the Lord. Then there will be real happiness and liberation.

It is stated in *Bhagavad-gītā* (15.8):

*śarīram yad avāpnoti
yac cāpy utkrāmatīśvaraḥ
grhītvaitāni saṁyāti
vāyur gandhān ivāśayāt*

"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 Purañjana, 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

कथं नु दारका दीना दारकीर्वापरायणाः ।
वर्तिष्यन्ते मयि गते भिन्ननाव इवोदधौ ॥ २१ ॥

*katham nu dārakā dīnā
dārakīr vāparāyaṇāḥ
vartiṣyante mayi gate
bhinna-nāva ivodadhau*

SYNONYMS

katham—how; *nu*—indeed; *dārakāḥ*—sons; *dīnāḥ*—poor; *dārakīḥ*—daughters; *vā*—or; *aparāyaṇāḥ*—having no one else to depend on; *vartiṣyante*—will live; *mayi*—when I; *gate*—gone from this world; *bhinna*—broken; *nāvaḥ*—boat; *iva*—like; *udadhau*—in the ocean.

TRANSLATION

King Purañjana 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 Kṛṣṇa conscious, he has to accept a body in the next life according to his particular state of consciousness. Since Purañjana 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

एवं कृपणया बुद्ध्या शोचन्तमतदर्हणम् ।
ग्रहीतुं कृतधीरेनं भयनामाभ्यपद्यत ॥ २२ ॥

*evam kṛpaṇayā buddhyā
śocantam atad-arhaṇam
grahītum kṛta-dhīr enam
bhaya-nāmābhyapadyata*

SYNONYMS

evam—thus; *kṛpaṇayā*—by miserly; *buddhyā*—intelligence; *śocantam*—lamenting; *a-tat-arhaṇam*—on which he should not have lamented; *grahītum*—in order to arrest; *kṛta-dhīr*—the determined King of the Yavanas; *enam*—him; *bhaya-nāmā*—whose name was fear; *abhyapadyata*—came there immediately.

TRANSLATION

Although King Purañjana 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-rāja, 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 Purañjana 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-arhaṇam* 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-gītā* (4.9):

*janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām 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 Kṛṣṇa 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 Kṛṣṇa consciousness movement, however, is educating people throughout the world and informing them how to conquer death. *Harim vinā na mṛtim taranti*. One cannot conquer death without taking shelter of the Supreme Personality of Godhead.

TEXT 23

पशुवद्यवनैरेष नीयमानः स्वकं क्षयम् ।
अन्वद्रवन्ननुपथाः शोचन्तो भृशमातुराः ॥ २३ ॥

*paśuvad yavanair eṣa
nīyamānaḥ svakaṁ kṣayam
anvadravann anuṣṭhāḥ
śocanto bhṛśam āturāḥ*

SYNONYMS

paśu-vat—like an animal; *yavanaiḥ*—by the Yavanas; *eṣaḥ*—Purañjana;

nīyamānaḥ—being arrested and taken away; *svakam*—to their own; *kṣayam*—abode; *anvadravan*—followed; *anupathāḥ*—his attendants; *śocantaḥ*—lamenting; *bhṛśam*—greatly; *āturāḥ*—being distressed.

TRANSLATION

When the Yavanas were taking King Purañjana 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 Yamarāja 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 Yamarāja (*tam utkrāmantam*), the life air also goes with him (*prāṇo 'nūtkrāmati*), and when the life air is gone (*prāṇam anūtkrāmantam*), all the senses (*sarve prāṇāḥ*) also go along (*anūtkrāmanti*). 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 Yamarāja 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 Yamarāja, 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 Yamarāja who decides what kind of body one gets next in accordance with one's past actions.

TEXT 24

पुरी विहायोपगत उपरुद्धो भुज्रामः ।
यदा तमेवानु पुरी विशीर्णा प्रकृतिं गता ॥ २४ ॥

*purīm vihāyopagata
uparuddho bhujāṅgamaḥ
yadā tam evānu purī
viśīrṇā prakṛtiṁ gatā*

SYNONYMS

purīm—the city; *vihāya*—having given up; *upagataḥ*—gone out; *uparuddhaḥ*—arrested; *bhujāṅgamaḥ*—the serpent; *yadā*—when; *tam*—him; *eva*—certainly; *anu*—after; *purī*—the city; *viśīrṇā*—scattered; *prakṛtim*—matter; *gatā*—turned into.

TRANSLATION

The serpent, who had already been arrested by the soldiers of Yavana-rāja 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 *Bhāgavatam* considers those who are attached to their bodies to be like cows and asses (*sa eva go-kharaḥ*). 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:

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

"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." (SB 10.84.13)

Human civilization devoid of Kṛṣṇa 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

विकृष्यमाणः प्रसभं यवनेन बलीयसा ।

नाविन्दत्तमसाविष्टः सखायं सुहृदं पुरः ॥ २५ ॥

*vikṛṣyamāṇaḥ prasabham
yavanena balīyasā
nāvindat tamasāviṣṭaḥ
sakhāyam suhṛdam puraḥ*

SYNONYMS

vikṛṣyamāṇaḥ—being dragged; *prasabham*—forcibly; *yavanena*—by the Yavana; *balīyasā*—who was very powerful; *na avindat*—could not remember; *tamasā*—by darkness of ignorance; *āviṣṭaḥ*—being covered; *sakhāyam*—his friend; *suhṛdam*—always a well-wisher; *puraḥ*—from the very beginning.

TRANSLATION

When King Purañjana 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-gītā* (5.29) Lord Kṛṣṇa says:

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdam sarva-bhūtānām
jñātvā mām śāntim ṛcchati*

A person can be in full Kṛṣṇa consciousness and become happy and satisfied if he knows but three things—namely, that the Supreme Lord Kṛṣṇa 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. *Īsvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* (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 Yamarāja.

The word *sakhāyam* ("friend") is very significant in this verse because God is eternally present beside the living entity. The Supreme Lord is also described as *suḥṛdam* ("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-gītā* (*mām eva ye prapadyante māyām etāṁ taranti te* [Bg. 7.14]). 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

तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना ।
कुठारैश्चिच्छिदुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् ॥ २६ ॥

*taṁ yajña-paśavo 'nena
samjñaptā ye 'dayālunā*

*kuṭhāraiś cicchiduḥ kruddhāḥ
smaranto 'mīvam asya tat*

SYNONYMS

tam—him; *yajña-paśavaḥ*—the sacrificial animals; *anena*—by him; *saṁjñaptāḥ*—killed; *ye*—all of them who; *adayālunā*—by the most unkind; *kuṭhāraiḥ*—by axes; *cicchiduḥ*—pierced to pieces; *kruddhāḥ*—being very angry; *smarantaḥ*—remembering; *amīvam*—sinful activity; *asya*—of him; *tat*—that.

TRANSLATION

That most unkind king, Purañjana, 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 *māmsa* ("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-gītā* (16.19) Lord Kṛṣṇa says:

*tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu*

"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 (*dviṣataḥ*), 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

अनन्तपारे तमसि मग्नो नष्टस्मृतिः समाः ।
शाश्वतीरनुभूयार्तिं प्रमदास्रादूषितः ॥ २७ ॥

*ananta-pāre tamasi
magno naṣṭa-smṛtiḥ samāḥ
śāśvatīr anubhūyārtim
pramadā-saṅga-dūṣitaḥ*

SYNONYMS

ananta-pāre—unlimitedly expanded; *tamasi*—in the material existence of darkness; *magnaḥ*—being merged; *naṣṭa-smṛtiḥ*—bereft of all intelligence; *samāḥ*—for many years; *śāśvatīḥ*—practically eternally; *anubhūya*—experiencing; *ārtim*—the threefold miseries; *pramadā*—of women;

saṅga—by association; *dūṣitaḥ*—being contaminated.

TRANSLATION

Due to his contaminated association with women, a living entity like King Purañjana 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 Kṛṣṇa (*naṣṭa-smṛtiḥ*). 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 Kṛṣṇa consciousness movement is to enlighten the forgetful living entity and remind him of his original Kṛṣṇa consciousness. In this way the living entity can be saved from the catastrophe of ignorance as well as bodily transmigration. As Śrīla Bhaktivinoda Ṭhākura has sung:

*anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya
ei viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya*

"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 *pramadā-saṅga-dūṣitaḥ* 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 *brahmacārī*, the second stage *gṛhastha*, the third stage *vānaprastha*, and the fourth stage *sannyāsa*. All these stages are devised to enable one to detach himself from the association of women.

TEXT 28

तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा ।
अनन्तरं विदर्भस्य राजसिंहस्य वेश्मनि ॥ २८ ॥

tām eva manasā gṛhṇan
babhūva pramadottamā
anantaram vidarbhasya
rāja-simhasya veśmani

SYNONYMS

tām—her; *eva*—certainly; *manasā*—by the mind; *gṛhṇan*—accepting; *babhūva*—became; *pramadā*—woman; *uttamā*—highly situated; *anantaram*—after death; *vidarbhasya*—of Vidarbha; *rāja-simhasya*—of the

most powerful king; *veśmani*—at the house.

TRANSLATION

King Purañjana 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 Purañjana 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-gītā* (8.6):

*yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ*

"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 *Śrīmad-Bhāgavatam* (3.31.1): *karmaṇā daiva-netreṇa*. 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 Purañjana 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-gītā* (6.41):

*prāpya puṇya-kṛtaṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate*

"The unsuccessful *yogī*, 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 Purañjana 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. Nārada Muni therefore advised Vyāsadeva that one should take to Kṛṣṇa consciousness, devotional service, and abandon all ordinary occupational duties. This advice was also given by Lord Kṛṣṇa 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

उपयेमे वीर्यपणां वैदर्भी मलयध्वजः ।
युधि निर्जित्य राजन्यान् पाण्ड्यः परपुरञ्जयः ॥ २९ ॥

*upayeme vīrya-ṣaṇām
vaidarbhīm malayadhvajah
yudhi nirjitya rājanyān
pāṇḍyah para-ṣurañjayah*

SYNONYMS

upayeme—married; *vīrya*—of valor or prowess; *ṣaṇām*—the prize; *vaidarbhīm*—daughter of Vidarbha; *malaya-dhvajah*—Malayadhvaja; *yudhi*—in the fight; *nirjitya*—after conquering; *rājanyān*—other princes; *pāṇḍyah*—best of the learned, or born in the country known as Pāṇḍu; *para*—transcendental; *ṣuram*—city; *jayah*—conqueror.

TRANSLATION

It was fixed that Vaidarbhī, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pāṇḍu country. After conquering other princes, he married the daughter of King Vidarbha.

PURPORT

It is customary among *kṣatriyas* for a princess to be offered under certain conditions. For instance, Draupadī was offered in marriage to one who could pierce a fish with an arrow simply by seeing the reflection of that fish. Kṛṣṇa 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.

Vaidarbhī, 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 *mahā-bhāgavata* can prevail over the opinions of all others. A strong devotee makes propaganda against all other spiritual conceptions—namely *jñāna*, *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 *pāṇḍya* comes from the word *paṇḍā*, 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 Vaikuṅṭha, 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, Vaikuṅṭha, 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 Kṛṣṇa is fear personified for everyone, but He voluntarily agreed to fear the stick of mother Yaśodā. Kṛṣṇa, God, cannot be conquered by anyone but His devotee. Such a devotee kindly married the daughter of King Vidarbha.

TEXT 30

तस्यां स जनयां चक्र आत्मजामसितेक्षणाम् ।
यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः ॥ ३० ॥

tasyām sa janayām cakra

*ātmajām asitekṣaṇām
yavīyasaḥ sapta sutān
sapta draviḍa-bhūbhṛtaḥ*

SYNONYMS

tasyām—through her; *saḥ*—the King; *janayām cakre*—begot; *ātmajām*—daughter; *asita*—blue or black; *īkṣaṇām*—whose eyes; *yavīyasaḥ*—younger, very powerful; *sapta*—seven; *sutān*—sons; *sapta*—seven; *draviḍa*—province of Draviḍa, or South India; *bhū*—of the land; *bhṛtaḥ*—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 Draviḍa. 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 Kṛṣṇa. A devotee has no vision in his life other than Kṛṣṇa. 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-mārga* and *rāga-mārga*. The process of becoming friends with the Lord and sacrificing everything for Him belongs

to the category of *rāga-mārga*, the stage of developed devotional service. For the neophyte, the important processes are those of hearing and chanting (*śravaṇam kīrtanam*), remembering Kṛṣṇa, 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 *yavīyasaḥ* indicates that these processes are very powerful. After a devotee engages in the processes of *śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam/ arcanam vandanam dāsyam* [SB 7.5.23], and is able to secure these processes, he can later become a devotee capable of rendering spontaneous devotional service—namely *sakhyam* and *ātma-nivedanam*. Generally the great *ācāryas* who preach devotional service all over the world belong to the category of *sakhyam ātma-nivedanam*. A neophyte devotee cannot actually become a preacher. The neophyte is advised to execute devotional service in the seven other fields (*śravaṇam kīrtanam*, etc.). If one can successfully execute the preliminary seven items, he can in the future be situated on the platform of *sakhyam ātma-nivedanam*.

The specific mention of Draviḍa-deśa refers to the five Draviḍa-deśas in South India. All are very strong in rendering the preliminary devotional processes (*śravaṇam kīrtanam* [SB 7.5.23]). Some great *ācāryas*, like Rāmānujācārya and Madhvācārya, also came from Draviḍa-deśa and became great preachers. They were all situated on the platform of *sakhyam ātma-nivedanam*.

TEXT 31

एकैकस्याभवत्तेषां राजन्नर्बुदमर्बुदम् ।
भोक्ष्यते यद्वंशधरैर्मही मन्वन्तरं परम् ॥ ३१ ॥

*ekaikasyābhavat teṣāṃ
rājann arbudam arbudam*

*bhokṣyate yad-vaṁśa-dharair
mahī manvantaram param*

SYNONYMS

eka-ekasya—of each one; *abhavat*—there became; *teṣām*—of them; *rājan*—O King; *arbudam*—ten million; *arbudam*—ten million; *bhokṣyate*—is ruled; *yat*—whose; *vaṁśa-dharaiḥ*—by descendants; *mahī*—the whole world; *manu-antaram*—up to the end of one Manu; *param*—and afterward.

TRANSLATION

My dear King Prācīnabarhiṣat, 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 Brahmā. 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 Kṛṣṇa consciousness is being imparted, as confirmed in *Bhagavad-gītā* (4.1):

*śrī-bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt*

"The Blessed Lord said: I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." Vivasvān, the sun-god, imparted

Bhagavad-gītā to one Manu, and this Manu imparted it to his son, who imparted it to yet another Manu. In this way the propagation of Kṛṣṇa consciousness is never stopped. No one should think that this Kṛṣṇa consciousness movement is a new movement. As confirmed by *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, it is a very, very old movement, for it has been passing down from one Manu to another.

Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences, the cult of Kṛṣṇa consciousness must go on. We can see that under the instructions of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja began preaching the Kṛṣṇa consciousness movement in an organized way within the past hundred years. The disciples of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja 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 Kṛṣṇa 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 Kṛṣṇa consciousness, based on the nine principles of devotional service (*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]), will never be stopped. It will go on without distinction of caste, creed, color or country. No one can check it.

The word *bhokṣyate* 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 *svāmīs*, *yogīs*, *karmīs* and *jñānīs*, 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 Rāmānuja-sampradāya, the Madhva-sampradāya, the Viṣṇu Svāmī-sampradāya and the

Nimbārka-sampradāya. The Madhva-Gauḍīya-sampradāya in particular comes from Lord Caitanya Mahāprabhu. All these devotees are spreading this Kṛṣṇa consciousness movement very widely and giving protection to innocent people who are being so much embarrassed by pseudo-*avatāras*, *-svāmīs*, *-yogīs* and others.

TEXT 32

अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् ।
यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ॥ ३२ ॥

*agastyah prāg duhitaram
upayeme dhṛta-vratām
yasyām dṛḍhacyuto jāta
idhmavāhātmajo muniḥ*

SYNONYMS

agastyah—the great sage Agastya; *prāk*—first; *duhitaram*—daughter; *upayeme*—married; *dhṛta-vratām*—taken to vows; *yasyām*—through whom; *dṛḍhacyutaḥ*—named Dṛḍhacyuta; *jātaḥ*—was born; *idhmavāha*—named Idhmavāha; *ātma-jaḥ*—son; *muniḥ*—the great sage.

TRANSLATION

The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Kṛṣṇa. From her one son was born, whose name was Dṛḍhacyuta, and from him another son was born, whose name was Idhmavāha.

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-latā*) is the first daughter of Malayadhvaja, and as previously described, her eyes are always upon Kṛṣṇa (*asitekṣaṇām*). One cannot render *bhakti* to any demigod. *Bhakti* can be rendered only to Viṣṇu (*śravaṇaṁ kīrtanaṁ viṣṇoḥ* [SB 7.5.23]). Thinking the Absolute Truth to be without form, the Māyāvādīs 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 Viṣṇu and His expansions. Therefore *bhakti-latā* is *dr̥ḍha-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 *jñāna-yoga*—one will fall down, but if one is fixed in *bhakti*, he never falls down.

Thus from *bhakti-latā* the son Dṛḍhacyuta is born, and from Dṛḍhacyuta the next son, Idhmavāha, is born. The word *idhma-vāha* refers to one who carries wood for burning in a sacrifice when approaching a spiritual master. The point is that *bhakti-latā*, 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 śāstric injunctions. As said in the *Vedas*:

*tad-vijñānārthaṁ sa gurum evābhigacchet
smit-pāṇiḥ śrotṛyaṁ brahma-niṣṭham*
[MU 1.2.12(13)]

In the line of devotional service, those who are initiated are strict followers of the Vedic scriptural injunctions.

TEXT 33

विभज्य तनयेभ्यः क्ष्मां राजर्षिर्मलयध्वजः ।
आरिराधयिषुः कृष्णं स जगाम कुलाचलम् ॥ ३३ ॥

*vibhajya tanayebhyaḥ kṣmām
rājarṣir malayadhvajaḥ
ārirādhayiṣuḥ kṛṣṇam
sa jagāma kulācalam*

SYNONYMS

vibhajya—having divided; *tanayebhyaḥ*—among his sons; *kṣmām*—the whole world; *rāja-ṛṣiḥ*—the great saintly king; *malayadhvajaḥ*—named Malayadhvaja; *ārirādhayiṣuḥ*—desiring to worship; *kṛṣṇam*—Lord Kṛṣṇa; *saḥ*—he; *jagāma*—went; *kulācalam*—unto Kulācala.

TRANSLATION

After this, the great saintly King Malayadhvaja divided his entire kingdom among his sons. Then, in order to worship Lord Kṛṣṇa with full attention, he went to a solitary place known as Kulācala.

PURPORT

Malayadhvaja, the great king, was certainly a *mahā-bhāgavata*, topmost devotee. By executing devotional service, he begot many sons and disciples for propagating the *bhakti* cult (*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]). Actually, the entire world should be divided among such disciples. Everyone should be engaged in preaching the cult of Kṛṣṇa 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. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura 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:

*duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma 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 Kṛṣṇa *mahā-mantra*, but this is all cheating." Thus Bhaktisiddhānta Sarasvatī Ṭhākura advocated that every devotee, under the guidance of an expert spiritual master, preach the *bhakti* cult, Kṛṣṇa 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

हित्वा गृहान् सुतान् भोगान् वैदर्भी मदिरेक्षणा ।
अन्वधावत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् ॥ ३४ ॥

*hitvā gṛhān sutān bhogān
vaidarbhī madirekṣaṇā
anvadhāvata pāṇḍyeśam*

jyotsneva rajanī-karam

SYNONYMS

hitvā—giving up; *gṛhān*—home; *sutān*—children; *bhogān*—material happiness; *vaidarbhī*—the daughter of King Vidarbha; *madira-īkṣaṇā*—with enchanting eyes; *anvadhāvata*—followed; *pāṇḍya-īśam*—King Malayadhvaja; *jyotsnā iva*—like the moonshine; *rajanī-karam*—the moon.

TRANSLATION

Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulācala, his devoted wife, whose eyes were very enchanting, followed him, giving up all homely happiness, despite family and children.

PURPORT

Just as in the *vānaprastha* 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 Śrīla Viśvanātha Cakravartī Ṭhākura in his *Gurv-aṣṭaka* is significant in this regard. *Yasya prasādād bhagavat-prasādaḥ* ** (14). A disciple should always remember that by serving the spiritual master he can easily advance in Kṛṣṇa 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 *madirekṣaṇā* is also significant in this verse. Śrīla Jīva Gosvāmī 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

madirekṣaṇa. Queen Vaidarbhī's eyes were very enchanting, just as one's eyes are *madirekṣaṇa* 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

तत्र चन्द्रवसा नाम ताम्रपर्णी वटोदका ।
तत्पुण्यसलिलैर्नित्यमुभयत्रात्मनो मृजन् ॥ ३५ ॥
कन्दाष्टिभिर्मूलफलैः पुष्पपर्णैस्तृणोदकैः ।
वर्तमानः शनैर्गात्रकर्शनं तप आस्थितः ॥ ३६ ॥

*tatra candravasā nāma
tāmraparṇī vaṭodakā
tat-puṇya-salilair nityam
ubhayatrātmano mṛjan
kandāṣṭibhir mūla-phalaiḥ
puṣpa-parṇais tṛṇodakaiḥ
vartamānaḥ śanair gātra-
karśanam tapa āsthitaḥ*

SYNONYMS

tatra—there; *candravasā*—the Candravasā River; *nāma*—named; *tāmraparṇī*—the Tāmraparṇī River; *vaṭodakā*—the Vaṭodakā River; *tat*—of those rivers; *puṇya*—pious; *salilaiḥ*—with the waters; *nityam*—daily; *ubhayatra*—in both ways; *ātmanaḥ*—of himself; *mṛjan*—washing; *kanda*—bulbs; *aṣṭibhiḥ*—and by seeds; *mūla*—roots; *phalaiḥ*—and by fruits; *puṣpa*—flowers; *parṇaiḥ*—and by leaves; *tṛṇā*—grass; *udakaiḥ*—and by water; *vartamānaḥ*—subsisting; *śanaiḥ*—gradually; *gātra*—his body; *karśanam*—rendering thin; *tapaḥ*—austerity; *āsthitaḥ*—he underwent.

TRANSLATION

In the province of Kulācala, there were rivers named Candravasā, Tāmraparṇī and Vaṭodakā. 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 Kṛṣṇa consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura severely criticized his fat disciples. The idea is that one who intends to advance in Kṛṣṇa 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 *prasāda* and no more than required. According to the Vaiṣṇava calendar, there are many fasts, such as Ekādaśī 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

शीतोष्णवातवर्षाणि क्षुत्पिपासे प्रियाप्रिये ।

सुखदुःखे इति द्वन्द्वान्यजयत्समदर्शनः ॥ ३७ ॥

śītoṣṇa-vāta-varṣāṇi
kṣut-pipāse priyāpriye
sukha-duḥkhe iti dvandvāny
ajayat sama-darśanaḥ

SYNONYMS

śīta—cold; *uṣṇa*—heat; *vāta*—wind; *varṣāṇi*—and rainy seasons; *kṣut*—hunger; *pipāse*—and thirst; *priya*—pleasant; *apriye*—and unpleasant; *sukha*—happiness; *duḥkhe*—and distress; *iti*—thus; *dvandvāni*—dualities; *ajayat*—he conquered; *sama-darśanaḥ*—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-gītā* Lord Kṛṣṇa advises Arjuna to conquer all relativities through tolerance. Lord Kṛṣṇa 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 Kṛṣṇa 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 *śāstras* to transcend the material body and put an end to material existence. King Malayadhvaja underwent severe austerities by leaving his home, going to Kulācala, 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 Kulācala? Such acts of renunciation are not possible in this age; therefore Lord Kṛṣṇa has advised us to accept the *bhakti-yoga* process. *Bhakti-yoga* will automatically liberate a person from the dualities of life. In *bhakti-yoga*, Kṛṣṇa is the center, and Kṛṣṇa is always transcendental. Thus in order to transcend dualities, one must always engage in the service of the Lord, as confirmed by *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya 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

तपसा विद्यया पक्वकषायो नियमैर्यमैः ।
युयुजे ब्रह्मण्यात्मानं विजिताक्षानिलाशयः ॥ ३८ ॥

*tapasā vidyayā pakva-
kaṣāyo niyamair yamaiḥ
yuyuje brahmaṇy ātmānam
vijitākṣānilāśayaḥ*

SYNONYMS

tapasā—by austerity; *vidyayā*—by education; *pakva*—burned up; *kaṣāyaḥ*—all dirty things; *niyamaiḥ*—by regulative principles; *yamaiḥ*—by self-control; *yuyuje*—he fixed; *brahmaṇi*—in spiritual realization; *ātmānam*—his self; *vijita*—completely controlled; *akṣa*—senses; *anila*—life; *āśayaḥ*—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 [Kṛṣṇa].

PURPORT

Whenever the word *brahman* appears, the impersonalists take this to mean the impersonal effulgence, the *brahmajyoti*. Actually, however, Parabrahman, the Supreme Brahman, is Kṛṣṇa, Vāsudeva. As stated in *Bhagavad-gītā* (7.19), *vāsudevaḥ sarvam iti*: Vāsudeva extends everywhere as the impersonal Brahman. One cannot fix one's mind upon an impersonal "something."

Bhagavad-gītā (12.5) therefore says, *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*: "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, Vāsudeva.

TEXT 39

आस्ते स्थाणुरिवैकत्र दिव्यं वर्षशतं स्थिरः ।
वासुदेवे भगवति नान्यद्वेदोद्वहन् रतिम् ॥ ३९ ॥

*āste sthāṇur ivaikatra
divyam varṣa-śatam sthiraḥ
vāsudeve bhagavati
nānyad vedodvahan ratim*

SYNONYMS

āste—remains; *sthāṇuḥ*—immovable; *iva*—like; *ekatra*—in one place; *divyam*—of the demigods; *varṣa*—years; *śatam*—one hundred; *sthiraḥ*—steady; *vāsudeve*—unto Lord Kṛṣṇa; *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 Kṛṣṇa, the Supreme Personality of Godhead, and remained fixed in that position.

PURPORT

*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ*

"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) Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, is everything, and one who knows this is the greatest of all transcendentalists. It is stated in *Bhagavad-gītā* that one realizes this after many, many births. This is also confirmed in this verse with the words *divyam varṣa-śatam* ("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 Kṛṣṇa. To come to the conclusion of Kṛṣṇa consciousness and remain fixed in the realization that Kṛṣṇa is everything, as well as render service unto Kṛṣṇa, are characteristics of the perfectional stage. As said in *Caitanya-caritāmṛta* (Madhya 22.62): *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. When one comes to the conclusion that Kṛṣṇa is everything by worshiping or by rendering devotional service unto Kṛṣṇa, one actually becomes perfect in all respects. Not only must one come to the conclusion that Kṛṣṇa 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

स व्यापकतयात्मानं व्यतिरिक्ततयात्मनि ।
विद्वान् स्वप्न इवामर्शसाक्षिणं विरराम ह ॥ ४० ॥

*sa vyāpakatayātmānaṁ
vyatiriktatayātmani
vidvān svapna ivāmarśa-
sākṣiṇaṁ virarāma ha*

SYNONYMS

saḥ—King Malayadhvaja; *vyāpakatayā*—by all-pervasiveness; *ātmānam*—the Supersoul; *vyatiriktatayā*—by differentiation; *ātmani*—in his own self; *vidvān*—perfectly educated; *svapne*—in a dream; *iva*—like; *amarśa*—of deliberation; *sākṣiṇam*—the witness; *virarāma*—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 Māyāvādī philosophers—the followers of the Buddhist philosophy and the followers of the Śāṅkara philosophy. The followers of

Buddha do not recognize that there is anything beyond the body; the followers of Śaṅkara conclude that there is no separate existence of the Paramātmā, the Supersoul. The Śaṅkarites believe that the individual soul is identical with the Paramātmā in the ultimate analysis. But the Vaiṣṇava philosopher, who is perfect in knowledge, knows that the body is made of the external energy and that the Supersoul, the Paramātmā, the Supreme Personality of Godhead, is sitting with the individual soul and is distinct from him. As Lord Kṛṣṇa states in *Bhagavad-gītā* (13.3):

*kṣetra-jñāṁ cāpi mām viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñāyor jñānam
yat taj jñānam mataṁ 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

साक्षाद्गवतोक्तेन गुरुणा हरिणा नृप ।

विशुद्धज्ञानदीपेन स्फुरता विश्वतोमुखम् ॥ ४१ ॥

*sākṣād bhagavatoktena
guruṇā hariṇā nṛpa
viśuddha-jñāna-dīpena
sphuratā viśvato-mukham*

SYNONYMS

sākṣāt—directly; *bhagavatā*—by the Supreme Personality of Godhead; *uktena*—instructed; *guruṇā*—the spiritual master; *hariṇā*—by Lord Hari; *nṛpa*—O King; *viśuddha*—pure; *jñāna*—knowledge; *dīpena*—by the light of; *sphuratā*—enlightening; *viśvataḥ-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 *sākṣād bhagavatoktena guruṇā hariṇā* 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 Kṛṣṇa confirms this also in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ*

yena mām upayānti 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 (*rāga-bhakti*), the Lord also gives instructions from within. *Teṣāṃ satata-yuktānāṃ bhajatām prīti-pūrvakam* [Bg. 10.10]. 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

परे ब्रह्मणि चात्मानं परं ब्रह्म तथात्मनि ।
वीक्षमाणो विहायेक्षामस्मादुपरराम ह ॥ ४२ ॥

*pare brahmaṇi cātmānam
param brahma tathātmani
vīkṣamāṇo vihāyekṣām
asmād upararāma ha*

SYNONYMS

pare—transcendental; *brahmaṇi*—in the Absolute; *ca*—and; *ātmānam*—the self; *param*—the supreme; *brahma*—Absolute; *tathā*—also; *ātmani*—in himself; *vīkṣamāṇaḥ*—thus observing; *vihāya*—giving up; *īkṣām*—reservation;

asmāt—from this process; *uṣararāma*—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

पतिं परमधर्मज्ञं वैदर्भी मलयध्वजम् ।
प्रेम्णा पर्यचरद्वित्वा भोगान् सा पतिदेवता ॥ ४३ ॥

*patiṁ parama-dharma-jñam
vaidarbhī malayadhvajam
preṁṇā paryacarad dhitvā
bhogān sā pati-devatā*

SYNONYMS

patiṁ—her husband; *parama*—supreme; *dharma-jñam*—knower of religious principles; *vaidarbhī*—the daughter of Vidarbha; *malaya-dhvajam*—named Malayadhvaja; *preṁṇā*—with love and affection; *paryacarat*—served in devotion; *hitvā*—giving up; *bhogān*—sense enjoyments; *sā*—she; *pati-devatā*—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, Vaidarbhī, is the disciple. The disciple accepts the spiritual master as the Supreme Personality of Godhead. As stated by Viśvanātha Cakravartī Ṭhākura in *Gurv-aṣṭaka, sākṣād-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 Māyāvādī 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

चीरवासा व्रतक्षामा वेणीभूतशिरोरुहा ।
बभावुप पतिं शान्ता शिखा शान्तमिवानलम् ॥ ४४ ॥

cīra-vāsā vrata-kṣāmā
veṇī-bhūta-śīroruhā
babhāv upa patim śāntā
śikhā śāntam ivānalam

SYNONYMS

cīra-vāsā—wearing old garments; *vrata-kṣāmā*—lean and thin on account of austerities; *veṇī-bhūta*—entangled; *śīroruhā*—her hair; *babhau*—she shone; *upa patim*—near the husband; *śāntā*—peaceful; *śikhā*—flames; *śāntam*—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 *cīra-vāsā* 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 *vānaprastha* 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 *uṇa ṇatim*. *Uṇa* 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 *vānaprastha* 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 *ṇaramahṇsa* 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 *māyā*.

TEXT 45

अजानती प्रियतमं यदोपरतम्राना ।
सुस्थिरासनमासाद्य यथापूर्वमुपाचरत् ॥ ४५ ॥

*ajānatī priyatamaṁ
yadoparatam aṅganā
susthirāsanam āsādya
yathā-pūrvam upācarat*

SYNONYMS

ajānatī—without any knowledge; *priya-tamam*—her dearest husband; *yadā*—when; *uparatam*—passed away; *aṅganā*—the woman; *susthira*—fixed up; *āsanam*—on the seat; *āsādya*—going up to; *yathā*—as; *pūrvam*—before; *upācarat*—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

यदा नोपलभेताङ्घ्रावूष्माणं पत्युरर्चती ।
आसीत्संविग्रहदया यूथभ्रष्टा मृगी यथा ॥ ४६ ॥

*yadā nopalabhetāṅghrāv
ūṣmāṇam patyur arcatī
āsīt saṁvigna-hṛdayā
yūtha-bhraṣṭā mṛgī yathā*

SYNONYMS

yadā—when; *na*—not; *upalabheta*—could feel; *aṅghrau*—in the feet; *ūṣmāṇam*—heat; *patyuh*—of her husband; *arcatī*—while serving; *āsīt*—she became; *saṁvigna*—anxious; *hṛdayā*—at heart; *yūtha-bhraṣṭā*—bereft of her husband; *mṛgī*—the she-deer; *yathā*—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

आत्मानं शोचती दीनमबन्धुं विचा वाश्रुभिः ।
स्तनावासिच्य विपिने सुस्वरं प्ररुरोद सा ॥ ४७ ॥

*ātmānaṁ śocatī dīnam
abandhuṁ viklavāśrubhiḥ
stanāv āsicya vipine
susvaram praruroda sā*

SYNONYMS

ātmānam—about herself; *śocatī*—lamenting; *dīnam*—wretched; *abandhum*—without a friend; *viklava*—brokenhearted; *aśrubhiḥ*—by tears; *stanau*—her breasts; *āsicya*—wetting; *vipine*—in the forest; *susvaram*—loudly; *praruroda*—began to cry; *sā*—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 *vāṇī* (words). Physical presence is called *vapuḥ*. 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

उत्तिष्ठोत्तिष्ठ राजर्षे इमामुदधिमेखलाम् ।
दस्युभ्यः क्षत्रबन्धुभ्यो बिभ्यती पातुमर्हसि ॥ ४८ ॥

uttiṣṭhottiṣṭha rājarse
imām udadhi-mekhalām
dasyubhyaḥ kṣatra-bandhubhyo
bibhyatīm pātum arhasi

SYNONYMS

uttiṣṭha—please get up; *uttiṣṭha*—please get up; *rāja-ṛṣe*—O saintly king; *imām*—this earth; *udadhi*—by the ocean; *mekhalām*—surrounded; *dasyubhyaḥ*—from the rogues; *kṣatra-bandhubhyaḥ*—from the unclean kings; *bibhyatīm*—very much afraid; *pātum*—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 *ācārya* comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in *Bhagavad-gītā*. 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 *ācārya'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 *ācārya* disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called *svāmīs*, *yogīs*, 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-gītā* (9.34):

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānam mat-paraṇyaṇaḥ*

"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 *ācārya*, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the *ācārya* 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 Kṛṣṇa 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

एवं विलपन्ती बाला विपिनेऽनुगता पतिम् ।
पतिता पादयोर्भर्तुं रुदत्यश्रूण्यवर्तयत् ॥ ४९ ॥

*evam vilapantī bālā
vipine 'nugatā patim
patitā pādāyor bhartū
rudaty aśrūṇy avartayat*

SYNONYMS

evam—thus; *vilapantī*—lamenting; *bālā*—the innocent woman; *vipine*—in the solitary forest; *anugatā*—strictly adherent; *patim*—unto her husband; *patitā*—fallen down; *pādāyoḥ*—at the feet; *bhartuḥ*—of her husband; *rudatī*—while crying; *aśrūṇi*—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

चित्तिं दारुमयीं चित्त्वा तस्यां पत्युः कलेवरम् ।

आदीप्य चानुमरणे विलपन्ती मनो दधे ॥ ५० ॥

*citim dārumayīm citvā
tasyām patyuḥ kalevaram
ādīpya cānumaraṇe
vilapantī mano dadhe*

SYNONYMS

citim—funeral pyre; *dāru-mayīm*—made with wood; *citvā*—having piled up; *tasyām*—on that; *patyuḥ*—of the husband; *kalevaram*—body; *ādīpya*—after igniting; *ca*—also; *anumaraṇe*—to die along with him; *vilapantī*—lamenting; *manaḥ*—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-maraṇa*. 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 Mahārāja Pāṇḍu died, he was survived by two wives—Mādrī and Kuntī. The question was whether both should die or one should die. After the death of Mahārāja Pāṇḍu, his wives settled that one should remain and the other

should go. Mādrī would perish with her husband in the fire, and Kuntī would remain to take charge of the five Pāṇḍava 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

तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान् ।
सान्त्वयन् वल्गुना साम्ना तामाह रुदतीं प्रभो ॥ ५१ ॥

*tatra pūrvatarah kaścit
sakhā brāhmaṇa ātmavān
sāntvayan valgunā sāmṇā
tām āha rudatīm prabho*

SYNONYMS

tatra—in that place; *pūrvatarah*—previous; *kaścit*—someone; *sakhā*—friend; *brāhmaṇaḥ*—a *brāhmaṇa*; *ātmavān*—very learned scholar; *sāntvayan*—pacifying; *valgunā*—by very nice; *sāmṇā*—mitigating words; *tām*—unto her; *āha*—he said; *rudatīm*—while she was crying; *prabho*—my dear King.

TRANSLATION

My dear King, one brāhmaṇa, who was an old friend of King Purañjana, 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 *brāhmaṇa* is very significant. In His Paramātmā feature, Kṛṣṇa is the old friend of everyone. According to Vedic injunction, Kṛṣṇa is sitting with the living entity side by side. According to the *śruti-mantra* (*dvā suparṇā sayujā sakhāyāḥ*), the Lord is sitting within the heart of every living entity as *suhṛt*, 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 *vāñī-sevā*. Śrīla Viśvanātha Cakravartī Ṭhākura states in his *Bhagavad-gītā* commentary on the verse *vyavasāyātmikā 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, Paramātmā, appeared before the Queen as a *brāhmaṇa*, but why didn't He appear in His original form as Śrī Kṛṣṇa? Śrīla Viśvanātha Cakravartī Ṭhākura 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-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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 *vāṇī* or *vaṇuḥ*. 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 Vṛndāvana 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. Śrīla Bilvamaṅgala Ṭhākura has therefore said:

*bhaktis tvayi sthīratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ*

"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 *kāma* [sense gratification] stand with her." (*Kṛṣṇa-karṇāmṛta* 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

ब्राह्मण उवाच

का त्वं कस्यासि को वायं शयानो यस्य शोचसि ।
जानासि किं सखायं मां येनाग्रे विचचर्थ ह ॥ ५२ ॥

brāhmaṇa uvāca
kā tvam kasyāsi ko vāyam
śayāno yasya śocasi
jānāsi kiṁ sakhāyam mām
yenāgre vicacartha ha

SYNONYMS

brāhmaṇaḥ uvāca—the learned *brāhmaṇa* said; *kā*—who; *tvam*—you; *kasya*—whose; *asi*—are you; *kaḥ*—who; *vā*—or; *ayam*—this man; *śayānaḥ*—lying down; *yasya*—for whom; *śocasi*—you are lamenting; *jānāsi* *kim*—do you know; *sakhāyam*—friend; *mām*—Me; *yena*—with whom; *agre*—formerly; *vicacartha*—you consulted; *ha*—certainly.

TRANSLATION

The *brāhmaṇa* 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 Paramātmā feature sitting within everyone's heart. The Paramātmā 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 Paramātmā face to face. Just as one gets a chance to consult with the Paramātmā 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 *brāhmaṇa* 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-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* [Cc. Madhya 19.151]. If the devotee serves his spiritual master sincerely, Kṛṣṇa automatically becomes pleased.

Yasya prasādād bhagavad-prasādaḥ. 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: *yenāgre vicacartha*. The word *agre* means "before the creation." Thus the Supersoul has been accompanying the living entity since before the creation.

TEXT 53

अपि स्मरसि चात्मानमविज्ञातसखं सखे ।
हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ॥ ५३ ॥

aṅi smarasi cātmānam
avijñāta-sakhaṁ sakhe
hitvā mām padam anvicchan
bhauma-bhoga-rato gataḥ

SYNONYMS

aṅi smarasi—do you remember; *ca*—also; *ātmānam*—the Supersoul; *avijñāta*—unknown; *sakham*—friend; *sakhe*—O friend; *hitvā*—giving up; *mām*—Me; *padam*—position; *anvicchan*—desiring; *bhauma*—material; *bhoga*—enjoyment; *rataḥ*—attached to; *gataḥ*—you became.

TRANSLATION

The brāhmaṇa 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-gītā* (7.27):

*icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti 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 *Varāha Purāṇa*, He expands Himself in *viṣṇu-tattva* (the *svāmśa* expansion) and in His marginal potency (the *vibhinnāmśa*, or the living entity). These expanded living entities are innumerable, just as the minute molecules of sunshine are innumerable expansions of the sun. The *vibhinnāmśa* 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:

*kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā 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 Kṛṣṇa Himself or imitate Kṛṣṇa, he falls down into the material world. Since Kṛṣṇa 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 *svāmśa* expansion (Paramātmā), 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-gītā* (5.29) the Lord says:

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim ṛcchati*

"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, attains 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 Brahmā. Being the most intelligent personality, Lord Brahmā could take charge of creating all the variety found within this material world.

TEXT 54

हंसावहं च त्वं चार्य सखायौ मानसायनौ ।
अभूतामन्तरा वौकः सहस्रपरिवत्सरान् ॥ ५४ ॥

*hamsāv ahaṁ ca tvam cārya
sakhāyau mānasāyanau
abhūtām antarā vaukaḥ
sahasra-parivatsarān*

SYNONYMS

hamsau—two swans; *aham*—I; *ca*—and; *tvam*—you; *ca*—also; *ārya*—O great soul; *sakhāyau*—friends; *mānasa-ayanau*—together in the Mānasa Lake; *abhūtām*—became; *antarā*—separated; *vā*—indeed; *okaḥ*—from the original home; *sahasra*—thousands; *pari*—successively; *vatsarān*—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 Mānasa 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

स त्वं विहाय मां बन्धो गतो ग्राम्यमतिर्महीम् ।
विचरन् पदमद्राक्षीः कयाचिन्निरमितं स्त्रिया ॥ ५५ ॥

*sa tvam vihāya mām bandho
gato grāmya-matir mahīm
vicaran padam adrākṣiḥ
kayācin nirmitam striyā*

SYNONYMS

saḥ—that swan; *tvam*—yourself; *vihāya*—leaving; *mām*—Me; *bandho*—O friend; *gataḥ*—went; *grāmya*—material; *matīḥ*—whose consciousness; *mahīm*—to earth; *vicaran*—traveling; *padam*—position; *adrākṣiḥ*—you saw; *kayācit*—by someone; *nirmitam*—manufactured; *striyā*—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 *prakṛti*. 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 Śrī Caitanya Mahāprabhu:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
[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 *grāmya-matiḥ* (sense gratification). The word *mahīm* 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

पञ्चारामं नवद्वारमेकपालं त्रिकोष्ठकम् ।
षट्कुलं पञ्चविपणं पञ्चप्रकृति स्त्रीधवम् ॥ ५६ ॥

*pañcārāmaṁ nava-dvāram
eka-pālaṁ tri-koṣṭhakam
ṣaṭ-kulam pañca-viṣaṇam
pañca-prakṛti strī-dhavam*

SYNONYMS

pañca-ārāmaṁ—five gardens; *nava-dvāram*—nine gates; *eka*—one; *pālam*—protector; *tri*—three; *koṣṭhakam*—apartments; *ṣaṭ*—six; *kulam*—families; *pañca*—five; *viṣaṇam*—stores; *pañca*—five; *prakṛti*—material elements; *strī*—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

पञ्चेन्द्रियार्था आरामा द्वारः प्राणा नव प्रभो ।

तेजोऽबन्नानि कोष्ठानि कुलमिन्द्रियसङ्ग्रहः ॥ ५७ ॥

*pañcendriyārthā ārāmā
dvāraḥ prāṇā nava prabho
tejo-'b-annāni koṣṭhāni
kulam indriya-saṅgrahaḥ*

SYNONYMS

pañca—five; *indriya-arthāḥ*—sense objects; *ārāmāḥ*—the gardens; *dvāraḥ*—gates; *prāṇāḥ*—apertures of the senses; *nava*—nine; *prabho*—O King; *tejaḥ-ap*—fire, water; *annāni*—food grains or earth; *koṣṭhāni*—apartments; *kulam*—families; *indriya-saṅgrahaḥ*—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

विपणस्तु क्रियाशक्तिर्भूतप्रकृतिरव्यया ।
शक्त्यधीशः पुमांस्त्वत्र प्रविष्टो नावबुध्यते ॥ ५८ ॥

*viṣaṇas tu kriyā-śaktir
bhūta-prakṛtir avyayā
śakty-adhīśaḥ pumāṁs tv atra
praviṣṭo nāvabudhyate*

SYNONYMS

viṣaṇaḥ—stores; *tu*—then; *kriyā-śaktiḥ*—the energy for activities, or the working senses; *bhūta*—the five gross elements; *prakṛtiḥ*—the material elements; *avyayā*—eternal; *śakti*—the energy; *adhīśaḥ*—controller; *pumān*—man; *tu*—then; *atra*—here; *praviṣṭaḥ*—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 (*nāvabudhyate*). Intelligence is described in

the feminine gender, but owing to her prominence in all activities, she is described in this verse as *adhīśaḥ*, 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 *prakṛti*, 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-gītā* (13.20):

*prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api
vikārāṁś ca guṇāṁś caiva
viddhi prakṛti-sambhavān*

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature." *prakṛti*, material nature, and *puruṣa*, 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

तस्मिंस्त्वं रामया स्पृष्टो रममाणोऽश्रुतस्मृतिः ।
तत्सूरादीदृशीं प्राप्तो दशां पापीयसीं प्रभो ॥ ५९ ॥

*tasmims tvam rāmayā spr̥ṣto
ramamāṇo 'śruta-smṛtiḥ
tat-saṅgād īdṛśīm prāpto
daśām pāpīyasīm prabho*

SYNONYMS

tasmin—in that situation; *tvam*—you; *rāmayā*—with the woman; *spr̥ṣtaḥ*—being in contact; *ramamāṇaḥ*—enjoying; *aśruta-smṛtiḥ*—without remembrance of spiritual existence; *tat*—with her; *saṅgāt*—by association; *īdṛśīm*—like this; *prāptaḥ*—you have attained; *daśām*—a state; *pāpīyasīm*—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 Purañjana assumed the body of a woman, Vaidarbhī, as a result of his sinful activities. *Bhagavad-gītā* clearly says (*striyo vaiśyās tathā sūdrāḥ* [Bg. 9.32]) 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

न त्वं विदर्भदुहिता नायं वीरः सुहृत्तव ।
न पतिस्त्वं पुरञ्जन्या रुद्धो नवमुखे यया ॥ ६० ॥

*na tvam vidarbha-duhitā
nāyam vīraḥ suhṛt tava
na patis tvam purañjanyā
ruddho nava-mukhe yayā*

SYNONYMS

na—not; *tvam*—you; *vidarbha-duhitā*—daughter of Vidarbha; *na*—not; *ayam*—this; *vīraḥ*—hero; *su-hṛt*—well-wishing husband; *tava*—your; *na*—not; *patiḥ*—husband; *tvam*—you; *purañjanyāḥ*—of Purañjanī; *ruddhaḥ*—captured; *nava-mukhe*—in the body having nine gates; *yayā*—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 Purañjanī. 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, Kṛṣṇa, appears and gives instructions in the form of *Bhagavad-gītā* 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, Śrīla Bhaktivinoda Ṭhākura sings:

*miche māyāra vaśe, yāccha bhese',
 khāccha hābuḍubu, bhai
 jīva kṛṣṇa-dāsa, ei viśvāsa,
 karle ta' āra duḥkha nāi*

"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 Kṛṣṇa and take shelter of His lotus feet, you will once again get free from all the miserable material conditions."

In this verse the words *suhṛt* ("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 Kṛṣṇa Himself, as Kṛṣṇa confirms in *Bhagavad-gītā* (5.29): *suhṛdam sarva-bhūtānām*. 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 encagement into which one is thrown birth after birth. One should take shelter of the Supreme Personality of Godhead, Kṛṣṇa, and return home, back to Godhead.

TEXT 61

माया ह्येषा मया सृष्टा यत्पुमांसं स्त्रियं सतीम् ।
मन्यसे नोभयं यद्वै हंसौ पश्यावयोर्गतिम् ॥ ६१ ॥

*māyā hy eṣā mayā sṛṣṭā
yat pumāṁsam striyaṁ satīm
manyase nobhayaṁ yad vai
haṁsau paśyāvayor gatim*

SYNONYMS

māyā—illusory energy; *hi*—certainly; *eṣā*—this; *mayā*—by Me; *sṛṣṭā*—created; *yat*—from which; *pumāṁsam*—a male; *striyam*—a female; *satīm*—chaste; *manyase*—you think; *na*—not; *ubhayaṁ*—both; *yat*—because; *vai*—certainly; *haṁsau*—freed from material contamination; *paśya*—just see; *āvayoḥ*—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 (*sanātana*) part and parcel of the Supreme Personality of Godhead. This is confirmed in this way: *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* [Bg. 15.7]. The word *sanātana* is found in several places in *Bhagavad-gītā*. Both the Lord and the living entity are *sanātana* (eternal), and there is also a place known as *sanātana*, beyond this material nature. The real residence of both the living entity and God is the domain of *sanātana*, 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 *sanātana-dharma*. Instead of accepting a temporary occupational duty based on the material body, one should take to the process of *sanātana-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. *Andhā yathāndhair upanīyamānāḥ* [SB 7.5.31]. In the material world, the blind simply lead the blind.

TEXT 62

अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः ।
न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ॥ ६२ ॥

*aham bhavān na cānyas tvam
tvam evāham vicakṣva bhoḥ
na nau paśyanti kavayaś
chidram jātu manāg api*

SYNONYMS

aham—I; *bhavān*—you; *na*—not; *ca*—also; *anyaḥ*—different; *tvam*—you; *tvam*—you; *eva*—certainly; *aham*—as I am; *vicakṣva*—just observe; *bhoḥ*—My dear friend; *na*—not; *nau*—of us; *paśyanti*—do observe; *kavayaḥ*—learned scholars; *chidram*—faulty differentiation; *jātu*—at any time; *manāk*—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 Māyāvādī 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 *kavayaḥ*, 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 *māyā*, whereas the Supersoul, the Supreme Personality of Godhead, is the controller of *māyā*. *Māyā* is the creation of the Supreme Lord (*mayā sṛṣṭā*); therefore the Supreme Lord is the controller of *māyā*. Although one in quality with the Supreme Lord, the individual soul is under the control of *māyā*. *Māyāvādī* philosophers cannot distinguish between the controller and the controlled.

TEXT 63

यथा पुरुष आत्मानमेकमादर्शचक्षुषोः ।
द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ॥ ६३ ॥

*yathā puruṣa ātmānam
ekam ādarśa-cakṣuṣoḥ
dvidhābhūtam avekṣeta
tathaiivāntaram āvayoḥ*

SYNONYMS

yathā—as; *puruṣaḥ*—the living entity; *ātmānam*—his body; *ekam*—one; *ādarśa*—in a mirror; *cakṣuṣoḥ*—by the eyes; *dvidhā-ābhūtam*—existing as two; *avekṣeta*—sees; *tathā*—similarly; *eva*—certainly; *antaram*—difference; *āvayoḥ*—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, Māyāvādī 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. Vaiṣṇava 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 Paramātmā, 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 *alīpta*. The Supreme Personality of Godhead is eternally *alīpta*, 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, Paramātmā, 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 *antaryāmī*, and He is extensive. This is confirmed in *Bhagavad-gītā* (13.3). *Kṣetra-jñām cāpi mām viddhi sarva-kṣetreṣu bhārata*: "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 *Śrīmad-Bhāgavatam* (3.28.40), it is said:

*yatholmukād visphulingād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt*

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: *ātmā tathā pṛthag draṣṭā bhagavān brahma-samjñitaḥ*. *Ātmā* 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: *yathāgneḥ kṣudrā visphuliṅgā vyuccaranti*. Just as sparks manifest in a large fire, similarly the small individual souls are present in the big spiritual flame. In *Bhagavad-gītā* (9.4) Lord Kṛṣṇa says, *mat-sthāni sarva-bhūtāni na cāham teṣv avasthitaḥ*: "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 *Viṣṇu Purāṇa* it is said:

*eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ 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-ānanda* form confirmed in *Brahma-saṁhitā* (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]) 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, *māyāvādi-bhāṣya śunile haya sarva-nāśa*: "If one follows the instructions of Māyāvādī philosophers and believes that the Supreme Personality of Godhead and the individual soul are one, his understanding of real philosophy is forever doomed."

TEXT 64

एवं स मानसो हंसो हंसेन प्रतिबोधितः ।

स्वस्थस्तद्व्यभिचारेण नष्टमाप पुनः स्मृतिम् ॥ ६४ ॥

*evam sa mānaso haṁso
haṁsena pratibodhitaḥ
sva-sthas tad-vyabhicāreṇa
naṣṭām āpa punaḥ smṛtim*

SYNONYMS

evam—thus; *saḥ*—he (the individual soul); *mānasaḥ*—living together within the heart; *haṁsaḥ*—like the swan; *haṁsena*—by the other swan; *pratibodhitaḥ*—being instructed; *sva-sthaḥ*—situated in self-realization; *tad-vyabhicāreṇa*—by being separated from the Supersoul; *naṣṭām*—which was lost; *āpa*—gained; *punaḥ*—again; *smṛtim*—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 Kṛṣṇa consciousness, which was lost because of his material attraction.

PURPORT

Here it is clearly stated: *haṁso haṁsena pratibodhitaḥ*. The individual soul and the Supersoul are both compared to swans (*haṁsa*) 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 fall down. 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, Kṛṣṇa, comes down (*avatāra*) to deliver His devotees and kill the demons. He

also gives His sublime instructions in the form of *Bhagavad-gītā*. The individual soul has to understand his position by the grace of the Lord and the spiritual master because the text of *Bhagavad-gītā* cannot be understood simply by academic qualifications. One has to learn *Bhagavad-gītā* from a realized soul.

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

"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-sthaḥ*, 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-vyabhicāreṇa* 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 Kṛṣṇa and *guru*, he can be properly situated in his liberated position. These verses are spoken by Śrīla Nārada 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

बर्हिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् ।
यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ॥ ६५ ॥

*barhiṣmann etad adhyātmaṁ
pāroksyeṇa pradarśitam
yat parokṣa-priyo devo
bhagavān viśva-bhāvanaḥ*

SYNONYMS

barhiṣman—O King Prācīnabarhi; *etat*—this; *adhyātmaṁ*—narration of self-realization; *pāroksyeṇa*—indirectly; *pradarśitam*—instructed; *yat*—because; *parokṣa-priyaḥ*—interesting by indirect description; *devaḥ*—the Supreme Lord; *bhagavān*—the Personality of Godhead; *viśva-bhāvanaḥ*—the cause of all causes.

TRANSLATION

My dear King Prācīnabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Purañjana to you. Actually it is an instruction for self-realization.

PURPORT

There are many similar stories in the *purāṇas* for self-realization. As stated in the *Vedas*: *parokṣa-priyā iva hi devāḥ*. There are many stories in the *Purāṇas* 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 (*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]), 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 Nārada Muni.

The following is a glossary of some of the important words in this chapter.

Ādeśa-kārī. The actions resulting from sinful activities.

Agastya. The mind.

Amātya. The governor of the senses, the mind.

Arbuda-arbuda. Various types of *śravaṇa* and *kīrtana* 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.

Bhṛtya. The servants of the body, namely the senses.

Draviḍa-rāja. Devotional service or a person eligible to act in devotional service.

Dvāra. The doors of the body, such as the eyes and ears.

Gṛha. Home. For spiritual cultivation one requires an undisturbed place or the good association of devotees.

Idhmavāha. The devotee who approaches the spiritual master. *Idhma* refers to wood that is taken to burn as fuel for a fire. A *brahmacārī* is supposed to take this *idhma* to ignite the fire used in performing sacrifices. By spiritual instruction a *brahmacārī* 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 *yajñas*, or sacrifices. The exact Vedic injunction is as follows:

tad-vijñānārtham sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham
[MU 1.2.12(15)]

"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." (*Muṇḍaka Upaniṣad* 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.

Jāyā. Intelligence.

Jīrṇa-sarpa. The fatigued air of life.

Kālakanyā. The invalidity of old age.

Kāma. A high fever.

Kulācala. The place where there is no disturbance.

Kuṭumbinī. Intelligence.

Madirekṣaṇā. *Madirekṣaṇā* refers to one whose eyes are so attractive that one who observes them becomes maddened by her. In other words, *madirekṣaṇā* means a very beautiful young girl. According to Jīva Gosvāmī, *madirekṣaṇā* 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. Vaidarbhī, 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 Viśvanātha Cakravartī Ṭhākura, *yasya prasādād*

bhagavat-prasādaḥ: *(16) 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 Viśvanātha Cakravartī is in pursuance of the following injunction from the Śvetāśvatara Upaniṣad (6.23):

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23(17)]*

"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 *Chāndogya Upaniṣad* it is said, *ācāryavān puruṣo veda*: "One who approaches a bona fide spiritual master can understand everything about spiritual realization."

Malayadhvaja. A nice devotee who is like sandalwood.

Pañcāla. The five sense objects.

Paricchada. The total aggregate of the senses.

Paura-jana. The seven elements that constitute the body.

Pautra. Patience and gravity.

Prajvāra. A kind of fever called *viṣṇu jvāra*.

Pratikriyā. Counteracting agents such as *mantras* and medicines.

Pura-pālaka. 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.

Sauhṛdya. Endeavor.

Suta. The son of Vaidarbhī, 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.

Vaidarbhī. 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 *kuśa* grass. In fruitive activities, or *karma-kāṇḍīya* ceremonies, one requires *kuśa* grass. Thus *vaidarbhī* refers to one who takes birth in a family of *karma-kāṇḍīya* understanding. However, if by *karma-kāṇḍa* activities one by chance comes in contact with a devotee, as Vaidarbhī 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-rājasimha. The best of persons who are expert in fruitive activities.

Vīrya. One who has mercy.

Yavana. The servant of Yamarāja.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Purañjana Becomes a Woman in the Next Life."

29. Talks Between Nārada and King Prācīnabarhi

TEXT 1

प्राचीनबर्हिरुवाच
भगवंस्ते वचोऽस्माभिर्न सम्यगवगम्यते ।
कवयस्तद्विजानन्ति न वयं कर्ममोहिताः ॥ १ ॥

prācīnabarhir uvāca
bhagavaṁs te vaco 'smābhir
na samyag avagamyate
kavayas tad vijānanti
na vyaṁ karma-mohitāḥ

SYNONYMS

prācīnabarhiḥ uvāca—King Prācīnabarhi said; *bhagavan*—O my lord; *te*—your; *vacaḥ*—words; *asmābhiḥ*—by us; *na*—never; *samyak*—perfectly; *avagamyate*—are understood; *kavayaḥ*—those who are expert; *tat*—that; *vijānanti*—can understand; *na*—never; *vayaṁ*—we; *karma*—by fruitive activities; *mohitāḥ*—enchanted.

TRANSLATION

King Prācīnabarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Purañjana. 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-gītā* (7.13) Lord Kṛṣṇa says:

*tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti
mām ebhyaḥ 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, Kṛṣṇa. Generally when people are engaged in sinful or pious activities, they are not perfect in knowledge of devotional service. The allegorical story narrated by Nārada Muni to King Barhiṣmān 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 Barhiṣmān.

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

नारद उवाच

पुरुषं पुरञ्जनं विद्याद्यद् व्यनक्त्यात्मनः पुरम् ।
एकद्वित्रिचतुष्पादं बहुपादमपादकम् ॥ २ ॥

*nārada uvāca
puruṣaṁ purañjanaṁ vidyād*

*yad vyanakty ātmanaḥ puram
eka-dvi-tri-catuṣ-pādam
bahu-pādam apādakam*

SYNONYMS

nāradaḥ uvāca—Nārada said; *puruṣam*—the living entity, the enjoyer; *purañjanam*—King Purañjana; *vidyāt*—one should know; *yat*—inasmuch as; *vyanakti*—he produces; *ātmanaḥ*—of himself; *puram*—dwelling place; *eka*—one; *dvi*—two; *tri*—three; *catuḥ-pādam*—with four legs; *bahu-pādam*—with many legs; *apādakam*—without legs.

TRANSLATION

The great sage Nārada Muni continued: You must understand that Purañjana, 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 Purañjana.

PURPORT

How the spirit soul transmigrates from one type of body to another is nicely described here. The word *eka-pāda*, "one-legged," refers to ghosts, for it is said that ghosts walk on one leg. The word *dvi-pāda*, 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 *catuṣ-pāda* refers to quadrupeds, or animals. The word *bahu-pāda* 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 *apādaka*, meaning "without legs," refers to serpents.

The name Purañjana 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

योऽविज्ञाताहतस्तस्य पुरुषस्य सखेश्वरः ।
यन्न विज्ञायते पुम्भिर्नामभिर्वा क्रियागुणैः ॥ ३ ॥

*yo 'vijñātāhṛtas tasya
puruṣasya sakheśvaraḥ
yan na vijñāyate pumbhir
nāmabhir vā kriyā-guṇaiḥ*

SYNONYMS

yaḥ—he who; *avijñāta*—unknown; *āhṛtaḥ*—described; *tasya*—of him; *puruṣasya*—of the living entity; *sakhā*—the eternal friend; *īśvaraḥ*—the master; *yat*—because; *na*—never; *vijñāyate*—is understood; *pumbhiḥ*—by the living entities; *nāmabhiḥ*—by names; *vā*—or; *kriyā-guṇaiḥ*—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 *nirākāra*, *avijñāta* or *avāñ-mānasa-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-gītā* (18.55). *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: 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 Kṛṣṇa is the Supreme Personality of Godhead, that His address is Goloka Vṛndāvana 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 *śāstras* as *nirākāra*, 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 *karmīs*, or fruitive actors. His form is described in *Brahma-saṁhitā* as *sac-cid-ānanda-vigraha* [Bs. 5.1]. As confirmed by the *Padma Purāṇa*:

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ
[Cc. Madhya 17.136]*

"No one can understand Kṛṣṇa 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, Kṛṣṇa, cannot be understood by the material senses, He is also called

adhokṣaja, 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 nāmabhir vā kriyā-guṇaiḥ* are especially significant because God, Kṛṣṇa, 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 *śāstras* and understood by the devotees, the *karmīs* (fruitive laborers) cannot understand them. Nor can the *jñānīs* (mental speculators) understand them. Although there are thousands of names of Lord Viṣṇu, the *karmīs* and *jñānīs* 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: *nāmabhir vā kriyā-guṇaiḥ*. The Lord has specific names such as Rāma, Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu and Adhokṣaja. There are indeed many names, but the conditioned soul cannot understand them.

TEXT 4

यदा जिघृक्षन् पुरुषः कात्स्न्येन प्रकृतेर्गुणान् ।
नवद्वारं द्विहस्ताङ्घ्रि तत्रामनुत् साध्विति ॥ ४ ॥

*yadā jighṛkṣan puruṣaḥ
kārtsnyena prakṛter guṇān
nava-dvāraṁ dvi-hastāṅghri
tatrāmanuta sādhv iti*

SYNONYMS

yadā—when; *jighṛkṣan*—desiring to enjoy; *puruṣaḥ*—the living entity; *kārtsnyena*—in total; *prakṛteḥ*—of material nature; *guṇān*—the modes; *nava-dvāram*—having nine gates; *dvi*—two; *hasta*—hands; *aṅghri*—legs; *tatra*—there; *amanuta*—he thought; *sādhu*—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 Kṛṣṇa, 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 Kṛṣṇa says in *Bhagavad-gītā* (7.27):

*icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti 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 Āryans, 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-gītā* (3.27):

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham 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

बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् ।
यामधिष्ठाय देहेऽस्मिन् पुमान् भुङ्क्तेऽक्षभिर्गुणान् ॥ ५ ॥

*buddhim tu pramadām vidyān
mamāham iti yat-kṛtam
yām adhiṣṭhāya dehe 'smin
pumān bhun̄kte 'kṣabhir guṇān*

SYNONYMS

buddhim—intelligence; *tu*—then; *pramadām*—the young woman (Purañjanī); *vidyāt*—one should know; *mama*—my; *aham*—I; *iti*—thus; *yat-kṛtam*—done by intelligence; *yām*—which intelligence; *adhiṣṭhāya*—taking shelter of; *dehe*—in the body; *asmin*—this; *pumān*—the living entity; *bhun̄kte*—suffers and enjoys; *akṣabhiḥ*—by the senses; *guṇān*—the modes of material nature.

TRANSLATION

The great sage Nārada continued: The word *pramadā* 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 Kṛṣṇa, it is called *buddhi-yoga* or

bhakti-yoga. Therefore in *Bhagavad-gītā* (10.10) Kṛṣṇa says:

*teṣāṃ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ
yena mām upayānti 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 *pramadā* 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 ahaṃ mameti* [SB 5.5.8]. This is called illusion. Nothing belongs to the living entity, but he claims that everything belongs to him. Lord Caitanya Mahāprabhu recommends that this false intelligence be purified (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). 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 Kṛṣṇa consciousness, his real intelligence acts. At that time he knows that everything belongs to Kṛṣṇa 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

सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् ।
सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥ ६ ॥

*sakhāya indriya-gaṇā
jñānam karma ca yat-kṛtam
sakhyas tad-vṛttayah prāṇaḥ
pañca-vṛttir yathoragaḥ*

SYNONYMS

sakhāyaḥ—the male friends; *indriya-gaṇāḥ*—the senses; *jñānam*—knowledge; *karma*—activity; *ca*—also; *yat-kṛtam*—done by the senses; *sakhyah*—female friends; *tat*—of the senses; *vṛttayah*—engagements; *prāṇaḥ*—life air; *pañca-vṛttiḥ*—having five processes; *yathā*—like; *uragaḥ*—the serpent.

TRANSLATION

The five working senses and the five senses that acquire knowledge are all male friends of Purañjanī. 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 hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā 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-gītā* (15.10):

*utkrāmantam sthitam vāpi
bhuñjānam vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ*

"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*, *apāna*, *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 *kuṇḍalinī-cakra* like a serpent crawling on the ground. The life air is compared to *uraga*, the serpent. *Pañca-vṛtti* is the desire to satisfy the senses, attracted by five sense objects—namely form, taste, sound, smell and touch.

TEXT 7

बृहद्बलं मनो विद्यादुभयेन्द्रियनायकम् ।
पञ्चालाः पञ्च विषया यन्मध्ये नवखं पुरम् ॥ ७ ॥

*bṛhad-balaṁ mano vidyād
ubhayendriya-nāyakam
pañcālāḥ pañca viṣayā*

yan-madhye nava-kham puram

SYNONYMS

bṛhat-balam—very powerful; *manaḥ*—the mind; *vidyāt*—one should know; *ubhaya-indriya*—of both groups of senses; *nāyakam*—the leader; *pañcālāḥ*—the kingdom named Pañcāla; *pañca*—five; *viṣayāḥ*—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 Pañcāla kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pañcāla 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 *bṛhad-bala*, very powerful. To get out of the clutches of *māyā*, 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. Śrīla Ambarīṣa Mahārāja therefore first engaged his mind upon the lotus feet of the Lord. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]. 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 *gosvāmī*, but one who

cannot control the mind is called *go-dāsa*. The mind directs the activities of the senses, which are expressed through different outlets, as described in the next verse.

TEXT 8

अक्षिणी नासिके कर्णौ मुखं शिश्रुगुदाविति ।
द्वे द्वे द्वारौ बहिर्याति यस्तदिन्द्रियसंयुतः ॥ ८ ॥

akṣiṇī nāsike karṇau
mukham śiśna-gudāv iti
dve dve dvārau bahir yāti
yas tad-indriya-samyutaḥ

SYNONYMS

akṣiṇī—two eyes; *nāsike*—two nostrils; *karṇau*—two ears; *mukham*—mouth; *śiśna*—genitals; *gudau*—and rectum; *iti*—thus; *dve*—two; *dve*—two; *dvārau*—gates; *bahiḥ*—outside; *yāti*—goes; *yaḥ*—one who; *tat*—through the gates; *indriya*—by the senses; *samyutaḥ*—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

अक्षिणी नासिके आस्यमिति पञ्चपुरः कृताः ।
दक्षिणा दक्षिणः कर्ण उत्तरा चोत्तरः स्मृतः ।
पश्चिमे इत्यधोद्वारौ गुदं शिश्मिहोच्यते ॥ ९ ॥

*akṣiṇī nāsike āsyam
iti pañca puraḥ kṛtāḥ
dakṣiṇā dakṣiṇaḥ karṇa
uttarā cottaraḥ smṛtaḥ
paścime ity adho dvārau
gudaṁ śiśnam ihocyate*

SYNONYMS

akṣiṇī—two eyes; *nāsike*—two nostrils; *āsyam*—the mouth; *iti*—thus; *pañca*—five; *puraḥ*—on the front; *kṛtāḥ*—made; *dakṣiṇā*—southern gate; *dakṣiṇaḥ*—right; *karṇaḥ*—ear; *uttarā*—northern gate; *ca*—also; *uttaraḥ*—left ear; *smṛtaḥ*—understood; *paścime*—on the west; *iti*—thus; *adhaḥ*—downward; *dvārau*—two gates; *gudam*—rectum; *śiśnam*—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

खद्योताविर्मुखी चात्र नेत्रे एकत्र निर्मिते ।
रूपं विभ्राजितं ताभ्यां विचष्टे चक्षुषेश्वरः ॥ १० ॥

*khadyotāvirmukhī cātra
netre ekatra nirmite
rūpaṁ vibhrājitaṁ tābhyāṁ
vicaṣṭe cakṣuṣeśvaraḥ*

SYNONYMS

khadyotā—named Khadyotā; *āvirmukhī*—named Āvirmukhī; *ca*—also; *atra*—here; *netre*—the two eyes; *ekatra*—in one place; *nirmite*—created; *rūpaṁ*—form; *vibhrājitaṁ*—named Vibhrājita (brilliant); *tābhyāṁ*—through the eyes; *vicaṣṭe*—perceive; *cakṣuṣā*—with the sense of sight; *īśvaraḥ*—the master.

TRANSLATION

The two gates named Khadyotā and Āvirmukhī, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrājita 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

नलिनी नालिनी नासे गन्धः सौरभ उच्यते ।
घ्राणोऽवधूतो मुख्यास्यं विपणो वाग्रसविद्रसः ॥ ११ ॥

*nalinī nālinī nāse
gandhaḥ saurabha ucyate
ghrāṇo 'vadhūto mukhyāsyam
vipaṇo vāg rasavid rasaḥ*

SYNONYMS

nalinī—named Nalinī; *nālinī*—named Nālinī; *nāse*—the two nostrils; *gandhaḥ*—aroma; *saurabhaḥ*—Saurabha (fragrance); *ucyate*—is called; *ghrāṇaḥ*—the sense of smell; *avadhūtaḥ*—called Avadhūta; *mukhyā*—called Mukhyā (principal); *āsyam*—the mouth; *vipaṇaḥ*—named Vipana; *vāk*—the faculty of speech; *rasa-vit*—named Rasajña (expert in tasting); *rasaḥ*—the sense of taste.

TRANSLATION

The two doors named Nalinī and Nālinī should be known as the two

nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhūta is the sense of smell. The door called Mukhyā is the mouth, and Vipaṇa is the faculty of speech. Rasajña is the sense of taste.

PURPORT

The word *avadhūta* means "most free." A person is not under the rules and regulations of any injunction when he has attained the stage of *avadhūta*. In other words, he can act as he likes. This *avadhūta* stage is exactly like air, which does not care for any obstruction. In *Bhagavad-gītā* (6.34) it is said:

*cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram*

"The mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, 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

आपणो व्यवहारोऽत्र चित्रमन्धो बहुदनम् ।
पितृहूर्दक्षिणः कर्ण उत्तरो देवहूः स्मृतः ॥ १२ ॥

*āpaṇo vyavahāro 'tra
citram andho bahūdanam
pitṛhūr dakṣiṇaḥ karṇa
uttaro devahūḥ smṛtaḥ*

SYNONYMS

āpaṇaḥ—named Āpaṇa; *vyavahāraḥ*—business of the tongue; *atra*—here; *citram*—of all varieties; *andhaḥ*—eatables; *bahūdanam*—named Bahūdana; *pitṛ-hūḥ*—named Pitṛhū; *dakṣiṇaḥ*—right; *karnaḥ*—ear; *uttaraḥ*—left; *deva-hūḥ*—Devahū; *smṛtaḥ*—is called.

TRANSLATION

The city called Āpaṇa represents engagement of the tongue in speech, and Bahūdana is the variety of foodstuffs. The right ear is called the gate of Pitṛhū, and the left ear is called the gate of Devahū.

TEXT 13

प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् ।
पितृयानं देवयानं श्रोत्राच्छ्रुतधराद्व्रजेत् ॥ १३ ॥

pravṛttam ca nivṛttam ca
śāstram pañcāla-samjñitam
pitṛ-yānam deva-yānam
śrotrāc chruta-dharād vrajet

SYNONYMS

pravṛttam—the process of sense enjoyment; *ca*—also; *nivṛttam*—the process of detachment; *ca*—also; *śāstram*—scripture; *pañcāla*—Pañcāla; *samjñitam*—is described as; *pitṛ-yānam*—going to Pitṛloka; *deva-yānam*—going to Devaloka; *śrotrāt*—by hearing; *śruta-dharāt*—by the companion named Śrutadhara; *vrajet*—one can be elevated.

TRANSLATION

Nārada Muni continued: The city spoken of as Dakṣiṇa-pañcāla represents the scriptures meant for directing pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pañcāla, 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 Pitṛloka and some to Devaloka. All this is made possible by the two ears.

PURPORT

The *Vedas* are known as *śruti*, and the knowledge received from them through aural reception is called *śruta-dhara*. As stated in *Bhagavad-gītā*, one can be promoted to the planets of the demigods or to the planets of the Pitās (forefathers), or even to the Vaikuṅṭha planets, simply through the process of hearing. These things have already been explained in previous chapters.

TEXT 14

आसुरी मेढ्रमर्वाग्द्वार्व्यवायो ग्रामिणां रतिः ।
उपस्थो दुर्मदः प्रोक्तो निर्ऋतिर्गुद उच्यते ॥ १४ ॥

āsūrī meḍhram arvāg-dvār
vyavāyo grāmiṇām ratiḥ
upastho durmadaḥ prokto
nirṛtir guda ucyate

SYNONYMS

āsūrī—called Āsurī; *meḍhram*—the genital; *arvāk*—of the fools and rascals;

dvāḥ—gate; *vyavāyaḥ*—performing sexual affairs; *grāmiṇām*—of common men; *ratiḥ*—attraction; *upasthaḥ*—the faculty of procreation; *durmadaḥ*—Durmada; *proktaḥ*—is called; *nirṛtiḥ*—Nirṛti; *gudaḥ*—rectum; *ucyate*—is called.

TRANSLATION

The city called Grāmaka, which is approached through the lower gate of Āsurī [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 Nirṛti.

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 Vṛndāvana, India, unintelligent men pass off this rectal and genital business as spiritual activity. Such people are called *sahajiyā*. According to their philosophy, through sexual indulgence one can elevate oneself to the spiritual platform. From these verses of *Śrīmad-Bhāgavatam*, however, we understand that the desires for sexual satisfaction are meant for the *arvāk*, 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 *nirṛti* means "sinful activity." Although this clearly indicates that sex indulgence is abominable and misdirected even from the ordinary point of view, the *sahajiyās* nonetheless pass themselves off as devotees conducting spiritual activities. For this reason, Vṛndāvana is no longer visited by intelligent men. Sometimes we are often asked why we have made our center in Vṛndāvana. From the external point of view, it can be concluded that Vṛndāvana has become degenerate due to these *sahajiyā* activities, yet from the spiritual point of view, Vṛndāvana 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 Vṛndāvana as a dog, hog or monkey, the living entity can be elevated to the spiritual platform in the next life.

TEXT 15

वैशसं नरकं पायुर्लुब्धकोऽन्धौ तु मे शृणु ।
हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च ॥ १५ ॥

*vaiśasaṁ narakam pāyur
lubdhako 'ndhau tu me śṛṇu
hasta-pādau pumāṁs tābhyām
yukto yāti karoti ca*

SYNONYMS

vaiśasaṁ—named Vaiśasa; *narakam*—hell; *pāyur*—the working sense in the rectum; *lubdhakaḥ*—named Lubdhaka (very greedy); *andhau*—blind; *tu*—then; *me*—to me; *śṛṇu*—listen; *hasta-pādau*—hands and legs; *pumān*—the living entity; *tābhyām*—with them; *yuktaḥ*—being engaged; *yāti*—goes; *karoti*—works; *ca*—and.

TRANSLATION

When it is said that Purañjana goes to Vaiśasa, 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

अन्तःपुरं च हृदयं विषूचिर्मन उच्यते ।
तत्र मोहं प्रसादं वा हर्षं प्राप्नोति तद्गुणैः ॥ १६ ॥

*antaḥ-puram ca hṛdayam
viṣūcir mana ucyate
tatra moham prasadam vā
harṣam prāpnoti tad-guṇaiḥ*

SYNONYMS

antaḥ-puram—private residence; *ca*—and; *hṛdayam*—the heart; *viṣūciḥ*—the servant named Viṣūcīna; *manaḥ*—the mind; *ucyate*—is said; *tatra*—there; *moham*—illusion; *prasadam*—satisfaction; *vā*—or; *harṣam*—jubilation; *prāpnoti*—obtains; *tat*—of the mind; *guṇaiḥ*—by the modes of nature.

TRANSLATION

The word *antaḥ-pura* refers to the heart. The word *viṣūcīna*, 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-gītā (3.27):

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham 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

**यथा यथा विक्रियते गुणाक्तो विकरोति वा ।
तथा तथोपद्रष्टात्मा तद्वृत्तीरनुकार्यते ॥ १७ ॥**

*yathā yathā vikriyate
guṇākto vikaroti vā
tathā tathopadraṣṭātmā
tad-vṛttīr anukāryate*

SYNONYMS

yathā yathā—just as; *vikriyate*—is agitated; *guṇa-aktaḥ*—associated with the modes of nature; *vikaroti*—as it does; *vā*—or; *tathā tathā*—similarly; *upadraṣṭā*—observer; *ātmā*—the soul; *tat*—of the intelligence; *vṛttīḥ*—occupations; *anukāryate*—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 Purañjana 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

देहो रथस्त्विन्द्रियाश्वः संवत्सररयोऽगतिः ।
द्विकर्मचक्रस्त्रिगुणध्वजः पञ्चासुबन्धुरः ॥ १८ ॥
मनोरश्मिर्बुद्धिसूतो हृन्नीडो द्वन्द्वकूबरः ।
पञ्चेन्द्रियार्थप्रक्षेपः सप्तधातुवरूथकः ॥ १९ ॥
आकृतिर्विक्रमो बाह्यो मृगतृष्णां प्रधावति ।
एकादशेन्द्रियचमूः पञ्चसूनाविनोदकृत् ॥ २० ॥

*deho rathas tv indriyāśvaḥ
samvatsara-rayo 'gatiḥ
dvi-karma-cakras tri-guṇa-
dhvajaḥ pañcāsu-bandhuraḥ*

*mano-raśmir buddhi-sūto
hṛn-nīdo dvandva-kūbaraḥ
pañcendriyārtha-prakṣepaḥ
sapta-dhātu-varūthakaḥ*

*ākūtir vikramo bāhyo
mṛga-tṛṣṇām pradhāvati
ekādaśendriya-camūḥ
pañca-sūnā-vinoda-kṛt*

SYNONYMS

dehaḥ—body; *rathaḥ*—chariot; *tu*—but; *indriya*—the knowledge-acquiring senses; *aśvaḥ*—the horses; *saṁvatsara*—total years; *rayaḥ*—duration of life; *agatiḥ*—without advancing; *dvi*—two; *karma*—activities; *cakraḥ*—wheels; *tri*—three; *guṇa*—modes of nature; *dhvajah*—flags; *pañca*—five; *asu*—life airs; *bandhuraḥ*—bondage; *manaḥ*—the mind; *raśmiḥ*—rope; *buddhi*—intelligence; *sūtaḥ*—chariot driver; *hṛt*—heart; *nīdaḥ*—sitting place; *dvandva*—duality; *kūbaraḥ*—the posts for the harness; *pañca*—five; *indriya-artha*—sense objects; *prakṣepaḥ*—weapons; *sapta*—seven; *dhātu*—elements; *varūthakaḥ*—coverings; *ākūtiḥ*—attempts of the five working senses; *vikramaḥ*—prowess or processes; *bāhyaḥ*—external; *mṛga-tṛṣṇām*—false aspiration; *pradhāvati*—runs after; *ekādaśa*—eleven; *indriya*—senses; *camūḥ*—soldiers; *pañca*—five; *sūnā*—envy; *vinoda*—pleasure; *kṛt*—doing.

TRANSLATION

Nārada 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-gītā* (4.9). *Tyaktvā dehaṁ punar janma naiti*: one makes real progress when he does not have to take on another material body. As stated in *Caitanya-caritāmṛta* (Madhya 19.138):

*eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa*

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-gītā* (8.16):

*ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām 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 Brahmaloĳa, 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 Ṭhākura:

*karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-ṇāte yāya*

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-kāṇḍa* and *jñāna-kāṇḍa*, fruitive activities and mental speculation. Being fixed in Kṛṣṇa consciousness, one can become free from the entanglement of birth and death and the vain struggle for existence. In these verses the words *mṛga-tṛṣṇām pradhāvati* 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 *mṛga-tṛṣṇā*, and its basis is sense enjoyment in this material world.

TEXT 21

संवत्सरश्चण्डवेगः कालो येनोपलक्षितः ।
तस्याहानीह गन्धर्वा गन्धर्व्यो रात्रयः स्मृताः ।
हरन्त्यायुः परिक्रान्त्या षष्ट्युत्तरशतत्रयम् ॥ २१ ॥

saṁvatsaraś caṇḍavegaḥ
kālo yenopalakṣitaḥ
tasyāhānīha gandharvā
gandharvyo rātrayaḥ smṛtāḥ
haranty āyuhḥ parikrāntyā
ṣaṣṭy-uttara-śata-trayam

SYNONYMS

saṁvatsaraḥ—year; *caṇḍa-vegaḥ*—called Caṇḍavega; *kālaḥ*—time; *yena*—by which; *upalakṣitaḥ*—symbolized; *tasya*—of the duration of life; *ahāni*—days; *īha*—in this life; *gandharvāḥ*—Gandharvas; *gandharvyāḥ*—Gandharvīs; *rātrayaḥ*—nights; *smṛtāḥ*—are understood; *haranti*—they take away; *āyuhḥ*—duration of life; *parikrāntyā*—by traveling; *ṣaṣṭi*—sixty; *uttara*—above; *śata*—hundred; *trayam*—three.

TRANSLATION

What was previously explained as Caṇḍavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvīs. The body's life-span is gradually reduced by the passage of days and nights, which number 360.

PURPORT

The word *parikrāntyā* 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

कालकन्या जरा साक्षालोकस्तां नाभिनन्दति ।
स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः ॥ २२ ॥

*kāla-kanyā jarā sākṣāl
lokas tām nābhinandati
svasāraṁ jagṛhe mṛtyuḥ
kṣayāya yavaneśvaraḥ*

SYNONYMS

kāla-kanyā—the daughter of Time; *jarā*—old age; *sākṣāt*—directly; *lokaḥ*—all living entities; *tām*—her; *na*—never; *abhinandati*—welcome; *svasāram*—as his sister; *jagṛhe*—accepted; *mṛtyuḥ*—death; *kṣayāya*—for destruction; *yavana-īśvaraḥ*—the King of the Yavanas.

TRANSLATION

What was described as *Kālakanyā* should be understood as old age. No one wants to accept old age, but *Yavaneśvara* [*Yavana-rāja*], who is death, accepts *Jarā* [old age] as his sister.

PURPORT

Encaged within the body, the living being accepts Kālakanyā, old age, just before death. Yavaneśvara is the emblem of death, Yamarāja. Before going to the place of Yamarāja, the living entity accepts Jarā, old age, the sister of Yamarāja. One is subjected to the influence of Yavana-rāja and his sister due to impious activity. Those who are in Kṛṣṇa consciousness and are engaged in devotional service under the instructions of Nārada Muni are not subjected to the influence of Yamarāja and his sister Jarā. 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-gītā* (4.9).

TEXTS 23-25

आधयो व्याधयस्तस्य सैनिका यवनाश्वराः ।
भूतोपसर्गाश्रुरयः प्रज्वारो द्विविधो ज्वरः ॥ २३ ॥
एवं बहुविधैर्दुःखैर्देवभूतात्मसम्भवैः ।
चि श्यमानः शतं वर्षं देहे देही तमोवृतः ॥ २४ ॥
प्राणेन्द्रियमनोधर्मानात्मन्यध्यस्य निर्गुणः ।
शेते कामलवान्ध्यायन्ममाहमिति कर्मकृत् ॥ २५ ॥

*ādhayo vyādhayas tasya
sainikā yavanāś carāḥ
bhūtopasargāśu-rayah
prajvāro dvi-vidho jvarah*

*evam bahu-vidhair duḥkhair
daiva-bhūtātma-sambhavaiḥ
kliśyamānaḥ śataṁ varṣam*

dehe dehī tamo-vṛtaḥ
prāṇendriya-mano-dharmān
ātmany adhyasya nirguṇaḥ
śete kāma-lavān dhyāyan
mamāham iti karma-kṛt

SYNONYMS

ādhayaḥ—disturbances of the mind; *vyādhayaḥ*—disturbances of the body, or diseases; *tasya*—of Yavaneśvara; *sainikāḥ*—soldiers; *yavanāḥ*—Yavanas; *carāḥ*—followers; *bhūta*—of living entities; *uṣasarga*—at the time of distress; *āśu*—very soon; *rayaḥ*—very powerful; *prajvāraḥ*—named Prajvāra; *dvi-vidhaḥ*—two kinds; *jvaraḥ*—fever; *evam*—thus; *bahu-vidhaiḥ*—of different varieties; *duḥkhaiḥ*—by tribulations; *daiva*—by providence; *bhūta*—by other living entities; *ātma*—by the body and mind; *sambhavaiḥ*—produced; *kliśyamānaḥ*—subjected to sufferings; *śatam*—hundred; *varṣam*—years; *dehe*—in the body; *dehī*—the living entity; *tamaḥ-vṛtaḥ*—covered by material existence; *prāṇa*—of life; *indriya*—of the senses; *manaḥ*—of the mind; *dharmān*—characteristics; *ātmani*—unto the soul; *adhyasya*—wrongly attributing; *nirguṇaḥ*—although transcendental; *śete*—lies down; *kāma*—of sense enjoyment; *lavān*—on fragments; *dhyāyan*—meditating; *mama*—mine; *aham*—I; *iti*—thus; *karma-kṛt*—the actor.

TRANSLATION

The followers of Yavaneśvara [Yamarāja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvāra 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: *asaṅgo'yaṁ puruṣaḥ*. The living entity is actually separate from material existence, for the soul is not material. In *Bhagavad-gītā* 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-gītā* (2.14) the Lord also says, *mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ*: 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 *vāyu*), 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 *Prajvāra*. 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 Kṛṣṇa consciousness, he will be freed from all tribulation and, after giving up the body, will return home, back to Godhead.

TEXTS 26-27

यदात्मानमविज्ञाय भगवन्तं परं गुरुम् ।
पुरुषस्तु विषञ्जेत गुणेषु प्रकृतेः स्वदृक् ॥ २६ ॥
गुणाभिमानी स तदा कर्माणि कुरुतेऽवशः ।
शुचां कृष्णं लोहितं वा यथाकर्माभिजायते ॥ २७ ॥

*yadātmānam avijñāya
bhagavantaṁ paraṁ gurum
puruṣas tu viṣajjeta
guṇeṣu prakṛteḥ sva-dṛk
guṇābhimānī sa tadā
karmāṇi kurute 'vaśaḥ
śuklaṁ kṛṣṇaṁ lohitaṁ vā
yathā-karmābhijāyate*

SYNONYMS

yadā—when; *ātmānam*—the Supreme Soul; *avijñāya*—forgetting; *bhagavantam*—the Supreme Personality of Godhead; *param*—supreme; *gurum*—the instructor; *puruṣaḥ*—the living entity; *tu*—then; *viṣajjeta*—gives himself up; *guṇeṣu*—to the modes; *prakṛteḥ*—of material nature; *sva-dṛk*—one who can see his own welfare; *guṇa-abhimānī*—identified with the modes of nature; *saḥ*—he; *tadā*—at that time; *karmāṇi*—fruitive activities; *kurute*—performs; *avaśaḥ*—spontaneously; *śuklam*—white; *kṛṣṇam*—black; *lohitam*—red; *vā*—or; *yathā*—according to; *karma*—work; *abhijāyate*—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-gītā* (13.22):

*puruṣaḥ prakṛti-stho hi
bhunkte prakṛti-jān guṇān
kāraṇam guṇa-saṅgo '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-dṛk*, 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 Kṛṣṇa, 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 Māyāvādī philosophers who try to become one with the Lord in an artificial way. When the Māyāvādī 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

शुचा त्प्रकाशभूयिष्ठाल्लोकानाप्नोति कर्हिचित् ।
दुःखोदकान् क्रियायासांस्तमःशोकोत्कटान् क्वचित् ॥ २८ ॥

*śuklāt prakāśa-bhūyiṣṭhāl
lokān āpnoti karhicit*

*duḥkhodarkān kriyāyāsāms
tamaḥ-śokotkaṭān kvacit*

SYNONYMS

śuklāt—by goodness; *prakāśa*—by illumination; *bhūyiṣṭhān*—characterized; *lokān*—planets; *āpnoti*—achieves; *karhicit*—sometimes; *duḥkha*—distress; *udarkān*—having as the end result; *kriyā-āyāsān*—full of laborious activities; *tamaḥ*—darkness; *śoka*—in lamentation; *utkaṭān*—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), Tapaloka, Janaloka and Maharloka. Those influenced by the mode of passion are given places in the Bhūrloka and Bhuvārloka. Those influenced by the mode of ignorance are given places in Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātāla 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-gītā* 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 *karmīs* and *jñānīs*. The *karmīs*, under the direction of Vedic instructions, try to elevate themselves to higher planetary systems. The *jñānīs* 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

क्वचित्पुमान् क्वचिच्च स्त्री क्वचिन्नोभयमन्धधीः ।
देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः ॥ २९ ॥

*kvacit pumān kvacic ca strī
kvacin nobhayam andha-dhīḥ
devo manuṣyas tiryag vā
yathā-karma-guṇam bhavaḥ*

SYNONYMS

kvacit—sometimes; *pumān*—male; *kvacit*—sometimes; *ca*—also; *strī*—female; *kvacit*—sometimes; *na*—not; *ubhayam*—both; *andha*—blind; *dhīḥ*—he whose intelligence; *devaḥ*—demigod; *manuṣyaḥ*—human being; *tiryak*—animal, bird, beast; *vā*—or; *yathā*—according to; *karma*—of activities; *guṇam*—the qualities; *bhavaḥ*—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 *māyā*, they lose their shining capacity. When the cloud of *māyā* is gone, the particles again become brilliant and shining. As soon as the living entity is covered by the ignorance of *māyā*, 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 *māyā*. 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 *māyā*. Thus the encagement of the living entity under the clutches of *māyā* is brought about by forgetfulness of his relationship with the Supreme Lord.

Under the influence of *māyā*, 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 *māyā*, 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 *māyā*. 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 *māyā*. As servant of *māyā*, he sometimes becomes a king, sometimes an ordinary citizen, sometimes a *brāhmaṇa*, a *śūdra*, 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 Kṛṣṇa 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, Kṛṣṇa grants liberation from the clutches of *māyā*. Lord Kṛṣṇa explains this in *Bhagavad-gītā* (7.14):

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etām 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 Kṛṣṇa can one get out of the clutches of *māyā*. 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 Kṛṣṇa, he keeps himself always fit in Kṛṣṇa consciousness and acts accordingly. Thus he gradually

becomes completely free from the clutches of *māyā*. When he is strong in Kṛṣṇa consciousness, *māyā* cannot touch him. In this way, in the association of Kṛṣṇa conscious devotees, the living entity can get free from the contamination of material existence. In this connection, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says:

*tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa*

"In the Kṛṣṇa 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 *māyā* and takes shelter under the lotus feet of Lord Kṛṣṇa." (Cc. *Madhya* 22.25)

TEXTS 30-31

क्षुत्परीतो यथा दीनः सारमेयो गृहं गृहम् ।
चरन् विन्दति यद्विष्टं दण्डमोदनमेव वा ॥ ३० ॥
तथा कामाशयो जीव उच्चावचपथा भ्रमन् ।
उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम् ॥ ३१ ॥

*kṣut-parīto yathā dīnaḥ
sārameyo gṛhaṁ gṛham
caran vindati yad-diṣṭam
daṇḍam odanam eva vā*

*tathā kāmāśayo jīva
uccāvaca-pathā bhraman
upary adho vā madhye vā
yāti diṣṭam priyāpriyam*

SYNONYMS

kṣut-parītaḥ—overcome by hunger; *yathā*—as; *dīnaḥ*—poor; *sārameyaḥ*—a dog; *gṛham*—from one house; *gṛham*—to another house; *caran*—wandering; *vindati*—receives; *yat*—whose; *diṣṭam*—according to destiny; *daṇḍam*—punishment; *odanam*—food; *eva*—certainly; *vā*—or; *tathā*—similarly; *kāma-āśayaḥ*—pursuing different types of desires; *jīvaḥ*—the living entity; *ucca*—high; *avaca*—low; *pathā*—on a path; *bhraman*—wandering; *upari*—high; *adhaḥ*—low; *vā*—or; *madhye*—in the middle; *vā*—or; *yāti*—goes toward; *diṣṭam*—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 Ṭhākura has therefore sung: *vaiṣṇava ṭhākura tomāra kukura baliyā jānaha more*. In this way Bhaktivinoda Ṭhākura offers to become a Vaiṣṇava'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 Vaiṣṇava 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-gītā* (14.18):

*ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ*

"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

**दुःखेष्वेकतरेणापि दैवभूतात्महेतुषु ।
जीवस्य न व्यवच्छेदः स्याच्चेत्तत्प्रतिक्रिया ॥ ३२ ॥**

*duḥkheṣv ekatareṇāpi
daiva-bhūtātma-hetuṣu
jīvasya na vyavacchedaḥ
syāc cet tat-tat-pratikriyā*

SYNONYMS

duḥkheṣu—in the matter of distresses; *ekatareṇa*—from one kind; *api*—even; *daiva*—providence; *bhūta*—other living entities; *ātma*—the body and mind; *hetuṣu*—on account of; *jīvasya*—of the living entity; *na*—never; *vyavacchedaḥ*—stopping; *syāt*—is possible; *cet*—although; *tat-tat*—of those miseries; *pratikriyā*—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 Kṛṣṇa consciousness. This is recommended in all Vedic literature.

*tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-ramhasā*

"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 [Pātāla]. 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." (SB 1.5.18) One should simply try to develop his Kṛṣṇa 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 Kṛṣṇa consciousness, the distresses of material life will disappear without extraneous endeavor. Kṛṣṇa therefore promises, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: "O son of Kuntī, 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

**यथा हि पुरुषो भारं शिरसा गुरुमुद्धहन् ।
तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥ ३३ ॥**

yathā hi puruṣo bhāraṁ

*śirasā gurum udvahan
tam skandhena sa ādhatte
tathā sarvāḥ pratikriyāḥ*

SYNONYMS

yathā—as; *hi*—certainly; *puruṣaḥ*—a man; *bhāram*—a burden; *śirasā*—on the head; *gurum*—heavy; *udvahan*—carrying; *tam*—that; *skandhena*—on the shoulder; *saḥ*—he; *ādhatte*—puts; *tathā*—similarly; *sarvāḥ*—all; *pratikriyāḥ*—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

नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् ।
द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥ ३४ ॥

*naikāntataḥ pratikāraḥ
karmaṇām karma kevalam
dvayam hy avidyopasṛtam
svapne svapna ivānagha*

SYNONYMS

na—never; *ekāntataḥ*—ultimately; *pratikāraḥ*—counteraction; *karmaṇām*—of different activities; *karma*—another activity; *kevalam*—only; *dvayam*—both; *hi*—because; *avidyā*—due to illusion; *upasṛtam*—accepted; *svapne*—in a dream; *svapnaḥ*—a dream; *iva*—like; *anagha*—O you who are free from sinful activities.

TRANSLATION

Nārada 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 Kṛṣṇa 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 Kṛṣṇa consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Kṛṣṇa 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 Prahlāda Mahārāja 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 *māyā*. 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

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
मनसा लिङ्गरूपेण स्वप्ने विचरतो यथा ॥ ३५ ॥

*arthe hy avidyamāne 'pi
saṁsṛtir na nivartate*

manasā liṅga-rūpeṇa
svapne vicarato yathā

SYNONYMS

arthe—factual cause; *hi*—certainly; *avidyamāne*—not existing; *āpi*—although; *samsṛtiḥ*—material existence; *na*—not; *nivartate*—ceases; *manasā*—by the mind; *liṅga-rūpeṇa*—by subtle form; *svapne*—in a dream; *vicarataḥ*—acting; *yathā*—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-gītā* (2.14):

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāms titikṣasva bhārata

"O son of Kuntī, 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 Kṛṣṇa 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 brahmāsmi*(18)). 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 Kṛṣṇa consciousness. That is the only remedy.

TEXTS 36-37

अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा ।
संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥ ३६ ॥
वासुदेवे भगवति भक्तियोगः समाहितः ।
सध्रीचीनेन वैराग्यं ज्ञानं च जनयिष्यति ॥ ३७ ॥

athātmano 'rtha-bhūtasya
yato 'nārtha-paramparā
saṁsṛtis tad-vyavacchedo
bhaktyā paramayā gurau

vāsudeve bhagavati
bhakti-yogaḥ samāhitaḥ
sadhrīcīnena vairāgyam
jñānam ca janayiṣyati

SYNONYMS

atha—therefore; *ātmanaḥ*—of the living entity; *artha-bhūtasya*—having his real interest; *yataḥ*—from which; *anārtha*—of all unwanted things; *param-parā*—a series one after another; *saṁsṛtiḥ*—material existence; *tat*—of that; *vyavacchedaḥ*—stopping; *bhaktyā*—by devotional service;

paramayā—unalloyed; *gurau*—unto the Supreme Lord or His representative; *vāsudeve*—Vāsudeva; *bhagavati*—the Supreme Personality of Godhead; *bhakti-yogaḥ*—devotional service; *samāhitaḥ*—applied; *sadhricīnena*—completely; *vairāgyam*—detachment; *jñānam*—full knowledge; *ca*—and; *janayiṣyati*—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, Vāsudeva, 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 Kṛṣṇa consciousness and constantly engage in the devotional service of Lord Vāsudeva, 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 Vāsudeva. *Samsṛti*, 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 *Nārada-pañcarātra* as *sarvopādhi-vinirmuktaṁ tatparatvena nirmalam* [Cc. *Madhya* 19.170]. Unless one purifies his mind, there is no question of getting free from the material condition. As stated in *Śrīmad-Bhāgavatam* (1.7.6):

*anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām*

"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 Vyāsadeva 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 Vāsudeva, Kṛṣṇa, 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. Śrīla Rṣabhadeva advised His sons, *gurur na sa syāt. .. na mocayed yaḥ samupeta-mṛtyum*: "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." (SB 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 Vāsudeva.

Bhakti refers to those activities performed in the service of Lord Vāsudeva. Because Lord Vāsudeva 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 Vāsudeva. When one is perfectly advanced in the devotional service of Vāsudeva, 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 Vāsudeva. Śrī Caitanya Mahāprabhu says, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*: [Cc. *Madhya* 20.108] "Every living

entity is by constitutional position an eternal servant of Kṛṣṇa." As soon as one engages in the service of Lord Vāsudeva, he attains his normal constitutional position. This position is called the liberated stage. *Muktir hitvānyathā-rūpam svarūpeṇa vyavasthitih:* [SB 2.10.6] in the liberated stage, one is situated in his original Kṛṣṇa 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:

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam*

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (SB 1.2.7) Thus one must engage in the service of Vāsudeva without material desire, mental speculation or fruitive activity.

TEXT 38

सोऽचिरादेव राजर्षे स्यादच्युतकथाश्रयः ।
शृण्वतः श्रद्धधानस्य नित्यदा स्यादधीयतः ॥ ३८ ॥

*so 'cirād eva rājarṣe
syād acyuta-kathāśrayaḥ
śṛṇvataḥ śraddadhānasya
nityadā syād adhīyataḥ*

SYNONYMS

sah—that; *acirāt*—very soon; *eva*—certainly; *rāja-ṛṣe*—O best of kings; *syāt*—becomes; *acyuta*—of the Supreme Personality of Godhead; *kathā*—narrations; *āśrayaḥ*—depending on; *śṛṇvataḥ*—of one who is hearing; *śraddadhānasya*—faithful; *nityadā*—always; *syāt*—becomes; *adhīyataḥ*—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 Kṛṣṇa 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 Vāsudeva means constantly hearing the glories of the Lord. The principles of *bhakti-yoga-śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]—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

यत्र भागवता राजन् साधवो विशदाशयाः ।
भगवद्गुणानुकथनश्रवणव्यग्रचेतसः ॥ ३९ ॥
तस्मिन्महन्मुखरिता मधुभिच्चरित्र-
पीयूषशेषसरितः परितः स्रवन्ति ।
ता ये पिबन्त्यवितृषो नृप गाढकर्णे-

स्तान्न स्पृशन्त्यशनतृड्भयशोकमोहाः ॥ ४० ॥

yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasah

tasmin mahān-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

SYNONYMS

yatra—where; bhāgavatāḥ—great devotees; rājan—O King; sādhaveḥ—saintly persons; viśada-āśayāḥ—broad-minded; bhagavat—of the Supreme Personality of Godhead; guṇa—the qualities; anukathana—to regularly recite; śravaṇa—to hear; vyagra—eager; cetasaḥ—whose consciousness; tasmin—there; mahat—of great saintly persons; mukharitāḥ—emanating from the mouths; madhu-bhit—of the killer of the Madhu demon; caritra—the activities or the character; pīyūṣa—of nectar; śeṣa—surplus; saritaḥ—rivers; paritaḥ—all around; sravanti—flow; tāḥ—all of them; ye—they who; pibanti—drink; avitṛṣaḥ—without being satisfied; nṛpa—O King; gāḍha—attentive; karṇaiḥ—with their ears; tān—them; na—never; spṛśanti—touch; aśana—hunger; tṛḍ—thirst; bhaya—fear; śoka—lamentation; mohāḥ—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-guṇānukathana-śravaṇa-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:

*satām prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

"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." (SB 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

एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः ।
न करोति हरेर्नूनं कथामृतनिधौ रतिम् ॥ ४१ ॥

*etaiṛ upadruto nityam
jīva-lokaḥ svabhāvajaiḥ
na karoti harer nūnam
kathāmr̥ta-nidhau ratim*

SYNONYMS

etaiḥ—by these; *upadrutaḥ*—disturbed; *nityam*—always; *jīva-lokaḥ*—the conditioned soul in the material world; *sva-bhāva-jaiḥ*—natural; *na karoti*—does not do; *hareḥ*—of the Supreme Personality of Godhead; *nūnam*—certainly; *kathā*—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 Kṛṣṇa consciousness. *Nirjana-bhajana*—cultivating Kṛṣṇa 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 Kṛṣṇa consciousness. We therefore see that devotees known as *sahajiyā*, 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 Kṛṣṇa consciousness. A person addicted to sinful life cannot develop Kṛṣṇa consciousness, as indicated in this verse.

TEXTS 42-44

प्रजापतिपतिः साक्षाद्भगवान् गिरिशो मनुः ।
दक्षादयः प्रजाध्यक्षा नैष्ठिकाः सनकादयः ॥ ४२ ॥
मरीचिरत्र्यरिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठ इत्येते मदन्ता ब्रह्मवादिनः ॥ ४३ ॥
अद्यापि वाचस्पतयस्तपोविद्यासमाधिभिः ।

पश्यन्तोऽपि न पश्यन्ति पश्यन्तं परमेश्वरम् ॥ ४४ ॥

*prajāpati-patiḥ sākṣād
bhagavān giriśo manuḥ
dakṣādayaḥ prajādhyaḥ
naiṣṭhikāḥ sanakādayaḥ*

*marīcir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiṣṭha ity ete
mad-antā brahma-vādināḥ*

*adyāpi vācaḥ-patayaḥ
taṇo-vidyā-samādhībhiḥ
paśyanto 'pi na paśyanti
paśyantam parameśvaram*

SYNONYMS

prajāpati-patiḥ—Brahmā, the father of all progenitors; *sākṣāt*—directly; *bhagavān*—the most powerful; *giriśaḥ*—Lord Śiva; *manuḥ*—Manu; *dakṣa-ādayaḥ*—headed by King Dakṣa; *prajā-adhyaḥ*—the rulers of humankind; *naiṣṭhikāḥ*—the strong *brahmacārīs*; *sanaka-ādayaḥ*—headed by Sanaka; *marīciḥ*—Marīci; *atri-aṅgirasau*—Atri and Aṅgirā; *pulastyaḥ*—Pulastya; *pulahaḥ*—Pulaha; *kratuḥ*—Kratu; *bhṛguḥ*—Bhṛgu; *vasiṣṭhaḥ*—Vasiṣṭha; *iti*—thus; *ete*—all of them; *mat-antāḥ*—ending with me; *brahma-vādināḥ*—*brāhmaṇas*, speakers on Vedic literature; *adya api*—up to date; *vācaḥ-patayaḥ*—masters of speaking; *taṇaḥ*—austerities; *vidyā*—knowledge; *samādhībhiḥ*—and by meditation; *paśyantaḥ*—observing; *api*—although; *na paśyanti*—do not observe; *paśyantam*—the one who sees; *parama-īśvaram*—the Supreme Personality of Godhead.

TRANSLATION

The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva; Manu, Dakṣa and the other rulers of humankind; the four saintly first-class brahmacārīs headed by Sanaka and Sanātana; the great sages Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu and Vasiṣṭha; and my humble self [Nārada] are all stalwart brāhmaṇas 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 *purāṇas* and *Mahābhārata*—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 Brahmā, and from him emanated all the Manus, and the *brahmacārīs* like Sanaka and Sanātana, as well as Lord Śiva, the great sages and Nārada. 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 Viṣṇu, they cannot actually understand the perfection of the living entity's relationship with Lord Viṣṇu. 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-gītā* (18.55). *Bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: 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:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
(SB 10.14.29)*

The speculators, the *jñānīs*, 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 Brahmāloka, the planet where Lord Brahmā resides along with four great sages—Sanaka, Sanātana, Sanandana and Sanat-kumāra. 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

शब्दब्रह्मणि दुष्पारे चरन्त उरुविस्तरे ।
मन्त्रलिङ्गैर्व्यवच्छिन्नं भजन्तो न विदुः परम् ॥ ४५ ॥

*śabda-brahmaṇi duṣpāre
caranta uru-vistare
mantra-liṅgair vyavacchinnaṁ
bhajanto na viduḥ param*

SYNONYMS

śabda-brahmaṇi—in the Vedic literature; *duṣpāre*—unlimited; *carantaḥ*—being engaged; *uru*—greatly; *vistare*—expansive; *mantra*—of Vedic hymns; *liṅgaiḥ*—by the symptoms; *vyavacchinnaṁ*—partially powerful (the demigods); *bhajantaḥ*—worshiping; *na viduḥ*—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-gītā* (7.20):

*kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya*

prakṛtyā niyatāḥ svayā

"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 worshiping 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-hastaḥ purandaraḥ*. Indra rules the water supply with a thunderbolt in his hand. The thunderbolt itself is controlled by Indra. Similarly, other demigods—Agni, Varuṇa, Candra, Sūrya—have particular powers. All these demigods are worshiped in the Vedic hymns through a symbolic weapon. Therefore it is said here: *mantra-liṅgair vyavacchinnaṃ*. By such worship, *karmīs* 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

यदा यस्यानुगृह्णाति भगवानात्मभावितः ।
स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ ४६ ॥

yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṃ loke
vede ca pariniṣṭhitām

SYNONYMS

yadā—when; *yasya*—whom; *anugṛhṇāti*—favors by causeless mercy; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvitaḥ*—realized by a

devotee; *saḥ*—such a devotee; *jahāti*—gives up; *matim*—consciousness; *loke*—in the material world; *vede*—in the Vedic functions; *ca*—also; *pariniṣṭhitām*—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 *karmīs* and *jñānīs* are described as unfit to understand Him. As described by Śrīla Rūpa Gosvāmī, only when one is completely free from mental speculation and fruitive activity (*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* [Cc. Madhya 19.167]) can one engage in pure devotional service without being polluted by material desires. The significant word *ātma-bhāvitaḥ* 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 manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]). 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-gītā* as *satata-yuktānām*, always engaging in the Lord's service. *Bhajatām prīti-pūrvakam*: 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 Kṛṣṇa says in *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

"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 *ātma-bhāvitaḥ* also indicates that a devotee is always engaged in preaching to deliver conditioned souls. It is said of the six Gosvāmīs: *nānā-śāstra-vicāraṇaika-nipūṇau sad-dharma-saṁsthāpakau lokānām hita-kāriṇau*. 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-kāṇḍa* and *jñāna-kāṇḍa* activities. As confirmed in *Brahma-saṁhitā*, *vedeṣu durlabham*: the Supreme Personality of Godhead cannot be realized through *karma-kāṇḍa* and *jñāna-kāṇḍa*. *Adurlabham ātma-bhaktāu*: 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 Kṛṣṇa. This is confirmed in *Caitanya-caritāmṛta: guru-kṛṣṇa-prasāde pāya bhakti-latā-bija* [Cc. *Madhya* 19.151].

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 (*sarvopādhi-vinirmuktam* [Cc. *Madhya* 19.170]) and become pure in order to serve the Supreme Personality of Godhead through purified senses. *Hṛṣīkeṇa hṛṣīkeśa-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 Kṛṣṇa confirms in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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 *varṇāśrama-dharma*. Śrī Caitanya Mahāprabhu speaks clearly of one's becoming liberated from the *varṇāśrama-dharma*, the most exalted system of human civilization. At such a time one feels himself to be perpetually the

servant of Lord Kṛṣṇa, a position taken by Śrī Caitanya Mahāprabhu Himself.

*nāhaṁ vipro na ca nara-ṣatir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gṛha-ṣatir no vana-stho yatir vā
kintu prodyan nikhila-ṣaramānanda-ṣūrṇāmṛtābdher
gopī-bhartuḥ ṣada-kamalayor dāsa-dāsānudāsaḥ
(Padyāvalī 63)*

"I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*. I am not a *brahmacārī*, *gṛhastha*, *vānaprastha* or *sannyāsī*. What am I? I am the eternal servant of the servant of the servant of Lord Kṛṣṇa [Cc. *Madhya* 13.80]." Through the disciplic succession, one can attain this conclusion, which is perfect elevation to the transcendental platform.

TEXT 47

तस्मात्कर्मसु बर्हिष्मन्नज्ञानादर्थकाशिषु ।
मार्थदृष्टिं कृथाः श्रोत्रस्पर्शिष्वस्पृष्टवस्तुषु ॥ ४७ ॥

*tasmāt karmasu barhiṣmann
ajñānād artha-kāśiṣu
mārtha-dṛṣṭim kṛthāḥ śrotra-
sparśiṣu asprṣṭa-vastuṣu*

SYNONYMS

tasmāt—therefore; *karmasu*—in fruitive activities; *barhiṣman*—O King Prācīnabarhiṣat; *ajñānāt*—out of ignorance; *artha-kāśiṣu*—in the glittering fruitive result; *mā*—never; *artha-dṛṣṭim*—considering to be the aim of life; *kṛthāḥ*—do; *śrotra-sparśiṣu*—pleasing to the ear; *asprṣṭa*—without touching; *vastuṣu*—real interest.

TRANSLATION

My dear King Barhiṣmān, 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-gītā* (2.42-43) it is said:

*yām imām puṣpitām vācam
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinaḥ*

*kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulām
bhogaiśvarya-gatiṁ 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 Barhiṣmān. Śrī Nārada Muni wanted to stop King Barhiṣmān 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 Ṭhākura therefore says, *jaḍa-vidyā yata māyāra vaibhava tomāra bhajane bādhā*: "Materialistic studies are the glare of *māyā* 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 Barhiṣmān 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 Ārya-samājists 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 Kṛṣṇa 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

स्वं लोकं न विदुस्ते वै यत्र देवो जनार्दनः ।
आहूर्धूम्रधियो वेदं सकर्मकमतद्विदः ॥ ४८ ॥

*svam lokam na vidus te vai
yatra devo janārdanaḥ
āhur dhūmra-dhiyo vedam
sakarmakam atad-vidaḥ*

SYNONYMS

svam—own; *lokam*—abode; *na*—never; *viduḥ*—know; *te*—such persons; *vai*—certainly; *yatra*—where; *devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Kṛṣṇa, or Viṣṇu; *āhuḥ*—speak; *dhūmra-dhiyaḥ*—the less intelligent class of men; *vedam*—the four Vedas; *sa-karmakam*—full of ritualistic ceremonies; *a-tat-vidaḥ*—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 Vaikuṅṭha planets, and the topmost planet is Kṛṣṇaloka, Goloka Vṛndāvana. Despite the so-called advancement of civilization, there is no information of the Vaikuṅṭhalokas, 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-gītā* (8.16):

*ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām 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."

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-gītā*. *Yānti mad-yājino 'pi mām*: [Bg. 9.25] 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 Vaikuṅṭha planets, and in particular the planet known as Goloka Vṛndāvana, and should learn the art of going there by the simple method of devotional service, beginning with hearing (*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]). This is also confirmed in *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

One can go to the supreme planet (*param vrajet*) simply by chanting the Hare Kṛṣṇa *mantra*. This is especially meant for the people of this age (*kaler doṣa-nidhe*). It is the special advantage of this age that simply by chanting the Hare Kṛṣṇa *mahā-mantra* one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

TEXT 49

आस्तीर्य दर्भैः प्रागग्रैः कात्स्नर्येन क्षितिमण्डलम् ।

स्तब्धो बृहद्धान्मानी कर्म नावैषि यत्परम् ।
तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया ॥ ४९ ॥

*āstīrya darbhaiḥ prāg-agraiḥ
kārtsnyena kṣiti-maṇḍalam
stabdho bṛhad-vadhān mānī
karma nāvaiṣi yat param
tat karma hari-toṣam yat
sā vidyā tan-matir yayā*

SYNONYMS

āstīrya—having covered; *darbhaiḥ*—by *kuśa* grass; *prāk-agraiḥ*—with the points facing east; *kārtsnyena*—altogether; *kṣiti-maṇḍalam*—the surface of the world; *stabdhaḥ*—proud upstart; *bṛhat*—great; *vadhāt*—by killing; *mānī*—thinking yourself very important; *karma*—activity; *na avaiṣi*—you do not know; *yat*—which; *param*—supreme; *tat*—that; *karma*—activity; *hari-toṣam*—satisfying the Supreme Lord; *yat*—which; *sā*—that; *vidyā*—education; *tat*—unto the Lord; *matih*—consciousness; *yayā*—by which.

TRANSLATION

My dear King, the entire world is covered with the sharp points of *kuśa* 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 Kṛṣṇa consciousness.

PURPORT

In this verse the great sage Nārada 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 Nārada 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 Kṛṣṇa consciousness is a sinful activity, and any education that does not lead one to understand Kṛṣṇa is false education. If Kṛṣṇa consciousness is missing, one is simply engaged in false activities and false educational pursuits.

TEXT 50

हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः ।
तत्पादमूलं शरणं यतः क्षेमो नृणामिह ॥ ५० ॥

*harir deha-bhṛtām ātmā
svayaṁ prakṛtir īśvaraḥ
tat-pāda-mūlaṁ śaraṇaṁ
yataḥ kṣemo nṛṇām iha*

SYNONYMS

hariḥ—Śrī Hari; *deha-bhṛtām*—of living entities who have accepted material bodies; *ātmā*—the Supersoul; *svayaṁ*—Himself; *prakṛtiḥ*—material nature; *īśvaraḥ*—the controller; *tat*—His; *pāda-mūlam*—feet; *śaraṇam*—shelter; *yataḥ*—from which; *kṣemaḥ*—good fortune; *nṛṇām*—of men; *iha*—in this world.

TRANSLATION

Śrī 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-gītā* (18.61) it is said, *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*: "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 *antaryāmī* and *caitya-guru*. As Lord Kṛṣṇa states in *Bhagavad-gītā* (15.15), He is controlling everything.

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mataḥ smṛtir jñānam 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-gītā* (10.10):

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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 (*īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]), He talks only to the pure devotees who

constantly engage in His service. In *Caitanya-bhāgavata* (Antya 3.45) it is said:

*tāhāre se bali vidyā, mantra, adhyayana
kṛṣṇa-pāda-padme ye karaye sthira mana*

"One who has fixed his mind on the lotus feet of Kṛṣṇa is to be understood as having the best education and as having studied all the *Vedas*." There are also other appropriate quotes in *Caitanya-bhāgavata*:

*sei se vidyāra phala jāniha niścaya
kṛṣṇa-pāda-padme yadi citta-vṛtti raya*

"The perfect result of an education is the fixing of one's mind on the lotus feet of Kṛṣṇa." (Ādi 13.178)

*'dig-vijaya kariba,'—vidyāra kārya nahe
īśvare bhajile, sei vidyā 'satya' kahe*

"Conquering the world by means of material education is not desirable. If one engages himself in devotional service, his education is perfected." (Ādi 13.173)

*paḍe kene loka—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare*

"The purpose of education is to understand Kṛṣṇa and His devotional service. If one does not do so, then education is false." (Ādi 12.49)

*tāhāre se bali dharma, karma sadācāra
īśvare se prīti janme sammata sabāra*

"Being cultured, educated, very active and religious means developing natural love for Kṛṣṇa." (Antya 3.44) Everyone has dormant love for Kṛṣṇa, and by culture and education that has to be awakened. That is the purpose of this Kṛṣṇa consciousness movement. Once Lord Caitanya asked Śrī Rāmānanda

Rāya what the best part of education was, and Rāmānanda Rāya replied that the best part of education is advancement in Kṛṣṇa consciousness.

TEXT 51

स वै प्रियतमश्चात्मा यतो न भयमण्वपि ।
इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥ ५१ ॥

*sa vai priyatamaś cātmā
yato na bhayam aṅv api
iti veda sa vai vidvān
yo vidvān sa gurur hariḥ*

SYNONYMS

saḥ—He; *vai*—certainly; *priya-tamaḥ*—the most dear; *ca*—also; *ātmā*—Supersoul; *yataḥ*—from whom; *na*—never; *bhayam*—fear; *aṅu*—little; *api*—even; *iti*—thus; *veda*—(one who) knows; *saḥ*—he; *vai*—certainly; *vidvān*—educated; *yaḥ*—he who; *vidvān*—educated; *saḥ*—he; *guruḥ*—spiritual master; *hariḥ*—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 Kṛṣṇa, is not different from Kṛṣṇa.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says: *sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvya eva sadbhiḥ* **(19)**. 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 yaḥ 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 Purāṇa* it is said:

*ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-ṭpaco guruḥ*

"Even if a *brāhmaṇa* is very learned in Vedic scriptures and knows the six occupational duties of a *brāhmaṇa*, 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 hariḥ*), 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

Kṛṣṇa as the only supreme beloved personality. One should worship such a confidential devotee of the Lord.

TEXT 52

नारद उवाच
प्रश्न एवं हि सञ्छिनो भवतः पुरुषर्षभ ।
अत्र मे वदतो गुह्यं निशामय सुनिश्चितम् ॥ ५२ ॥

nārada uvāca
praśna evaṁ hi sañchinno
bhavataḥ puruṣarṣabha
atra me vadato guhyam
niśāmaya suniścitam

SYNONYMS

nāradaḥ uvāca—Nārada said; *praśnaḥ*—question; *evam*—thus; *hi*—certainly; *sañchinnaḥ*—answered; *bhavataḥ*—your; *puruṣa-ṛṣabha*—O great personality; *atra*—here; *me vadataḥ*—as I am speaking; *guhyam*—confidential; *niśāmaya*—hear; *su-niścitam*—perfectly ascertained.

TRANSLATION

The great saint Nārada 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

Śrī Nārada Muni is personally acting as the spiritual master of King

Barhiṣmān. It was Nārada 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 Prahlāda Mahārāja advised: *kaumāra ācaret prājño dharmān bhāgavatān iha* (SB 7.6.1). According to all the instructions of the *Vedas*, we can understand that unless one takes to Kṛṣṇa consciousness and devotional service, he is simply wasting his time engaging in the fruitive activities of material existence. Nārada 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

क्षुद्रं चरं सुमनसां शरणे मिथित्वा
 रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम् ।
 अग्रे वृकानसुतृपोऽविगणय्य यान्तं
 पृष्ठे मृगं मृगय लुब्धकबाणभिन्नम् ॥ ५३ ॥

*kṣudraṁ caraṁ sumanasāṁ śaraṇe mithitvā
 raktaṁ ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam
 agre vṛkān asu-tṛpo 'vigaṇayya yāntaṁ*

pr̥ṣṭhe mṛgam mṛgaya lubdhaka-bāṇa-bhinnam

SYNONYMS

kṣudram—on grass; *caram*—grazing; *sumanasām*—of a beautiful flower garden; *śaraṇe*—under the protection; *mithitvā*—being united with a woman; *raktam*—attached; *ṣaṭ-aṅghri*—of bumblebees; *gaṇa*—of groups; *sāmasu*—to the singing; *lubdha-karṇam*—whose ear is attracted; *agre*—in front; *vṛkān*—tigers; *asu-tṛpaḥ*—who live at the cost of another's life; *avigaṇayya*—neglecting; *yāntam*—moving; *pr̥ṣṭhe*—behind; *mṛgam*—the deer; *mṛgaya*—search out; *lubdhaka*—of a hunter; *bāṇa*—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 *Bhāgavatam* (11.9.29):

*labdhvā sudurlabham idaṁ bahu-sambhavānte
mānuṣyam arthadam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anumṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

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

सुमनःसमधर्मणां स्त्रीणां शरण आश्रमे पुष्पमधुगन्धवत्क्षुद्रतमं काम्यक-
र्मविपाकजं कामसुखलवं जैह्वचौपस्थ्यादि विचिन्वन्तं मिथुनीभूय तदभिनिवे-
शितमनसं षडङ्घ्रिगणसामगीतवदतिमनोहरवनितादिजनालापेष्वतिरामतिप्र-
तेभितकर्णमग्रे वृकयूथवदात्मन आयुर्हरतोऽहोरात्रान्तान् काललवविशेषानवि-
गणय्य गृहेषु विहरन्तं पृष्ठत एव परोक्षमनुप्रवृत्तो लुब्धकः कृतान्तोऽन्तःशरेण
यमिह पराविध्यति तमिममात्मानमहो राजन् भिन्नहृदयं द्रष्टुमर्हसीति ॥ ५४ ॥

*sumanaḥ-sama-dharmaṇām strīṇām śaraṇa āśrame puṣpa-madhu-gandhavat
kṣudratamaṁ kāmya-karma-vipākajam kāma-sukha-lavaṁ jaihvyaupasthyādi*

*vicinvantam mithunī-bhūya tad-abhiniveśita-manasam
 ṣaḍaṅghri-gaṇa-sāma-gītavad atimanohara-vanitādi-janālāpeṣv atitarām
 atipralobhita-karṇam agre vṛka-yūthavad ātmana āyur harato 'ho-rātrān tān
 kāla-lava-viśeṣān avigaṇayya gr̥heṣu viharantam pṛṣṭhata eva parokṣam
 anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa yam iha parāvidhyati tam imam
 ātmānam aho rājan bhinna-hṛdayam draṣṭum arhasīti.*

SYNONYMS

sumanaḥ—flowers; *sama-dharmanām*—exactly like; *strīṇām*—of women; *śaraṇe*—in the shelter; *āsrame*—household life; *puṣpa*—in flowers; *madhu*—of honey; *gandha*—the aroma; *vat*—like; *kṣudra-tamam*—most insignificant; *kāmya*—desired; *karma*—of activities; *vipāka-jam*—obtained as a result; *kāma-sukha*—of sense gratification; *lavam*—a fragment; *jaihvya*—enjoyment of the tongue; *aupasthya*—sex enjoyment; *ādi*—beginning with; *vicinvantam*—always thinking of; *mithunī-bhūya*—engaging in sex life; *tat*—in his wife; *abhiniveśita*—always absorbed; *manasam*—whose mind; *ṣaṭ-aṅghri*—of bumblebees; *gaṇa*—of crowds; *sāma*—gentle; *gīta*—the chanting; *vat*—like; *ati*—very; *manohara*—attractive; *vanitā-ādi*—beginning with the wife; *jana*—of people; *ālāpeṣu*—to the talks; *atitarām*—excessively; *ati*—very much; *pralobhita*—attracted; *karṇam*—whose ears; *agre*—in front; *vṛka-yūtha*—a group of tigers; *vat*—like; *ātmanaḥ*—of one's self; *āyuh*—span of life; *harataḥ*—taking away; *ahaḥ-rātrān*—days and nights; *tān*—all of them; *kāla-lava-viśeṣān*—the moments of time; *avigaṇayya*—without considering; *gr̥heṣu*—in household life; *viharantam*—enjoying; *pṛṣṭhataḥ*—from the back; *eva*—certainly; *parokṣam*—without being seen; *anupravṛttaḥ*—following behind; *lubdhakaḥ*—the hunter; *kṛta-antaḥ*—the superintendent of death; *antaḥ*—in the heart; *śareṇa*—by an arrow; *yam*—whom; *iha*—in this world; *parāvidhyati*—pierces; *tam*—that; *imam*—this; *ātmānam*—yourself; *aho rājan*—O King; *bhinna-hṛdayam*—whose heart is pierced; *draṣṭum*—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 *gṛhastha-āśrama*. In the *gṛhastha-āśrama* 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 *gṛhastha-āśrama* 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 *gṛhastha-āśrama* 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 Nārada 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. Prahlāda Mahārāja has therefore hinted: *hitvātma-pātaṁ gṛham andha-kūpaṁ vanam gato yad dharim āśrayeta* [SB 7.5.5]. Family life is considered a blind well (*andha-kūpaṁ*) into which a person falls and dies without help. Prahlāda Mahārāja recommends that while one's senses are there and one is strong enough, he should abandon the *gṛhastha-āśrama* and take shelter of the lotus feet of the Lord, going to the forest of Vṛndāvana. According to Vedic civilization, one has to give up family life at a certain age (the age of fifty), take *vānaprastha* and eventually remain alone as a *sannyāsī*. That is the prescribed method of Vedic civilization known as *varṇāśrama-dharma*. When one takes *sannyāsa* 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 *varṇas* and the four *āśramas*.

TEXT 55

स त्वं विचक्ष्य मृगचेष्टितमात्मनोऽन्त-

श्रित्तं नियच्छ हृदि कर्णधुनी च चित्ते ।
जह्युरानाश्रममसत्तमयूथगाथं
प्रीणीहि हंसशरणं विरम क्रमेण ॥ ५५ ॥

*sa tvaṁ vicakṣya mṛga-ceṣṭitam ātmano 'ntaś
cittam niyaccha hṛdi karṇa-dhunīm ca citte
jahy aṅganāśramam asattama-yūtha-gātham
prīṇīhi haṁsa-śaraṇam virama krameṇa*

SYNONYMS

saḥ—that very person; *tvam*—you; *vicakṣya*—considering; *mṛga-ceṣṭitam*—the activities of the deer; *ātmanaḥ*—of the self; *antaḥ*—within; *cittam*—consciousness; *niyaccha*—fix; *hṛdi*—in the heart; *karṇa-dhunīm*—aural reception; *ca*—and; *citte*—unto the consciousness; *jahi*—give up; *aṅganā-āśramam*—household life; *asat-tama*—most abominable; *yūtha-gātham*—full of stories of man and woman; *prīṇīhi*—just accept; *haṁsa-śaraṇam*—the shelter of the liberated souls; *virama*—become detached; *krameṇa*—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, Śrīla Narottama dāsa Ṭhākura writes:

*karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaḥ-pāte yāya*

"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 Nārada clearly instructs King Barhiṣmān not to remain his entire life in the *gṛhastha-āśrama*. Being in the *gṛhastha-āśrama* means being under the control of one's wife. One has to give up all this and put himself into the *āśrama* of the *paramahaṁsa*, that is, put himself under the control of the spiritual master. The *paramahaṁsa-āśrama* is the *āśrama* 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 Śrīmad-Bhāgavatam (11.3.21):

*tasmād gurum prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātam
brahmaṇy upaśamāśrayam*

"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 *aṅganāśramam asattama-yūtha-gātham* is very interesting. The whole world is in the clutches of *māyā*, 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-gītā* as *māyayāpahṛta jñānāḥ* [Bg. 7.15] (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 Śrīla Viśvanātha Cakravartī Ṭhākura, *hansa-śaraṇam* 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 Kṛṣṇa consciousness. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, 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 Śrīla Rūpa Gosvāmī:

*anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate*

"When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness." (Bhakti-rasāmṛta-sindhu 1.2.255)

One should not be attached to material opulence, but material opulence may be accepted in the Kṛṣṇa consciousness movement to facilitate the propagation of the movement. In other words, material opulence may be accepted as *yukta-vairāgya*, that is, for renunciation.

TEXT 56

**राजोवाच
श्रुतमन्वीक्षितं ब्रह्मन् भगवान् यदभाषत ।
नैतज्ज्ञानन्त्युपाध्यायाः किं न ब्रूयुर्विदुर्यदि ॥ ५६ ॥**

rājovāca
śrutam anvīkṣitam brahman
bhagavān yad abhāṣata
naitaj jānanty upādhyāyāḥ
kim na brūyur vidur yadi

SYNONYMS

rājā uvāca—the King said; śrutam—was heard; anvīkṣitam—was considered; brahman—O brāhmaṇa; bhagavān—the most powerful; yat—which; abhāṣata—you have spoken; na—not; etat—this; jānanti—do know; upādhyāyāḥ—the teachers of fruitive activities; kim—why; na brūyuh—they did not instruct; viduh—they understood; yadi—if.

TRANSLATION

The King replied: My dear brāhmaṇa, whatever you have said I have heard with great attention and, considering all of it, have come to the conclusion that the ācāryas [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-gītā* as *māyayāpahṛta jñānāḥ* [Bg. 7.15]. 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 Kṛṣṇa. *Vedaiś ca sarvair aham eva vedyāḥ* [Bg. 15.15]. All Vedic knowledge is meant for searching out Kṛṣṇa because Kṛṣṇa is the origin of everything. *Janmādy asya yataḥ* [SB 1.1.1]. In *Bhagavad-gītā* (10.2) Kṛṣṇa says, *aham ādir hi devānām*: "I am the source of the demigods." Thus

Kṛṣṇa is the origin and beginning of all demigods, including Lord Brahmā, Lord Śiva 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 Śrī Kṛṣṇa. *Govindam ādi-puruṣam tam aham bhajāmi* **. After hearing the instructions of Nārada, King Barhiṣmān 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 Kṛṣṇa consciousness movement is therefore very important for the enlightenment of all classes. Following in the footsteps of Mahārāja Barhiṣmān, everyone should take advantage of this Kṛṣṇa consciousness movement and abandon the stereotyped ritualistic ceremonies that go under the garb of so many religions. The Gosvāmīs from the very beginning differed from the priestly class that was engaged in ritualistic ceremonies. Indeed, Śrīla Sanātana Gosvāmī compiled his *Hari-bhakti-vilāsa* for the guidance of the Vaiṣṇavas. The Vaiṣṇavas, not caring for the lifeless activities of the priestly classes, take to full Kṛṣṇa consciousness and become perfect in this very life. That is described in the previous verse as *paramahansa-śaraṇam*, taking shelter of the *paramahansa*, the liberated soul, and becoming successful in this life.

TEXT 57

संशयोऽत्र तु मे विप्र सञ्छिन्नस्तत्कृतो महान् ।

ऋषयोऽपि हि मुह्यन्ति यत्र नेन्द्रियवृत्तयः ॥ ५७ ॥

*saṁśayo 'tra tu me vipra
sañchinnas tat-kṛto mahān
ṛṣayo 'pi hi muhyanti
yatra nendriya-vṛttayaḥ*

SYNONYMS

saṁśayaḥ—doubt; *atra*—here; *tu*—but; *me*—my; *vipra*—O *brāhmaṇa*; *sañchinnāḥ*—cleared; *tat-kṛtaḥ*—done by that; *mahān*—very great; *ṛṣayaḥ*—the great sages; *api*—even; *hi*—certainly; *muhyanti*—are bewildered; *yatra*—where; *na*—not; *indriya*—of the senses; *vṛttayaḥ*—activities.

TRANSLATION

My dear *brāhmaṇa*, 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 Barhiṣmān 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 Śrī Caitanya Mahāprabhu 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 *brāhmaṇas*, the priests, have been against this Kṛṣṇa consciousness movement since it began with Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu started this movement, the priestly class lodged complaints to the Kazi, the magistrate of the Muhammadan government. Caitanya Mahāprabhu had to lead a civil disobedience movement against the propaganda of the so-called followers of Vedic principles. These people are described as *karma jaḍa-smārtas*, which indicates that they are priests engaged in ritualistic ceremonies. It is here stated that such people become bewildered (*ṛṣayo 'pi hi muhyanti*). To save oneself from the hands of these *karma jaḍa-smārtas*, one should strictly follow the instructions of the Supreme Personality of Godhead.

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

"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

कर्माण्यारभते येन पुमानिह विहाय तम् ।
अमुत्रान्येन देहेन जुष्टानि स यदश्नुते ॥ ५८ ॥

*karmāṅy ārabhate yena
pumān iha vihāya tam
amutrānyena dehena
juṣṭāni sa yad aśnute*

SYNONYMS

karmāṇi—fruitive activities; *ārabhate*—begins to perform; *yena*—by which; *pumān*—a living entity; *iha*—in this life; *vihāya*—giving up; *tam*—that; *amutra*—in the next life; *anyena*—another; *dehena*—by a body; *juṣṭāni*—the results; *saḥ*—he; *yat*—that; *aśnute*—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 Nārada 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

इति वेदविदां वादः श्रूयते तत्र तत्र ह ।
कर्म यत्क्रियते प्रोक्तं परोक्षं न प्रकाशते ॥ ५९ ॥

iti veda-vidām vādaḥ

*śrūyate tatra tatra ha
karma yat kriyate proktaṁ
parokṣaṁ na prakāśate*

SYNONYMS

iti—thus; *veda-vidām*—of persons who know the Vedic conclusions; *vādaḥ*—the thesis; *śrūyate*—is heard; *tatra tatra*—here and there; *ha*—certainly; *karma*—the activity; *yat*—what; *kriyate*—is performed; *proktaṁ*—as it was said; *parokṣaṁ*—unknown; *na prakāśate*—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

नारद उवाच
येनैवारभते कर्म तेनैवामुत्र तत्पुमान् ।
भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम् ॥ ६० ॥

nārada uvāca
yenaivārabhate karma
tenaivāmutra tat pumān
bhukṅkte hy avyavadhānena
liṅgena manasā svayam

SYNONYMS

nāradaḥ uvāca—Nārada said; *yena*—by which; *eva*—certainly; *ārabhate*—begins; *karma*—fruitive activities; *tena*—by that body; *eva*—certainly; *amutra*—in the next life; *tat*—that; *pumān*—the living entity; *bhukṅkte*—enjoys; *hi*—because; *avyavadhānena*—without any change; *liṅgena*—by the subtle body; *manasā*—by the mind; *svayam*—personally.

TRANSLATION

The great sage Nārada 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-gītā* (15.15):

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam 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

शयानमिममुत्सृज्य श्वसन्तं पुरुषो यथा ।

कर्मात्मन्याहितं भुङ्क्ते तादृशेनेतरेण वा ॥ ६१ ॥

*śayānam imam utsṛjya
śvasantam puruṣo yathā
karmātmany āhitam bhun̄kte
tādṛśenetareṇa vā*

SYNONYMS

śayānam—lying down on a bed; *imam*—this body; *utsṛjya*—after giving up; *śvasantam*—breathing; *puruṣaḥ*—the living entity; *yathā*—as; *karma*—activity; *ātmani*—in the mind; *āhitam*—executed; *bhun̄kte*—enjoys; *tādṛśena*—by a similar body; *itareṇa*—by a different body; *vā*—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, *śayānam imam utsṛjya śvasantam*. 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 Kṛṣṇa consciousness, or higher consciousness in the mode of goodness, one is transferred either to the upper, heavenly planets or to the spiritual world, the Vaikuṅṭha 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 Kṛṣṇa, we will transfer to Kṛṣṇaloka after leaving the gross body. This is confirmed by the Supreme Personality of Godhead.

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām 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 Kṛṣṇa consciousness movement is educating people to enlighten the subtle body. The perfect example in this regard is Ambarīṣa Mahārāja, who always engaged his mind on the lotus feet of Lord

Kṛṣṇa. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]. Similarly, in this life we should always fix our mind on the lotus feet of Kṛṣṇa, who is present in His *arcā-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 Kṛṣṇa 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-ānanda* form. The Supreme Lord is always in His *sac-cid-ānanda* [Bs. 5.1] 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-gītā* (9.34):

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ*

"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

ममैते मनसा यद्यदसावहमिति ब्रुवन् ।
गृह्णीयात्तत्पुमान् राद्धं कर्म येन पुनर्भवः ॥ ६२ ॥

*mamaite manasā yad yad
asāv aham iti bruvaṅ
gṛhṇīyāt tat pumān rāddham
karma yena punar bhavaḥ*

SYNONYMS

mama—mind; *ete*—all these; *manasā*—by the mind; *yad yad*—whatever; *asau*—that; *aham*—I (am); *iti*—thus; *bruvaṅ*—accepting; *gṛhṇīyāt*—takes with him; *tat*—that; *pumān*—the living entity; *rāddham*—perfected; *karma*—work; *yena*—by which; *punaḥ*—again; *bhavaḥ*—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. Nārada Muni says in

this verse that at death one takes his plans with him (*grhṇīyāt*), and to execute these plans he gets another body. This is called *punar bhavaḥ*. 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 cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
[Bg. 15.15]*

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-gītā* in another verse:

*īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

"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 *brāhmaṇa*," "I am a *kṣatriya*," "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 *brāhmaṇa* 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

यथानुमीयते चित्तमुभयैरिन्द्रियेहितैः ।
एवं प्राग्देहजं कर्म लक्ष्यते चित्तवृत्तिभिः ॥ ६३ ॥

*yathānumīyate cittam
ubhayair indriyehitaiḥ
evam prāg-dehajaṁ karma
lakṣyate citta-vṛttibhiḥ*

SYNONYMS

yathā—as; *anumīyate*—can be imagined; *cittam*—one's consciousness or mental condition; *ubhayaiḥ*—both; *indriya*—of the senses; *īhitaiḥ*—by the activities; *evam*—similarly; *prāk*—previous; *dehajaṁ*—performed by the body; *karma*—activities; *lakṣyate*—can be perceived; *citta*—of consciousness; *vṛttibhiḥ*—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 Kṛṣṇa consciousness also acts in a similar way. The tongue chants Hare Kṛṣṇa, the *mahā-mantra*, the hands are raised in ecstasy, and the legs dance in Kṛṣṇa consciousness. These symptoms are technically called *aṣṭa-sāttvika-vikāra* [Cc. *Antya* 14.99]. *Sāttvika-vikāra* is transformation of the mental condition in goodness or sometimes transcendental ecstasy.

TEXT 64

नानुभूतं क्व चानेन देहेनादृष्टमश्रुतम् ।
कदाचिदुपलभ्येत यद्रूपं यादृगात्मनि ॥ ६४ ॥

*nānubhūtaṁ kva cānena
dehenādr̥ṣṭam aśrutam*

*kadācid upalabhyeta
yad rūpam yādṛg ātmani*

SYNONYMS

na—never; *anubhūtam*—experienced; *kva*—at any time; *ca*—also; *anena dehena*—by this body; *adṛṣtam*—never seen; *aśrutam*—never heard; *kadācit*—sometimes; *upalabhyeta*—may be experienced; *yat*—which; *rūpam*—form; *yādṛk*—whatever kind; *ātmani*—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 Mahārāja Ambarīṣa, we think of Kṛṣṇa constantly in this life (*sa vai manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]), we will certainly be transferred to the kingdom of God at the time of death. Even if our attempt to be Kṛṣṇa conscious is not complete, our Kṛṣṇa consciousness will continue in the next life. This is confirmed in *Bhagavad-gītā* (6.41):

*prāpya puṇya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate*

"The unsuccessful yogī, 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 Kṛṣṇa, there is no doubt that in our next life we will be transferred to Kṛṣṇaloka, Goloka Vṛndāvana.

TEXT 65

तेनास्य तादृशं राज्ञिरिनिो देहसम्भवम् ।
श्रद्धस्त्वाननुभूतोऽर्थो न मनः स्पष्टमर्हति ॥ ६५ ॥

*tenāsyā tādṛśam rājañ
liṅgino deha-sambhavam
śraddhatsvānanubhūto 'rtho
na manaḥ spraṣṭum arhati*

SYNONYMS

tena—therefore; *asya*—of the living entity; *tādṛśam*—like that; *rājan*—O King; *liṅgīnaḥ*—who has a subtle mental covering;

deha-sambhavam—produced in the previous body; *śraddhatsva*—accept it as fact; *ananubhūtaḥ*—not perceived; *arthaḥ*—a thing; *na*—never; *manaḥ*—in the mind; *spraṣṭum*—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

*kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)*

Actually the Supreme Personality of Godhead, Kṛṣṇa, 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. Śrīla Nārada Muni requests the King to accept this fact from him because Nārada 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 Kṛṣṇa consciousness, one will naturally in the future get a body that is spiritual and full of Kṛṣṇa consciousness. Such a body is our original form, as Śrī Caitanya Mahāprabhu confirms, *jīvera 'svarūpa'*

haya-kṛṣṇera 'nitya-dāsa': [Cc. *Madhya* 20.108] "Every living entity is constitutionally an eternal servant of Kṛṣṇa." 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 Śrīla Rūpa Gosvāmī:

*ihā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ 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-rasāmṛta-sindhu* 1.2.187) The Kṛṣṇa 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-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatityaitān
brahma-bhuyāya 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 *brāhmaṇa* platform. A *brāhmaṇa* may be infected by the two baser modes—namely *rajo-guṇa* and *tamo-guṇa*. 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 66

मन एव मनुष्यस्य पूर्वरूपाणि शंसति ।
भविष्यतश्च भद्रं ते तथैव न भविष्यतः ॥ ६६ ॥

*mana eva manuṣyasya
pūrva-rūpāṇi śaṁsati
bhaviṣyataś ca bhadraṁ te
tathaiiva na bhaviṣyataḥ*

SYNONYMS

manaḥ—the mind; *eva*—certainly; *manuṣyasya*—of a man; *pūrva*—past; *rūpāṇi*—forms; *śaṁsati*—indicates; *bhaviṣyataḥ*—of one who will take birth; *ca*—also; *bhadram*—good fortune; *te*—unto you; *tathā*—thus; *eva*—certainly; *na*—not; *bhaviṣyataḥ*—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-gītā* (14.18) it is said:

*ūrdhvaṃ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ*

"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. Nārada 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. Nārada 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:

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

"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." (SB 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. *Anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam*: [Cc. Madhya 19.167] 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

अदृष्टमश्रुतं चात्र क्वचिन्मनसि दृश्यते ।
यथा तथानुमन्तव्यं देशकालक्रियाश्रयम् ॥ ६७ ॥

*adṛṣṭam aśrutam cātra
kvacin manasi dṛśyate
yathā tathānumantavyam
deśa-kāla-kriyāśrayam*

SYNONYMS

adṛṣṭam—never experienced; *aśrutam*—never heard; *ca*—and; *atra*—in this life; *kvacit*—at some time; *manasi*—in the mind; *dṛśyate*—is visible; *yathā*—as; *tathā*—accordingly; *anumantavyam*—to be understood; *deśa*—place; *kāla*—time; *kriyā*—activity; *āśrayam*—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

सर्वे क्रमानुरोधेन मनसीन्द्रियगोचराः ।
आयान्ति बहुशो यान्ति सर्वे समनसो जनाः ॥ ६८ ॥

*sarve kramānurodhena
manasīndriya-gocarāḥ
āyānti bahuśo yānti*

sarve samanaso janāḥ

SYNONYMS

sarve—all; *krama-anurodhena*—in order of chronology; *manasi*—in the mind; *indriya*—by the senses; *gocarāḥ*—experienced; *āyānti*—come; *bahuśaḥ*—in many ways; *yānti*—go away; *sarve*—all; *samanasaḥ*—with a mind; *janāḥ*—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 Narottama dāsa Ṭhākura therefore sings:

*guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā ** (20)*

Narottama dāsa Ṭhākura 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

सत्त्वैकनिष्ठे मनसि भगवत्पार्श्ववर्तिनि ।
तमश्चन्द्रमसीवेदमुपरज्यावभासते ॥ ६९ ॥

*sattvaika-niṣṭhe manasi
bhagavat-pārśva-vartini
tamaś candramasīvedam
uṣarajyāvabhāsate*

SYNONYMS

sattva-eka-niṣṭhe—in full Kṛṣṇa consciousness; *manasi*—in a mind; *bhagavat*—with the Supreme Personality of Godhead; *pārśva-vartini*—being constantly associated; *tamaḥ*—the dark planet; *candramasi*—in the moon; *iva*—like; *idam*—this cosmic manifestation; *uṣarajya*—being connected; *avabhāsate*—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 Rāhu, 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-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*. When a person is fully absorbed in Kṛṣṇa 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 Rāhu. According to Vedic astronomy, the Rāhu planet, which is not visible, is accepted. Sometimes the Rāhu planet is visible in the presence of full moonlight. It then appears that this Rāhu planet exists somewhere near the orbit of the moon. The failure of modern moon excursionists may be due to the Rāhu planet. In other words, those who are supposed to be going to the moon may actually be going to this invisible planet Rāhu. Actually, they are not going to the moon but to the planet Rāhu, 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 Kṛṣṇa consciousness; therefore in this verse it is clearly stated (*sattvaika-niṣṭhe*) that when one is fully absorbed in Kṛṣṇa 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, Viśvanātha Cakravartī Ṭhākura cites the example of mother Yaśodā's seeing the whole cosmic manifestation within the mouth of Lord Kṛṣṇa. By the grace of Lord Kṛṣṇa, mother Yaśodā saw all the universes and planets within the mouth of Kṛṣṇa. Similarly, by the grace of the Supreme Personality of Godhead, Kṛṣṇa, a Kṛṣṇa 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 Kṛṣṇa 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

नाहं ममेति भावोऽयं पुरुषे व्यवधीयते ।
यावद् बुद्धिमनोऽक्षार्थगुणव्यूहो ह्यनादिमान् ॥ ७० ॥

nāhaṁ mameti bhāvo 'yaṁ
puruṣe vyavadhīyate
yāvad buddhi-mano-'kṣārtha-
guṇa-vyūho hy anādimān

SYNONYMS

na—not; *aham*—I; *mama*—mine; *iti*—thus; *bhāvaḥ*—consciousness; *ayam*—this; *puruṣe*—in the living entity; *vyavadhīyate*—is separated; *yāvat*—so long; *buddhi*—intelligence; *manaḥ*—mind; *akṣa*—senses; *artha*—sense objects; *guṇa*—of the material qualities; *vyūhaḥ*—a manifestation; *hi*—certainly; *anādi-mān*—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 Kṛṣṇa consciousness, the actions and reactions of both gross and subtle bodies no longer bother the spirit soul.

TEXT 71

सुप्तिसूक्ष्मोपतापेषु प्राणायनविघाततः ।
नेहतेऽहमिति ज्ञानं मृत्युप्रज्वारयोरपि ॥ ७१ ॥

*supti-mūrcchopatāpeṣu
prāṇāyana-vidhātataḥ
nehate 'ham iti jñānam
mṛtyu-prajvārayor api*

SYNONYMS

supti—in deep sleep; *mūrccha*—fainting; *upatāpeṣu*—or in great shock; *prāṇa-ayana*—of the movement of the life air; *vidhātataḥ*—from prevention; *na*—not; *ihate*—thinks of; *aham*—I; *iti*—thus; *jñānam*—knowledge; *mṛtyu*—while dying; *prajvārayoḥ*—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 awakened

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 Kṛṣṇa'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 *Nārada-pañcarātra*, *hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate*: [Cc. Madhya 19.170] 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

गर्भे बाल्येऽप्यपौष्कल्यादेकादशविधं तदा ।
 लिङ्गं न दृश्यते यूनः कुह्वां चन्द्रमसो यथा ॥ ७२ ॥

*garbhe bālye 'py apauṣkalyād
 ekādaśa-vidham tadā
 liṅgam na dṛśyate yūnaḥ
 kuhvām candramaso yathā*

SYNONYMS

garbhe—in the womb; *bālye*—in boyhood; *āpi*—also; *apauṣkalyāt*—because of immaturity; *ekādaśa*—the ten senses and the mind; *vidham*—in the form of; *tadā*—at that time; *liṅgam*—the subtle body or false ego; *na*—not; *dṛśyate*—is visible; *yūnaḥ*—of a youth; *kuhvām*—during the dark-moon night; *candramasaḥ*—the moon; *yathā*—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

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ७३ ॥

*arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā*

SYNONYMS

arthe—sense objects; *hi*—certainly; *avidyamāne*—not being present; *api*—although; *saṁsṛtiḥ*—material existence; *na*—never; *nivartate*—ceases; *dhyāyataḥ*—meditating; *viṣayān*—on sense objects; *asya*—of the living being; *svapne*—in dream; *anartha*—of unwanted things; *āgamaḥ*—appearance; *yathā*—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 *bīja* (the root), another is called *kūṭa-stha* (the desire), and another is called *phalonmukha* (about to fructify). The manifest stage is called *prārabdha* (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

एवं पञ्चविधं लिङ्गं त्रिवृत् षोडशविस्तृतम् ।
एष चेतनया युक्तो जीव इत्यभिधीयते ॥ ७४ ॥

evam pañca-vidham liṅgam
tri-vṛt ṣoḍaśa vistṛtam
eṣa cetanayā yukto
jīva ity abhidhīyate

SYNONYMS

evam—thus; *pañca-vidham*—the five sense objects; *liṅgam*—the subtle body;

tri-vṛt—influenced by the three modes; *ṣoḍaśa*—sixteen; *vistṛtam*—expanded; *eṣaḥ*—this; *cetanayā*—with the living entity; *yuktaḥ*—combined; *jīvaḥ*—the conditioned soul; *iti*—thus; *abhidhīyate*—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 Kṛṣṇa says in *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

"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 *jīva-bhūta*, 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 Śrī Madhvācārya, 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

अनेन पुरुषो देहानुपादत्ते विमुञ्चति ।
हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥ ७५ ॥

*anena puruṣo dehān
upādatte vimuñcati
harṣam śokam bhayam duḥkham
sukham cānena vindati*

SYNONYMS

anena—by this process; *puruṣaḥ*—the living entity; *dehān*—gross bodies; *upādatte*—achieves; *vimuñcati*—gives up; *harṣam*—enjoyment; *śokam*—lamentation; *bhayam*—fear; *duḥkham*—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 Kṛṣṇa consciousness, by which one always thinks of Kṛṣṇa, is the transcendental process by which one can revert to his original, spiritual existence. Devotional service means always thinking of Kṛṣṇa.

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi satyaṁ te
pratijāne 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-mārga*, 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 *ācārya*.

As stated in *Bhagavad-gītā* (4.2):

*evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ 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-gītā* (2.13):

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras 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-gītā*, civilization will advance in ignorance, not in knowledge.

TEXTS 76-77

यथा तृणजलूकेयं नापयात्यपयाति च ।
न त्यजेन्म्रियमाणोऽपि प्राग्देहाभिमतिं जनः ॥ ७६ ॥
यावदन्यं न विन्देत व्यवधानेन कर्मणाम् ।
मन एव मनुष्येन्द्र भूतानां भवभावनम् ॥ ७७ ॥

*yathā tṛṇa-jalūkeyaṁ
nāpayāty apayāti ca
na tyajen mriyamāṇo 'pi
prāg-dehābhimatim janaḥ*

*yāvad anyam na vindeta
vyavadhānena karmaṇām
mana eva manuṣyendra
bhūtānām bhava-bhāvanam*

SYNONYMS

yathā—as; *tr̥ṇa-jalūkā*—caterpillar; *iyam*—this; *na apayāti* -does not go; *apayāti*—goes; *ca*—also; *na*—not; *tyajet*—gives up; *mriyamāṇaḥ*—at the point of death; *api*—even; *prāk*—former; *deha*—with the body; *abhimatim*—identification; *janaḥ*—a person; *yāvat*—so long as; *anyam*—another; *na*—not; *vindeta*—obtains; *vyavadhānena*—by the termination; *karmaṇām*—of fruitive activities; *manaḥ*—the mind; *eva*—certainly; *manuṣya-indra*—O ruler of men; *bhūtānām*—of all living entities; *bhava*—of material existence; *bhāvanam*—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 *māyā*. 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.

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham 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-gītā* (8.6):

*yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāviṭaḥ*

"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-gītā* (13.22):

*puruṣaḥ prakṛti-stho hi
bhun̄kte prakṛtijān guṇān
kāraṇaṁ guṇa-saṅgo '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-gītā* (14.18):

*ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ*

"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 Kṛṣṇa consciousness movement is the greatest boon to human society because it is teaching everyone to think always of Kṛṣṇa by executing devotional service. In this way, at the end of life, one may be transferred to the association of Kṛṣṇa. This is technically called *nitya-līlā-praviṣṭa*, entering into the planet Goloka Vṛndāvana. *Bhagavad-gītā* (18.55) explains:

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate 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 Kṛṣṇa consciousness, one can enter the planet known as Goloka Vṛndāvana. To enter the association of the Supreme Personality of Godhead, one has to understand Kṛṣṇa. The process of understanding Kṛṣṇa is devotional service.

After understanding Kṛṣṇa as He is, one can become eligible to enter Kṛṣṇaloka 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 Kṛṣṇa consciousness is therefore the greatest perfection of human life.

TEXT 78

यदाक्षैश्चित्तान् ध्यायन् कर्माण्याचिनुतेऽसकृत् ।

सति कर्मण्यविद्यायां बन्धः कर्मण्यनात्मनः ॥ ७८ ॥

*yadākṣaiś caritān dhyāyan
karmāṇy ācinute 'sakṛt
sati karmaṇy avidyāyām
bandhaḥ karmaṇy anātmanaḥ*

SYNONYMS

yadā—when; *akṣaiḥ*—by the senses; *caritān*—pleasures enjoyed; *dhyāyan*—thinking of; *karmāṇi*—activities; *ācinute*—performs; *asakṛt*—always; *sati karmaṇi*—when material affairs continue; *avidyāyām*—under illusion; *bandhaḥ*—bondage; *karmaṇi*—in activity; *anātmanaḥ*—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-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yam-karma-bandhanaḥ*: if we act only for the satisfaction of Viṣṇu, 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 Ṭhākura, *anādi karama-phale, paḍi' bhavārṇava 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

अतस्तदपवादार्थं भज सर्वात्मना हरिम् ।
पश्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया यतः ॥ ७९ ॥

*atas tad apavādārtham
bhaja sarvātmanā harim
paśyaṁs tad-ātmakam viśvam
sthity-utpatty-apyayā yataḥ*

SYNONYMS

ataḥ—therefore; *tat*—that; *apavāda-artham*—to counteract; *bhaja*—engage in devotional service; *sarva-ātmanā*—with all your senses; *harim*—unto the Supreme Personality of Godhead; *paśyan*—seeing; *tat*—of the Lord; *ātmakam*—under the control; *viśvam*—the cosmic manifestation; *sthiti*—maintenance; *utpatti*—creation; *apyayāḥ*—and annihilation; *yataḥ*—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 Kṛṣṇa explains in the Seventh Chapter of the *Bhagavad-gītā* (7.1):

*mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asamśayaṁ samagraṁ mām
yathā jñāsyasi tac chṛṇu*

"Now hear, O son of Pṛthā [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 Kṛṣṇa conscious, we understand not only Kṛṣṇa but everything related to Kṛṣṇa. In other words, through Kṛṣṇa consciousness we can understand not only Kṛṣṇa and the cosmic manifestation but also our constitutional position. In Kṛṣṇa 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

मैत्रेय उवाच
भागवतमुख्यो भगवान्नारदो हंसयोर्गतिम् ।
प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् ॥ ८० ॥

maitreya uvāca
bhāgavata-mukhyo bhagavān
nārado haṁsayor gatim
pradarśya hy amum āmantrya
siddha-lokaṁ tato 'gamat

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *bhāgavata*—of the devotees; *mukhyaḥ*—the chief; *bhagavān*—the most powerful; *nāradaḥ*—Nārada Muni; *haṁsayoḥ*—of the living entity and the Lord; *gatim*—constitutional position; *pradarśya*—having shown; *hi*—certainly; *amum*—him (the King); *āmantrya*—after inviting; *siddha-lokaṁ*—to Siddhaloka; *tataḥ*—thereafter; *agamat*—departed.

TRANSLATION

The great sage Maitreya continued: The supreme devotee, the great saint Nārada, thus explained to King Prācīnabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Nārada Muni left to return to Siddhaloka.

PURPORT

Siddhaloka and Brahmalo­ka are both within the same planetary system. Brahmalo­ka is understood to be the highest planet within this universe. Siddhaloka is considered to be one of the satellites of Brahmalo­ka. The inhabitants of Siddhaloka have all the powers of yogic mysticism. From this verse it appears that the great sage Nārada 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 Prācīnabarhi, Nārada Muni departed and also invited him to Siddhaloka.

TEXT 81

प्राचीनबर्ही राजर्षिः प्रजासर्गाभिरक्षणे ।
आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥ ८१ ॥

*prācīnabarhī rājarṣiḥ
prajā-sargābhirakṣaṇe
ādiśya putrān agamat
tapase kapilāśramam*

SYNONYMS

prācīnabarhiḥ—King Prācīnabarhi; *rāja-ṛṣiḥ*—the saintly King; *prajā-sarga*—the mass of citizens; *abhirakṣaṇe*—to protect; *ādiśya*—after ordering; *putrān*—his sons; *agamat*—departed; *tapase*—for undergoing austerities; *kapila-āśramam*—to the holy place known as Kapilāśrama.

TRANSLATION

In the presence of his ministers, the saintly King Prācīnabarhi 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 Kapilāśrama.

PURPORT

The word *prajā-sarga* is very important in this verse. When the saintly King Prācīnabarhi was induced by the great sage Nārada 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 Vīrarāghava Ācārya, such protection means organizing the citizens into the specific divisions of the four *varṇas* and four *āśramas*. It was the responsibility of the royal order to see that the citizens were following the regulative principles of the four *varṇas* (namely *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and the *āśramas* (namely *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). It is very difficult to rule citizens in a kingdom without organizing this *varṇāśrama-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 *varṇāśrama-dharma* is essential in a good government. One class of men (the *brāhmaṇas*) must be intelligent and brahminically qualified, another class must be trained in administrative work (*kṣatriya*), another in mercantile business (*vaiśya*) and another simply in labor (*śūdra*). 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 *varṇas* methodically. This is called *abhirakṣaṇa*, or protection.

It is significant that when Mahārāja Prācīnabarhi was convinced of the goal of life through the instructions of Nārada, 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.

Śrīdhara Svāmī informs us that Kapilāśrama is located at the confluence of the Ganges and the Bay of Bengal, a place known now as Gaṅgā-sāgara. This place is still famous as a place of pilgrimage, and many millions of people gather there every year on the day of Makara-saṅkrānti and take bath. It is called Kapilāśrama because of Lord Kapila's living there to perform His austerities and penances. Lord Kapila propounded the Sāṅkhya system of philosophy.

TEXT 82

तत्रैकाग्रमना धीरो गोविन्दचरणाम्बुजम् ।
विमुक्तस्रोऽनुभजन् भक्त्या तत्साम्यतामगात् ॥ ८२ ॥

*tatraikāgra-manā dhīro
govinda-caraṇāmbujam
vimukta-saṅgo 'nubhajan
bhaktyā tat-sāmyatām agāt*

SYNONYMS

tatra—there; *eka-agra-manāḥ*—with full attention; *dhīraḥ*—sober; *govinda*—of Kṛṣṇa; *caraṇa-ambujam*—unto the lotus feet; *vimukta*—freed from; *saṅgaḥ*—material association; *anubhajan*—continuously engaging in devotional service; *bhaktyā*—by pure devotion; *tat*—with the Lord; *sāmyatām*—qualitative equality; *agāt*—achieved.

TRANSLATION

Having undergone austerities and penances at Kapilāśrama, King Prācīnabarhi 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-sāmyatām agāt*. 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-ānanda-vigraha* [Bs. 5.1]. 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 *māyā*. According to Kṛṣṇa:

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ 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 guṇān samatītyaitān brahma-bhūyāya kalpate* [Bg. 14.26]). In the material state the living entity is on the *jīva-bhūta* platform, but when he renders devotional service to the Lord, he is elevated to the *brahma-bhūta* platform [SB 4.30.20]. On the *brahma-bhūta* platform the living entity is liberated from material bondage, and he engages in the service of the Lord. In this verse the word *dhīra* is sometimes read as *vīra*. Actually there is not very much difference. The word *dhīra* means "sober," and *vīra* means "hero." One who is struggling against *māyā* is a hero, and one who is sober enough to understand his position is a *dhīra*. Without becoming sober or heroic, one cannot attain spiritual salvation.

TEXT 83

एतदध्यात्मपारोक्ष्यं गीतं देवर्षिणानघ ।
यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते ॥ ८३ ॥

*etad adhyātma-pāroksyam
gītam devarṣiṇānagha
yaḥ śrāvayed yaḥ śṛṇuyāt
sa liṅgena vimucyate*

SYNONYMS

etad—this; *adhyātma*—spiritual; *pāroksyam*—authorized description; *gītam*—narrated; *deva-ṛṣiṇā*—by the great sage Nārada; *anagha*—O spotless Vidura; *yaḥ*—anyone who; *śrāvayet*—may describe; *yaḥ*—anyone who; *śṛṇuyāt*—may hear; *saḥ*—he; *liṅgena*—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 Nārada, 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 Mahā-Viṣṇu, as the *Brahma-saṁhitā* describes:

*yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-saroma-kūṇḍa-*

[Bs. 5.47]

This material world is created by the dreaming of Mahā-Viṣṇu. 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 Śrī Nārada Mahāmuni or his servants, he is liberated from this dreamland of material creation and the bodily conception of life.

TEXT 84

एतन्मुकुन्दयशसा भुवनं पुनानं
देवर्षिवर्यमुखनिःसृतमात्मशौचम् ।
यः कीर्त्यमानमधिगच्छति पारमेष्ठ्यं
नास्मिन् भवे भ्रमति मुक्तसमस्तबन्धः ॥ ८४ ॥

*etan mukunda-yaśasā bhuvanaṁ punānaṁ
devarṣi-varya-mukha-niḥsṛtam ātma-śaucam
yaḥ kīrtyamānam adhigacchati pārameṣṭhyaṁ*

nāsmīn bhavē bhramati mukta-samasta-bandhaḥ

SYNONYMS

etat—this narration; *mukunda-yaśasā*—with the fame of Lord Kṛṣṇa; *bhuvanam*—this material world; *punānam*—sanctifying; *deva-ṛṣi*—of the great sages; *varya*—of the chief; *mukha*—from the mouth; *niḥśṛtam*—uttered; *ātma-śaucam*—purifying the heart; *yaḥ*—anyone who; *kīrtiyamānam*—being chanted; *adhigacchati*—goes back; *pārameṣṭhyam*—to the spiritual world; *na*—never; *asmin*—in this; *bhave*—material world; *bhramati*—wanders; *mukta*—being liberated; *samasta*—from all; *bandhaḥ*—bondage.

TRANSLATION

This narration spoken by the great sage Nārada 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, Nārada Muni advised King Prācīnabarhi 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 Nārada, 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 Śrī Caitanya Mahāprabhu confirmed: *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. The more we talk of Kṛṣṇa, think of Kṛṣṇa and preach for Kṛṣṇa, 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 *pārameṣṭhyam* is very significant in this connection. *Pārameṣṭhyam* is also called Brahmaloaka; it is the planet on which Lord Brahmā 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 *pārameṣṭhyam*.

TEXT 85

अध्यात्मपारोक्ष्यमिदं मयाधिगतमद्भुतम् ।
एवं स्त्रियाश्रमः पुंसश्चिन्नोऽमुत्र च संशयः ॥ ८५ ॥

*adhyātma-pārokṣyam idam
mayādhigatam adbhutam
evam striyāśramah puṁsaś
chinno 'mutra ca saṁśayaḥ*

SYNONYMS

adhyātma—spiritual; *pārokṣyam*—described by authority; *idam*—this; *mayā*—by me; *adhigatam*—heard; *adbhutam*—wonderful; *evam*—thus; *striyā*—with a wife; *āśramah*—shelter; *puṁsaḥ*—of the living entity; *chinnaḥ*—finished; *amutra*—about life after death; *ca*—also; *saṁśayaḥ*—doubt.

TRANSLATION

The allegory of King Purañjana, 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 *striyā*, 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.

*puṁsaḥ striyā mithunī-bhāvam etaṁ
tayoṛ mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
(SB 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 *gṛha-kṣetra-suta-āpta-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 Purañjana and

understands how, by sexual attraction, Purañjana became a female in his next life, one will also understand the process of transmigration.

SPECIAL NOTE: According to Vijayadhvaja Tīrtha, who belongs to the Madhvācārya-sampradāya, 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

सर्वेषामेव जन्तूनां सततं देहपोषणे ।
अस्ति प्रज्ञा समायत्ता को विशेषस्तदा नृणाम् ॥ १ ॥
लब्ध्वेहान्ते मनुष्यत्वं हित्वा देहाद्यसद्ग्रहम् ।
आत्ममृत्या विहायेदं जीवात्मा स विशिष्यते ॥ २ ॥

*sarveṣām eva jantūnām
satatam deha-poṣaṇe
asti prajñā samāyattā
ko viśeṣas tadā nṛṇām*

*labdhvehānte manuṣyatvam
hitvā dehādy-asad-graham
ātma-sṛtyā vihāyedaṁ
jīvātmā sa viśiṣyate*

SYNONYMS

sarveṣām—all; *eva*—certainly; *jantūnām*—of animals; *satatam*—always; *deha-poṣaṇe*—to maintain the body; *asti*—there is; *prajñā*—intelligence; *samāyattā*—resting on; *kaḥ*—what; *viśeṣaḥ*—difference; *tadā*—then; *nṛṇām*—of the human beings; *labdhvā*—having attained; *iha*—here; *ante*—at the end of many births; *manuṣyatvam*—a human life; *hitvā*—after giving up; *deha-ādi*—in the gross and subtle body; *asad-graham*—an incorrect conception

of life; *ātma*—of spiritual knowledge; *sṛtyā*—by the path; *vihāya*—having abandoned; *idam*—this body; *jīva-ātmā*—the individual spirit soul; *saḥ*—that; *viśiṣyate*—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

भक्तिः कृष्णे दया जीवेष्वकुण्ठज्ञानमात्मनि ।
यदि स्यादात्मनो भूयादपवर्गस्तु संसृतेः ॥ १ब् ॥

bhaktiḥ kṛṣṇe dayā jīveṣv

*akuṅṭha-jñānam ātmani
yadi syād ātmano bhūyād
apavargas tu saṁsṛteḥ*

SYNONYMS

bhaktiḥ—devotional service; *kṛṣṇe*—unto Kṛṣṇa; *dayā*—mercy; *jīveṣu*—unto other living entities; *akuṅṭha-jñānam*—perfect knowledge; *ātmani*—of the self; *yadi*—if; *syāt*—it becomes; *ātmanaḥ*—of one's self; *bhūyāt*—there must be; *apavargaḥ*—liberation; *tu*—then; *saṁsṛteḥ*—from the bondage of material life.

TRANSLATION

If a living entity is developed in Kṛṣṇa 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 *dayā jīveṣu*, 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 Kṛṣṇa. 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 Mahāprabhu says, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*: [Cc. *Madhya* 20.108] "Every living entity is constitutionally a servant of Kṛṣṇa." 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 Kṛṣṇa but does not preach it, his realization is imperfect. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore

sings, *duṣṭa mana, tumi kiserā vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*: "My dear mind, what kind of Vaiṣṇava are you? Simply for false prestige and a material reputation you are chanting the Hare Kṛṣṇa *mantra* in a solitary place." In this way people who do not preach are criticized. There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. 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 *kaniṣṭha-adhikāri*:

*arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ
(SB 11.2.47)*

TEXT 2b

अदृष्टं दृष्टवन्नङ्घेद् भूतं स्वप्नवदन्यथा ।
भूतं भवद्भविष्यच्च सुप्तं सर्वरहोरहः ॥ २ब् ॥

*adrṣṭam dṛṣṭavan naṅkṣed
bhūtam svapnavad anyathā
bhūtam bhavad bhaviṣyac ca
suptam sarva-raho-rahah*

SYNONYMS

adrṣṭam—future happiness; *dṛṣṭa-vat*—like direct experience;
naṅkṣet—becomes vanquished; *bhūtam*—the material existence;

svapnavat—like a dream; *anyathā*—otherwise; *bhūtam*—which happened in the past; *bhavat*—present; *bhaviṣyat*—future; *ca*—also; *suptam*—a dream; *sarva*—of all; *rahaḥ-rahaḥ*—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-kāṇḍa-vicāra*, 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 Kṛṣṇa and service to Kṛṣṇa, which can save us from the clutches of *māyā*, for the Lord says in *Bhagavad-gītā* (7.14), *mām eva ye prapadyante māyām etāṁ 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 Śrīmad-Bhāgavatam, entitled "Talks Between Nārada and King Prācīnabarhi."

30. The Activities of the Pracetās

TEXT 1

विदुर उवाच
ये त्वयाभिहिता ब्रह्मन् सुताः प्राचीनबर्हिषः ।
ते रुद्रगीतेन हरिं सिद्धिमापुः प्रतोष्य काम् ॥ १ ॥

vidura uvāca
ye tvayābhihitā brahman
sutāḥ prācīnabarhiṣaḥ
te rudra-gītena harim
siddhim āpuḥ pratoṣya kām

SYNONYMS

viduraḥ uvāca—Vidura said; *ye*—those who; *tvayā*—by you; *abhihitāḥ*—were spoken about; *brahman*—O *brāhmaṇa*; *sutāḥ*—sons; *prācīnabarhiṣaḥ*—of King Prācīnabarhi; *te*—all of them; *rudra-gītena*—by the song composed by Lord Śiva; *harim*—the Lord; *siddhim*—success; *āpuḥ*—achieved; *pratoṣya*—having satisfied; *kām*—what.

TRANSLATION

Vidura inquired from Maitreya: O *brāhmaṇa*, you formerly spoke about the sons of Prācīnabarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Śiva. What did they achieve in this way?

PURPORT

In the beginning, Maitreya Ṛṣi narrated the activities of the sons of Prācīnabarhi. These sons went beside a great lake, which was like an ocean, and fortunately finding Lord Śiva, they learned how to satisfy the Supreme

Personality of Godhead by chanting the songs composed by Lord Śiva. Now their father's attachment for fruitive activities was disapproved by Nārada, who therefore kindly instructed Prācīnabarhi by telling him the allegorical story of Purañjana. Now Vidura again wanted to hear about Prācīnabarhi's sons, and he was especially inquisitive to know what they achieved by satisfying the Supreme Personality of Godhead. Here the words *siddhim āpuḥ*, or "achieved perfection," are very important. Lord Kṛṣṇa says in *Bhagavad-gītā* (7.3), *manuṣyāṅām sahasreṣu kaścīd 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-gītā* (8.15):

*mām upetya punar janma
duḥkhālayam aśāsvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramām gatāḥ*

"After attaining Me, the great souls, who are *yogīs* 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 Śiva, the Pracetās 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

किं बार्हस्पत्येह परत्र वाथ
कैवल्यनाथप्रियपार्श्ववर्तिनः ।
आसाद्य देवं गिरिशं यदुच्छया

प्रापुः परं नूनमथ प्रचेतसः ॥ २ ॥

*kiṁ bārhaspatyeha paratra vātha
kaivalya-nātha-priya-pārśva-vartinaḥ
āsādyā devaṁ giriśaṁ yadṛcchayā
prāpuḥ param nūnam atha pracetasah*

SYNONYMS

kiṁ—what; *bārhaspatya*—O disciple of Bṛhaspati; *iha*—here; *paratra*—in different planets; *vā*—or; *atha*—as such; *kaivalya-nātha*—to the bestower of liberation; *priya*—dear; *pārśva-vartinaḥ*—being associated with; *āsādyā*—after meeting; *devam*—the great demigod; *giri-śam*—the lord of the Kailāsa Hill; *yadṛcchayā*—by providence; *prāpuḥ*—achieved; *param*—the Supreme; *nūnam*—certainly; *atha*—therefore; *pracetasah*—the sons of Barhiṣat.

TRANSLATION

My dear Bārhaspatya, what did the sons of King Barhiṣat, known as the Pracetās, obtain after meeting Lord Śiva, 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 Mahādeva (Śiva) 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, Durgā, is under the control of Lord Mahādeva, Giriśa. Thus Lord Mahādeva can offer anyone any kind of material happiness. Generally people prefer to become devotees of Lord Giriśa to obtain material happiness, but the Pracetās met Lord Mahādeva by providential arrangement. Lord Mahādeva instructed them to worship the Supreme Personality of Godhead, and he personally offered a prayer. As stated in the previous verse (*rudra-gītena*), simply by chanting the prayers offered by Lord Śiva to Viṣṇu, the Pracetās 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 Vaikuṅṭhaloka, which is described here as *param*. In this verse Vidura asks Maitreya, the disciple of Bṛhaspati, about the different achievements of the Pracetās.

TEXT 3

मैत्रेय उवाच
 प्रचेतसोऽन्तरुदधौ पितुरादेशकारिणः ।
 जपयज्ञेन तपसा पुरञ्जनमतोषयन् ॥ ३ ॥

maitreya uvāca
pracetaso 'ntar udadhau
pitur ādeśa-kāriṇaḥ
japa-yajñena tapasā
ṣurañjanam atoṣayan

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *pracetasah*—the Pracetās; *antaḥ*—within; *udadhau*—the sea; *pituh*—of their father; *ādeśa-kāriṇaḥ*—the order carriers; *japa-yajñena*—by chanting mantras; *tapasā*—under severe austerities; *puram-janam*—the Supreme Personality of Godhead; *atoṣayan*—satisfied.

TRANSLATION

The great sage Maitreya said: The sons of King Prācīnabarhi, known as the Pracetās, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Śiva, they were able to satisfy Lord Viṣṇu, 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 Śiva and Lord Brahmā, 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-saṁhitā* (5.29):

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"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 *lakṣmīs*, or *gopīs*." Because this prayer was offered by Lord Brahmā, 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 Śiva to the Supreme Personality of Godhead were thus repeated by the Pracetās, who were thus very successful in pleasing the Supreme Lord.

Here the Supreme Personality of Godhead is described as *purañjana*. According to Madhvācārya, the living entity is called *purañjana* 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. *Aṅḍāntara-stha-paramāṇu-cayāntara-stham* [Bs. 5.35]. The Lord enters within the heart of the living entity and within the atom; therefore both the living entity and the Lord are called *purañjana*. One *purañjana*, the living entity, is subordinate to the supreme *purañjana*; therefore the duty of the subordinate *purañjana* is to satisfy the supreme *purañjana*. That is devotional service. Lord Rudra, or Lord Śiva, is the original *ācārya* of the Vaiṣṇava *sampradāya* called the Rudra-sampradāya. *Rudra-gītena* indicates that under the disciplic succession of Lord Rudra, the Pracetās achieved spiritual success.

TEXT 4

दशवर्षसहस्रान्ते पुरुषस्तु सनातनः ।
तेषामाविरभूत्कृच्छ्रं शान्तेन शमयन् रुचा ॥ ४ ॥

daśa-varṣa-sahasrānte
puruṣas tu sanātanaḥ
teṣām āvirabhūt kṛcchraṁ
śāntena śamayan rucā

SYNONYMS

daśa-varṣa—ten years; *sahasra-ante*—at the end of a thousand; *ṣuruṣaḥ*—the Supreme Person; *tu*—then; *sanātanaḥ*—eternal; *teṣām*—of the Pracetās; *āvirabhūt*—appeared; *kṛcchram*—the severe austerity; *śāntena*—satisfying; *śamayan*—mitigating; *rucā*—by His beauty.

TRANSLATION

At the end of ten thousand years of severe austerities performed by the Pracetās, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetās 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 Vālmīki, the author of *Rāmāyaṇa*, underwent meditational austerities for sixty thousand years. The Supreme Personality of Godhead appreciated the austerities undergone by the Pracetās, 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 Mahārāja 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, *svāmin kṛtārtho'smi*: "My dear Lord, I am very pleased."

Of course, these austerities were performed in the Satya-yuga, Dvāpara-yuga and Tretā-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Kṛṣṇa *mahā-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 Kṛṣṇa *mantra*, one can attain the same results. However, as Lord Caitanya Mahāprabhu points out, we are so unfortunate that we are not even attracted to chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 5

सुपर्णस्कन्धमारूढो मेरुशूरामिवाम्बुदः ।
पीतवासा मणिग्रीवः कुर्वन् वितिमिरा दिशः ॥ ५ ॥

suparṇa-skandham ārūḍho
meru-śṛṅgam ivāmbudaḥ
pīta-vāsā maṇi-grīvaḥ
kurvan vitimirā diśaḥ

SYNONYMS

suparṇa—of Garuḍa, the carrier of Lord Viṣṇu; *skandham*—the shoulder; *ārūḍhaḥ*—sitting on; *meru*—of the mountain named Meru; *śṛṅgam*—on the summit; *iva*—like; *ambudaḥ*—a cloud; *pīta-vāsāḥ*—wearing yellow garments; *maṇi-grīvaḥ*—His neck decorated with the Kaustubha jewel; *kurvan*—making; *vitimirāḥ*—free from darkness; *diśaḥ*—all directions.

TRANSLATION

The Personality of Godhead, appearing on the shoulder of Garuḍa, 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 Kaustubha-maṇi. The bodily effulgence of the Lord dissipated all the darkness of the universe.

PURPORT

As stated in *Caitanya-caritāmṛta* (Madhya 22.31):

*kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra*

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-gītā* (7.8) the Lord says, *prabhāsmi śaśi-sūryayoḥ*: "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-saṁhitā*: *yasya prabhā prabhavato jagad-aṅḍa-koṭi* [Bs. 5.40]. Being illuminated by the bodily effulgence of the Supreme Personality of Godhead, everything is freed from all darkness.

TEXT 6

काशिष्णुना कनकवर्णविभूषणेन
भ्राजत्कपोलवदनो विलसत्किरीटः ।

अष्टायुधैरनुचरैर्मुनिभिः सुरेन्द्रै-
रासेवितो गरुडकिन्नरगीतकीर्तिः ॥ ६ ॥

*kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena
bhrājat-kaṇḍa-vadano vilasat-kirīṭaḥ
aṣṭāyudhair anucarair munibhiḥ surendrair
āsevito garuḍa-kinnara-gīta-kīrtiḥ*

SYNONYMS

kāśiṣṇunā—shining; *kanaka*—gold; *varṇa*—colored; *vibhūṣaṇena*—with ornaments; *bhrājat*—shining; *kaṇḍa*—forehead; *vadanaḥ*—His face; *vilasat*—dazzling; *kirīṭaḥ*—His helmet; *aṣṭa*—eight; *āyudhaiḥ*—with weapons; *anucaraiḥ*—by followers; *munibhiḥ*—by great sages; *sura-indraiḥ*—by demigods; *āsevitaḥ*—served; *garuḍa*—by Garuḍa; *kinnara*—inhabitant of the Kinnara planet; *gīta*—sung; *kīrtiḥ*—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. Garuḍa, the carrier of the Lord, glorified the Lord with Vedic hymns by flapping his wings. Garuḍa appeared to be an inhabitant of the planet known as Kinnaraloka.

PURPORT

Generally the Viṣṇu form is manifested with four hands holding four objects (a conchshell, disc, club and lotus flower). However, here Lord Viṣṇu is described as possessing eight arms with eight kinds of weapons. According to

Vīrarāghava Ācārya, 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. Śrī Vīrarāghava Ācārya describes the eight weapons as *śaṅkha*, *cakra*, *gadā*, *padma*, *śārṅga*, *śara*, etc.

A king is always accompanied by his ministers, secretaries and commanders, and Lord Viṣṇu 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, Garuḍa appears to belong to the Kinnara planet. The inhabitants of the Kinnara planet have the same features as Garuḍa. Their bodily features are like those of a human being, but they have wings. The word *gīta-kīrtiḥ* indicates that the inhabitants of Kinnaraloka are very expert in singing the glories of the Lord. In *Brahma-saṁhitā* it is said: *jagad-aṅḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-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

पीनायताष्टभुजमण्डलमध्यलक्ष्म्या
स्पर्धच्छ्रिया परिवृतो वनमालयाद्यः ।
बर्हिष्मतः पुरुष आह सुतान् प्रपन्नान्

पर्जन्यनादरुतया सघृणावलोकः ॥ ७ ॥

*pīnāyatāṣṭa-bhuja-maṇḍala-madhya-lakṣmyā
spardhat-chriyā parivṛto vana-mālayādyah
barhiṣmataḥ puruṣa āha sutān prapannān
parjanya-nāda-rutayā saghṛṇāvalokaḥ*

SYNONYMS

pīna—stout; *āyata*—long; *aṣṭa*—eight; *bhuja*—arms; *maṇḍala*—encirclement; *madhya*—in the midst of; *lakṣmyā*—with the goddess of fortune; *spardhat*—contending; *śriyā*—whose beauty; *parivṛtaḥ*—encircled; *vana-mālayā*—by a flower garland; *ādyah*—the original Personality of Godhead; *barhiṣmataḥ*—of King Prācīnabarhi; *puruṣaḥ*—the Supreme Personality of Godhead; *āha*—addressed; *sutān*—the sons; *prapannān*—surrendered; *parjanya*—like a cloud; *nāda*—whose sound; *rutayā*—by a voice; *sa-ghṛṇa*—with mercy; *avalokaḥ*—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 Prācīnabarhiṣat, who were very much surrendered unto Him.

PURPORT

The word *ādyah* in this verse is very significant. The Supreme Personality of Godhead is the origin even of Paramātmā and Brahman. As confirmed in *Bhagavad-gītā* (14.27), *brahmaṇo hi pratiṣṭhāham*: the Absolute Truth begins not with the impersonal Brahman but with the original Personality of

Godhead, Kṛṣṇa. When Arjuna realized Kṛṣṇa's greatness, he addressed Him in this way:

*param brahma param dhāma
pavitram paramam bhavān
puruṣam śāśvataṁ divyam
ādi-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-saṁhitā* also says, *anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*: [Bs. 5.1] "The Supreme Lord is not caused by anything [*anādi*], but He is the cause of all causes." The *Vedānta-sūtra* says, *janmādy asya yataḥ*: [SB 1.1.1] "The Absolute Truth is that from which everything emanates." The Absolute Truth is described as *ādi-puruṣa*. The Absolute Truth is therefore a person and is not impersonal.

TEXT 8

श्रीभगवानुवाच

वरं वृणीध्वं भद्रं वो यूयं मे नृपनन्दनाः ।
सौहार्देनापृथग्धर्मास्तुष्टोऽहं सौहृदेन वः ॥ ८ ॥

*śrī-bhagavān uvāca
varam vṛṇīdhvam bhadrām vo
yūyam me nṛpa-nandanāḥ
sauhārdenāpṛthag-dharmās
tuṣṭo 'ham sauhṛdena vaḥ*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *varam*—benediction; *vṛṇīdhvam*—ask; *bhadram*—good fortune; *vaḥ*—of you; *yūyam*—you; *me*—from Me; *nṛpa-nandanāḥ*—O sons of the King; *sauhārdena*—by friendship; *apṛthak*—nondifferent; *dharmāḥ*—occupation; *tuṣṭaḥ*—pleased; *aham*—I; *sauḥṛdena*—by friendship; *vaḥ*—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 Prācīnabarhiṣat were all united in Kṛṣṇa consciousness, the Lord was very pleased with them. Each and every one of the sons of King Prācīnabarhiṣat 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 Kṛṣṇa consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually, in Kṛṣṇa consciousness there cannot be two opinions. There is only one goal: to serve Kṛṣṇa 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 Prācīnabarhiṣat.

TEXT 9

योऽनुस्मरति सन्ध्यायां युष्माननुदिनं नरः ।
तस्य भ्रातृष्वात्मसाम्यं तथा भूतेषु सौहृदम् ॥ ९ ॥

*yo 'nusmarati sandhyāyām
yuṣmān anudinaṁ naraḥ
tasya bhrātr̥ṣv ātma-sāmyaṁ
tathā bhūteṣu sauhṛdam*

SYNONYMS

yaḥ—one who; *anusmarati*—always remembers; *sandhyāyām*—in the evening; *yuṣmān*—you; *anudinam*—every day; *naraḥ*—human being; *tasya bhrātr̥ṣu*—with his brothers; *ātma-sāmyam*—personal equality; *tathā*—as also; *bhūteṣu*—with all living beings; *sauhṛdam*—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

ये तु मां रुद्रगीतेन सायं प्रातः समाहिताः ।
स्तुवन्त्यहं कामवरान्दास्ये प्रज्ञां च शोभनाम् ॥ १० ॥

*ye tu mām rudra-gītena
sāyam prātaḥ samāhitāḥ
stuvanty ahaṁ kāma-varān
dāsyē prajñām ca śobhanām*

SYNONYMS

ye—those persons who; *tu*—but; *mām*—unto Me; *rudra-gītena*—by the song sung by Lord Śiva; *sāyam*—in the evening; *prātaḥ*—in the morning; *samāhitāḥ*—being attentive; *stuvanti*—offer prayers; *ahaṁ*—I; *kāma-varān*—all benedictions to fulfill desires; *dāsyē*—shall award; *prajñām*—intelligence; *ca*—also; *śobhanām*—transcendental.

TRANSLATION

Those who will offer Me the prayers composed by Lord Śiva, 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-gītā* (10.10):

*teṣām satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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 Prācīnabarhiṣat, will be delivered and blessed. So what to speak of the sons of King Prācīnabarhiṣat, who are directly connected with the Supreme Personality of Godhead? This is the way of the *paramparā* system. If we follow the *ācāryas*, we attain the same benefit as our predecessors. If one follows the decisions of Arjuna, he should be considered to be directly hearing *Bhagavad-gītā* from the Supreme Personality of Godhead. There is no difference between hearing *Bhagavad-gītā* directly from the Supreme Lord and following a personality like Arjuna, who formerly heard *Bhagavad-gītā* directly from the Lord. Sometimes foolish people argue that since Kṛṣṇa 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-gītā* and reading it, as long as one accepts *Bhagavad-gītā* as it is, spoken by the Lord. However, if one wants to understand *Bhagavad-gītā* by his imperfect interpretations, one cannot possibly understand the mysteries of *Bhagavad-gītā*, even though one may be a great scholar according to mundane estimation.

TEXT 11

यद्वयं पितुरादेशमग्रहीष्ट मुदान्विताः ।
अथो व उशती कीर्तिर्लोकाननु भविष्यति ॥ ११ ॥

*yad yūyam pitur ādeśam
agrahīṣṭa mudānvitāḥ
atho va uśatī kīrtir*

lokān anu bhaviṣyati

SYNONYMS

yat—because; *yūyam*—you; *pituh*—of your father; *ādeśam*—the order; *agrahīṣṭa*—accepted; *mudā-anvitāḥ*—in great happiness; *atho*—therefore; *vaḥ*—your; *uśatī*—attractive; *kīrtiḥ*—glories; *lokān anu*—throughout the universe; *bhaviṣyati*—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 Pracetās because they all faithfully obeyed the orders of their father. The Lord therefore blessed the sons of King Prācīnabarhiṣat because they obeyed their father's orders.

TEXT 12

भविता विश्रुतः पुत्रोऽनवमो ब्रह्मणो गुणैः ।

य एतामात्मवीर्येण त्रिलोकीं पूरयिष्यति ॥ १२ ॥

*bhavitā viśrutaḥ putro
'navamo brahmaṇo guṇaiḥ
ya etām ātma-vīryeṇa
tri-lokīm pūrayiṣyati*

SYNONYMS

bhavitā—there will be; *viśrutaḥ*—very famous; *putraḥ*—son; *anavamaḥ*—not inferior; *brahmaṇaḥ*—to Lord Brahmā; *guṇaiḥ*—by qualifications; *yaḥ*—who; *etām*—all this; *ātma-vīryeṇa*—by his progeny; *tri-lokīm*—the three worlds; *pūrayiṣyati*—will fill.

TRANSLATION

You will have a nice son, who will be in no way inferior to Lord Brahmā. 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 Pracetās will marry the daughter of the great sage Kaṇḍu. It is suggested that the son's name will be Viśruta and that he will glorify both his father and mother because of his good character. In fact, he would be greater than Lord Brahmā. The great politician Cāṇakya 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. Kṛṣṇa took birth in the family of the Yadus, and consequently the Yadu dynasty is famous all over the world.

TEXT 13

970

कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना ।
तां चापविद्धां जगृहुर्भूरुहा नृपनन्दनाः ॥ १३ ॥

*kaṇḍoḥ pramlocayā labdhā
kanyā kamala-locanā
tām cāpaviddhām jagṛhur
bhūruhā nṛpa-nandanāḥ*

SYNONYMS

kaṇḍoḥ—of the sage Kaṇḍu; *pramlocayā*—by a heavenly society girl named Pramlocā; *labdhā*—obtained; *kanyā*—daughter; *kamala-locanā*—lotus-eyed; *tām*—her; *ca*—also; *apaviddhām*—given up; *jagṛhuḥ*—accepted; *bhūruhāḥ*—the trees; *nṛpa-nandanāḥ*—O sons of King Prācīnabarhiṣat.

TRANSLATION

O sons of King Prācīnabarhiṣat, the heavenly society girl named Pramlocā kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsarā named Pramlocā with the sage Kaṇḍu.

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 Brahmā, Indra, Candra and Varuṇa. 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 Kaṇḍu, and he sent Pramlocā to break his vows and austerities. A similar incident took place in the case of Viśvāmitra. From other incidents in the *śāstras*, it appears that Indra has always been envious. When King Pṛthu was celebrating various sacrifices, outdoing Indra, Indra became very envious, and he disturbed King Pṛthu's sacrifice. This has already been discussed in previous chapters. King Indra became successful in breaking the vow of the great sage Kaṇḍu, who became attracted by the beauty of the heavenly society girl Pramlocā and begot a female child. This child is described herein as lotus-eyed and very beautiful. Being thus successful in her mission, Pramlocā 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

क्षुत्क्षामाया मुखे राजा सोमः पीयूषवर्षिणीम् ।
देशिनीं रोदमानाया निदधे स दयान्वितः ॥ १४ ॥

*kṣut-kṣāmāyā mukhe rājā
somaḥ pīyūṣa-varṣiṇīm
deśinīm rodamānāyā
nidadhe sa dayānvitaḥ*

SYNONYMS

kṣut—by hunger; *kṣāmāyāḥ*—when she was distressed; *mukhe*—within the mouth; *rājā*—the king; *somaḥ*—the moon; *pīyūṣa*—nectar; *varṣiṇīm*—pouring;

deśinīm—forefinger; *rodamānāyāḥ*—while she was crying; *nidadhe*—placed; *saḥ*—he; *dayā-anvitaḥ*—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 Apsarā 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

प्रजाविसर्ग आदिष्टाः पित्रा मामनुवर्तता ।
तत्र कन्यां वरारोहां तामुद्वहत माचिरम् ॥ १५ ॥

prajā-visarga ādiṣṭāḥ
pitṛā mām anuvartatā
tatra kanyām varārohām
tām udvahata mā ciram

SYNONYMS

prajā-visarge—to create progeny; *ādiṣṭāḥ*—being ordered; *pitṛā*—by your father; *mām*—My direction; *anuvartatā*—following; *tatra*—there; *kanyām*—the daughter; *vara-ārohām*—highly qualified and exquisitely

beautiful; *tām*—her; *udvahata*—marry; *mā*—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 Pracetās 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 Pramlocā.

TEXT 16

अपृथग्धर्मशीलानां सर्वेषां वः सुमध्यमा ।
अपृथग्धर्मशीलेयं भूयात्पत्न्यर्पिताशया ॥ १६ ॥

aṣṭhag-dharma-śīlānām
sarveṣām vaḥ sumadhyamā
aṣṭhag-dharma-śīleyaṁ
bhūyāt patny arpitāśayā

SYNONYMS

aṣṭhag—without differences; *dharma*—occupation; *śīlānām*—whose character; *sarveṣām*—all; *vaḥ*—of you; *su-madhyamā*—a girl whose waist is slender; *aṣṭhag*—without differences; *dharma*—occupation; *śīlā*—well-behaved; *iyam*—this; *bhūyāt*—may she become; *patnī*—wife; *arpita-āśayā*—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 Prācīnabarhiṣat, 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. Draupadī, for instance, was married to all of the five Pāṇḍava brothers. Similarly, the Supreme Personality of Godhead ordered all the sons of Prācīnabarhiṣat to marry the one girl born of the great sage Kaṇḍu and Pramlocā. 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 equipoised woman is very difficult. Thus according to scripture, *kalau pañca 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: *apṛthag-dharma-śīleyaṁ bhūyāt patny arpitāśayā*. With the blessings of the Lord, all things are possible. The Lord especially blessed the girl to surrender equally to all brothers. *Apṛthag-dharma*, meaning "occupational duty without difference of purpose," is taught in *Bhagavad-gītā*. *Bhagavad-gītā* is divided into three primary divisions—*karma-yoga*, *jñāna-yoga* and *bhakti-yoga*. The word *yoga* means "acting on behalf of the Supreme Personality of Godhead." As confirmed by *Bhagavad-gītā* (3.9):

*yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya*

mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, 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 *yajña-puruṣa*, the Supreme Personality of Godhead. That is called *apṛthag-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 Pracetās, whose only aim was to satisfy the Supreme Lord. This is called *apṛthag-dharma*. According to *Bhagavad-gītā* (18.66), *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Abandon all varieties of religion and just surrender unto Me." This is the advice of Lord Kṛṣṇa. Our only aim should be to act in Kṛṣṇa consciousness for the satisfaction of the Lord. This is oneness, or *apṛthag-dharma*.

TEXT 17

दिव्यवर्षसहस्राणां सहस्रमहतौजसः ।
भौमान् भोक्ष्यथ भोगान् वै दिव्यांश्चानुग्रहान्मम ॥ १७ ॥

divya-varṣa-sahasrāṇām
sahasram ahataujasaḥ
bhaumān bhokṣyatha bhogān vai
divyāṁś cānugrahān mama

SYNONYMS

divya—of the heavenly planets; *varṣa*—years; *sahasrāṇām*—of thousands; *sahasram*—a thousand; *ahata*—without being defeated; *ojaśaḥ*—your power; *bhaumān*—of this world; *bhokṣyatha*—you will enjoy; *bhogān*—enjoyments; *vai*—certainly; *divyān*—of the heavenly world; *ca*—also; *anugrahāt*—by mercy; *mama*—My.

TRANSLATION

The Lord then blessed all the Pracetās, 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 Pracetās 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 Pracetās were allowed to enjoy all kinds of material facilities. Although this life-span was so long, the Pracetās 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 Pracetās, however, were given full bodily strength to enjoy material facilities. This special facility was given to the Pracetās so that they could continue rendering full devotional service. This will be explained in the following verse.

TEXT 18

अथ मय्यनपायिन्या भक्त्या पक्वगुणाशयाः ।
उपयास्यथ मद्भाम निर्विद्य निरयादतः ॥ १८ ॥

*atha mayy anaṣāyinyā
bhaktyā pakva-guṇāśayāḥ
uṣayāsyatha mad-dhāma
nirvidya nirayād ataḥ*

SYNONYMS

atha—therefore; *mayi*—unto Me; *anaṣāyinyā*—without any deviation; *bhaktyā*—by devotional service; *pakva-guṇa*—free from material contamination; *āśayāḥ*—your mind; *uṣayāsyatha*—you will attain; *mat-dhāma*—My abode; *nirvidya*—being completely detached; *nirayāt*—from material existence; *ataḥ*—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 Pracetās 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 Pracetās 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-gītā* (14.26), a devotee's position is described in this way:

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya 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 Pracetās 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-guṇāśayāḥ* 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 Brahmaloḥa down to the hellish planets—are unfit places for a devotee. *padam̐ padam̐ yad vipadām̐ na teṣām̐* [SB 10.14.58]. A place where there is danger at every step is certainly not a comfortable place.

The Lord therefore says in *Bhagavad-gītā* (8.16):

*ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām 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."

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

गृहेष्वाविशतां चापि पुंसां कुशलकर्मणाम् ।
मद्वर्तायातयामानां न बन्धाय गृहा मताः ॥ १९ ॥

*gṛheṣv āviśatām cāpi
puṁsām kuśala-karmaṇām
mad-vārtā-yāta-yāmānām
na bandhāya gṛhā matāḥ*

SYNONYMS

gṛheṣu—in family life; *āviśatām*—who have entered; *ca*—also; *api*—even; *puṁsām*—of persons; *kuśala-karmaṇām*—engaged in auspicious activities; *mat-vārtā*—in topics about Me; *yāta*—is expended; *yāmānām*—whose every moment; *na*—not; *bandhāya*—for bondage; *gṛhāḥ*—household life; *matāḥ*—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 Kṛṣṇa is the supreme enjoyer and the supreme proprietor (*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram* [Bg. 5.29]). 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-gītā* (3.9):

*yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya
mukta-saṅgaḥ samācara*

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 *sannyāsa* 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-rasāmṛta-sindhu*, Śrī Rūpa Gosvāmī confirms this:

*ihā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ 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 *jīvan-mukta*, one who is liberated during this lifetime. Devoid of Kṛṣṇa 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 Kṛṣṇa consciousness movement is therefore the greatest boon to humanity because it keeps one always engaged in Kṛṣṇa's service. The devotees think of Kṛṣṇa, act for Kṛṣṇa, eat for Kṛṣṇa, sleep for Kṛṣṇa and work for Kṛṣṇa. Thus everything is engaged in the service of Kṛṣṇa. A total life in Kṛṣṇa consciousness saves one from material contamination. As stated by Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja:

*kṛṣṇa-bhajane yāhā haya anukūla
viṣaya baliyā tyāge tāhā haya bhūla*

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 Kṛṣṇa. That is the real purpose of life and secret of success. As reiterated later in the Third Chapter of *Bhagavad-gītā* (3.19):

*tasmād asaktaḥ satataṁ
kāryaṁ karma samācara*

*asakto hy ācaran karma
param āpnoti pūruṣaḥ*

"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-gītā* 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 Kṛṣṇa 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 Pṛthu Mahārāja, Prahlāda Mahārāja, Janaka, Dhruva, Vaivasvata Manu and Mahārāja Ikṣvāku. 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—*yasyāham anuḡrḥṇāmi hariṣye tad-dhanam śanaiḥ*: "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 20

नव्यवद्धृदये यज्ज्ञो ब्रह्मैतद्ब्रह्मवादिभिः ।
न मुह्यन्ति न शोचन्ति न हृष्यन्ति यतो गताः ॥ २० ॥

*navyavad dhṛdaye yaj jño
brahmaitad brahma-vādibhiḥ
na muhyanti na śocanti
na hṛṣyanti yato gatāḥ*

SYNONYMS

navya-vat—ever-increasingly fresh; *hṛdaye*—in the heart; *yat*—as; *jñāḥ*—the supreme knower, Paramātmā; *brahma*—Brahman; *etat*—this; *brahma-vādibhiḥ*—by the advocates of the Absolute Truth; *na*—never; *muhyanti*—are bewildered; *na*—never; *śocanti*—lament; *na*—never; *hṛṣyanti*—are jubilant; *yataḥ*—when; *gatāḥ*—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-bhūta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhūta 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 Kṛṣṇa *mahā-mantra* all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Śrīla Rūpa Gosvāmī said that if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Kṛṣṇa *mahā-mantra*. There is really nothing uninspiring for a highly advanced devotee. In *Bhagavad-gītā* 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.

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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 (*kuśala-karmaṇām*), those engaged in auspicious activities in devotional service are guided by the Supersoul, described in this verse as *jñā*, 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. Śrīla Jīva Gosvāmī 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

मैत्रेय उवाच
एवं ब्रुवाणं पुरुषार्थभाजनं
जनार्दनं प्राञ्जलयः प्रचेतसः ।
तद्दर्शनध्वस्ततमोरजोमला
गिरागृणन् गद्गदया सुहृत्तमम् ॥ २१ ॥

maitreya uvāca
evam bruvāṇam puruṣārtha-bhājanam
janārdanam prāñjalayaḥ pracetasah
tad-darśana-dhvasta-tamo-rajo-malā
girāgrṇan gadgadayā suhṛttamam

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *evam*—thus; *bruvāṇam*—speaking; *puruṣa-artha*—of the ultimate goal of life; *bhājanam*—the bestower; *jana-ardanam*—who takes away all the disadvantages of the devotee; *prāñjalayaḥ*—with folded hands; *pracetasah*—the Pracetā brothers; *tat*—Him; *darśana*—by seeing; *dhvasta*—dissipated; *tamaḥ*—of darkness; *rajaḥ*—of passion; *malāḥ*—whose contamination; *girā*—with a voice; *agrṇan*—offered prayers; *gadgadayā*—faltering; *suhṛt-tamam*—unto the greatest of all friends.

TRANSLATION

The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetās 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 Pracetās 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 *puruṣārtha-bhājanam* (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 Pracetās 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 Kṛṣṇa *mahā-mantra*, he is also purified of all material contamination because the name of the Lord and the Lord are identical. As stated in *Śrīmad-Bhāgavatam* (1.2.17):

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt satām*

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [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 Pracetās 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-gītā (sa guṇān samatīyaitān brahma-bhūyāya kalpate [Bg. 14.26]). Sometimes the devotees are dissatisfied due to their not seeing the Supreme Personality of Godhead personally. When the Pracetās saw the Supreme Lord personally present, their unhappiness vanished.

TEXT 22

प्रचेतस ऊचुः
नमो नमः चो शविनाशनाय
निरूपितोदारगुणाह्वयाय ।
मनोवचोवेगपुरोजवाय
सर्वाक्षमार्गेरगताध्वने नमः ॥ २२ ॥

pracetasa ūcuḥ
namo namaḥ kleśa-vināśanāya
nirūpitodāra-guṇāhvayāya
mano-vaco-vega-ṭpuro-javāya
sarvākṣa-mārgair agatādhvane namaḥ

SYNONYMS

pracetasah ūcuḥ—the Pracetās said; *namaḥ*—obeisances; *namaḥ*—obeisances; *kleśa*—material distress; *vināśanāya*—unto one who destroys; *nirūpita*—settled; *udāra*—magnanimous; *guṇa*—qualities; *āhvayāya*—whose name; *manaḥ*—of the mind; *vacaḥ*—of speech; *vega*—the speed; *ṭpuraḥ*—before; *javāya*—whose speed; *sarva-akṣa*—of all material senses; *mārgaiḥ*—by the paths; *agata*—not perceivable; *adhvane*—whose course; *namaḥ*—we offer our respects.

TRANSLATION

The Pracetās 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 *nirūpita*, 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-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*: understanding the Supreme Personality of Godhead through the process of the *Vedas* is perfect and conclusive. The *Vedas* state, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*: [Cc. *Madhya* 17.136] the transcendental names, forms, qualities, paraphernalia and pastimes of the Lord cannot be understood by our blunt material senses. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*: 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

शुद्धाय शान्ताय नमः स्वनिष्ठया
मनस्यपार्थं विलसद्द्वयाय ।
नमो जगत्स्थानलयोदयेषु
गृहीतमायागुणविग्रहाय ॥ २३ ॥

*śuddhāya śāntāya namaḥ sva-niṣṭhayā
manasy apārtham vilasad-dvayāya
namo jagat-sthāna-layodayeṣu
grhīta-māyā-guṇa-vigrahāya*

SYNONYMS

śuddhāya—unto the unadulterated; *śāntāya*—unto the most peaceful; *namaḥ*—we offer our obeisances; *sva-niṣṭhayā*—by being situated in one's position; *manasi*—in the mind; *apārtham*—without any meaning; *vilasat*—appearing; *dvayāya*—in whom the dual world; *namaḥ*—obeisances; *jagat*—of the cosmic manifestation; *sthāna*—maintenance; *laya*—annihilation; *udayeṣu*—and for creation; *grhīta*—accepted; *māyā*—material; *guṇa*—of the modes of nature; *vigrahāya*—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 Brahmā, Lord Viṣṇu and Lord Śiva 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 *anāsakti*. As explained by Śrīla Rūpa Gosvāmī, *anāsaktasya viṣayān yathārham upayuñjataḥ*. 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 Brahmā, Lord Viṣṇu and Lord Śiva. 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

नमो विशुद्धसत्त्वाय हरये हरिमेधसे ।
वासुदेवाय कृष्णाय प्रभवे सर्वसात्वताम् ॥ २४ ॥

*namo viśuddha-sattvāya
haraye hari-medhase
vāsudevāya kṛṣṇāya
prabhava sarva-sātvatām*

SYNONYMS

namaḥ—obeisances; *viśuddha-sattvāya*—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; *vāsudevāya*—the all-pervading Supreme Personality of Godhead; *kṛṣṇāya*—unto Kṛṣṇa; *prabhave*—who increases the influence; *sarva-sātvatām*—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 Paramātmā; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

PURPORT

In the previous verse it has been said (*gr̥hīta-māyā-guṇa-vigrahāya*) that the Lord accepts three kinds of bodies (Viṣṇu, Brahmā and Śiva) for the purposes of creating, maintaining and annihilating the cosmic manifestation. The three predominating deities of the material universe (Brahmā, Viṣṇu and Śiva) are called *guṇa-avatāras*. There are many kinds of incarnations of the Supreme Personality of Godhead, and the first incarnations within this material world are Brahmā, Viṣṇu and Maheśvara (Śiva). Out of these three, Lord Brahmā and Lord Śiva accept material bodies, but Lord Viṣṇu does not accept a material body. Lord Viṣṇu is therefore known as *viśuddha-sattva*. His existence is completely free from the contamination of the material modes of nature. One should therefore not think that Lord Viṣṇu is in the same category with Lord Brahmā and Śiva. The *sāstras* forbid us to think in this way.

*yas tu nārāyaṇam devam
brahma-rudrādi-daivataiḥ*

*samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]*

One who considers Lord Viṣṇu to be in the same category with *devas* like Lord Brahmā or Lord Śiva or who thinks Lord Brahmā and Śiva to be equal to Lord Viṣṇu is to be considered as *pāṣaṇḍī* (a faithless nonbeliever). Therefore in this verse Lord Viṣṇu is distinguished in the words *namo viśuddha-sattvāya*. Although a living entity like us, Lord Brahmā is exalted due to his pious activities; therefore he is given the high post of Brahmā. Lord Śiva is not actually like a living entity, but he is not the Supreme Personality of Godhead. His position is somewhere between Viṣṇu, the Supreme Personality of Godhead, and Brahmā, the living entity. Lord Śiva is therefore explained in *Brahma-saṁhitā* (5.45) in this way:

*kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

Lord Śiva is considered to be like yogurt (*dadhi*). Yogurt is nothing but transformed milk; nonetheless, yogurt cannot be accepted as milk. Similarly, Lord Śiva holds almost all the powers of Lord Viṣṇu, and he is also above the qualities of the living entity, but he is not exactly like Viṣṇu, just as yogurt, although transformed milk, is not exactly like milk.

The Supreme Personality of Godhead is also described herein as *vāsudevāya kṛṣṇāya*. Kṛṣṇa is the original Supreme Personality of Godhead, and all Viṣṇu expansions are His plenary portions or portions of His plenary portions (known as *svāmśa* and *kalā*). The *svāmśa*, or direct expansion, is also called *aṁśa*. All *viṣṇu-tattvas* are *svāmśa*, direct parts and parcels of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is known as Vāsudeva because He appeared in this material world as the son of Vasudeva. Similarly, He is known

as Devakī-nandana, Yaśodā-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-sātvatām*. The *sātvata* community is a community of Vaiṣṇavas, 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 *māyā*. The Lord is so kind that He personally incarnates to deliver the conditioned souls, and whenever He comes, He makes His plans.

*paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi 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 *māyā*, He is known as *hari-medhas*. In the list of incarnations, Kṛṣṇa is described as the supreme and original Personality of Godhead.

*ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛdayanti yuge yuge
(SB 1.3.28)*

Kṛṣṇa, 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

नमः कमलनाभाय नमः कमलमालिने ।
नमः कमलपादाय नमस्ते कमलेक्षण ॥ २५ ॥

namaḥ kamala-nābhāya
namaḥ kamala-māline
namaḥ kamala-pādāya
namas te kamalekṣaṇa

SYNONYMS

namaḥ—we offer our respectful obeisances; *kamala-nābhāya*—unto the Supreme Personality of Godhead, from whose abdomen the original lotus flower originated; *namaḥ*—obeisances; *kamala-māline*—who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *kamala-pādāya*—whose feet are as beautiful and fragrant as the lotus flower; *namaḥ te*—obeisances unto You; *kamala-ikṣaṇa*—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-nābhāya* indicates that Lord Viṣṇu is the origin of the material creation. From the abdomen of Garbhodakaśāyī Viṣṇu, a lotus flower sprouts. Lord Brahmā, the first creature of the universe, is born from this lotus flower, and subsequently, Lord Brahmā creates the whole universe. The origin of all creation is therefore Lord Viṣṇu, and the origin of all the *viṣṇu-tattvas* is Lord Kṛṣṇa. Consequently, Kṛṣṇa is the origin of everything. This is also confirmed in *Bhagavad-gītā* (10.8):

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

"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 Kṛṣṇa says: "I am the origin of everything." Therefore whatever we see emanates from Him. This is also confirmed in the *Vedānta-sūtra. Janmādy asya yataḥ*: [SB 1.1.1] "The Absolute Truth is He from whom everything emanates."

TEXT 26

**नमः कमलकिञ्चल्कपिश्रामलवाससे ।
सर्वभूतनिवासाय नमोऽयुंक्ष्महि साक्षिणे ॥ २६ ॥**

*namaḥ kamala-kiñjalka-
piśaṅgāmala-vāsase
sarva-bhūta-nivāsāya
namo 'yuñkṣmahi sākṣiṇe*

SYNONYMS

namaḥ—obeisances; *kamala-kiñjalka*—like the saffron in a lotus flower; *piśaṅga*—yellowish; *amala*—spotless; *vāsase*—unto Him whose garment; *sarva-bhūta*—of all living entities; *nivāsāya*—the shelter; *namaḥ*—obeisances; *ayukṣmahi*—let us offer; *sākṣiṇe*—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-bhūta-nivāsāya* further clarifies how Lord Viṣṇu 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-gītā* (15.15):

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam 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 Paramātmā, 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

रूपं भगवता त्वेतदशेषो शसङ्क्षयम् ।
आविष्कृतं नः चिद्दृष्टानां किमन्यदनुकम्पितम् ॥ २७ ॥

*rūpaṁ bhagavatā tv etad
aśeṣa-kleśa-saṅkṣayam
āviṣkṛtaṁ naḥ kliṣṭānām
kim anyad anukampitam*

SYNONYMS

rūpaṁ—form; *bhagavatā*—by Your Lordship; *tu*—but; *etat*—this; *aśeṣa*—unlimited; *kleśa*—miseries; *saṅkṣayam*—which dissipates; *āviṣkṛtam*—revealed; *naḥ*—of us; *kliṣṭānām*—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 Kurukṣetra attained their original constitutional position (*svarūpa*) because they had the chance to see Kṛṣṇa face to face riding in the chariot of Arjuna. On the Battlefield of Kurukṣetra, 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 (*aśeṣa-kleśa-saṅkṣayam*) is meant to diminish all the miserable conditions experienced in life not only by the devotees but by all others. *Āviṣkṛtaṁ naḥ kliṣṭānām*. The Pracetās 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 *arcāvatāra*, 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 *arcā*. Through such facilities the neophytes gradually invoke their original Kṛṣṇa

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 *arcā-vighraha* (*arcāvatāra*) at home or in the temple.

TEXT 28

एतावत्त्वं हि विभुभिर्भाव्यं दीनेषु वत्सलैः ।
यदनुस्मर्यते काले स्वबुद्ध्याभद्ररन्धन ॥ २८ ॥

*etāvat tvam hi vibhubhir
bhāvyaṁ dīneṣu vatsalaiḥ
yad anusmaryate kāle
sva-buddhyābhadrā-randhana*

SYNONYMS

etāvat—thus; *tvam*—Your Lordship; *hi*—certainly; *vibhubhiḥ*—by expansions; *bhāvyaṁ*—to be conceived; *dīneṣu*—unto the humble devotees; *vatsalaiḥ*—compassionate; *yad*—which; *anusmaryate*—is always remembered; *kāle*—in due course of time; *sva-buddhyā*—by one's devotional service; *abhadrā-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 *arcā-vighraha*. You should certainly think of us as Your eternal servants.

PURPORT

The form of the Lord known as *arcā-vighraha* 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-gītā* (9.26):

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

"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 *arcā-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. Janārdana, the Supreme Lord, accepts *bhāva*, 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 *brāhmaṇa* who was offering sweet rice to the Lord within his mind. The *brāhmaṇa* had no money nor any means of worshiping 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 Vaikuṅṭha immediately sent a chariot to bring the *brāhmaṇa* back home, back to Godhead. Thus it is the duty of every sincere devotee to accept the *arcā-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

येनोपशान्तिर्भूतानां क्षुल्लकानामपीहताम् ।
अन्तर्हितोऽन्तर्हृदये कस्मान्नो वेद नाशिषः ॥ २९ ॥

*yenopāśāntir bhūtānām
kṣullakānām apīhatām
antarhito 'ntar-hṛdaye
kasmān no veda nāśiṣaḥ*

SYNONYMS

yena—by which process; *upāśāntiḥ*—satisfaction of all desires; *bhūtānām*—of the living entities; *kṣullakānām*—very much fallen; *api*—although; *īhatām*—desiring many things; *antarhitaḥ*—hidden; *antaḥ-hṛdaye*—in the core of the heart; *kasmāt*—why; *naḥ*—our; *veda*—He knows; *na*—not; *āśiṣaḥ*—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

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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 Paramātmā, 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-gītā* (*mattaḥ smṛtir jñānam apohanam ca* [Bg. 15.15]).

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 *arcā-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

असावेव वरोऽस्माकमीप्सितो जगतः पते ।
प्रसन्नो भगवान् येषामपवर्गगुरुर्गतिः ॥ ३० ॥

asāv eva varo 'smākam
īpsito jagataḥ pate
prasanno bhagavān yeṣām
apavarga-gurur gatiḥ

SYNONYMS

asau—that; *eva*—certainly; *varaḥ*—benediction; *asmākam*—our;

īpsitaḥ—desired; *jagataḥ*—of the universe; *pate*—O Lord; *prasannaḥ*—satisfied; *bhagavān*—the Supreme Personality of Godhead; *yeṣāṃ*—with whom; *apavarga*—of transcendental loving service; *guruḥ*—the teacher; *gatiḥ*—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 gatiḥ* are very significant. According to *Śrīmad-Bhāgavatam* (1.2.11), the Supreme Lord is the ultimate fact of the Absolute Truth. *Brahmeti paramātmēti bhagavān iti śabdyate*. The Absolute Truth is realized in three features—impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead, Bhagavān. 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 *jñānī-sampradāya*, 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

वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् ।
न ह्यन्तस्त्वद्विभूतीनां सोऽनन्त इति गीयसे ॥ ३१ ॥

varam vṛṇīmahe 'thāpi
nātha tvat parataḥ parāt
na hy antas tvad-vibhūtīnām
so 'nanta iti gīyase

SYNONYMS

varam—benediction; *vṛṇīmahe*—we shall pray for; *atha api*—therefore; *nātha*—O Lord; *tvat*—from You; *parataḥ parāt*—beyond the transcendence; *na*—not; *hi*—certainly; *antaḥ*—end; *tvat*—Your; *vibhūtīnām*—of opulences; *saḥ*—You; *anantaḥ*—unlimited; *iti*—thus; *gīyase*—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 Pracetās to ask any benediction from the Supreme Lord because the devotees are simply satisfied by the presence of the Supreme Personality of Godhead. Dhruva Mahārāja 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 Pracetās 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 parataḥ* are very significant in this verse. The Supreme Personality of Godhead is *parataḥ parāt*. The word *para* means "transcendental, beyond this material world." The impersonal Brahman effulgence is beyond this material world, and this is called *param padam*. *Āruhya kṛcchreṇa param padam* (SB 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 paramātmēti bhagavān iti śabdyate* (SB 1.2.11). The Absolute Truth is realized first as impersonal Brahman, then as Paramātmā, and finally as Bhagavān. Thus the Personality of Godhead, Bhagavān, is *parataḥ parāt*, beyond Brahman and Paramātmā realization. In this connection, Śrīla Jīva Gosvāmī points out that *parataḥ parāt* 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 *parataḥ parāt* means "better than Brahman realization."

As will be explained in the next verses, the Pracetās 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

पारिजातेऽञ्जसा लब्धे सारंगोऽन्यत्र सेवते ।
त्वदङ्घ्रिमूलमासाद्य साक्षात्किं किं वृणीमहि ॥ ३२ ॥

pārijāte 'ñjasā labdhe
sāraṅgo 'nyan na sevate
tvad-aṅghri-mūlam āsādya
sākṣāt kim kim vṛṇīmahi

SYNONYMS

pārijāte—the celestial tree known as *pārijāta*; *añjasā*—completely; *labdhe*—having achieved; *sāraṅgaḥ*—a bee; *anyat*—other; *na sevate*—does not resort to; *tvad-aṅghri*—Your lotus feet; *mūlam*—the root of everything; *āsādya*—having approached; *sākṣāt*—directly; *kim*—what; *kim*—what; *vṛṇīmahi*—may we ask.

TRANSLATION

Dear Lord, when the bee approaches the celestial tree called the *pārijāta*, 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 *pārijāta* 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 *pārijāta* tree is not commonly found within this material world. The *pārijāta* tree is also known as *kalpa-vṛkṣa*, 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 *pārijāta* tree—oranges, mangoes, bananas and so on. This tree is found in the spiritual world. *Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu* [Bs. 5.29]. The spiritual world, *cintāmaṇi-dhāma*, is surrounded by these *kalpa-vṛkṣa* trees, but the *pārijāta* tree is also found in the kingdom of Indra, that is, on Indra's heavenly planet. This *pārijāta* tree was brought by Kṛṣṇa to please Satyabhāmā, one of His queens, and this tree was implanted in the Dvārakā mansions constructed for the queens. The lotus feet of the Lord are exactly like the *pārijāta* trees, or wish-fulfilling trees, and the devotees are like bumblebees. They are always attracted by the lotus feet of the Lord.

TEXT 33

यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः ।
तावद्भवत्प्रसरानां सराः स्यान्नो भवे भवे ॥ ३३ ॥

*yāvat te māyayā sprṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānām
saṅgaḥ syān no bhava bhava*

SYNONYMS

yāvat—as long as; *te*—Your; *māyayā*—by the illusory energy; *spṛṣṭāḥ*—contaminated; *bhramāmaḥ*—we wander; *iha*—in this material world; *karmabhiḥ*—by the reaction of fruitive activities; *tāvat*—so long; *bhavat-prasaṅgānām*—of Your loving devotees; *saṅgaḥ*—association; *syāt*—let there be; *naḥ*—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 Śrī Caitanya Mahāprabhu: *sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ* (SB 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 tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ*. When the pure devotees assemble to chant, hear and talk about the Supreme Personality of Godhead, the place where they assemble becomes Vaikuṅṭha. For the devotee there is no need to pray to the Lord for transferal to the Vaikuṅṭha world. A pure devotee

can create Vaikuṅṭha or Vṛndāvana anywhere simply by chanting the glories of the Lord without offense.

The Pracetās 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 Mahāprabhu prays, *mama janmani janmanīśvare bhavatād bhaktir ahaitukī 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

तुल्याम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्स्रिस्रास्य मर्त्यानां किमुताशिषः ॥ ३४ ॥

*tulayāma lavenāpi
na svargam nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ*

SYNONYMS

tulayāma—we compare; *lavena*—with a moment; *api*—even; *na*—not; *svargam*—attainment of the heavenly planets; *na*—not; *apunaḥ-bhavam*—merging into the Brahman effulgence; *bhagavat*—of the

Supreme Personality of Godhead; *saṅgi*—with associates; *saṅgasya*—of association; *martyānām*—of persons who are destined to die; *kim uta*—how much less; *āśiṣaḥ*—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 Prabodhānanda Sarasvatī, a devotee of Lord Caitanya, has stated: *kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate*. 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 (*tridaśa-pūr*) just another kind of phantasmagoria. In other words, a pure devotee does not place much value in the destination of the *karmīs* (the heavenly planets) or in the destination of the *jñānīs* (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 Kṛṣṇa 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

यत्रेड्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः ।
निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥ ३५ ॥

*yatreḍyante kathā mṛṣṭās
tṛṣṇāyāḥ praśamo yataḥ
nirvairam yatra bhūteṣu
nodvego yatra kaścana*

SYNONYMS

yatra—where; *īḍyante*—are worshiped or discussed; *kathāḥ*—words; *mṛṣṭāḥ*—pure; *tṛṣṇāyāḥ*—of material hankerings; *praśamaḥ*—satisfaction; *yataḥ*—by which; *nirvairam*—nonenviousness; *yatra*—where; *bhūteṣu*—among living entities; *na*—not; *udvegaḥ*—fear; *yatra*—where; *kaścana*—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

Vaikuṅṭha means "without anxiety," and the material world means full of anxiety. As stated by Prahlāda Mahārāja: *sadā samudvigna-dhiyām asad-grahāt* [SB 7.5.5]. The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes *Vaikuṅṭha* whenever the holy topics of the Personality of Godhead are discussed by pure

devotees. This is the process of *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23], chanting and hearing about the Supreme Lord Viṣṇu. As the Supreme Lord Himself confirms:

*nāham tiṣṭhāmi vaikuṅṭhe
yoginām hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ*

"My dear Nārada, actually I do not reside in My abode, Vaikuṅṭha, nor do I reside within the hearts of the *yogīs*, 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 Vaikuṅṭha 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. *Śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* (SB 1.2.17). Thus his material hankerings immediately stop. This *saṅkīrtana* movement started by the Society for Krishna Consciousness is meant for creating Vaikuṅṭha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the *śravaṇam kīrtanam* [SB 7.5.23] 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 *saṅkīrtana-yajña*, the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Pracetās 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

यत्र नारायणः साक्षाद्गवान्यासिनां गतिः ।

संस्तूयते सत्कथासु मुक्तस्रौः पुनः पुनः ॥ ३६ ॥

*yatra nārāyaṇaḥ sākṣād
bhagavān nyāsinām gatiḥ
saṁstūyate sat-kathāsu
mukta-saṅgaiḥ punaḥ punaḥ*

SYNONYMS

yatra—where; *nārāyaṇaḥ*—Lord Nārāyaṇa; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *nyāsinām*—of persons in the renounced order of life; *gatiḥ*—the ultimate goal; *saṁstūyate*—is worshiped; *sat-kathāsu*—by discussing the transcendental vibration; *mukta-saṅgaiḥ*—by those who are liberated from material contamination; *punaḥ punaḥ*—again and again.

TRANSLATION

The Supreme Lord, Nārāyaṇa, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of *sannyāsīs*, those in the renounced order of life, and Nārāyaṇa is worshiped through this *saṅkīrtana* movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

PURPORT

The *Māyāvādī sannyāsīs* are missing the real presence of Nārāyaṇa. This is because they falsely claim to be Nārāyaṇa Himself. According to the customary etiquette of *Māyāvādī sannyāsīs*, they address one another as Nārāyaṇa. To say that everyone is a temple of Nārāyaṇa is correct, but to accept another human being as Nārāyaṇa is a great offense. The conception of *daridra-nārāyaṇa*

(poor Nārāyaṇa), an attempt to identify the poor with Nārāyaṇa, is also a great offense. Even to identify Nārāyaṇa with demigods like Lord Brahmā and Lord Śiva is an offense.

*yas tu nārāyaṇam devam
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam*
[Cc. Madhya 18.116]

"One who considers Lord Nārāyaṇa on a level with great demigods like Lord Brahmā and Lord Śiva is immediately listed among nonbelievers." The fact is that by performing *saṅkīrtana-yajña* one can immediately please the Supreme Personality of Godhead. Then Nārāyaṇa Himself descends and immediately is present. In this age of Kali, Nārāyaṇa is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, *Śrīmad-Bhāgavatam* (11.5.32) states:

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ*

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." After all, human life is meant for pleasing Nārāyaṇa, and this can easily be done by performing *saṅkīrtana-yajña*. Whenever there is congregational chanting of the holy names of the Lord, Gaura Nārāyaṇa, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by *saṅkīrtana-yajña*.

In this verse it is said that Nārāyaṇa is *nyāsinām gatiḥ*, the ultimate goal of the *sannyāsīs*. The goal of those who have renounced the material world is the attainment of Nārāyaṇa. A Vaiṣṇava *sannyāsī* therefore dedicates his life to serving Nārāyaṇa; he does not falsely claim to be Nārāyaṇa. Instead of becoming *nirvaira* (nonenvious of other living entities), one who tries to become Nārāyaṇa becomes envious of the Supreme Lord. Therefore the attempt to become Nārāyaṇa 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 Nārāyaṇa or *saṅkīrtana-yajña* there cannot be peace in this material world.

TEXT 37

तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया ।
भीतस्य किं न रोचेत तावकानां समागमः ॥ ३७ ॥

teṣām vicaratām padbhyām
tīrthānām pāvanecchayā
bhītasya kiṁ na roceta
tāvakānām samāgamah

SYNONYMS

teṣām—of them; *vicaratām*—who travel; *padbhyām*—by their feet; *tīrthānām*—the holy places; *pāvana-icchayā*—with a desire to purify;

bhītasya—to the materialistic person who is always fearful; *kim*—why; *na*—not; *roceta*—becomes pleasing; *tāvakānām*—of Your devotees; *samāgamaḥ*—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 *goṣṭhānandī* and the other *bhajanānandī*. The word *bhajanānandī* 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 *mahā-mantra* as taught by many *ācāryas* and sometimes goes out for preaching work. The *goṣṭhānandī* 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 Mahāprabhu advised:

*ṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

Lord Caitanya Mahāprabhu wanted His followers to move all over the world to preach in every town and village. In the Caitanya-sampradāya 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 Kṛṣṇa—*Bhagavad-gītā*—and *Śrīmad-Bhāgavatam*. The more the devotees preach the principles of *kṛṣṇa-kathā*, the more people throughout the world will benefit.

Devotees like the great sage Nārada, who travel all over to preach, are

called *goṣṭhānandī*. Nārada Muni is always wandering throughout the universe just to create different types of devotees. Nārada even made a hunter a devotee. He also made Dhruva Mahārāja and Prahlāda devotees. Actually, all devotees are indebted to the great sage Nārada, 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.

*nārāyaṇa-ṣarve
na kutaścana bibhyati
svargāṣvarga-narakeṣv
api tulyārtha-darśinaḥ*

"A pure devotee of Nārāyaṇa is never afraid of going anywhere and everywhere. For him heaven and hell are one and the same." (SB 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 Yamunā at places such as Prayāga, Vṛndāvana and Mathurā. 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. *Tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadā-bhṛtā* (SB 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 *māyā*.

TEXT 38

वयं तु साक्षाद्भगवन् भवस्य
प्रियस्य सख्युः क्षणस्रामेन ।
सुदुश्चिकित्स्यस्य भवस्य मृत्यो-
र्भिषक्तमं त्वाद्य गतिं गताः स्म ॥ ३८ ॥

*vayaṁ tu sākṣād bhagavan bhavasya
priyasya sakhyuḥ kṣaṇa-saṅgamena
suduścikitsyasya bhavasya mṛtyor
bhiṣaktamaṁ tvādya gatiṁ gatāḥ sma*

SYNONYMS

vayam—we; *tu*—then; *sākṣāt*—directly; *bhagavan*—O Lord; *bhavasya*—of Lord Śiva; *priyasya*—very dear; *sakhyuḥ*—Your friend; *kṣaṇa*—for a moment; *saṅgamena*—by association; *suduścikitsyasya*—very difficult to cure; *bhavasya*—of material existence; *mṛtyoḥ*—of death; *bhiṣak-tamam*—the most expert physician; *tvā*—You; *adya*—today; *gatiṁ*—destination; *gatāḥ*—have achieved; *sma*—certainly.

TRANSLATION

Dear Lord, by virtue of a moment's association with Lord Śiva, 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 vinā na mṛtiṁ taranti*. Without taking shelter of the lotus feet of the Personality of Godhead, one cannot attain relief from the clutches of *māyā*, the repetition of birth, old age, disease and death. The Pracetās received the shelter of the Supreme Personality of Godhead by the grace of Lord Śiva. Lord Śiva is the supreme devotee of Lord Viṣṇu, the Supreme Personality of Godhead. *Vaiṣṇavānām yathā śambhuḥ*: the most exalted Vaiṣṇava is Lord Śiva, and those who are actually devotees of Lord Śiva follow Lord Śiva's advice and take shelter at the lotus feet of Lord Viṣṇu. The so-called devotees of Lord Śiva, who are simply after material prosperity, are in a way deceived by Lord Śiva. He does not actually deceive them, because Lord Śiva has no business deceiving people, but because the so-called devotees of Lord Śiva want to be deceived, Lord Śiva, 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, Rāvaṇa took all material benediction from Lord Śiva, but the result was that he was ultimately destroyed with his family, kingdom and everything else because he misused Lord Śiva's benediction. Because of his material power, he became very proud and puffed up so that he dared kidnap the wife of Lord Rāmacandra. In this way he was ruined. To get material benedictions from Lord Śiva is not difficult, but actually these are not benedictions. The Pracetās received benediction from Lord Śiva, and as a result they attained the shelter of the lotus feet of Lord Viṣṇu. This is real benediction. The *gopīs* also worshiped Lord Śiva in Vṛndāvana, and the lord is still staying there as Gopīśvara. The *gopīs*, however, prayed that Lord Śiva bless them by giving them Lord Kṛṣṇa as their husband. There is no harm in worshiping 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-gītā (7.20):

*kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā*

"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 *hṛta jñāna* ("one who has lost his intelligence"). In this connection it is to be noted that sometimes in revealed scriptures Lord Śiva is described as being nondifferent from the Supreme Personality of Godhead. The point is that Lord Śiva and Lord Viṣṇu are so intimately connected that there is no difference in opinion. The actual fact is, *ekale īśvara kṛṣṇa, āra saba bhṛtya*: "The only supreme master is Kṛṣṇa, and all others are His devotees or servants." (Cc. *Ādi* 5.142) This is the real fact, and there is no difference of opinion between Lord Śiva and Lord Viṣṇu in this connection. Nowhere in revealed scripture does Lord Śiva claim to be equal to Lord Viṣṇu. This is simply the creation of the so-called devotees of Lord Śiva, who claim that Lord Śiva and Lord Viṣṇu are one. This is strictly forbidden in the *Vaiṣṇava-tantra*: *yas tu nārāyaṇaṁ devam* [Cc. *Madhya* 18.116]. Lord Viṣṇu, Lord Śiva and Lord Brahmā are intimately connected as master and servants. *Śiva-viriñci-nutam* [SB 11.5.33]. Viṣṇu is honored and offered obeisances by Lord Śiva and Lord Brahmā. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Viṣṇu is the Supreme Personality of Godhead and all others are His eternal servants.

TEXTS 39-40

यन्नः स्वधीतं गुरवः प्रसादिता

विप्राश्च वृद्धाश्च सदानुवृत्त्या ।
 आर्या नताः सुहृदो भ्रातरश्च
 सर्वाणि भूतान्यनसूययैव ॥ ३९ ॥
 यन्नः सुतप्तं तप एतदीश
 निरन्धसां कालमदभ्रमप्सु ।
 सर्वं तदेतत्पुरुषस्य भूमो
 वृणीमहे ते परितोषणाय ॥ ४० ॥

*yan naḥ svadhītaṁ guravaḥ prasāditā
 viprāś ca vṛddhāś ca sad-ānuvṛtṭyā
 āryā natāḥ suhṛdo bhrātaraś ca
 sarvāṇi bhūtāny anasūyayaiva*

*yan naḥ sutaptaṁ tapa etad īśa
 nirandhasām kālam adabhram apsu
 sarvaṁ tad etat puruṣasya bhūmno
 vṛṇīmahe te paritoṣaṇāya*

SYNONYMS

yat—what; *naḥ*—by us; *svadhītam*—studied; *guravaḥ*—superior persons, spiritual masters; *prasāditāḥ*—satisfied; *viprāḥ*—the *brāhmaṇas*; *ca*—and; *vṛddhāḥ*—those who are elderly; *ca*—and; *sat-ānuvṛtṭyā*—by our gentle behavior; *āryāḥ*—those who are advanced in spiritual knowledge; *natāḥ*—were offered obeisances; *su-hṛdaḥ*—friends; *bhrātaraḥ*—brothers; *ca*—and; *sarvāṇi*—all; *bhūtāni*—living entities; *anasūyayā*—without envy; *eva*—certainly; *yat*—what; *naḥ*—of us; *su-taptaṁ*—severe; *tapaḥ*—penance; *etat*—this; *īśa*—O Lord; *nirandhasām*—without taking any food; *kālam*—time; *adabhram*—for a long duration; *apsu*—within the water; *sarvam*—all; *tat*—that; *etat*—this; *puruṣasya*—of the Supreme Personality of Godhead; *bhūmnaḥ*—the most exalted; *vṛṇīmahe*—we want this benediction; *te*—of You;

paritoṣaṇāya—for the satisfaction.

TRANSLATION

Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brāhmaṇas, 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 *Śrīmad-Bhāgavatam*, *saṁsiddhir hari-toṣaṇam*: [SB 1.2.13] the real perfection of life is pleasing the Supreme Personality of Godhead. *Vedaiś ca sarvair aham eva vedyaḥ*: [Bg. 15.15] 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 Pracetās. 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 Āryans and actual devotees of the Lord. An Āryan is one who does not boast, but is an actual devotee of the Lord. *Āryan* means "advanced." Formerly, those who claimed to be Āryans had to be devotees of the Lord. For instance, in *Bhagavad-gītā* (2.2) Kṛṣṇa chastised Arjuna by saying that he was speaking like a non-Āryan.

*śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samuṣasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna*

"The Supreme Person [Bhagavān] 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 *kṣatriya*, was refusing to fight despite being directly ordered by the Supreme Lord. He was thus chastised by the Lord as belonging to a non-Āryan 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 Āryan performs his duty. It is not that the Āryans are unnecessarily inimical to living entities. The Āryans never maintain slaughterhouses, and they are never enemies of poor animals. The Pracetās 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 *nirandhasām* means "without food." Eating voraciously and unnecessarily is not the business of an Āryan. Rather, the eating process should be restricted as far as possible. When Āryans eat, they eat only prescribed eatables. Regarding this, the Lord says in *Bhagavad-gītā* (9.26):

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

"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 Āryans. 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 Āryans.

TEXT 41

मनुः स्वयम्भूर्भगवान् भवश्च
येऽन्ये तपोज्ञानविशुद्धसत्त्वाः ।
अदृष्टपारा अपि यन्महिम्नः
स्तुवन्त्यथो त्वात्मसमं गृणीमः ॥ ४१ ॥

*manuḥ svayambhūr bhagavān bhavaś ca
ye 'nye tapo-jñāna-viśuddha-sattvāḥ
adr̥ṣṭa-pārā api yan-mahimnaḥ
stuvanty atho tvātma-samaṁ gṛṇīmaḥ*

SYNONYMS

manuḥ—Svāyambhuva Manu; *svayambhūḥ*—Lord Brahmā; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *ca*—also; *ye*—who; *anye*—others; *tapāḥ*—by austerity; *jñāna*—by knowledge; *viśuddha*—pure; *sattvāḥ*—whose existence; *adr̥ṣṭa-pārāḥ*—who cannot see the end; *api*—although; *yat*—Your; *mahimnaḥ*—of glories; *stuvanti*—they offer prayers; *atho*—therefore; *tvā*—unto You; *ātma-samam*—according to capacity; *gṛṇīmaḥ*—we offered prayers.

TRANSLATION

Dear Lord, even great yogīs 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

Brahmā and Lord Śiva, 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 Brahmā, Lord Śiva, 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 Śeṣa, 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 Brahmā and Lord Śiva 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-gītā* (9.32):

*mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ*

*striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [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 Śukadeva Gosvāmī: *ye 'nye ca pāpā yad-apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave namaḥ* (SB 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

नमः समाय शुद्धाय पुरुषाय पराय च ।
वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ॥ ४२ ॥

*namaḥ samāya śuddhāya
puruṣāya parāya ca
vāsudevāya sattvāya
tubhyam bhagavate namaḥ*

SYNONYMS

namaḥ—we offer our respectful obeisances; *samāya*—who is equal to everyone; *śuddhāya*—who is never contaminated by sinful activities; *puruṣāya*—unto the Supreme Person; *parāya*—transcendental; *ca*—also; *vāsudevāya*—living everywhere; *sattvāya*—who is in the transcendental position; *tubhyam*—unto You; *bhagavate*—the Supreme Personality of

Godhead; *namaḥ*—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 Vāsudeva. We offer You our respectful obeisances.

PURPORT

The Supreme Personality of Godhead is known as Vāsudeva because He lives everywhere. The word *vas* means "to live." As stated in *Brahma-saṁhitā*, *eko 'py asau racayitum jagad-aṅḍa-koṭim*: [Bs. 5.35] 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 (*paramāṅgu-cayāntara-stham*). Because the Supreme Lord lives everywhere, He is known as Vāsudeva. Although He lives everywhere within the material world, He is not contaminated by the modes of nature. The Lord is therefore described in *Īśopaniṣad* as *apāpa-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 *śuddha*, meaning "always free from contamination." The Lord is also *sama*, equal to everyone. In this regard, He states in *Bhagavad-gītā* (9.29), *samo'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ*: the Lord has no one as His friend or enemy, and He is equal to everyone.

The word *sattvāya* indicates that the form of the Lord is not material. It is *sac-cid-ānanda-vigrahaḥ*. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs.

5.1]. 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

मैत्रेय उवाच
इति प्रचेतोभिरभिष्टुतो हरिः
प्रीतस्तथेत्याह शरण्यवत्सलः ।
अनिच्छतां यानमतृप्तचक्षुषां
ययौ स्वधामानपवर्गवीर्यः ॥ ४३ ॥

maitreya uvāca
iti pracetobhir abhiṣṭuto hariḥ
prītas tathety āha śaraṇya-vatsalaḥ
anicchatām yānam atr̥pta-cakṣuṣām
yayau sva-dhāmānaṣavarga-vīryaḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetobhiḥ*—by the Pracetās; *abhiṣṭutaḥ*—being praised; *hariḥ*—the Supreme Personality of Godhead; *prītaḥ*—being pleased; *tathā*—so; *iti*—thus; *āha*—said; *śaraṇya*—to the surrendered souls; *vatsalaḥ*—affectionate; *anicchatām*—not desiring; *yānam*—His departure; *atr̥pta*—not satisfied; *cakṣuṣām*—their eyes; *yayau*—He left; *sva-dhāma*—to His own abode; *anaṣavarga-vīryaḥ*—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 Pracetās 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 Pracetās were unwilling to be separated from Him because they had not seen Him to their full satisfaction.

PURPORT

The word *anapavarga-vīrya* is significant in this verse. The word *ana* means "without," *pavarga* means "the materialistic way of life," and *vīrya* means "prowess." The prowess of the Supreme Personality of Godhead always contains six basic opulences, one of which is renunciation. Although the Pracetās desired to see the Lord to their full satisfaction, the Lord left. According to Śrīla Jīva Gosvāmī, this is an exhibition of His kindness to innumerable other devotees. Although He was being attracted by the Pracetās, He left. This is an example of His renunciation. This renunciation was also exhibited by Lord Caitanya Mahāprabhu when He stayed with Advaita Prabhu after taking *sannyāsa*. 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

अथ निर्याय सलिलात्प्रचेतस उदन्वतः ।
वीक्ष्याकुप्यन्द्रुमैश्छन्नां गां गां रोद्धुमिवोच्छ्रितैः ॥ ४४ ॥

*atha niryāya salilāt
pracetasa udanvataḥ
vīkṣyākupyān drumaiś channām
gām gām roddhum ivocchritaiḥ*

SYNONYMS

atha—thereafter; *niryāya*—after coming out; *salilāt*—from the water; *pracetasah*—all the Pracetās; *udanvataḥ*—of the sea; *vikṣya*—having observed; *akupyan*—became very angry; *drumaiḥ*—by trees; *channām*—covered; *gām*—the world; *gām*—the heavenly planets; *roddhum*—to obstruct; *iva*—as if; *ucchritaiḥ*—very tall.

TRANSLATION

Thereafter all the Pracetās 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 Pracetās became very angry.

PURPORT

King Prācīnabarhiṣat left his kingdom before his sons arrived after their execution of penance and austerity. The sons, the Pracetās, 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 Pracetās 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 *yajña* that attracts rain. As stated in *Bhagavad-gītā* (3.14):

*annād bhavanti bhūtāni
parjanyaād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ*

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties." By performing sacrifice, man will have sufficient rainfall and crops.

TEXT 45

ततोऽग्निमारुतौ राजन्नमुच्चन्मुखतो रुषा ।
महीं निर्वीरुधं कर्तुं संवर्तक इवात्यये ॥ ४५ ॥

*tato 'gni-mārutau rājann
amuñcan mukhato ruṣā
mahīm nirvīrudhaṁ kartuṁ
samvartaka ivātyaye*

SYNONYMS

tataḥ—thereafter; *agni*—fire; *mārutau*—and air; *rājan*—O King; *amuñcan*—they emitted; *mukhataḥ*—from their mouths; *ruṣā*—out of anger;

mahīm—the earth; *nirvīrudham*—treeless; *kartum*—to make; *saṁvartakaḥ*—the fire of devastation; *iva*—like; *atyaye*—at the time of devastation.

TRANSLATION

My dear King, at the time of devastation, Lord Śiva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetās also emitted fire and air from their mouths.

PURPORT

In this verse Vidura is addressed as *rājan*, which means "O King." In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura comments that a *dhīra* never becomes angry because he is always situated in devotional service. Advanced devotees can control their senses; therefore a devotee can be addressed as *rājan*. 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 *svāmī* or *gosvāmī*. The *svāmīs* and *gosvāmīs* are therefore sometimes addressed as *mahārāja*, or king.

TEXT 46

भस्मसात्क्रियमाणांस्तान्द्रुमान् वीक्ष्य पितामहः ।
आगतः शमयामास पुत्रान् बर्हिष्मतो नयैः ॥ ४६ ॥

bhasmasāt kriyamāṇāms tān
drumān vīkṣya pitāmahaḥ
āgataḥ śamayām āsa
putrān barhiṣmato nayaiḥ

SYNONYMS

bhasmasāt—into ashes; *kriyamāṇān*—being made; *tān*—all of them; *drumān*—the trees; *vikṣya*—seeing; *pitāmahaḥ*—Lord Brahmā; *āgataḥ*—came there; *śamayām āsa*—pacified; *putrān*—the sons; *barhiṣmataḥ*—of King Barhiṣmān; *nayaiḥ*—by logic.

TRANSLATION

After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahmā immediately came to the sons of King Barhiṣmān and pacified them with words of logic.

PURPORT

Whenever there is some uncommon occurrence on any planet, Lord Brahmā, being in charge of the whole universe, immediately comes to control the situation. Lord Brahmā also came when Hiraṇyakaśipu 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 Brahmā is also allowed to keep peace and harmony within this universe. He consequently pacified the sons of King Barhiṣmān with good logic.

TEXT 47

तत्रावशिष्टा ये वृक्षा भीता दुहितरं तदा ।
उञ्जहप्रचेतोभ्य उपदिष्टाः स्वयम्भुवा ॥ ४७ ॥

tatrāvaśiṣṭā ye vṛkṣā
bhītā duhitaram tadā

*ujjahrus te pracetobhya
upadiṣṭāḥ svayambhuvā*

SYNONYMS

tatra—there; *avaśiṣṭāḥ*—remaining; *ye*—which; *vṛkṣāḥ*—trees; *bhītāḥ*—being afraid; *duhitaram*—their daughter; *tadā*—at that time; *ujjahruḥ*—delivered; *te*—they; *pracetobhyaḥ*—unto the Pracetās; *upadiṣṭāḥ*—being advised; *svayambhuvā*—by Lord Brahmā.

TRANSLATION

The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā.

PURPORT

The daughter of the trees is referred to in text 13 of this chapter. This daughter was born of Kaṇḍu and Pramlocā. The society girl Pramlocā, 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 Brahmā, she was delivered to the Pracetās as their wife. The name of the girl was Māriṣā, as the next verse will explain. It was the predominating deity of the trees that delivered the daughter. In this connection, Śrīla Jīva Gosvāmī Prabhupāda states, *vṛkṣāḥ tad-adhiṣṭhātr-devatāḥ*: "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 Pracetās were engaged in burning all the trees to ashes, and they considered the trees their enemies. To pacify the Pracetās, the predominating deity of the trees, under the advice of Lord Brahmā, delivered the daughter Māriṣā.

TEXT 48

ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे ।
यस्यां महदवज्ञानादजन्यजनयोनिजः ॥ ४८ ॥

*te ca brahmaṇa ādeśān
māriṣām upayemire
yasyām mahad-avajñānād
ajany ajana-yonijaḥ*

SYNONYMS

te—all the Pracetās; *ca*—also; *brahmaṇaḥ*—of Lord Brahmā; *ādeśāt*—by the order; *māriṣām*—Māriṣā; *upayemire*—married; *yasyām*—in whom; *mahat*—to a great personality; *avajñānāt*—on account of disrespect; *ajani*—took birth; *ajana-yoni-jaḥ*—the son of Lord Brahmā, Dakṣa.

TRANSLATION

Following the order of Lord Brahmā, all the Pracetās accepted the girl as their wife. From the womb of this girl, the son of Lord Brahmā named Dakṣa took birth. Dakṣa had to take birth from the womb of Māriṣā due to his disobeying and disrespecting Lord Mahādeva [Śiva]. Consequently he had to give up his body twice.

PURPORT

In this connection the word *mahad-avajñānāt* is significant. King Dakṣa was the son of Lord Brahmā; therefore in a previous birth he was a *brāhmaṇa*, but because of his behaving like a non-*brāhmaṇa* (*abrāhmaṇa*) by insulting or disrespecting Lord Mahādeva, he had to take birth within the semen of a

kṣatriya. That is to say, he became the son of the Pracetās. Not only that, but because of his disrespecting Lord Śiva, he had to undergo the tribulation of taking birth from within the womb of a woman. In the Dakṣa-yajña arena, he was once killed by Lord Śiva's servant, Vīrabhadra. Because that was not sufficient, he again took birth, from the womb of Mārīṣā. At the end of the Dakṣa-yajña and the disastrous incidents there, Dakṣa offered his prayer to Lord Śiva. Although he had to give up his body and take birth from the womb of a woman impregnated by the semen of a *kṣatriya*, he received all opulence by the grace of Lord Śiva. 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 *Bhāgavatam* (1.1.10): *mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ*. The total population in this age of Kali-yuga is very bad, lazy, unfortunate and disturbed by material conditions.

TEXT 49

चाक्षुषे त्वन्तरे प्राप्ते प्राक्सर्गे कालविद्रुते ।
यः ससर्ज प्रजा इष्टाः स दक्षो दैवचोदितः ॥ ४९ ॥

*cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ*

SYNONYMS

cākṣuṣe—named Cākṣuṣa; *tu*—but; *antare*—the *manvantara*; *prāpte*—when it happened; *prāk*—previous; *sarge*—creation; *kāla-vidrute*—destroyed in due course of time; *yaḥ*—one who; *sasarja*—created; *prajāḥ*—living entities;

iṣṭāḥ—desirable; *sah*—he; *dakṣaḥ*—Dakṣa; *daiva*—by the Supreme Personality of Godhead; *coditaḥ*—inspired.

TRANSLATION

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.

PURPORT

As stated in *Bhagavad-gītā* (8.17):

*sahasra-yuga-ṣaryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntām
te 'ho-rātra-vido janāḥ*

"By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." Brahmā's one day consists of one thousand cycles of the four *yugas*—Satya, Tretā, Dvāpara and Kali. In that one day there are fourteen *manvantaras*, and out of these *manvantaras* this Cākṣuṣa *manvantara* is the sixth. The various Manus existing in one day of Lord Brahmā are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣasāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudra-sāvarṇi, (13) Deva-sāvarṇi and (14) Indra-sāvarṇi.

Thus there are fourteen Manus in one day of Brahmā. In a year there are 5,040 Manus. Brahmā has to live for one hundred years; consequently, the total of Manus appearing and disappearing during the life of one Brahmā 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

Mahā-Viṣṇu. As stated in the *Brahma-saṁhitā*:

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṅḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-ṭpuruṣaṁ tam ahaṁ bhajāmi*
[Bs. 5.48]

The word *jagad-aṅḍa-nātha* means Lord Brahmā. There are innumerable *jagad-aṅḍa-nātha* Brahmās, 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 Dakṣa-yajña took place in the Svāyambhuva *manvantara* period. As a result, Dakṣa was punished by Lord Śiva, but by virtue of his prayers to Lord Śiva he became eligible to regain his former opulence. According to Viśvanātha Cakravartī Ṭhākura, Dakṣa underwent severe penances up to the fifth *manvantara*. Thus at the beginning of the sixth *manvantara*, known as the Cākṣuṣa *manvantara*, Dakṣa regained his former opulence by the blessings of Lord Śiva.

TEXTS 50-51

यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा ।
स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमब्रुवन् ॥ ५० ॥
तं प्रजासर्गरक्षायामनादिरभिषिच्य च ।
युयोज युयुजेऽन्यांश्च स वै सर्वप्रजापतीन् ॥ ५१ ॥

*yo jāyamānaḥ sarveṣāṁ
tejas tejasvināṁ rucā
svayopādatta dākṣyāc ca*

karmaṇām dakṣam abruvan

tam prajā-sarga-rakṣāyām

anādir abhiścya ca

yuyoja yuyuje 'nyāms ca

sa vai sarva-prajāpatīn

SYNONYMS

yaḥ—one who; *jāyamānaḥ*—just after his birth; *sarveṣām*—of all; *tejaḥ*—the brilliance; *tejasvinām*—brilliant; *rucā*—by effulgence; *svayā*—his; *upādatta*—covered; *dākṣyāt*—from being expert; *ca*—and; *karmaṇām*—in fruitive activities; *dakṣam*—Dakṣa; *abruvan*—was called; *tam*—him; *prajā*—living beings; *sarga*—generating; *rakṣāyām*—in the matter of maintaining; *anādiḥ*—the firstborn, Lord Brahmā; *abhiścya*—having appointed; *ca*—also; *yuyoja*—engaged; *yuyuje*—engaged; *anyān*—others; *ca*—and; *saḥ*—he; *vai*—certainly; *sarva*—all; *prajā-patīn*—progenitors of living entities.

TRANSLATION

After being born, Dakṣa, 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 Dakṣa, meaning "the very expert." Lord Brahmā therefore engaged Dakṣa in the work of generating living entities and maintaining them. In due course of time, Dakṣa also engaged other Prajāpatis [progenitors] in the process of generation and maintenance.

PURPORT

Dakṣa became almost as powerful as Lord Brahmā. Consequently, Lord Brahmā engaged him in generating population. Dakṣa was very influential and opulent. In his own turn, Dakṣa engaged other Prajāpatis, headed by Marīci. In

this way the population of the universe increased.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Activities of the Pracetās."

31. Nārada Instructs the Pracetās

TEXT 1

मैत्रेय उवाच
तत उत्पन्नविज्ञाना आश्वधोक्षजभाषितम् ।
स्मरन्त आत्मजे भार्या विसृज्य प्राव्रजन् गृहात् ॥ १ ॥

*maitreya uvāca
tata utpanna-vijñānā
āśv adhokṣaja-bhāṣitam
smaranta ātmaje bhāryām
visṛjya prāvrajan gṛhāt*

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *tataḥ*—thereafter; *utpanna*—developed; *vijñānāḥ*—possessing perfect knowledge; *āśu*—very soon; *adhokṣaja*—by the Supreme Personality of Godhead; *bhāṣitam*—what was enunciated; *smarantaḥ*—remembering; *ātma-je*—unto their son; *bhāryām*—their wife; *visṛjya*—after giving; *prāvrajan*—left; *gṛhāt*—from home.

TRANSLATION

The great saint Maitreya continued: After that, the Pracetās 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 Pracetās 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 Pracetās decided to leave home, putting their wife in the charge of a son named Dakṣa. This is the process of Vedic civilization. In the beginning of life, as a *brahmacārī*, one has to undergo severe penances and austerities in order to be educated in spiritual values. The *brahmacārī*, 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 *varṇa-saṅkara*, 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 Kṛṣṇa 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 Kṛṣṇa, 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 Kṛṣṇa consciousness. Everything depends on the development of mature knowledge. King Prācīnabarhiṣat, the father of the Pracetās, 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 Kṛṣṇa consciousness, he should leave home, even though all his duties may not be fulfilled. Prācīnabarhiṣat was waiting for the arrival of his sons, but following the instructions of Nārada, 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 Prahlāda Mahārāja. *Hitvātma-pātaṁ gṛham andha-kūṣam*: 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 (*ātma-pātam*). 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 Kṛṣṇa consciousness.

TEXT 2

दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा ।
प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः ॥ २ ॥

*dīkṣitā brahma-satreṇa
sarva-bhūtātma-medhasā
pratīcyāṁ diśi velāyāṁ
siddho 'bhūd yatra jājalīḥ*

SYNONYMS

dīkṣitāḥ—being determined; *brahma-satreṇa*—by understanding of the Supreme Spirit; *sarva*—all; *bhūta*—living entities; *ātma-medhasā*—considering like one's self; *pratīcyām*—in the western; *diśi*—direction; *velāyām*—on the seashore; *siddhaḥ*—perfect; *abhūt*—became; *yatra*—where; *jājaliḥ*—the great sage Jājali.

TRANSLATION

The Pracetās went to the seashore in the west where the great liberated sage Jājali was residing. After perfecting the spiritual knowledge by which one becomes equal toward all living entities, the Pracetās became perfect in Kṛṣṇa consciousness.

PURPORT

The word *brahma-satra* means "cultivation of spiritual knowledge." Actually, both the *Vedas* and severe austerity are known as *brahma*. *Vedas tattvaṁ 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 Pracetās properly executed this function and consequently became equal to all other living entities. As *Bhagavad-gītā* (18.54) confirms:

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām*

"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 *brāhmaṇa* and a *caṇḍāla*.

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ*

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, 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 Kṛṣṇa consciousness. The place where the Pracetās were residing was perfect for executing spiritual activities, for it is indicated that the great sage Jājali attained *mukti* (liberation) there. One desiring perfection or liberation should associate with a person who is already liberated. This is called *sādhu-saṅga* [Cc. *Madhya* 22.83], associating with a perfect devotee.

TEXT 3

तान्निर्जितप्राणमनोवचोदुशो
जितासनान् शान्तसमानविग्रहान् ।
परेऽमले ब्रह्मणि योजितात्मनः

सुरासुरेड्यो ददृशे स्म नारदः ॥ ३ ॥

*tān nirjita-prāṇa-mano-vaco-dṛśo
jitāsanān śānta-samāna-vigrahān
pare 'male brahmaṇi yojitātmanaḥ
surāsuredyo dadṛśe sma nāradaḥ*

SYNONYMS

tān—all of them; *nirjita*—completely controlled; *prāṇa*—the life air (by the *prāṇāyāma* process); *manaḥ*—mind; *vacaḥ*—words; *dṛśaḥ*—and vision; *jita-āsanān*—who conquered the yogic *āsana*, or sitting posture; *śānta*—pacified; *samāna*—straight; *vigrahān*—whose bodies; *pare*—transcendental; *amale*—free from all material contamination; *brahmaṇi*—in the Supreme; *yojita*—engaged; *ātmanaḥ*—whose minds; *sura-asura-īḍyaḥ*—worshiped by the demons and by the demigods; *dadṛśe*—saw; *sma*—in the past; *nāradaḥ*—the great sage Nārada.

TRANSLATION

After practicing the *yogāsana* for mystic yoga, the *Pracetās* managed to control their life air, mind, words and external vision. Thus by the *prāṇāyāma* 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 *prāṇāyāma*, the great sage Nārada, 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 *Śrīmad-Bhāgavatam*. The Absolute Truth is realized in three phases—impersonal effulgence (Brahman), localized *Paramātmā* and

the Supreme Personality of Godhead, Bhagavān. In his prayers, Lord Śiva concentrated upon the personal features of Parabrahman, described in personal terms as *snigdha-prāvṛḍ-ghana-śyāmam* (SB 4.24.45). Following the instructions of Lord Śiva, the Pracetās also concentrated their minds on the Śyāmasundara form of the Supreme Brahman. Although impersonal Brahman, Paramātmā 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 Nārada travels everywhere. He goes to the demons and the demigods and is equally respected. He is consequently described herein as *surāsureḍya*, worshiped both by demons and by demigods. For Nārada Muni, the door of every house is open. Although there is perpetual animosity between the demons and demigods, Nārada Muni is welcomed everywhere. Nārada is considered one of the demigods, of course, and the word *devarṣi* means "the saintly person among the demigods." But not even the demons envy Nārada Muni; therefore he is equally worshiped both by demons and by demigods. A perfect Vaiṣṇava's position should be just like Nārada Muni's, completely independent and unbiased.

TEXT 4

तमागतं त उत्थाय प्रणिपत्याभिनन्द्य च ।
पूजयित्वा यथादेशं सुखासीनमथाब्रुवन् ॥ ४ ॥

*tam āgatam ta utthāya
praṇipatyābhinandya ca
pūjayitvā yathādeśam
sukhāsīnam athābruvan*

SYNONYMS

tam—to him; *āgatam*—appeared; *te*—all the Pracetās; *utthāya*—after getting up; *praṇīpatya*—offering obeisances; *abhinandya*—offering welcome; *ca*—also; *pūjayitvā*—worshiping; *yathā ādeśam*—according to regulative principles; *sukha-āsīnam*—comfortably situated; *atha*—thus; *abruvan*—they said.

TRANSLATION

As soon as the Pracetās saw that the great sage Nārada had appeared, they immediately got up even from their āsanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Nārada Muni was properly seated, they began to ask him questions.

PURPORT

It is significant that all the Pracetās were engaged in practicing *yoga* to concentrate their minds on the Supreme Personality of Godhead.

TEXT 5

प्रचेतस ऊचुः
स्वागतं ते सुरर्षेऽद्य दिष्ट्या नो दर्शनं गतः ।
तव चङ्क्रमणं ब्रह्मन्नभयाय यथा रवेः ॥ ५ ॥

pracetasa ūcuḥ
svāgatam te surarṣe 'dya
diṣṭyā no darśanam gataḥ
tava caṅkramaṇam brahmann
abhayāya yathā raveḥ

SYNONYMS

pracetasah ūcuḥ—the Pracetās said; *su-āgatam*—welcome; *te*—unto you; *sura-ṛṣe*—O sage among the demigods; *adya*—today; *diṣṭyā*—by good fortune; *naḥ*—of us; *darśanam*—audience; *gataḥ*—you have come; *tava*—your; *caṅkramaṇam*—movements; *brahman*—O great *brāhmaṇa*; *abhayāya*—for fearlessness; *yathā*—as; *raveḥ*—of the sun.

TRANSLATION

All the Pracetās began to address the great sage Nārada: O great sage, O *brāhmaṇa*, 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 Nārada, all fear is relieved. Just as the sun disperses darkness, the appearance of a great sage like Nārada disperses ignorance. When one meets Nārada or his representative, a spiritual master, one is freed from all anxiety brought about by ignorance.

TEXT 6

यदादिष्टं भगवता शिवेनाधोक्षजेन च ।

तद् गृहेषु प्रसक्तानां प्रायशः क्षपितं प्रभो ॥ ६ ॥

*yad ādiṣṭam bhagavatā
śivenādhokṣajena ca
tad gṛheṣu prasaktānām
prāyaśaḥ kṣapitam prabho*

SYNONYMS

yat—what; *ādiṣṭam*—was instructed; *bhagavatā*—by the exalted personality; *śivena*—Lord Śiva; *adhokṣajena*—by Lord Viṣṇu; *ca*—also; *tad*—that; *gṛheṣu*—to family affairs; *prasaktānām*—by us who were too much attached; *prāyaśaḥ*—almost; *kṣapitam*—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 Śiva and Lord Viṣṇu.

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 *Śrīmad-Bhāgavatam* (1.2.10): *kāmasya nendriya-prītiḥ*. One has to become a *gosvāmī* 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. Śrīla Rūpa Gosvāmī recommends: *anāsaktasya viṣayān yathārham upayuñjataḥ*. 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 Pracetās admitted their fault in remaining in household life.

TEXT 7

तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् ।
येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम् ॥ ७ ॥

*tan naḥ pradyotayādhyātma-
jñānam tattvārtha-darśanam
yenāñjasā tariṣyāmo
dustaram bhava-sāgaram*

SYNONYMS

tat—therefore; *naḥ*—for us; *pradyotaya*—kindly awaken; *adhyātma*—transcendental; *jñānam*—knowledge; *tattva*—Absolute Truth; *artha*—for the purpose of; *darśanam*—philosophy; *yena*—by which; *añjasā*—easily; *tariṣyāmaḥ*—we can cross over; *dustaram*—formidable; *bhava-sāgaram*—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 Pracetās requested Nārada to enlighten them in transcendental knowledge. Generally when a common man meets a saintly person, he wishes to get some material benediction. However, the Pracetās 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 *śāstras*.

TEXT 8

मैत्रेय उवाच
इति प्रचेतसां पृष्टो भगवान्नारदो मुनिः ।
भगवत्युत्तमश्लोक आविष्टात्माब्रवीन्नृपान् ॥ ८ ॥

maitreya uvāca
iti pracetasām pṛṣṭo
bhagavān nārado muniḥ
bhagavaty uttama-śloka
āviṣṭātmābravīn nṛpān

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetasām*—by the Pracetas; *pṛṣṭaḥ*—being asked; *bhagavān*—the great devotee of the Supreme Personality of Godhead; *nāradaḥ*—Nārada; *muniḥ*—very thoughtful; *bhagavati*—in the Supreme Personality of Godhead; *uttama-śloke*—possessing excellent renown; *āviṣṭa*—absorbed; *ātmā*—whose mind; *abravīt*—replied; *nṛpān*—to the Kings.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetās, the supreme devotee Nārada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

PURPORT

In this verse *bhagavān nāradaḥ* indicates that Nārada is always absorbed in thoughts of the Supreme Personality of Godhead. *Bhagavaty uttama-śloka āviṣṭātmā*. Nārada has no other business than thinking of Kṛṣṇa, talking of Kṛṣṇa and preaching about Kṛṣṇa; therefore he is sometimes called *bhagavān*. *Bhagavān* means "one who possesses all opulences." When a person possesses *Bhagavān* within his heart, he is also sometimes called *bhagavān*. Śrīla Viśvanātha Cakravartī Ṭhākura said, *sākṣād-dharitvena samasta-śāstraiḥ*: in every *śāstra* 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 Nārada 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 (*āviṣṭātmā*), when one is simply absorbed in the thought of Kṛṣṇa, one is also called *bhagavān*. *Bhagavān* possesses all opulence. If one possesses *Bhagavān* within his heart always, does he not automatically possess all opulence also? In that sense a great devotee like Nārada can be called *bhagavān*. However, we cannot tolerate when a rascal or imposter is called *bhagavān*. One must possess either all opulences or the Supreme Personality of Godhead, *Bhagavān*, who possesses all opulences.

TEXT 9

नारद उवाच

1053

तद्ब्रुवन् तानि कर्माणि तदायुस्तन्मनो वचः ।
नृणां येन हि विश्वात्मा सेव्यते हरिरीश्वरः ॥ ९ ॥

nārada uvāca
taj janma tāni karmāṇi
tad āyus tan mano vacaḥ
nṛṇām yena hi viśvātmā
sevyate harir īśvaraḥ

SYNONYMS

nāradaḥ uvāca—Nārada said; *taj janma*—that birth; *tāni*—those; *karmāṇi*—fruitive activities; *tat*—that; *āyuh*—span of life; *tat*—that; *manaḥ*—mind; *vacaḥ*—words; *nṛṇām*—of human beings; *yena*—by which; *hi*—certainly; *viśva-ātmā*—the Supersoul; *sevyate*—is served; *hariḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller.

TRANSLATION

The great sage Nārada 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 *nṛṇām* is very important. There are many other births besides human birth, but Nārada 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 Kṛṣṇa consciousness, are called Āryans. Among Āryans, one who engages in the devotional service of the Lord is most successful in life. The word *nṛṇām* 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

किं जन्मभिसिद्धिभिर्वेह शौक्रसावित्रयाज्ञिकैः ।

कर्मभिर्वा त्रयीप्रोक्तैः पुंसोऽपि विबुधायुषा ॥ १० ॥

*kim janmabhis tribhir vaha
śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ
pumso 'pi vibudhāyuṣā*

SYNONYMS

kim—what is the use; *janmabhiḥ*—of births; *tribhiḥ*—three; *vā*—or; *iha*—in this world; *śaukra*—by semen; *sāvitra*—by initiation; *yājñikaiḥ*—by becoming a perfect *brāhmaṇa*; *karmabhiḥ*—by activities; *vā*—or; *trayī*—in the *Vedas*; *proktaiḥ*—instructed; *pumsaḥ*—of a human being; *api*—even; *vibudha*—of the demigods; *āyuṣā*—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 *sāvitra*. The third birth, called *yājñika*, 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 *śaukra 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 *śaukra janma*, as recommended in the Vedic civilization. Before the

birth takes place, or before father and mother unite, there is a ceremony called *garbhādhāna-saṁskāra*, which must be adopted. This *garbhādhāna-saṁskāra* is especially recommended for higher castes, especially the *brāhmaṇa* caste. It is said in the *śāstras* that if the *garbhādhāna-saṁskāra* is not practiced among the higher castes, the entire family becomes *śūdra*. It is also stated that in this age of Kali, everyone is *śūdra* due to the absence of the *garbhādhāna-saṁskāra*. This is the Vedic system. According to the *pāñcarātri*ka system, however, even though everyone is a *śūdra* due to the absence of the *garbhādhāna-saṁskāra*, 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 *pāñcarātri*ka-*vidhi*, as advised by Śrīla Sanātana Gosvāmī, who says:

*yathā kāñcanatām yāti
kāmsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām*

"As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a *brāhmaṇa*, or *dvija*, simply by the initiation process." (*Hari-bhakti-vilāsa* 2.12) Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Kṛṣṇa consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Kṛṣṇa *mahā-mantra*. By chanting the Hare Kṛṣṇa *mahā-mantra* regularly and following the regulative principles, one becomes qualified to be initiated as a *brāhmaṇa*, because unless one is a qualified *brāhmaṇa* he cannot be allowed to worship Lord Viṣṇu. This is called *yājñika janma*. In our Kṛṣṇa consciousness society, unless one is twice initiated—first by chanting Hare Kṛṣṇa and second by the *Gāyatrī 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.

*caṇḍālo 'pi dvija-śreṣṭho
hari-bhakti-parāyaṇaḥ
hari-bhakti-vihīnaś ca
dvijo 'pi śvapacādhamah*

"Even if one is born in the family of a *caṇḍāla*, if one engages in the devotional service of the Lord, he becomes the best of *brāhmaṇas*. But even a *brāhmaṇa* 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 *caṇḍāla* family. He becomes purified. As Śrī Prahlāda Mahārāja said:

*viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāc chvapacaṁ variṣṭham
(SB 7.9.10)*

Even if one is a *brāhmaṇa* and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshiping 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 *caṇḍāla* family. Indeed, such a *caṇḍāla* can deliver not only himself but all his family predecessors. Without devotional service, even a proud *brāhmaṇa* cannot deliver himself, and what to speak of his family. In many instances in the *śāstras* it is seen that even a *brāhmaṇa* has become a *kṣatriya*, *vaiśya*, *śūdra*, *mleccha* or non-*brāhmaṇa*. And there are many instances of one's being born a *kṣatriya* or *vaiśya* or even lower and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Nārada Muni says:

*yasya yal lakṣaṇaṁ proktaṁ
pumso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet
(SB 7.11.35)*

It is not a fact that because one is born in a *brāhmaṇa* family he is automatically a *brāhmaṇa*. He has a better chance to become a *brāhmaṇa*, 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 *śūdra*, he should immediately be accepted as a *brāhmaṇa*. To substantiate this there are many quotations from *Bhāgavatam*, *Mahābhārata*, *Bharadvāja-saṁhitā* and the *pañcarātra*, as well as many other scriptures.

As far as the duration of life of the demigods, concerning Lord Brahmā it is said:

*sahasra-yuga-ṣaryantam
ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntām
te 'ho-rātra-vido janāḥ
(Bg. 8.17)*

The duration of one day of Brahmā is one thousand times greater than the four *yugas*, aggregating 4,320,000 years. Similarly, Brahmā's one night. Brahmā lives for one hundred years of such days and nights. The word *vibudhāyuṣā* 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

श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः ।
बुद्ध्या वा किं निपुण्या बलेनेन्द्रियराधसा ॥ ११ ॥

*śrutena tapasā vā kiṁ
vacobhiś citta-vṛttibhiḥ*

*buddhyā vā kim nipuṇayā
balenendriya-rādhasā*

SYNONYMS

śrutena—by Vedic education; *tapasā*—by austerities; *vā*—or; *kim*—what is the meaning; *vacobhiḥ*—by words; *citta*—of consciousness; *vṛttibhiḥ*—by the occupations; *buddhyā*—by intelligence; *vā*—or; *kim*—what is the use; *nipuṇayā*—expert; *balena*—by bodily strength; *indriya-rādhasā*—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 *Upaniṣads* (*Muṇḍaka Upaniṣad* 3.2.3) we learn:

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām*

Our relationship with the Supreme Lord is never advanced by simple study of the *Vedas*. There are many Māyāvādī *sannyāsīs* fully engaged in studying the *Vedas*, *Vedānta-sūtra* and *Upaniṣads*, 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*, Kṛṣṇa? The Lord confirms in *Bhagavad-gītā* (15.15), *vedaiś 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 Kṛṣṇa, 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-gītā* devotional service is explained as *rāja-guhyam*, the king of all confidential knowledge. There are many good reciters of Vedic literatures, and they recite works such as the *Rāmāyaṇa*, *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. 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, Kṛṣṇa. 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 *Śrīmad-Bhāgavatam*. If one's senses cannot help him attain the highest

perfection of life, realization of the Supreme, they are all useless.

TEXT 12

किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि ।
किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥ १२ ॥

*kiṁ vā yogena sāṅkhyena
nyāsa-svādhyāyayor api
kiṁ vā śreyobhir anyaiś ca
na yatrātma-prado hariḥ*

SYNONYMS

kiṁ—what is the use; *vā*—or; *yogena*—by mystic yoga practice; *sāṅkhyena*—by the study of Sāṅkhya philosophy; *nyāsa*—by accepting *sannyāsa*; *svādhyāyayoḥ*—and by study of Vedic literature; *api*—even; *kiṁ*—what is the use; *vā*—or; *śreyobhiḥ*—by auspicious activities; *anyaiḥ*—other; *ca*—and; *na*—never; *yatra*—where; *ātma-pradaḥ*—full satisfaction of self; *hariḥ*—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 *sannyāsa*, 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-caritāmṛta* (Madhya 24.109) it is said:

*bhakti vinā kevala jñāne 'mukti' nāhi haya
bhakti sādhana kare yei 'prāpta-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 Mahāprabhu therefore told Sanātana Gosvāmī that without a touch of devotional service, *jñāna*, *yoga* and Sāṅkhya 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, Paramātmā and the Supreme Personality of Godhead. All these require a touch of devotional service. Sometimes it is actually seen that these Māyāvādīs also chant the Hare Kṛṣṇa *mahā-mantra*, although their motive is to merge into the Brahman effulgence of the Absolute. The *yogīs* also at times take to chanting the Hare Kṛṣṇa *mahā-mantra*, but their purpose is different from that of the *bhaktas*. In all processes—*karma*, *jñāna* or *yoga*—*bhakti* is required. That is the purport of this verse.

TEXT 13

श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः ।
सर्वेषामपि भूतानां हरिरात्मात्मदः प्रियः ॥ १३ ॥

*śreyasām api sarveṣām
ātmā hy avadhir arthataḥ
sarveṣām api bhūtānām*

harir ātmātmadaḥ priyaḥ

SYNONYMS

śreyasām—of auspicious activities; *api*—certainly; *sarveṣām*—all; *ātmā*—the self; *hi*—certainly; *avadhiḥ*—destination; *arthataḥ*—factually; *sarveṣām*—of all; *api*—certainly; *bhūtānām*—living entities; *hariḥ*—the Supreme Personality of Godhead; *ātmā*—the Supersoul; *ātma-daḥ*—who can give us our original identity; *priyaḥ*—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, jñāna, 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-gītā* (7.4-5):

*bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā*

*apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho*

yayedam dhāryate 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 *prakṛti*, or energy. The living entity is never described as *puruṣa*, 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, Kṛṣṇa 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 *Upaniṣad*:

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām*

Lord Kṛṣṇa confirms this in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti 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*, *jñāna-yoga* or *aṣṭāṅga-yoga*. Unless one comes to the platform of *bhakti-yoga*, self-realization or realization of the Absolute Truth cannot be

achieved.

TEXT 14

यथा तरोर्मूलनिषेचनेन
तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां
तथैव सर्वार्हणमच्युतेज्या ॥ १४ ॥

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopāśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

SYNONYMS

yathā—as; *taror*—of a tree; *mūla*—the root; *niṣecanena*—by watering; *tṛpyanti*—are satisfied; *tat*—its; *skandha*—trunk; *bhuja*—branches; *upāśākhāḥ*—and twigs; *prāṇa*—the life air; *upahārāt*—by feeding; *ca*—and; *yathā*—as; *indriyāṇām*—of the senses; *tathā eva*—similarly; *sarva*—of all demigods; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—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 worshiping 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 Kṛṣṇa consciousness movement simply advocates worship of Kṛṣṇa 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-gītā* (15.1) it is said, *ūrdhva-mūlam adhaḥ-sākhāḥ*: this cosmic manifestation has expanded downward, and the root is the Supreme Personality of Godhead. As the Lord confirms in *Bhagavad-gītā* (10.8), *ahaṁ sarvasya prabhavaḥ*: "I am the source of all spiritual and material worlds." Kṛṣṇa is the root of everything; therefore rendering service to the Supreme Personality of Godhead, Kṛṣṇa (*kṛṣṇa-sevā*), means automatically serving all the demigods. Sometimes it is argued that *karma* and *jñāna* require a mixture of *bhakti* in order to be successfully executed, and sometimes it is argued that *bhakti* also requires *karma* and *jñāna* for its successful termination. The fact is, however, that although *karma* and *jñāna* cannot be successful without *bhakti*, *bhakti* does not require the help of *karma* and *jñāna*. Actually, as described by Śrīla Rūpa Gosvāmī, *anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam*: [Cc. *Madhya* 19.167] pure devotional service should not be contaminated by the touch of *karma* and *jñāna*. 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 Kṛṣṇa, the Supreme Personality of Godhead, is brought into the center. One may ask what harm there is in worshiping Kṛṣṇa 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 Kṛṣṇa (*kṛṣṇa-sevā*), everything is complete. As confirmed in *Caitanya-caritāmṛta* (*Madhya* 22.62), *kṛṣṇe bhakti kaile sarva-karma kṛta haya*: if one is engaged in the devotional service of the

Lord, the Supreme Personality of Godhead, everything is automatically accomplished.

TEXT 15

यथैव सूर्यात्प्रभवन्ति वारः
पुनश्च तस्मिन् प्रविशन्ति काले ।
भूतानि भूमौ स्थिरज्रामानि
तथा हरावेव गुणप्रवाहः ॥ १५ ॥

*yathaiiva sūryāt prabhavanti vāraḥ
punaś ca tasmin praviśanti kāle
bhūtāni bhūmau sthira-jaṅgamāni
tathā harāv eva guṇa-pravāhaḥ*

SYNONYMS

yathā—as; *eva*—certainly; *sūryāt*—from the sun; *prabhavanti*—is generated; *vāraḥ*—water; *punaḥ*—again; *ca*—and; *tasmin*—unto it; *praviśanti*—enters; *kāle*—in due course of time; *bhūtāni*—all living entities; *bhūmau*—to the earth; *sthira*—not moving; *jaṅgamāni*—and moving; *tathā*—similarly; *harau*—unto the Supreme Personality of Godhead; *eva*—certainly; *guṇa-pravāhaḥ*—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-saṁhitā* (5.40) confirms:

*yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-ṭpuruṣaṁ tam ahaṁ bhajāmi*

Transcendental rays emanate from the body of Kṛṣṇa, and within those rays, which are the Brahman effulgence, everything is existing. This is confirmed in *Bhagavad-gītā* (9.4). *Mat-sthāni sarva-bhūtāni*. Although Kṛṣṇa is not personally present everywhere, His energy is the cause of all creation. The entire cosmic manifestation is nothing but a display of Kṛṣṇa'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 Kṛṣṇa, and at such a time the entire cosmic manifestation is visible. When Kṛṣṇa winds up His energy, everything vanishes. This is explained in a different way in *Brahma-saṁhitā* (5.48):

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṅḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-ṭpuruṣaṁ tam ahaṁ bhajāmi*

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 Mahā-Viṣṇu, who is only a plenary portion of Kṛṣṇa.

TEXT 16

एतत्पदं तद्भगदात्मनः परं
सकृद्विभातं सवितुर्यथा प्रभा ।
यथासवो जाग्रति सुप्तशक्तयो
द्रव्यक्रियाज्ञानभिदाभ्रमात्ययः ॥ १६ ॥

*etat padam taj jagad-ātmanaḥ param
sakṛd vibhātam savitur yathā prabhā
yathāsavo jāgrati supta-śaktayo
dravya-kriyā-jñāna-bhidā-bhramātyayaḥ*

SYNONYMS

etat—this cosmic manifestation; *padam*—place of habitation; *tat*—that; *jagad-ātmanaḥ*—of the Supreme Personality of Godhead; *param*—transcendental; *sakṛt*—sometimes; *vibhātam*—manifested; *savitur*—of the sun; *yathā*—as; *prabhā*—sunshine; *yathā*—as; *asavaḥ*—the senses; *jāgrati*—become manifest; *supta*—inactive; *śaktayaḥ*—energies; *dravya*—physical elements; *kriyā*—activities; *jñāna*—knowledge; *bhidā-bhrama*—differences from misunderstanding; *atyayaḥ*—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-bhedābheda-tattva*(21) ("simultaneously one and different") propounded by Lord Śrī Caitanya Mahāprabhu. 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 *Īśopaniṣad*, *īśāvāsyam idaṁ sarvam [Īśo mantra 1]*. 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, Vivasvān. This

is the meaning of simultaneously one and different (*acintya-bhedābheda-tattva*(22)). 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, Kṛṣṇa 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-gītā* (*bhūtvā bhūtvā pralīyate*)[Bg. 8.19]. 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

यथा नभस्यभ्रतमःप्रकाशा
भवन्ति भूपा न भवन्त्यनुक्रमात् ।
एवं परे ब्रह्मणि शक्तयस्त्वम्
रजस्तमः सत्त्वमिति प्रवाहः ॥ १७ ॥

*yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evaṁ pare brahmaṇi śaktayas tv amū*

rajas tamaḥ sattvam iti pravāhaḥ

SYNONYMS

yathā—as; *nabhasi*—in the sky; *abhra*—clouds; *tamaḥ*—darkness; *prakāśāḥ*—and illumination; *bhavanti*—exist; *bhū-pāḥ*—O Kings; *na bhavanti*—do not appear; *anukramāt*—consecutively; *evam*—thus; *pare*—supreme; *brahmaṇi*—in the Absolute; *śaktayaḥ*—energies; *tu*—then; *amūḥ*—those; *rajaḥ*—passion; *tamaḥ*—darkness; *sattvam*—goodness; *iti*—thus; *pravāhaḥ*—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-gītā* (7.4):

*bhūmir āpo 'nalo vāyuḥ
kham mano buddhir eva ca*

*ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā*

"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 *Vedānta-sūtra* confirms, *janmādy asya yataḥ*: [SB 1.1.1] 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 *pravāha* ("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-saṁhitā* (5.1) confirms:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

"Kṛṣṇa, 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-ānanda*, eternal, spiritual bliss. Kṛṣṇa is the shelter of everything, and this is the verdict of all scripture. Kṛṣṇa is the remote cause, and material nature is the immediate cause of the cosmic manifestation. In the *Caitanya-caritāmṛta* it is said that understanding *prakṛti*, 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 Nārāyaṇa, Kṛṣṇa. 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-gītā* (9.10) the Lord therefore says:

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram*

"This material nature is working under My direction, O son of Kuntī, 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

तेनैकमात्मानमशेषदेहिनां
कालं प्रधानं पुरुषं परेशम् ।
स्वतेजसा ध्वस्तगुणप्रवाह-
मात्मैकभावेन भजध्वमद्धा ॥ १८ ॥

*tenaikam ātmānam aśeṣa-dehinām
kālam pradhānam puruṣam pareśam
sva-tejasā dhvasta-guṇa-pravāham
ātmaika-bhāvena bhajadhvam addhā*

SYNONYMS

tena—therefore; *ekam*—one; *ātmānam*—unto the Supreme Soul; *aśeṣa*—unlimited; *dehinām*—of the individual souls; *kālam*—time; *pradhānam*—the material cause; *puruṣam*—the Supreme Person; *para-īśam*—the transcendental controller; *sva-tejasā*—by His spiritual energy; *dhvasta*—aloof; *guṇa-pravāham*—from material emanations; *ātma*—self; *eka-bhāvena*—accepting as qualitatively one; *bhajadhvam*—engage in devotional service; *addhā*—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 *tritayātmaka*, 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-saṁhitā: sarva-kāraṇa-kāraṇam* [Bs. 5.1]. Nārada Muni therefore advises the Pracetās 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 Nārada Muni, one should directly engage in devotional service. This will include all pious activity. *Caitanya-caritāmṛta* states, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*: when one worships the Supreme Lord, Kṛṣṇa, in devotional service, one automatically

performs all other pious activity. In this verse the words *sva-tejasā dhvasta-guṇa-pravāham* 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

दयया सर्वभूतेषु सन्तुष्ट्या येन केन वा ।
सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥ १९ ॥

*dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopāśāntyā ca
tuṣyaty āśu janārdanaḥ*

SYNONYMS

dayayā—by showing mercy; *sarva-bhūteṣu*—to all living entities; *santuṣṭyā*—by being satisfied; *yena kena vā*—somehow or other; *sarva-indriya*—all the senses; *upāśāntyā*—by controlling; *ca*—also; *tuṣyati*—becomes satisfied; *āśu*—very soon; *janārdanaḥ*—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, Janārdana.

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 *dayayā sarva-bhūteṣu*, showing mercy to all conditioned souls. The best way to show mercy is to spread Kṛṣṇa 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 Kṛṣṇa consciousness all over the world so that people may take to it and make their lives successful.

The word *sarva-bhūteṣu* 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 Kṛṣṇa *mahā-mantra*. When the transcendental vibration of Hare Kṛṣṇa is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Kṛṣṇa *mahā-mantra* loudly, he actually shows mercy to all living entities. To spread the Kṛṣṇa consciousness movement throughout the world, the devotees should be satisfied in all conditions.

*nārāyaṇa-paraḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
aṇi tulyārtha-darśinaḥ
(SB 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 Vaikuṅṭha. 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

अपहतसकलैषणामलात्म-
न्यविरतमेधितभावनोपहूतः ।
निजजनवशगत्वमात्मनोऽय-
न्न सरति छिद्रवदक्षरः सतां हि ॥ २० ॥

*apahata-sakalaiṣaṇāmālātmany
aviratam edhita-bhāvanopahūtaḥ
nija-jana-vaśa-gatvam ātmano 'yan
na sarati chidravat akṣaraḥ satām hi*

SYNONYMS

apahata—vanquished; *sakala*—all; *eṣaṇa*—desires; *amala*—spotless; *ātmani*—to the mind; *aviratam*—constantly; *edhita*—increasing; *bhāvanā*—with feeling; *upahūtaḥ*—being called; *nija-jana*—of His devotees; *vaśa*—under the control; *gatvam*—going; *ātmanaḥ*—His; *ayan*—knowing; *na*—never; *sarati*—goes away; *chidra-vat*—like the sky; *akṣaraḥ*—the Supreme Personality of Godhead; *satām*—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, Janārdana, 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, *śṛṇvatām sva-kathāḥ kṛṣṇaḥ* [SB 1.2.17]. By always thinking of Kṛṣṇa, 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 *yogī* always sees the Supreme Personality of Godhead within his heart (*dhyanāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]). 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 kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya
[Cc. Antya 20.32, Śikṣāṣṭaka 5]*

"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." (*Śikṣāṣṭaka* 5) Similarly, Śrīla Narottama dāsa Ṭhākura prays:

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya,
tomā vine ke āche āmāra*

"My dear Lord, You are now present with the daughter of King Vṛṣabhānu, Śrīmatī Rādhārāṇī. 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 Yaśodā. 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

**न भजति कुमनीषिणां स इज्यां
हरिर्धनात्मधनप्रियो रसज्ञः ।
श्रुतधनकुलकर्मणां मदैर्ये
विदधति पापमकिञ्चनेषु सत्सु ॥ २१ ॥**

*na bhajati kumanīṣiṅāṁ sa ijyāṁ
harir adhanātma-dhana-priyo rasa-jñāḥ
śruta-dhana-kula-karmaṅāṁ madair ye
vidadhati pāpam akiñcaneṣu satsu*

SYNONYMS

na—never; *bhajati*—accepts; *ku-manīṣiṅām*—of persons with a dirty heart; *saḥ*—He; *ijyām*—offering; *hariḥ*—the Supreme Lord; *adhana*—to those who have no material possessions; *ātma-dhana*—simply dependent on the Lord; *priyaḥ*—who is dear; *rasa-jñāḥ*—who accepts the essence of life; *śruta*—education; *dhana*—wealth; *kula*—aristocracy; *karmaṇām*—and of fruitive activities; *madaiḥ*—by pride; *ye*—all those who; *vidadhati*—perform; *pāpam*—disgrace; *akiñcaneṣu*—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*, Durvāsā Muni, offended the great devotee Ambarīṣa Mahārāja. The great sage Durvāsā was to be chastised by the Sudarśana *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

श्रियमनुचरती तदर्थिनश्च
द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।
न भजति निजभृत्यवर्गतन्त्रः
कथममुमुद्विसृजेत्पुमान् कृतज्ञः ॥ २२ ॥

*śriyam anucaratīm tad-arthinaś ca
dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ
na bhajati nija-bhṛtya-varga-tantraḥ
katham amum udvisṛjet pumān kṛta-jñāḥ*

SYNONYMS

śriyam—the goddess of fortune; *anucaratīm*—who follows Him; *tat*—of her; *arthinaḥ*—those who aspire to get the favor; *ca*—and; *dvipada-patīn*—rulers of the human beings; *vibudhān*—demigods; *ca*—also; *yat*—because; *sva-pūrṇaḥ*—self-sufficient; *na*—never; *bhajati*—cares for; *nija*—own; *bhṛtya-varga*—on His devotees; *tantraḥ*—dependent; *katham*—how;

amum—Him; *udvisṛjet*—can give up; *pumān*—a person; *kṛta-jñah*—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

Lakṣmī, the goddess of fortune, is worshiped by all materialistic men, including big kings, and demigods in heaven. Lakṣmī, however, is always after the Supreme Personality of Godhead, even though He does not require her service. *Brahma-saṁhitā* 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. Śrīla Viśvanātha Cakravartī Ṭhākura says that both the Supreme Lord and His devotee are *rasa jña*, 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 *bhāva*, *anubhāva*, *sthāyi-bhāva* 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, Kṛṣṇa, 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

मैत्रेय उवाच
इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः ।
श्रावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ॥ २३ ॥

maitreya uvāca
iti pracetaso rājann
anyāś ca bhagavat-kathāḥ
śrāvayitvā brahma-lokaṁ
yayau svāyambhuvo muniḥ

SYNONYMS

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pracetasah*—the Pracetās; *rājan*—O King; *anyāḥ*—others; *ca*—also; *bhagavat-kathāḥ*—topics about the relationship with the Supreme Personality of Godhead; *śrāvayitvā*—after instructing; *brahma-lokam*—to Brahmaloка; *yayau*—went back; *svāyambhuvaḥ*—the son of Lord Brahmā; *muniḥ*—the great sage.

TRANSLATION

The great sage Maitreya continued: My dear King Vidura, Śrī Nārada Muni, the son of Lord Brahmā, thus described all these relationships with the Supreme Personality of Godhead to the Pracetās. Afterward, he returned to Brahmaloка.

PURPORT

One has to hear about the Supreme Personality of Godhead from a pure devotee. The Pracetās got this opportunity from the great sage Nārada, who told them of the activities of the Supreme Personality of Godhead and His devotees.

TEXT 24

तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् ।
हरेर्निशम्य तत्पादं ध्यायन्तस्तद्गतिं ययुः ॥ २४ ॥

*te 'pi tan-mukha-niryātam
yaśo loka-malāpaham
harer niśamya tat-pādam
dhyāyantas tad-gatiṁ yayuḥ*

SYNONYMS

te—the Pracetās; *api*—also; *tat*—of Nārada; *mukha*—from the mouth; *niryātam*—gone forth; *yaśaḥ*—glorification; *loka*—of the world; *mala*—sins; *apaham*—destroying; *hareḥ*—of Lord Hari; *niśamya*—having heard; *tat*—of the Lord; *pādam*—feet; *dhyāyantaḥ*—meditating upon; *tat-gatiṁ*—unto His abode; *yayuḥ*—went.

TRANSLATION

Hearing from Nārada's mouth the glories of the Lord, which vanquish all the ill fortune of the world, the Pracetās 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 Pracetās 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, Viṣṇuloka. 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 Kṛṣṇa says in *Bhagavad-gītā* (18.65):

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi satyaṁ te
prati jāne 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

एतत्तेऽभिहितं क्षत्तर्यन्मां त्वं परिपृष्टवान् ।
प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ॥ २५ ॥

*etat te 'bhihitam kṣattar
yan mām tvam pariṣṭavān
pracetasām nāradasya
saṁvadam hari-kīrtanam*

SYNONYMS

etat—this; *te*—unto you; *abhihitam*—instructed; *kṣattaḥ*—O Vidura; *yat*—whatever; *mām*—unto me; *tvam*—you; *pariṣṭavān*—inquired; *pracetasām*—of the Pracetās; *nāradasya*—of Nārada;

saṁvādam—conversation; *hari-kīrtanam*—describing the glories of the Lord.

TRANSLATION

My dear Vidura, I have told you everything you wanted to know about the conversation between Nārada and the Pracetās, the conversation describing the glories of the Lord. I have related this as far as possible.

PURPORT

Śrīmad-Bhāgavatam 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

श्रीशुक उवाच
य एष उत्तानपदो मानवस्यानुवर्णितः ।
वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ॥ २६ ॥

śrī-śuka uvāca
ya eṣa uttānapado
mānavasyānuvarṇitaḥ
vaṁśaḥ priyavratasyāpi
nibodha nṛpa-sattama

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yaḥ*—which; *eṣaḥ*—this dynasty; *uttānapadaḥ*—of King Uttānapāda; *mānavasya*—the son of Svāyambhuva Manu; *anuvārṇitaḥ*—described, following in the footprints of previous *ācāryas*;

vamśaḥ—dynasty; *priyavrataśya*—of King Priyavrata; *api*—also; *nibodha*—try to understand; *nṛpa-sattama*—O best of kings.

TRANSLATION

Śukadeva Gosvāmī continued: O best of kings [King Parīkṣit], I have now finished telling about the descendants of the first son of Svāyambhuva Manu, Uttānapāda. I shall now try to relate the activities of the descendants of Priyavrata, the second son of Svāyambhuva Manu. Please hear them attentively.

PURPORT

Dhruva Mahārāja was the son of King Uttānapāda, and as far as the descendants of Dhruva Mahārāja or King Uttānapāda are concerned, their activities have been described up to the point of the Pracetās. Now Śrī Śukadeva Gosvāmī desires to describe the descendants of Mahārāja Priyavrata, the second son of Svāyambhuva Manu.

TEXT 27

यो नारदादात्मविद्यामधिगम्य पुनर्महीम् ।
भुक्त्वा विभज्य पुत्रेभ्य ऐश्वरं समगात्पदम् ॥ २७ ॥

*yo nāradād ātma-vidyām
adhigamya punar mahīm
bhuktvā vibhajya putrebhya
aiśvaram samagāt padam*

SYNONYMS

yaḥ—one who; *nāradāt*—from the great sage Nārada; *ātma-vidyām*—spiritual knowledge; *adhigamya*—after learning; *punaḥ*—again; *mahīm*—the earth;

bhuktvā—after enjoying; *vibhajya*—after dividing; *putrebhyaḥ*—unto his sons; *aiśvaram*—transcendental; *samagāt*—achieved; *padam*—position.

TRANSLATION

Although Mahārāja Priyavrata received instructions from the great sage Nārada, 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

इमां तु कौषारविणोपवर्णितां
क्षत्ता निशम्याजितवादसत्कथाम् ।
प्रवृद्धभावोऽश्रुकलाकुलो मुने-
र्दधार मूर्ध्ना चरणं हृदा हरेः ॥ २८ ॥

imām tu kauṣāraṇopavarṇitām
kṣattā niśamyājita-vāda-sat-kathām
pravṛddha-bhāvo 'śru-kalākulo muner
dadhāra mūrdhnā caraṇam hṛdā hareḥ

SYNONYMS

imām—all this; *tu*—then; *kauṣāraṇā*—by Maitreya; *upavarṇitām*—described; *kṣattā*—Vidura; *niśamya*—after hearing; *ajita-vāda*—glorification of the Supreme Lord; *sat-kathām*—transcendental message; *pravṛddha*—enhanced; *bhāvaḥ*—ecstasies; *aśru*—of tears; *kalā*—by particles; *ākulaḥ*—overwhelmed; *muneḥ*—of the great sage; *dadhāra*—captured; *mūrdhnā*—by the head; *caranam*—the lotus feet; *hṛdā*—by the heart; *hareḥ*—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 Prahlāda Mahārāja:

*naiṣāṁ matīṣ tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthah
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat
(SB 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 *niṣkiñcana*. 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

विदुर उवाच
सोऽयमद्य महायोगिन् भवता करुणात्मना ।
दर्शितस्तमसः पारो यत्राकिञ्चनगो हरिः ॥ २९ ॥

vidura uvāca
so 'yam adya mahā-yogin
bhavatā karuṇātmanā
darśitas tamasaḥ pāro
yatrākiñcana-go hariḥ

SYNONYMS

viduraḥ uvāca—Vidura said; *saḥ*—that; *ayam*—this; *adya*—today; *mahā-yogin*—O great mystic; *bhavatā*—by you; *karuṇa-ātmanā*—most merciful; *darśitaḥ*—I have been shown; *tamasaḥ*—of the darkness; *pāraḥ*—the other side; *yatra*—where; *akiñcana-gaḥ*—approachable by the materially free; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Śrī 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 *tamaḥ*, 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

श्रीशुक उवाच
इत्यानम्य तमामन्त्र्य विदुरो गजसाह्वयम् ।
स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः ॥ ३० ॥

śrī-śuka uvāca
ity ānamya tam āmantrya
viduro gajasāhvayam
svānām didṛkṣuḥ prayayau
jñātīnām nirvṛtāśayaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ānamya*—offering obeisances; *tam*—unto Maitreya; *āmantrya*—taking permission; *viduraḥ*—Vidura; *gaja-sāhvayam*—the city of Hastināpura; *svānām*—own; *didṛkṣuḥ*—desiring to see; *prayayau*—left that place; *jñātīnām*—of his kinsmen; *nirvṛta-āśayaḥ*—free from material desires.

TRANSLATION

Śukadeva Gosvāmī continued: Vidura thus offered obeisances unto the great sage Maitreya and, taking his permission, started for the city of Hastināpura 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 Kurukṣetra, he nonetheless wanted to see his elder brother, Dhṛtarāṣṭra, to see if he could deliver Dhṛtarāṣṭra from the clutches of *māyā*. When a great saintly person like Vidura sees his relatives, he desires only to deliver them from the clutches of *māyā*. Vidura thus offered his respectful obeisances to his spiritual master and departed for the city of Hastināpura, the kingdom of the Kauravas.

TEXT 31

एतद्यः शृणुयाद्राजन् राज्ञां हर्यर्पितात्मनाम् ।
आयुर्धनं यशः स्वस्ति गतिमैश्वर्यमाप्नुयात् ॥ ३१ ॥

*etad yaḥ śṛṇuyād rājan
rājñām hary-arpitātmanām
āyur dhanam yaśaḥ svasti
gatim aiśvaryam āpnuyāt*

SYNONYMS

etad—this; *yaḥ*—one who; *śṛṇuyāt*—hears; *rājan*—O King Parīkṣit; *rājñām*—of kings; *hari*—unto the Supreme Personality of Godhead; *arpita-ātmanām*—who have given their life and soul; *āyur*—duration of life; *dhanam*—wealth; *yaśaḥ*—reputation; *svasti*—good fortune; *gatim*—the ultimate goal of life; *aiśvaryam*—material opulence; *āpnuyāt*—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 Śrīmad-Bhāgavatam, entitled "Nārada Instructs the Pracetās."

END OF THE FOURTH CANTO

Srimad Bhagavatam
Fourth Canto
Part Two
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