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Dhruva fell flat before the Lord like a rod and became absorbed in love of God.
Plate 2 “You are eternally the master of the three modes of material nature; thus You are always different from the ordinary living entities.” (p. 382)
Plate 5 The Supreme Lord is transcendental to this material world; therefore only a fool thinks of Him as an ordinary human being. (p. 477)
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Śrīmad-Bhāgavatam
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एष साक्षादरूपो जातो लोकरिहर्षया।
हायं च तत्सर्वा हि श्रीसुजन्नपायिनी। ॥ ६ ॥

esa sākṣād dharer amiśo
jāto loka-rirakṣayā
iyaṁ ca tat-parā hi śrīr
anujajñे 'napāyini' (p. 624)
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CHAPTER NINE

Dhruva Mahârâja Returns Home

TEXT 1

maitreya uvâca

maitreyah uvâca—the great sage Maitreya continued; te—the demigods; evam—thus; utsanna-bhayâ—being freed from all fears; urukrame—unto the Supreme Personality of Godhead, whose actions are uncommon; krta-avanâmâḥ—they offered their obeisances; prayayus tri-viṣapam—they returned; tri-viṣapam—to their respective heavenly planets; sahasra-śirṣā api—also the Personality of Godhead known as Sahasra-śirṣa; tataḥ—from there; garutmatâ—getting up on the back of Garuḍa; madhoṁ vanam—the forest known as Madhuvana; bhṛtya—servant; didṛksayā—wishing to see him; gataḥ—went.

TRANSLATION

The great sage Maitreya told Vidura: When the demigods were reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasra-śirṣa incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.
Purport

The word *sahasraśīra* refers to the Personality of Godhead known as Garbhodakasāyī Viṣṇu. Although the Lord appeared as Kṣirodakasāyī Viṣṇu, He has been described here as Sahasraśīra Viṣṇu because He is non-different from Garbhodakasāyī Viṣṇu. According to Śrīla Sanātana Gosvāmī in his *Bhāgavatamrta*, the Sahasraśīra Personality of Godhead who appeared at that time was the incarnation known as Prśnigarbha. He created the planet known as Dhrūvaloka for the habitation of Dhrūva Mahārāja.

Text 2

(sa vai dhiyā yoga-vipāka-tīvrayā
   hṛt-padma-kośe sphuritaṁ taḍit-prabham
   tirohitam sahasaiyopalakṣya
   bahiḥ sthitam tad-avasthami dadarśa)

saḥ—Dhrūva Mahārāja; vai—also; dhiyā—by meditation; yoga-vipāka-tīvrayā—on account of mature realization of the yogic process; hṛt—the heart; padma-kośe—on the lotus of; sphuritaṁ—manifested; taḍit-prabham—brilliant like lightning; tirohitam—having disappeared; sahasā—all of a sudden; eva—also; upalakṣya—by observing; bahiḥ sthitam—externally situated; tat-avastham—in the same posture; dadarśa—was able to see.

Translation

The form of the Lord, which was brilliant like lightning and in which Dhrūva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhrūva was perturbed, and his meditation broke. As soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing Him in his heart.

Purport

Because of his mature position in yogic meditation, Dhrūva Mahārāja was constantly observing the form of the Personality of Godhead within
his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. He was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. In the *Brahma-samhitā* (5.38) it is said, *prema-ānjana-churīta-bhakti-vilocaṇena*: a saintly person who has developed love of Godhead by devotional service always sees the Lord's transcendental form of Śyāmasundara. This Śyāmasundara form of the Lord within the heart of a devotee is not imagination. When a devotee becomes mature in his prosecution of devotional service, he sees eye to eye the same Śyāmasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaikuṇṭha, Vṛndāvana-dhāma, are all the same; they are nondifferent from one another.

**TEXT 3**

\[\text{तद्धर्षनेनागतसाध्वसः क्षिता-वन्दताः विनमर्य दण्डवत्।}\\ \text{छम्यं प्रपस्यं प्रपिश्विवार्भक-}\\ \text{स्तुम्भिकवानेन द्वेषिवार्भिस्तः॥३॥}\\
\]

\[\text{tad-darśanena-nāgata-sādhvasaḥ kṣitāv}\\ \text{avandatāṅgaṁ vinamayya danda-vat}\\ \text{dṛgbhyaṁ prapaśyan prapibann ivārbhakaś}\\ \text{cumbann ivāsyena bhujaṁ ivāśiṣan}\]

* traslation*

When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of God. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.
Naturally, when Dhruva Mahārāja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee’s love for the Supreme Personality of Godhead is so intense that he wants to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhruva Mahārāja’s bodily expression indicate that upon seeing the Lord eye to eye he developed the eight kinds of transcendental ecstasy in his body.

TRANSLATION

Although Dhruva Mahārāja was a small boy, still he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone’s heart, could understand Dhruva Mahārāja’s awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Mahārāja, who stood before Him with folded hands.
PURPORT

Every devotee wants to chant the transcendental qualities of the Lord. Devotees are always interested in hearing about the transcendental qualities of the Lord, and they are always eager to glorify these qualities, but sometimes they feel inconvenienced by humbleness. The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, it is dictated by the Lord from within. This is confirmed in Bhagavad-gītā, Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. When Dhruva Mahārāja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His causeless mercy, touched His conchshell to Dhruva's forehead, and he was transcendently inspired. This transcendental inspiration is called brahmāmaya because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the Vedas. This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Kṛṣṇa mantra, although presented in the ordinary alphabet, should not be taken as mundane or material.

TEXT 5

sa vai tadaiva pratipādātāṁ girāṁ
daivīṁ pariṣṭāma-parātma-nirṇayaṁ
tam bhakti-bhāvo 'bhya-grṇād asatvaram
pariśrutoru-śravasaṁ dhruva-kṣitīṁ

sah—Dhruva Mahārāja; vai—certainly; tadā—at that time; eva—just; pratipādātāṁ—having attained; girāṁ—speech; daivīṁ—transcendental; pariṣṭāma—understood; para-ātma—of the Supreme Soul; nirṇayaṁ—the conclusion; tam—to the Lord; bhakti-bhāvo—situated in devotional service; abhyagṛṇāt—offered prayers; asatvaram—without any hasty conclusion; pariśruto—widely known; uru-śravasaṁ—whose fame; dhruva-kṣitīḥ—Dhruva, whose planet would not be annihilated.
TRANSLATION

At that time Dhruva Mahārāja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

PURPORT

There are many important items to be considered in this verse. First of all, the relationship between the Absolute Truth and the relative material and spiritual energies is here understood by a student who has complete knowledge of the Vedic literature. Dhruva Mahārāja never went to any school or academic teacher to learn the Vedic conclusion, but because of his devotional service to the Lord, as soon as the Lord appeared and touched his forehead with His conchshell, automatically the entire Vedic conclusion was revealed to him. That is the process of understanding Vedic literature. One cannot understand it simply by academic learning. The Vedas indicate that only to one who has unflinching faith in the Supreme Lord as well as in the spiritual master is the Vedic conclusion revealed.

The example of Dhruva Mahārāja is that he engaged himself in devotional service to the Lord according to the order of his spiritual master, Nārada Muni. As a result of his rendering such devotional service with great determination and austerity, the Personality of Godhead personally manifested Himself before him. Dhruva was only a child. He wanted to offer nice prayers to the Lord, but because he lacked sufficient knowledge, he hesitated; but by the mercy of the Lord, as soon as the Lord’s conchshell touched his forehead, he became completely aware of the Vedic conclusion. That conclusion is based on proper understanding of the difference between jīva and Paramātma, the individual soul and the Supersoul. The individual soul is forever a servant of the Supersoul, and therefore his relationship with the Supersoul is to offer service. That is called bhakti-yoga or bhakti-bhāva. Dhruva Mahārāja offered his prayers to the Lord not in the way of the impersonalist philosophers, but as a devotee. Therefore, it is clearly said here, bhakti-bhāva. The only prayers worth offering are those offered to the Supreme Personality of Godhead, whose reputation is spread far and wide. Dhruva Mahārāja wanted to have the kingdom of his father, but his father refused to even allow him to get on his lap. In order to fulfill his desire, the Lord...
had already created a planet known as the Pole Star, Dhruvaloka, which was never to be annihilated even at the time of the dissolution of the universe. Dhruva Maharaja did not attain this perfection by acting hastily, but by patiently executing the order of his spiritual master, and therefore he became so successful that he saw the Lord face to face. Now he was further enabled, by the causeless mercy of the Lord, to offer fitting prayers to the Lord. To glorify or offer prayers unto the Supreme, one needs the Lord’s mercy. One cannot write to glorify the Lord unless one is endowed with His causeless mercy.

TEXT 6

Dhruva Maharaja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

TRANSLATION

Dhruva Maharaja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.
Dhruva Mahārāja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man’s activities or ghostly activities. Śrīla Bhaktivinoda Ṭhākura has composed a song in which he addresses himself: “O living entity, get up! How long shall you sleep on the lap of māyā? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself.” The Vedas also declare, “Get up! Get up! You have the opportunity, the boon of the human form of life—now realize yourself.” These are the Vedic injunctions.

Dhruva Mahārāja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction—that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Mahārāja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead because he has no realization of the Vedic conclusion.

When Dhruva Mahārāja, therefore, found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord’s favor was upon him. This spiritual enlivenment of Dhruva Mahārāja’s senses, mind, etc., was due to the action of the internal potency of the Lord. In this verse, therefore, the word svā-dhāmnā means by spiritual energy. Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa mantra is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called sevonmukha; at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened
by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ear, tongue, mind, genitals—everything—engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as bhakti, or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and sastra, and after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

**TEXT 7**

एकस्तमेव भवविश्वामात्मशक्ती
मायालयोस्थुगुणया महादेव्यैषयू
तुज्जुलुविविध पुनःसत्दसुधुणेषु
नानेव दारुशु विभावसुविनिमाति ॥ ७ ॥

ekas tvam eva bhagavann idam ātma-saṁtkyaṁ
māyākhyayor guṇayaṁ mahadādy-aśeṣam
ṣṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu
nāneva dāruṣu vibhāvasu-vad vibhāsi

ekāḥ—one; tvam—you; eva—certainly; bhagavan—O my Lord; idam—this material world; ātma-saṁtkyāṁ—by Your own potency; māyā-ākhyayāṁ—of the name māyā; uru—greatly powerful; guṇayā—consisting of the modes of nature; mahat-ādi—the mahat-tattva, etc.; aśeṣam—unlimited; sṛṣṭvā—after creating; anuviśya—then after entering; puruṣāḥ—the Supersoul; tat—of māyā; asat-guṇeṣu—into the temporarily manifested qualities; nāna—variously; iva—as if; dāruṣu—into pieces of wood; vibhāvasu-vat—just like fire; vibhāsi—you appear.

**TRANSLATION**

My Lord, You are the Supreme One, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.
PURPORT

Dhruva Mahārāja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He becomes void or impersonal and thus becomes all-pervading. The Māyāvādī philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Mahārāja, upon realization of the Vedic conclusion, says, “You are spread all over the cosmic manifestation by Your energy.” This energy is basically spiritual, but because it acts in the material world temporarily, it is called māyā, or illusory energy. In other words, for everyone but the devotees the Lord’s energy acts as external energy. Dhruva Mahārāja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic.

The identity of the Supreme Personality of Godhead in the feature of Paramātmā or Supersoul is admitted herein. His original spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, viṣṇu-saktiḥ paraḥ proktā. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between māyā and sva-dhāma—for devotees the sva-dhāma acts, whereas in the case of nondevotees the māyā energy acts.

TEXT 8

त्वहन्या वधुन्येदमच्छन्ति विज्ञान
सूर्ययुधां हृद नाय भवत्रप्ततः ॥
तस्यापवर्यो तव पादमूलं
विस्मर्यते कुतविदा कथम्पर्त्वन् || 8 ||
Dhruva Mahārāja Returns Home

Tvad-dattayā vayunayedam acaśta viśvam
supta-prabuddha iva nātha bhavat-prapannah
tasyāpavargya-saṇānāṁ tava pāda-mūlam
vismaryate kṛtavidā katham ārta-bandho

Tvad-dattayā—given by You; vayunayā—by knowledge; idam—this; acaśta—could see; viśvam—whole universe; supta-prabuddhaḥ—a man rising from sleep; iva—like; nātha—O my Lord; bhavat-prapannaḥ—Lord Brahmā, who is surrendered unto You; tasyā—his; apanvargya—of persons desiring liberation; saṇānāṁ—the shelter; tava—Your; pāda-mūlam—lotus feet; vismaryate—can be forgotten; kṛtavidā—by a learned person; katham—how; ārta-bandho—O friend of the distressed.

TRANSLATION

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

PURPORT

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord’s causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the Bhagavad-gītā the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace. Saintly persons like Sanaka, Sanātana and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as long as he does not
come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord.

The Lord is addressed here as ārtabandhu, which means friend of the distressed. As stated in the Bhagavad-gītā, after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when he surrenders unto the Supreme Personality of Godhead. The Māyāvādi philosopher who does not surrender unto the Supreme Person is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

TEXT 9

नूनम विमुष्टा-मतयाह ते
ये त्वां भवाप्यविमोक्षणमन्येतोः।
अर्जनि कङ्कनस्तरं कुषपोपभोग्य-
भिन्नखण्डं यत्स्त्रांज निरवेदं परे न्याम्।९।

नूनाम—certainly; vimuṣṭa-matayaḥ—those who have lost their right intelligence; tava—Your; māyāyā—by influence of the illusory energy; te—they; ye—who; tvām—You; bhava—from birth; apyaya—and death; vimokṣaṇam—the cause of liberation; anya-hetoḥ—for other purposes; arcani—worship; kalpaka-taruṁ—who are like the desire tree; kuṇapa—of this dead body; upabhogyaḥ—sense gratification; icchanti—they desire; yat—that which; sparsa-jāṁ—derived by touch sensation; niraye—in hell; api—even; nīṇām—for persons.

TRANSLATION

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benediction from You for sense gratification, which is available even for those who live in hellish conditions.
PURPORT

Dhruva Mahārāja repented because he came to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

TEXT 10

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavat-jana-kathā-śravaṇena vā syāt
sā brahmaṁi sua-mahimany api nātha mā bhūt
kim tu antakāsi-lulitāṁ patatāṁ vimānāt

yā—that which; nirvṛtis—blissfulness; tanu-bhṛtāṁ—of the embodied; tava—your; pāda-padma—lotus feet; dhyānād—from meditating upon; bhavat-jana—from Your intimate devotees; kathā—topics; śravaṇena—by hearing; vā—or; syāt—comes into being; sā—that bliss; brahmaṁi—in the impersonal Brahman; sua-mahimany—Your own magnificence; api—even; nātha—O Lord; mā—never; bhūt—exists; kim—what to speak of; tu—then; antaka-asi—by the sword of death; lulitāṁ—being destroyed; patatāṁ—of those who fall down; vimānāt—from their airplanes.

TRANSLATION

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived
from devotional service, what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

PURPORT

The transcendental bliss derived from devotional service, primarily from śravaṇam kīrtanam, hearing and chanting, cannot be compared with the happiness derived by karmīs by elevating themselves to the heavenly planets or by jñānīs or yogīs who enjoy oneness with the supreme impersonal Brahman. Yogīs generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. In the previous verse we find the phrase bhavāpyaya, which means birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from śravaṇam kīrtanam by pure devotees cannot be compared with brahmānanda, or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of karmīs is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, yānti deva-vratā devān: persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in Bhagavad-gītā (Bg. 9.21) we find, kṣīne puṇye martya-lokām viśanti: those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajñas and pious activities. Antakāśi-lulitāt: by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhruva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words patatām vimānāt are very significant. Vimāna means airplane: those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.
TEXT 11

bhaktim muhuḥ pravahatāṁ tvayi me prasaṅgo bhūyād ananta mahatām amalāśayānām yenāṇjasolbaṇam uru-vyasanaṁ bhavābdhiṁ nesye bhavad-guṇa-kathāṁṛta-pāṇa-mattāh

bhaktim—devotional service; muhuḥ—constantly; pravahatāṁ—of those who perform; tvayi—unto You; me—my; prasaṅgaḥ—intimate association; bhūyāt—may it become; ananta—O unlimited; mahatām—of the great devotees; amala-āśayānām—whose hearts are freed from material contamination; yena—by which; añjasā—easily; ulbaṇam—terrible; uru—great; vyasanam—full of dangers; bhava-abdhīṁ—the ocean of material existence; nesye—I shall cross; bhavat—Your; guṇa—transcendental qualities; kathā—pastimes; amṛta—nectar, eternal; pāṇa—by drinking; mattaḥ—mad.

TRANSLATION

Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I can be associated with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

PURPORT

The significant point in Dhruva Mahārāja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have, therefore, established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Con-
Consciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible. From this statement of Dhrúva Mahārāja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, satāṁ prasaṅgāṁ mama vīrya-saṁvīdo bhavanti hṛt-karṇa-rasāyaṇāḥ kathāḥ. Only in the association of pure devotees can the words of Lord Kṛṣṇa be fully potent and relishable to the heart and ear. (Bhāg. 3.25.25) Dhrúva Mahārāja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Māyāvādī philosopher may question us, “You may be very happy in the association of devotees, but what is your plan for crossing the ocean of material existence?” Dhrúva Mahārāja’s answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. Bhavad-gur-a-kathā: for anyone who persistently engages in hearing the topics of the Lord from Śrīmad Bhagavad-gītā, Śrīmad-Bhāgavatam and Caitanya-caritāmṛta and who is actually addicted to this process, just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared with a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (viśvam pūrṇam sukhāyate).

The purport of this statement by Dhrúva Mahārāja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only is one elevated to the transcendental planet Goloka Vṛndāvana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it becomes more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of śāstra, and there is devotional service in the spiritual world rendered directly in association with the Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other
TEXT 12

O Lord who has a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in relationship with it, offspring, friends, home, wealth, and wife, which are very, very dear to materialistic persons. He does not care for them.

PURPORT

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also they are not very much attached to their bodies, unlike the yogis, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. Yogiś are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhruva Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very
beginning, therefore, without wasting time in bodily exercises, a devotee searches out a pure devotee, and simply by his association becomes more advanced in spiritual consciousness than any yogī. Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress or happiness which comes from these things. This is the special advantage of being a devotee. This status of life is possible only when a person is interested in associating with a pure devotee who always enjoys the fragrance of the lotus feet of the Lord.

TEXT 13

My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of theorizing processes are finished.

PURPORT

In the Bhagavad-gītā the Lord says that He has spread Himself throughout the universe, but although everything is resting upon Him, He is aloof.
The same concept is expressed here by Dhruva Mahārāja. He states that before seeing the transcendental form of the Lord, he had experienced only the varieties of material forms, which are counted at 8,400,000 species of aquatics, birds, beasts, etc. The fact is that unless one engages in the devotional service of the Lord, it is impossible for him to understand the ultimate form of the Lord. This is also confirmed in the Bhagavad-gītā (Bg. 18.55). Bhaktīṁ māṁ abhijānāti: factual understanding of the Absolute Truth, who is the Supreme Person, cannot be obtained by any process other than devotional service.

Dhruva Mahārāja here compares his previous state of understanding with the perfection of understanding in the presence of the Supreme Lord. The position of a living entity is to render service; unless he comes to the stage of appreciating the Supreme Personality of Godhead, he engages in the service of the various forms of trees, reptiles, animals, men, demigods, etc. One can experience that one man engages in the service of a dog, another serves plants and creepers, another the demigods, and another humanity or his boss in the office—but no one is engaged in the service of Kṛṣṇa. Aside from common men, even men who are elevated in terms of spiritual understanding are at the utmost engaged in the service of the vīra-rūpa, or, unable to understand the ultimate form of the Lord, they worship voidism by meditation. Dhruva Mahārāja, however, had been blessed by the Supreme Lord. When the Lord touched His conchshell to Dhruva’s forehead, real knowledge was revealed from within, and Dhruva could understand the Lord’s transcendental form. Dhruva Mahārāja here admits that not only was he ignorant, but by years he was only a child. It would not have been possible for an ignorant child to appreciate the supreme form of the Lord had he not been blessed by the Lord, who touched His conchshell to Dhruva’s forehead.

TEXT 14

कल्पान्ते एतदविंदं जटरेण गृह्नः
शेषे पुमान् खर्जणन्त्साक्ववत्तदुः
पञ्चादिष्ठिफुरुषकाश्चलोकपयो
गर्भे पुमान् मगवते प्रणतोट्सितस्मै॥ १४॥

kalpānta etad akhilaṁ jathareṇa grhnāṁ
śete pumān sva-dṛg ananta-sakhas tad-anke
yan-nābhi-sindhu-ruha-kāñcana-loka-padma-
garbhe dyumān bhagavate praṇato ’smi tasmai
kalpa-ante—at the end of the millennium; etat—this universe; akhilam—all; jathareṇa—within the belly; grhrṇan—withdrawin; āte—lies down; pumān—the Supreme Person; svadṛk—looking upon Himself; ananta—the unlimited being Śeṣa; sakhaḥ—accompanied by; tat-aṅke—on His lap; yat—from whose; nābhi—navel; sindhu—ocean; ruha—sprouted; kañcana—golden; loka—planet; padma—of the lotus; garbhe—on the whorl; dyumān—Lord Brahmā; bhagavate—unto the Supreme Personality of Godhead; praṇataḥ—offering obeisances; asmi—I am; tasmai—unto Him.

TRANSLATION

My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśayi Viṣṇu dissolves everything manifested within the universe in His belly. He lies down on the lap of Śeṣanāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahma is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

PURPORT

Dhruva Mahārāja’s understanding of the Supreme Personality of Godhead is complete. In the Vedas it is said, yasmin vijñāte sarvam evam vijñātaṁ bhavanti: knowledge received through the transcendental causeless mercy of the Lord is so perfect that by that knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Kṣirodakaśayi Viṣṇu was present before Dhruva Mahārāja, who could also understand the Lord’s two other forms, namely Garbhodakaśayi Viṣṇu and Kāraṇodakaśayi (Mahā) Viṣṇu. Regarding Mahā-Viṣṇu, it is stated in the Brahma-saṁhitā:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagadaṅga-nāthāḥ
viṣṇur mahān sa iha yasya kalā-višeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhaṭajīmi (Bs. 5.48)

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbhodakaśayi Viṣṇu, who is lying on the lap of Śeṣanāga, another form of the Lord. Those who are not devotees cannot understand the different forms of Viṣṇu and their positions in regard to the creation. Sometimes the atheists argue, “How can a flower stem sprout from the navel of
Garbhodakāśayī Viṣṇu?” They consider all the statements of the śāstras to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead.

But a devotee like Dhruva Mahārāja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord’s grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

TEXT 15

"वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा"
"हृदया आदिपुरुषो भगवानस्यजीवः।"
"परशुद्गराथिरिविश्वसः स्वभवण॥ प्रव्याया नियन्त्रित्वा व्याप्तिक आस्ते॥१५॥"

tvaṁ nitya-mukta-pariśuddha-vibuddha ātmā
kūṭa-stha ādi-puruṣo bhagavāṁs try-adhīśaḥ
yad buddhi-avasthitim akhaṇḍitayā sva-drṣṭyā
drāṣṭā sthitāv adhimukho vyatirikta śasse

tvaṁ—You; nitya—eternally; mukta—liberated; pariśuddha—unchallenged; vibuddha—full of knowledge; ātmā—the Supreme Soul; kūṭa-sthaḥ—changeless; ādi—original; puruṣaḥ—person; bhagavān—the Lord full with six opulences; tri-adhīśaḥ—master of the three modes; yat—whence; buddhi—of intellectual activities; avasthitim—all stages; akhaṇḍitayā—unbroken; sva-drṣṭyā—by transcendental vision; drāṣṭā—You witness; sthitau—for maintaining (the universe); adhimakhaḥ—enjoyer of the results of all sacrifices; vyatiriktaḥ—differently; śasse—You are situated.

TRANSLATION

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, You are existent in the Supersoul without change, You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the
ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

PURPORT

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhruva Mahārāja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is known, therefore, as try-adhīśa, the master of the three modes of material nature. In Bhagavad-gītā (7.14) it is said, daiva hy esā guṇamayī mama māyā duratyayā: the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of nature, is ever liberated from the action and reaction of those modes. He is, therefore, uncontaminated, as it is stated in the Īsopaniṣad. The contamination of the material world does not affect the Supreme Godhead. Kṛṣṇa therefore says in the Bhagavad-gītā that those who are rascals and fools think of Him as an ordinary human being, not knowing His paramātmanam. Paraṁātmanam refers to His being always transcendentally situated. Material contamination cannot affect Him.

Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to him. But it is not the same for the Supreme Personality of Godhead. He knows past, present and future and everything that is happening in everyone's heart. Bhagavad-gītā confirms this (vedāham samatītanī). The Lord is not part of the soul—He is the unchangeable Supreme Soul, and the living entities are His parts and parcels. The living entity is forced to appear in this material world under the direction of daiva-māyā, but when the Lord appears, He comes by His own internal potency, ātma-māyā. Besides that, a living entity is within the time of past, present and future. His life has a beginning, a birth, and in the conditioned state his life ends with death. But the Lord is ādi-puruṣa, the original person. In the Brahma-saṁhitā Lord Brahmā offers his respect to the ādi-puruṣa, Govinda, the original person, who has no beginning, whereas the creation of this material
world has a beginning. The *Vedānta* says, *janmādy asya yataḥ*: everything is born from the Supreme, but the Supreme has no birth. He has all the six opulences in full and beyond comparison, He is the master of material nature, His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the *Vedas* (*Kātha Up. 2.2.13*), *nityo nityānāṁ cetanas cetanānāṁ*. The Lord is the supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Everyone, therefore, should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity with the sleeping of the Supreme Personality of Godhead in the Causal Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Māyāvādī philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

**TEXT 16**

**Yasyān vairuddha-gatayo hy anisāṁ patanti vīdya-dayaḥ vividha-saktaya ānupūrvaḥ**

**Tad brahma viśva-bhavam ekam anantam ādyam ānanda-mātram avikāram aham prapadye**

*yasmin*—in whom; *vairuddha-gatayah*—of opposite character; *hi*—certainly; *aniśam*—always; *patanti*—are manifest; *vidyā-ādayaḥ*—knowledge and ignorance, etc.; *vividha*—various; *saktayaḥ*—energies; *ānupūrvaḥ*—continually; *tat*—that; *brahma*—Brahman; *viśva-bhavam*—the cause of material creation; *ekam*—one; *anantam*—unlimited; *ādyam*—original; *ānanda-mātram*—simply blissful; *avikāram*—changeless; *aham*—I; *prapadye*—offer my obeisances.

**TRANSLATION**

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements, knowledge and ignorance. Your multi-
energies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

PURPORT

In the Brahma-samhitā it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, still His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Mahārāja, therefore, offered his respectful obeisances unto the impersonal feature of the Lord. One who realizes this impersonal feature can enjoy the unchangeable brahmānanda described here as spiritual bliss.

Śrīla Viśvanātha Cakravartī Ṭhākura describes that this impersonal feature or Brahman manifestation of the Supreme Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as jñāna-miśra-bhaktas, or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Mahārāja offers his respectful obeisances.

It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of vidyā and avidyā. Vidyā and avidyā are very nicely described in Īsopaniśad. It is said there that sometimes, due to avidyā, or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of avidyā-śakti, or mayā, have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a jñānī advances even more, he is in the category of a jñāna-miśra-bhakta, or a devotee whose love is mixed with
material knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multi-energies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Viśvanātha Cakravarti Ṭhākura of a person proceeding towards a destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When, however, he comes still nearer, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, and marketplaces with shops and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

**TEXT 17**

satyāśiśo hi bhagavāṁs tava pāda-padmam
āśīś tathānubhajataḥ puruṣārtha-mūrteḥ
apy evam aryā bhagavān paripāti dinān
vāśreva vatsakam anugraha-kātaro 'smān

satyā—real; āśiśāḥ—compared with other benedictions; hi—certainly; bhagavan—my Lord; tava—Your; pāda-padmam—lotus feet; āśiḥ—benediction; tathā—in that way; anubhajataḥ—for the devotees; puruṣa-artha—of the real goal of life; mūrteḥ—the personification; api—although; evam—thus; aryā—O Lord; bhagavān—the Personality of Godhead; paripāti—maintains; dinān—the poor in heart; vāśreva—a cow; iva—like; vatsakam—unto the calf; anugraha—to bestow mercy; kātaraḥ—eager; asmān—upon me.

**TRANSLATION**

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service
with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

**PURPORT**

Dhruva Mahārāja was cognizant of the defective nature of his own devotional service. Pure devotional service is without material form and is not covered by mental speculation or fruitive activities. Pure devotional service is therefore called *ahaituki*, unmotivated. Dhruva Mahārāja knew that he came to worship the Lord in devotional service with a motive—to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that He not only fulfills the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives him all protection, just as a cow gives milk to a newly born calf. In the *Bhagavad-gītā* it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee’s part, Kṛṣṇa will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Mahārāja as *purusārtha-mūrti*, the ultimate goal of life. Generally *purusārtha* is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called *purusārtha*. But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called *pañca-purusārtha*, the ultimate goal of life. Lord Caitanya therefore taught us not to ask from the Supreme Personality any benediction such as material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Mahārāja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.
TEXT 18

Maitreya uvāca

athābhīṣṭuta evam vai
sat-saṅkalpena dhīmatā
bhṛtyānurakto bhagavān
pratinandyedam abravit

maitreyah uvāca—Maitreya said; atha—then; abhiṣṭutah—being worshiped; evam—thus; vai—certainly; sat-saṅkalpena—by Dhruva Mahārāja, who had only good desires in his heart; dhīmatā—because he was very intelligent; bhṛtya-anuraktaḥ—very favorably disposed to devotees; bhagavān—the Supreme Personality of Godhead; pratinandya—having congratulated him; idam—this; abravit—said.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when Dhruva Mahārāja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

TEXT 19

Śrī bhagavān uvāca
vedāhāṁ te vyavasitar āṁ
hṛdi rājanya-bālaka
tat prayacchāmi bhadraṁ te
durāpam api suvṛata
The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, still I shall favor you with its fulfillment. All good fortune unto you.

PURPORT

The Lord is so merciful to His devotee that He immediately said to Dhruva Mahārāja, "Let there be all good fortune for you." The fact is that Dhruva Mahārāja was very much afraid in his mind, for he had aspired after material benefit in discharging his devotional service and this was hampering him from reaching the stage of love of God. In the Bhagavad-gītā (2.44) it is said, bhogaśvarya-prasaktānām: those who are addicted to material pleasure cannot be attracted to devotional service. It was true that at heart Dhruva Mahārāja wanted a kingdom that would be far better than Brahmaloka. This was a natural desire for a kṣatriya. He was also only five years old, and in his childish way he desired to have a kingdom far greater than his father's, grandfather's or great-grandfather's. His father, Uttanapāda, was the son of Manu, and Manu was the son of Lord Brahmā. Dhruva wanted to excel all these great family members. The Lord, however, knew Dhruva Mahārāja's childish ambition, but at the same time how was it possible to offer him a position more exalted than Lord Brahmā's?

The Lord assured Dhruva Mahārāja that he would not be bereft of His love. He encouraged Dhruva not to be worried that he childishly had material desires and at the same time had the pure aspiration to be a great devotee. Generally, the Lord does not award a pure devotee material opulence, even though he may desire it. But Dhruva Mahārāja's case was different. The Lord knew that he was such a great devotee that in spite of having material opulence he would never be deviated from love of God. This example illustrates that a highly qualified devotee can have the facility of material enjoyment and at the same time execute love of God. This, however, is a special case for Dhruva Mahārāja.
The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the Pole Star, which will continue to stay even after the dissolution at the end of the millennium. No one has ever ruled over this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls go around a central pole for the purpose of crushing grains. Keeping it to their right, all the stars inhabited by the great sages like Dharma, Agni, Kaśyapa and Śukra...
circumambulate this planet, which continues to exist even after the dissolution of all others.

PURPORT

Although the Pole Star existed before its occupation by Dhruva Mahārāja, there was no predominating deity. Dhruvaloka, our Pole Star, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Mahārāja Dhruva. The specific significance of this planet is that until the entire universe is annihilated, this planet will remain, even during the devastation which takes place during the night of Lord Brahmā. There are two kinds of dissolutions, one during the night of Lord Brahmā and one at the end of Lord Brahmā's life. At the end of Brahmā's life, selected personalities go back home, back to Godhead. Dhruva Mahārāja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Mahārāja would go directly to Vaikuṇṭhaloka, to a spiritual planet in the spiritual sky. Śrīla Viśvanātha Cakravarti Ṭhākura comments in this connection that Dhruvaloka is one of the lokas like Śvetadvipa, Mathurā and Dwārakā. They are all eternal places in the kingdom of Godhead, which is described in the Bhagavad-gītā (tad dhāma paramam) and in the Vedas (om tad viṣṇuh paramam padaṁ sadā paśyanti sūrayaḥ). The words parastat kalpa-vāsinām, transcendental to the planets inhabited after the dissolution, refer to the Vaikuṇṭha planets. In other words, Dhruva Mahārāja's promotion to the Vaikuṇṭhalokas was guaranteed by the Supreme Personality of Godhead.

TEXT 22

प्रस्थिते तु वर्ण पित्रा द्वचा गां धर्मसंहर्गः ॥
पदविनिर्साहसंहं रक्षितायाहेतुद्रिः ॥१२॥

prasthite tu vanam pitrā
dattvā gāṁ dharma-sanśrayaḥ
ṣaṭ-trimśad-varṣa-sahasrāṁ
rakṣitāvyāhatendriyah
prasthite—after departure; tu—but; vanam—to the forest; piträ—by your father; dattvā—awarding; gāṁ—the whole world; dharma-saṁśrayaḥ—under the protection of piety; ṣaṭ-trīṁśat—thirty-six; varṣa—years; sāhasram—one thousand; raksitā—you will rule; avyāhata—without decay; indriyaḥ—the power of the senses.

TRANSLATION

After your father goes to the forest and awards you the rule of his kingdom, you will rule the entire world continually for 36,000 years, and all your senses will continue to be as strong as they are now. You will never become old.

PURPORT

In the Satya-yuga people generally lived for 100,000 years. Dhruva Mahārāja’s ruling the world for 36,000 years was quite possible in those days.

TEXT 23

The Lord continued: Sometime in the future your brother Uttama will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

PURPORT

Dhruva Mahārāja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His step-
mother insulted Dhruva, who was not an ordinary person, but a great Vaishnava. An offense at the lotus feet of a Vaishnava is the greatest offense in this world. Because of her insulting Dhruva Mahārāja, Suruci would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaishnava. Not only should we not insult a Vaishnava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Mahārāja, he was just a child. She of course did not know that Dhruva was a great recognized Vaishnava, and so her offense was committed unknowingly. Similarly, if one serves a Vaishnava unknowingly, there is a good result. When one serves a Vaishnava without knowledge, he still gets the good result, and if he unknowingly insults a Vaishnava, one suffers the bad result. A Vaishnava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord. Śrīla Viśvanātha Cakravarti Ṭhākura, in his eight stanzas of prayer to the spiritual master, has sung, yasya prasādād bhagavat-prasādaḥ: by pleasing the spiritual master, who is a pure Vaishnava, one pleases the Personality of Godhead, but if one displeases the spiritual master he does not know where he is going.

TEXT 24

śrīmaṁ yahurantya yadh: puṣkuldaksīniḥ: ।
śrūṣṭva chaḥaṁtip: satya ānte māṁ sāṁśarīpiṣṭi ॥२४॥

iṣṭvā māṁ yajña-hṛdayam
yajñaiḥ puṣkala-daksinaiḥ
bhuktvā cehaṁśaḥ satyāḥ
ante māṁ saṁśmarisyaṁ

iṣṭvā—after worshiping; māṁ—Me; yajña-hṛdayam—the heart of all sacrifices; yajñaiḥ—by great sacrifices; puṣkala-daksinaiḥ—comprehending distribution of great charities; bhuktvā—after enjoying; ca—also; iha—within this world; āṁśaḥ—blessings; satyāḥ—true; ante—at the end; māṁ—Me; saṁśmarisyaṁ—you will be able to remember.

TRANSLATION

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way
you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

**PURPORT**

The most important factor in this verse is the Lord’s instructions regarding how to remember the Supreme Personality of Godhead at the end of life. *Ante nārāyaṇa-smṛtih*: the result of whatever we do in executing spiritual activities is successful if we can remember Nārāyaṇa, the Supreme Personality of Godhead. This program of constant remembrance can be disturbed by many things, but Dhruva Mahārāja’s life would be so pure, as assured by the Lord Himself, that he would never forget Him. Thus at the time of his death he would remember the Supreme Lord, and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices. As stated in the *Vedas*, when one performs great sacrifices he must give in charity, not only to the *brāhmaṇas*, but also to the *kṣatriyas*, *vaiśyas* and *śūdras*. It is assured here that Dhruva Mahārāja would be able to perform such activities. In this age of Kali, however, the great sacrifice is the performance of *saṅkīrtana-yajña*. Our Kṛṣṇa consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continue to perform the *saṅkīrtana-yajña* continually and continually chant the Hare Kṛṣṇa *mantra*. Then certainly at the end of our lives we shall be able to remember Kṛṣṇa, and our program of life will be successful. In this age, distribution of *prasāda* has replaced distribution of money. No one has sufficient money to distribute, but if we distribute *kṛṣṇa-prasāda* as far as possible, it is more valuable than the distribution of money.

**TEXT 25**

ततो गतासि मत-स्थानम् सर्वलोकनामस्ततम्।
उपारिष्टादिष्म्यस्तं यतो नावर्तते गतः॥२५॥

`tato gantāsi mat-sthānam
sarva-loka-namas-kr̥tam
uparīṣṭād rṣibhyas tuvāṁ
yato nāvartate gataḥ`

tataḥ—thereafter; gantāsi—you will go; mat-sthānam—to My abode; sarva-loka—by all planetary systems; namah-kr̥tam—offered obeisances to; uparīṣṭāt—situated higher; rṣibhyah—than the planetary systems of the ṛṣis;
TRANSLATION

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven rṣis, and when you go there you never have to come back again to this material world.

PURPORT

In this verse the word nāvartate is very significant. The Lord says, “You will not come back to this material world because you will reach māt-sthānam, My abode.” Therefore Dhrusvaloka, or the Pole Star, is the abode of Lord Viṣṇu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Śvetadvīpa. It is clearly indicated that this planet is situated above the seven planetary systems of the rṣis, and because this planet is Viṣṇuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhrusvaloka at the time of the dissolution of this universe. The answer is simple: Dhrusvaloka remains, like other Vaikuṇṭhalokas, beyond this universe. Śrīla Viśvanātha Cakravartī Thākura has commented in this connection that the very word nāvartate indicates that this planet is eternal.

TEXT

मैत्रेय उवाच ।

इत्यचिन्त: स भगवानसतिदिश्यात्म: पदम ।

बालसा पदयतो धाम नमनात्रुहद्राजः: ||२६||

maitreyāḥ uvāca

ity arcitaḥ sa bhagavān

atidisyātmanaḥ padam

bālasya paśyato dhāma svam

agād garuḍa-dhvajaḥ

maitreyāḥ uvāca—the great sage Maitreya continued to speak; iti—thus; arcitaḥ—being honored and worshiped; saḥ—the Supreme Lord; bhagavān—Personality of Godhead; atidisyā—after offering; ātmanaḥ—His personal; padam—residence; bālasya—while the boy; paśyataḥ—was looking on;
dhāma—to His abode; svam—own; agāt—He returned; garuḍa-dhvajaḥ—Lord Viṣṇu, whose flag bears the emblem of Garuḍa.

TRANSLATION

The great sage Maitreya said: After being worshiped and honored by the boy, Dhrūva Mahārāja, and offering him His abode, Lord Viṣṇu returned to His abode on the back of Garuḍa as Dhrūva Mahārāja looked on.

PURPORT

From this verse it appears that Lord Viṣṇu awarded Dhrūva Mahārāja the same abode in which He resides. His abode is described in the Bhagavad-gītā (15.6): yad gatā na nivartante tad dhāma paramāṁ mama.

TEXT 27

so 'pi saṅkalpajam viṣṇoḥ
pāda-sevopasādītam
prāpya saṅkalpa-nirvāṇaṁ
nātiprīto 'bhyagāt puram

saḥ—he (Dhrūva Mahārāja); api—although; saṅkalpa-jam—the desired result; viṣṇoḥ—of Lord Viṣṇu; pāda-sevā—by serving the lotus feet; upasādītam—obtained; prāpya—having achieved; saṅkalpa—of his determination; nirvāṇaṁ—the satisfaction; na—not; atiprītaḥ—very much pleased; abhyagāṭ—he returned; puram—to his home.

TRANSLATION

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhrūva Mahārāja was not very pleased. Thus he returned to his home.

PURPORT

By worshiping the lotus feet of the Lord in devotional service as instructed by Nārada Muni, Dhrūva Mahārāja achieved the desired result. His desire was to get a very exalted position, excelling those of his father, grandfather and great-grandfather, and although it was a somewhat childish determination because Dhrūva Mahārāja was nothing but a small child, still Lord Viṣṇu, the Supreme Personality of Godhead, is so kind and
merciful that He fulfilled his desire. Dhrūva Mahārāja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. Still, when Dhrūva Mahārāja returned home he was not very much pleased because although in pure devotional service there is no demand from the Lord, because of his childish nature he had demanded something, and although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he had demanded something from the Lord, for he should not have done this.

TEXT 28

Vidura uvāca

sudurlabhāṁ yat paramaṁ padaṁ harer
māyāvinas tat-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
katham svam ātmānam amanyatārtha-vit

viduraḥ uvāca—Vidura continued to inquire; sudurlabham—very rare; yat—that which; paramam—is the supreme; padam—situation; hareḥ—of the Supreme Personality of Godhead; māyāvinaḥ—very affectionate; tat—His; caraṇa—lotus feet; arcana—by worshiping; arjitam—achieved; labdhvā—having attained; api—although; asiddha-artham—not fulfilled; iava—as if; eka-janmanā—in the duration of one life; katham—why; svam—own; ātmānam—heart; amanyata—he felt; artha-vit—being very wise.

TRANSLATION

Śrī Vidura inquired: My dear brähmana, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhrūva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?
PURPORT

Saint Vidura’s inquiry is very relevant. The word artha-vit, which refers to one who knows how to discriminate between reality and unreality, is very significant in this connection. An artha-vit is also called paramahamsa. A paramahamsa accepts only the active principle of everything; just as a swan accepts only the milk from a mixture of water and milk, a paramahamsa accepts only the Supreme Personality of Godhead as his life and soul, neglecting all external material things. Dhruva Mahārāja was in this category, and due to his determination he achieved the result he desired, but still when he returned home he was not very pleased.

TEXT 29

Maitreya uvāca

mātuh sapatnyā vāgbāṇair
hrdi viddhas tu tān smaran
naicchan mukti-pater nuktīṁ
tasmāt tāpam upeyivān

maitreyah uvāca—The great sage Maitreya replied; mātuh—of his mother; sa-patnī-yāḥ—of the co-wife; vāk-bāṇaiḥ—by the arrows of harsh words; hṛdi—in the heart; viddhāḥ—pierced; tu—then; tān—all of them; smaran—remembering; na—not; aicchat—desired; mukti-pateḥ—from the Lord, whose lotus feet give liberation; nuktīṁ—salvation; tasmāt—therefore; tāpam—grief; upeyivān—he suffered.

TRANSLATION

Maitreya answered: Dhruva Mahārāja’s heart, which was pierced by the arrow of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.
This important verse has been discussed by many stalwart commentators. Why was Dhruva Mahārāja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one’s material desires are all most demonic; one thinks of others as one’s enemies, one thinks of revenge against one’s enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others, etc. This has been described in the Bhagavad-gītā, Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the Mukunda-mālā-stotra, King Kulaśekhara, author of the book, states in his prayer: “My dear Lord, I don’t want any position of sense gratification within this material world. I simply want to engage in Your service perpetually.” Similarly, Lord Caitanya, in His Śikṣāstaka, also prayed, “My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service.” Lord Caitanya did not pray even for mukti, or liberation.

In this verse Maitreya replied to Vidura that Dhruva Mahārāja, influenced by a revengeful attitude towards his insulting stepmother, did not think of mukti, nor did he know what mukti is. Therefore he failed to aim for mukti as his goal in life. But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Mahārāja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the vāsudeva platform. The vāsudeva platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature—goodness, passion and ignorance—and one can therefore see the Supreme Personality of Godhead. Because on the vāsudeva platform one can see God face to face, the Lord is also called Vāsudeva.

Dhruva Mahārāja’s demand was for a position so exalted that it was never enjoyed even by Lord Brahmā, his great-grandfather. Kṛṣṇa, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Mahārāja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the
motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee’s material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Dhruva Mahārāja was offered Dhruvaloka, a planet that was never resided upon by any conditioned soul. Even Brahmā, although the topmost living creature within this universe, was also not allowed to enter the Dhruvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Kṣṭrocakāsāyī Viṣṇu, and they stand on the beach of the Milk Ocean. So the fulfillment of Dhruva Mahārāja’s demand—a position more exalted than that of even his great-grandfather Brahmā—was offered to him.

Here in this verse the Lord is described as mukti-pati, which means one under whose lotus feet there are all kinds of mukti. There are five kinds of mukti—sāyujya, sārupya, sālokya, sāmīpya, and sārṣṭi. Out of these five muktis, which can be achieved by any person engaged in devotional service to the Lord, the one which is known as sāyujya is generally demanded by Māyāvādī philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this sāyujya-mukti, although counted among the five kinds of mukti, is not actually mukti because from sāyujya-mukti one may again fall down to this material world. This information we have from Śrīmad-Bhāgavatam, wherein it is said patanty ādāḥ, which means “they again fall down.” The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls down into this material world, and his service propensity is satisfied by material welfare activities like humanitarianism, altruism and philanthropy. There are many instances of such fall-downs, even for great sannyāsīs in the Māyāvāda school.

Therefore Vaiṣṇava philosophers do not accept sāyujya-mukti to be within the category of mukti. According to them, mukti means transferral to the loving service of the Lord from one’s position of serving māyā. Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real mukti. When one is situated in his original position, giving up artificial positions, he is called mukta, or liberated. In the Bhagavad-gītā this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered
to be *mukta* or *brahma-bhūta*. It is said in *Bhagavad-gītā* that a devotee is considered to be on the *brahma-bhūta* platform when he has no material contamination. In the *Padma Purāṇa* this is also confirmed: *mukti* means engagement in the service of the Lord.

The great sage Maitreya explained that Dhrūva Mahārāja did not desire in the beginning to engage in the service of the Lord, but he wanted an exalted position better than his great-grandfather’s. This is more or less not service to the Lord but service to the senses. Even if one gets the position of Brahmā, the most exalted position in this material world, he is a conditioned soul. Śrīla Prabodhananda Sarasvatī says that if one is elevated to real, pure devotional service, he considers even great demigods like Brahmā and Indra to be on an equal level with an insignificant insect. The reason is that an insignificant insect has a desire for sense gratification, and even a great personality like Lord Brahmā also wants to dominate this material nature.

Sense gratification means domination over material nature. The whole competition between conditioned souls is based upon domination of this material nature. Modern scientists are proud of their knowledge because they are discovering new methods to dominate the laws of material nature. They think that this is the advancement of human civilization—the more they can dominate the material laws, the more advanced they think they are. Dhrūva Mahārāja’s propensity in the beginning was like that. He wanted to dominate this material world in a greater position than Lord Brahmā. Therefore elsewhere it is described that after the appearance of the Lord, when Dhrūva Mahārāja thought and compared his determination to his final reward, he realized that he had wanted a few particles of broken glass but instead had received many diamonds. As soon as he saw the Supreme Personality of Godhead face to face, he immediately became conscious of the unimportance of his demand from the Lord to have an exalted position better than Lord Brahmā’s.

When Dhrūva Mahārāja became situated on the *vāsudeva* platform due to seeing the Lord face to face, all his material contamination was cleared. Thus he became ashamed of what his demands were and what he had achieved. He was very much ashamed to think that although he had gone to Madhuvana, giving up the kingdom of his father, and he had gotten a spiritual master like Nārada Muni, still he was thinking of revenge against his stepmother and wanted to occupy an exalted post within this material world. These were the causes for his moroseness even after he received all the desired benedictions from the Lord.
When Dhruva Maharaja factually saw the Supreme Personality of Godhead, there was no question of a revengeful attitude towards his stepmother nor any aspiration to lord it over the material world, but the Supreme Personality is so kind that He knew that Dhruva Maharaja wanted these. Speaking before Dhruva Maharaja, He used the word *vedāham* because when Dhruva Maharaja demanded material benefits, the Lord was present within his heart and so knew everything. The Lord always knows everything that a man is thinking. This is confirmed in *Bhagavad-gītā* also: *vedāham samatītāni*.

The Lord fulfilled all Dhruva Maharaja's desires. His revengeful attitude towards his stepmother and stepbrother was satisfied. He wanted a more exalted position than his great-grandfather. That was also fulfilled. And at the same time, his eternal position in Dhruvaloka was fixed. Although Dhruva Maharaja's achievement of an eternal planet was not conceived by him, Kṛṣṇa thought, “What will Dhruva do with an exalted position within this material world?” Therefore He gave him the opportunity to rule this material world for 36,000 years with unchangeable senses and the chance to perform many great sacrifices and thus become the most reputed king within this material world. And, after finishing with all this material enjoyment, he would be promoted to the spiritual world, which includes the Dhruvaloka.

**TEXT 30**

**dhruva uvāca**

*Samādhīna naika-bhāvena yat padam*  
*bhiduḥ sanandādaya ārdha-retasaḥ*  
*māśair ahaṁ śaḥbhir anuṣya pādayoś*  
*chāyām upetyāpagataḥ prthāṁ-matih*

dbhruvaḥ uvāca—Dhruva Maharaja said; samādhibhi—by practicing yoga in trance; na—never; eka-bhāvena—by one birth; yat—which; padam—position; viduḥ—understood; sananda-ādayaḥ—the four brahmaçarīs headed
by Sanandana; urdhva-retasaḥ—infallible celibates; māsaiḥ—within months; aham—1; ṣaḍbhīḥ—six; amuṣya—of Him; pādayoh—of the lotus feet; chāyāṁ—shelter; upetya—achieving; apagataḥ—fell down; prthak-matiḥ—my mind fixed on things other than the Lord.

**TRANSLATION**

Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task because even the great brahmacārīs headed by Sanandana, who practiced the aṣṭāṅga-yoga in trance, attained the shelter of the lotus feet of the Lord only after many, many births. Although within six months I achieved the same result, nevertheless, due to my thinking differently from the Lord, I fell down from my position.

**PURPORT**

In this verse Dhruva Mahārāja himself explains the cause of his moroseness. First he laments that to see the Supreme Personality of Godhead directly is not easy. Even great saintly persons like the four celebrated brahmacārīs headed by Sanandana—Sanaka, Sanatana, Sanatkumāra and Sanandana—practiced the yoga system for many, many births and remained in trance before getting the opportunity to see the Supreme Lord face to face. As far as Dhruva Mahārāja was concerned, he saw the Supreme Lord personally after only six months of practice in devotional service. He expected, therefore, that as soon as he met the Supreme Lord, the Lord would take him to His abode immediately, without waiting. Dhruva Mahārāja could understand very clearly that the Lord had offered him the rule of the world for 36,000 years because in the beginning he was under the spell of material energy and wanted to take revenge against his stepmother and rule over his father's kingdom. Dhruva Mahārāja greatly lamented his propensity for ruling the material world and his revengeful attitude toward other living entities.

**TEXT 31**

ahō bata mamānātmyaṁ 
manda-bhāgyasya paśyata 
bhava-cchidaḥ pāda-mūlaṁ 
gatāḥ yāce yad antavat
Tranlation

Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

Purport

The word anātmyam is very significant in this verse. Ātmā means the soul, and anātmya means without any conception of the soul. Śrīla Rṣabhadeva instructed his sons that unless a human being comes to the point of understanding the ātmā, or spiritual position, whatever he does is ignorance, and this brings only defeat in his life. Dhruva Mahārāja regrets his unfortunate position, for although he approached the Supreme Personality of Godhead, who is always able to give His devotee the highest benediction of cessation of the repetition of birth and death, which is impossible for any demigod to offer, he foolishly wanted something perishable. When Hiraṇyakaśipu asked immortality from Lord Brahmā, Lord Brahmā expressed his inability to offer such a benediction because he himself is not immortal; therefore immortality or complete cessation of the chain of repeated birth and death can be offered by the Supreme Lord, the Personality of Godhead Himself, not by others. Hariṁ vinā na śṛtiṁ taranti. It is said that without the blessings of Hari, the Supreme Personality of Godhead, no one can stop the continuous chain of birth and death within this material world. Therefore the Supreme Lord is also called bhava-cchida. The Vaiṣṇava philosophy in the process of Kṛṣṇa consciousness prohibits the devotee from all kinds of material aspirations. A Vaiṣṇava devotee should always be anyābhilāṣitā-sūnya, free from all material aspirations for the results of fruitive activities or empirical philosophical speculation. Dhruva Mahārāja was actually initiated by Nārada Muni, the greatest Vaiṣṇava, in the chanting of om namo bhagavate vāsudevāya. This mantra is a viṣṇu-mantra, for by practicing the chanting of this mantra one is elevated to the Viṣṇuloka. Dhruva Mahārāja regrets that although he was initiated in the viṣṇu-mantra by a Vaiṣṇava, he still aspired for material benefits. That was another cause for lamentation. Although he got the result of the viṣṇu-mantra by the causeless mercy of the Lord, he lamented how foolish he was to strive for material benefits while...
practicing devotional service. In other words, every one of us who is engaged in devotional service in Kṛṣṇa consciousness should be completely free from all material aspirations. Otherwise we will have to lament like Dhruva Mahārāja.

TEXT 32

matir vidūṣitā devaiḥ
patadbhir asahiṣṭubhiḥ
yo nārada-vacas tathyam
nāgrāhīṣam asattamaḥ

matāḥ—intelligence; vidūṣitā—contaminated; devaiḥ—by the demigods; patadbhiḥ—who will fall down; asahiṣṭubhiḥ—intolerant; yah—I who; nārada—of the great sage Nārada; vacah—of the instructions; tathyam—the truth; na—not; agrāhīṣam—could accept; asat-tamaḥ—the most wretched.

TRANSLATION

Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṇṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārada.

PURPORT

As shown by many instances in the Vedic literature, when a person undergoes severe austerities, the demigods become very much perturbed because they are always afraid of losing their posts as the predominating deities of the heavenly planets. It is known to them that their position in the higher planetary system is not permanent, as it is stated in the Bhagavad-gītā, Ninth Chapter. It is said in the Gītā that after exhausting the results of their pious activities, all the demigods who are inhabitants of the higher planetary system have to come back again to this earth.

It is a fact that the demigods control the different activities of the limbs of our bodies. Factually we are not free even in moving our eyelids. Everything is controlled by them. Dhruva Mahārāja’s conclusion is that these demigods, being envious of his superior position in devotional service,
conspired against him to pollute his intelligence, and thus although he was the disciple of a great Vaiṣṇava, Nārada Muni, he could not accept his valid instructions. Now Dhruva Mahārāja regretted very much that he had neglected these instructions. Nārada Muni had asked him, “Why should you bother about insult or adoration from your stepmother?” He of course informed Dhruva Mahārāja that since he was only a child, what did he have to do with such insult or adoration? But Dhruva Mahārāja was determined to achieve the benediction of the Supreme Personality of Godhead, and therefore Nārada advised him to go back home for the time being, and in mature time he could try to practice devotional service. Dhruva Mahārāja regretted that he had rejected the advice of Nārada Muni and was adamant in asking him for something perishable, namely revenge against his stepmother for her insult and possession of the kingdom of his father.

Dhruva Mahārāja regretted very much that he could not take seriously the instruction of his spiritual master and that his consciousness was therefore contaminated. Still, the Lord is so merciful that due to Dhruva’s execution of devotional service He offered him the ultimate Vaiṣṇava goal.

TEXT 33

दैवीम् मायांशुपार्श्वितय प्रसुम् हि भिन्नकः।
तप्ये द्वितीयेष्यपसति भ्रात्सात्त्वात्यन्तीहुजः॥३३॥

daivīm māyāṁ upāśritya
prasupta iva bhinna-dṛk
tapye dvitiye ’py asati
bhṛitr-bhṛitravya-hṛd-rujā

daivīm—of the Personality of Godhead; māyāṁ—the illusory energy; upāśritya—taking shelter of; prasuptaḥ—dreaming while asleep; iva—like; bhinna-dṛk—having separated vision; tapye—I lamented; dvitiye—in the illusory energy; api—although; asati—temporary; bhṛitr—brother; bhṛitravya—enemy; hṛt—within the heart; rujā—by lamentation.

TRANSLATION

Dhruva Mahārāja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, “They are my enemies.”
Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of friends and enemies within this material world is something like dreaming at night. In dreams we create so many things out of various impressions in the subconscious mind, but all such creations are simply temporary and unreal. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Supersoul, we create many friends and enemies simply out of imagination. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says that within this material world or material consciousness, good and bad are the same. The distinction between good and bad is simply a mental concoction. The actual fact is that all living entities are sons of God, or by-products of His marginal energy. Because of our being contaminated by the modes of material nature, we distinguish one spiritual spark from another. That is also another kind of dreaming. It is stated in the Bhagavad-gītā that those who are actually learned do not make any distinction between a learned scholar, a brāhmaṇa, an elephant, a dog and a caṇḍāla; they do not see in terms of the external body, but they see the person as spirit soul. By higher understanding one can know that the material body is nothing but a combination of the five material elements. In that sense also the bodily construction of a human being and that of a demigod are one and the same. From the spiritual point of view we are all spiritual sparks, parts and parcels of the Supreme Spirit, God. Either materially or spiritually we are basically one, but we make friends and enemies as dictated by the illusory energy. Dhrūva Mahārāja therefore said, daivāṁ māyāṁ upāśritaḥ: the cause of his bewilderment was his association with the illusory material energy.

TEXT 34

mayaitat prārthitāṁ vyarthāṁ
 cikitseva gatayuyiṣi
 prasādyā jagad-ātmānāṁ
 tapasā duṣprasadānam
 bhava-chhidam ayāce 'ḥāṁ
 bhavaṁ bhāgya-vivarjitaṁ

mayā—by me; etat—this; prārthitaṁ—prayed for; vyarthāṁ—uselessly; cikitśa—treatment; iva—like; gata—has ended; āyuṣi—for one whose life;
prasādyā—after satisfying; jagat-ātmānam—the soul of the universe; tapasā—by austerity; duṣprasādanam—who is very difficult to satisfy; bhava-chidam—the Personality of Godhead, who can cut the chain of birth and death; ayāce—prayed for; aham—I; bhavam—again repetition of birth and death; bhāgya—fortune; vivarjitaḥ—being without.

TRANSLATION

It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one’s link with birth and death, I have prayed for the same conditions again.

PURPORT

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Mahārāja regrets his personal behavior in this connection.

TEXT 35

svārājyaṁ yacchato maudhyān
māno me bhikṣito bata
iśvarat kṣīna-punyena
phalī-kārān ivādhanaḥ

svārājyaṁ—His devotional service; yacchataḥ—from the Lord, who was willing to offer; maudhyāt—by foolishness; mānaḥ—material prosperity; me—by me; bhikṣitaḥ—was asked for; bata—alas; iśvarat—from a great emperor; kṣīna—reduced; punyena—whose pious activities; phalī-kārān—broken particles of husked rice; iva—like; adhanaḥ—a poor man.

TRANSLATION

Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, still I wanted material name, fame and prosperity. My case is just like that of the poor man
who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

**PURPORT**

In this verse the word svārājyaṁ, which means complete independence, is very significant. A conditioned soul does not know what complete independence is. Complete independence means situation in one’s own constitutional position. The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. The independence of the conditioned soul does not mean to fight with the obstacles offered by māyā, but to surrender to Kṛṣṇa. In the material world, everyone is trying to become completely independent simply by fighting against the obstacles offered by māyā. This is called the struggle for existence. Real independence is to be reinstated in the service of the Lord. Anyone who goes to the Vaikuṇṭha planets or Goloka Vṛndāvana planet is freely offering his service to the Lord. That is complete independence. Just contrary to this is material overlordship, which we wrongly take to be independence. Many great political leaders have tried to establish independence, but due to such so-called independence the people’s dependence has only increased. The living entity cannot be happy trying to be independent in the material world. One has to surrender, therefore, unto the lotus feet of the Lord and engage in His original eternal service.

Dhruva Mahārāja regrets that he wanted material opulence and greater prosperity than that of his great-grandfather, Lord Brahmā. His begging from the Lord was like a poor man’s asking a great emperor for a few grains of broken rice. The conclusion is that anyone who is engaged in the loving service of the Lord should never ask for material prosperity from the Lord. The awarding of material prosperity simply depends on the stringent rules and regulations of the external energy. Pure devotees ask the Lord only for the privilege of serving Him. This is our real independence. If we want anything else, it is a sign of our misfortune.

**TEXT 36**

मैत्रेय उवाच ।

न वै युक्तन्द्रयः पदार्थविन्द्यो

रजोज्जुल्लात भवाहं जनाः ।
maitreya uvāca
na vai mukundasya padāravindayo
raja-juṣṭas tāta bhavādṛśa janāḥ
vāņchanti tad-dāsyam rte ’rtham ātmano
yadrccchayā labdha-manaḥ-samṛddhayāḥ

The great sage Maitreya continued: My dear Vidura, persons who, like you, are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

PURPORT

In the Bhagavad-gītā the Lord says that He is the supreme enjoyer, the supreme proprietor of everything and anything within this creation, and the supreme friend of everyone. When one knows these things perfectly, he is always satisfied. The pure devotee never hankers after any kind of material prosperity. The karmīs, however, or jñānīs or yogīs, endeavor always for their own personal happiness. Karmīs work day and night to improve their economic condition, jñānīs undergo severe austerities in order to get liberation, and yogīs also undergo severe austerities by practicing the yoga system for attainment of wonderful mystic powers. A devotee, however, is not interested in such activities; he does not want mystic powers or liberation or material prosperity. He is satisfied in any condition of life, as long as he is constantly engaged in the service of the Lord. The Lord’s feet are compared with the lotus, wherein there is saffron
dust. A devotee is always engaged in drinking the honey from the lotus feet of the Lord. Unless one is freed from all material desires, he cannot actually taste the honey from the Lord’s lotus feet. One has to discharge his devotional duties without being disturbed by the coming and going of material circumstances. This desirelessness for material prosperity is called niskāma. One should not mistakenly think that niskāma means giving up all desires. That is impossible. A living entity is eternally existent, and he cannot give up desires. A living entity must have desires; that is the symptom of life. When there is a recommendation to become desireless, it is to be understood that this means that we should not desire anything for our sense gratification. For a devotee this state of mind, nihspṛha, is the right position. Actually every one of us already has an arrangement for our standard of material comforts. A devotee should always remain satisfied with the standard of comforts offered by the Lord, as stated in the Tūṣopaniṣad (tena tyāktena bhuṅjithā). This saves time for executing Kṛṣṇa consciousness.

TEXT 37

When King Uttanapāda heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

TRANSLATION

Dhruva Mahārāja, a five-year-old boy, went to the forest for penance and austerity, and the King could not at all believe that a small boy of such a tender age could live in the forest. He was certain that he was dead.
He therefore could not fix his faith in the message that Dhruva Mahārāja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Mahārāja’s departure from home, King Uttaṇapāda thought that he was the cause of his leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

TEXT 38

śraddhāya vākyam devarṣer
harṣa-vegena dharsitaḥ
vārtā-hartur atiprīto
hāram prādān mahā-dhanam

śraddhāya—keeping faith; vākyam—in the words; devarṣeḥ—of the great sage Nārada; harṣa-vegena—by great satisfaction; dharsitaḥ—overwhelmed; vārtā-hartuḥ—with the messenger who brought the news; atiprīto—being very satisfied; hāram—a pearl necklace; prādāt—offered; mahā-dhanam—very valuable.

TRANSLATION

Although he could not believe the words of the messenger, he had full faith in the word of the great sage, Nārada. Thus he was greatly overwhelmed by the news, and immediately he offered the messenger a highly valuable garland in great satisfaction.

TEXTS 39-40

sad-asvam ratham āruhya
kārtasvara-pariśkr̥tam
brāhmaṇaḥ kula-vṛddhais ca
paryasto ’mātya-bandhubhiḥ
Then King Uttanapada, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brahmans, all the elderly personalities of his family, his officers, his ministers, and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

TRANSLATION

Both the queens of King Uttanapada, namely Suniti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.
PURPORT

After the departure of Dhruva Mahārāja from the palace, the King was very afflicted, but by the kind words of Saint Nārada he was partially satisfied. He could understand the great fortune of his wife Sunīti and the great misfortune of Queen Suruci, for these facts were certainly very open in the palace. But still when the news reached the palace that Dhruva Mahārāja was returning, his mother, Sunīti, out of her great compassion and due to being the mother of a great Vaiṣṇava, did not hesitate to take the other wife, Suruci, and her son Uttama, on the same palanquin. That is the greatness of Queen Sunīti, the mother of the great Vaiṣṇava Dhruva Mahārāja.

TEXTS 42-43

tam drṣṭvopavanābhyaśa
āyāntam tarasā rathāt
avaruhya nrpas tūrṇam
āsādyā prema-vihvalaḥ

parirebhe 'ṅgajam dorbhyāṁ
dirghotkanṭha-mañāḥ śvasan
viṣvaksenāṅghri-saṁsparśa-
hatāsesāgha-bandhanam

tam—him (Dhruva Mahārāja); drṣṭvā—having seen; upavana—the small forest; abhyāśe—near; āyāntam—returning; tarasā—with great haste; rathāt—from the chariot; avaruhya—got down; nrpaḥ—the King; tūrṇam—immediately; āsādyā—coming near; prema—with love; vihvalaḥ—overwhelmed; parirebhe—he embraced; anga-jam—his son; dorbhyāṁ—with his arms; dirgha—for a long time; utkāṇṭha—anxious; maṇāḥ—the King, whose mind; śvasan—breathing heavily; viṣvaksena—of the Lord; aṅghri—by the lotus feet; saṁsparśa—being touched; hata—were destroyed; aśesa—unlimited; agha—material contamination; bandhanam—whose bondage.

TRANSLATION

Upon seeing Dhruva Mahārāja approaching the neighboring small forest, King Uttānapāda with great haste got down from his chariot. He had been
very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long lost boy. Breathing very heavily, he embraced him with both arms. But Dhruva Mahārāj was not the same as before; he was completely sanctified by spiritual advancement due to being touched by the lotus feet of the Supreme Personality of Godhead.

TEXT 44

वर्त्तन अवस्थानं रत्नादिमयं ज्ञानस्मृतं तत्रत्वं श्रीकृष्णस्वरूपम् ।

\textit{abhīvandya pituḥ pādāv}
\textit{āśīrbhiś cābhimantritaḥ}
\textit{nanāma mātarau śīrṣā}
\textit{sat-kṛtaḥ saj-jañāgrāṇिḥ}

\textit{abhīvandya—worshiping; pituḥ—of his father; pādāu—the feet; āśīrbhiḥ—with benedictions; ca—and; abhimantritaḥ—was addressed; nanāma—he}

\textit{अथाजीघ्रन मुहर मुर्धनि शितैर नयाना-वरीभिः स्नापयाम असा तनयामं जातोद्दाम-मनो-रत्नाः।}

\textit{atha—thereupon; ājghran—smelling; muhuh—again and again; mūrdhni—on the head; šitaiḥ—cold; nayana—of his eyes; vāribhīḥ—with the water; snāpayām āsa—he bathed; tanayam—son; jāta—fulfilled; uddāma—great; manah-rathaḥ—his desire.}

TRANSLATION

Reunion with Dhruva Mahārāja fulfilled King Uttānapāda's long cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

PURPORT

By nature's way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.
bowed; mātarau—to his two mothers; śīrṣa—with his head; sat-kṛtaḥ—was honored; sat-jana—of the nobles; agraṇīḥ—the foremost.

TRANSLATION

Then Dhruva Mahārāja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

PURPORT

It may be questioned why Dhruva Mahārāja offered his respect not only to his mother but also to his stepmother, due to whose insults he had to leave home. The answer is that after achieving perfection by self-realization and seeing the Supreme Personality of Godhead face to face, Dhruva Mahārāja was completely freed from all contamination of material desire. Feelings of insult or honor in this material world are never perceived by a devotee. Lord Caitanya therefore says that one has to be humbler than the grass, and, He recommends, more tolerant than the tree, to execute devotional service. Dhruva Mahārāja, therefore, has in this verse been described as saj-janāgraṇīḥ, the foremost of noble men. The pure devotee is the noblest of all, and he has no feelings of animosity towards anyone. Duality due to animosity is a creation of this material world. There is no such thing in the spiritual world, which is the absolute reality.

TEXT 46

Suruciṣr cī tam samutthāpya
pāda-vanatam arbhakaṁ
darśa-vyāha jīveti
dvāpa-gadgadayaṁ girā
durucit—Queen Suruci; tam—him; samutthāpya—having picked up; pāda-vanatam—fallen at her feet; arbhakam—the innocent boy; parīvajya—embracing; āha—she said; jīva—may you live long; iti—thus; bāspa—with tears; gadgadayaḥ—choked up; girā—with words.

TRANSLATION

Suruci, the younger mother of Dhruva Mahārāja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing
him with her hands, and with tears of feeling she blessed him with the words, “My dear boy, long may you live!”

TEXT 47

यस्य अनुभवं महाराजस्व गुणान्तः विद्यार्थिरः।
तस्ये नमनि भूतानि निम्नमाप हि खयम्। ॥१७॥

yasya prasanno bhagavān
guṇaṁ maiṁāryā dibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

yasya—anyone with whom; prasannaḥ—is pleased; bhagavān—the Personality of Godhead; guṇaḥ—by qualities; maitri-adibhiḥ—by friendship, etc.; hariḥ—Lord Hari; tasmai—unto him; namanti—offer respect; bhūtāni—all living entities; nimnam—to low ground; āpaḥ—water; iva—just as; svayam—automatically.

TRANSLATION

Anyone who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead receives honor from all living entities, just as water automatically flows down by nature.

PURPORT

The question may be raised in this connection why Suruci, who was not at all favorably disposed towards Dhruva, blessed him, “Long may you live,” which means that she also desired good fortune for him. The answer is given in this verse. Since Dhruva Mahārāja was blessed by the Lord, due to his transcendental qualities everyone was bound to offer him all respects and benediction, just as water, by its nature, flows downward. A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect. Śrīnivāsa Ācārya said that the six Gosvāmīs of Vṛndāvana are respected throughout the entire universe because a devotee, having pleased the Supreme Personality of Godhead, the source of all emanations, automatically pleases everyone, and thus everyone offers him respect.
The two brothers Uttama and Dhrūva Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on both their bodies stood up.

Suniti, the real mother of Dhrūva Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.
My dear Vidura, Sunīti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Mahārāja. This was a great auspicious sign.

PURPORT

When Deities are installed, They are washed with milk, yogurt and water, and this ceremony is called abhiṣeka. In this verse it has been especially mentioned that the tears which flowed down from the eyes of Sunīti were all-auspicious. This auspiciousness of the abhiṣeka ceremony performed by his beloved mother is the indication that in the very near future Dhruva Mahārāja would be installed on the throne of his father. The history of Dhruva Mahārāja’s leaving home was that his father refused to give him a place on his lap, and Dhruva Mahārāja determined that unless he got the throne of his father he would not come back. Now this abhiṣeka ceremony performed by his beloved mother was an indication that he would occupy the throne of Mahārāja Uttānapāda.

It is also significant in this verse that Sunīti, mother of Dhruva Mahārāja, is described as vīra-sū, a mother who produced a great hero. There are many heroes in the world, but there is no comparison with Dhruva Mahārāja, who was not only a heroic emperor of this planet, but also a great devotee. A devotee is also a great hero because he conquers the influence of māyā. When Lord Caitanya inquired from Rāmānanda Rāya about the most famous man in this world, the latter replied that anyone who is known as a great devotee of the Lord is to be accepted as the most famous.
The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect you for a very long time and will put an end to all your material pangs.

TEXT 52

abhyarcitas tvāyā nūnāṁ
bhagavān praṇaṭārti-hā
yad-anudhyāyino dhīrā
mṛtyum jigyuh sudurjayam

abhyarcitaḥ—worshiped; tvāyā—by you; nūnāṁ—however; bhagavān—the Supreme Personality of Godhead; praṇaṭārti-hā—who can deliver His devotees from the greatest danger; yat—whom; anudhyāyinaḥ—constantly meditating upon; dhīrāḥ—great saintly persons; mṛtyum—death; jigyuh—conquered; sudurjayam—which is very, very difficult to overcome.

TRANSLATION

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.
PURPORT

Dhruva Mahārāja was the lost child of Queen Surūti, but during his absence she always meditated upon the Supreme Personality of Godhead, who is able to rescue His devotee from all dangers. While Dhruva Mahārāja was absent from his home, not only did he undergo severe austerities in the forest of Madhuvana, but at home also his mother prayed to the Supreme Lord for his safety and good fortune. In other words, the Lord was worshiped by both the mother and the son, and both were able to achieve the supreme benediction from the Supreme Lord. The word sudurjayam, an adjective which indicates that no one can conquer death, is very significant. When Dhruva Mahārāja was away from his home, his father thought that he was dead. Ordinarily a king's son only five years old and away from home in the forest would certainly be supposed dead, but by the mercy of the Supreme Personality of Godhead, not only was he saved, but he was blessed with the highest perfection.

TEXT 53

लल्यामानिः जनार्दने श्रवं सहातरं सूपः।
आरोप्य करितारं हृष्टात् स्तुयामानो विशेषपुरम् ||५.३॥

lālyamānāṁ janair evaṁ
dhruvaṁ sabhṛātarami nrpaḥ
āropya kariṇīṁ hṛṣṭāḥ
stūyamānō 'viśat puram

lālyamānam—being thus praised; janaṁ—by the people in general; evaṁ—thus; dhruvam—Mahārāja Dhruva; sa-bhṛātaram—with his brother; nrpaḥ—the King; āropya—placing; kariṇīṁ—on the back of a she-elephant; hṛṣṭāḥ—being so pleased; stūyamānāḥ—and being so praised; aviśat—returned; puram—to his capital.

TRANSLATION

The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very happy, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

TEXT 54

तत्र त्र्योगसंहिर्सनसन्नक्तोरतः॥
सृजने कंदलीस्यं पूर्णसैलेश तदिन्द्रः॥५४॥
Dhruva Mahārāja Returns Home

The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

PURPORT

Auspicious ceremonies with decorations of the green leaves of palms, coconut trees, betel nut trees and banana trees and with fruits, flowers and leaves are an age-old custom in India. To receive his great son Dhruva Mahārāja, King Uttānapāda arranged a good reception, and all the citizens very enthusiastically took part with great jubilation.

TEXT 55

The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

TRANSLATION

At each and every gate there were burning lamps and big water pots decorated with differently colored cloth, strings of pearls, flower garlands, and hanging mango leaves.
TEXT 56

In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

PURPORT

Regarding the mention of airplanes here, it is suggested by Śrīmad Vijayadhvaja Tīrtha that on this occasion the demigods from higher planetary systems also came in their airplanes to bestow their blessings on Dhruva Mahārāja on his arrival at the capital of his father. It also appears that all the domes of the city palaces as well as the pinnacles of the airplanes were decorated with ornamental work in gold, and, being reflected by the sunshine, they were all glittering. We can observe a specific distinction between Dhruva Mahārāja’s time and modern days, for the airplanes in those days were made of gold, whereas at the present moment airplanes are made of base aluminum. This just gives a hint of the opulence of Dhruva Mahārāja’s days and the poverty of modern times.

TEXT 57

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TRANSLATION

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and all over the city auspicious grains such as rice and barley and flowers, fruits and many other auspicious presentations were scattered.

TEXTS 58-59

dhruvāya pathi drśṭāya
 tatra tatra pura-striyaḥ
 siddhārthākṣata-dadhya-ambu-
 dūrvā-puspa-phalāni ca
 upajahruḥ prayuñjānaḥ
 vātsalyād āsīṣāḥ satīḥ
 śṛṇvaṁs tad-valgu-gītāni
 prāviśad bhavanairḥ pituḥ

dhruvāya—on Dhruba; pathi—on the road; drśṭāya—seen; tatra tatra—here and there; pura-striyaḥ—household ladies; siddhārtha—white mustard seed; akṣata—barley; dadhi—curd; ambu—water; dūrvā—newly grown grass; puspa—flowers; phalāni—fruits; ca—also; upajahruḥ—they showered; prayuñjānaḥ—uttering; vātsalyāt—out of affection; āsīṣāḥ—blessings; satīḥ—gentle ladies; śṛṇvaḥ—hearing; tat—their; valgu—very pleasing; gītāni—songs; prāviśat—he entered; bhavanam—the palace; pituḥ—of his father.
TRANSLATION

Thus, as Dhruva Maharaja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Maharaja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

TEXT 60

mahāmaṇi-vrāta-maye
sa tasmin bhavanottame
lālito nitarāṁ pitrā
nyavasad divi devavat

mahāmaṇi—greatly valuable jewels; vrāta—groups of; maye—bedecked with; saḥ—he (Dhruva Maharaja); tasmin—in that; bhavana-uttame—brilliant house; lālitaḥ—being raised; nitarāṁ—always; pitrā—by the father; nyavasat—lived there; divi—in the higher planetary systems; deva-vat—like the demigods.

TRANSLATION

Dhruva Maharaja thereafter lived in his father’s palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

TEXT 61

payah-phaṇa-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni mahārāhāni
yatra raukma upaskarāḥ
payah—milk; phena—foam; nibhāh—like; sayyāh—bedding; dāntāh—made of ivory; rukma—golden; paricchadāh—with embellishments; āsanāni—sitting places; mahā-arhāni—very valuable; yatra—where; raukmāh—golden; upaskarāh—furniture.

TRANSLATION
The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.

TEXT 62

yetra spatika-kuḍyeṣu
mahā-mārakateṣu ca
manī-pradipā ābhānti
lalanā-ratna-saṁyutāḥ

yetra—where; spatika—made of marble; kuḍyeṣu—on walls; mahā-mārakateṣu—bedecked with valuable jewels like sapphires; ca—also; manī-pradipāḥ—lamps made of jewels; ābhānti—shined; lalanā—female figures; ratna—made of jewels; saṁyutāḥ—held by.

TRANSLATION
The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

PURPORT
The description of King Uttanapāda’s palace depicts the state of affairs many hundreds and thousands of years ago, long before Śrīmad-Bhāgavatam was compiled. Since it is described that Mahārāja Dhruva ruled for 36,000 years, he must have lived in the Satya-yuga, when people lived for 100,000 years. The life durations in the four yugas are also mentioned in the Vedic literature. In the Satya-yuga people used to live for 100,000 years, in the Tretā-yuga people lived for 10,000 years, in Dvāpara-yuga they lived for 1,000 years, and in this age, Kali-yuga, people may live up to 100 years.
With the progressive advance of each new yuga, the duration of human life is reduced by ninety percent—from 100,000 to 10,000, from 10,000 to 1,000, and from 1,000 to 100.

It is said that Dhruva Mahārāja is the great-grandson of Lord Brahmā. This indicates that Dhruva Mahārāja’s time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahmā, as stated in the Bhagavad-gītā, there are many Satya-yugas. According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhruva Mahārāja lived many millions of years ago, but the description of the palace of Dhruva’s father is so glorious that we cannot accept that advanced human civilization did not exist even 40,000 or 50,000 years ago. There were walls like those in the palace of Mahārāja Uttānapāda even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls were made of marble and were once decorated with jewels. During the British Period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold and silver. The advancement of economic development was not based on big motor cars. Advancement of human civilization does not depend on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhruva Mahārāja’s father, Uttānapāda, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of Śrīmad-Bhāgavatam, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Tretā-yuga and Dvāpara-yuga.

TEXT 63

विदानां च रम्याणि विचित्रेःसङ्गरूपसःसः ||

इदंदेवन्यायस्मिनान्त्यायनमान्यसंभवः ||

udyānāni ca ramyāṇī
vicitrair amara-drūmaih
kūja-dvīhaṅga-mithunair
gāyan-matta-madhuvrataih
The King’s residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets, and in those trees there were pairs of sweetly singing birds and almost mad bumblebees who made a very relishable buzzing sound.

Purport
In this verse the word amara-drumaiḥ, “with trees brought from the heavenly planets,” is very significant. The heavenly planets are known as amaraloka, the planets where death is very much delayed, because the people there live for 10,000 years according to the calculations of the demigods, in which our six months are equal to one day. The demigods live in the heavenly planets for months, years and ten thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down again to this earth. These are the statements that can be collected from Vedic literature. As the people there live for 10,000 years, so also do the trees. Of course, here on this earth there are many trees which live for 10,000 years, so what to speak of the trees on the heavenly planets? They must live for more than many ten thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāmā He took a pārijāta flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the pārijāta tree’s being taken from heaven to this planet. The pārijāta was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhāmā. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Mahārāja Uttānapāda there were many varieties of such trees.
There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāranḍavas, cakravākas, cranes and similar other valuable birds were visible in those lakes.

PURPORT

It appears that the palace was not only surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also where the water was full of many colorful lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxuriant birds, such as swans, cakravākas, kāranḍavas and cranes. These birds generally do not live in filthy places like crows. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

TEXT 65

uttanapado rajarsih
prabhavaṁ tanayasya tam
śrutvā dṛṣṭvādbhuta-tamam
prapede vismayam param

uttanapadah—King Uttanapāda; rajarsih—great saintly king; prabhavam— influence; tanayasya—of his son; tam—that; śrutvā—hearing; dṛṣṭvā—seeing; adbhuta—wonderful; tamam—in the superlative degree; prapede—happily felt; vismayam—wonder; param—supreme.
TRANSLATION

The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva’s activities were wonderful to the supreme degree.

PURPORT

When Dhruva Mahārāja was in the forest executing his austerities, his father, Uttānapāda, heard everything about his very wonderful activities. Although Dhruva Mahārāja was not only the son of a king but was only five years old, he went to the forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord. No one is more satisfied than the father of a person who is credited with glorious activities. Mahārāja Uttānapāda was not an ordinary king; he was a rājarṣi, a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in Bhagavad-gītā also, the science of God, or the yoga system of devotional service known as Bhagavad-gītā, was spoken to the saintly king of the sun planet, and gradually it descended through the kṣatriya kings who were generated from the sun and the moon. If the head of the government is saintly, certainly the citizens not only become saintly, but they are very happy because both their spiritual and physical needs and hankerings are satisfied.

TEXT 66

वीक्षोदवयसं तं च प्रकृतीर्नि च सम्पत्तं।
अनुरक्तप्रजं राजा ध्रुवं चक्रं खुवं पतिम॥६६॥

vikṣya- after seeing; ādhā-vayasaṁ- mature in age; tam- Dhruva; ca- and; prakṛtīnāṁ- by the ministers; ca- also; sammatam- approved of; anurakta-
beloved; prajam—by his subjects; rājā—the King; dhruvam—Dhruva Mahārāja; cakre—made; bhuvaḥ—of the earth; patim—master.

**TRANSLATION**

When, after concentration, King Uttanapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned him as Emperor of this planet.

**PURPORT**

Although it is misconceived that formerly the monarchical government was autocratic, from the description of this verse it appears that not only was King Uttanapāda a rājarṣi, but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers, considered the opinion of the public, and also personally examined Dhruva’s character. Then he installed him on the throne to take charge of the affairs of the world.

When a Vaiṣṇava king like Dhruva Mahārāja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would all become Kṛṣṇa conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Kṛṣṇa conscious they would vote for persons who are of the category of Dhruva Mahārāja. If the post of chief executive were occupied by such a Vaiṣṇava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. Unless people are Kṛṣṇa conscious like Dhruva Mahārāja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

**TEXT 67**

आत्मानं च प्रवयसमाकल्पणं विशालमनि: ।
वर्नं विरतः: प्रातिकिन्द्रियाः जातमनो गतिसु ॥६७॥
atmanam ca pravayasam
akalayya visam patih
vanaṁ viraktaḥ pratiṣṭhat
vimṛśann ātmano gatim

atmanam—himself; ca—also; pravayasam—advanced in age; ākalayya—considering; visam patih—King Uttanapāda; vanam—to the forest; viraktaḥ—detached; pratiṣṭhat—departed; vimṛśan—deliberating on; ātmanah—of the self; gatim—salvation.

**TRANSLATION**

After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttanapāda detached himself from worldly affairs and entered the forest.

**PURPORT**

This is the sign of a rājarṣi. King Uttanapāda was very opulent and was Emperor of the world, and these attachments were certainly very great. Modern politicians are not as great as kings like Mahārāja Uttanapāda, but because they get some political power for some days, they become so much attached to their positions that they never retire unless they are removed from their posts by cruel death or killed by some opposing political party. It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it is evident from the behavior of King Uttanapāda. Immediately after installing his worthy son Dhruva Mahārāja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity. Practice of austerity is the main business of human life. As Mahārāja Dhruva practiced austerity in his early age, similarly his father, Mahārāja Uttanapāda, in his old age, also practiced austerity in the forest. It is, however, not possible in modern days to give up one’s home and go to the forest to practice austerity, but if people of all ages would take shelter of the Kṛṣṇa consciousness movement and practice the simple austerities of no illicit sex, no intoxication, no gambling and no meat eating, and chant the Hare Kṛṣṇa mantra regularly (sixteen rounds), by this practical method it would be a very easy task to get salvation from this material world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled “Dhruva Mahārāja Returns Home.”
CHAPTER TEN

Dhruva Mahārāja’s Fight with the Yakṣas

TEXT

मैत्रेय उवाच

प्रजापतेदुहितरं शिशुमार्यां वै भुवः।
उपयेमे भ्रामी नाम तत्सुतौ कल्पवत्सरौ॥ २॥

maïtreya uvāca
prajāpater duhitaraṁ
śiśumārasya vai dhruvaḥ
upayeme bhramiṁ nāma

tat-sutau kalpa-vatsarau

maitreyaḥ uvāca—the great sage Maitreya continued; prajā-pateḥ—of the pra¬jāpati; duhitaram—daughter; śiśumārasya—of Śiśumāra; vai—certainly; dhruvaḥ—Dhruva Mahārāja; upayeme—married; bhramiṁ—Bhrami; nāma—named; tat-sutau—her sons; kalpa—Kalpa; vatsarau—Vatsara.

TRANSLATION

The great sage Maitreya said: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajāpati Śiśumāra, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

PURPORT

It appears that Dhruva Mahārāja married after being installed on the throne of his father and after the departure of his father for the forest for self-realization. It is very important to note in this connection that since Mahārāja Uttanapāda was greatly affectionate towards his son, and since it is the duty of a father to get his sons and daughters married as quickly as possible, why did he not get his son married before he left home? The answer is that Mahārāja Uttanapāda was a rājārṣi, saintly king. Although he
was busy in his political affairs and duties of government management, still he was very anxious for self-realization. Therefore as soon as his son, Dhruva Mahārāja, was quite worthy to take charge of the government, he took this opportunity to leave home, just like his son, who, without fear, left home for self-realization, even at the age of five years. These are rare instances from which we can see that the importance of spiritual realization is above all other important work. Mahārāja Uttanapāda knew very well that to get his son, Dhruva Mahārāja, married was not so important that it should take preference to his going away to the forest for self-realization.

TEXT 2

इलयाम अपि भृयःयाम
वायोऽन्त्र्याम महाबलः
पुत्रम उत्कला-नामानि
योशिद-रत्नं आज्ञानं

Ilāyām api bhāryāyāṁ
vāyoḥ putrāṁ mahā-balah
putram utkala-nāmānī
yośit-ratnam ajjjanat

Ilāyām—unto his wife named Ilā; api—also; bhāryāyāṁ—unto his wife; vāyoḥ—of the demigod Vāyu (controller of air); putrāṁ—unto the daughter; mahā-balah—the greatly powerful Dhruva Mahārāja; putram—son; utkala—Utkala; nāmānām—of the name; yośit—female; ratnam—jewel; ajjjanat—he begot.

TRANSLATION

The greatly powerful Dhruva Mahārāja had another wife named Ilā, who was the daughter of the demigod Vāyu. In her he begot a son named Utkala and a very beautiful daughter.

TEXT 3

उत्तमस्त्रष्टातेष्ठाः सुगयायां वलियसा
हतः पुण्यजनेनान्तरत्नावति गता

uttamas tv akṛṭodvāho
mrgayāyāṁ baliyasā
hataḥ punya-janenādřau
tan-mālāsyā gatīm gataḥ

uttamaḥ—Uttama; tu—but; akṛta—without; udvāhaḥ—marriage; mrgayāyāṁ—on a hunting excursion; baliyasā—very powerful; hataḥ—was killed; punya-janena—by a Yakṣa; adrau—on the Himalayan Mountains; tat—his; mālā—mother (Suruci); asya—of her son; gatim—way; gatā—followed.
TRANSLATION

Dhruva Mahārāja’s younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himalayan Mountains. Along with him, his mother, Suruci, also followed the path of her son.

TEXT 4

Dhruva Mahārāja; bhrāṭ-vadham—killing of his brother; srutvā—hearing this news; kopa—anger; amar,sa—vengeance; suca—lamentation; arpita—being filled with; jaitram—victorious; syandanam—chariot; āsthāya—getting on; gataḥ—went; puṣya-jana-ālayam—to the city of the Yakṣas.

TRANSLATION

When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yakṣas in the Himalayan Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went for victory over the city of the Yakṣas, Alakāpurī.

PURPORT

Dhruva Mahārāja’s becoming angry, overwhelmed with grief, and envious of the enemies was not incompatible with his position as a great devotee. It is a misunderstanding that a devotee should not be angry, envious or overwhelmed by lamentation. Dhruva Mahārāja was the King, and when his brother was unceremoniously killed, it was his duty to take revenge against the Yakṣas from the Himalayas.

TEXT 5

Dhruva Mahārāja’s Fight with the Yakṣas
Dhruva Maharaja went to the northern direction of the Himalayan range. In a valley he saw a city that was full of ghostly persons who were followers of Lord Śiva.

PURPORT

In this verse it is stated that the Yaksas are more or less devotees of Lord Śiva. By this indication the Yaksas may be taken to be the Himalayan tribes like the Tibetans.

TRANSLATION

Maitreya continued: My dear Vidura, as soon as Dhruva Mahārāja reached Alakāpuri, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yaksas became very much frightened. From their eyes it was apparent that they were full of anxiety.
Dhruva Mahārāja's Fight with the Yakṣas

Dhruva Maharaja's Fight with the Yakṣas

**TEXT 9**

\[ tato niṣkramya balina \\
upadeva-mahā-bhaṭṭāḥ \\
asahantas tan-ninādam \\
abhipetur udāyudhāḥ \]

\[ tataḥ—thereafter; niṣkramya—coming out; balināḥ—very powerful; 
upadeva—of Kuvera; mahā-bhaṭṭāḥ—great soldiers; asahantaḥ—unable to 
tolerate; tat—of the conchshell; ninādam—sound; abhipetūḥ—attacked; 
udāyudhāḥ—equipped with various weapons. \]

**TRANSLATION**

O hero Vidura, the greatly powerful heroes of the Yakṣas, unable to 
tolerate the resounding vibration of the conchshell of Dhruva Mahārāja, 
came forth from their city with weapons and attacked Dhruva.

**TEXT 8**

\[ sa tān āpatato vīra \\
ugra-dhanvā mahā-rathaḥ \\
ekaikam yugapat sarvān \\
ahan bāṇais tribhīṣ tribhīḥ \]

\[ saḥ—Dhruva Mahārāja; tān—all of them; āpatataḥ—falling upon him; vīraḥ 
—hero; ugra-dhanvā—powerful Bowman; mahā-rathaḥ—who could fight 
with many chariots; eka-ekam—one after another; yugapat—simultaneously; 
sarvān—all of them; ahan—killed; bāṇaiḥ—by arrows; tribhīṣ tribhīḥ—by 
threes. \]

**TRANSLATION**

Dhruva Mahārāja, who was a great charioteer and certainly a great 
bowman also, immediately began to kill them by simultaneously discharg­
ing arrows at the rate of three at a time.
When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Mahārāja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

PURPORT

This spirit of fighting in a sporting attitude is very significant in this verse. The Yakṣas were severely attacked. Dhruva Mahārāja was their enemy, but still upon witnessing the wonderful heroic action of Mahārāja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real kṣatriya spirit.

TEXT 10

Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva
Mahārāja, threw twice as many arrows—six from each of the soldiers—and thus they very valiantly exhibited their prowess.

TEXTS 11-12

ततः परिचिनित्विभृ: प्रासादुपरश्च: ।
बश्कृते मिन्नूर्वूणडीविभित्रवगृ: शरीरिः ॥ १९ ॥
अध्यवर्षनु प्रक्कुपिताः सरथ सहसारणीय ।
हृद्यन्त सत्यतिकृत्तुंभुतानां अर्योदया ॥ १८ ॥

tataḥ parigha-nistriṁśaiḥ 
prāsaśūla-parāsvadhaiḥ 
śakty-ṛṣṭibhir bhuśunḍibhiś 
citra-vājaiḥ saraṁ api 
abhyavarṣan prakupitaḥ 
sarathaiḥ saha sārathim 
icchantas tat pratikartum 
ayutānām trayodaśa

tataḥ—thereupon; parigha—with iron bludgeons; nistriṁśaiḥ—and swords; prāsaśūla—with tridents; paraśvadhaiḥ—and lances; śakti—with pikes; ṛṣṭibhiḥ—and spears; bhuśunḍibhiḥ—with bhuśunḍi weapons; citra-vājaiḥ—having various feathers; saraṁ—with arrows; api—also; abhyavarṣan—they showered Dhruva; prakupitaḥ—being angry; sa-ratham—along with his chariot; saha sārathim—along with his charioteer; icchantaḥ—desiring; tat—Dhruva's activities; pratikartum—to counteract; ayutānām—of ten-thousands; trayodaśa—thirteen.

TRANSLATION

The Yakṣa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Mahārāja. With full strength they showered various types of feathered arrows, parighas [iron bludgeons], nistriṁśas [swords], prāsaśūlas [tridents], paraśvadhas [lances], śaktis [pikes], ṛṣtis [spears], and bhuśunḍi weapons upon Mahārāja Dhruva along with his chariot and charioteer.

TEXT 13

औष्ठनपादि स तदा शक्लवर्षेण भूरिणा ।
न एवादायतान्त्वं आसारेण यथा निरिः ॥ ११ ॥
Dhruva Mahārāja was completely covered by an incessant shower of weapons, just as a mountain becomes covered by incessant rainfall.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura points out in this connection that although Dhruva Mahārāja was covered by the incessant arrows of the enemy, this does not mean that he succumbed in the battle. The example of a mountain peak's being covered by incessant rain is just suitable, for when a mountain is covered by incessant rain, all dirty things are washed from the body of the mountain. Similarly, the incessant shower of arrows from the enemy gave Dhruva Mahārāja new vigor to defeat them. In other words, whatever incompetency he might have had was washed away.

TEXT 14

hāhā-kāras tadaivāsit
siddhanāṁ divi paśyatāṁ
hato 'yaṁ mānaṇah sūryo
magnah puṇya-janāṁava

hāhā-kāraḥ—tumult of disappointment; tadā—at that time; eva—certainly; āsīt—became manifest; siddhānām—of all the residents of Siddhaloka; divi—in the sky; paśyatāṁ—who were observing the fight; hataḥ—killed; ayam—this; mānaṇah—grandson of Manu; sūryaḥ—sun; magnah—set; puṇya-janaḥ—of the Yakṣas; arṇave—in the ocean.
TRANSLATION

All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, “The grandson of Manu, Dhruva, is now lost!” They cried that Dhruva Mahārāja was just like the sun and that now he had set within the ocean of the Yakṣas.

PURPORT

In this verse mānava is very significant. Generally this word is used to mean “human being.” Dhruva Mahārāja is also described here as mānava. Not only is Dhruva Mahārāja a descendant of Manu, but all human society descends from Manu. According to Vedic civilization, Manu is the lawgiver. Even today Hindus in India follow the laws given by Manu. Everyone, therefore, in human society is a mānava, or descendant from Manu, but Dhruva Mahārāja is a distinguished mānava because he is a great devotee.

The denizens of the planet Siddhaloka, where the residents can fly in the sky without airplanes, were anxious over Dhruva Mahārāja’s welfare in the battlefield. Śrīla Rūpa Gosvāmī says, therefore, that a devotee is not only well protected by the Supreme Lord, but all the demigods, and even ordinary men, are anxious for his security and safety. The comparison given here that Dhruva Mahārāja appeared to merge in the ocean of the Yakṣas is also significant. When the sun sets on the horizon, it appears that the sun drowns in the ocean, but factually the sun has no difficulty. Similarly, although Dhruva appeared to drown in the ocean of the Yakṣas, he had no difficulty. As the sun rises again in due course at the end of night, so Dhruva Mahārāja, although he might have been in difficulty (because, after all, it was a fight, and in any fighting activities there are reverses), that did not mean that he was defeated.

TEXT 15

नदत्तु यातुधानेषु जयकाशिपयो मृष्वे।
उदतिष्ठताय सन्नारादिव मास्करः॥१५॥

nadatsu yātudhānėsu
jayakāśiṣv atho mṛdhe
udatiṣṭhad rathas tasya
nihūrad ivu bhūskaraḥ
nadatsu—while exclaiming; yātudhāneṣu—the ghostly Yakṣas; jaya-kāśiṣu—proclaiming victory; atho—then; mṛdhe—in the fighting; udatiṣṭhat—appeared; rathaḥ—the chariot; tasya—of Dhruva Mahārāja; niḥrāt—from the mist; iva—like; bhāskaraḥ—the sun.

TRANSLATION

The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Mahārāja. But in the meantime Dhruva’s chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

PURPORT

Here Dhruva Mahārāja is compared to the sun and the great assembly of the Yakṣas to foggy mist. Fog is insignificant in comparison with the sun. Although the sun is sometimes seen to be covered by fog, in fact the sun cannot be covered by anything. Our eyes may be covered by a cloud, but the sun is never covered. By this comparison with the sun, the greatness of Dhruva Mahārāja in all circumstances is affirmed.

TEXT 16

<table>
<thead>
<tr>
<th>balaśvaraṁ jayantaṁ</th>
<th>dīrghaṁ beṣyudhunḥ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhanur visphūrjayan</td>
<td>divyaṁ dviṣataṁkhedam udvahan</td>
</tr>
<tr>
<td>astra-ogham vyadhamad bāṇair ghanaṇīkam ivānilaḥ</td>
<td></td>
</tr>
</tbody>
</table>

dhanuḥ—his bow; visphūrjayan—twanging; divyaṁ—wonderful; dviṣataṁ—of the enemies; khedam—lamentation; udvahan—creating; astra-ogham—different types of weapons; vyadhamat—he scattered; bāṇailḥ—with his arrows; ghana—of clouds; anikam—an army; iva—like; ānilaḥ—the wind.

TRANSLATION

Dhruva Mahārāja’s bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.
The sharp arrows released from the bow of Dhrúva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

**TRANSLATION**

The sharp arrows released from the bow of Dhrúva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

**TEXTS 18-19**

bhallaïh saêchidyamânânaṁ
śirobhîś cáru-kuṇḍalaih
ūrubhir hema-tâlâbhair
dorbhir valaya-valgubhîh
hâra-keyûra-mukûṭair
usûśiṣaïś ca mahâ-dhاناïh
âśtrâs tâ raṇa-bhuvo
rejur vîra-manô-harâh

bhallaïh—by his arrows; saêchidyamânânaṁ—of the Yakṣas who were cut to pieces; śirobhîś—with heads; cáru—beautiful; kuṇḍalaih—with earrings; ārubhîś—with thighs; hema-tâlâbhaïh—like golden palm trees; dorbhîś—with arms; valaya-valgubhîh—with beautiful bracelets; hâra—with garlands; keyûra—armlets; mukûṭaih—and helmets; usûśiṣaïh—with turbans; ca—also; mahâ-dhاناïh—very valuable; âśtrâh—covered; tâh—those; raṇa-bhuvaḥ—battlefields; rejuḥ—began to glimmer; vîra—of the heroes; manâh-harâh—bewildering the minds.
TRANSLATION

The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Mahārāja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.

PURPORT

It appears that in those days soldiers used to go to the battlefield highly decorated with golden ornaments and with helmets and turbans, and when they were dead the booty was taken by the enemy party. Their falling dead in battle with their many golden ornamental dresses was certainly a lucrative opportunity to the heroes on the battlefield.

TEXT 20

Hatāvaśīṣṭā itare raṇājirād
rakṣo-gaṇāḥ ksatriya-varya-sāyakaiḥ
prāyo vīvṛkāvavayava vidudruvur
mṛgendra-vikṛṣṭa-yūṭhapā iva

The remaining soldiers who were not killed; itare—others; raṇa-ajirāt—from the battlefield; rakṣaḥ-gaṇāḥ—the Yakṣas; ksatriya-varya—of the greatest of the ksatriyas or warriors; sāyaka—by the arrows; prāyaḥ—mostly; vīvṛkva—cut to pieces; avayavāḥ—their bodily limbs; vidudruvūḥ—fled; mṛgendra—by a lion; vikṛṣṭa—being defeated; yūṭhapāḥ—elephants; iva—like.

TRANSLATION

The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhrūva Mahārāja. Thus they began to flee, just as elephants flee when defeated by a lion.
TEXT 21

अपशयांन| स तदात्ततायिनि
महामृद्धे कङ्चन मानवोचमः।
पुरीं दिरेखांपि नाविश्व द्विषां
न माध्यिनां देव चिकिर्षितं जनः॥२१॥

apasyamānaḥ sa tadātatāyinaṁ
mahā-mṛdhe kañcana mānavottamaḥ
purīṁ didṛkṣan api nāviśad dviṣāṁ
na māyināṁ veda cikirṣitāṁ janaḥ

apasyamānaḥ—while not observing; saḥ—Dhruva; tadā—at that time;
atatāyinaṁ—armed opposing soldier; mahā-mṛdhe—in that great battlefield;
kañcana—any; mānava-uttamaḥ—the best of the human beings; purīṁ—the
city; didṛkṣan—wishing to see; api—although; na āviśat—did not enter;
dviṣāṁ—of the enemies; na—not; māyināṁ—of the mystics; veda—knows;
cikirṣitāṁ—the plans; janaḥ—anyone.

TRANSLATION

Dhruva Mahārāja, the best of human beings, observed that in that great
battlefield not one of the opposing soldiers was left standing with proper
weapons. He then desired to see the city of Alakāpurī, but he thought to
himself, “No one knows the plans of the mystic Yakṣas.”

TEXT 22

इति गुर्जित्रत्रशः खसरिणि
वनः परेषां प्रतियोगवस्तुः।
शुभाव शर्मं जलभेरिविति
नमस्तो दिशु रजोधन्वद्यत॥२२॥

iti bruvamś citra-rathāṁ sva-sārathim
yattaḥ pareśāṁ pratiyoga-sāṅkitaḥ
śuṣrāva śabdāṁ jaladher iveritāṁ
nabhvasvato dīkṣu rajo 'nu adṛśyata

iti—thus; bruvam—talking; citra-rathāḥ—Dhruva Mahārāja, whose chariot
was very beautiful; sva-sārathim—to his charioteer; yattaḥ—being on guard;
paresām—from his enemies; pratiyoga—counterattack; śaṅkitah—being apprehensive; suśrava—heard; śabdām—sound; jaladheḥ—from the ocean; iva—as if; iritam—resounded; nabhasvataḥ—because of wind; dikṣu—in all directions; rajaḥ—dust; ānu—then; adṛśyata—was perceived.

TRANSLATION
In the meantime, while Dhruva Mahārāja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

TEXT 23

kṣaṇenācchāditaṁ vyoma
ghanānīkena sarvataḥ
visphurat-taḍītā dīkṣu
trāsayat-śtanayitunā
kṣaṇena—within a moment; ācchāditam—was covered; vyoma—the sky; ghana—of dense clouds; anīkena—with a mass; sarvataḥ—everywhere; visphurat—dazzling; taḍītā—with lightning; dīkṣu—in all directions; trāsayat—threatening; śtanayitunā—with thundering.

TRANSLATION
Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

TEXT 24

vauṛṣu rudhiraughāśrka-
pūya-viṁśüpūrṇeśā	nipetur gaganād asya
kabandhāṇy agrato 'nagha
Dhruva Maharaja’s Fight with the Yakṣas

vavrṣuḥ—showered; rudhira—of blood; ogha—an inundation; asṛk—mucus; pūya—pus; viṭ—stool; mūtra—urine; medasaḥ—and marrow; nipetuḥ—began to fall; gaganāt—from the sky; asya—of Dhruva; kabandhāni—trunks of bodies; agrataḥ—in front; anagha—O faultless Vidura.

TRANSLATION

My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Mahārāja, and there were trunks of bodies falling from the sky.

TEXT 25

तत: खेडःस्यत निरनिपेतुः सर्वतोदिकः ।
गदापरियन्निम्बिन्सुथलः सास्मवर्षिणः ||२५||

tataḥ khe 'dṛṣyata girir
nipetuḥ sarvato-diśam
gadā-parigha-nistriṃśa-
musalāḥ sāśma-varṣiṇah

tataḥ—thereafter; khe—in the sky; adṛṣyata—was visible; girih—a mountain; nipetuḥ—fell down; sarvataḥ-diśam—from all directions; gadā—clubs; parigha—iron bludgeons; nistriṃśa—swords; musalāḥ—maces; sāśma—great pieces of stone; varṣiṇah—with a shower of.

TRANSLATION

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

TEXT 26

अहयोःशनिनिपिन्धासा वमनोपर्य ल्याक्षिनिः ।
अभ्यधावन गजः प्रत्याचः सिन्ह्यास्याग्रास्य यूङ्धः ||२६||

ahayo 'sani-nīhsvāsā
vamanto 'gniṁ rusāksibhiḥ
abhyadhāvan gajā mattāḥ
siṁha-vyāghraś ca yūthaśaḥ

Ahayo is a common name in Sanskrit literature, and it is often used to refer to a king or a person of some importance. In this context, it seems to be referring to a king or a powerful person who is involved in the events described.
ahayāḥ—serpents; aśani—thunderbolts; niḥśvāsāḥ—breathing; vamantaḥ—vomiting; agnim—fire; rūṣā akṣibhiḥ—with angry eyes; abhyadhāvan—came forward; gajāḥ—elephants; maitrāḥ—mad; sīṁha—lions; vyāghṛāḥ—tigers; ca—also; yāthāsāḥ—in groups.

TRANSLATION

Dhrūva Mahārāja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

TEXT 27

samudra uṁribhir bhīmaḥ
plāvyan sarvato bhuvam
āsāsāda mahā-hrādaḥ
kalpānta iva bhīṣāṇaḥ

samudraḥ—the sea; uṁriḥ—with waves; bhīmaḥ—fierce; plāvya—inundating; sarvataḥ—in all directions; bhuvam—the earth; āsāsāda—came forward; mahā-hrādaḥ—making great sounds; kalpa-ante—(the dissolution) at the end of a kalpa; iva—like; bhīṣāṇaḥ—fearful.

TRANSLATION

Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

TEXT 28

evaṁ vidhāṇy anekāṇi
trāṣanāṁy apananvināṁ
sasrjus tigma-gataya
āsuryā māyayāsuraḥ

evaṁ—(phenomena) like this; anekāṇi—many varieties of; trāṣanāṇi—fearful; apananvināṁ—to the less intelligent men; sasrjus—they created; tigma-gatayaḥ—of heinous nature; āsuryā—demoniac; māyayā—by illusion; asuraḥ—the demons.
TRANSLATION

The demon Yakṣas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.

TEXT 29

When the great sages heard that Dhruva Maharaja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

TEXT 30

The sages said:

"O son of King Uttanapāda; your Supreme Personality of Godhead devah kṣiṇotv avanatārti-haro vipakṣān yan-nāmadheyam abhidhāya niṣamya cāddhā loko 'ñjasā tarati dustaram aṅga mṛtyum

munayā ucuh—by the sages; uttānapāda—O son of King Uttanapāda; bhagavān—the Supreme Personality of Godhead; tava—your; sāranga—
All the sages said: Dear Dhruva, O son of King Uttanapāda, may the Supreme Personality of Godhead known as Śārīrgadhanus, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

**PURPORT**

The great Rṣis approached Dhruva Mahārāja at a time when his mind was very perplexed due to the magical feats exhibited by the Yakṣas. A devotee is always protected by the Supreme Personality of Godhead. By His inspiration only the sages came to encourage Dhruva Mahārāja and assure him that there was no danger because he was a soul fully surrendered to the Supreme Lord. By the grace of the Lord, if a devotee can simply chant His holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—at the time of death, then he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death, so Dhruva Mahārāja was certainly able to surpass the illusory magical feats of the Yakṣas which for the time being disturbed his mind.

Thus end the Bhaktivedanta purports of the Fourth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja's Fight with the Yakṣas."
CHAPTER ELEVEN

Svāyambhūva Manu Advises Dhruva Mahārāja to Stop Fighting

TEXT 1

मैत्रेय उवाच

निशम्य गदत्रेवमुक्तीणां घनुषिः भ्रवः ॥
सन्द्वेशाह्यापुस्य यज्ञार्यणनिर्मितमु ॥ १ ॥

maitreya uvāca
niśamya gadatām evam
ṛṣīnām dhanuṣi dhruvah
sandadhe 'stram upaspṛsya
yan nārāyaṇa-nirmitam

maitreyah uvāca— the sage Maitreya continued to speak; niśamya— having heard; gadatām— the words; evam— thus; ṛṣīnām— of the sages; dhanuṣi— upon his bow; dhruvah— Dhruva Mahārāja; sandadhe— fixed; 'stram— an arrow; upaspṛsya— after touching water; yat— that which; nārāyaṇa— by Nārāyaṇa; nirmitam— was made.

TRANSLATION

Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow, which was made by Lord Nārāyaṇa, and fixed it upon his bow.

PURPORT

Dhruva Mahārāja was given a specific arrow made by Lord Nārāyaṇa Himself, and he now fixed it upon his bow to finish the illusory atmosphere created by the Yakṣas. As it is stated in the Bhagavad-gītā, mām eva ye prapadyante māyām etām taranti te. (Bg. 7.14) Without Nārāyaṇa, the Supreme Personality of Godhead, no one is able to overcome the action
of the illusory energy. Śrī Caitanya Mahāprabhu has also given us a nice weapon for this age, as stated in the Bhāgavatam: sāṅgopāṅgastra—in this age, the Nārāyaṇāstra, or weapon to drive away māyā, is the chanting of the Hare Kṛṣṇa mantra in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityānanda, Gadādhara and Śrīvāsa.

TEXT 2

sandhīyamāna etasmin
māyā guhyaka-nirmitāḥ
kṣipram vinesuḥ vidura
kleśā jñānodaye yathā

sandhīyamāne—while joining to his bow; etasmin—this Nārāyaṇāstra; māyāḥ—the illusions; guhyaka-nirmitāḥ—created by the Yakṣas; kṣipram—very soon; vinesuḥ—were destroyed; vidura—O Vidura; kleśāḥ—illusory pains and pleasures; jñāna-udaye—upon the arising of knowledge; yathā—just as.

TRANSLATION

As soon as Dhruva Mahārāja joined the Nārāyaṇāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

PURPORT

Kṛṣṇa is like the sun, and māyā, or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, māyā means absence of Kṛṣṇa consciousness. Kṛṣṇa consciousness and māyā are always there, side by side. As soon as there is awakening of Kṛṣṇa consciousness, all the illusory pains and pleasures of material existence are vanquished. Māyāṁ etāṁ taranti te: constant chanting of the maha-mantra will keep us always aloof from the illusory energy of māyā.
Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Rṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

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TRANSLATION

Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhruva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush toward him with upraised hoods, so all the Yakṣa soldiers prepared to overcome Dhruva Mahārāja with their upraised weapons.

TEXT 5

sa tān pṛṣatkaiḥ abhidhāvato mṛdhē
nikṛttā-bāhūrū-śirodharodarān
nināya lokāṁ param arka-maṇḍalaṁ
vrajanti nirbhidyā yam ūrdhva-retasaḥ

saḥ—he (Dhruva Mahārāja); tān—all the Yakṣas; pṛṣatkaiḥ—by his arrows; abhidhāvataḥ—coming forward; mṛdhē—in the battlefield; nikṛτta—being separated; bāhu—arms; ūru—thighs; sīraḥ-dhara—necks; udarān—and bellies; nināya—delivered; lokāṁ—to the planet; param—supreme; arka-maṇḍalam—the sun globe; vrajanti—go; nirbhidyā—piercing; yam—to which; ūrdhva-retasaḥ—those who do not discharge semen at any time.

TRANSLATION

When Dhruva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun-globe and which is attainable only by first-class brahmacārīs who have never discharged their semen.

PURPORT

To be killed by the Lord or by His devotees is auspicious for non-devotees. The Yakṣas were killed indiscriminately by Dhruva Mahārāja, but they attained the planetary system which was only attainable for brahmacārīs who had never discharged their semen. As the impersonalist
jnānīs or the demons who are killed by the Lord attain Brahmaloka, or Satyaloka, so persons who are killed by a devotee of the Lord also attain Satyaloka. To reach the Satyaloka planetary system described here, one has to be elevated above the sun globe. Killing, therefore, is not always bad. If the killing is done by the Supreme Personality of Godhead or His devotee or in great sacrifices, it is for the benefit of the entity killed in that way. Material so-called nonviolence is very insignificant in comparison to killing done by the Supreme Personality of Godhead or His devotees. Even when a king or the state government kills a person who is a murderer, that killing is for the benefit of the murderer, for thus he may become cleared of all sinful reactions.

An important word in this verse is ārdhva-retasaḥ, which means brahma-cārīs who have never discharged semina. Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the Vedas, if one simply keeps himself a pure brahma-cārī, not discharging his semina, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world. In the Vedic civilization sex life is restricted in various ways. Out of the whole population of the social structure, only the grhastrhas are allowed restricted sex life. All others refrain from sex. The people of this age especially do not know the value of not discharging semina. As such, they are variously entangled with material qualities and suffer an existence of struggle only. The word ārdhva-retasaḥ especially indicates the Māyāvādi sannyāsīs, who undergo strict principles of austerity. But in the Bhagavad-gītā the Lord says that even if one goes up to Brahmaloka, he again comes back. (Ābrahma-bhuvanāl lokāḥ punar āvartino ’rjuna. Bg. 8.16) Therefore, actual mukti or liberation can be attained only by devotional service, because by devotional service one can go above Brahmaloka, or to the spiritual world, wherefrom he never comes back. Māyāvādi sannyāsīs are very proud of becoming liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, harim vinā na sṛtiṁ taranti: without Kṛṣṇa’s mercy, no one can have liberation.

TEXT 6
When Svāyambhuva Manu saw that his grandson Dhruva Mahārāja was killing so many of the Yakṣas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

PURPORT

Dhruva Mahārāja attacked Alakāpurī, the city of the Yakṣas, because his brother was killed by one of them. Actually only one of the citizens, not all of them, was guilty of killing his brother Uttama. Dhruva Mahārāja, of course, took a very serious step when his brother was killed by the Yakṣas. War was declared, and the fighting was going on. This sometimes happens in present days also—for one man’s fault a whole state is sometimes attacked. This kind of wholesale attack is not approved by Manu, the father and lawgiver of the human race. He therefore wanted to stop his grandson Dhruva from continuing to kill the Yakṣa citizens who were not offenders.

TEXT

* manaḥ uvāca
  alaṁ vatsātiroṣeṇa
tamo-dvāreṇa pāpmanā
yena punya-janān etān
avādhīs tvam anāgasaḥ

* manuḥ uvāca—Manu said; alaṁ—enough; vatsa—my dear boy; atiroṣeṇa—with excessive anger; tamaḥ-dvāreṇa—the path of ignorance; pāpmanā—
sinful; yena—by which; puṇya-janaḥ—the Yakṣas; etān—all these; avadhīḥ—you have killed; tvam—you; anāgasaḥ—offenseless.

TRANSLATION

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry—it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

PURPORT

In this verse the word atiroṣeṇa means “with unnecessary anger.” When Dhruva Mahārāja went beyond the limits of necessary anger, his grandfather, Svāyambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. Dhruva Mahārāja was saved from such sinful action because he was a great devotee.

A kṣatriya is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state. Here Lord Manu prohibited Dhruva Mahārāja from killing the Yakṣas because only one of them was punishable for killing his brother Uttama; all of the Yakṣa citizens were not punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities—that is nature’s law.

TEXT 8

nāsmat-kulocitaṁ tāta
karmaitat sad-vigahitam
vadho yad upadevaṁ
ārabdhas te 'kṛtainasām
na—not; asmat-kula—our family; ucitam—befitting; tātā—my dear son; karma—action; etat—this; sat—by authorities on religion; vigarhitam—forbidden; vadhah—the killing; yat—which; upadevānām—of the Yakṣas; ārabdhāḥ—was undertaken; te—by you; akṛta-enasām—of those who are sinless.

TRANSLATION

My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not befit our family, which is supposed to know the laws of religion and irreligion.

TEXT 9

नवेकःक्षापराजेन प्रसंगाद बहो हता: ।
आर्तर्वधामितसेन लघुक्ष आवृतसल ॥ ९ ॥

nana ekasyāparādhena
prasaṅgād bahavo hatāḥ
bhrātur vadhābhitaptena
tvayāṅga bhrātr-vatsala

TRANSLATION

My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yakṣas, but just consider—for one Yakṣa’s offense, you have killed many others, who are innocent.

TEXT 10

नायं माणों हि साधुनां ह्रशिकेशाधृवर्तिनां ।
यदात्मानं पराग्ग्रह पशुवद्वाःसलय ॥ १० ॥

nāyaṁ mārgo hi sādhūnāṁ
hrṣīkeṣānuvartināṁ
yat ātmānaṁ parāṅ grhya
paśuvad bhūta-vaiśasam

TRANSLATION

never; ayam—this; mārgaḥ—path; hi—certainly; sādhūnāṁ—of honest persons; hrṣīkeśa—of the Supreme Personality of Godhead; anuvartinām—
following the path; yat—which; ātmānam—self; parāk—the body; grhya—
thinking to be; pāṣu-vat—like animals; bhūta—of living entities; vaisasam—killing.

**TRANSLATION**

One should not accept the body as the self and thus, like the animals, kill the bodies of others. It is especially forbidden by saintly persons who follow the path of devotional service to the Supreme Personality of Godhead.

**PURPORT**

The words sādhunāṁ hṛṣīkeśānuvartinām are very significant. Sādhu
means a saintly person. But who is a saintly person? A saintly person is he
who follows the path of rendering service unto the Supreme Personality of
Godhead, Hṛṣīkeśa. In the Nārada-paṁcarātra it is said, hṛṣīkeṇa hṛṣīkeśa-
sevanam bhaktir ucyate: the process of rendering favorable service to the
Supreme Personality of Godhead with one's senses is called bhakti, or
devotional service. Therefore, why should a person who is already engaged
in the service of the Lord engage himself in personal sense gratification?
Dhruva Mahārāja is advised here by Lord Manu that he is a pure servitor of
the Lord. Why should he unnecessarily engage, like the animals, in the
bodily concept of life? An animal thinks that the body of another animal
is his food; therefore, in the bodily concept of life, one animal attacks
another. A human being, especially one who is a devotee of the Lord,
should not act like this. Sādhu, a saintly devotee, is not supposed to kill
animals unnecessarily.

**TEXT 11**

<table>
<thead>
<tr>
<th>sarva-bhūtātma-bhāvena</th>
<th>bhūtāvāsāṁ hariṁ bhavān ⊂̀₁₁₁</th>
</tr>
</thead>
<tbody>
<tr>
<td>ārādhyāpa durārādhyāṁ</td>
<td>viṣṇos tat paramāṁ padam ⊂̀₁₁₁</td>
</tr>
</tbody>
</table>

sarva-bhūta—in all living entities; ātma—upon the Supersoul; bhāvena—
with meditation; bhūta—of all existence; āvāsam—the abode; harim—Lord
Hari; bhavān—you; ārādhyā—by worshipping; āpa—have achieved; dur-
ārādhyāṁ—very difficult to propitiate; viṣṇoh—of Lord Viṣṇu; tat—that;
paramam—supreme; padam—situation.
TRANSLATION

It is very difficult to achieve the spiritual abode of Hari in the Vaikuṇṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

PURPORT

The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything material or spiritual is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as bhūtāvāsa. Dhruva Mahārāja, as a kṣatriya, could have argued with his grandfather, Manu, when Manu requested him to stop fighting. But even though Dhruva could have argued that as a kṣatriya it was his duty to fight with the enemy, still he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

TRANSLATION

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am, therefore, surprised—why have you undertaken such an abominable task?
Svayambhuva Manu Advises Dhruva Mahārāja

PURPORT

Dhruva Mahārāja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svayambhuva Manu pointed out this fact to Dhruva Mahārāja: “You are not only a pure devotee, but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many faultless Yakṣas.”

TEXT 13

तितिक्षया करुणया मैत्रया चालिकुलज्ञत्वं
समतवेन च सर्वात्मा मंगवान सम्प्रसिद्धि

titikṣayā karuṇayā
maitryā cākhila-jantuṣu
samatvena ca sarvātmā
bhagavān samprasiddati

titikṣayā—by tolerance; karuṇayā—by mercy; maitryā—by friendship; ca—also; akhila—universal; jantuṣu—unto the living entities; samatvena—by equilibrium; ca—also; sarva-ātmā—the Supersoul; bhagavān—Personality of Godhead; samprasiddati—becomes very satisfied.

TRANSLATION

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

PURPORT

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by
envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee’s business is to awaken everyone’s Kṛṣṇa consciousness. That is his mercy. As for a devotee’s treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the Bhagavad-gītā, a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is said, therefore, that a saintly person is always tolerant and merciful, he is a friend for everyone, never an enemy to anyone, and is peaceful. These are some of the good qualities of a devotee.

TEXT 14

एस्मास्ति भगवति पुरुषः प्राहृते मृणु: ।
विषुष्टात्जीवनियुक्तो ब्रह्म निर्वाणमुन्नति ||१४||

samprasanne bhagavati
puruṣaḥ prākṛtair guṇaiḥ
vimukto jīva-nirmukto
brahma nirvāṇam ēcchati

samprasanne—upon satisfaction; bhagavati—of the Supreme Personality of Godhead; puruṣaḥ—a person; prākṛtaḥ—from the material; guṇaiḥ—modes of nature; vimuktaḥ—being liberated; jīva-nirmuktaḥ—freed from the subtle body also; brahma—unlimited; nirvāṇam—spiritual bliss; ēcchati—achieves.

TRANSLATION

One who actually satisfies the Supreme Personality of Godhead during his lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

PURPORT

In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship and equality. By such
behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately becomes free from all material conditions. The Lord also confirms this in the Bhagavad-gītā: "Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss." Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word *samprasanne*, which is used in this verse, means "being satisfied." A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of *bhakti-yoga*. Outside of *bhakti-yoga*, everyone is trying to satisfy himself. No one is trying to satisfy the Lord. *Karmīs* grossly try to satisfy their senses, but even those who are elevated on the platform of knowledge also try to satisfy themselves, in a subtle form. *Karmīs* try to satisfy themselves by sense gratification, and *jñānīs* try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. *Yogīs* also try to satisfy themselves by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees’ process of self-realization is completely different from the processes of the *karmīs*, *jñānīs* and *yogīs*. Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in His loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.

**TEXT 15**

भृतेः पञ्चमितर्यायोऽपिनित्वुः एव हि।
तत्पर्यवायातस्मयृत्योऽपिनित्वुःयोऽरिः॥१५॥

bhūtaiḥ pañcakāhār ārabhdhair
yoṣit puruṣa eva hi
tayor vyavāyāt sambhūtir
yoṣit-puruṣayor iha
bhūtaiḥ—by the material elements; pañcabhiḥ—five; ārabdhaiḥ—developed; yoṣit—woman; puruṣaiḥ—man; eva—just so; hi—certainly; tayoḥ—of them; vyavāyāt—by sexual life; saṃbhūtaiḥ—the further creation; yoṣit—of women; puruṣayoḥ—and of men; iha—in this material world.

TRANSLATION

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of the five elements. By the sexual life of a man and woman, the number of men and women in this material world is further increased.

PURPORT

When Svāyambhuva Manu saw that Dhruva Mahārāja understood the philosophy of Vaiśṇavism, and yet was still dissatisfied because of his brother’s death, he gave him an explanation of how this material body is created by the five elements of material nature. In the Bhagavad-gītā it is also confirmed, prakṛteḥ kriyamāṇāni: everything is created, maintained and annihilated by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the Bhagavad-gītā (mayādhyakṣena). In the Ninth Chapter, Kṛṣṇa says, “Under My superintendence material nature is acting.” Svāyambhuva Manu wanted to impress on Dhruva Mahārāja that the death of the material body of his brother was not actually the Yakṣas’ fault; it was an action of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

It is by such powerful potencies that the universe is created, although grossly it appears to be no more than the five elements—earth, water, fire, air and ether. Similarly, the bodies of all species of living entities, whether human beings or demigods, animals or birds, are also created by the same five elements, and by sexual union they expand into more and more living entities. That is the way of creation, maintenance and annihilation. One should not be disturbed by the waves of material nature in this process. Dhruva Mahārāja was indirectly advised not to be afflicted by the death of his brother because our relationship with the body is completely material. The real self, spirit soul, is never annihilated or killed by anyone.
TEXT 16

Manu continued: My dear King Dhruva, it is simply by the illusory material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

PURPORT

First, creation takes place with the ingredients of the five elements of material nature. Then, by the interaction of the modes of material nature, maintenance also takes place. When a child is born, the parents immediately see to its maintenance. This tendency for maintenance of offspring is present not only in human society, but in animal society as well. Even tigers care for their cubs, although their propensity is to eat other animals. By the interaction of the material modes of nature, creation, maintenance and also annihilation take place inevitably. But at the same time we should know that all is conducted under the superintendence of the Supreme Personality of Godhead. Everything is going on under that process. Creation is the action of the rajo-guṇa, the mode of passion; maintenance is the action of sattva-guṇa, the mode of goodness; and annihilation is the action of tamo-guṇa, the mode of ignorance. We can see that those who are situated in the mode of goodness live longer than those who are situated in the tamo-guṇa or rajo-guṇa. In other words, if one is elevated to the mode of goodness, he is elevated to a higher planetary system where
the duration of life is very great. Ŭrdhvaṁ gacchanti sattva-sthāḥ: Great rṣis, sages and sannyāsīs who maintain themselves in sattva-gūpā, or the mode of material goodness, are elevated to a higher planetary system. Those who are transcendental even to the material modes of nature are situated in the mode of pure goodness; they attain eternal life in the spiritual world.

**TEXT 17**

निमित्ताम् निर्गुणं पूर्वस्त्रपि

निमित्ताम् पूर्वस्त्रपि

nimitta-mātram tatrāsīn

nirguṇah puruṣaṁśabhaḥ

vyaktavyaktam idaṁ viśvam

yatras bhramati lohavat

nimitta-mātram—remote cause; tatra—then; āsīt—was; nirguṇah—uncontaminated; puruṣa-ṛṣabhah—the Supreme Person; vyaktā—manifested; avyaktam—unmanifested; idam—this; viśvam—world; yatra—where; bhramati—moves; loha-vat—like iron.

**TRANSLATION**

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

**PURPORT**

How the external energy of the Supreme Personality of Godhead works within this material world is explained in this verse. Everything is happening by the energy of the Supreme Lord. The atheistic philosophers who do not agree to accept the Supreme Personality of Godhead as the original cause of creation think that the material world moves by the action and reaction of different material elements. A simple example of the interaction of elements occurs when we mix soda and acid and the movement of effervescence is produced. But one cannot produce life by such interaction of chemicals. There are 8,400,000 different species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reaction. A suitable example in this connection is that of the potter and the potter’s wheel. The potter’s wheel
rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter who sets a force on the wheel. That force comes by his superintendence. The same idea is explained in Bhagavad-gītā—behind all material action and reaction there is Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says that everything depends on His energy and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the Vedas, He simply glanced over it, and the agitation of matter immediately began.

In Bhagavad-gītā it is also said that the Lord impregnates the material energy with the part and parcel jivas, and thus the different forms and different activities immediately ensue. Because of the different desires and karmic activities of the jīva soul, different types of bodies in different species are produced. In Darwin’s theory there is no acceptance of the living entity as spirit soul, and therefore his explanation of evolution is incomplete. Varieties of phenomena occur within this universe on account of the action and reaction of the three material modes, but the original creator, or the cause, is the Supreme Personality of Godhead, who is mentioned here as nimitta-mātraram, the remote cause. He simply pushes the wheel with His energy. According to the Māyāvādī philosophers, the Supreme Brahman has transformed Himself into many varieties of forms, but that is not the fact. He is always transcendental to the action and reaction of the material guṇas, although He is the cause of all causes. Lord Brahmā says, therefore, in the Brahma-samhitā: īśvaraḥ paramah kṛṣṇah sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam. There are many causes and effects, but the original cause is Śrī Kṛṣṇa.

**TEXT 18**

স খলিদ্বং ভগবান্ন কাল্যাণত্যা
গুণ্মাহেন বিমক্তীগে ।
করোত্যকরুত্যে নিহত্বহত্যা
বেশ বিমূস্তঃ খালু দুর্বিবাল্যঃ ||১৮||

sa khalv idaṁ bhagavān kāla-śaktyā
guṇa-pravāheṇa vibhakta-vīryaḥ
karoty akartaiva nihanty ahantā
ceṭā vibhūmnaḥ khalu durvibhāvyā
The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

PURPORT

The word durvibhāvyā means inconceivable by our tiny brain, and vibhakta-vīryāḥ means divided in varieties of potencies. This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Kṛṣṇa and have endeavored to lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is therefore the actor. In the previous verse, the word nimitta-mātram indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. How is everything being done? The word “inconceivable” has been used. It is not within the power of one's small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

How the Lord acts is nicely explained in Viṣṇu Purāṇa: fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is
situated in one place, but by its energies many different types of machinery move. The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one and different from the product. Therefore, Lord Caitanya’s philosophy, *acintya-bhedabheda-tattva*, is the perfect way of understanding. In this material world, the Lord incarnates in three forms—as Brahmā, Viṣṇu and Śiva—by which He takes charge of the three modes of material nature. By His incarnation of Brahmā He creates, as the incarnation of Viṣṇu He maintains, and by His incarnation of Śiva, He also annihilates. But the original source of Brahmā, Viṣṇu and Śiva—Garbhodakasāyī Viṣṇu—is always apart from these actions and reactions of material nature.

**TEXT 19**

My dear Dhruva, the Supreme Personality of Godhead is ever existing. In the form of time, He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the father, and they are killed through the agency of death, but He is perpetually free of birth and death.

**PURPORT**

The supreme authority and inconceivable power of the Supreme Personality of Godhead can be minutely studied from this verse. He is always unlimited. That means that He has no creation or end. He is, however, death (in the form of time), as described in *Bhagavad-gītā*. Kṛṣṇa says, “I
am death. I take away everything at the end of life.” Eternal time is also without beginning, but it is the creator of all creatures. The example is given of touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated—but the original creator, the Supreme Lord, remains untouched and undiminished in power. The secondary creation is made by Brahmā, but Brahmā is created by the Supreme Godhead. Lord Śiva annihilates the whole creation, but at the end he is also annihilated by Viṣṇu. Lord Viṣṇu remains. In the Vedic hymns it is stated that in the beginning there is only Viṣṇu and that He alone remains at the end.

An example can help us to understand the inconceivable potency of the Supreme Lord. In the recent history of warfare the Supreme Personality of Godhead created a Hitler and, before that, a Napoleon Bonaparte, and they each killed many living entities in war. But in the end Bonaparte and Hitler were also killed. People are still very much interested in writing and reading books about Hitler and Bonaparte and how they killed so many people in war. Year after year many books are published for public reading regarding Hitler’s killing thousands of Jews in confinement. But no one is researching who killed Hitler and who created such a gigantic killer of human beings. The devotees of the Lord are not much interested in the study of the flickering history of the world. They are interested only in He who is the original creator, maintainer and annihilator. That is the purpose of the Kṛṣṇa consciousness movement.

TEXT 20

न नै स्वपक्षः विष्णु एव वा
परस्य मृत्युविविष्टः सम्म प्रजाः।
तेन धार्मिकनमुधार्मिकन्त्यनीशा
यथा रजासनिं भूतसहः ||२०१||

na vai svapakṣo 'syā vipakṣa eva vā
aparasya mṛtyor viśataḥ samam prajāḥ
tam dhāvamānam anu dhāvanty anīśā
yathā rajāṁsy anilam bhūta-saṅghāḥ

na—not; vai—however; svapakṣa—ally; asya—of the Supreme Personality of Godhead; vipakṣa—enemy; eva—certainly; vā—or; parasya—of the Supreme; mṛtyoḥ—in the form of time; viṣataḥ—entering; samam—equally; prajāḥ—living entities; tam—Him; dhāvamānam—moving; anu dhāvanti—
follow behind; anīśāḥ—dependent living entities; yathā—as; rajāṃsi—particles of dust; anīlam—the wind; bhūta-saṅghāḥ—other material elements.

TRANSLATION

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one’s particular karma, one suffers or enjoys material life.

PURPORT

Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone’s material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own karma, fruitive activities, and take advantage of the time elements, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately killed. As far as these three things are concerned, the Lord is equal to everyone, it is according to his karma that a person suffers and enjoys. The living entity’s higher or lower position, his suffering and enjoying, are due to his own karma. The exact word used in this connection is anīśāḥ, which means “dependent on their own karma.” The example is given that the government gives everyone the facilities for governmental action and management, but by one’s own choice he creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind—He gives everyone an equal chance—but by the resultant actions of one’s own karma he suffers or enjoys this material world.
TEXT 21

The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one’s frutitive activities. Thus, although one living entity’s duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

PURPORT

Both the mosquito and Lord Brahmā are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of life of the mosquito and the very long lifetime of Lord Brahmā are both awarded by the Supreme Personality of Godhead according to the results of their karma. But in the Brahma-samhitā we find it said, karmāṇi nirdahati: the Lord diminishes or vanquishes the reactions of devotees. The same fact is explained in Bhagavad-gītā, yajñārthāḥ karmāṇo ’nyatra: one should perform karma only for the purpose of satisfying the Supreme Lord, otherwise one is bound by the action and reaction of karma. Under the laws of karma a living entity wanders within the universe under the rule of eternal time, and sometimes he becomes a mosquito and sometimes Lord Brahmā. To a sane man this business is not very fruitful. Bhagavad-gītā (9.25) gives a warning to the living entities: yānti deva-uruṭā devān—those who are addicted to the worship of the demigods go to the planets of the demigods, and those who are addicted to worship of the pitās, forefathers, go to the pitās. Those who are inclined to material activi-
ties remain in the material sphere. But persons who engage in devotional service reach the abode of the Supreme Personality of Godhead, where there is neither birth nor death nor different varieties of life under the influence of the law of *karma*. The best interest of the living entity is to engage himself in devotional service and go back home, back to Godhead. Śrīla Bhaktivinoda Thākura advised: “My friend, you are being washed away in material nature’s waves of time. Please try to understand that you are the eternal servant of the Lord. Then everything will stop, and you will be eternally happy.”

**TEXT 22**

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केचित तर्केन वदन्तेन स्मार्त्यपरे तुप ।
एके कालं परे दैवं पुंसः कामं भवतापरे ||२२||
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*kecit karma vadanty enam* ।
*svabhāvam apare nṛpa* ।
*eke kālam pare daivam* ।
*puṁsah kāmam utāpare*

 kecit—some; karma—fru­itive activities; vadanty—explain; enam—that; svabhāvam—nature; apare—others; nṛpa—my dear King Dhruva; eke—some; kālam—time; pare—others; daivam—fate; puṁsah—of the living entity; kāmam—desire; uta—also; apare—others.

**TRANSLATION**

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

**PURPORT**

There are different types of philosophers—*mīmāṁsakas*, atheists, astronomers, sexualists and so many other classifications of mental speculators. The real conclusion is that it is our work only that binds us within this material world in different varieties of life. How these varieties have sprung up is explained in the *Vedas*: it is due to the desire of the living entity. The living entity is not a dead stone; he has different varieties of desire, or *kāma*. The *Vedas* say, *kāmo 'kārsit*. The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every
living entity is trying to lord it over the material resources to the best of his ability.

This kāma, or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire because desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. Śrīla Narottama dāsa Ṭhākura, therefore, advises that one turn his desire to serve the Supreme Personality of Godhead. Then desire becomes purified. And when one’s desires are purified, he becomes liberated from all material contamination. The conclusion is that the different philosophers’ theories to explain the varieties of life and their pleasure and pain are all imperfect. The real explanation is that we are eternal servants of God and that as soon as we forget this relationship, we are thrown into the material world, where we create our different activities and suffer or enjoy the result. We are drawn in this material world by desire, but the same desire must be purified and employed in the devotional service of the Lord. Then our disease of wandering in the universe under different forms and conditions will end.

TEXT 23

अन्यंतास्प्रभमेयस्य नानाषक्त्युदायस्य च ।

न वै विकीर्तित तात को वेदाय स्वसम्भवम् ॥ २३॥

avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitam tāta
ko vedātha sva-sambhavam

avyaktasya—of the unmanifested; aprameyasya—of the Transcendence; nānā—various; śakti—energies; udayasya—of He who gives rise to; ca—also; na—never; vai—certainly; cikīrṣitam—the plan; tāta—my dear boy; kah—who; veda—can know; atha—therefore; sva—own; sambhavam—origin.

TRANSLATION

The Absolute Truth, Transcendence, is never subjected to the understanding of imperfect sense endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.
The question may be raised, "Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?" The answer is that the Absolute Truth, Transcendence, is never subject to direct experience or mental speculation. The mental speculator may be called Dr. Frog. The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his own well. But it was an impossible task for Dr. Frog. A person may be a great academician, scholar or professor, but he cannot speculate and expect to understand the Absolute Truth because his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascending process to reach Him. When the sun is not visible at night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

The word avyakta, unmanifested, in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called atma-tattva. Unless, however, one comes to this point of understanding atma-tattva, one remains in the darkness in which he was born. Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (parāsya saktir vividhaiva śrūyaate). He is equipped with the energy of eternal time. He has not only the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future. The bhakti-yoga process is, however, completely different from so-called scientific advancement of knowledge.
A devotee completely surrenders unto the Supreme, and He reveals Himself by His causeless mercy. As stated in Bhagavad-gītā, dadāmi buddhi-yogaṁ tam. The Lord says, “I give him intelligence.” What is that intelligence? Yena mām upayanti te. He gives him the intelligence to cross over the ocean of nescience and come back home, back to Godhead. In conclusion, the cause of all causes, the Absolute Truth or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. Bhagavad-gītā is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

TEXT 24

न चैते पुण्यक्षर आत्महनातः धनाधितयाः || २४ ||
na caite putraka bhrātur
hantāro dhana-dānugāṁ
visargādānayos tāta
puṁso daivaṁ hi kāraṇam

na—never; ca—also; ete—all these; putraka—my dear son; bhrāṭuḥ—of your brother; hantāraḥ—killers; dhana-daḥ—of Kuvera; anugāṁ—followers; visarga—of birth; ādānayoh—of death; tāta—my dear son; puṁsaḥ—of a living entity; daiva—of the supreme; hi—certainly; kāraṇam—of the cause.

TRANSLATION

My dear son, those Yājñavalkyas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity is caused by the Supreme, who is certainly the cause of all causes.

TEXT 25

स एव विश्वज्ञि स एवालि हनित च || २५ ||
sa eva viśvajñi sa evālī hanti cha
athāpi hy anahaṅkārān
nāyate guṇa-karmaḥbhīḥ
saḥ—He; eva—certainly; viśvam—the universe; srjati—creates; saḥ—He; eva—certainly; avati—maintains; hanti—annihilates; ca—also; athāpi—moreover; hi—certainly; anahaṅkāra—from being without ego; na—not; ajyate—becomes entangled; guṇa—by the modes of material nature; karmabhiḥ—by activities.

TRANSLATION

The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

PURPORT

In this verse the word anahaṅkāra means “without ego.” The conditioned soul has a false ego, and as a result of his karma he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. Bhagavad-gītā, therefore, certifies that anyone who thinks of Kṛṣṇa as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, na mām karmāṇi limpanti: He is not affected by anything He does because He is never contaminated by the material modes of nature. That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, “You and I had many, many births previously, but I remember everything, whereas you do not.” That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by any work that He executes. There are many Māyāvādī philosophers who consider that Kṛṣṇa’s body is the effect of a concentration of the material mode of goodness, and they distinguish Kṛṣṇa’s soul from Kṛṣṇa’s body. The real situation, however, is that the body of the conditioned soul, even if he has a large accumulation of material goodness, is material, whereas Kṛṣṇa’s body is never material; it is transcendental. Kṛṣṇa has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends on this world in His own original spiritual body. This is explained in Bhagavad-gītā as param bhāvam. The words param bhāvam divyam are especially significant in understanding Kṛṣṇa’s personality.
TEXT 26

एत्थभूतानि भूतालमुहुतेरो भूतमात्रानः।
क्षत्त्यायामायायुद्धः स्ववस्तिच पाति च। २६॥

esa bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanaḥ
sva-śaktyā māyāyā yuktāḥ
sṛjaty atti ca pāti ca

esaḥ—this; bhūtāni—all created beings; bhūta-ātmā—the Supersoul of all living entities; bhūta-īśaḥ—the controller of everyone; bhūta-bhāvanaḥ—the maintainer of everyone; sva-śaktyā—through His energy; māyāyā—the external energy; yuktāḥ—through such agency; sṛjati—creates; atti—annihilates; ca—and; pāti—maintains; ca—and.

TRANSLATION

The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

PURPORT

There are two kinds of energies in the matter of creation. The Lord creates this material world through His external, material energy, whereas the spiritual world is a manifestation of His internal energy. He is always associated with the internal energy, but He is always aloof from the material energy. Therefore in Bhagavad-gītā the Lord says, mat-sthāni sarva-bhūtāni na cāham teṣu avasthitaḥ: “All living entities are living on Me or on My energy, but I am not everywhere.” (Bg. 9.4) He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as the spiritual world. For example, the Lord is worshiped in the temple by pure devotees. The temple is therefore to be understood as the spiritual world.

TEXT 27

ततेव भृत्यमस्तं तत देवं
सर्वात्मानोपेहि जगात्यायण्यः।
My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

PURPORT

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller—individually, nationally, socially and in many other ways. Dhruva Mahārāja was advised to stop fighting by his grandfather, who was concerned that Dhruva was adhering to a personal ambition to fight to annihilate the whole race of Yakṣas. In this verse, therefore, Svāyambhuva Manu seeks to eradicate the last tinge of false ambition in Dhruva by explaining the position of the supreme controller. The words mṛtyum amṛtam, “death and immortality,” are significant. In Bhagavad-gītā the Lord says, “I am ultimate death, who takes away everything from the demons.” The demons’ business is to continually struggle for existence as lords over material nature. The demons repeatedly meet death after death and create a network of involvement in the material world. The Lord is death for the demons, but for devotees He is amṛta, eternal life. Devotees who render continuous service to the Lord have already attained immortality, for whatever they
are doing in this life they will continue to do in the next. They will simply change their material bodies for spiritual bodies. Unlike the demons, they no longer have to change material bodies. The Lord, therefore, is simultaneously death and immortality. He is death for demons and immortality for devotees. He is the ultimate goal of everyone because He is the cause of all causes. Dhruva Mahārāja was advised to surrender unto Him in all respects, without keeping any personal ambition. One may put forward the argument, “Why are the demigods worshiped?” The answer is given here that demigods are worshiped by less intelligent men. The demigods themselves accept sacrifices for the ultimate satisfaction of the Supreme Personality of Godhead.

TEXT 28

\[\text{my dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.} \]

PURPORT

Manu was very proud that Dhruva Mahārāja was one of the descendants in his family because at the age of only five years Dhruva began meditating
upon the Supreme Personality of Godhead and within six months he was able to see the Supreme Lord face to face. Factually, Dhruva Mahārāja is the glory of the Manu dynasty, or the human family. The human family begins from Manu. The Sanskrit word for man is manuṣya, which means “descendant of Manu.” Dhruva Mahārāja is not only the glory of the family of Svayambhuva Manu, but he is the glory of the entire human society. Because Dhruva Mahārāja had already surrendered to the Supreme Godhead, he was especially requested not to do anything unbefitting a surrendered soul.

TEXT 29

tam enam aṅgātmani mukta-vigrahe
vyappāśritam nirguṇam ekam aksaram
ātmānām anviccha vimuktam ātma-dṛg
yasmīn idam bhedam asat pratiyate

tam—Him; enam—that; aṅga—my dear Dhruva; ātmāni—in the mind; mukta-vigrahe—free from anger; vyapāśritam—situated; nirguṇam—transcendental; ekam—one; aksaram—the infallible Brahman; ātmānām—the self; anviccha—try to find out; vimuktam—uncontaminated; ātma-dṛg—facing toward the Supersoul; yasmīn—in which; idam—this; bhedam—differentiation; asat—unreal; pratiyate—appears to be.

TRANSLATION

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

PURPORT

The living entities have three kinds of vision, according to their positions in self-realization. According to the bodily concept of life, one sees differentiation in terms of varieties of bodies. The living entity actually passes through many varieties of material forms, but despite all such changes of body, he is eternal. When living entities, therefore, are viewed
in the bodily concept of life, one appears to be different from another. 
Lord Manu wanted to change the vision of Dhruva Mahārāja, who was look­
ing upon the Yakṣas as different from him or as his enemies. Factually no 
one is an enemy or a friend. Everyone is passing through different types of 

bodies under the law of karma, but as soon as one is situated in his spiritual 
identity, he does not see differentiation in terms of this law. In other 
words, as stated in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā na śocati 
na kāṅkṣati/samaḥ sarvesu bhūtesu mad-bhaktim labhate parām (Bg. 18.54). 
A devotee, who is already liberated, does not see differentiation in terms 
of the outward body; he sees all living entities as spirit souls, eternal 
servants of the Lord. Dhruva Mahārāja was advised by Lord Manu to see 
with that vision. He was specifically advised to do so because he was a 
great devotee and should not have looked upon other living entities with 
ordinary vision. Indirectly Manu pointed out to Dhruva Mahārāja that out 
of material affection Dhruva thought of his brother as his kin and the 
Yakṣas as his enemies. Such observation of differentiation subsides as soon 
as one is situated in his original position as an eternal servant of the Lord.

TEXT 30

Tvam pratyag-ātmani tadā bhagavaty ananta 
ānanda-mātra upapanna-samasta-śaktau 
bhaktim vidhāya paramāṁ śanakaiḥ avidyā- 
granthiṁ vibhetsyasi mamāham iti prarūḍham

Tvam—you; pratyak-ātmani—unto the Supersoul; tadā—at that time; 
bhagavati—unto the Supreme Personality of Godhead; ananta—who is 
unlimited; ānanda-mātra—reservoir of all pleasure; upapanna—possessed of; 
samasta—all; śaktau—potencies; bhaktim—devotional service; vidhāya—by 
rendering; paramāṁ—supreme; śanakaiḥ—very soon; avidyā—of illusion; 
granthiṁ—the knot; vibhetsyasi—you will undo; mama—my; aham—I; iti— 
thus; prarūḍham—firmly fixed.

TRANSLATION

Thus regaining your natural position and rendering service unto the 
Supreme Lord, who is the all-powerful reservoir of all pleasure and who
lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of “I” and “my.”

PURPORT

Dhruva Mahārāja was already a liberated person because at the age of five years he had seen the Supreme Personality of Godhead. But even though liberated, he was, for the time being, afflicted by the illusion of māyā, thinking himself the brother of Uttama in the bodily concept of life. The whole material world is working on the basis of “I” and “mine.” This is the root of attraction to the material world. If one is attracted by this root of illusory conceptions—“I” and “mine”—he will have to remain within this material world in different exalted or nasty positions. By the grace of Lord Kṛṣṇa, the sages and Lord Manu reminded Dhruva Mahārāja that he should not continue this material conception of “I” and “mine.” Simply by devotional service unto the Lord his illusion could be eradicated without difficulty.

TEXT 31

śaṁyaścch roṣaṁ bhadrāṁ te
pratīpaṁ śreyāsāṁ param
śruteṇa bhūyasā rājann
agadena yathāmayaṁ

śaṁyaścch—just control; roṣaṁ—anger; bhadrāṁ—all good fortune; te—to you; pratīpaṁ—enemy; śreyāsāṁ—of all goodness; param—the foremost; śruteṇa—by hearing; bhūyasā—constantly; rājann—my dear King; agadena—by medicinal treatment; yathā—as; āmayaṁ—disease.

TRANSLATION

My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

PURPORT

Dhruva Mahārāja was a liberated soul, and actually he was not angry with anyone. But because he was the ruler, it was his duty to become
angry for some time in order to keep law and order in the state. His brother, Uttama, was without fault, yet he was killed by one of the Yakṣas. It was the duty of Dhruva Mahārāja to kill the offender (life for life) because he was the king. When the challenge came, Dhruva Mahārāja fought vehemently and punished the Yakṣas sufficiently. But anger is such that if one increases it, it increases unlimitedly. In order that Dhruva Mahārāja’s kingly anger not exceed the limit, Manu was kind enough to check his grandson. Dhruva Mahārāja could understand the purpose of his grandfather, and he immediately stopped the fighting. The words śrutena bhūyasā, by constantly hearing, are very important in this verse. By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Śrīla Parīkṣit Mahārāja said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

Dhruva Mahārāja’s becoming angry with the miscreants was quite appropriate. There is a short story in this connection about a snake who became a devotee upon instruction by Nārada, who instructed him not to bite any more. Since ordinarily a snake’s business is to fatally bite other living entities, as a devotee he was forbidden to do so. Unfortunately, people took advantage of this nonviolence on the part of the snake, especially the children, who began to throw stones at him. He did not bite anyone, however, because it was the instruction of his spiritual master. After a while, when the snake met his spiritual master, Nārada, he complained, “I have given up the bad habit of biting innocent living entities, but they are mistreating me by throwing stones at me.” Upon hearing this, Nārada Muni instructed him, “Don’t bite, but do not forget to expand your hood as if you were going to bite. Then they will go away.” Similarly, a devotee is always nonviolent; he is qualified with all good characteristics. But, in the common world, when there is mischief made by others, he should not forget to become angry, at least for the time being, in order to drive away the miscreants.

TEXT 32

भेनोपसुष्यवृहस्पतिस्य \\
उद्विज्जेते भुविषयोऽति \\
न बुध्यार्दशं 
गच्छेदिष्ठत्त्रभव्यमात्मनः ||३२||
A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.

PURPORT

A devotee or saintly person should not be dreadful to others, nor should anyone be a source of dread to him. If one treats others with non-enmity, then no one will become his enemy. There is the example, however, of Jesus Christ, who had enemies, and they crucified him. The demonic are always present, and they find fault even in saintly persons. But a saintly person never becomes angry, even if there is very great provocation.

TEXT 33

 helyan girisa-bhratu
 dhanadasya tvayä krtam
 yaj jaghnivan puñya-jañan
 bhrattr-ghnän ity aamarṣitaḥ

helanam—disrespectful behavior; girīṣa—of Lord Śiva; bhrātṛ—the brother; dhana-dasya—to Kuvera; tvayā—by you; kṛtam—was performed; yat—because; jaghnivān—you have killed; puñya-jañan— the Yakṣas; bhrātr—of your brother; ghnān—killers: iti—thus (thinking); aamarṣitaḥ—angry.
TRANSLATION

My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva's brother, Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.

PURPORT

Lord Manu stated that Dhruva Maharaja had been offensive to Lord Śiva and his brother Kuvera because the Yakṣas belonged to Kuvera's family. They were not ordinary persons. As such, they have been described as puṇya-jana, pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Maharaja was advised to pacify him.

TEXT 34

tam prasādaya vatsāsu
sannatyā prāśrayoktibhiḥ
na yāvan mahatāṁ tejaḥ
kulaṁ no 'bhībhaviṣyati

tam—him; prasādaya—pacify; vatsa—my son; āsu—immediately; sannatyā—by offering obeisances; prāśrayaḥ—by respectful behavior; uktibhiḥ—by gentle words; na yāvat—before; mahatāṁ—of great personalities; tejaḥ—wrath; kulaṁ—family; naḥ—our; abhībhaviṣyati—will affect.

TRANSLATION

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

PURPORT

In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families or society.
Thus Svayambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Śvayambhuva Manu Advises Dhruva Mahārāja to Stop Fighting.”
CHAPTER TWELVE

Dhruva Mahārāja Goes Back to Godhead

TEXT 1

मैत्रेय उवाच
धृवं विष्णुं प्रतिस्वदनं कैशरसा-
दण्डनं भगवान् धनेश्वरः।
तत्र गत्यायंगायं भिक्षकाः।
संस्तुष्यानां न्यवद्धुतानालम्य।॥ १ ॥

maitreya uvāca
dhruvaṁ nivṛttanī pratibuddhyā vaiśasād
apeta-manyum bhagavān dhaneśvarah
tatāgataḥ cārana-yakṣa-kinnariḥ
saṁstūyamāto nyavat kṛta-āñjalim

maitreyah uvāca—Maitreya said; dhruvaḥ—Dhruva Mahārāja; nivṛttam—ceased; pratibuddhyā—having learned; vaiśasāt—from killing; apeta—subsided; manyum—anger; bhagavān—Kuvera; dhana-śvaraḥ—master of the treasury; tatra—there; āgataḥ—appeared; cāranaḥ—by the Cāranaḥs; yakṣaḥ—Yakṣas; kinnariḥ—and by the Kinnaras; saṁstūyamānaḥ—being worshiped; nyavat—spoke; kṛta-añjalim—to Dhruva with folded hands.

TRANSLATION

The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja's anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before him. While being worshiped by Yakṣas, Kinnaras and Cāranaḥs, he spoke to Dhruva Mahārāja, who stood before him with folded hands.
TEXT 2

भन्त्र उवाच

मो मोः क्षत्रियदायाद परितुष्टक्षिष्म तेनसः।
यत्स्यं पितामहदेशादैरं दुस्त्यजमत्यजः: ॥ २ ॥

dhana-daḥ uvāca
bho bhoḥ ksatriya-dāyāda
parituṣṭo 'smi te 'nagha
yat tvam pitāmahādesād
vairam dustyajam atyajah

dhana-daḥ uvāca—the master of the treasury (Kuvera) said; bhoḥ bhoḥ—O; ksatriya-dāyāda—O son of a ksatriya; parituṣṭah—very glad; asmi—I am; te—with you; anagha—O sinless one; yat—because; tvam—you; pitāmahah—of your grandfather; ādesāt—under the instruction; vairam—enmity; dustyajam—difficult to avoid; atyajah—have given up.

TRANSLATION

The master of the treasury, Kuvera said, O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

TEXT 3

न भवानवधीक्षाण यक्ष आतरं ततः।
काल एवं हि भृतानि प्रधृष्टयामवयोः: ॥ ३ ॥

na bhavān avadhīd yakṣān
na yakṣā bhṛtāram tava
kāla eva hi bhūtānāṁ
prabhur apyaya-bhāvayoh

na—not; bhavān—you; avadhīḥ—killed; yakṣān—the Yakṣas; na—not; yakṣāḥ—the Yakṣas; bhṛtāram—brother; tava—your; kālaḥ—time; eva—certainly; hi—for; bhūtānāṁ—of living entities; prabhūḥ—the Supreme Lord; apyaya-bhāvayoh—of annihilation and generation.

TRANSLATION

Actually, you have not killed the Yakṣas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.
When the master of the treasury addressed him as sinless, Dhruva Mahārāja, considering himself responsible for killing so many Yakṣas, might have thought himself otherwise. Kuvera, however, assured him that factually he did not kill any of the Yakṣas; therefore, he was not at all sinful. He did his duty as a king, as it is ordered by the laws of nature. “Nor should you think that your brother was killed by the Yakṣas,” said Kuvera. “He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions.”

**TRANSLATION**

Misidentification of oneself and others as “I” and “you” on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

**PURPORT**

The conception of “I” and “you,” *aham tvam*, as separate from one another, is due to our forgetfulness of our eternal relationship with the Supreme Personality of Godhead. The Supreme Person, Kṛṣṇa, is the central point, and all of us are His parts and parcels, just as hands and legs are parts and parcels of the whole body. When we actually come to this understanding of being eternally related to the Supreme Lord, this distinction, which is based on the bodily concept of life, cannot exist. The same example can be cited herewith: the hand is the hand, and the leg is the leg, but when both of them engage in the service of the whole body,
there is no such distinction as hands and legs, for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as “I” and “you” because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that “everything is one.” Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional material existence begins. The conception of independent existence is, therefore, like a dream. One has to be in Kṛṣṇa consciousness, his original position. Then he can be freed from material bondage.

**TEXT 5**

\[
\begin{align*}
\text{tad gaccha dhruva bhadrāṁ te} \\
\text{bhagavantam adhokṣajam} \\
\text{sarva-bhūtātmā-vigraham}
\end{align*}
\]

\text{tat—therefore; gaccha—come; dhruva—Dhruva; bhadram—good fortune; te—unto you; bhagavantam—unto the Supreme Personality of Godhead; adhokṣajam—who is beyond the concepts of material senses; sarva-bhūta—all living entities; ātma-bhāvena—by thinking of them as one; sarva-bhūta—in all living entities; ātma—the Supersoul; vigraham—having form.}

**TRANSLATION**

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensual perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

**PURPORT**

Here the word vigraham, “having specific form,” is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality
of Godhead. That is explained in the Brahma-saṁhitā. Sac-cid-ānanda-vigrahaḥ: He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form. Dhruva Mahārāja is advised here-with to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms—the leaves, twigs, flowers and fruits—are automatically watered. The Māyāvāda conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form, and yet He is all-pervading. Nothing is independent from Him.

TEXT 6

bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktāṁ virahitāṁ sāktyā
guṇa-mayyātmā-māyāyā

bhajasva—engage in devotional service; bhajanīya—worthy to be worshiped; āṅghrim—unto Him whose lotus feet; abhavāya—for deliverance from material existence; bhava-cchidam—who cuts the knot of material entanglement; yuktāṁ—attached; virahitāṁ—aloof; sāktyā—to His potency; guṇa-mayyā—consisting of the modes of material nature; ātmā-māyāyā—by His inconceivable potency.

TRANSLATION

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

In continuation of the previous verse, it is specifically mentioned here that Dhruva Mahārāja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word “bhajasva” appears,
meaning “engage yourself in devotional service,” there must be the servant, service and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one who renders such service is called the servant. Another significant feature in this verse is that only the Lord, and no one else, is to be served. That is confirmed in the Bhagavad-gītā, (mām ekaṁ śaraṇaṁ vraja). There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Supreme Lord are automatically served. There is no need of separate service. As stated in Bhagavad-gītā, teṣām aham samuddhārthā mṛtyu-saṁsāra-sāgaraṁ. (Bg.12.7) This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity to be delivered from the entanglement of this material world. The material energy is a manifestation of one of the Supreme Personality of Godhead’s varieties of potencies (parāśya śaktir vividhaiva śrūyate). This material energy is one of the Lord’s potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. The living entity, who is of the marginal energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called yuktam. For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord. Material energy acts in the three modes of material qualities, which produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described herewith as bhava-cchidam, one who can give deliverance from the entanglement of material existence.

TEXT 7

एकां त्रिवेधिः पुरुष स्तोत्र यन्त्रोगतं नन्दोगतं
लक्ष्मीनारदायायायाय त्रिवेधिः।
यं इति सर्वं विश्वं भुजनामपरः
चक्षुर्युर्मल्लक्ष्ममुद्युः भुजाविश्वमुद्युः॥ ७॥
Dhruva Maharaja Goes Back to Godhead

TRANSLATION

My dear Dhruva Mahārāja, son of Mahārāja Uttanapāda, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benediction from us. Please, therefore, ask whatever benediction you want from me without hesitation.

PURPORT

Dhruva Mahārāja, the son of King Uttanapāda, was already known throughout the universe as a great devotee of the Lord, constantly thinking of His lotus feet. Such a pure, uncontaminated devotee of the Lord is worthy to have all the benedictions that can be offered by the demigods. He doesn’t have to worship the demigods separately for such benediction. Kuvera is the treasurer of the demigods, and he is personally offering whatever benediction Dhruva Mahārāja would like to have from him. Śrīla Bilvamaṅgala Ṭhākura stated, therefore, that for persons who engage in the devotional service of the Lord, all material benedictions wait like maidservants. Mukti-devī is just waiting at the door of the devotee to offer liberation, or more than that, at any time. To be a devotee is therefore an exalted position. Simply by rendering transcendental loving service unto the Supreme Personality of Godhead one can have all the benedictions of the world without separate endeavor. Lord Kuvera said to Dhruva Mahārāja that he had heard that he was always in samādhi, or thinking of the lotus feet of the Lord. In other words, he knew that for Dhruva Mahārāja there was nothing desirable within the three material worlds. He knew that Dhruva would ask for nothing but to remember the lotus feet of the Supreme Lord constantly.
TEXT 8

Maitreya uvāca

sa rāja-rājena varāya codito
dhruvo mahā-bhāgavato mahā-matīḥ
harau sa vavre 'calitām smṛtim yayā
taraty ayatnena duratyayāṁ tamaḥ.

maitreyah uvāca—the great sage Maitreya said; saḥ—he; rāja-rājena—by
the king of kings (Kuvera); varāya—for benediction; codītaḥ—being
asked; dhruvaḥ—Dhruva Mahārāja; mahā-bhāgavataḥ—a first-class pure
devotee; mahā-matīḥ—most intelligent or thoughtful; harau—unto the
Supreme Personality of Godhead; saḥ—he; vavre—asked; acalitām—unflinching;
smṛtim—remembrance; yayā—by which; tarati—crosses over; ayatnena—
without difficulty; duratyayāṁ—unsurpassable; tamaḥ—nescience.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, when thus asked to
accept a benediction from Kuvera the Yakṣarāja [King of the Yakṣas],
Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent
and thoughtful king, begged from him that he might have unflinching faith
in and remembrance of the Supreme Personality of Godhead, for thus a
person can cross over the ocean of nescience very easily, although it is very
difficult for others to cross.

PURPORT

According to the opinion of expert followers of Vedic rites, there are
different types of benedictions in terms of religiosity, economic develop-
ment, sense gratification and liberation. These four principles are known
as catur-vargas. Of all the catur-vargas, the benediction of liberation is con-
sidered to be the highest in this material world. To be enabled to cross
over material nescience is known as the highest puruṣārtha, or benediction
for the human being. But Dhruva Mahārāja wanted a benediction which
surpasses even the highest puruṣārtha, liberation. He wanted the benedic-
tion that he might constantly remember the lotus feet of the Lord. This stage of life is called *pañca-puruṣārtha*. When a devotee comes to the platform of *pañca-puruṣārtha*, simply engaging in devotional service to the Lord, the fourth *purusārtha*, liberation, becomes very insignificant in his eyes. Śrīla Prabhodhānanda Sarasvatī has stated in this connection that for a devotee liberation is a hellish condition of life; as for sense gratification, which is available in the heavenly planets, the devotee considers it to be a will-o’-the-wisp, having no value in life. Yogīs endeavor to control the senses, but for a devotee, controlling the senses is no difficulty at all. The senses are compared to serpents, but for a devotee the serpents’ poison teeth are broken. Thus Śrīla Prabodhānanda Sarasvatī has analyzed all kinds of benedictions available in this world, and he clearly declares that for a pure devotee they are all of no significance. Dhruva Mahārāja was also a *mahā-bhāgavata*, or a first-class pure devotee, and his intelligence was very great (*mahā-matiḥ*). Unless one is very intelligent, one cannot take to devotional service or Kṛṣṇa consciousness. Naturally, anyone who is a first-class devotee must be a first-class intelligent person and therefore not interested in any kind of benediction within this material world. Dhruva Mahārāja was offered benediction by the king of the kings. Kuvera, the treasurer of the demigods, whose only business is to supply immense riches to persons within this materialistic world, is described as the king of kings because unless benedicted by Kuvera one cannot become a king. The king of the kings personally offered Dhruva Mahārāja any amount of riches, but he declined. He is described, therefore, as *mahā-matiḥ*, very thoughtful or highly intellectual.

**TEXT 9**

तस्य प्रीतेन मनसा तां दस्येदविहस्तः ||

पश्योद्दत्तेऽधिं सोऽपि खपुर्र्प्रत्यपयस्तः || ९ ॥

*tasya prītena manasā tāṁ dattvaśaśīdāvad tataḥ paśyato ’ntardadhe so ’pi sva-puraṁ pratyapadyata*

*tasya—with Dhruva; prītena—being very pleased; manasā—with such a mentality; tāṁ—that remembrance; dattvā—having given; aśīdāvad—Kuvera, son of Āṇḍā; tataḥ—thereafter; paśyataḥ—while Dhruva was looking on; antardadhe—disappeared; saḥ—he (Dhruva); api—also; sva-puraṁ—to his city; pratyapadyata—returned.*
TRANSLATION

The son of Idavīḍa, Lord Kuvera, was very pleased, and happily he gave Dhruva Mahārāja the benediction he wanted. Thereafter he disappeared from Dhruva's presence, and Dhruva Mahārāja also returned to his capital city.

PURPORT

Kuvera, who is known as the son of Idavīḍa, was very pleased with Dhruva Mahārāja because he did not ask him for anything materially enjoyable. Kuvera is one of the demigods, so one may put forward the argument, "Why did Dhruva Mahārāja take benediction from a demigod?" The answer is that for a Vaishnava there is no objection in taking benediction from a demigod if it is favorable for advancing Kṛṣṇa consciousness. The gopīs, for example, worshiped Kātyāyanī, the demigoddess, but the only benediction they wanted from the goddess was to have Kṛṣṇa as their husband. A Vaishnava is not interested in asking any benediction from the demigods, nor is he interested in asking benediction from the Supreme Personality of Godhead. It is said in the Bhāgavatam that liberation can be offered by the Supreme Person, but even if a pure devotee is offered liberation by the Supreme Lord, he refuses to accept it. Dhruva Mahārāja did not ask Kuvera for transference to the spiritual world, which is called liberation; he simply asked that wherever he would remain—whether in the spiritual or material world—he would always remember the Supreme Personality of Godhead. A Vaishnava is always respectful to everyone. So when Kuvera offered him a benediction, he did not refuse it. But he wanted something which would be favorable to his advancement in Kṛṣṇa consciousness.

TEXT 10

अथायजत्व यज्ञेः क्रतुभिः ध्रव्यक्रियाय दक्षिनायः ।
कर्म कर्मफलप्रदामस् ॥ १०॥

atha—thereafter; ayajata—he worshiped; yajña-īśam—the master of sacrifices; kratubhiḥ—by sacrificial ceremonies; bhūri—great; dakṣiṇaih—by charities; dravya-kriyā-devatānām—of (sacrifices including various) paraphernalia, activities, and demigods; karma—the objective; karma-phala—the result of activities; pradaṁ—who awards.
TRANSLATION

As long as he remained at home, Dhruva Mahārāja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.

PURPORT

In Bhagavad-gītā (Bg.3.9) it is said, yajñārthāḥ karmāṇaḥ 'nyatra loko 'yaṁ karma-bandhanah: one should act or work only in order to please the Supreme Lord, otherwise he becomes entangled in the resultant reactions. According to the four divisions of varṇa and āśrama, kṣatriyas and vaiśyas are especially advised to perform great ceremonial sacrifices and to distribute their accumulated money very liberally. Dhruva Mahārāja, as a king and ideal kṣatriya, performed many such sacrifices, giving very liberally in charity. Kṣatriyas and vaiśyas are supposed to earn their money and accumulate great riches. Sometimes they do it by acting sinfully. Kṣatriyas are meant to rule over a country; Dhruva Mahārāja, for example, in the course of ruling, had to fight and kill many Yakṣas. Such action is necessary for kṣatriyas. A kṣatriya should not be a coward, and he should not be nonviolent; to rule over the country he has to act violently.

Kṣatriyas and the vaiśyas are therefore especially advised to give in charity at least fifty percent of their accumulated wealth. In Bhagavad-gītā it is recommended that even though one enters the renounced order of life, he still cannot give up the performance of yajña, dāna, and tapasya. They are never to be given up. Tapasya is meant for the renounced order of life; those who are retired from worldly activities should perform tapasya, penances and austerities. Those who are in the material world, the kṣatriyas and the vaiśyas, must give in charity. Brahmacyārīs, in the beginning of their lives, should perform different kinds of yajñas.

Dhruva Mahārāja, as an ideal king, practically emptied his treasury by giving in charity. A king is not meant to simply realize taxes from the citizens and accumulate wealth to spend in sense gratification. World monarchy has failed ever since kings began to satisfy their personal senses with the taxes accumulated from the citizens. Of course, whether the system is monarchy or democracy, the same corruption is still going on. At the present moment there are different parties in the democratic government, but everyone is busy trying to keep their posts or trying to keep their political party in power. They have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of
income tax, sales tax and many other taxes—people sometimes have eighty to ninety percent of their income taken away, and these taxes are lavishly spent for the high salaries drawn by the officers and rulers. Formerly, the taxes accumulated from the citizens were spent for performing great sacrifices as enjoined in the Vedic literature. At the present moment, however, almost all forms of sacrifice are not at all possible; therefore, it is recommended in the śāstras that people should perform saṅkīrtana-yajña. Any householder, regardless of his position, can perform this saṅkīrtana-yajña without expenditure. All the family members can sit down together and simply clap their hands and chant the Hare Kṛṣṇa mahā-mantra. Somehow or other, everyone can manage to perform such a yajña and distribute prasāda to the people in general. That is quite sufficient for this age of Kali. The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa mantra every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute prasāda. This process can be accelerated with the cooperation of state administrators and those who are producing the country’s wealth. Simply by liberal distribution of prasāda and saṅkīrtana, the whole world can become peaceful and prosperous.

Generally in all the material sacrifices recommended in the Vedic literature there are offerings to the demigods. This demigod worship is especially meant for less intelligent men. Actually, the result of such sacrifice goes to the Supreme Personality of Godhead, Nārāyaṇa. Lord Kṛṣṇa says in Bhāgavat-gītā, bhoktāraṁ yajña-tapasāṁ: He is actually the enjoyer of all sacrifices (Bg. 5.29). His name is, therefore, Yajñapurūṣa.

Although he was a great devotee and had nothing to do with these sacrifices, still, to set an example to his people, Dhrūva Mahārāja performed many sacrifices and gave all his wealth in charity. For as long as he lived as a householder, he never spent a farthing for his sense gratification. In this verse the word karma-phala-pradam is very significant. The Lord awards everyone different kinds of karma as the individual living entities desire; He is the Supersoul present within the heart of everyone, and He is so kind and liberal that He gives everyone full facilities to perform whatever acts one wants. Then the result of the action is also enjoyed by the living entity. If anyone wants to enjoy or lord it over material nature, the Lord gives him full facilities, but he becomes entangled in the resultant reactions. Similarly, if anyone wants to engage himself fully in devotional service, the Lord gives him full facilities, and the devotee enjoys the results. The Lord is therefore known as karma-phala-prada.
TEXT 11

sarvātmānacyute 'sarve
tūraughāṃ bhaktim udvahan
dadarśātmani bhūteṣu
tam evāvasthitam vibhum

sarva-ātmani—unto the Supersoul; acyute—infallible; asarve—without any limit; tūra-oghām—with unrelenting force; bhaktim—devotional service; udvahan—rendering; dadarśa—he saw; ātmani—in the Supreme Spirit; bhūteṣu—in all living entities; tam—Him; eva—only; avasthitam—situated; vibhum—all-powerful.

TRANSLATION

Dhruva Mahārāja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called acyuta because He never fails in His prime duty, to give protection to His devotees.

PURPORT

Dhruva Mahārāja not only performed many sacrifices, but he carried on his transcendental occupation, engagement in the devotional service of the Lord. The ordinary karmīs who want to enjoy the results of fruitive activities are concerned only with sacrifices and ritualistic ceremonies as enjoined in the Vedic śāstras. Although Dhruva Mahārāja performed many sacrifices in order to be an exemplary king, he was constantly engaged in devotional service. The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone’s heart, as stated in the Bhagavad-gītā (īśvarah sarva-bhūtānām hṛd-deśe 'ṛjuna tiṣṭhāti). Ordinary persons cannot understand how the Supreme Lord is situated in everyone’s heart, but a devotee can actually see Him. Not only can he see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in Bhagavad-gītā (mat-sthāni sarva-bhūtāni). That is the vision of a mahā-bhāgavata. He sees everything others see, but instead of seeing merely the trees, the
mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything, because everything is resting in Him only. This is the vision of the mahā-bhāgavata. In summary, a mahā-bhāgavata, a highly elevated pure devotee, sees the Lord everywhere as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the Brahma-saṁhitā, premāṅja-cchurita-bhakti-vilocaṇena: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation (Bs. 5.38).

TEXT 12

tam evam śīla-sampannaṁ
brahmaṇyaṁ dīna-vatsalam
goptyāraṁ dharma-śetūnāṁ
menire pitaram praajas

tam—him; evam—thus; śīla—with godly qualities; sampannaṁ—endowed; brahmaṇyaṁ—respectful to the brahmaṇas; dīna—to the poor; vatsalam—kind; goptyāraṁ—protector; dharma-śetūnāṁ—of religious principles; menire—thought; pitaram—father; praajas—the citizens.

TRANSLATION

Dhruva Mahārāja was endowed with all the godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.

PURPORT

The personal qualities of Dhruva Mahārāja described herein are the exemplary qualities of a saintly king. Not only a king but also the leaders of a modern democratic or impersonal government must be qualified with all these godly characteristics. Then the citizens of the state can be happy. It is clearly stated here that the citizens thought of Dhruva Mahārāja as their father; as a child, depending on the able father, is completely satisfied, so the citizens of the state, being protected by the state or the king, should remain satisfied in every respect. At the present moment, however,
there is no guarantee by the government of even the primary necessities of life in the state, namely, the protection of the lives and property of the citizens.

One word is very significant in this connection: brahmaṇyaṁ. Dhruva Mahārāja was very devoted to the brahmaṇas, who engage in the study of the Vedas and thereby know the Supreme Personality of Godhead. They are always busy propagating Kṛṣṇa consciousness. The state should be very respectful to societies that distribute God consciousness all over the world, but, unfortunately, at the present moment there is no state or government support given to such movements. As for good qualities, it is very difficult to find anyone in state administration with any good qualities. The administrators simply sit in their administrative posts and say “no” to every request, as if they were paid to say “no” to the citizens. Another word, dīna-vatsalam, is very significant also. The state head should be very kind to the innocent. Unfortunately in this age the state agents and the presidents draw good salaries from the state, and they pose themselves as very pious, but they allow the running of slaughterhouses where innocent animals are killed. If we try to compare the godly qualities of Dhruva Mahārāja to the qualities of modern statesmen, we can see that there is no actual comparison. Dhruva Mahārāja was present in the Satya-yuga, as will be clear from the next verses. He was the ideal king in Satya-yuga. The government administration in the present age (Kali-yuga) is bereft of all godly qualities. Considering all these points, the people today have no alternative but to take to Kṛṣṇa consciousness for protection of religion, life and property.

TEXT 13

saṭ-trimiśad-varṣa-sahasram
śaśāsa kṣiti-maṇḍalam
bhogaṁ puṇya-kṣayam kurvann
abhogaṁ āsubha-kṣayam

saṭ-trimiśat—thirty-six; varṣa—years; sahasram—thousand; śaśāsa—ruled; kṣiti-maṇḍalam—the earth planet; bhogaṁ—by enjoyment; puṇya—of reactions of pious activities; kṣayam— diminution; kurvan—doing; abhogaṁ—by austerities; āsubha—of inauspicious reactions; kṣayam— diminution.
TRANSLATION

Dhruva Mahārāja ruled over this planet for 36,000 years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

PURPORT

That Dhruva Mahārāja ruled over the planet for 36,000 years means that he was present in the Satya-yuga because in the Satya-yuga people used to live for 100,000 years. In the next yuga, Treta, people used to live for 10,000 years, and in the next yuga, Dvāpara, for 1,000 years. In the present age, the Kali-yuga, the maximum duration of life is 100 years. With the change of the yugas, the duration of life and memory, the quality of kindness—all good qualities—diminish. There are two kinds of activities, namely pious and impious. By executing pious activities one can gain facilities for higher material enjoyment, but due to impious activities one has to undergo severe distress. A devotee, however, is not interested in enjoyment or affected by distress. When he is prosperous he knows, “I am diminishing the results of my pious activities,” and when he is in distress he knows, “I am diminishing the reactions of my impious activities.” A devotee is not concerned with enjoyment or distress; he simply desires to execute devotional service. It is said in the Śrīmad-Bhāgavatam that devotional service should be apratihataḥ, not checked by the material conditions of happiness or distress. The devotee undergoes processes of austerity such as observing Ekādaśi and similar other fasting days and restraining from illicit sex life, intoxication, gambling and meat-eating. Thus he becomes purified from the reactions of his past impious life, and because he engages in devotional service, which is the most pious activity, he enjoys life without separate endeavor.

TEXT 14

evam bahu-savaṁ kālaṁ
mahātmāvicalendriyaḥ
trivargaupayikam nītvā
putrāyādān nrpāsanam

Thus: many; years; time; great soul; without being disturbed by sense agitation;
**TRANSLATION**

The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiousity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

**PURPORT**

Perfection of materialistic life is suitably attained by the process of observing religious principles. This leads automatically to successful economic development, and thus there is no difficulty in satisfying all material desires, but since, as a king, he had to keep up his status quo or it would not have been possible to rule over the people in general, he did it perfectly. But as soon as he saw that his son was grown up and could take charge of the royal throne, he immediately handed over the charge and retired from all material engagements.

One word used here is very significant—avicalendriya, which means that neither was he disturbed by the agitation of the senses nor was his sense power diminished, although in years he was a very old man. Since he ruled over the world for 36,000 years, naturally one may conclude that he became very, very old, but factually his senses were very young—and yet he was not interested in sense gratification. In other words, he remained self-controlled. He performed his duties perfectly according to the materialistic way. That is the way of behavior of great devotees. Śrīla Raghunātha dāsa Gosvāmī, one of the direct disciples of Lord Caitanya, was the son of a very rich man. Although he had no interest in enjoying material happiness, when he was entrusted to do something in managing the state, he did it perfectly. Srīla Gaurasundara advised him, “From within, keep yourself and your mind completely aloof, but externally execute the material duties just as they need to be done.” This transcendental position can be achieved by devotees only, as described in the Bhagavad-gītā: while others, such as yogis, try to control their senses by force, devotees, even though possessing full sense powers, do not use them because they engage in higher transcendental activities.
TEXT 15

Srīmad-Bhāgavatam [Canto 4, Ch. 12]

manyamāna idāṁ viśvam
māyā-racitam ātmani
avidyā-racita-svapna-
gandharva-nagaropamam

manyamānaḥ-realizing; idām-this; viśvam-universe; māyā-by the external energy; racitam-manufactured; ātmani- unto the living entity; avidyā-by illusion; racita-manufactured; svapna-a dream; gandharva-nagara-phantasmagoria; upamam-like.

TRANSLATION

Srīla Dhruva Mahārāja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory external energy of the Supreme Lord.

PURPORT

In the deep forest sometimes it appears that there are big palaces and nice cities. That is technically called gandharva-nagara. Similarly, in dreams also we create many false things out of imagination. A self-realized person or a devotee knows well that this material cosmic manifestation is a temporary illusory representation appearing to be truth. It is like phantasmagoria. But behind this shadow creation there is reality—the spiritual world. A devotee is interested in the spiritual world, not its shadow. Since he has realization of the supreme truth, a devotee is not interested in this temporary shadow of truth. This is confirmed in the Bhagavad-gītā (param dṛṣṭvā nivartate).

TEXT 16

Bhāgavad-gītā [Canto 4, Ch. 12]

kāloṣṭhitāpathāḥ prakāśam-
mantā: purān paribhāṣasvabhāvam:
ṣaṅkṛতयaiḥ ṣaṅkṛতatamārāṇya
kāloṣṭhitāpathāḥ prakāśam prātya viśālāt

The cosmic manifestation, like a dream, is created by the illusory energy of the Supreme Lord. A self-realized person knows this and is not interested in it.
Thus Dhruva Maharaja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wife, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest known as Badarikasrama in the Himalayas.

PURPORT

In the beginning of his life, when he went to the forest in search of the Supreme Personality of Godhead, Dhruva Maharaja realized that all bodily conceptions of pleasure are products of the illusory energy. In the very beginning, of course, he was after the kingdom of his father, and in order to get it he went to search for the Supreme Lord. But he later realized that everything is the creation of the illusory energy. From the acts of Śrila Dhruva Maharaja we can understand that somehow or other if one becomes Kṛṣṇa conscious—it does not matter what his motivation is in the beginning—he will eventually realize the real truth by the grace of the Lord. In the beginning, Dhruva Maharaja was interested in the kingdom of his father, but later on he became a great devotee, mahā-bhāgavata, and had no interest in material enjoyment. The perfection of life can be achieved only by devotees. Even if one completes only a minute percentage of devotional service and then falls down from his immature position, he is better than a person who fully engages in the fruitive activities of this material world.
In Badarikāśrama Dhruva Mahārāja’s senses became completely purified because he bathed regularly in the crystal-clear purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arca-vigraha form of the Lord, which is the exact replica of the Lord, and thus meditating upon Him he entered into complete trance.

PURPORT

Here is a description of the aṣṭāṅga-yoga system, to which Dhruva Mahārāja was already accustomed. Aṣṭāṅga-yoga was never meant to be practiced in a fashionable city. Dhruva Mahārāja went to Badarikāśrama, and in a solitary place, alone, he practiced yoga. He concentrated his mind on the arca-vigraha, the worshipable Deity of the Lord, which exactly represents the Supreme Lord, and thus thinking constantly of that Deity, he became absorbed in trance. Worship of the arca-vigraha is not idol worship. The arca-vigraha is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as arca-vigraha, a form made of sthūla (material) objects such as stone, metal, wood, jewels or paint. All of these are called sthūla, or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is there in His physical form, He is non-different from His original spiritual form. Thus the devotee gets the benefit
of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord. This incessant thought of the Lord, as prescribed in the Bhagavad-gītā, makes one the topmost yogī.

TEXT 18

Due to his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Mahārāja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

PURPORT

Due to constant engagement in devotional service—hearing, chanting, remembering, worshiping the Deity, etc., as prescribed in nine varieties—there are different symptoms which appear in the body of a devotee. These eight bodily transformations, which indicate that a devotee is already liberated within himself, are called aṣṭa-sāttvika-vikāra. When a devotee
completely forgets his bodily existence, he is to be understood as liberated. He is no longer encaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering. By moving the dry coconut, one can hear that the pulp within is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the two material coverings, the subtle and gross bodies. Dhruva Mahārāja actually attained this stage of life by constantly discharging devotional service. He is already described as a mahā-bhāgavata, for unless one becomes a mahā-bhāgavata, or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Thākura Haridāsa also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free. Of course, from the beginning of devotional service the path of liberation immediately opens, just as the coconut taken from the tree immediately begins to dry; it simply takes some time for the shell and pulp to separate from one another.

An important word in this verse is mukta-liṅgaḥ. Mukta means liberated, and liṅga means the subtle body. When a man dies, he quits the gross body, but the subtle body of mind, intelligence and ego carries him to a new body. While existing in the present body, the same subtle body carries him from one stage of life to another (for example, from childhood to boyhood) by mental development. The mental condition of a baby is different from that of a boy, the mental condition of a boy is different from that of a young man, and the mental condition of a young man is different from that of an old man. So at death the process of changing bodies takes place due to the subtle body; the mind, intelligence and ego carry the soul from one gross body to another. This is called transmigration of the soul. But there is another stage, when one becomes liberated even from the subtle body; at that time the living entity is competent and fully prepared to be transferred to the transcendental or spiritual world.

The description of the bodily symptoms of Śrī Dhruva Mahārāja makes it apparent that he became perfectly fit to be transferred to the spiritual world. One can experience the distinction between the subtle and gross bodies even daily; in a dream, one’s gross body is lying on the bed while the subtle body carries the soul, the living entity, to another atmosphere. But because the gross body has to be continued, the subtle body comes back and settles in the present gross body. Therefore one has to become free from the subtle body also. This freedom is known as mukta-liṅga.
As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

PURPORT

There are different levels of acquired knowledge—direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhruva Mahārāja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.
TRANSLATION

Dhruva Mahārāja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster; they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

PURPORT

The inhabitants of Viṣṇuloka are of the same bodily feature as Lord Viṣṇu, and they also hold club, conchshell, lotus flower and disc. In this verse it is distinctly stated that they had four hands and were nicely dressed; the description of their bodily decorations corresponds exactly to that of Viṣṇu. So the two uncommon personalities who descended from the airplane came directly from Viṣṇuloka, or the planet where Lord Viṣṇu lives.

TEXT 21

vijñāya tāv uttamagāya-kiṅkarāv
abhyutthitaḥ sādhvasa-vīsmṛta-kramaḥ
nanāmā nāmāni grññān madhu-dvīṣāḥ
pārṣat-pradhānāv iti samhatānjalīḥ

vijñāya—after understanding; tāv—them; uttamagāya—of Lord Viṣṇu (of excellent renown); kiṅkarāv—two servants; abhyutthitaḥ—stood up; sādhvasa—by being puzzled; vīsmṛta—forgot; kramaḥ—proper behavior; nanāma—
Dhruva Maharaja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore, he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

PURPORT

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Maharaja saw the Viṣṇudītas, the direct associates of Lord Viṣṇu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy name of the Lord, the Hare Kṛṣṇa mantra, he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Viṣṇu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or in happiness, constantly chants the Hare Kṛṣṇa mantra. When he is in danger he is immediately relieved, and when he is in a position to see Lord Viṣṇu or His associates directly, by chanting this mahā-mantra he can please the Lord. This is the absolute nature of the mahā-mantra. Either in danger or in happiness, it can be chanted without limitation.
Dhruva Mahārāja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

PURPORT
In this verse the word puṣkara-nābha-sammatau is significant. Kṛṣṇa, or Lord Viṣṇu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called puṣkara-nābha, which means the Supreme Personality of Godhead who has a lotus navel, and sammatau means two confidential or very obedient servants. The materialistic way of life differs from the spiritual way of life in that one is disobedience and one is obedience to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme Person; that is perfect oneness.

In the Vaikuṇṭha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not sammata, agreeable, but always asammata, disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. To bring about this training in society is the mission of the Kṛṣṇa consciousness movement. As stated in the Bhagavat-gītā, the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws. The example of Dhruva Mahārāja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Viṣṇu face to face. What is possible for Dhruva Mahārāja is possible for everyone. Anyone who very seriously engages in devotional
service can obtain, in due course of time, the same perfection of the human form of life.

TEXT 23

Sunanda and Sunanda said:

**TRANSLATION**

The two confidential associates of Lord Viṣṇu, Nanda and Sunanda, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.

**PURPORT**

What was possible for Dhruva Mahārāja is possible for anyone. Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Kṛṣṇa consciousness. Unfortunately, this training is lacking all over the world. It is necessary for the leaders of the Kṛṣṇa consciousness movement to start educational institutions in different parts of the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society, but they can all become devotees of the Lord. The face of the world will then change automatically.

TEXT 24

**TRANSLATION**

The movement of the Lord.
We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Sārṅga. We have been specifically deputed to take you to the spiritual world.

**PURPORT**

In *Bhagavad-gītā* the Lord says that simply by knowing His transcendental pastimes (whether within this material world or in the spiritual world), anyone who understands factually who He is, how He appears and how He acts can be immediately fit for transfer to the spiritual world. This principle stated in the *Bhagavad-gītā* operated in the case of King Dhruva. Throughout his life he tried to understand the Supreme Personality of Godhead by austerity and penances. Now, the mature result was that Dhruva Mahārāja became fit to be carried to the spiritual world, accompanied by the confidential associates of the Lord.
TRANSLATION
To achieve Viṣṇuloka is very difficult, but by your austerity you have conquered. Even the great rṣis and demigods cannot achieve this position. Simply to see the supreme abode [the Viṣṇu planet], the sun and moon and all the other planets, stars, lunar mansions, and solar systems are circumambulating it. Now please come; you are welcome to go there.

PURPORT
Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but he factually goes there to live an eternal life of bliss and knowledge. The Kṛṣṇa consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Mahārāja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations.
Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

PURPORT

When Dhruva Mahārāja went to perform austerities he was very determined to achieve a post never dreamed of by his forefathers. His father was Uttanapiida, his grandfather was Manu, and his great-grandfather was Lord Brahma. So Dhruva wanted a kingdom even greater than Lord Brahma could achieve, and he requested Nārada Muni to give him facility for achieving it. The associates of Lord Viṣṇu reminded him that not only his forefathers but everyone else before him was unable to attain Viṣṇuloka, the planet where Lord Viṣṇu resides. This is because everyone within this material world is either a karmī, jñāni, or a yogī, but there are hardly any pure devotees. The transcendental planet known as Viṣṇuloka is especially meant for devotees, not for karmīs, jñānis or yogīs. Great rṣis or demigods can hardly approach Brahmaloka, and, as stated in Bhagavad-gītā, Brahmaloaka is not a permanent residence. Lord Brahma's duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet Lord Brahma also dies, as do the residents of his planet. Bhagavad-gītā says, abraham-bhuvanāl lokāḥ punar āvartino 'rjuna: except for those who go to Viṣṇuloka, everyone is subjected to the four principles of material life, namely birth, death, old age and disease (Bg. 8.16). The Lord says, yad gatvā na nivartante tad dhāma paramaṁ mama: the planet from which, once going, no one returns, is My supreme abode (Bg. 15.6). Dhruva Mahārāja was reminded, “You are going in our company to that planet from which no one returns to this material world.” Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmaloka, for it is beyond their imaginations. By material calculation, traveling at the speed of light it would take forty thousand years to reach the topmost planet. By mechanical processes we are unable
to reach the topmost planet of this universe, but the process called bhakti-yoga, as executed by Mahārāja Dhruva, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the Viṣṇuloka planets. We have outlined this in our small booklet Easy Journey to Other Planets.

TEXT 27

एतद्विमानन्युर्दश्लोकमौलिना
उपस्थापितायुग्मन्यायिरोऽद्धिरोऽहुन्न

etad vimāna-pravaram
uttama-śloka-maulinā
upasthāpitam āyuṣmann
adhirodhūn. tvam arhasi

etat—this; vimāna—airplane; pravaram—unique; uttama-śloka—the Supreme Personality of Godhead; maulinā—by the head of all living entities; upasthāpitam—sent; āyuṣman—O immortal one; adhirodhum—to board; tvam—you; arhasi—are worthy.

TRANSLATION

O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

PURPORT

According to astronomical calculation, along with the Pole Star there is another star, which is called Śīśumāra, where Lord Viṣṇu, who is in charge of the maintenance of this material world, resides. Śīśumāra or Dhruvaloka can never be reached by anyone but the Vaiṣṇavas, as will be described by the following ślokas. The associates of Lord Viṣṇu brought the special airplane for Dhruva Mahārāja and then informed him that Lord Viṣṇu had especially sent this airplane.

The Vaikuṇṭha airplane does not move by mechanical arrangement. There are three processes for moving in outer space. One of the processes is known to the modern scientist. It is called kapota-vāyu. Ka means outer space, and pota means ship. There is a second process also called kapota-vāyu. Kapota means pigeon. One can train pigeons to carry one into outer space. The third process is very subtle. It is called ākāśa-patana. This ākāśa-patana system is also material. Just as the mind can fly anywhere
one likes without mechanical arrangement, so the ākāśa-patana airplane can
fly at the speed of mind. Beyond this ākāśa-patana system is the Vaikuṇṭha
process, which is completely spiritual. The airplane sent by Lord Viṣṇu to
carry Dhruva Mahārāja to Śiśumāra was a completely spiritual, transcen-
dental airplane. Material scientists can neither see such vehicles nor imagine
how they fly in the air. The material scientist has no information about the
spiritual sky, although it is mentioned in the Bhagavad-gītā (paras tasmā
tu bhāvo 'nyāḥ).

TEXT 28

The great sage Maitreya continued: Maharaja Dhruva was very dear to
the Supreme Personality of Godhead. When he heard the sweet speeches
of the Lord’s chief associates in the Vaikuṇṭha planet, he immediately
took his sacred bath, dressed himself with suitable ornaments, and
performed his daily spiritual duties. Thereafter he offered his respectful
obeisances to the great sages present there and accepted their blessings.

TRANSLATION

The great sage Maitreya continued: Mahārāja Dhruva was very dear to
the Supreme Personality of Godhead. When he heard the sweet speeches
of the Lord’s chief associates in the Vaikuṇṭha planet, he immediately
took his sacred bath, dressed himself with suitable ornaments, and
performed his daily spiritual duties. Thereafter he offered his respectful
obeisances to the great sages present there and accepted their blessings.
PURPORT

We should mark how dutiful Dhruva Mahārāja was in his devotional service, even at the time he left this material world. He was constantly alert in the performance of devotional duties. Every devotee should take his bath early in the morning and decorate his body with tilaka. In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve tilaka marks on the body are sufficient as auspicious decorations to purify the body. Since Dhruva Mahārāja was living at that time at Badarikāśrama, there were other great sages there. He did not become puffed up because the airplane sent by Lord Viṣṇu was waiting for him; as a humble Vaiṣṇava, he accepted blessings from all the sages before riding on the plane brought by the chief of the Vaikuṇṭha associates.

TEXT 29

परित्याब्हयर्या धिश्यायां पर्षदावभिवन्त्य च
इङ्ग तदक्षिणातुं विशद्यम् हिरण्यमयम्।२९।।

parityābhayarcya dhīṣyaśāgraṁ
pārṣadāv abhivandyā ca
iyeṣa tad adhiṣṭhātum
bibhrat rūpaṁ hiraṇmayam

paritya—having circumambulated; abhyarcy—a having worshiped; dhīṣya-agryam—the transcendental airplane; pārṣadau—unto the two associates; abhivandyā—having offered obeisances; ca—also; iyeṣa—he attempted; tat—that plane; adhiṣṭhātum—to board; bibhrat—illuminating; rūpaṁ—his form; hiraṇmayam—golden.

TRANSLATION

Before getting aboard, Dhruva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

PURPORT

In the absolute world, the plane as well as the associates of Lord Viṣṇu and Lord Viṣṇu Himself are all spiritual. There is no material contamination. In quality, everything there is one. As Lord Viṣṇu is worshipable, so also are His associates, His paraphernalia, His airplane and His abode,
for everything of Viṣṇu’s is as good as Lord Viṣṇu. Dhruva Mahārāja knew all this very well, as a pure Vaiṣṇava, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Viṣṇuloka.

Māyāvādī philosophers cannot imagine how this oneness can be achieved even in different varieties. Their idea of oneness is that there is no variety. Therefore they have become impersonalists. As Śiśumāra, Viṣṇuloka or Dhruvaloka are completely different from this material world, so a Viṣṇu temple within this world is also completely different from this material world. As soon as we are in a temple we should know very well that we are situated differently from the material world. In the temple, Lord Viṣṇu, His throne, His room and everything associated with the temple are transcendental. The three modes, sattva-guṇa, rajo-guṇa and tamo-guṇa, have no entrance into the temple. It is said, therefore, that to live in the forest is in the mode of goodness, to live in the city is in the mode of passion, and to live in a brothel, liquor shop or slaughterhouse is in the mode of ignorance. But to live in the temple means to live in Vaikuṇṭhaloka. Everything in the temple is as worshipable as Lord Viṣṇu or Kṛṣṇa.

**TEXT 30**

<table>
<thead>
<tr>
<th>Pāda</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tadā</td>
<td>then</td>
</tr>
<tr>
<td>uttānapadaḥ</td>
<td>of King Uttānapāda</td>
</tr>
<tr>
<td>putraḥ</td>
<td>son</td>
</tr>
<tr>
<td>dadarśa-</td>
<td>could see</td>
</tr>
<tr>
<td>antakam-</td>
<td>death personified</td>
</tr>
<tr>
<td>āgatam-</td>
<td>approached him</td>
</tr>
<tr>
<td>mṛtyor</td>
<td>on the head of death</td>
</tr>
<tr>
<td>mūrdhni-</td>
<td>feet</td>
</tr>
<tr>
<td>padam-</td>
<td>placing</td>
</tr>
<tr>
<td>dattvā-</td>
<td>got up</td>
</tr>
<tr>
<td>ārurohādhutam</td>
<td>wonderful</td>
</tr>
<tr>
<td>grham-</td>
<td>on the airplane which resembled a big house</td>
</tr>
</tbody>
</table>

**TRANSLATION**

When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, how-
ever, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

**PURPORT**

To take the passing away of a devotee and the passing away of a non-devotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhruva Mahārāja suddenly saw death personified before him, but he was not afraid. Instead of death’s giving him trouble, Dhruva Mahārāja took advantage of death’s presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a non-devotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhruva Mahārāja boarded the airplane, he took advantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house (grham).

There are many other similar instances in Bhāgavata literature. It is stated that when Kardama Muni created an airplane to carry his wife, Devahūti, all over the universe, the airplane was like a big city, carrying many houses, lakes and gardens. Modern scientists have manufactured big airplanes, but they are packed with passengers, who experience all sorts of discomforts while riding in them.

Material scientists are not even perfect in manufacturing a material airplane. In order to compare with the plane used by Kardama or the plane sent from Viṣṇuloka, they must manufacture an airplane equipped like a big city, with all the comforts of life—lakes, gardens, parks, etc. Their plane must be able to fly in outer space and hover and visit all other planets. If they invent such a plane they will not have to make different space stations for fuel to travel into outer space. Such a plane would have an unlimited supply of fuel, or, like the plane from Viṣṇuloka, would fly without it.
tadā dundubhayo nedur
mṛdaṅga-paṇavādayah
gandharva-mukhyāḥ prajaguh
petuh kusuma-uvrṣṭayaḥ

tadā—at that time; dundubhayāḥ—kettledrums; neduḥ—resounded;
mṛdaṅga—drums; paṇava—small drums; ādayah—etc.; gandharva-mukhyāḥ—the chief residents of Gandharvaloka; prajaguh—sang; petuh—showered;
kusuma—flowers; uvṛṣṭayaḥ—like rains.

TRANSLATION
At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing, and other demigods showered flowers like torrents of rain upon Dhruva Mahārāja.

TEXT 32

Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother, Suniti. He thought to himself, “How shall I go alone to the Vaikūṭhasaṇa planet and leave behind my poor mother?”

PURPORT
Dhruva had a feeling of obligation to his mother, Suniti. It was Suniti who gave him the clue which had enabled him to now be personally carried to the Vaikūṭhasaṇa planet by the associates of Lord Viṣṇu. He now remembered her and wanted to take her with him. Actually, Dhruva Mahārāja’s mother, Suniti, was his patha-pradārśaka-guru. Patha-pradārśaka-guru
means the guru or the spiritual master who shows the way. Such a guru is sometimes called śikṣā-guru. Although Nārada Muni was his dīkṣā-guru (initiating spiritual master), Sunīti, his mother, was the first who gave him instruction on how to achieve the favor of the Supreme Personality of Godhead. It is the duty of the śikṣā-guru or dīkṣā-guru to instruct the disciple in the right way, and it depends on the disciple to execute the process. According to sāstric injunctions, there is no difference between śikṣā-guru and dīkṣā-guru, and generally the śikṣā-guru later on becomes the dīkṣā-guru. Sunīti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja’s dīkṣā-guru. Still, he was not less obliged to Sunīti. There was no question of carrying Nārada Muni to Vaikuṇṭhaloka, but Dhruva Mahārāja thought of his mother.

Whatever plan the Supreme Personality of Godhead contemplates immediately fructifies. Similarly, a devotee who is completely dependent on the Supreme Lord can also fulfill his wishes by the grace of the Lord. The Lord fulfills His wishes independently, but a devotee fulfills his wishes simply by being dependent on the Supreme Personality of Godhead. Therefore as soon as Dhruva Mahārāja thought of his poor mother, he was assured by the associates of Viṣṇu that Sunīti was also going to Vaikuṇṭhaloka in another plane. Dhruva Mahārāja had thought that he was going alone to Vaikuṇṭhaloka, leaving behind his mother, which was not very auspicious because people would criticize him for going alone to Vaikuṇṭhaloka and not carrying with him Sunīti, who had given him so much. But Dhruva also considered that he was not personally the Supreme. Therefore, if Kṛṣṇa fulfilled his desires, only then would it be possible. Kṛṣṇa could immediately understand his mind, and He told him that his mother was also going with him. This incident proves that a pure devotee like Dhruva Mahārāja can fulfill all his desires; by the grace of the Lord, he becomes exactly like the Lord, and thus whenever he thinks of anything, his wish is immediately fulfilled.

TEXT 33

इति व्यवसितां तस्य व्यवसाय दुरोऽस्मै ।

दर्शयामासतुर्दैवे पुरो यानेन गच्छलीव् ॥३३॥

iti vyavasitaṁ tasya
vyavasāya surottamau
darśayāṁ āsatur devīṁ
puro yānena gacchatīṁ
iti—thus; vyavasitam—contemplation; tasya—of Dhruva; vyavasāya—understanding; sura-uttamaAu—the two chief associates; darśayām āsatuḥ—showed (to him); devīm—exalted Sunīti; purah—before; yānena—by airplane; gacchatīm—going forward.

TRANSLATION

The great associates of Vaikuṇṭha-loka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja, and thus they showed him that his mother, Sunīti, was going forward in another plane.

PURPORT

This incident proves that the śīkṣā or dīkṣā-guru who has a disciple who strongly executes devotional service like Dhruva Mahārāja can be carried by the disciple even though the instructor is not as advanced. Although Sunīti was an instructor to Dhruva Mahārāja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhruva Mahārāja did. Still, Dhruva Mahārāja was able to take his mother with him. Similarly, Prahlāda Mahārāja also delivered his atheistic father, Hiraṇyakaśipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikuṇṭha-loka either his father, mother or śīkṣā or dīkṣā-guru. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, “If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission—propagating Kṛṣṇa consciousness—to be successful.” The Kṛṣṇa consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Mahārāja, then he will be able to carry me with him to Vaikuṇṭha-loka.
being covered; *dadrsye*—could see; *kusuma śi*—by flowers; *kramaśaḥ*—one after another; *grahān*—all the planets of the solar system.

**TRANSLATION**

While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

**PURPORT**

There is a Vedic version, *yasmin vijñāte sarvam evam vijñātam bhavanti*, which means that by knowing the Supreme Personality of Godhead, everything becomes known to the devotee. Similarly, by going to the planet of the Supreme Personality of Godhead, one can know all the other planetary systems on the path to Vaikuṇṭha. We should remember that Dhruva Mahārāja’s body was different from our bodies. While boarding the Vaikuṇṭha airplane, his body changed to a completely spiritual golden hue. No one can surpass the higher planets in a material body, but when one gets a spiritual body he can travel not only to the higher planetary system of this material world, but he can go even to the still higher planetary system known as Vaikuṇṭhaloka. It is well known that Nārada Muni travels everywhere, both in the spiritual and material worlds.

It should be noted also that while Sunītī was going to Vaikuṇṭhaloka she also changed her body into spiritual form. Like Śrī Sunītī, every mother should train her child to become a devotee like Dhruva Mahārāja. Sunītī instructed her son, even at the age of five years, to be unattached to worldly affairs and to go to the forest to search out the Supreme Lord. She never desired that her son remain at home comfortably without ever undertaking austerities and penances to achieve the favor of the Supreme Personality of Godhead. Every mother, like Sunītī, must take care of her son and train him to become a *brahmacāri* from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that if her son becomes a strong devotee like Dhruva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service.
tri-lokīṁ deva-yānena
so 'tivrajya munīṁ api
parastād yad dhruva-gatir
viṣṇoh padam athābhyaṇgat

tri-lokiṁ—the three planetary systems; deva-yānena—by the transcendental airplane; saḥ—Dhruva; ativrajya—having surpassed; munīṁ—great sages; api—even; parastāt—beyond; yat—which; dhruva-gatīḥ—Dhruva, who attained permanent life; viṣṇoh—of Lord Viṣṇu; padam—abode; atha—then; abhyaṇgat—achieved.

TRANSLATION

Dhruva Mahārāja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.

PURPORT

The airplane was piloted by the two chief associates of Lord Viṣṇu, namely Sunanda and Nanda. Only such spiritual astronauts can pilot their airplane beyond the seven planets and arrive in the region of eternal blissful life. It is confirmed in the Bhagavad-gītā also (paras tasmāt tu bhāvo 'nyah) that beyond this planetary system begins the spiritual sky, where everything is permanent and blissful. The planets there are known as Viṣṇuloka or Vaikuṇṭhaloka. Only there can one get an eternal blissful life of knowledge. Below Vaikuṇṭhaloka is the material universe, where Lord Brahmā and others in Brahmaloka can live until the annihilation of this universe; but that life is not permanent. That is also confirmed in the Bhagavad-gītā (abraham-bhuvanāl lokāḥ). Even if one goes to the topmost planet, one cannot achieve eternal life. Only by arriving in Vaikuṇṭhaloka can one live an eternally blissful life.

TEXT 36

yatub āraṇmanaḥ khañcāv sarvato
lokābhyaḥ bhuḥ vibhramant eva |
vasaḥkarṣitanaṁ phalvanurahah
varṇaṁ madreṇaḥ caṁrṇaṁ phaṇaṁ ||36||
yad bhrājamānāṁ svā-rucāva sarvato
lokās trayo hy anu vibhrājanta ete
yan nāvrajaṁ jantuṣu ye 'nanugrahā
vrajanti bhadrāṇi caranti ye 'niṣam

yat—which planet; bhrājamaṇāṁ—illuminating; svā-rucā—by self-efful­
gence; eva—only; sarvataḥ—everywhere; lokāḥ—planetary systems; trayāḥ—three; hi—certainly; anu—thereupon; vibhrājante—give off light; ete—these; yat—which planet; na—not; avrajat—have reached; jantuṣu—to living entities; ye—those who; ananugrahāḥ—not merciful; vrajanti—reach; bhadrāṇi—wel­
fare activities; caranti—engage in; ye—those who; aniṣam—constantly.

TRANSLATION

The self-effulgent Vaikuṇṭha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare activities for other living entities can reach the Vaikuṇṭha planets.

PURPORT

Here is a description of two aspects of the Vaikuṇṭha planets. The first is that in the Vaikuṇṭha sky there is no need of the sun and moon. This is confirmed by the Upaniṣads as well as Bhagavad-gītā (na tad bhāsayate sūryo na ‘saśāṅko na pāvakaḥ). In the spiritual world the Vaikuṇṭhalokas are themselves illuminated; there is therefore no need of sun, moon or electric light. It is, in fact, the illumination of the Vaikuṇṭhalokas which is reflected in the material sky. Only by this reflection are the suns in the material universes illuminated; after the illumination of the sun, all the stars and moons are illuminated. In other words, all the luminaries in the material sky borrow illumination from Vaikuṇṭhaloka. From this material world, however, people can be transferred to the Vaikuṇṭhaloka, if they incessantly engage in welfare activities for all other living entities. Such incessant welfare activities can really be performed only in Kṛṣṇa consciousness. There is no other philanthropic work within this material world but Kṛṣṇa consciousness which can engage a person twenty-four hours a day.

A Kṛṣṇa conscious being is always engaged in planning how to take all the suffering humanity back home, back to Godhead. Even if one is not successful in reclaiming all the fallen souls back to Godhead, still, because he is Kṛṣṇa conscious, his path to Vaikuṇṭhaloka is open. He personally be­
comes qualified to enter the Vaikuṇṭhalokas, and if anyone follows such a
devotee, he also enters into Vaikuṇṭhaloka. Others, who engage in envious activities, are known as karmīs. Karmīs are envious of one another. Simply for sense gratification, they can kill thousands of innocent animals. Jñānīs are not as sinful as karmīs, but they do not try to reclaim others back to Godhead. They perform austerities for their own liberation. Yogīs are also engaged in self-aggrandizement by trying to attain mystic powers. But devotees, Vaṁśavas, who are servants of the Lord, come forward in the actual field of work in Kṛṣṇa consciousness to reclaim fallen souls. Only Kṛṣṇa conscious persons are eligible to enter into the spiritual world. That is clearly stated in this verse and is confirmed in the Bhagavad-gītā, wherein the Lord says that there is no one dearer to Him than those who preach the gospel of Bhagavad-gītā to the world.

TEXT 37

abhā́ḥ: smṛtāḥ: kṛṣṇaurobhā́ḥ
yaṁ tadvadarśaḥ suddhāḥ
sarva-bhūtanuraṁjanāḥ
yānty aṁjasācyuta-padam
acyuta-priya-bāndhavaḥ

śāntāḥ—peaceful; samadarśaḥ—equipoised; suddhāḥ—cleansed, purified; sarva—all; bhūta—living entities; anuraṁjanāḥ—pleasing; yānti—go; aṁjasā—easily; acyuta—of the Lord; padam—to the abode; acyuta-priya—with devotees of the Lord; bāndhavaḥ—friends.

TRANSLATION

Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

PURPORT

The description of this verse fully indicates that only devotees are eligible to enter into the kingdom of Godhead. The first point stated is that devotees are peaceful, for they have no demands for their personal sense gratification. They are simply dedicated to the service of the Lord. Karmīs cannot be peaceful because they have immense demands for sense gratification. As for jñānīs, they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme.
Similarly, yogis are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself as completely helpless; just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead.

A devotee is equipoised. He sees everyone on the same transcendental platform. A devotee knows that although a conditioned soul has a particular type of body according to his past fruitive activities, factually everyone is part of the Supreme Lord. A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Kṛṣṇa consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Kṛṣṇa consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Kṛṣṇa consciousness. Persons in Kṛṣṇa consciousness, or devotees of the Lord, can please everyone, as is evident in the Kṛṣṇa consciousness movement. We invite everyone, without discrimination; we request everyone to sit down and chant the Hare Kṛṣṇa mantra and take as much prasāda as we can supply—and thus everyone is pleased with us. This is the qualification. Sarva-bhūtānurāṇjanāḥ. As for purification, no one can be more pure than devotees. Anyone who once utters the name of Viṣṇu immediately becomes purified, inside and outside (yaḥ smaret puṇḍarikākṣam). Since a devotee constantly chants the Hare Kṛṣṇa mantra, no contamination of the material world can touch him. He is, therefore, actually purified. Muci haya śuci haya yadi kṛṣṇa bhaje. It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a brāhmaṇa (śuci) if he takes to Kṛṣṇa consciousness. Any person who is purely Kṛṣṇa conscious and who engages in chanting the Hare Kṛṣṇa mantra is the purest in the whole universe.

TEXT 38

इत्यूत्तनापादः पुत्रो ध्रुवः कृष्णपरायणः ||
अभूतयाग्यं लोकानां चूडायणित्वादः ||३८॥

ity uttānapādaḥ putro
dhruvaḥ kṛṣṇa-parāyaṇaḥ
abhūt trayāṇāṁ lokānāṁ
cūḍā-maṇir ivāmalaḥ
iti—thus; uttānapadaḥ—of Mahārāja Uttānapāda; putraḥ—the son; dhruvaḥ—Dhruva Mahārāja; kṛṣṇa-parāyaṇaḥ—fully Kṛṣṇa conscious; abhūt—became; trayāṇām—of the three; lokānām—worlds; cūḍā-maṇiḥ—the summit jewel; iva—like; amalaḥ—purified.

**TRANSLATION**

In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statuses of planetary systems.

**PURPORT**

The exact Sanskrit terminology for Kṛṣṇa consciousness is here mentioned: *kṛṣṇa-parāyaṇaḥ*. *Parāyaṇa* means going forward. Anyone who is going forward to the goal of Kṛṣṇa is called *kṛṣṇa-parāyaṇa*, or fully Kṛṣṇa conscious. The example of Dhruva Mahārāja indicates that every Kṛṣṇa conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Kṛṣṇa conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

**TEXT 39**

**gambhīra-vego 'nimiśarṇ**

*jyotiśāṁ cakram āhitam yasmin bhramati kauravya meḥhyāṁ iva gavāṁ gaṇāḥ*

*gambhīra-vegāḥ*—with great force and speed; *animiśam*—unceasingly; *jyotiśāṁ*—of luminaries; *cakram*—sphere; *āhitam*—connected; *yasmin*—around which; *bhramati*—encircles; *kauravya*—O Vidura; *meḥhyāṁ*—a central pole; *iva*—as; *gavāṁ*—of bulls; *gaṇāḥ*—a herd.

**TRANSLATION**

Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, so all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.
Each and every planet within the universe travels at a very high speed. From a statement in Śrīmad-Bhāgavatam it is understood that even the sun travels 16,000 miles in a second, and from Brahmā-saṁhitā we understand from the śloka, yac-caksam eṣa savitā sakala-graha-nām, that the sun is considered to be the eye of the Supreme Personality of Godhead, Govinda, and it also has a specific orbit within which it circles. Similarly, all other planets have their specific orbits. But together all of them encircle the Pole Star, or Dhruvaloka, where Dhruva Mahārāja is situated at the summit of the three worlds. We can only imagine how highly exalted the actual position of a devotee is, and certainly we cannot even conceive how exalted is the position of the Supreme Personality of Godhead.

TEXT 40

mahimānam vilokyāsyā
nārado bhagavān rṣīḥ
ātodyām vitudaṇ ālōkān
satre 'gāyat pracetasāṁ

mahimānam—glories; vilokya—observing; asya—of Dhruva Mahārāja; nāradaḥ—the great sage Nārada; bhagavān—equally exalted like the Supreme Personality of Godhead; rṣīḥ—the saint; ātodyām—the string instrument, viṇā; vitudan—playing on; ślokāṁ—verses; satre—in the sacrificial arena; agāyat—chanted; pracetasāṁ—of the Pracetas.

TRANSLATION

After observing the glories of Dhruva Mahārāja, the great sage Nārada, playing his viṇā, went to the sacrificial arena of the Pracetas and very happily chanted the following three verses.

PURPORT

The great sage Nārada was the spiritual master of Dhruva Mahārāja. Certainly he was very glad to see his glories. As a father is very happy to see the
son’s advancement in every respect, so the spiritual master is very happy to observe the ascendancy of his disciple.

**TEXT 41**

नारद उवाच

नूनं सुनिते: पतिदेवतायाः

स्तपः प्रभावस्य सुत्य तां गतिम्

द्यम्युपायानिपि वेदवादिनो

नेताधिगतनु प्रभवति किम नृपाः: ॥ ४१॥

nārada uvāca

nūnāṁ suṁiteḥ pati-devatāyāḥ
tapaḥ-prabhāvasya sutasya tāṁ gatim
dṛśtvābhhyupāyāṁ api veda-vādino

naivādhigantum prabhavanti kim nṛpāḥ

nāradaḥ uvāca—Nārada said; nūnāṁ—certainly; suṁiteḥ—of Sunīti; pati-devatāyāḥ—very much attached to her husband; tapaḥ-prabhāvasya—by the influence of austerity; sutasya—of the son; tāṁ—that; gatim—position; dṛśtvā—observing; abhyupāyāṁ—the means; api—although; veda-vādinaḥ—strict followers of the Vedic principles or the so-called Vedāntists; na—never; eva—certainly; adhigantum—to attain; prabhavanti—are eligible; kim—what to speak of; nṛpāḥ—ordinary kings.

**TRANSLATION**

The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Sunīti, who was devoted to her husband, acquired an exalted position not possible even for the so-called Vedāntists or strict followers of the Vedic principles to attain, not to speak of ordinary human beings.

**PURPORT**

In this verse the word *veda-vādinaḥ* is very significant. Generally, a person who strictly follows the Vedic principles is called *veda-vādi*. There are also so-called Vedāntists who advertise themselves as followers of Vedānta philosophy but who misinterpret Vedānta. This expression is also found in the Bhagavad-gītā: *veda-vāda-ratāḥ*, which means persons who are attached to the Vedas without understanding the purport of the Vedas. Such persons may go on talking about the Vedas or may execute austerities in their own
way, but it is not possible for them to attain to such an exalted position as Dhruva Mahārāja. As far as ordinary kings are concerned, it is not at all possible. The specific mention of kings is significant because formerly kings were also rājarṣis, for the kings were as good as great sages. Dhruva Mahārāja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a kṣatriya, nor a great brāhmaṇa strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Mahārāja.

TEXT 42

yah pañca-varṣa guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā
vanam mad-ādeśa-karo ’jitaṁ prabhum
jigāya tad-bhakta-guṇaiḥ parājitam

yaḥ—he who; pañca-varṣaḥ—at the age of five years; guru-dāra—of the wife of his father; vāk-śaraiḥ—by the harsh words; bhinnena—being very much aggrieved; yataḥ—went; hṛdayena—because his heart; dūyatā—very much pained; vanam—to the forest; mat-ādeśa—according to my instruction; karaḥ—acting; ajitam—unconquerable; prabhum—the Supreme Personality of Godhead; jigāya—he defeated; tat—Him; bhakta—of devotees; guṇaiḥ—with the qualities; parājitam—conquered.

TRANSLATION

The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, still he defeated Him with the specific qualifications possessed by the Lord’s devotees.

PURPORT

The Supreme Godhead is unconquerable; no one can conquer the Lord. But He voluntarily accepts subordination to the devotional qualities of His devotees. For example, Lord Kṛṣṇa accepted subordination to the control
of mother Yaśodā because she was a great devotee. The Lord likes to be under the control of His devotees. In the *Caitanya-caritāmṛta* it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. Dhrūva Mahārāja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This devotional service was of course executed under the direction of a great sage, Nārada. This is the first principle of devotional service—ādau gurvāśrayam. In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhrūva Mahārāja followed the instruction of Nārada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle—that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only he can conquer the unconquerable. The Māyāvādī philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. A devotee not only becomes one in quality with the Supreme Lord, but he sometimes becomes the father, mother or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, “Put my chariot here,” and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

**TEXT 43**

缬 

$\text{yāḥ kṣatra-bandhur bhuvi tasyādhirūḍh-}$

$\text{mantrāśrayeṇ pratisiddhaḥ}$

$\text{yat ahyāḥ api svarapuṣṭaḥ}$

$\text{adhirūḍhāḥ}$

$\text{pratijñāya vaikuṇṭhaṁ avāpa tat-padam}$

yah kṣatra-bandhur bhuvi tasyādhirūḍham
anv ārurukṣed api vara-pūgaih
śat-paṇcā-varṣo yad ahobhir alpaṁ
prasiṣṭya vaikuṇṭham avāpa tat-padam
TRANSLATION

Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

PURPORT

Dhruva Mahārāja is described herein as kṣatra-bandhuḥ, which indicates that he was not fully trained as a kṣatriya because he was only five years old; he was not a mature kṣatriya. A kṣatriya or brāhmaṇa has to take training. A boy born in the family of a brāhmaṇa is not immediately a brāhmaṇa, but he has to take up the training and the purificatory process.

The great sage Nārada Muni was very proud of having a devotee disciple like Dhruva Mahārāja. He had many other disciples, but he was very pleased with Dhruva Mahārāja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuṇṭha, which was never achieved by any other king’s son or rājarṣi throughout the whole universe. There is the instance of the great King Bharata Mahārāja, who was also a great devotee, but he attained Vaikuṇṭhaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had a deer’s body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jaḍa Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikuṇṭhaloka. The lesson from the life of Dhruva Mahārāja is that if one likes, one can attain Vaikuṇṭhaloka in one life, without waiting for many other lives. My Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, used to say that every one of his disciples could attain Vaikuṇṭhaloka in this life, without waiting for another life to execute devotional service. One simply has to become as serious and sincere as Dhruva Mahārāja; then it is quite possible to attain Vaikuṇṭhaloka and go back home, back to Godhead, in one life.
maitreya uvāca
etat te 'bhihitam sarvam
yat prṣṭo 'ham iha tvayā
dhruvasyoddāma-yaśasāś
caritam saṃmatam satām

maitreyah uvāca—the great sage Maitreya said; etat—this; te—unto you; abhihitam—described; sarvam—everything; yat—what; prṣṭaḥ aham—I was asked; iha—here; tvayā—by you; dhruvaśya— of Dhruva Mahārāja; uddāma—greatly uplifting; yaśasah—whose reputation; caritam—character; saṃmatam—approved; satām—by great devotees.

TRANSLATION
The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.

PURPORT
Śrīmad-Bhāgavatam means everything in relationship with the Supreme Personality of Godhead. Whether we hear the pastimes and activities of the Supreme Lord or we hear about the character, reputation and activities of His devotees, they are all one and the same. Neophyte devotees simply try to understand the pastimes of the Lord and are not very interested to hear about the activities of His devotees, but such discrimination should not be indulged in by any real devotee. Sometimes less intelligent men try to hear about the rāsa dance of Kṛṣṇa and do not take care to hear about other portions of Śrīmad-Bhāgavatam, which they completely avoid. There are professional Bhāgavata reciters who abruptly go to the rāsa-līlā chapters of Śrīmad-Bhāgavatam as if other portions of Śrīmad-Bhāgavatam were useless. This kind of discrimination and abrupt adoption of the rāsa-līlā pastimes of the Lord is not approved by the ācāryas. A sincere devotee should read every chapter and every word of Śrīmad-Bhāgavatam, for the beginning verses describe that it is the ripened fruit of all Vedic literature. Devotees should not try to avoid even a word of Śrīmad-Bhāgavatam. The great sage
Maitreya therefore affirmed herein that the Bhāgavatam is sammatam satām, approved by great devotees.

TEXT 45

धन्यम यासायम् यासायम् आयुष्यायिम्  
पुष्यम् स्वास्ति-आयानम् महात  
स्वर्गम् ध्रुवम् सामनायिम्  
प्रा-सायम् अग्हा-मर्यानम्

dhanyam yaasasyam aayushyaam  
punyaam svasty-ayanaam mahat  
svargyaam dhrauvyaam saumanasyaam  
praasasyam agha-marshaanam

dhanyam—bestowing wealth; yaasasyam—bestowing reputation; aayushyaam—increasing duration of life; punyaam—sacred; svasti-ayanaam—creating auspiciousness; mahat—great; svargyaam—bestowing achievement of heavenly planets; dhrauvyaam—or Dhruvaloka; saumanasyaam—pleasing to the mind; praasasyam—glorious; agha-marshaanam—counteracting all kinds of sinful activities.

TRANSLATION

By hearing the narration of Dhuvara Mahārāja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or can attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because it is so glorious, and it is so powerful that it can counteract all the results of one’s sinful actions.

PURPORT

There are different types of men in this world, not all of them pure devotees. Some are karmis, desiring to acquire vast wealth. There are also persons who are only after reputation. Some desire to be elevated to the heavenly planets or to go to Dhruvaloka, and others want to please the demigods to get material profits. Ilherein it is recommended by Maitreya that every one of them can hear the narration about Dhuvara Mahārāja and thus get their desired goal. It is recommended that the devotees (akāma), the karmis (sarva-kāma) and the jñānis who desire to be liberated (mokṣa-kāma) should all worship the Supreme Personality of Godhead to acquire their desired goals of life. Similarly, if anyone hears about the activities of the Lord’s devotee, he can achieve the same result. There is no difference between the activities and character of the Supreme Personality of Godhead and His pure devotees.
TEXT 46

ṣrutvātac chraddhayābhīkṣpam
acyuta-priya-çeṣṭitam
bhaved bhaktir bhagavati
yayā syāt kleśa-saṅkṣayāḥ

ṣrutvā—by hearing; etat—this; sraddhayā—with faith; abhiṣṭam—repeatedly; acyuta—to the Supreme Personality of Godhead; priya—dear; çeṣṭitam—activities; bhavet—develops; bhaktiḥ—devotion; bhagavati—unto the Supreme Personality of Godhead; yayā—by which; syāt—must be; kleśa—of miseries; saṅkṣayāḥ—complete diminution.

TRANSLATION

Anyone who hears the narration of Dhruva Mahārāja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

PURPORT

Here the word acyuta-priya is very significant. Dhruva Mahārāja’s character and reputation are great because he is very dear to Acyuta, the Supreme Personality of Godhead. As the pastimes and activities of the Supreme Lord are pleasing to hear, so hearing about His devotees, who are very dear to the Supreme Person, is also pleasing and potent. If one simply reads over and over again about Dhruva Mahārāja by hearing and reading this chapter, he can attain the highest perfection of life in any way he desires; most importantly, he gets the chance to become a great devotee. To become a great devotee means to finish all miserable conditions of materialistic life.

TEXT 47

mahāvīśvāṁ ca teṣām tīrthaḥ bhūtvā śrīlādona-guṇāḥ
yatra tejastadādhaṁ manasi yatra manasaṁīnaṁ

mahāvīśvāṁ—great; ca—also; teṣām—His; tīrthaḥ—pastime; bhūtvā—attains; śrīlādona-guṇāḥ—of Śrīlādha; yatra—where; tejastadādhaṁ—sun; manasi—mind; yatra—where; manasaṁīnaṁ—mind is finished.
Text 48

Dhruva Mahārāja Goes Back to Godhead

mahāttvam icchatāṁ tīrthaṁ
śrotuḥ śīlādāya guṇāḥ
yatra tejas tad icchūnāṁ
māno yatra manasvināṁ

mahāttvam—greatness; icchatāṁ—for those desiring; tīrthaṁ—the process; śrotuḥ—of the hearer; śīlādāya—high character, etc.; guṇāḥ—qualities; yatra—in which; tejaḥ—prowess; tat—that; icchūnāṁ—for those who desire; mānaḥ—adoration; yatra—in which; manasvināṁ—for thoughtful men.

TRANSLATION

Anyone who hears this narration of Dhruva Mahārāja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process to acquire them, and for thoughtful men who want adoration, here is the proper means.

PURPORT

In the material world everyone is after profit, respectability and reputation, everyone wants the supreme exalted position, and everyone wants to hear about the great qualities of exalted persons. All ambitions which are desirable for great persons can be fulfilled simply by reading and understanding the narration of Dhruva Mahārāja’s activities.

TEXT 48

prayataḥ kīrtayet prātaḥ
samavāye dvijanmanāṁ
sāyam ca puṇya-ślokasya
dhrusvasya caritam mahat

prayataḥ—with great care; kīrtayet—one should chant; prātaḥ—in the morning; samavāye—in the association; dvijanmanāṁ—of the twice-born; sāyam—in the evening; ca—also; puṇya-ślokasya—of sacred renown; dhrusvasya—of Dhruva; caritam—character; mahat—great.
TRANSLATION

The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Mahārāja both in the morning and in the evening, with great attention and care, in a society of brāhmaṇas or other twice-born persons.

PURPORT

It is said that only in the association of devotees can one understand the importance of the character and pastimes of the Supreme Personality of Godhead or His devotees. In this verse it is especially recommended that Dhruva Mahārāja’s character should be discussed in a society of the twice-born, which refers to the qualified brāhmaṇas, kṣatriyas and vaiśyas. One should especially seek the society of brāhmaṇas who are elevated to the position of Vaiśṇavas. Thus discussion of Śrīmad-Bhāgavatam, which describes the character and pastimes of devotees and the Lord, is very quickly effective. The International Society for Krishna Consciousness has been organized for this purpose. In every center of this society—not only in the morning, evening or noon, but practically twenty-four hours a day—there is continuous devotional service going on. Anyone who comes in contact with the Society automatically becomes a devotee. We have actual experience that many karmīs and others come to the Society and find a very pleasing and peaceful atmosphere in the temples of ISKCON. In this verse the word dvijanmanām means “of the twice-born.” Anyone can join the International Society for Krishna Consciousness and be initiated to become twice-born. As recommended by Sanātana Gosvāmī, by the process of initiation and authorized training, any man can become twice-born. The first birth is made possible by the parent, and the second birth is made possible by the spiritual father and Vedic knowledge. Unless one is twice-born one cannot understand the transcendental characteristics of the Lord and His devotees. Study of the Veda is therefore forbidden for śūdras. Simply by academic qualifications a śūdra cannot understand the transcendental science. At the present moment, throughout the entire world the educational system is geared to produce śūdras. A big technologist is no more than a big śūdra. Kalau śūdra-sambhava: in the age of Kali, everyone is a śūdra. Because the whole population of the world consists only of śūdras, there is therefore a decline of spiritual knowledge, and people are unhappy. The Kṛṣṇa consciousness movement has been started especially to create qualified brāhmaṇas to broadcast spiritual knowledge all over the world, for thus people may become very happy.
TEXTS 49-50

persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekādaśi, on the appearance of the Śravaṇa star, at the end of a particular tithi, or the occasion of Vyaṭipāta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

PURPORT

Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or
become perfect. It is therefore strictly forbidden to recite Śrīmad-Bhāgavatam as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of Śrīmad-Bhāgavatam, which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the Bhāgavata message, and the reciter should completely depend on the Supreme Personality of Godhead. Bhāgavata recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing.

TEXT 51

The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons who are unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master protectors of the poor living entities automatically gain the interest and blessings of the demigods.

PURPORT

Jñānam ajñāta means knowledge which is unknown almost throughout the entire world. No one knows actually what is the Absolute Truth.
Materialists are very proud of their advancement in education, in philosophical speculation and in scientific knowledge, but no one actually knows what the Absolute Truth is. The great sage Maitreya, therefore, recommends that to enlighten people about the Absolute Truth (tattva), devotees should preach the teachings of Śrīmad-Bhāgavatam throughout the entire world. Śrīla Vyāsadeva especially compiled this great literature of scientific knowledge because people are completely unaware of the Absolute Truth. In the beginning of Śrīmad-Bhāgavatam, First Canto, it is said that Vyāsadeva, the learned sage, compiled this great Bhāgavata Purāṇa just to stop the ignorance of the mass of people. Because people do not know the Absolute Truth, this Śrīmad-Bhāgavatam was specifically compiled by Vyāsadeva under the instruction of Nārada. Generally, even though people are interested in understanding the truth, they take to speculation and reach at most the conception of impersonal Brahman. But very few men actually know the Personality of Godhead.

Recitation of Śrīmad-Bhāgavatam is specifically meant to enlighten people about the Absolute Truth, the Supreme Personality of Godhead. Although there is no fundamental difference between impersonal Brahman, localized Paramātmā and the Supreme Person, still factual immortality cannot be obtained unless and until one attains the stage of associating with the Supreme Person. Devotional service, which leads to the association of the Supreme Lord, is actual immortality. Pure devotees, out of compassion for the fallen souls, are kṛpālu, very kind to people in general; they distribute this Bhāgavata knowledge all over the world. A kindhearted devotee is called dīna-nātha, protector of the poor, ignorant mass of people. Lord Krṣṇa is also known as dīna-nātha or dīna-bandhu, the master or actual friend of the poor living entities, and His pure devotee also takes the same position of dīna-nātha. The dīna-nāthas, or devotees of Lord Krṣṇa, who preach the path of devotional service, become the favorites of the demigods. Generally persons are interested in worshiping the demigods, especially Lord Śiva, in order to obtain material benefits, but a pure devotee who engages in preaching the principles of devotional service, as prescribed in the Śrīmad-Bhāgavatam, does not need to separately worship the demigods; the demigods are automatically pleased with him and offer all the blessings within their capacity. As by watering the root of a tree the leaves and branches are automatically watered, so, by executing pure devotional service to the Lord, the branches, twigs and leaves of the Lord, known as demigods, are automatically pleased with the devotee, and they offer all benediction.
TEXT 52

$idam$ mayā $te$ 'bhīhitam kurudvaha
$dhruvasya$ vikhyāta-viśuddha-karmaṇaḥ
$hitvārbhakaḥ$ kṛḍanakāṇi mātur
$ghraṁ ca viśṇum śaraṇaṁ yo jagāma

$idam$—this; $mayā$—by me; $te$—unto you; $abhihitam$—described; $kuru-
$udvaha$—O great one among the Kurus; $dhruvasya$—of Dhruva; $vikhyāta$—
very famous; $viśuddha$—very pure; $karmaṇaḥ$—whose activities; $hitvā$—
giving up; $arbhakaḥ$—child; $kṛḍanakāṇi$—toys and playthings; $mātuḥ$—of his mother;
$ghraṁ$—home; $ca$—also; $viśṇum$—to Lord Viṣṇu; $śaraṇaṁ$—shelter; $yaḥ$—one who; $jagāma$—went.

TRANSLATION

The transcendental activities of Dhruva Mahārāja are well known all
over the world, and they are very pure. In childhood Dhruva Mahārāja
rejected all kinds of toys and playthings, left the protection of his mother
and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu.
My dear Viṣṇu, I therefore conclude this narration, for I have described to
you all its details.

PURPORT

It is said by Cāṇakya Pāṇḍita that life is certainly short for everyone,
but if one acts properly, his reputation will remain for a generation. As the
Supreme Personality of Godhead, Kṛṣṇa, is everlastingly famous, so the
reputation of Lord Kṛṣṇa's devotee is also everlasting. Therefore in de-
scribing Dhruva Mahārāja's activities two specific words have been used—
vikhyāta, very famous, and viśuddha, transcendental. Dhruva Mahārāja's
leaving home at a tender age and taking shelter of the Supreme Personality
of Godhead in the forest is a unique example in this world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twelfth
Chapter, of the Śrīmad-Bhāgavatam, entitled "Dhruva Mahārāja Goes Back
to Godhead."
CHAPTER THIRTEEN

Description of the Descendants of Dhruva Mahārāja

TEXT 1

sūta uvāca
niśamya kauśāraviṇopavartitaṁ
dhruvasya vaikuṇṭha-pada-dhīrohaṇam
prarūḍha-bhāvo bhagavaty adhokṣaje
prāśtuṁ punas tāṁ viduraṁ pracakrame

sūtaḥ uvāca—Śūta Gosvāmī said; niśamya—after hearing; kauśāraviṇā—by the sage Maitreya; upavartitaṁ—described; dhruvasya—of Mahārāja Dhruva; vaikuṇṭha-pada—to the abode of Viṣṇu; adhīrohaṇam—ascent; prarūḍha—increased; bhāvaḥ—devotional emotion; bhagavatī—unto the Supreme Personality of Godhead; adhokṣaje—who is beyond the reach of direct perception; prāśtuṁ—to inquire; punaḥ—again; tāṁ—unto Maitreya; viduraḥ—Vidura; pracakrame—attempted.

TRANSLATION

Śūta Gosvāmī, continuing to speak to all the ṛṣis, headed by Śaunaka, said: After hearing Maitreya Ṛṣi describe Dhruva Mahārāja’s ascent to Lord Viṣṇu’s abode, Vidura became very enlightened in devotional emotion, and he inquired from Maitreya as follows.
As evidenced in the topics between Vidura and Maitreya, the activities of the Supreme Personality of Godhead and the devotees are so fascinating that neither the devotee who is describing them nor the devotee who is hearing is at all fatigued by the inquiries and answers. Transcendental subject matter is so nice that no one becomes tired of hearing or speaking. Others, who are not devotees, may think, “How can people devote so much time simply to talks of God?” But devotees are never satisfied or satiated in hearing and speaking about the Supreme Personality of Godhead or about His devotees. The more they hear and talk, the more they become enthusiastic to hear. The chanting of the Hare Kṛṣṇa mantra is simply the repetition of three words, Hare, Kṛṣṇa and Rāma, but still devotees can go on chanting this Hare Kṛṣṇa mantra twenty-four hours a day without feeling fatigued.

TEXT 2

विदुर उवाच

के ते प्रचेतसो नाम कस्यापत्यानि सुव्रतः ।
कस्यान्वावये प्रक्ष्याताः कुञ्ज वा सत्रभासतः ॥ २ ॥

vidura uvāca
ke te pracetaso nāma
kasyāpatyāni suvrata
kasyānvavāyē prakhyātāḥ
kutra vā satram āsata

Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetas? To which family do they belong? Whose sons were they, and where did they perform the great sacrifices?

TRANSLATION

Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetas? To which family do they belong? Whose sons were they, and where did they perform the great sacrifices?

PURPORT

The great Nārada’s singing, in the previous chapter, of three verses in the sacrificial arena of the Pracetas gave another impetus to Vidura to ask further questions.
TEXT 3

मन्ये महाभागवतं नारदं देवदर्शनम् ।
धेन प्रेक्षा: क्रियायोगः परिचयविषेषे: ॥ ३ ॥

manye mahā-bhāgavatan
dhēna deva-darsanam
yena proktah kriyā-yogah
paricaryā vidhir hareḥ

manyē—I think; mahā-bhāgavatam—greatest of all devotees; nārada—the sage Nārada; deva—the Supreme Personality of Godhead; darsanam—who met; yena—by whom; proktah—spoken; kriyā-yogaḥ—devotional service; paricaryā—for rendering service; vidhiḥ—the procedure; hareḥ—to the Supreme Personality of Godhead.

TRANSLATION

Vidura continued: I know that the great sage Nārada is the greatest of all devotees. He has compiled the pāñcarātrīka procedure of devotional service and has directly met the Supreme Personality of Godhead.

PURPORT

There are two different ways of approaching the Supreme Lord. One is called bhāgavata-mārga, or the way of Śrīmad-Bhāgavatam, and the other is called pāñcarātrīka-vidhi. Pāñcarātrīka-vidhi is the method of temple worship, and bhāgavata-vidhi is the system of nine processes which begin with hearing and chanting. The Kṛṣṇa conscious movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead. This pāñcarātrīka procedure was first introduced by the great sage Nārada, as referred to here by Vidura.

TEXT 4

स्वाधर्मशीले: पुरुषेऽभगवान् यज्ञपुरुषः ।
हुज्यमानो भक्तिमता नारदेनरिति: किल ॥ ४ ॥

sva-dharma-śilaiḥ puruṣaṁ
bhagavān yajña-puruṣaḥ
iiyamāno bhaktimatā
nāradeneritaḥ kila
sva-dharma-sīlāḥ—executing sacrificial duties; puruṣāḥ—by the men; bhagavān—Supreme Personality of Godhead; yajña-pūruṣāḥ—the enjoyer of all sacrifices; ijayamānāḥ—being worshiped; bhaktimatā—by the devotee; nāradena—by Nārada; Īritaḥ—described; kila—indeed.

TRANSLATION
While all the Pracetas were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.

PURPORT
Narada Muni is always glorifying the pastimes of the Lord. In this verse we see that he not only glorifies the Lord, but he also likes to glorify the devotees of the Lord. The great sage Nārada Muni’s mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the Nārada-paṣicarātra, a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead. As stated in the Bhagavad-gītā, the Lord has created four orders of social life, namely brahmana, kṣatriya, vaiśya and sūdra. In the Nārada-paṣicarātra it is very clearly described how each of the social orders can please the Supreme Lord. In the Bhagavad-gītā (Bg.18.45) it is stated, svē svē karmasya abhirataḥ saṁsiddhir labhate naraḥ: by executing one’s prescribed duties one can please the Supreme Lord. In the Śrīmad-Bhāgavatam also it is stated, svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣanam: the perfection of duty is to see that by discharging one’s specific duties one satisfies the Supreme Personality of Godhead (Bhāg.1.2.13). When the Pracetas were performing sacrifices according to this direction, Nārada Muni was satisfied to see these activities, and he also wanted to glorify Dhruva Mahārāja in that sacrificial arena.

TEXT 5
yātā desvarṣiṇā tad varṇita bhagavatāya: ||
maḥḥuṣyūṣvate brahman kārttyenācaṣṭum arhasi || 5 ||
yās tā devarṣiṇā tatra
varṇitā bhagavat-kathāḥ
mahyam śuṣritoṣve brahman
kārttyenācaṣṭum arhasi
yāḥ—which; tāḥ—all those; devarṣiṇā—by the great sage Nārada; tatra—there; varṇitāḥ—narrated; bhagavat-kathāḥ—preachings pertaining to the activities of the Lord; mahyam—unto me; sūrūṣave—very eager to hear; brahman—my dear brāhmaṇa; kārtsnyena—fully; acaṣṭum arhasi—kindly explain.

TRANSLATION

My dear brāhmaṇa, how did Nārada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.

PURPORT

Śrīmad-Bhāgavatam is the record of bhagavat-kathā, topics about the pastimes of the Lord. What Vidura was anxious to hear from Maitreya we can also hear five thousand years later, provided we are very eager.

TEXT 6

Maitreya uvāca

ध्रुवस्य चोक्तलः पुत्रः पितरि प्रस्थिते वनम्

sārvabhauṁa-sūriyaṁ naicchad

adhirājāsanaṁ pituḥ

maitreya uvāca—the great sage Maitreya said; dhruvāsya—of Dhrūva Mahārāja; ca—also; utkalaḥ—Utkala; putraḥ—son; pitari—after the father; prasthitē—departed; vanam—for the forest; sārva-bhauma—including all lands; sūriyaṁ—opulence; na aicchat—did not desire; adhirāja—royal; āsanam—throne; pituḥ—of the father.

TRANSLATION

The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhrūva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.
TEXT 7

sa janmanopasāntātmā
niḥsaṅgaḥ samadarśanaḥ
dadarśa loke vitatam
ātmānam lokam ātmani

sah—his son Utkala; janmanā—from the very beginning of his birth; upa­
śānta—very well satisfied; ātmā—soul; niḥsaṅgaḥ—without attachment; sama-darśanaḥ—equipoised; dadarśa—saw; loke—in the world; vitatam—
spread; ātmānam—the Supersoul; lokam—all the world; ātmani—in the Supersoul.

TRANSLATION

From his very birth, Utkala was fully satisfied and unattached to the
world. He was equipoised, for he could see everything resting in the Super­
soul and the Supersoul present in everyone’s heart.

PURPORT

The symptoms and characteristics of Utkala, the son of Mahārāja Dhruva,
are those of a mahā-bhāgavata. As stated in the Bhagavad-gitā (Bg. 6.30),
yo māṁ paśyati sarvatra sarvam ca mayi paśyati: a highly advanced devo­
tee sees the Supreme Personality of Godhead everywhere, and He also sees
everything resting in the Supreme. It is also confirmed in the Bhagavad-gitā
(Bg. 9.4), mayā tatam idam sarvam jagad avyakta-mūrtinā: Lord Kṛṣṇa is
spread all over the universe in His impersonal feature. Everything is resting
on Him, but that does not mean that everything is He Himself. A highly ad­
vanced mahā-bhāgavata devotee sees in this spirit: he sees the same Super­
soul, Paramātmā, existing within everyone’s heart, regardless of discrimina­
tion based on the different material forms of the living entities. He sees
everyone as part and parcel of the Supreme Personality of Godhead. The
mahā-bhāgavata who experiences the Supreme Godhead’s presence every­
where is never missing from the sight of the Supreme Lord, nor is the Su­
preme Lord ever lost from his sight. This is only possible when one is ad­
vanced in love of Godhead.
TEXTS 8-9

अत्मानम् ब्रह्म निर्वाणम् प्रत्यासमितविश्रयः ॥

कतर्यं ज्ञेयम् स्मयानुस्मरन्तवयः ॥ ८ ॥

यथाविश्वागीययोगविश्वायः ॥

सहस्मारुप्यानो नात्मानोद्वितीयः तदेष्टः ॥ ९ ॥

ātmānam brahma nirvāṇam
pratyastamita-vigraham
avabodha-rasaikāmyam
ānandam anusantatam
avyavacchinna-yogāgni-
dagdha-karma-malāśayaḥ
svarūpam avarundhāno
nātmano 'nyāṁ tadaikṣata

ātmānam—self; brahma—spirit; nirvāṇam—extinction of material existence; pratyastam-ita—ceased; vigraham—separation; avabodha-rasa—by the mellow of knowledge; eka-ātmyam—oneess; ānandam—bliss; anusantatam—expanded; avyavacchinna—continuous; yoga—by practice of yoga; agni—by the fire; dagdha—burned; karma—fruitive desires; mala—dirty; āśayaḥ—in his mind; svarūpam—constitutional position; avarundhānaḥ—realizing; na—not; ātmānaḥ—than the Supreme Soul; anyam—anything else; tādā—then; aikṣata—saw.

TRANSLATION

By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This is known as nirvāṇa. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared with fire because it burns away all dirty material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

PURPORT

These two verses explain the verse in the Bhagavad-gītā, brahma-bhūtah
prasanntātmā na śocati na kāṅkṣati/samaḥ sarveṣu bhūteṣu mad-bhaktin
labhate parām: “One who is transcendentally situated at once realizes the Supreme Brahman. He never laments or desires to have anything. He is equally disposed towards every living entity. In that state he achieves pure devotional service unto Me.” (Bg. 18.54) This is also explained by Lord Caitanya in His Śikṣāstaka in the beginning of the first verse:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyah kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jiwanam

The bhakti-yoga system is the topmost yoga system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of nirvāṇa, or liberation from material existence, and so increase one’s blissful life of spiritual existence as described by Lord Caitanya (ānanda-mūrdha-buddhi-vardhanaṁ). When one is situated in that position he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called viraktir anyatra syat. It is the result of devotional service.

The more one makes advancement in devotional service, the more one becomes detached from material opulence and material activity. This is the spiritual nature, full of bliss. This is also described in Bhagavad-gītā (Bg. 2.59). Paraṁ dṛṣṭvā nivartate: one ceases to take part in material enjoyment upon tasting superior, blissful life in spiritual existence. By advancement in spiritual knowledge, which is considered to be like blazing fire, all material desires are burned to ashes. The perfection of mystic yoga is possible when one is continuously in connection with the Supreme Personality of Godhead by discharging devotional service. A devotee is always thinking of the Supreme Person at every step of his life. Every conditioned soul is full of the reactions of his past life, but all dirty things are immediately burned to ashes if one simply executes devotional service. This is described in the Nārada-pañcarātra: sarvopādhi-vinirmuktam tat-paratvena nirālām.

TEXT 10

jaḍānāda-badhirnottāta-
mukākrtir atanmatiḥ
lakṣitaḥ pathi bālānām
praśāntārcir ivānalaḥ
Text 11 | Description of the Descendants of Dhrūva Mahārāja

jāda—foolish; andha—blind; badhira—deaf; unmatta—mad; mūka—dumb; ākṛtiḥ—appearance; a-tat—not like that; matiḥ—his intelligence; laksitāḥ—he was seen; pathi—on the road; bālānām—by the less intelligent; praśanta—calmed; arcīḥ—with flames; iva—like; anālaḥ—fire.

TRANSLATION

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

PURPORT

In order to avoid contradiction, botheration and unfavorable situations created by materialistic persons, a great saintly person like Jaḍa Bharata or Utkala remains silent. The less intelligent consider such saintly persons to be mad, deaf or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is full of nondevotees, and so one kind of very advanced devotee is called bhajanānandī. Those who are goṣṭhānandī, however, preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life.

TEXT 11

मत्व त जडहुमथ बुद्धि: समन्त्रिण: ।
वत्सरं भूपति चकर्ष्यवीयांसं भ्रम: सुतम् ॥११॥

matvā tam jādam unmatṭam
kula-vṛddhāḥ samantriṇaḥ
vatsaram bhūpatim cakrur
yavīyāṁsam bhrameḥ sutam

matvā—thinking; tam—Utkala; jādam—without intelligence; unmatṭam—mad; kula-vṛddhāḥ—elderly members of the family; sa-mantriṇaḥ—with the ministers; vatsaram—Vatsara; bhū-patim—ruler of the world; cakruḥ—they made; yavīyāṁsam—younger; bhrameḥ—of Bhrami; sutam—son.

TRANSLATION

For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his
younger brother, named Vatsara, who was the son of Bhrami and who was junior to Utkala, was elevated to the royal throne, and he became king of the world.

PURPORT

It appears that although there was monarchy, it was not at all an autocracy. There were senior family members and ministers who could make changes and elect the proper person to the throne, although the throne could be occupied only by the royal family. In modern days also, wherever there is monarchy, sometimes the ministers and elderly members of the family select one member from the royal family to occupy the throne in preference to another.

TEXT 12

svarvithir vatsarasyeṣṭā
bhāryāśūta ṣaḍ-ātmajān
puşpārṇāṁ tigmaketum ca
iṣam Ūrjaṁ vasūṁ jayam

svarvithiḥ—Svarvithi; vatsarasya—of King Vatsara; iṣṭā—very dear; bhāryā—wife; asūta—gave birth to; ṣaṭ—six; ātmajān—sons; puşpārṇam—Puşpārṇa; tigmaketum—Tigmaketu; ca—also; iṣam—Iṣa; Ūrja—Ūrja; vasūṁ—Vasu; jayam—Jaya.

TRANSLATION

King Vatsara had a very dear wife whose name was Svarvithi, and she gave birth to six sons, named Puşpārṇa, Tigmaketu, Iṣa, Īrja, Vasu and Jaya.

PURPORT

Vatsara's wife is mentioned here as iṣṭā, which means worshipable. In other words it appears that Vatsara’s wife had all good qualities; for example, she was always very faithful and obedient and affectionate to her husband. She had all good qualities for managing household affairs. If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.
TEXT 13

Puṣpārṇasya prabhā bhāryā
doṣā ca due babhūvatuh
prātār madhyandinam sāyam
iti hy āsan prabhā-sutāḥ

Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā had three sons, named Pratāḥ, Madhyandinam and Sāyam.

TEXT 14

Pradoṣa niśitho vyuṣṭa
iti doṣa-sutāḥ trayāḥ
vyuṣṭaḥ sutam puṣkariṇyāṁ
sarva-tejasam ādādhe

Pradoṣa—Pradoṣa; niśitha—Niśitha; vyuṣṭa—Vyuṣṭa; iti—thus; doṣa—of Doṣa; sutāḥ—sons; trayāḥ—three; vyuṣṭaḥ—Vyuṣṭa; sutam—son; puṣkariṇyāṁ—in Puṣkariṇī; sarva-tejasam—named Sarvatejā, all-powerful; ādādhe—begot.

TRANSLATION

Doṣa had three sons—Pradoṣa, Niśitha and Vyuṣṭa. Vyuṣṭa's wife was named Puṣkariṇī, and she gave birth to a very powerful son named Sarvatejā.
Sarvatejā’s wife, Ākūti, gave birth to a son named Cākṣuṣa, who became the sixth Manu at the end of the Manu millennium. Naḍvalā, the wife of Cākṣuṣa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Rta, Vrata, Agniṣṭoma, Atirātra, Pradyumna, Sibi and Ulmuka.

TEXT 17

TRANSLATION

Sarvatejā; cākṣuṣa; sutam; aṅkūtyān; patnyāṁ; manum; avāpa; ha; manor; asūta; mahuś; virajān; naḍvalā; sutān; purum; kutsam; tritam; dyumnam; satyavantam; ṛtaṁ; vratam; agniṣṭomam; atirātram; pradyumnam; sibim; ulmukam; saḥ—he (Sarvatejā); cākṣuṣa—named Cākṣuṣa; sutam—son; aṅkūtyān—in Ākūti; patnyāṁ—wife; manum—Cākṣuṣa Manu; avāpa—obtained; ha—in deed; manoh—of Manu; asūta—gave birth to; mahuś—queen; virajān—without passion; naḍvalā—Naḍvalā; sutān—sons; purum—Puru; kutsam—Kutsa; tritam—Trita; dyumnam—Dyumna; satyavantam—Satyavan; ṛtaṁ—Rta; vratam—Vrata; agniṣṭomam—Agniṣṭoma; atirātram—Atirātra; pradyumnam—Pradyumna; sibim—Sibi; ulmukam—Ulmuka.

ulmuko 'janayat putraṁ; puṣkariṇyāṁ śaḍ uttamaṁ; aṅgam; sumanasam; khyātim; kratum; aṅgirasam; gayam; ulmukāḥ—Ulmuka; ajanayat—begot; putrān—sons; puṣkariṇyāṁ—in Puṣkariṇī, his wife; saḥ—six; uttamaṁ—very good; aṅgam—Aṅga; sumanasam—Sumanā; khyātim—Khyāti; kratum—Kratu; aṅgirasam—Aṅgirā; gayam—Gaya.
Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

TRANSLATION

The wife of Aṅga, Sunīthā, gave birth to a son named Vena, who was very crooked. The saintly King Aṅga was very disappointed with his bad character, and he left home and kingdom and went out to the forest.
yam—him (Vena) whom; aṅga—my dear Vidura; āpūḥ—they cursed; kūpitaḥ—being angry; vāk-vajrāḥ—whose words are as strong as a thunderbolt; munayaḥ—great sages; kila—indeed; gata-asōḥ tasya—after he died; bhūyāḥ—moreover; te—they; mamantaḥ—churned; daksīṇam—right; karam—hand; arājake—being without a king; tadā—then; loka—the world; dasyubhiḥ—by rogues and thieves; pīṭitaḥ—suffering; prajāḥ—all the citizens; jātaḥ—advented; nārāyaṇa—of the Supreme Personality of Godhead; aṁśena—by a partial representation; prthuḥ—Prthu; ādyah—original; kṣiti-iśvaraḥ—ruler of the world.

TRANSLATION

My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His partial representation advented as King Prthu, the original emperor of the world.

PURPORT

Monarchy is better than democracy because if the monarchy is very strong the regulative principles within the kingdom are upheld very nicely. Even one hundred years ago in the state of Kashmir in India, the king was so strong that if a thief were arrested in his kingdom and brought before him, the king would immediately chop off the hands of the thief. As a result of this severe punishment there were practically no theft cases within the kingdom. Even if someone left something on the street, no one would touch it. The rule was that the things could be taken away only by the proprietor and that no one else would touch them. In the so-called democracy, wherever there is a theft case the police come and take note of the case, but generally the thief is never caught, nor is any punishment offered to him. As a result of incapable government, at the present moment thieves, rogues and cheaters are very prominent all over the world.

TEXT 21

विदुर उपाधे
तसं श्रीलिङ्गे सारंवेद्यायणं महात्मनं |
राजः कुष्मण्डुर्या प्रजा यविभिन्ना ययो ||२१||


**TRANSLATION**

Vidura inquired from the sage Maitreya: My dear brahma, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

**PURPORT**

In family life a man is supposed to live happily with father, mother, wife and children, but sometimes, under certain conditions, a father, mother, child or wife becomes an enemy. It is said by Čānaka Paññita that a father is an enemy when he is too much in debt, a mother is an enemy if she marries for a second time, a wife is an enemy when she is very beautiful, and a son is an enemy when he is a foolish rascal. In this way, when a family member becomes an enemy it is very difficult to live in family life or remain a householder. Generally such situations occur in the material world. Therefore according to Vedic culture one has to take leave of his family members just after his fiftieth year so that the balance of his life may be completely devoted in search of Kṛṣṇa consciousness.
Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-sāpa]?

PURPORT

It is understood that the king is able to give punishment to everyone, but in this case it appears that the great sages punished him. The king must have done something very serious, otherwise how could the great sages, who were supposed to be the greatest and most tolerant, still punish him in spite of their elevated religious consciousness? It appears also that the king was not independent of the brahminical culture. Above the king there was the control of the brahmās, and if needed the brahmās would dethrone the king or would kill him, not with any weapon, but with the mantra of a brahma-sāpa. The brahmās were so powerful that simply by their cursing one would immediately die.

TEXT 23

नावद्येयः प्रजापलः प्रजाठिरवाणि ||
यदसी लोकपालानां विमर्योः खलेजसा ||२३||

nāvadhyeyāḥ prajā-pālāḥ
prajābhir aghavān api
yat asau loka-pālānāṁ
bibharti ojaḥ su-a-tejasa

na—never; avadhyeyāḥ—to be insulted; praṣṭā-pālāḥ—the king; praṣṭābhīḥ—by the citizens; aghavāḥ—ever sinful; api—even though; yat—because; asau—he; loka-pālānāṁ—of many kings; bibharti—maintains; ojaḥ—prowess; su-tejasā—by personal influence.

TRANSLATION

It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because
of his prowess, the king is always more influential than all other ruling chiefs.

**PURPORT**

According to Vedic civilization the king is supposed to be the representative of the Supreme Personality of Godhead. He is called *nara-nārāyaṇa*, indicating that Nārāyaṇa, the Supreme Personality of Godhead, appears in human society as the king. It is etiquette that neither a *brāhmaṇa* nor a *kṣatriya* king is ever insulted by the citizens; even though a king appears to be sinful, the citizens should not insult him. But in the case of Vena it appears that he was cursed by the *nāra-devatās*; therefore, it was concluded that his sinful activities were very grievous.

**TEXT 24**

```bind"

etad ākhyāḥi me brahman
sunīthātmaja-çeṣṭitam
śraddadhānāya bhaktāya
tvam para-vāra-vīttamaḥ

etat—all these; ākhyāḥi—please describe; me—unto me; brahman—O great brāhmaṇa; sunīthā-ātmaja—of the son of Sunītha, Vena; ceṣṭitam—activities; śraddadhānāya—faithful; bhaktāya—unto your devotee; tvam—you; para-avara—with past and future; vit-tamaḥ—well conversant.

**TRANSLATION**

Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

**PURPORT**

Vidura accepted Maitreya as his spiritual master. A disciple always inquires from the spiritual master, and the spiritual master answers the question, provided the disciple is very gentle and devoted. Śrīla Viśvanātha Cakravartī Ṭhākura said that by the mercy of the spiritual master one is benedicted with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the
disciple is very submissive and devoted. As stated in the Bhagavad-gītā, the process of receiving knowledge from the spiritual master entails submission, inquiry and service.

TEXT 25

Śri Maitreya uvāca

maitreyadh uvāca

maitreyaḥ uvāca—Maitreya answered; aṅgaḥ—King Aṅga; aśvamedham—aśvamedha sacrifice; rāja-raṣṭhir—the saintly king; ājahāra—executed; mahā-kratum—great sacrifice; na—not; ajaṁguḥ—came; devatāḥ—the demigods; tasmin—in that sacrifice; āhūtāḥ—being invited; brahma-vādibhiḥ—by the brāhmaṇas expert in executing sacrifices.

TRANSLATION

Śri Maitreya replied: My dear Vidura, once the great King Aṅga arranged to perform the great sacrifice known as aśvamedha. All the expert brāhmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

PURPORT

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful brāhmaṇas who can invite the demigods or give renewed life to animals. Formerly, the brāhmaṇas well conversant in Vedic mantras could show the potency of the mantras, but in this age, because there are no such brāhmaṇas, all such sacrifices are forbidden. The sacrifice in which horses were offered was called aśvamedha. Sometimes cows were sacrificed (gavālambha), not for eating purposes, but to give them new life in order to show the potency of the mantra. In this age, therefore, the only practical yajña is saṅkīrtana-yajña or chanting of the Hare Kṛṣṇa mantra twenty-four hours a day.
TEXT 26

tam ācūrya vismitās tatra
yajamānam athartvijaḥ
hauṁsi hūyamānāni
na te grhaṇanti devaṁaḥ

tam—unto King Aṅga; ācūrya—said; vismitāḥ—in wonder; tatra—there; yajamānam—to the institutor of the sacrifice; atha—then; tvijāḥ—the priests; hauṁsi—offerings of clarified butter; hūyamānāni—being offered; na—not; te—they; grhaṇanti—accept; devaṁaḥ—the demigods.

TRANSLATION

The priests engaged in the sacrifice then informed King Aṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

TEXT 27

rājaṁ hauṁṣy aduṣṭāṇi
śraddhayāsāditāṇi te
chandāṁsy ayaṭa-yāmāṇi
yojitāṇi dhṛta-vrataṁ

rājaṁ—O King; hauṁṣi—sacrificial offerings; aduṣṭāṇi—not polluted; śraddhayā—with great faith and care; aṣāditāṇi—collected; te—your; chandāṁsi—the mantras; ayaṭa-yāmāṇi—not deficient; yojitāṇi—properly executed; dhṛta-vrataṁ—by qualified brāhmaṇas.

TRANSLATION

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns also is not deficient in any way because all the brāhmaṇas and priests present here are expert and are executing the performances properly.
PURPORT

It is the practice of the brāhmaṇas conversant with the science to pronounce a Vedic mantra in the right accent. The combination of the mantra and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the brāhmaṇas are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Kṛṣṇa mantra one can attain the highest benefit of sacrificial performances. Even if the Hare Kṛṣṇa mantra is not chanted properly, still it has so much potency that the chanter gains the effect.

TEXT 28

نا فيدایمها دھِئانام هِلنام وَیاَم اَنَاِ اِپی یاَن نا گرِهننیتی بھَگان سَوَان یَه دِئاَح کَارَما سَاکسنیاَح

na—not; vidāma—can find; iha—in this connection; devānām—of the demigods; helanam—insult, neglect; vayam—we; aṇu—minute; api—even; yat—because of which; na—not; grhnanti—accept; bhagān—shares; svān—own; ye—who; devaḥ—the demigods; karma-sākṣiṇāḥ—witnesses for the sacrifice.

TRANSLATION

Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why it is so.

PURPORT

It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offenses known as sevā-aparādha. Those who are engaged in worshiping the Deity, Rādhā and Kṛṣṇa in the temple, should avoid such offenses in service. The offenses in service are described in The Nectar of Devotion. If we simply make a show of offering services to the Deity but do not care for the sevā-aparādha, certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such nondevotees. Devotees engaged in temple worship should not, therefore, manufacture their own methods,
but should strictly follow the regulative principles of cleanliness, and then offerings will be accepted.

TEXT 29

अंगो द्विजव: श्रुत्वा यज्ञान् सुदूर्मना:।
तत्राप्ते व्याजर्गद्वारं सदर्शसदुवहया ॥२९॥

maitreya uvāca
aṅgo dvija-vacaḥ śrutvā
yajamānaḥ sudurmanāḥ
tat praśtuṁ vyasrjad vācam
sadasāṁs tad-anujñayā

maitreya uvāca—the great sage Maitreya answered; aṅgaḥ—King Aṅga; dvija-vacaḥ—the brāhmaṇas words; śrutvā—after hearing; yajamānaḥ—performer of the sacrifice; sudurmanāḥ—very much aggrieved in mind; tat—about that; praśtuṁ—in order to inquire; vyasrjad vācam—he spoke; sadasāṁ—to the priests; tat—their; anujñayā—taking permission.

TRANSLATION

Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

TEXT 30

नागच्छस्यातुता देवा न गुहन्ति ग्रहनिः।
सदसस्तयो भूत किमवचं मया कृतम् ॥३०॥

nāgacchantaḥ āhutā devā
na grḥnanti grahān iha
sadasas patayo brūta
kim avadyaiṁ mayā kṛtam

na—not; āgacchanti—are coming; āhutā—being invited; devā—the demigods; na—not; grḥnanti—are accepting; graham—shares; iha—in the sacrifice; sadasaḥ patayo—My dear priests; brūta—kindly tell me; kim—what; avadyaiṁ—offense; mayā—by me; kṛtam—was committed.
TRANSLATION

King Aṅga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

TEXT 31

sadasas pataya ucuḥ
nara-deveha bhavato
nāghāṁ tāvan manāk sthitam
asty ekaṁ prāktanam agham
yad idṛk tvam aprajāḥ

The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

PURPORT

The purpose of marrying is to beget a son because a son is necessary to deliver his father and forefathers from any hellish conditional life in which they may be. Cāṇakya Pañḍita, therefore, says, putra-hīnaṁ graham śūnyam: without a son, married life is simply abominable. King Aṅga was a very pious king in this life, but because of his previous sinful activity he could not get a son. It is concluded, therefore, that if a person does not get a son it is due to his past sinful life.
tathā sādhaya bhadrāṁ te
ātmānaṁ su-prajāṁ nrpa
iṣṭas te putra-kāmasya
putraṁ dāśyati yajña-bhuk
tathā—therefore; sādhaya—execute the sacrifice to get; bhadrāṁ—good fortune; te—to you; ātmānaṁ—your own; su-prajāṁ—good son; nrpa—O King; iṣṭaḥ—being worshiped; te—by you; putra-kāmasya—desiring to have a son; putram—a son; dāśyati—I will deliver; yajña-bhuk—the Lord, the enjoyer of the sacrifice.

TRANSLATION

O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

TEXT 33

tathā svā-bhūga-dheyaṁi
grahaṁyanti divaukasah
yad yajña-puruṣaṁ sāksad
apatyāya hariḥ vṛtaḥ
tathā—thereupon; svā-bhūga-dheyaṁi—their shares in the sacrifice; grahaṁyanti—will accept; divaukasah—all the demigods; yat—because; yajña-puruṣaḥ—the enjoyer of all sacrifices; sāksat—directly; apatyāya—for the purpose of a son; hariḥ—the Supreme Personality of Godhead; vṛtaḥ—is invited.

TRANSLATION

When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

PURPORT

Whenever a sacrifice is performed, it is meant for satisfying Lord Viṣṇu, the enjoyer of the fruits of all sacrifices; and when Lord Viṣṇu agrees to come to a sacrificial arena, all the demigods naturally follow their master, and their shares are offered in such sacrifices. The conclusion is that the sacrifices performed are meant for Lord Viṣṇu, not for the demigods.
TEXT 34

तान्तर्क अयान हरिद्याण्यान यान कामयते जनः।
आराधितो यथैवेष्ट तथा पुंसां फलोदयः॥३४॥

tāṁs tān kāmān harir dadyād
yān yān kāmayate janaḥ
ārādhito yathaivaśa
tathā puṁsāṁ phalodayāḥ

tān tān—those; kāmān—desired objects; harīḥ—the Lord; dadyāt—will award; yān yān—whatsoever; kāmayate—desires; janaḥ—the person; ārādhitaḥ—being worshiped; yathā—as; eva—certainly; eṣaḥ—the Lord; tathā—similarly; puṁsām—of men; phala-udayaḥ—the result.

TRANSLATION

The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.

PURPORT

In the Bhagavad-gītā the Lord says that He awards benediction to the worshiper according to his desire. The Supreme Personality of Godhead gives all living entities conditioned within this material world full freedom to act in their own way. But to His devotee He says that instead of working in that way, it is better to surrender unto Him, for He will take charge of the devotee. That is the difference between a devotee and a fruitive actor. The fruitive actor enjoys only the fruits of his own activities, but a devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life—to go back home, back to Godhead. The significant word in this verse is kāmān, which means sense gratificatory desires. A devotee is devoid of all kāmān. He is anyābhilāṣitā-sūnya: a devotee is always devoid of all desires for sense gratification. His only aim is to satisfy or gratify the senses of the Lord. That is the difference between a karmī and a devotee.

TEXT 35

इति व्यवसिता विप्रास्त्रय राजः प्रजातये।
पुरोदासः निरवधि विष्णुविद्याय विश्वेये॥३५॥

The text ends with the words "It is well said in the Vedas that a king should rule for the welfare of his people. The king who is devoted to the service of the Lord is Brahmin."

Notes:

This text highlights the importance of karma-kāṇḍa activities and the distinction between a fruitive actor and a devotee. The Lord's guidance is sought, and the focus is on devotional service for the ultimate goal of life. The significance of the word "kāmān" and its implications for a devotee are elaborated upon, contrasting their perspective with that of a fruitive actor.
iti vyavasitā viprās
	tasya rajñah prajātaye
puro-ḍāśam niravapan
ṣipi-viṣṭāya viṣṇave

iti—thus; vyavasitāḥ—having decided; viprāḥ—the brāhmaṇas; tasya—his; rajñah—of the king; prajātaye—for the purpose of getting a son; puro-ḍāśam—the paraphernalia of sacrifice; niravapan—offered; ṣipi-viṣṭāya—to the Lord, who is situated in the sacrificial fire; viṣṇave—to Lord Viṣṇu.

TRANSLATION

Thus for the sake of a son for King Aṅga, they decided to offer oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.

PURPORT

According to sacrificial rituals, animals are sometimes sacrificed in the yajña arena. Such animals are sacrificed not to kill them but to give them new life. Such action was an experiment to observe whether the Vedic mantras were being properly pronounced. Sometimes small animals are killed in a medical laboratory to investigate therapeutic effect. In a medical clinic the animals are not revived, but in the yajña arena, when animals were sacrificed, they were again given life by the potency of Vedic mantras. The word ṣipi-viṣṭāya appears in this verse. Ṣipi means the flames of the sacrifice. In the sacrificial fire if the oblations are offered into the flames, then Lord Viṣṇu is situated there in the form of the flames. Therefore Lord Viṣṇu is known as Śipiviṣṭa.
hiraṇmayena—golden; pātreṇa—with a pot; siddham—cooked; ādāya—
carrying; pāyasam—rice boiled in milk.

TRANSLATION
As soon as the oblation was offered in the fire, a person appeared from
the fire altar wearing a golden garland and white dress. He was carrying a
golden pot filled with rice boiled in milk.

TEXT 37
स विघ्रानुमतो राजा गृहीतवाजलिनाहनादनम्।
अवग्रहाय युद्ध युक्तः प्रादात्पत्न्या उदारस्थः। ॥३७॥

sa viprānumato rājā
gṛhiṭvāṇjalinaudanam
avaghrāya mudā yuktāḥ
pṛāḍāt patnyā udāra-dhiḥ

saḥ—he; vipra—of the brāhmaṇas; anumataḥ—taking permission; rājā—
the King; gṛhiṭvā—taking; aṇjalinā—in his joined palms; odanam—rice boiled
in milk; avaghrāya—after smelling; mudā—with great delight; yuktāḥ—fixed;
pṛāḍāt—offered; patnyai—to his wife; udāra-dhiḥ—liberal-minded.

TRANSLATION
The King was very liberal, and after taking permission from the priests,
he took the preparation in his joined palms, and after smelling it he offered
a portion to his wife.

PURPORT
The word udāra-dhiḥ is significant in this connection. The wife of the
King, Sunīthā, was not fit to accept this benediction, yet the King was so
liberal that without hesitation he offered to his wife the boiled rice in milk
prasāda received from the yajña-puruṣa. Of course everything is designed
by the Supreme Personality of Godhead. As will be explained in later
verses, this incident was not very favorable for the King. Since the King
was very liberal, the Supreme Personality of Godhead, in order to increase
his detachment from this material world, willed that a cruel son be born of
the Queen so that the King would have to leave home. As stated above,
Lord Viṣṇu fulfills the desires of the karmīs as they desire, but the Lord
fulfills the desire of a devotee in a different way so that the devotee may
gradually come to Him. This is confirmed in the Bhagavad-gītā (dadāmi buddhi-yogaṁ tam yena mām upayānti te). The Lord gives the devotee the opportunity to make progress further and further so that he may come back home, back to Godhead.

TEXT 38

sā tat puṁ-savānam rājñī
drśya vai patyur ādadhe
garbhaṁ kāla upāvṛtte
kumāram suṣuve 'prajā
dhṛtī-gradually; sā—she; tat—that food; puṁ-savānam—which produces a male child; rājñī—the Queen; prāśya—eating; vai—indeed; patyuḥ—from the husband; ādadhe—conceived; garbhaṁ—pregnancy; kāle—when the due time; upāvṛtte—appeared; kumāram—a son; suṣuve—gave birth to; aprajā—having no son.

TRANSLATION

Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant from her husband, and in due course of time she gave birth to a son.

PURPORT

Among the ten kinds of purificatory processes, one is puṁ-savānam, in which the wife is offered some prasāda, or remnants of foodstuff offered to Lord Viṣṇu, so that after sexual intercourse with her husband she may conceive a child.
TRANSLATION

That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

PURPORT

The child's mother, Sunīthā, was the daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Aṅga became the follower of his maternal grandfather. According to smṛti-sāstra, a child generally follows the principles of his maternal uncle's house. Nārāṇāṁ mātula-karma means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the maternal family. According to Vedic civilization, therefore, before the marriage takes place an account is taken of both the boy's and girl's families. If according to astrological calculation the combination is perfect, then marriage takes place. Sometimes, however, there is a mistake, and family life becomes frustrating.

It appears that King Aṅga did not get a very good wife in Sunīthā because she was the daughter of death personified. Sometimes the Lord arranges an unfortunate wife for His devotee so that gradually, due to family circumstances, the devotee becomes detached from his wife and home and makes progress in devotional life. It appears that by the arrangement of the Supreme Personality of Godhead, King Aṅga, although a pious devotee, got an unfortunate wife like Sunīthā and later on a bad child like Vena. But the result was that he got complete freedom from the entanglement of family life and left home to go back to Godhead.
sa sarāsanam udyamya
mrgayur vana-gocaraḥ
hanty asādhur mrgān dinān
veno 'sāv ity arauj janaḥ

sah—that boy of the name Vena; sarāsanam—his bow; udyamya—taking up; mrgayur—the hunter; vana-gocaraḥ—going into the forest; hanty—used to kill; asādhur—being very cruel; mrgān—deer; dinān—poor; venaḥ—Vena; asau—there he is; iti—thus; araut—would cry; janaḥ—all the people.

TRANSLATION
After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, “Here comes cruel Vena! Here comes cruel Vena!”

PURPORT
Kṣatriyas are allowed to hunt in the forest for the purpose of learning the killing art, not to kill animals for eating or for any other purpose. The kṣatriya kings were sometimes expected to cut off the head of a culprit in the state. For this reason the kṣatriyas were allowed to hunt in the forest. Because this son of King Aṅga, Vena, was born of a bad mother, he was very cruel, and he used to go to the forest and unnecessarily kill the animals. All the neighboring inhabitants would be frightened by his presence, and they would call, “Here comes Vena! Here comes Vena!” So from the beginning of his life he was fearful to the citizens.

TEXT 41

ākṛide kriḍato bālān
vayasyān atidārūṇah
prasahya niranukroṣah
paśu-māram amārayat

ākṛide—in the playground; kriḍataḥ—while playing; bālān—boys; vayasyān—of his age; atidārūṇah—very cruel; prasahya—by force; niranukroṣah—merciless; paśu-māram—as if slaughtering animals; amārayat—killed.
TRANSLATION

The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

TEXT 42

The child's mother said: The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

TRANSLATION

After seeing the cruel and merciless behavior of his son Vena, King Aṅga punished him in different ways to reform him, but he was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

TEXT 43

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.
TEXT 44

यतः पापियसि किर्तिरधर्मः महानम्
यतो विरोधः सर्वेऽयत आधितन्तकः ||४४||

yataḥ pāpīyasī kīrtir
adharmaś ca mahān nṛṇām
yato virodhah sarvesām
yata ādhir anantakah

yataḥ—on account of a bad son; pāpīyasī—sinful; kīrtiḥ—reputation; adharmaḥ—irreligion; ca—also; mahān—great; nṛṇām—of men; yataḥ—from which; virodhah—quarrel; sarvesām—of all people; yataḥ—from which; ādhiḥ—anxiety; anantakah—endless.

TRANSLATION

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

PURPORT

It is said that a married couple must have a son, otherwise their family life is void. But a son born without good qualities is as good as a blind eye. A blind eye has no use for seeing, but it is simply unbearably painful. The King therefore thought himself very unfortunate to have such a bad son.

TEXT 45

कस्तं प्रजापदेशं वै मोहान्यन्तमातमनः ||
पण्डितो बहु मन्येत् यदयः कः ग्रहा ग्रहा ग्रहा ||४५||

kas tam prajāpadeśam vai
moha-bandhanam ātmanaḥ
paṇḍito bahu manyeta
yad-arthaḥ kleśadā grhāḥ

kaḥ—who; tam—him; prajā-apadeśam—son in name only; vai—certainly; moha—of illusion; bandhanam—bondage; ātmanaḥ—for the soul; paṇḍitaḥ—intelligent man; bahu manyeta—would value; yat-arthaḥ—because of whom; kleśa-dāḥ—painful; grhāḥ—home.

TRANSLATION

Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bondage of illusion for the living entity, and he makes one's home miserable.
TEXT 46

कद्यपयं वरं मन्ये सदरस्तवास्यं पदात।
निर्विधयेत गुहानतो यत्स्थेग्निन्वहा गुहा: ||४६||

kad-apatyaṁ varaṁ manye
sad-apatyaṁ chucāṁ padāt
nirvidyeta grhāṁ martyo
yat kleśa-nivahā grhāḥ

TRANSLATION

Then the King thought: A bad son is better than a good son because a
good son creates an attachment for home, whereas a bad son does not. A
bad son creates a hellish home from which an intelligent man naturally
becomes very easily detached.

PURPORT

The King began to think in terms of attachment and detachment from
one's material home. According to Prahlāda Mahārāja, the material home is
compared to a blind well. If a man falls down into a blind well, it is very
difficult to get out of it and begin life again. Prahlāda Mahārāja has advised
that one should give up this blind well of home life as soon as possible and
go to the forest to take shelter of the Supreme Personality of Godhead.
According to Vedic civilization, this giving up of home with vānaprastha
and sannyāsa is compulsory. But people are so attached to their homes
that even up to the point of death they do not like to retire from home life.
King Aṅga, therefore, thinking in terms of detachment, accepted his bad
son as a good impetus for detachment from home life. He therefore
considered his bad son his friend since he was helping him to become de-
tached from his home. Ultimately one has to learn how to detach oneself
from attachment to material life; therefore, if a bad son, by his bad
behavior, helps a householder to go away from home, it is a boon.

TEXT 47

एवं स निर्विधयमनः गुहो गुहा- नित्रीष्ण उत्थाय महोदयोद्यतात।
Evam sa nirviṣṇa-manā nṛpo grhān
niśītha utthāya mahodayodayāt
alabdha-nidro 'napalaksito nṛbhir
hitvā gato vena-suvam prasuptaṁ
evam—thus; saḥ—he; nirviṣṇa-manāḥ—being indifferent in mind; nṛpah—King Aṅga; grhāḥ—from home; niśīthe—in the dead of night; utthāya—getting up; mahā-udaya-udayāḥ—opulent by the blessings of great souls; alabdha-nidraḥ—being without sleep; anupalaksitāḥ—without being seen; nṛbhīḥ—by people in general; hitvā—giving up; gataḥ—went off; vena-suvam—the mother of Vena; prasuptaṁ—sleeping deeply.

TRANSLATION
Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded toward the forest.

PURPORT
In this verse the word mahodayodayāḥ indicates that by the blessings of a great soul one becomes materially opulent. But when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls. It was not a very easy task for the King to give up his opulent kingdom and young faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls leaving home in this way in the dead of night, giving up attachment for home, wife and money.
When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

PURPORT

The example of searching for the Supersoul within the heart by the less intelligent mystics is very instructive. The Absolute Truth is understood in three different features, namely impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead. Such kuyoginaḥ, or less intelligent mystics, can by mental speculation reach the point of the impersonal Brahman, but they cannot find the Supersoul who is sitting within each living entity. When the King left, it was certain that he was staying somewhere else, but because they did not know how to find him they were frustrated like the less intelligent mystics.
alakṣayantāḥ—not finding; padavīm—any trace; praśūpateḥ—one of King Aṅga; hata-udyanāḥ—having become disappointed; pratyupāśṛtya—after returning; te—those citizens; purīm—to the city; ṛṣīn—the great sages; sametān—assembled; abhivandya—after making respectful obeisances; sastra-vah—with tears in their eyes; nyavedayan—informed; paurava—O Vidura; bhartr—of the king; viplavam—the absence.

TRANSLATION

When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed them in full detail that they were unable to find the King anywhere.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Description of the Descendants of Dhrūva Mahārāja.”
CHAPTER FOURTEEN

The Story of King Vena

TEXT

मैत्रेय उवाच
भृगवद्यस्ते मुनयो तोकाना क्षेमदर्शिनः
गोप्तर्यस्यसिद्धे पृथ्वी पञ्चन्तः पशुताम्यायः

maitreya uvāca
bhṛgu-ādayas te munayo
lokānāṁ kṣema-darśinaḥ
goptya asati vai nṛṇām
paśyantaḥ paśu-sāmyatām

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Anāgā there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

PURPORT

In this verse the significant word is kṣema-darśinaḥ, which refers to those who are always looking after the welfare of the people in general. However, all the great sages headed by Bhṛgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed,
they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Aṅga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals. As described in Bhagavad-gītā (Bg. 4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class and worker class. In modern democracy these scientific divisions are turned topsy-turvy, and by vote sūdras, or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life’s purpose. The result is that no one is happy.

TEXT 2

The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.
It was already known that Vena was very severe and cruel; therefore as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

PURPORT
When the government is very weak, rogues and thieves flourish. Similarly, when the government is very strong, all the thieves and rogues disappear or hide themselves. Of course Vena was not a very good king, but he was known to be cruel and severe. Thus the state at least became freed from thieves and rogues.

TRANSLATION
When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

PURPORT
In this verse the word āṣṭa-vibhūtibhiḥ, meaning by eight opulences, is very important. The king is supposed to possess eight kinds of opulences.
By dint of mystic yoga practice, kings generally acquired these eight kinds of opulences. These kings were called rājarṣis, kings who were also great sages. By practicing mystic yoga, a rājarṣi could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A rājarṣi could also create a kingdom, bring everyone under his control and rule them. These were some of the opulences of a king. King Vena, however, was not practiced in yoga, but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

TEXT 5

\textit{\textbf{एवं मदान्ध उत्सिक्तो निरकृष्णः हि द्विपः}} \textbf{।}

\textit{\textbf{पर्षदन्तु सर्वार्याय कम्यकिर्क रोदसी}} \textbf{॥ ५॥}

evaṁ madāndha utsikto
nirāṅkuśa iva dvipaḥ
paryatān ratham āsthāya
kampayann iva rodasī

\textbf{evam—thus; mada-andhah—being blind with power; utsiktaḥ—proud;}
\textbf{nirāṅkuśaḥ—uncontrolled; iva—like; dvipaḥ—an elephant; paryatān—traveling;}
\textbf{ratham—a chariot; āsthāya—having mounted; kampayan—causing to}
\textbf{tremble; iva—indeed; rodasi—the sky and earth.}

\textbf{TRANSLATION}

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom causing the sky and earth to tremble wherever he went.

TEXT 6

\textit{\textbf{न यत्सवयं न दत्तवयं न होतवयं द्विजः करितः}} \textbf{॥}

\textit{\textbf{इति न्यायार्थार्थम् भेरीवोपेन सर्वशः}} \textbf{॥ ६॥}

na yaṣṭavyaṁ na dātavyaṁ
na hotavyaṁ dvijaḥ kvacīt
iti nyāvārayad dharmaṁ
bherī-ghoṣeṇa sarvaśaḥ

\textbf{na—not; yaṣṭavyaṁ—any sacrifices can be performed; na—not;}
\textbf{dātavyaṁ—any charity can be given; na—not; hotavyaṁ—any clarified
butter can be offered; *dvijaḥ*—O twice-born; *kvacit*—at any time; *iti*—thus; *nyāvarayat*—he stopped; *dharmam*—the procedures of religious principles; *bheri*—of kettledrums; *ghoseṇa*—with the sound; *sarvaśaḥ*—everywhere.

**TRANSLATION**

All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

**PURPORT**

What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Kṛṣṇa consciousness very seriously so that they can go back home, back to Godhead, without having to further suffer the miserable conditions predominant in this universe.

**TEXT 7**

```plaintext
venasyāvekṣya munayo
durvṛttasya viceṣṭitam
vimṛṣya loka-vyasanāṁ
kṛpayocuḥ sma satrīṇāḥ
```

venasya—of King Vena; āvekṣya—after observing; munayāḥ—all great sages; durvṛttasya—of the great rogue; viceṣṭitam—activities; vimṛṣya—considering; loka-vyasanam—danger to the people in general; kṛpayā—out of compassion; iucuḥ—talked; sma—in the past; satrīṇaḥ—the performers of sacrifices.

**TRANSLATION**

Therefore all the great sages assembled together, and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the sacrificial performers.
Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary karmīs are busy acquiring money for sense gratification, and ordinary jñānīs are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

TEXT 8

aha ubhayataḥ prāptaṁ
lokasya vyasanaṁ mahat
dāruṇy ubhayato dīpte
iva taskara-pālayoh

aha—alas; ubhayataḥ—from both directions; prāptaḥ—received; lokasya—of the people in general; vyasanaḥ—danger; mahat—great; dāruṇi—a log; ubhayataḥ—from both sides; dīpte—burning; iva—like; taskara—from thieves and rogues; pālayoḥ—and from the king.

TRANSLATION

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.
Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

PURPORT

In Bhagavad-gītā (Bg.18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The brahma-cārīs must perform sacrifices, the grha-sthas must give in charity, and those in the renounced order of life (the vānaprasthas and sannyāsīs) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people’s progress. Saintly people preach God consciousness or Kṛṣṇa consciousness because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

TEXT 10

arājaka-bhayād eṣa
kṛto rājyatad-arhaṇaḥ
tato 'py āśīd bhayaṁ tv adya
kathāṁ syāt svasti dehinām

TRANSLATION

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?
TRANSLATION

The sages began to think within themselves: Because he was born in the womb of Sunithā, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

PURPORT

Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints’ mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties. A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

TEXT 11

\[ \text{निरुपिता: प्रजापाल: स विषांसति वै प्रजा: ।} \\
\text{तथापि सावत्त्येषां नासांत्वपातर्य स्वर्तेऽऽ॥१॥} \]

\[ \begin{align*}
nirūpitaḥ & \text{appointed; pražā-pālaḥ-the king; saḥ-he; } \text{jīghāṁsatī-desires to harm; vai-certainly; pražā-the citizens; tathāpi-nevertheless; } \\
sāntvayema-we should pacify; amum-him; na-not; asmān-us; tat-his; \\
pātakam-sinful result; spr̥set-may touch. \\
\end{align*} \]

TRANSLATION

We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite
all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

PURPORT

The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of karma even prohibits a person to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.

TEXT 12

The saintly sages continued thinking: Of course we are completely aware of his mischievous nature. Yet nevertheless we enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

PURPORT

Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Consequently they
sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the brahmānas do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the mahā-mantra, Hare Kṛṣna. By the grace of Lord Caitanya, by simply chanting this Hare Kṛṣṇa mahā-mantra, the general populace can derive all benefits without political implications.

TEXT 13

एवं ज्ञायत्सबै वै दुनयो गुद्दृमन्यवः || उपवद्याहुतुष्ठे वेन्य सात्यविषया स वामात्मि: ||१३॥

evam adhyavasāyaināṁ
munayo gūḍha-manyavaḥ
upavrājyābruvan venāṁ
sāntvayitvā ca sāmabhiḥ

evam—thus; adhyavasāya—having decided; enam—him; munayaḥ—the great sages; gūḍha-manyavaḥ—concealing their anger; upavrājya—having approached; abruvan—spoke; venam—to King Vena; sāntvayitvā—after pacifying; ca—also; sāmabhiḥ—with sweet words.

TRANSLATION

The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.

TEXT 14

तत्र वर्ष नित्यायथे विषाध्यायम् मोः || जाय:श्रीकेतर्किनां तव तात्विकार्यम् ||१४॥

munaya ucuḥ
.nrpa-varya nibodhitaḥ
.yat te ujianāpayāma bhoh
.āyuḥ-srī-bala-kirtiṇāṁ
tava tāta vivardhanam
munayāḥ ucuḥ—the great sages said; nrpa-varya—O best of the kings; nibodha—kindly try to understand; etat—this; yat—which; te—to you; vijñāpayāma—we shall instruct; bhoḥ—O King; āyuḥ—duration of life; śrī—opulences; bala—strength; kīrītānām—good reputation; tava—your; tāta—dear son; vivardhanam—which will increase.

TRANSLATION

The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life, your opulence, strength and reputation will increase.

PURPORT

According to Vedic civilization, in a monarchy the king is advised by saintly persons and sages. By taking their advice, he can become the greatest executive power, and everyone in his kingdom will be happy, peaceful and prosperous. The great kings were very responsible in taking the instructions given by great saintly personalities. The kings used to accept the instructions given by great sages like Parāśara, Vyāsadeva, Nārada, Devala, Asita, etc. In other words, they would first accept the authority of saintly persons and then execute their monarchical power. Unfortunately, in the present age of Kali, the head of government does not follow the instructions given by the saintly persons; therefore neither the citizens nor the men of government are very happy. Their duration of life is shortened, and almost everyone is wretched and bereft of bodily strength and spiritual power. If citizens want to be happy and prosperous in this democratic age, they should not elect rascals and fools who have no respect for saintly persons.

TEXT 15

dharmā ācaritaḥ puṁsāṁ
vān-manaḥ-kāya-buddhibhiḥ
lokān viśokān vitaratya
athānanyatyaḥ asaṅginām

dharmāḥ—religious principles; ācaritaḥ—executed; puṁsāṁ—to persons; vāk—by words; manaḥ—mind; kāya—body; buddhibhiḥ—and by intelligence; lokān—the planets; viśokān—without misery; vitaratī—bestow; athā—certainly; ānanyatyaḥ—unlimited happiness, liberation; asaṅginām—to those free from material influence.
TRANSLATION
Those who live according to religious principles and who follow them by words, mind, body and intelligence, are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

PURPORT
The saintly sages herein instruct that the king or head of government should set an example by living a religious life. As stated in Bhagavad-gītā, religion means worshiping the Supreme Personality of Godhead. One should not simply make a show of religious life, but one should perform devotional service perfectly with words, mind, body and good intelligence. By doing so, not only will the king or government head rid himself of the contamination of the material modes of nature, but the general public will also, and they will all become gradually elevated to the kingdom of God and go back home, back to Godhead. The instructions given herein serve as a summary of how the head of government should execute his ruling power and thus attain happiness not only in this life but also in the life after death.

TEXT 16

sa te mā vinaśed vīra
prajānāṁ kṣema-lakṣaṇaḥ
yasmin vinaśte nṛpatir
aṁśvaryād avarohati

sah—that spiritual life; te—by you; mā—don’t; vinaśet—let it be spoiled; vīra—hero; prajānāṁ—of the people; kṣema-lakṣaṇaḥ—the cause of prosperity; yasmin—which; vinaśte—being spoiled; nṛpatiḥ—the king; aṁśvaryāt—from opulence; avarohati—falls down.

TRANSLATION
The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.
The Saintly Persons Continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

The duty of a pious king is described very nicely in this verse. His first and foremost duty is to give protection to the citizens from thieves and rogues as well as from ministers who are no better than thieves and rogues. Formerly, ministers were appointed by the king and were not elected. Consequently, if the king was not very pious or strict, the ministers would become thieves and rogues and exploit the innocent citizens. It is the king’s duty to see that there is no increase of thieves and rogues either in...
the government secretariat or in the departments of public affairs. If a king
cannot give protection to citizens from thieves and rogues both in the
government service and in public affairs, he has no right to exact taxes from
them. In other words, the king or the government that taxes can levy taxes
from the citizens only if the king or government is able to give protection
to the citizens from thieves and rogues.

In the Twelfth Canto of Śrīmad-Bhāgavatam there is a description of
these thieves and rogues in government service. As stated: praajas te
bhakṣayiṣyanti mlecchā rājanya-rūpiṇāh (Bhāg. 12.1.42). “These proud
mlecchas [persons who are less than śūdras], representing themselves as
kings, will tyrannize their subjects, and their subjects, on the other hand,
will cultivate the most vicious practices. Thus practicing evil habits and
behaving foolishly, the subjects will be like their rulers.” The idea is that in
the democratic days of Kali-yuga, the general population will fall down to
the standard of śūdras. As stated (kalau śūdra-sambhava), practically the
whole population of the world will be śūdra. A śūdra is a fourth-class man
who is only fit to work for the three higher social castes. Being fourth-class
men, śūdras are not very intelligent. Since the population is fallen in these
democratic days, they can only elect a person in their category, but a
government cannot run very well when it is run by śūdras. The second
class of men, known as kṣatriyas, are especially meant for governing a
country under the direction of saintly persons (brāhmaṇas) who are sup-
posed to be very intelligent. In other ages—in Satya-yuga, Tretā-yuga and
Dvāpara-yuga—the general populace was not so degraded, and the head of
government was never elected. The king was the supreme executive per-
sonality, and if he caught any ministers stealing like thieves and rogues, he
would at once have them killed or dismissed from service. As it was the
duty of the king to kill thieves and rogues, it was similarly his duty to
immediately kill dishonest ministers in government service. By such strict
vigilance, the king could run the government very well, and the citizens
would be happy to have such a king. The conclusion is that unless the king
is perfectly able to give protection to the citizens from rogues and thieves,
he has no right to levy taxes from the citizens for his own sense gratifica-
tion. However, if he gives all protection to the citizens and levies taxes on
them, he can live very happily and peacefully in this life, and at the end of
this life be elevated to the heavenly kingdom or even to the Vaikuṇṭhas,
where he would be happy in all respects.

TEXT 18

यस्य राज्यः पुरे चैव मगवान् यज्ञस्नायां ।
इष्यते स्वेत धर्मेण जनेर्विंशश्रमानविते: ||18||
yasya rāṣṭre pure caiva
bhagavān yajña-pūrṇa
ijyate svena dharmeṇa
janair varṇāśramānvitaiḥ

yasya—whose; rāṣṭre—in the state or kingdom; pure—in the cities; ca—also; eva—certainly; bhagavān—the Supreme Personality of Godhead; yajña-pūrṇa—who is the enjoyer of all sacrifices; ijyate—is worshiped; svena—their own; dharmeṇa—by occupation; janaiḥ—by the people; varṇa-āśrama—the system of eight social orders; anvitaḥ—who follow.

TRANSLATION

The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.

PURPORT

The state’s duty and the citizen’s duty are very nicely explained in this verse. The activities of the government head, or king, as well as the activities of the citizens, should be so directed that ultimately everyone engages in devotional service to the Supreme Personality of Godhead. The king, or government head, is supposed to be the representative of the Supreme Personality of Godhead and is therefore supposed to see that things go on nicely and that the citizens are situated in the scientific social order comprised of four varṇas and four āśramas. In the Viṣṇu Purāṇa it is stated that unless people are educated or situated in the scientific social order comprised of four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four āśramas (brahmacarya, grhastha, vānaprastha and sannyāsa) society can never be considered real human society, nor can it make any advancement toward the ultimate goal of human life. It is the duty of the government to see that things go on in terms of varṇa and āśrama. As stated herein, bhagavān yajña-pūrṇa—the Supreme Personality of Godhead, Kṛṣṇa, is the yajña-pūrṇa. As stated in Bhagavad-gītā: bhoktāraṁ yajña-tapasāṁ (Bg. 5.29). Kṛṣṇa is the ultimate purpose of all sacrifice. He is also the enjoyer of all sacrifices; therefore He is known as yajña-pūrṇa. The word yajña-pūrṇa indicates Lord Viṣṇu or Lord Kṛṣṇa, or any Personality of Godhead in the category of viṣṇu-tattva. In perfect human society, people are situated in the orders of varṇa and āśrama and are engaged in worshiping Lord Viṣṇu by their respective activities. Every citizen engaged in an
occupation renders service by the resultant actions of his activities. That is the perfection of life. As stated in Bhagavad-gītā:

\[
yataḥ pravṛttir bhūtanāṁ
\]

\[
yena sarvam idaṁ tatam
\]

\[
sva-karmaṁ tam abhyarcya
\]

\[
siddhiṁ vindati mānavaḥ
\]

"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." (Bg. 18.46)

Thus the brāhmaṇas, kṣatriyas, sūdras and vaiśyas must execute their prescribed duties as these duties are stated in the śāstras. In this way everyone can satisfy the Supreme Personality of Godhead, Viṣṇu. The king, or government head, has to see that the citizens are thus engaged. In other words, the state or the government must not deviate from its duty by declaring that the state is a secular one which has no interest in whether or not the people advance in varṇāśrama-dharma. Today people engaged in government service and people who rule over the citizens have no respect for the varṇāśrama-dharma. They complacently feel that the state is secular. In such a government, no one can be happy. The people must follow the varṇāśrama-dharma, and the king must see that they are following it nicely.

TEXT 19

तस्य राज्यो महाभाग भगवान् भूतभावः ||

परितुष्यति विश्वात्मा तिष्ठतो निजशासने ||१९१||

tasya rājño mahā-bhāga
bhagavān bhūta-bhāvanaḥ
paritūṣyati viśvātmā
tiṣṭhato nija-sāsane

tasya—with him; rājña—the king; mahā-bhāga—O noble one; bhagavān—the Supreme Personality of Godhead; bhūta-bhāvanaḥ—who is the original cause of the cosmic manifestation; paritūṣyati—becomes satisfied; viśva-ātmā—the Supersoul of the entire universe; tiṣṭhataḥ—being situated; nija-sāsane—in his own governing situation.

TRANSLATION

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.
PURPORT

It is a fact that the government's duty is to see that the Supreme Personality of Godhead is satisfied by the activities of the people as well as by the activities of the government. There is no possibility of happiness if the government or citizenry have no idea of Bhagavān, the Supreme Personality of Godhead, who is the original cause of the cosmic manifestation, or if they have no knowledge of bhūta-bhāvana, who is viśvātmā, or the Supersoul, the soul of everyone's soul. The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way. At the present moment neither the king nor the governing body is interested in seeing that the people are engaged in the devotional service of the Supreme Personality of Godhead. Rather, they are more interested in advancing the machinery of sense gratification. Consequently they are becoming more and more implicated in the complex machinery of the stringent laws of nature. People should be freed from the entanglement of the three modes of material nature, and the only process by which this is possible is surrender unto the Supreme Personality of Godhead. This is advised in Bhagavad-gītā. Unfortunately neither the government nor the people in general have any idea of this; they are simply interested in sense gratification and in being happy in this life. The word nija-sāsane (in his own governmental duty) indicates that both the government and the citizens are responsible for the execution of varṇāśrama-dharma. Once the populace is situated in the varṇāśrama-dharma, there is every possibility of real life and prosperity both in this world and in the next.

TEXT 20

तस्मिः तुष्टे किं मुद्यान्य जगताशीर्षरे लोकाः सपालारे हरति बलिमाद्वा: \|२००\|

tasmim tuṣṭe kim aprāpyam
gajatāṁ īśvareśvare
lokāḥ sapālā hy etasmai
haranti balim ādṛtāḥ

 tasmin—when He; tuṣṭe—is satisfied; kim—what; aprāpyam—impossible to achieve; jagatām—of the universe; īśvara-īśvare—controller of the controllers; lokāḥ—the inhabitants of the planets; sa-pālāḥ—with their presiding deities; hi—for this reason; etasmai—unto Him; haranti—offer; balim—paraphernalia for worship; ādṛtāḥ—with great pleasure.
TRANSLATION

The Supreme Personality of Godhead is worshiped by the great demigods, controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

PURPORT

All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties. When He is satisfied, all necessities of life are automatically supplied. In the Vedas it is also stated: eko bahunam yo vidadhiti kamam (Katha Up. 2.2.13). From the Vedas we understand that He is supplying everyone's necessities, and we can actually see that the lower animals, the birds and the bees, have no business or profession, yet they are not dying for want of food. They are all living in nature's way, and they all have the necessities of life provided—namely, eating, sleeping, mating and defending.

Human society, however, has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Vishnu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, is following their blind leaders down the path of unhappiness. In order to rectify this world situation, all people should be trained in Krsna consciousness and act in accordance with the varnasrama system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Krsna consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

TEXT 21

स्वलोकनारयसंग्रहाः
त्र्यं द्व्यमयं तपोययश्।
Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them toward the offering of sacrifices.

TEXT 22

yajñena yuṣmad-vaśaye dvijātibhir
vitiyamānena surāḥ kalā hareḥ
sviṣṭāḥ sūtuṣṭāḥ pradiśanti vānchitaṁ
tad-dhelanāṁ nārhasi vīra ceṣṭitum

yajñena—by sacrifice; yuṣmat—your; vaśaye—in the kingdom; dvijātibhiḥ—by the brāhmaṇas; vitiyamānena—being performed; surāḥ—all the demigods; kalāḥ—expansions; hareḥ—of the Personality of Godhead; su-ṭiṣṭāḥ—being properly worshiped; su-tuṣṭāḥ—very much satisfied; pradiśanti—will give;
vāṇchitam—desired result; tat-helanam—disrespect to them; na—not; arhasi—you ought; vīra—O hero; ceṣṭhitum—to do.

TRANSLATION

When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

TEXT 23

veda uvāca
bālisā bata yūyam vā
adharme dharma-mānīnaḥ
ye vr̥tti-dam patim hitvā
jāram patim upāsate

venaḥ—King Vena; uvāca—replied; bālisāḥ—childish; bata—oh; yūyam—all of you; vā—indeed; adharme—in irreligious principles; dharma-mānīnaḥ—accepting as religious; ye—all of you who; vr̥tti-dam—providing maintenance; patim—husband; hitvā—giving up; jāram—paramour; patim—husband; upāsate—worship.

TRANSLATION

King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband who maintains you and are searching after some paramour to worship.

PURPORT

King Vena was so foolish that he accused the saintly sages of being inexperienced like small children. In other words, he was accusing them of not having perfect knowledge. In this way he could reject their advice and make accusations against them, comparing them with a woman who does not care for her husband who maintains her but goes to satisfy a paramour who does not maintain her. The purpose of this simile is apparent. It is the
duty of the kṣatriyas to engage the brāhmaṇas in different types of religious activities, and the king is supposed to be the maintainer of the brāhmaṇas. If the brāhmaṇas do not worship the king and go to the demigods, they are as polluted as unchaste women.

TEXT 24

वच्चानन्दाय भूठा नृपहितयारो।
नातुविन्दनि ते मद्रमिह लोके परत्र च ॥ २४ ॥

avajānantly amī mūḍhā
nṛpa-rūpinam īśvaram
nānuvindanti te bhadram
iha loke paratra ca

avajānanti—disrespect; amī—those (who); mūḍhā—being ignorant; nṛpa-rūpinam—in the form of the king; īśvaram—the Personality of Godhead; na—not; anuvindanti—experience; te—they; bhadram—happiness; iha—in this; loke—world; paratra—after death; ca—also.

TRANSLATION

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

TEXT 25

को यज्ञपुरुषो नाम यत्र वो भक्तिरीतिः ।
मर्त्येहिविरूप्ताणं यथा जारे कुयोषितस्म ॥ २५ ॥

ko yajña-puruṣo nāma
yatra vo bhaktir īdṛśi
bhartṛ-sneha-vidūrānāṁ
yathā jāre kuyôsitām

kaḥ—who (is); yajña-puruṣaḥ—the enjoyer of all sacrifices; nāma—by name; yatra—unto whom; vah—your; bhaktiḥ—devotional service; īdṛśi—so great; bhartṛ—for the husband; sneha—affection; vidūrānāṁ—bereft of; yathā—like; jāre—unto the paramour; ku-yoṣitām—of unchaste women.
TRANSLATION

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

TEXTS 26-27

viṣṇur vīrīṇco giriṣa
indravāyur yamo raviḥ
parjanyo dhanadāh somāḥ
kṣitir agnir āpām-patiḥ

ete cānye ca vibudhāḥ
prabhavo vara-śāpayoḥ
dehe bhavanti nṛpateḥ
sarva-devamayo nṛpaḥ

viṣṇuḥ—Lord Viṣṇu; vīrīṇcaḥ—Lord Brahmā; giriśaḥ—Lord Śiva; indraḥ—Lord Indra; vāyuḥ—Vāyu, the director of the air; yamāḥ—Yama, the superintendent of death; raviḥ—the sun-god; parjanyāḥ—the director of rainfall; dhana-daḥ—Kuvera, the treasurer; somāḥ—the moon-god; kṣitiḥ—the predominating deity of the earth; āgniḥ—the fire-god; āpām-patiḥ—Varuṇa, the lord of waters; ete—all these; ca—and; aṇye—others; ca—also; vibudhāḥ—demigods; prabhavah—competent; vara-śāpayoḥ—in both benediction and curse; dehe—in the body; bhavanti—abide; nṛpateḥ—of the king; sarva-devamayaḥ—comprising all demigods; nṛpaḥ—the king.

TRANSLATION

Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.
PURPORT

There are many demons who think of themselves as the Supreme and present themselves as the directors of the sun, moon and other planets. This is all due to false pride. Similarly, King Vena developed the demonic mentality and presented himself as the Supreme Personality of Godhead. Such demons are numerous in this age of Kali, and all of them are condemned by great sages and saintly persons.

TEXT 28

tasmān māṁ karmabhir viprā
yajadhvam gata-matsarāḥ
baliṁ ca mahyaṁ harata
matto 'nyaḥ ko 'gra-bhuk pumān

tasmāt—for this reason; māṁ—me; karmabhiḥ—by ritualistic activities; viprā—O brāhmaṇas; yajadhvam—worship; gata—without; matsarāḥ—being envious; baliṁ—paraphernalia for worship; ca—also; mahyaṁ—unto me; harata—bring; mattaḥ—than me; anyaḥ—other; kah—who (is); agra-bhuk—the enjoyer of the first oblations; pumān—personality.

TRANSLATION

King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and, by your ritualistic activities, you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me, who can accept the first oblations of all sacrifices.

PURPORT

As stated by Kṛṣṇa Himself throughout Bhagavad-gītā, there is no truth superior to Him. King Vena was imitating the Supreme Personality of Godhead and was also speaking out of false pride, presenting himself as the Supreme Lord. These are all characteristics of a demonic person.
The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. Thus he could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

PURPORT

The demons certainly cannot have any faith in the words of authorities. In fact, they are always disrespectful to authorities. They manufacture their own religious principles and disobey great personalities like Vyāsa, Nārada, and even the Supreme Personality of Godhead, Kṛṣṇa. As soon as one disobeys authority, he immediately becomes very sinful and loses his good fortune. The King was so puffed up and impudent that he dared disrespect the great saintly personalities, and this brought him ruination.
TRANSLATION

My dear Vidura, all good fortune unto you. The foolish King, who thought himself to be very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

TEXT 31

TRANSLATION

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

PURPORT

Saintly persons are generally very kind to all kinds of living entities, but they are not unhappy when a serpent or a scorpion is killed. It is not good for saintly persons to kill, but they are encouraged to kill demons who are exactly like serpents and scorpions. Therefore all the saintly sages decided to kill King Vena, who was so dreadful and dangerous to all human society. We can appreciate the extent to which the saintly sages actually controlled the king. If the king or government becomes demonic, it is the duty of a saintly person to upset the government and replace it with deserving persons who follow the orders and instructions of saintly persons.

TEXT 32
The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

PURPORT

One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

TEXT 33

ko vainam paricaksīta
venam ekam rte 'subham
prāpta īḍṛsam aśvaryam
yat-anugraha-bhājanaḥ

kaḥ—who; vā—indeed; enam—the Lord; paricaksīta—would blaspheme; venam—King Vena; ekam—alone; rte—but for; aśubham—inauspicious; prāptah—having obtained; īḍṛsam—like this; aśvaryam—opulence; yat—whose; anugraha—mercy; bhājanaḥ—receiving.
TRANSLATION

But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead by whose mercy one is awarded all kinds of fortune and opulence?

PURPORT

When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.

TEXT 34

इत्थम व्यावसिता हन्तुष्णयो हृदमन्वयः।
निजाहुरुक्तैर्वेनाः हृदमच्युतविन्द्रः ॥३४॥

\[\text{ittham vyavasitā hantum}
\text{ṛṣayō rūḍha-manyavaḥ}
\text{nijaghñur hūṅkṛtaṁ venāṁ}
\text{hatam acyuta-nindayā}\

\[\text{ittham—thus; vyavasthitā—decided; hantum—to kill; ṛṣayaḥ—the sages;}
\text{rūḍha—manifested; manyavaḥ—their anger; nijaghnuḥ—they killed; hum-
\text{kṛtaṁ—by angry words or by sounds of hum; venāṁ—King Vena; hatam—}
\text{dead; acyuta—against the Supreme Personality of Godhead; nindayā—by}
\text{blasphemy.}\

TRANSLATION

The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.

TEXT 35

\[\text{चरित्रमः चाभ्रमयं गते पुश्कलेवर्षः।}
\text{सुनीया पालुयामास विद्यायोगेन शोच्चति ॥३५॥}\

\[\text{chārtremaḥ cha-bhrmaṁ gatē puśkalevarṣaḥ.}
\text{sūnīya pāluṣyaśmaḥ vidha-yogaṇeṇ śocchati.}\

\[\text{chārtremaḥ—memory; cha-bhrmaṁ—some; gatē—has; puśkalevarṣaḥ—}
\text{the year; sūnīya—Sūniya; pāluṣyaśmaḥ—considered; vidha-yogaṇeṇ—by}
\text{the study; śocchati—felt sorrow.}\

\[\text{The story of King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead by whose mercy one is awarded all kinds of fortune and opulence?}\

\[\text{When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.}\

\[\text{The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.}\

\[\text{The story of King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead by whose mercy one is awarded all kinds of fortune and opulence?}\

\[\text{When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.}
After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son’s death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

TRANSLATION

Once upon a time, the same saintly persons, after taking their bath in the River Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.
TEXT 37

\[ \text{viśyotthitāṁs tadotpātān} \\
\text{āhur loka-bhayāṅkarān} \\
\text{apy abhadram anāthāyā} \\
\text{dasyubhyo na bhaved bhuvah} \]

\text{viśyya—having seen; utthitāṁ—developed; tadā—then; utpātāṁ—disturbances; āhuḥ—they began to say; loka—in society; bhaya-} 
\text{m-karān—causing panic; api—whether; abhadram—misfortune; anāthāyāḥ—having no ruler; dasyubhyoḥ—from thieves and rogues; na—not; } 
\text{bhavet—may happen; bhuvah—of the world.} 

TRANSLATION

In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

PURPORT

Whenever there is a disturbance in the state, or a panic situation, the property and lives of the citizens become unsafe. This is caused by the uprising of various thieves and rogues. At such a time it is to be understood that the ruler, or the government, is dead. All of these misfortunes happened due to the death of King Vena. Thus the saintly persons became very anxious for the safety of the people in general. The conclusion is that even though saintly persons have no business in political affairs, they are nonetheless always compassionate upon the people in general. Thus even though they are always aloof from society, still out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of \text{vṛṇāśrama-dharma}. That was the concern of these sages. In this age of Kali, everything is disturbed. Therefore saintly persons should take to the chanting of the Hare Kṛṣṇa mantra, as recommended in the śāstras. \text{Harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā.} Both for spiritual and material prosperity, everyone should devotedly chant the Hare Kṛṣṇa mantra.
TEXT 38

When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues who were engaged in plundering the citizens.

PURPORT

Thieves and rogues simply await some political upset in order to take the opportunity to plunder the people in general. To keep thieves and rogues inactive in their profession, a strong government is always required.

TEXTS 39-40

Thieves and rogues simply await some political upset in order to take the opportunity to plunder the people in general. To keep thieves and rogues inactive in their profession, a strong government is always required.
TRANSLATION

Upon seeing the dust storm, the saintly persons could understand that there were a great deal of irregularities due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves and rogues who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers—just as they could kill the King—they nonetheless considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.

PURPORT

The saintly persons and great sages killed King Vena out of emergency, but they did not choose to take part in the government in order to subdue the uprising of thieves and rogues, which took place after the death of King Vena. It is not the duty of brāhmaṇas and saintly persons to kill, although they may sometimes do so in the case of an emergency. They could kill all the thieves and rogues by the prowess of their mantras, but they thought it the duty of kṣatriya kings to do so. Thus they reluctantly did not take part in the killing business.
brāhmaṇaḥ sama-dṛk śānto
dīnānāṁ samupekṣakaḥ
sravate brahma tasyāpi
bhinna-bhāṅdāt payo yathā

brāhmaṇaḥ—a brāhmaṇa; sama-dṛk—equipoised; śāntaḥ—peaceful; dīnānāṁ—the poor; samupekṣakaḥ—grossly neglecting; sravate—diminishes; brahma—spiritual power; tasya—his; api—certainly; bhinna-bhāṅdāt—from a cracked pot; payaḥ—water; yathā—just as.

TRANSLATION

The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa’s spiritual power diminishes, just as water kept in a cracked pot leaks out.

PURPORT

Brāhmaṇas, the topmost section of human society, are mostly devotees. They are generally not aware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes. Almost all the sages go to the Himalayas for their personal benefit, but Prahlāda Mahārāja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

In their elevated condition, the brāhmaṇas are called Vaiṣṇavas. There are two types of brāhmaṇas—namely, brāhmaṇa-paṇḍita and brāhmaṇa-vaiṣṇava. A qualified brāhmaṇa is naturally very learned, but when his learning is advanced in understanding the Supreme Personality of Godhead, he becomes a brāhmaṇa-vaiṣṇava. Unless one becomes a Vaiṣṇava, one’s perfection of brahminical culture is incomplete.

The saintly persons considered very wisely that although King Vena was very sinful, he was nonetheless born in a family descending from Dhruva Mahārāja. Therefore the semina in the family must be protected by the Supreme Personality of Godhead, Keśava. As such, the sages wanted
to take some steps to relieve the situation. For want of a king, everything was being disturbed and turned topsy-turvy.

**TEXT 42**

नागः वंशे राज्येऽपि संस्थातुमहति ।
अमोघशीर्षा हिन्दुपा वंशेः सिन् देशवास्याः ||४२||

nāgasya vaṁśo rājarṣer
eṣa saṁsthātum arhati
amogha-vīrya hi nṛpā
tvaṁśe 'smin keśavāśrayāḥ

na—not; aṅgasya—of King Aṅga; vaṁśāḥ—family line; rāja-rṣeḥ—of the saintly King; eṣaḥ—this; saṁsthātum—to be stopped; arhati—ought; amogha—without sin, powerful; vīryāḥ—their semina; hi—because; nṛpāḥ—kings; vaṁśe—in the family; asmin—this; keśava—of the Supreme Personality of Godhead; āśrayāḥ—under the shelter.

**TRANSLATION**

The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped because in this family the semina was very powerful and the children were prone to become devotees of the Lord.

**PURPORT**

The purity of hereditary succession is called *amogha-vīrya.* The pious seminal succession in the twice-born family of the *brāhmaṇas* and *kṣatriyas* especially, as well as in the family of *vaśyas* also, must be kept very pure by the observation of the purificatory processes beginning with *garbhādhāna-samāskāra,* which is observed before giving birth to a child. Unless this purificatory process is strictly observed, especially by the *brāhmaṇas,* the family descendants become impure, and gradually sinful activities become visible in the family. Mahārāja Aṅga was very pure because of the purification of semena in the family of Mahārāja Dhruva. However, his semina became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified. Because of this polluted semina, King Vena was produced. This was a catastrophe in the family of Dhruva.
Mahārāja. All the saintly persons and sages considered this point, and they decided to take action in this manner, as described in the following verses.

TEXT 43

viniscityaivam ṛṣayo
vipannasya mahīpateḥ
mamanthur ūrum tarasā
tatrāsid bāhuko naraḥ

viniscitya—deciding; evam—thus; ṛṣayah—the great sages; vipannasya—dead; mahī-pateḥ—of the King; mamanthuḥ—churned; ūrum—the thighs; tarasā—with specific power; tatra—thereupon; āsīt—was born; bāhukaḥ—of the name Bāhuka (dwarf); naraḥ—a person.

TRANSLATION

After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena’s body.

PURPORT

That a person was born by the churning of the thighs of King Vena proves that the spirit soul is individual and separate from the body. The great sages and saintly persons could beget another person from the body of the dead King Vena, but it was not possible for them to bring King Vena back to life. King Vena was gone, and certainly he had taken another body. The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Maharaja Dhruva. Consequently the ingredients by which another body could be produced were there in the body of King Vena. By a certain process, when the thighs of the dead body were churned, another body came out. Although dead, the body of King Vena was preserved by drugs and mantras chanted by King Vena’s mother. In this way the ingredients for the production of another body were there. When the body of the person named Bāhuka came out of the dead body of King Vena, it was really not
very astonishing. It was simply a question of knowing how to do it. From the semina of one body, another body is produced, and the life symptoms are visible due to the soul’s taking shelter of this body. One should not think that it was impossible for another body to come out of the dead body of Maharaja Vena. This was performed by the skillful action of the sages.

TEXT 44

$kaka-kr\text{\textsc{s}}na \ 't\text{\textsl{i}}rasvango$

$hrasva-b\text{\textsl{a}}hur \ mah\text{\textsc{a}}-hanuh$

$hrasva-p\text{\textsl{a}}n \ nimna-n\text{\textsc{s}}\text{\textsc{g}}\text{\textsc{r}}o$

$raktak\text{\textsc{s}}\text{\textsl{a}}s \ t\text{\textsl{a}}\text{\textsc{m}}ra-m\text{\textsc{urd}}hajah$

$kaka-kr\text{\textsc{s}}na$h—as black as a crow; $at\text{\textsl{i}}hrasva$—very short; $a\text{\textsl{ng}}\text{\textsc{a}}h$—his limbs; $hrasva$—short; $b\text{\textsl{a}}huh$—his arms; $mah\text{\textsc{a}}$—big; $hanuh$—his jaws; $hrasva$—short; $p\text{\textsl{a}}t$—his legs; $nimna$—flat; $n\text{\textsc{a}}-agrah$—the tip of his nose; $rak\text{\textsc{t}}a$—reddish; $aksah$—his eyes; $t\text{\textsl{a}}\text{\textsc{m}}ra$—copperlike; $m\text{\textsc{urd}}h\text{\textsc{a}}-jah$—his hair.

TRANSLATION

This person born from King Vena’s thighs was named Bâhuka, and his complexion was as black as a crow’s. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

TEXT 45

$tam \ tu \ te \ 'vanatam \ d\text{\textsl{a}}n\text{\textsc{m}}$

$kim \ karomiti \ v\text{\textsl{a}}\text{\textsc{d}}\text{\textsc{in}}\text{\textsc{m}}$

$ni\text{\textsc{s}}\text{\textsc{t}}\text{\textsc{e}}\text{\textsc{t}} \ abruva\text{\textsc{u}}\text{\textsc{n}}s \ t\text{\textsc{a}}\text{\textsc{t}}\text{\textsc{a}}$

$sa \ ni\text{\textsc{s}}\text{\textsc{\textsc{d}}\text{\textsc{a}}s \ tato \ 'bhavat$

$tam$—unto him; $tu$—then; $te$—the sages; $'vanatam$—bowed down; $d\text{\textsc{a}}n\text{\textsc{m}}$—meek; $kim$—what; $karomi$—shall I do; $iti$—thus; $v\text{\textsl{a}}\text{\textsc{d}}\text{\textsc{in}}\text{\textsc{m}}$—inquiring;
niśīda—just sit down; iti—thus; abruvan—they replied; tāta—my dear Vidura; saḥ—he; niśādaḥ—of the name Niśāda; tataḥ—thereafter; abhavat—became.

TRANSLATION

He was very submissive and meek, and immediately after his birth he bowed down and inquired, “Sirs, what shall I do?” The great sages replied, “Please sit down [niśīda].” Thus Niśāda, the father of the Naiśāda race, was born.

PURPORT

It is said in the śāstras that the head of the body represents the brāhmaṇas, the arms represent the kṣatriyas, the abdomen represents the vaisyas, and the legs, beginning with the thighs, represent the śūdras. The śūdras are sometimes called black or kṛṣṇa. The brāhmaṇas are called śukla, or white, and the kṣatriyas and the vaisyas are a mixture of black and white. However, those who are extraordinarily white are said to have skin produced out of white leprosy. It may be concluded that white or a golden hue is the color of the higher caste, and black is the complexion of the śūdras.

TEXT 46

तस्य वैश्यास्तु नैशादा गिरिकान्नगोचरः ||
वेनाहरजायमानो वेनकल्मशां उल्बानम ॥४६॥

tasya vaṁśyāḥ tu naiśādā
giri-kānana-gocarāḥ
yenaḥaraj jāyamāno
vena-kalmaṣam ulbaṇam

tasya—his (Niśāda’s); vaṁśyāḥ—descendants; tu—then; naiśādāḥ—called Naiśādas; giri-kānana—the hills and forests; gocarāḥ—inhabiting; yena—because; aharat—he took upon himself; jāyamāṇah—being born; vena—of King Vena; kalmaṣam—all kinds of sin; ulbaṇam—very fearful.

TRANSLATION

After his [Niśāda’s] birth, he immediately took charge of all the resultant actions of King Vena’s sinful activities. As such, this Naiśāda class is always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.
The Naiśādas are not allowed to live in cities and towns because they are sinful by nature. As such, their bodies are very ugly, and their occupations are also sinful. We should, however, know that even these sinful men (who are sometimes called kirātas) can be delivered from their sinful condition to the topmost Vaiṣṇava platform by the mercy of a pure devotee. Engagement in the transcendental loving devotional service of the Lord can make anyone, however sinful he may be, fit to return home, back to Godhead. One has only to become free from all contamination by the process of devotional service. In this way everyone can become fit to return home, back to Godhead. This is confirmed by the Lord Himself in Bhagavad-gītā:

\[ māṁ hi pārtha vyapāśritya \\
   ye 'pi syuh pāpa-yonayaḥ \\
   striyo vaiśyās tathā śūdrās \\
   te 'pi yānti parām gatim \]

"O son of Prthā, those who take shelter of Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination." (Bg. 9.32)

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Story of King Vena."
CHAPTER FIFTEEN

King Prthu’s Appearance and Coronation

TEXT 1

Maitreya uvāca
atha tasya punar viprair
aputrasya mahīpateḥ
bāhubhyāṁ mathyamānābhyāṁ
mithunam samapadyata

maitreyah uvāca—Maitreya continued to speak; atha—thus; tasya—his;
punah—again; vipraḥ—by the brāhmaṇas; aputrasya—without a son;
mahīpateḥ—of the King; bāhubhyāṁ—from the arms; mathyamānābhyāṁ—
being churned; mithunam—a couple; samapadyata—took birth.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas
and the great sages churned the two arms of King Vena’s dead body. As a
result a male and female couple came out of his arms.

TEXT 2

tad drṛṭvā mithunam jātam
ṛṣayo brahma-vādinaḥ
The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body, they were very pleased, for they could understand that the couple was an expansion of the plenary portion of Viṣṇu, the Supreme Personality of Godhead.

**PURPORT**

The method adopted by the great sages and scholars, who were learned in Vedic knowledge, was perfect. They removed all the reactions of King Vena's sinful activities by seeing that King Vena first gave birth to Bāhuka, described in the previous chapter. After King Vena's body was thus purified, a male and female came out of it, and the great sages could understand that this was an expansion of Lord Viṣṇu. This expansion, of course, was not viṣṇu-tattva but a specifically empowered expansion of Lord Viṣṇu known as āveśa.

**TEXT 3**

\[\text{ṛṣaya \ ūcuḥ} \]

\[\text{eśa viṣṇor bhagavataḥ} \]

\[\text{kāla bhuvana-pālinī} \]

\[\text{iyāṁ ca lakṣmyāḥ sambhūtiḥ} \]

\[\text{puruṣasyānapāyinī} \]

\[\text{ṛṣaya \ ūcuḥ—the sages said; eśaḥ—this male; viṣṇor—of Lord Viṣṇu; bhagavataḥ—of the Supreme Personality of Godhead; kāla—expansion; bhuvana-pālinī—who maintains the world; iyāṁ—this female; ca—also; lakṣmyāḥ—of the goddess of fortune; sambhūtiḥ—expansion; puruṣasya—of the Lord; anapāyinī—inseparable.} \]
The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.

PURPORT

The significance of the goddess of fortune’s never being separated from the Lord is clearly mentioned herein. People in the material world are very fond of the goddess of fortune, and they want her favor in the form of riches. They should know, however, that the goddess of fortune is inseparable from Lord Viṣṇu. Materialists should understand that the goddess of fortune should be worshiped along with Lord Viṣṇu and should not be regarded separately. Materialists seeking the favor of the goddess of fortune must worship Lord Viṣṇu and Lakṣmī together to maintain material opulence. If a materialist follows the policy of Rāvana, who wanted to separate Sītā from Lord Rāmacandra, the process of separation will vanquish him. Those who are very rich and have taken favor of the goddess of fortune in this world must engage their money in the service of the Lord. In this way they can continue in their opulent position without disturbance.

TEXT 4

ayam tu prathamo rajāṁ pumān prathayitā yaṣāḥ
prthur nāma mahārājo bhaviṣyati prthu-sravāḥ

ayam—this; tu—then; prathamaḥ—the first; rajāṁ—of the kings; pumān—the male; prathayitā—will expand; yaṣāḥ—reputation; prthuḥ—Mahārāja Prthu; nāma—by name; mahā-rājaḥ—the great king; bhaviṣyati—will become; prthu-sravāḥ—of wide renown.

TRANSLATION

Of the two, the male will be able to expand his reputation throughout the world. His name will be Prthu. Indeed, he will be the first among kings.
PURPORT

There are different types of incarnations of the Supreme Personality of Godhead. In the śāstras it is said that Garuḍa, the carrier of Lord Viṣṇu, and Lord Śiva and Ananta are all very powerful incarnations of the Brahman feature of the Lord. Similarly, Śacīpati, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord. Aniruddha is an incarnation of the Lord’s mind. Similarly, King Prthu is an incarnation of the ruling force of the Lord. Thus the saintly persons and great sages predicted the future activities of King Prthu, who was already explained as a partial incarnation of the plenary expansion of the Lord.

TEXT 5

 iyam ca sudatī devi
 guṇa-bhūṣaṇa-bhūṣaṇā
 arci rāma varārohā
 prthum evāvarundhati

 iyam—this female child; ca—and; su-datī—who has very nice teeth; devī—the goddess of fortune; guṇa—by good qualities; bhūṣaṇa—ornaments; bhūṣaṇā—who beautifies; arciḥ—Arci; rāma—by name; vara-ārohā—very beautiful; prthum—unto King Prthu; eva—certainly; avarundhati—being very much attached.

TRANSLATION

The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Prthu as her husband.

TEXT 6

 eśa sākṣad dharer aṁśo
 jāto loka-riraṁśayā
tat-parā hi śrīr
 anujajne 'napāyini
eṣāḥ—this male; sākṣāt—directly; hareḥ—of the Supreme Personality of Godhead; aṁśāḥ—partial representative; jāṭaḥ—born; loka—the entire world; riraṁśaya—with a desire to protect; iyam—this female; ca—also; tat-parā—very much attached to him; hi—certainly; śrīḥ—the goddess of fortune; anujajāe—took birth; anapāyinī—inseparable.

TRANSLATION

In the form of King Prthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Prthu's queen.

PURPORT

In Bhagavad-gītā the Lord says that whenever one sees an extraordinary power, he should conclude that a specific partial representation of the Supreme Personality of Godhead is present. There are innumerable such personalities, but not all of them are direct viṣṇu-tattva plenary expansions of the Lord. Many living entities are classified among the sakti-tattvas. Such incarnations, empowered for specific purposes, are known as śakti-āvataṁs. King Prthu was such a śakti-āvataṁ of the Lord. Similarly, Arci, King Prthu's wife, was a śakti-āvataṁ of the goddess of fortune.

TEXT 7

Maitreyā uvāca
praśārīṃsanti sma taṁ viprā
gandharva-pravarā jaguḥ
mumucuḥ sumano-dhārāḥ
siddhā nṛtyanti svaḥ-striyaḥ

maitreyah uvāca—the great saint Maitreya said; praśārīṃsanti sma—praised, glorified; tam—him (Prthu); viprā—all the brāhmaṇas; gandharva-pravarāḥ—the best of the Gandharvas; jaguḥ—chanted; mumucuḥ—released; sumanāḥ-dhārāḥ—showers of flowers; siddhāḥ—the personalities from Siddhaloka; nṛtyanti—were dancing; svaḥ—of the heavenly planets; striyaḥ—women (the Apsarās).
TRANSLATION

The great sage Maitreya continued: My dear Viduraj, at that time all the brähmanas highly praised and glorified King Prthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

TEXT 8

शन्क्षालिंग्द्रामचं नेदुरुन्तुणों दिवी।
तत्त्व सबे उपाज्युवेदंपर्यतितवं गणाः॥ ८ ॥

šāṅkha-tūrya-mṛdaṅgādyā
nedur dundubhayo divī
tatra sarva upājagmuṇ
devarṣi-pitṛnāṁ ganāḥ

šāṅkha—conches; tūrya—bugles; mṛdaṅga—drums; ādyāḥ—and so on; neduḥ—vibrated; dundubhayah—kettledrums; divi—in outer space; tatra—there; sarve—all; upājagmuṇ—came; deva-ṛṣi—demigods and sages; pitṛm—of forefathers; ganāḥ—groups.

TRANSLATION

Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

TEXTS 9-10

ब्रह्मा जगद्गुरुद्वैः सहस्र्त्यं सुरेश्वरः।
वैनय्यश दक्षिणे हस्ते द्रष्टः चिह्नं गदाभृत्।॥ ९ ॥

पादयोरविंदं च तं वै मेंे हरे कलाम।
वसापतितिहर चक्रमं च स परेभिन्।॥ १० ॥

brahmā jagad-gurur devaiḥ
sahāśṭrya sureśvaram
vainyasya daksīne haste
drṣṭvā cihnaṁ gadābhṛtāḥ
**TRANSLATION**

Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Prthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Prthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

**PURPORT**

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Prthu for specific signs. In their prophecies the learned sages and brahmāṇas accepted Prthu Mahārāja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vāsudeva, and Lord Kṛṣṇa killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the sāstras. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.
**TEXT 12**

\[ \text{sari-samudrii. girayo} \]
\[ \text{nag\text{\-}gava\text{\-}khag\text{\-}mrg\text{\-}dyauh\text{\-}kshiti\text{\-}sarva-bhuh\text{\-}sami-jahrur\text{\-}upayanam} \]

**TRANSLATION**

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

**TEXT 13**

\[ \text{sojagh\text{\-}sita\text{\-}maha-raaj: suvasa\text{\-}sachadhruv\text{\-}vini-caritam\text{\-}vire-community\text{\-}aap: II 13 II} \]
Text 15 | King Prthu’s Appearance and Coronation

Thus the great King Prthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

TEXT 14

thus the great King Prthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

TEXT 15

The great sage continued: My dear Vidura, Kuvera presented the great King Prthu a golden throne. The demigod Varuṇa presented him an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

The great sage continued: My dear Vidura, Kuvera presented the great King Prthu a golden throne. The demigod Varuṇa presented him an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.
vāyuḥ ca vāla-vyajane

dharmāḥ kirtimayīṁ srajam

indraḥ kirīṭam utkṛṣṭam

daṇḍam samyamanam yamaḥ

vāyuḥ—the demigod of air; ca—also; vāla-vyajane—two cāmaras made of hair; dharmāḥ—the King of religion; kirti-mayīṁ—expanding one’s name and fame; srajam—garland; indraḥ—the King of heaven; kirīṭam—helmet; utkṛṣṭam—very valuable; daṇḍam— scepter; samyamanam—for ruling the world; yamaḥ—the superintendent of death.

TRANSLATION

The demigod of air, Vāyu, presented King Prthu two whisks [cāmaras] of hair; the King of religion, Dharma, presented him a flower garland which would expand his fame; the King of heaven, Indra, presented him a valuable helmet; and the superintendent of death, Yamarāja, presented him a scepter with which to rule the world.

TEXT 16

brahma brahmamayaṁ varma

bhāratī hāram uttamam

hariḥ sudarśanam cakram

tat-patnī avyāhatāṁ śrīyam

brahma—Lord Brahmā; brahma-mayam—made of spiritual knowledge; varma—armor; bhāratī—the goddess of learning; hāram—necklace; uttamam—transcendental; hariḥ—the Supreme Personality of Godhead; sudarśanam cakram—Sudarśana disc; tat-patnī—His wife (Lakṣmī); avyāhatāṁ—imperishable; śrīyam—beauty and opulence.

TRANSLATION

Lord Brahmā presented King Prthu a protective garment made of spiritual knowledge. Bhāratī [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him a Sudarśana disc, and Lord Viṣṇu’s wife, the goddess of fortune, gave him imperishable opulences.
PURPORT

All the demigods presented various gifts to King Prthu. Hari, an incarnation of the Supreme Personality of Godhead known as Upendra in the heavenly planet, presented the King a Sudarśana disc. It should be understood that this Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa or Viṣṇu. Since Mahārāja Prthu was a partial representation of the Supreme Personality of Godhead's power, the Sudarśana disc given to him represented the partial power of the original Sudarśana disc.

TEXT 17

daśa-candram asim rudaḥ
ṣata-candraṁ tathāmbikā
soma 'mṛta-mayān aśvāṁ
 tvāṣṭā rūpāśrayaṁ ratham

daśa-candram—decorated with ten moons; asim—sword; rudaḥ—Lord Śiva; ṣata-candraṁ—decorated with one hundred moons; tathā—in that manner; ambikā—the goddess Durgā; somaḥ—the moon demigod; amṛta-mayān—made of nectar; aśvān—horses; tvāṣṭā—the demigod Viśvakarmā; rūpa-āśrayam—very beautiful; ratham—a chariot.

TRANSLATION

Lord Śiva presented him a sword within a sheath marked with ten moons, and his wife, the goddess Durgā, presented him with a shield marked with one hundred moons. The moon demigod presented him horses made of nectar, and the demigod Viśvakarmā presented him a very beautiful chariot.

TEXT 18

bhrīrajaṁ caṁ caṁ prabhāyānukṛtya
bhū: para-kṛtaṁ yogeṇa gṛt: puṣpa-pādaṁnabhaṁ

bhrīrajaṁ caṁ caṁ prabhāyānukṛtya
bhū: para-kṛtaṁ yogeṇa gṛt: puṣpa-pādaṁnabhaṁ
agnir āja-gavain cāpaṁ
sūryo raśmi-maṁyan iśun
bhūḥ pāduke yogamayyau
dyauḥ puspāvalim anvaham

agnīḥ—the demigod of fire; āja-gavam—made of the horns of goats and cows; cāpam—a bow; sūryaḥ—the sun-god; raśmi-maṁyan—brilliant as sunshine; iśun—arrows; bhūḥ—Bhūmi, the predominating goddess of the earth; pāduke—two slippers; yoga-mayyau—full of mystic power; dyauḥ—the demigods in outer space; puspā—of flowers; āvalim—presentation; anvaham—day after day.

TRANSLATION

The demigod of fire, Agni, presented him a bow made of the horns of goats and cows. The sun-god presented him arrows as brilliant as sunshine. The predominating deity of Bhūloka presented him slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.

PURPORT

This verse describes that the King’s slippers were invested with mystic powers (pāduke yogamayyau). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he desired. Mystic yogīs can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Prthu.

TEXT 19

nāṭyaṁ su-gītam vāditram
antardhānam ca khecaraḥ
rṣayaṁ cāśiṣaṁ satyaṁ
samudraṁ saṁkham ātmajam

nāṭyaṁ—the art of drama; su-gītam—the art of singing sweet songs; vāditram—the art of playing musical instruments; antardhānam—the art of disappearing; ca—also; khe-carāḥ—demigods traveling in outer space;
The demigods who always travel in outer space gave King Prthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

TRANSLATION

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.

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Srimad-Bhagavatam

megha-nirhrādayā vācā
prahasann idam abravit

stāvakān—engaged in offering prayers; tān—those persons; abhipretya—seeing, understanding; prthuḥ—King Prthu; vainyaḥ—son of Vena; pratāpavan—greatly powerful; megha-nirhrādayā—as grave as the thundering of clouds; vācā—with a voice; prahasan—smiling; idam—this; abravit—he spoke.

TRANSLATION
Thus when the greatly powerful King Prthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

TEXT 22

prthuḥ uvāca
bhoh sūta he māgadha saumya vandī
dhunāspaṣṭa-guṇasya me syāt
kim āśrayo me stava eṣa yojatāṁ
mā mayy abhūvan vitathā giro vaḥ

prthuḥ uvāca—King Prthu said; bhoh sūta—O sūta; he māgadha—O māgadha; saumya—gentle; vandin—O devotee offering prayers; loko—in this world; adhunā—just now; aspaṣṭa—not distinct; guṇasya—whose qualities; me—of me; syāt—there may be; kim—why; āśrayaḥ—shelter; me—of me; stavaḥ—praise; eṣah—this; yojatāṁ—may be applied; mā—never; mayi—unto me; abhūvan—were; vitathā—in vain; girah—words; vaḥ—your.

TRANSLATION
King Prthu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not
shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

PURPORT

The prayers and praises by the sūta, māgadha and vandi all explain the godly qualities of Mahārāja Prthu, for he was a śaktyāvesa incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Prthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Prthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Prthu Mahārāja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

TEXT 23

तस्मात् परोक्षे 'स्मद-उपश्रुताय अलम्
करिष्याथा स्तोत्रम् अपिच्य-वाच ॥
सत्यं उत्तमं लोकगुणानुवादे
जूगुप्सितं न स्वयंति सम्यः ॥२३॥

tasmāt—therefore; parokṣe—in some future time; asmat—my; upaśrūtāni—about the qualities spoken of; alam—sufficiently; karīṣyatha—you will be able to offer; stotram—prayers; apiṣya-vaçaḥ—O gentle reciters; sati—being the proper engagement; uttamā-śloka—of the Supreme Personality of Godhead; guṇa—of the qualities; anuvāde—discussion; jugupsitam—to an
abominable person; na—never; stavayanti—offer prayers; sabhyāh—persons who are gentle.

TRANSLATION

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being who does not actually have them.

PURPORT

Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Rāvana and Hiraṇyakaśipu. Although Prthu Mahārāja was factually an incarnation of the Supreme Personality of Godhead, he nonetheless rejected those praises because the qualities of the Supreme Person were not yet manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

TEXT 24

mahad-guṇanātmano kṣatrumēśa:
kṛ: saevākkā: saevystāvyaśtuśrayipī |
tējasāsāmabhavitten viśrūbhīyō |
janāvahāsam kumātir na veda ॥२४॥

mahad-gunān ātmāṁ kartaṁ āsyah
kaḥ stāvakaṁ stāvyate 'sato 'pi
te 'syābhavisyann iti vipralabdho
janāvahāsaṁ kumātir na veda
How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

PURPORT

Prthu Mahārāja was an incarnation of the Supreme Personality of Godhead, as Lord Brahmā and other demigods had already testified when they had presented the King many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees. So-called incarnations of Godhead should therefore take lessons from the behavior of King Prthu. Demons without godly qualities should not accept false praise from their followers.

TEXT 25

prabhavo hy ātmanah stotram
jugupsanty api viśrutāḥ
hṛimantāḥ paramodārāḥ
pauruṣam vā vīgarhitam

prabhavaḥ—very powerful persons; hi—certainly; ātmanah—of themselves; stotram—praise; jugupsanti—do not like; api—although; viśrutāḥ—very famous; hṛimantāḥ—modest; parama-udārāḥ—very magnanimous persons; pauruṣam—powerful actions; vā—also; vīgarhitam—abominable.
TRANSLATION

As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

TEXT 26

vayam tv aviditā loke sūtādyāpi varīmabhīḥ karmabhīḥ katham ātmānam gāpayisyāma bālavat

vayam—we; tu—then; aviditāḥ—not famous; loke—in the world; sūtādyāpi—O persons headed by the sūta; api—just now; varīmabhīḥ—great, praiseworthy; karmabhīḥ—by actions; katham—how; ātmānam unto myself; gāpayisyāma—I shall engage you in offering; bālavat—like children.

TRANSLATION

King Prthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

Thus end the Bhaktivedanta purports of the Fifteenth Chapter, Fourth Canto, of the Śrīmad-Bhāgavatam, entitled “King Prthu’s Appearance and Coronation.”
CHAPTER SIXTEEN

Praise of King Prthu
by the Professional Reciters

TEXT I

मैत्रेय उपचार

इति ब्रह्मां नृपति गायकं युनिचोरिता: ॥

गृहदुस्तुरमातास्वमतागम्यसेवया ॥ १ ॥

maitreya uvāca

iti bruvāṇam nrpatim

gāyakā muni-coditāh

tuṣṭuvus tuṣṭa-manasas

tad-vāg-amṛta-sevayā

maityam uvāca—the great sage Maitreya said; iti—thus; bruvāṇam—
speaking; nrpatim—the King; gāyakā—the reciters; muni—by the sages;
coditāh—having been instructed; tuṣṭuvus—praised, satisfied; tuṣṭa—being
pleased; manasah—their minds; tat—his; vāk—words; amṛta—nectarean;
sevayā—by hearing.

TRANSLATION

The great sage Maitreya continued: While King Prthu thus spoke, the
humility of his nectarean speeches pleased the reciters very much. Then
again they continued to praise the King highly with exalted prayers, as
they had been instructed by the great sages.

PURPORT

Here the word muni-coditāh indicates instructions received from great
sages and saintly persons. Although Mahārāja Prthu was simply enthroned
on the royal seat and was not at that time exhibiting his godly powers, nonetheless the reciters like the sūta, the māgaḍha and the vandi understood that King Prthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned brāhmaṇas. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dāsa Ṭhākura, sādhu-sāstra-guru: one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sādhus, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of sādhu, sāstra and guru. Those statements made in the sāstras and those made by the bona fide sādhu or guru cannot differ from one another.

Reciters like the sūta and the māgaḍha were confidentially aware that King Prthu was an incarnation of the Personality of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters nonetheless did not stop praising him. Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees. In this connection we may note that previously (4.15.21) it was mentioned that King Prthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King’s behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King’s future activities, as they had been instructed by the sādhus and sages.

TEXT 2

नालं वर्षं ते महिसासुर्यांनेत्रे देववयोऽवततार मायया ।
वेनामक्षात्स्य च पौरुषाणि ते
वाचस्पतीनामपि वाङ्गशुद्धियः ॥ २ ॥

nālam vayam te mahimānunvarṇane
yo devavāryo 'valatāra māyayā
venāṅga-jātasya ca pauṟuṣāni te
vācas-patiṇām api babhramur dhiyāḥ
na alam—not able; vayam—we; te—your; mahima—glories; anuvāraṇane—in describing; yaḥ—you who; deva—the Personality of Godhead; varyaḥ—foremost; avatāra—descended; māyāḥ—by His internal potencies or causeless mercy; vena-aṅga—from the body of King Vena; jātasya—who have appeared; ca—and; pauruṣāṇi—glorious activities; te—of you; vācaḥ-patīnāṁ—of great orators; api—although; babhramuḥ—became bewildered; dhiyaḥ—the minds.

TRANSLATION

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

PURPORT

In this verse the word māyāḥ means “by your causeless mercy.” The Māyāvādī philosophers explain the word māyā as meaning “illusion” or “falseness.” However, there is another meaning of māyā—that is, “causeless mercy.” There are two kinds of māyā—yogamāyā and mahāmāyā. Mahāmāyā is an expansion of yogamāyā, and both these māyās are different expressions of the Lord’s internal potencies. As stated in Bhagavad-gītā, the Lord appears through His internal potencies (ātma-māyāḥ). We should therefore reject the Māyāvāda explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Prthu was still an incarnation of the Supreme Personality of Godhead by the Lord’s internal potency. The Lord can appear in any family. Sometimes He appears as a fish incarnation (mutsya-avatāra), or a boar incarnation (varāha-avatāra). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahmā, Lord Śiva and others? It is said that the Lord is śiva-viriṇci-nutam—always worshiped by demigods like
Lord Śiva and Lord Brahmā. If the demigods cannot find adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the sūta and the māgadha felt inadequate to speak about King Prthu.

By glorifying the Lord with exalted verses, one becomes purified. Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord. Rather, as stated by Prahlāda Mahārāja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

TEXT 3

अथाप्य उदार-स्रवासी प्रथो हरेः
कलावतारस्य कथा-मृत्यु दर्ताः ||
यथोपदेशामु मुनिभः प्रचोदिताः
श्राच्यानि कर्मणि वयं वितन्महिः || ३ ||

athāpy udāra-śravasaḥ prthor hareḥ
kalāvatārasya kathāmṛtādṛtāḥ
yathopadesaṁ munibhiḥ pracoditaḥ
śāchyaṇī karmāṇi vayam vitanmahi

ATHAPY—nevertheless; udāra—liberal; śravasaḥ—whose fame; prthor—of King Prthu; hareḥ—of Lord Viṣṇu; kalā—part of a plenary expansion; avatārasya—incarnation; kathā—words; mṛta—nectarean; ādṛtāḥ—attentive to; yathā—according to; upadesam—instruction; munibhiḥ—by the great sages; pracoditāḥ—being encouraged; śāchyaṇī—laudable; karmāṇi—activities; vayam—we; vitanmahi—shall try to spread.

TRANSLATION

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste to glorify your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.
PURPORT

However expert one may be, he can never describe the glories of the Lord adequately. Nonetheless, those engaged in glorifying the activities of the Lord should try to do so as far as possible. Such an attempt will please the Supreme Personality of Godhead. Lord Caitanya has advised all His followers to go everywhere and preach the message of Lord Kṛṣṇa. Since this message is essentially Bhagavad-gītā, the preacher’s duty is to study Bhagavad-gītā as it is understood by disciplic succession and explained by great sages and learned devotees. One should speak to the general populace in accordance with one’s predecessors—sādu, guru and śāstras. This simple process is the easiest method by which one can glorify the Lord. Devotional service, however, is the real method, for by devotional service one can satisfy the Supreme Personality of Godhead with just a few words. Without devotional service, volumes of books cannot satisfy the Lord. Even though preachers of the Kṛṣṇa consciousness movement may be unable to describe the glories of the Lord, they can nonetheless go everywhere and request people to chant Hare Kṛṣṇa.

TEXT 4

�ष धर्मेःभुतां अष्टो लोकं धर्मं जनवत्तचन ।
गोपां धर्मेःसेतृनां शाता तत्परिपालितं ॥ ४ ॥

esa dharma-bhartāṁ sreṣṭho
lokaṁ dharme 'nuvartayan
gopta ca dharma-setunāṁ
śāstā tat-paripanthinām

esah—this King Prthu; dharma-bhartāṁ—of persons executing religious activities; sreṣṭhaḥ—the best; lokam—the whole world; dharme—in religious activities; anuvartayan—engaging them properly; gopta—the protector; ca—also; dharma-setunām—of the principles of religiosity; śāstā—the chastiser; tat-paripanthinām—of those who are against religious principles.

TRANSLATION

This King, Mahārāja Prthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give them all protection. He will also be a great chastiser to the irreligious and atheistic.
PURPORT

The duty of the king or the head of the government is described very nicely in this verse. It is the duty of the governmental head to see that people strictly follow a religious life. A king should also be strict in chastising the atheists. In other words, an atheistic or godless government should never be supported by a king or governmental chief. That is the test of good government. In the name of secular government, the king or governmental head remains neutral and allows people to engage in all sorts of irreligious activities. In such a state people cannot be happy despite all economic development. However, in this age of Kali there are no pious kings. Instead, rogues and thieves are elected to head the government. But how can the people be happy without religion and God consciousness? The rogues exact taxes from the citizens for their own sense enjoyment, and in the future the people will be so much harassed that according to Śrīmad-Bhāgavatam they will flee from their homes and country and take shelter in the forest. However, in Kali-yuga, democratic government can be captured by Kṛṣṇa conscious people. If this can be done, the general populace can be made very happy.

TEXT 5

एष वै लोकपालानं विभित्तिक्ततनं ततः ||
काले काले यथाभागं लोकयोर्मयोहितं || ५ ||

esa vai loka-pālānāṁ
bibharty ekas tanau tanuḥ
kāle kāle yathā-bhāgam
lokayor ubhayor hitam

 esaḥ—this King; vai—certainly; loka-pālānāṁ—of all the demigods; bibharty—bears; ekaḥ—alone; tanau—in his body; tanuḥ—the bodies; kāle kāle—in due course of time; yathā—according to; bhāgam—proper share; lokayoḥ—of planetary systems; ubhayoḥ—both; hitam—welfare.

TRANSLATION

This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing
the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

**PURPORT**

The demigods in charge of the various departmental activities that maintain this world are but assistants to the Supreme Personality of Godhead. When an incarnation of Godhead descends on this planet, demigods like the sun-god, the moon-god, or the King of heaven, Indra, all join Him. Consequently the incarnation of Godhead is able to act for the departmental demigods to keep the planetary systems in order. The protection of the earthly planet is dependent on proper rainfall, and as stated in Bhagavad-gītā and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall.

\[
\begin{align*}
\text{annād bhavanti bhūtāni} \\
\text{parjanyād anna-sambhavaḥ} \\
\text{yajnād bhavati parjanyo} \\
\text{yajñaḥ karma-samudbhavaḥ}
\end{align*}
\]

“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.” (Bg. 3.14)

Thus the proper execution of *yajña*, sacrifice, is required. As indicated herein, King Prthu alone would induce all the citizens to engage in such sacrificial activities so that there would not be scarcity or distress. In Kaliyuga, however, in the so-called secular state, the executive branch of government is in the charge of so-called kings and presidents who are all fools and rascals ignorant of the intricacies of nature’s causes and ignorant of the principles of sacrifice. Such rascals simply make various plans, which always fail, and the people subsequently suffer disturbances. To counteract this situation, the sāstras advise: *harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. Thus in order to counteract this unfortunate situation in government, the general populace is advised to chant the *mahā-mantra*: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*.
vasu kāla upādatte
kāle cāyaṁ vīmuṇcāti
samaḥ sarvesu bhūtesu
pratapan sūryavad vibhuh

vasu—riches; kāle—in due course of time; upādatte—exacts; kāle—in due course of time; ca—also; ayam—this King Prthu; vīmuṇcāti—returns; samaḥ—equal; sarvesu—to all; bhūtesu—living entities; pratapan—shining; sūrya-vat—like the sun-god; vibhuh—powerful.

TRANSLATION

This King Prthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Prthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, similarly this King will also exact taxes from the citizens and return these monies in times of need.

PURPORT

The process of tax exaction is very nicely explained in this verse. Tax exaction is not meant for the sense gratification of the so-called administrative heads. Tax revenues should be distributed to the citizens in times of need, during emergencies such as famine or flood. Tax revenues should never be distributed amongst governmental servants in the form of high salaries and various other allowances. In Kali-yuga, however, the position of the citizens is very horrible because taxes are exacted in so many forms and are spent for the personal comforts of the administrators.

The example of the sun in this verse is very appropriate. The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by distributing water during the rainy season. As an ideal king, King Prthu would execute all this business in the village and state as expertly as the sun.
titikṣatī akramam vaiṇya
upary ākramatām api
bhūtānāṁ karunāḥ saśvad
ārtānāṁ kṣiti-vṛttimān

titikṣatī—tolerates; akramam—offense; vaiṇyaḥ—the son of King Vena;
upari—on his head; ākramatām—of those who are trampling; api—also;
bhūtānām—to all living entities; karunāḥ—very kindhearted; saśvad—always;
ārtānām—to the aggrieved; kṣiti-vṛttimān—accepting the profession of the earth.

TRANSLATION

This King Ptthu will be very, very kind to all citizens. Even though a poor person may trample over the King’s head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

PURPORT

King Ptthu is herein compared to the earthly planet as far as his tolerance is concerned. Although the earth is always trampled upon by men and animals, it still gives food to them by producing grains, fruits and vegetables. As an ideal king, Mahārāja Ptthu is compared to the earthly planet, for even though some citizens might violate the rules and regulations of the state, he would still be tolerant and maintain them with fruits and grains. In other words, it is the duty of the king to look after the comforts of the citizens, even at the cost of his own personal convenience. This is not the case, however, in Kali-yuga, for in Kali-yuga the kings and heads of state enjoy life at the cost of taxes exacted from the citizens. Such unfair taxation makes the people dishonest, and the people try to hide their income in so many ways. Eventually the state will not be able to collect taxes and consequently will not be able to meet its huge military and administrative expenses. Everything will collapse, and there will be chaos and disturbance all over the state.

TEXT 8

deve 'varṣaty asau devo
naradeva-vapur hariḥ
When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

PURPORT

King Prthu is very appropriately compared to the sun and the demigod Indra. King Indra of the heavenly planets is in charge of distributing water over the earth and other planetary systems. It is indicated that King Prthu would arrange for the distribution of rainfall personally if Indra failed to discharge his duty properly. It is, however, indicated that sometimes the King of heaven, Indra, would become angry at the inhabitants of the earth if they did not offer sacrifices to appease him. However, being an incarnation of the Supreme Personality of Godhead, King Prthu did not depend on the mercy of the heavenly King. It is foretold herein that if there would be a scarcity of rain, King Prthu would manage to counteract the deficiency by virtue of his godly powers. Such powers were also exhibited by Lord Krsna when He was present in Vrndavana. Indeed, when Indra poured incessant water on Vrndavana for seven days, the inhabitants were protected by Krsna, who raised Govardhana Hill over their heads as a great umbrella. Thus Lord Krsna is also known as govardhana-dhari.
sanuragaivalokena
visada-smita-carunaha

apyayayati—enhances; asau—he; lokam—the whole world; vadanaha—by his face; amrta-murtinaha—moonlike; sa-anuraga—affectionate; avalokena—with glances; visada—bright; smita—smiling; carunaha—beautiful.

TRANSLATION

This King, Prthu Maharaja, by virtue of his affectionate glances and beautiful full face, which is always smiling with great affection for the citizens, will enhance everyone’s peaceful life.

TEXT 10

avyakta-varmaya nigudha-karya
gambhira-vedha upagupta-vitta
ananta-mahatmya-gunaika-dhamaha
prthuḥ pracetā īva samvrtatmā

avyakta—nonmanifested; varma—his policies; esaḥ—this King; nigudha—confidential; karyah—his activities; gambhira—grave, secret; vedhaḥ—his accomplishing; upagupta—secretly kept; vittah—his treasury; ananta—unlimited; mahatmya—of glories; guna—of good qualities; eka-dhamā—the only reservoir; prthuḥ—King Prthu; pracetā—Varuna, the King of the seas; īva—like; samvrtatma—covered; atma—self.

TRANSLATION

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuna, the deity of the seas, is covered all around by water.
PURPORT

There is a predominating deity for all the material elements, and Varuṇa, or Pracetā, is the predominating deity of the seas and the oceans. From outward appearances the seas and oceans appear devoid of life, but a person acquainted with the sea knows that within the water exist many varieties of life. The king of that underwater kingdom is Varuṇa. Just as no one can understand what is going on beneath the sea, no one could understand what policy King Pṛthu was following to make everything successful. Indeed, King Pṛthu’s path of diplomacy was very grave. His success was made possible because he was a reservoir of unlimited glorified qualities.

The word upagupta-vittāh is very significant in this verse. It indicates that no one would know the extent of the riches King Pṛthu would confidentially keep. The idea is that not only the king but everyone should keep his hard earned money confidentially and secretly so that in due course of time the money can be spent for good practical purposes. In Kali-yuga, however, the king or government has no well-protected treasury, and the only means of circulation is currency notes made of paper. Thus in times of distress the government will artificially inflate the currency by simply printing papers, and this artificially raises the price of commodities, and the general condition of the citizens becomes very precarious. Thus keeping one’s money very secretly is an old practice, for we find this practice present even during the reign of Mahārāja Pṛthu. Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings. The main point is that everyone should be trained in the system of varṇāśrama-dharma so that the money is spent only for good causes and nothing else.

TEXT 11

| dvajasado dvaviṣāha
| āsannāḥ ’pi vidūravat
| naivābhibhavitum śakyo
| venārany-utthito ’nalāḥ

durāsadaḥ—unapproachable; durviṣāhaḥ—unbearable; āsannaḥ—being approached; āpi—although; vidūra-vat—as if far away; na—never; eva—
King Prthu was born of the dead body of King Vena as fire is produced from arāṇi wood. Thus King Prthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Prthu.

PURPORT

Arāṇi wood is a kind of fuel used to ignite fire by friction. At the time of performing sacrifices, one can ignite a fire from arāṇi wood. Although born of his dead father, King Prthu would still remain just like fire. Just as fire is not easily approached, similarly King Prthu would be unapproachable by his enemies, even though they would appear to be very near him.
within the body, which is exhibited internally and externally but is always neutral to all affairs.

**TEXT 13**

नादंद्यां दंडयत्वेष सुतमात्रमदिनामिनि ।

dandaṇḍyāṁ dandaṇḍayati eṣa

sutam ātma-dviśām api
dandaṇḍayati ātma-jam api
dandaṇḍyaṁ dharma-pathe sthitah

na—not; adandaṇḍyam—not punishable; dandaṇḍayati—punishes; eṣaḥ—this King; sutam—the son; ātma-dviśām—of his enemies; api—even; dandaṇḍayati—he punishes; ātma-jam—his own son; api—even; dandaṇḍyaṁ—punishable; dharma-pathe—on the path of piety; sthitah—being situated.

**TRANSLATION**

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his son is punishable, he will immediately punish him.

**PURPORT**

These are the characteristics of an impartial ruler. It is the duty of a ruler to punish the criminal and give protection to the innocent. King Prthu was so neutral that if his own son were punishable, he would not hesitate to punish him. On the other hand, if the son of his enemy were innocent, he would not engage in some intrigue in order to punish him.

**TEXT 14**

asyāpratihataṁ cakram

prthor āmannasācalāt

carcate bhagavān arko

yāvat tapati go-gaṇaṁ
asya—of this King; apratihatam—not being impeded; cakram—the circle of influence; prthoḥ—of King Prthu; ā-mānasa-acalāt—up to the Mānasa mountain; vartate—remains; bhagavān—the most powerful; arkaḥ—sun-god; yāvat—just as; tapati—shines; go-gaṇaiḥ—with rays of light.

TRANSLATION

Just as the sun-god expands his shining rays up to the Arctic region without impediment, the influence of King Prthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

PURPORT

Although the Arctic region is not visible to ordinary persons, the sun nonetheless shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Prthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor can King Prthu and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.

TEXT 15

रक्षणिष्यति व्यक्तोक्षयुमसात्मविचिविष्टि: ।
अथासुमाहृ राजायां मनोरजनकस: प्रजाः ॥१५॥

raṇjaysyati yat lokam
ayam ātma-viçeṣṭitaiḥ
athaṁum āhū rājanaṁ
mano-raṇjanakaiḥ praṇāḥ

raṇjaysyati—will please; yat—because; lokam—the entire world; ayam—this King; ātma—personal; viçeṣṭitaiḥ—by activities; atha—therefore; amum—him; āhū—they call; rājanaṁ—the King; manaḥ-raṇjanakaiḥ—very pleasing to the mind; praṇāḥ—the citizens.

TRANSLATION

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.
TEXT 16

Srimad-Bhagavatam [Canto 4, Ch. 16]

\[drdha-vrataḥ satya-sandho brahmāṇya vṛddha-sevakaḥ śaraṇyāḥ sarva-bhūtānāṁ mānado dīna-vatsalah\]

*dṛḍha-vrataḥ*—firmly determined; *satya-sandho*—always situated in truth; *brahmāṇya*—a lover of the brahminical culture; *vṛddha-sevakaḥ*—a servitor of the old men; *śaraṇyāḥ*—to be taken shelter of; *sarva-bhūtānāṁ*—of all living entities; *māna-daḥ*—one who gives respect to all; *dīna-vatsalah*—very kind to the poor and helpless.

TRANSLATION

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

PURPORT

The word *vṛddha-sevakaḥ* is very significant. *Vṛddha* means “old men.” There are two kinds of old men: one is old by age, and another is old by knowledge. This Sanskrit word indicates that one can be older by the advancement of knowledge. King Prthu was very respectful to the brahmāṇas, and he protected them. He also protected persons advanced in age. Whatever the King would decide to do, no one would be able to stop. That is called *dṛḍha-saṅkalpa* or *dṛḍha-vrata.*

TEXT 17

\[mātṛ-bhaktiḥ para-strīsu patnyām ardha ivātmanāḥ praajasu pītrvat snigdhaḥ kiṅkaro brahma-vādinām\]

*mātṛ-bhaktiḥ* para-strīsu patnyām ardha ivātmanāḥ praajasu pītrvat snigdhaḥ kiṅkaro brahma-vādinām
The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees who always preach the glories of the Lord.

PURPORT

A learned man treats all women except his wife as his mother, looks on others’ property as garbage in the street, and treats others as he would treat his own self. These are the symptoms of a learned person as described by Cāṇakya Paṇḍita. This should be the standard for education. Education does not mean having academic degrees only. One should execute what he has learned in his personal life. These learned characteristics were verily manifest in the life of King Prthu. Although he was king, he treated himself as a servant of the Lord’s devotees. According to Vedic etiquette, if a devotee came to a king’s palace, the king would immediately offer his own seat to him. The word brahma-vādināṁ is very significant. Brahma-vādī refers to the devotees of the Lord. Brahma, Paramātmā and Bhagavān are different terms for the Supreme Brahman, and the Supreme Brahman is Lord Kṛṣṇa. This is accepted in Bhagavad-gītā by Arjuna (param brahma param dhāma, Bg. 10.12). Thus the word brahma-vādināṁ refers to the devotees of the Lord. The state should always serve the devotees of the Lord, and the ideal state should conduct itself according to the instructions of the devotee. Because King Prthu followed this principle, he is highly praised.
dehinām—to all living entities having a body; ātma-vat—as himself; preṣṭhaḥ—considering as dear; suhṛdām—of his friends; nandi-vardhanaḥ—increasing pleasures; mukta-saṅga—with persons devoid of all material contamination; prasaṅgaḥ—intimately associated; ayam—this King; daṇḍa-pāṇīḥ—a chastising hand; asādhusu—to the criminals.

TRANSLATION

The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

PURPORT

The word dehinām refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is mukta-saṅga-prasaṅgaḥ, which indicates that the King was always associating with liberated persons.

TEXT 19

ayam tu sāksād bhagavāṁs try-adhiśah
kūṭasthā ātmā kalayāvatīrṇah
yasminn avidyā-racitaṁ nirarthakam
paśyanti nānātvaṁ api pratītāṁ

ayam—this King; tu—then; sāksāt—directly; bhagavān—the Supreme Personality of Godhead; tri-adhiśaḥ—the master of the three planetary systems; kūṭasthaḥ—without any change; ātmā—the Supersoul; kalayā—by a partial
plenary expansion; *avatīrṇaḥ*—descended; *yasmin*—in whom; *avidyā-racitam*—created by nescience; *nirarthakam*—without meaning; *paśyanti*—they see; *nānātvam*—material variegatedness; *api*—certainly; *pratitam*—understood.

**TRANSLATION**

This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a *śaktyāveśa-avatāra*. Being a liberated soul and completely learned, he understands that all material varieties are without meaning because their basic principle is nescience.

**PURPORT**

The reciters of these prayers are describing the transcendental qualities of Prthu Mahāraja. These qualities are summarized in the words *sāksad bhagavān*. This indicates that Mahāraja Prthu is directly the Supreme Personality of Godhead and therefore possesses unlimited good qualities. Being an incarnation of the Supreme Personality of Godhead, Mahāraja Prthu could not be equaled in his excellent qualities. The Supreme Personality of Godhead is fully equipped with six kinds of opulences, and King Prthu was also empowered in such a way that he could display these six opulences of the Supreme Personality of Godhead in full.

The word *kūtastrha*, meaning “without change,” is also very significant. There are two kinds of living entities—*nitya-mukta* and *nitya-baddha*. A *nitya-mukta* never forgets his position as the eternal servant of the Supreme Personality of Godhead. One who does not forget this position and knows that he is part and parcel of the Supreme Lord is *nitya-mukta*. Such a *nitya-mukta* living entity represents the Supersoul as His expansion. As stated in the *Vedas*, *nityo nityānām*. Thus the *nitya-mukta* living entity knows that he is an expansion of the supreme *nitya*, or the eternal Supreme Personality of Godhead. Being in such a position, he sees the material world with a different vision. The living entity who is *nitya-baddha*, or eternally conditioned, sees the material varieties as being actually different from one another. In this connection we should remember that the embodiment of the conditioned soul is considered to be like a dress. One may dress in different ways, but a really learned man does not take dresses into consideration. As stated in *Bhagavad-gītā*:

*vidyā-vinaya-sampanne  
brāhmaṇe gavi hastini*
The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].” (Bg. 5.18)

Thus a learned man does not look upon the dresses that externally cover the living entity but sees the pure soul within the varieties of dress and knows very well that the varieties of dress are the creation of nescience (avidyā-racitam). Being a saktyāveśa-avatāra empowered by the Supreme Personality of Godhead, Prthu Mahārāja did not change his spiritual position, and consequently there was no possibility of his viewing the material world as reality.

TEXT 20

ayam bhuvo maṇḍalam odayādrei

āsthāya jaitram ratham ātta-cāpaḥ

ayam—this King; bhuvaḥ—of the world; maṇḍalam—the globe; ā-udayā-

adreḥ—from the mountain where the first appearance of the sun is visible;

āsthāya—being situated on; jaitram—victorious; ratham—his chariot; ātta-cāpaḥ—holding

the bow; paryasyate—he will circumambulate; dakṣiṇatāḥ—from the

southern side; yathā—like; arkaḥ—the sun.

TRANSLATION

This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.
PURPORT

In this verse the word yathārkaḥ indicates that the sun is not fixed but is rotating in its orbit, which is set by the Supreme Personality of Godhead. This is confirmed in the Brahma-samhitā and also in other parts of Śrīmad-Bhāgavatam. In the Fifth Canto of Śrīmad-Bhāgavatam it is stated that the sun rotates in its own orbit at the rate of 16,000 miles per second. Similarly, Brahma-samhitā states: yasyājñayā bhramati sambhṛta-kāla-cakraḥ. The sun rotates in its own orbit according to the order of the Supreme Personality of Godhead. The conclusion is that the sun is not fixed in one place. As far as Prthu Mahārāja is concerned, it is indicated that his ruling power would extend all over the world. The Himalayan Mountains, from which the sunrise is first seen, are called udayācala or udayādri. It is herein indicated that Prthu Mahārāja’s reign over the world would cover even the Himalayan Mountains and extend to the borders of all oceans and seas. In other words, his reign would cover the entire planet.

Another significant word in this verse is naradeva. As described in previous verses, the qualified king—be he King Prthu or any other king who rules over the state as an ideal king—should be understood to be God in human form. According to Vedic culture, the king is honored as the Supreme Personality of Godhead because he represents Nārāyaṇa, who also gives protection to the citizens. He is therefore nātha, or the proprietor. Even Sanātana Gosvāmī gave respect to the Nawab Hussain Shah as naradeva, although the Nawab was Mohammedan. A king or governmental head must therefore be so competent to rule over the state that the citizens will worship him as God in human form. That is the perfectional stage for the head of any government or state.

TEXT 21

अस्मै नृपाला: किं तत्र तत्र 
वालि हरिष्यनि सलोकपाला: ।
मस्यन्त एषां स्त्रिय आदिराजं 
चक्रायुधं तद्यां उद्दर्त्त्यः ।२१।

asmāi nrpālāḥ kila tatra tatra 
baliṁ hariṣyanti salokapālāḥ 
maṇsyanta esāṁ striya ādi-rājaṁ 
cakrāyudham tad-yāsa uddharantyaḥ
asmai—unto him; nr-pālāḥ—all the kings; kila—certainly; tatra tatra—here and there; balim—presentations; hariṣyanti—will offer; sa—with; loka-pālāḥ—the demigods; maṁsyante—will consider; eśām—of these kings; strīyāḥ—wives; ādi-rājām—the original king; cakra-āyuḥdham—bearing the disc weapon; tat—his; yaśāḥ—reputation; uddharantyaḥ—carrying on.

TRANSLATION

When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in his hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.

PURPORT

As far as reputation is concerned, King Prthu is already known as the incarnation of the Supreme Personality of Godhead. The word ādi-rājām means “the original king.” The original king is Nārāyaṇa, or Lord Viṣṇu. People do not know that the original king, or Nārāyaṇa, is actually the protector of all living entities. As confirmed in the Vedas: eko bahunāṁ yo vidaḥāti kāmān (Kaṭha Up. 2.2.13). Actually the Supreme Personality of Godhead is maintaining all living entities. The king, or naradeva, is His representative. As such, the king’s duty is to personally supervise the distribution of wealth for the maintenance of all living entities. If he does so, he will be as reputable as Nārāyaṇa. As mentioned in this verse (tad-yaśāḥ), Prthu Mahārāja was actually carrying with him the reputation of the Supreme Personality of Godhead because he was actually reigning over the world in that capacity.

TEXT 22

ahy mṛhī gāṁ durūḍhīgirājan:
prajāpatiśatiḥtikār: prajānaṁ |
yo līḷayādṛīṁ vṛṣṇāsakaṁ
mīndnāṁ saṁāṁ gāmkaṛorāyadhēnā: ॥2॥

ayam mahīṁ gāṁ duduhe 'dhirājaḥ
prajāpatir vṛtti-karāḥ praṇānāṁ
yo līḷayādṛīṁ sva-saṁāsa-koṭyā
bhīndan samāṁ gāṁ akarod yathendraḥ
ayam—this King; mahīm—the earth; gām—in the form of a cow; dduhe—will milk; adhirājaḥ—extraordinary king; prajā-patiḥ—progenitor of mankind; vṛtti-karaḥ—providing living facility; prajānām—of the citizens; yah—one who; litaya—simply by pastimes; adrīn—mountains and hills; svasarāsa—of his bow; kotya—by the pointed end; bhindan—breaking; samām—level; gām—the earth; akarot—will make; yathā—as; indraḥ—the King of heaven, Indra.

**TRANSLATION**

This King, this protector of the citizens, is an extraordinary king and is equal to the prajāpati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

**TEXT 23**

visphūrjayann ājagavam dhanuḥ svayaṁ
yadācarat kṣmām aviṣahyam ājau
tadā nilīyur disī disī asanto
lāṅgūlam udyamya yathā mṛgendrah

visphūrjayan—vibrating; āja-gavam—made of the horns of goats and bulls; dhanuḥ—his bow; svayaṁ—personally; yadā—when; acarat—will travel; kṣmām—on the earth; aviṣahyam—irresistible; ājau—in battle; tadā—at that time; nilīyūḥ—will hide themselves; disī disī—in all directions; asantaḥ—demonic men; lāṅgūlam—tail; udyamya—keeping high; yathā—as; mṛgendrah—the lion.

**TRANSLATION**

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Prthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demonic rogues and thieves will hide themselves in all directions.
PURPORT

It is very appropriate to compare a powerful king like Prthu to a lion. In India, kṣatriya kings are still called simha, which means “lion.” Unless rogues, thieves and other demoniac people in a state are afraid of the executive head, who rules the kingdom with a strong hand, there cannot be peace or prosperity in the state. Thus it is most regrettable when a woman becomes the executive head instead of a lion-like king. In such a situation the people are considered very unfortunate.

TEXT 24

एषो अस्वामेद्धानि सताम अजाहारः
सरस्वतिः प्रादुरबावी यत्र ।
अहर्षिद यस्या हयाङ्ग पुरैंडरः
शातक्रातूवैरे वर्तमाने ॥ २४ ॥

eso 'asvamedhānī satam ājahāra
sarasvati prādur abhāvī yatra
ahārśīd yasya hayān purandaraḥ
sata-kratuś carame vartamāne

eṣaḥ—this King; aṣvamedhān—sacrifices known as aṣvamedha; satam—one hundred; ājahāra—will perform; sarasvatī—the river of the name Sarasvatī; prāduḥ abhāvī—became manifest; yatra—where; ahārśīt—will steal; yasya—whose; hayam—horse; purandaraḥ—the Lord Indra; sata-kratuḥ—who performed one hundred sacrifices; carame—while the last sacrifice; vartamāne—is occurring.

TRANSLATION

At the source of the River Sarasvatī, this King will perform one hundred sacrifices known as aṣvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

TEXT 25

एषो खस्सोपवने समेत्य
सन्तकुमारं भगवन्तमेकम् ।
आराध्य भक्त्यालम्बतामि तजः
झांन यतो श्रव्य परं विदिति ॥ २५ ॥
This King Prthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

**PURPORT**

The word *vidanti* refers to one who knows something or enjoys something. When a person is properly instructed by a spiritual master and understands transcendental bliss, he enjoys life. As stated in *Bhagavad-gītā*:

\[
\text{brahma-bhūtaḥ prasannātmā} \\
na śocati na kāṅkṣati \\
samaḥ sarveṣu bhūteṣu \\
mad-bhaktiṁ labhate parām
\]

“One who is thus transcendently situated at once realizes the Supreme Brahman. 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.” (Bg. 18.54)

When one attains to the Brahman platform, he neither hankers nor laments. He actually partakes of transcendental blissful enjoyment. Although King Prthu was an incarnation of Viṣṇu, he nonetheless taught the people in his kingdom to take instructions from a spiritual master who represents the disciplic succession. Thus one can become fortunate and enjoy a blissful life even within this material world. In this verse the verb *vidanti* is sometimes taken to mean “understanding.” Thus when a person understands Brahman, or the supreme source of everything, he enjoys a blissful life.
TEXT 26

In this way when the chivalrous activities of King Prthu come to be known to the people in general, King Prthu will always hear about himself and his activities.

PURPORT

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Prthu Maharaja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be covered.

TEXT 27

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Prthu Maharaja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be covered.
No one will be able to disobey the orders of Prthu Maharaja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.

PURPORT

At the time of Mahārāja Prthu, the world was ruled by one emperor, although there were many subordinate states. Just as there are many united states in various parts of the world, in olden days the entire world was ruled through many states, but there was a supreme emperor who ruled over all subsidiary states. As soon as there were some discrepancies in the maintenance of the varnāśrama system, the emperor would immediately take charge of the small states.

The word utpāśita-loka-salyaḥ indicates that Mahārāja Prthu completely uprooted all the miseries of his citizens. The word āśya means “piercing thorns.” There are many kinds of miserable thorns that pierce the citizens of a state, but all competent rulers, even up to the reign of Mahārāja Yudhiṣṭhira, uprooted all the miserable conditions of the citizens. It is stated that during the reign of Mahārāja Yudhiṣṭhira there did not even exist severe cold or scorching heat, nor did the citizens suffer from any kind of mental anxiety. This is the standard of good government. Such a peaceful and prosperous government, devoid of anxiety, was established by Prthu Mahārāja. Thus the inhabitants of both saintly and demoniac planets were all engaged in glorifying the activities of Mahārāja Prthu. Persons or nations anxious to spread their influence all over the world should consider this point. If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Praise of King Prthu by the Professional Reciters.”
CHAPTER SEVENTEEN

Mahārāja Prthu
Becomes Angry at the Earth

TEXT 1

maitreya uvāca
evaṁ sa bhagavān vainyaḥ
khyāpito guṇa-karmabhiḥ
chandayāṁ āśa tān kāmaiḥ
pratipūjyābhinandya ca

maitreyah uvāca—the great sage Maitreya continued to speak; evam—thus; saḥ—he; bhagavān—the Personality of Godhead; vainyaḥ—in the form of the son of King Vena; khyāpitaḥ—being glorified; guṇa-karmabhiḥ—by qualities and factual activities; chandayāṁ āśa—pacified; tān—those reciters; kāmaiḥ—by various presentations; pratipūjya—offering all respects; abhinandya—offering prayers; ca—also.

TRANSLATION

The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Prthu readily described his qualities and chivalrous activities. At the end, Mahārāja Prthu offered them various presentations with all due respect and worshiped them adequately.

TEXT 2

bhāṣya-prabhavaṁ varṇān bhūtāyaṁ uparādhaṁ
paurāṇapadān śreṇiḥ praktiḥ savajjanat || 2 ||

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**TEXT 3**

Vidura uvāca
dasmād dadhāra go-rūpam
dharitri bahu-rūpiṇī
yāṁ dudoha prthuḥ tatra
ko vatsaḥ dohanam ca kim

Vidura inquired: why did mother earth take the shape of a cow? And when King Prthu milked her, who became the calf, and what was the milking pot?
TEXT 4

प्रकृत्या विषमा देवी क्रुता तेन समा रक्षम् ।
तस्य मेध्यं हर्य देवः कस्य हेतोपारं ॥ ५ ॥

prakṛtyā viṣamā devi
kṛtā tena samā katham
tasya medhyam havyam devah
kasya hetor apāharat

prakṛtyā—by nature; viṣamā—not level; devī—the earth; kṛtā—was made; tena—by him; samā—level; katham—how; tasya—his; medhyam—meant for offering in the sacrifice; havyam—horse; devah—the demigod Indra; kasya—for what; hetoḥ—reason; apāharat—stole.

TRANSLATION

The surface of the earth is by nature low in some places and high in others. How did King Prthu level the surface of the earth, and why did the King of heaven, Indra, steal the horse meant for the sacrifice?

TEXT 5

सनात्कुमारानाध्यात्मी सुलभं ब्रह्मविदः लभन्तर् ।
लोके ज्ञानं सविज्ञानं राजपित कागति गतः ॥ ५ ॥

sanat-kumārād bhagavato
brahman brahma-vid-uttamāt
labdhvā jñānam sa-vijnānam
rājarṣīḥ kāṁ gatiṁ gataḥ

sanat-kumārāt—from Sanat-kumāra; bhagavataḥ—the most powerful; brahman—my dear brāhmaṇa; brahma-vid-uttamāt—well versed in the Vedic knowledge; labdhvā—after achieving; jñānam—knowledge; sa-vijnānam—for practical application; rājarṣīḥ—the great saintly King; kāṁ—which; gatiṁ—destination; gataḥ—achieved.

TRANSLATION

The great saintly King, Maharāja Prthu, received knowledge from Sanat-kumāra, who was the greatest Vedic scholar. After receiving knowl-
edge to be applied practically in his life, how did the saintly King attain his desired destination?

**PURPORT**

There are four Vaiṣṇava *sampradāyas* (systems) of disciplic succession. One *sampradāya* comes from Lord Brahmā, one from the goddess of fortune, one from the Kumāras headed by Sanat-kumāra, and one from Lord Śiva. These four systems of disciplic succession are still going on. As King Prthu has illustrated, one who is serious to receive transcendental Vedic knowledge must accept a *guru*, or spiritual master, in one of these four disciplic successions. It is said that unless one accepts a *mantra* from one of these *sampradāyas*, the so-called *mantra* will not act in Kali-yuga. Many *sampradāyas* have sprung up without authority, and they are misleading the people by giving unauthorized *mantras*. The rascals of these so-called *sampradāyas* do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they still offer the people *mantras* and thus mislead them. Intelligent persons, however, know that such *mantras* will never be successful, and as such they never patronize such upstart spiritual groups. People should be very careful of these nonsensical *sampradāyas*. To get some facility for sense gratification, unfortunate people in this age receive *mantras* from these so-called *sampradāyas*. Prthu Mahārāja, however, showed by his example that one should receive knowledge from a bona fide *sampradāya*. Therefore Mahārāja Prthu accepted Sanat-kumāra as his spiritual master.

**TEXTS 6-7**

\[
\begin{align*}
\text{yac cānyad api kṛṣṇasya} & \\
\text{bhavān bhagavataḥ prabhoh} & \\
\text{śravaḥ suśravasaḥ puṇyaṁ} & \\
\text{pūrva-deha-kathāsrayam} & \\
\text{bhaktāya me 'nuraktāya} & \\
\text{tava cādhokṣajasya ca}
\end{align*}
\]
Yat—which; ca—and; anyat—other; api—certainly; kṛṣṇasya—of Kṛṣṇa; bhavān—your good self; bhagavataḥ—of the Supreme Personality of Godhead; prabhoh—powerful; śravāḥ—glorious activities; su-śravasaḥ—who is very pleasing to hear about; punyam—pious; pūra−deha—of His previous incarnation; kathā−āśrayam—connected with the narration; bhaktāya—unto the devotee; me—to me; anuraktāya—very much attentive; tavā—of yourself; ca—and; adhokṣajasya—of the Lord, who is known as Adhokṣaja; ca—also; vaktum arhasi—please narrate; yah—one who; aduhyat—milked; vainya-rūpeṇa—in the form of the son of King Vena; gām—cow, earth; imām—this.

TRANSLATION

Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa’s potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

PURPORT

Lord Kṛṣṇa is also known as avatāri, which means, “one from whom all the incarnations emanate.” In Bhagavad-gītā Lord Kṛṣṇa says, aham sarvasya prabhavo mattaḥ sarvam pravartate: “I am the source of all spiritual and material worlds. Everything emanates from Me.” (Bg. 10.8) Thus Lord Kṛṣṇa is the origin of everyone’s appearance. As far as this material world is concerned, Lord Brahmā, Lord Viṣṇu and Lord Śiva are all emanations from Kṛṣṇa. These three incarnations of Kṛṣṇa are called guṇa-avatāras. The material world is governed by three material modes of nature, and Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively take charge of the modes of goodness, passion and ignorance. Mahārāja Pṛthu is also an incarnation of those qualities of Lord Kṛṣṇa by which one rules over conditioned souls.

In this verse the word adhokṣaja, meaning “beyond the perception of the material senses,” is very significant. No one can perceive the Supreme Personality of Godhead by mental speculation; therefore a person with a poor fund of knowledge cannot understand the Supreme Personality of
Godhead. Since one can only form an impersonal idea on the strength of one’s material senses, the Lord is known as Adhokṣaja.

TEXT 8

चोरितो विदुरेनां वासुदेवक्ष्या प्रति ।
प्रशान्तं तं श्रीतमना मैत्रेयः प्रत्यभाषत ॥ ८ ॥

sūta uvāca
codito vāsudeṇa vai vāsudeva-kathām prati
praśasya tam prīta-manā
maitrēyaḥ pratyabhāṣata

sūta uvāca—Sūta Gosvāmī said; coditaḥ—inspired; vāsudeva—by Vidura; evam—thus; vāsudeva—of Lord Kṛṣṇa; kathām—narration; prati—about; praśasya—praising; tam—him; prīta-manā—being very pleased; maitreyaḥ—the saint Maitreya; pratyabhāṣata—replied.

TRANSLATION

Sūta Gosvāmī continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

PURPORT

Talk of kṛṣṇa-kathā, or topics about Lord Kṛṣṇa or His incarnations, is so spiritually inspiring that the reciter and hearer are never exhausted. That is the nature of spiritual talks. We have actually seen that one can never become satiated by hearing the conversations between Vidura and Maitreya. Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak. A symptom of spiritual talks is that no one feels tired. Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

TEXT 9

Maitreya uvāca

यदाधिकृष्टः पूर्वक विप्रे-
रामनिर्तो जनतायां पाठः ॥
TRANSLATION

The great sage Maitreya continued: My dear Vidura, at the time King Prthu was enthroned by the great sages and brahmans and declared to be the protector of the citizens, there was a scarcity of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

PURPORT

Information is given herein concerning the selection of the king by the brahmans. According to the varnasrama system, the brahmans are considered to be the heads of the society and therefore to be situated in the topmost social position. The varnasrama-dharma, the institution of four varnas and four astrasas, is very scientifically designed. As stated in Bhagavad-gita, varnasrama-dharma is not a man-made institution but is God-made. In this narration it is clearly indicated that the brahmans used to control the royal power. When an evil king like Vena ruled, the brahmans would kill him through their brahminical powers and would select a proper ruler by testing his qualifications. In other words, the brahmans, the intelligent men or great sages, would control the monarchical powers. Here we have an indication of how the brahmans elected King Prthu to the throne as the protector of the citizens. The citizens, being skinny due to hunger, approached the King and informed him that necessary action should be taken. The structure of the varnasrama-dharma was so nice that the brahmans would guide the head of state. The head
of state would then give protection to the citizens. The kṣatriyas would take charge of protecting the people in general, and under the protection of the kṣatriyas, the vaiṣyas would protect the cows, produce food grains and distribute them. Śudras, the working class, would help the higher three classes by manual labor. This is the perfect social system.

**TEXTS 10-11**

vayam rājaṁ jāthareṇābhitaṁ
yathāginnā koṭara-sthena vrkṣāṁ
tvāṁ adya yātāṁ śaraṇāṁ śaraṇyaṁ
yāḥ sūdhito vṛtti-karaḥ patir naḥ

tan no bhavān ihatu rātave 'nnaiṁ
kṣudhārditaṁ añāṁ nara-deva-deva
yāvan na naṁśyāmaṁa ujjhitorjā
vārtā-patis tvāṁ kila loka-pālaṁ

vayam—we; rājan—O King; jāthareṇa—by the fire of hunger; abhitaptāḥ—very much aggrieved; yathā—just as; agninā—by the fire; koṭara-sthena—in the hollow of a tree; vrkṣāḥ—trees; tvāṁ—unto you; adya—today; yātāḥ—we have come; śaraṇāṁ—shelter; śaraṇyaṁ—worth taking shelter of; yaḥ—who; sādhitaḥ—appointed; vṛtti-karaḥ—one who gives employment; patiḥ—master; naḥ—our; tat—therefore; naḥ—to us; bhavān—Your Majesty; ihatu—please try; rātave—to give; annam—food grains; kṣudhā—with hunger; arditaṁ—suffering; nara-deva-deva—O supreme master of all kings; yāvat na—lest; naṁśyāmahe—we will perish; ujjhita—being bereft of; āṛjāḥ—food grains; vārtā—of occupational engagements; patiḥ—bestower; tvam—you; kila—indeed; loka-pālaḥ—the protector of the citizens.
TRANSLATION

Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomach. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the King of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O King of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.

PURPORT

It is the duty of the king to see that everyone in the social orders—brāhmaṇas, kṣatriyasya, vaiśyas and śūdrasya—is fully employed in the state. Just as it is the duty of the brāhmaṇas to elect a proper king, it is the duty of the king to see that all the varṇas—the brāhmaṇas, kṣatriyasya, vaiśyas and śūdrasya—are fully engaged in their respective occupational duties. It is here indicated that although the people were allowed to perform their duties, they were still unemployed. Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. When the people are perplexed in this way, they should approach the head of government, and the president or king should take immediate action to mitigate the distress of the people.

TEXT 12

मैत्रेय उवाच
प्रथु: प्रजानां करुणं निशयं परिदेवितं ।
दीर्घाय दृष्टो इतर्घेषु निमित्तं सोजन्तव ॥१२॥

maitreya uvaça
prthuḥ prajānāṁ karuṇāṁ
iṣamya paridevitam
dīrghaṁ dadhyau kuruśreṣṭha
nimittam so 'napadyata

maitreyah uvaça—the great saint Maitreya said; prthuḥ—King Prthu; prajānāṁ—of the citizens; karuṇāṁ—pitiable condition; iṣamya—hearing;
After hearing this lamentation and seeing the pitiable condition of the citizens, King Prthu contemplated this matter for a long time to see if he could find out the underlying causes.

Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly as Lord Śiva destroyed the whole world out of anger.

King Prthu found out the cause for the scarcity of food grains. He could understand that it was not the people’s fault, for they were not lazy in executing their duties. Rather, the earth was not producing sufficient food grains. This indicates that the earth can produce sufficiently if everything is properly arranged, but sometimes the earth can refuse to produce food grains for various reasons. The theory that there is a scarcity of food grains due to an increase of population is not a very sound theory. There are other causes that enable the earth to produce profusely or to stop producing. King Prthu found out the proper causes and took the necessary steps immediately.
TEXT 14

When the earth saw that King Prthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly as a deer, which runs very swiftly when followed by a hunter. Being afraid of King Prthu, she took the shape of a cow and began to run.

PURPORT

Just as a mother produces various children, both male and female, the womb of mother earth produces all kinds of living entities in various shapes. Thus it is possible for mother earth to take on innumerable shapes. At this time, in order to avoid the wrath of King Prthu, she took the shape of a cow. Since a cow is never to be killed, mother earth thought it wise to take the shape of a cow in order to avoid King Prthu's arrows. King Prthu, however, could understand this fact, and therefore he did not stop chasing the cow-shaped earth.

TEXT 15

tām anvadhāvat tad vainyaḥ
kupito 'tyarunekṣaṇaḥ
śaram dhanuṣī sandhāya
yatra yatra palāyate

tām—the cow-shaped earth; anvadhāvat—he chased; tat—then; vainyah—the son of King Vena; kupitāḥ—being very much angry; ati-aruṇa—very red; īkṣaṇaḥ—his eyes; sāram—an arrow; dhanuṣi—on the bow; sandhāya—placing; yatra yatra—wherever; palāyate—she flees.

TRANSLATION
Seeing this, Mahārāja Prthu became very angry, and his eyes became as red as the early morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

TEXT 16

śa dīśo vidiśo devi rodasi caṇtaram tayō
dhāvantī tatra ttrainām
dadarśānūdyatāyudham

śa—the cow-shaped earth; dīśa—in the four directions; vidiśaḥ—randomly in other directions; deṇa—the goddess; rodasi—toward heaven and earth; ca—also; caṇtara—between; tayō—them; dhāvantī—fleeing; tatra tatra—here and there; enam—the King; darśa—he saw; anu—behind; udyata—taken up; āyudham—his weapons.

TRANSLATION
The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.

TEXT 17

śo ke naṅvindṛta tṝaṇa vāyānātma-yoriv pravaṣa
gratā tadā niśchṛṭe hṛdayeṇ vidyutā

See the next page.
loke nāvindata trāṇam
vainyān mṛtyor iva praśāh
trāstā tada nivārte
hrdayena vidūyatā

loke—within the three worlds; na—not; avindata—could obtain; trāṇam—release; vainyāt—from the hand of the son of King Vena; mṛtyor—from death; iva—like; praśāh—men; trāstā—being very much afraid; tada—at that time; nivārte—turned back; hṛdayena—within her heart; vidūyatā—very much aggrieved.

TRANSLATION

Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

TEXT 18

उवाच च महामायं धर्मज्ञापनस्वस्तसः
त्राहि माम अपि भृतानां पालनेनवस्थितो मवानः

uvāca ca mahā-bhāgaṁ
dharma-jñāpanna-vatsala
trāhi mām api bhūtānāṁ
pālane ’vasthito bhavān

uvāca—she said; ca—and; mahā-bhāgaṁ—unto the great, fortunate King; dharma-jñā—O knower of the principles of religion; āpanna-vatsala—O shelter of the surrendered; trāhi—save; mām—me; api—indeed; bhūtānāṁ—of living entities; pālane—in protection; āvasthitaḥ—situated; bhavān—Your Majesty.

TRANSLATION

Addressing the great opulent King Prthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.

PURPORT

The cow-shaped earth addressed King Prthu as dharma-jñā, which refers to one who knows the principles of religion. The principles of religion
dictate that a woman, a cow, a child, a brāhmaṇa and an old man must be given all protection by the king or anyone else. Consequently mother earth took the shape of a cow. She was also a woman. Thus she appealed to the King as one who knows the principles of religion. Religious principles also dictate that one is not to be killed if he surrenders. She reminded King Prthu that not only was he an incarnation of God, but he was situated as the King of the earth as well. Therefore his duty was to excuse her.

TEXT 19

The cow-shaped earth continued to appeal to the King:

The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

TRANSLATION

The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

PURPORT

The earth appealed to the King in two ways. A king who knows religious principles cannot kill anyone who has not committed sinful activities. Apart from this, a woman is not to be killed, even if she does commit some sinful activities. Since the earth was innocent and was also a woman, the King should not kill her.

TEXT 20
TRANSLATION

Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

TEXT 21

māṁ vipāṭyājarāṁ nāvāṁ
yatram viśvāṁ pratiṣṭhitam
ātmānaṁ ca prajāś caemāṁ
kathām ambhasi dhāsyasi

māṁ—me; vipāṭya—breaking to pieces; ajarām—very strong; nāvām—boat; yatra—where; viśvām—all worldly paraphernalia; pratiṣṭhitam—standing; ātmānaṁ—yourself; ca—and; prajāḥ—your subjects; ca—also; imāḥ—all these; kathām—how; ambhasi—in the water; dhāsyasi—you will hold.

TRANSLATION

The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

PURPORT

Beneath the entire planetary system is the garbha water. Lord Viṣṇu lies on this garbha water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air being supported by this lotus stem. If a planet is destroyed, it must fall into the water of
garbha. The earth therefore warned King Prthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the garbha water? In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called dvipa, or islands, and sometimes they are called boats. Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.

TEXT 22

prthuḥ uvāca
vasudhe tvām vadhiṣyāmi
mac-chāsana-parāṁ-mukhīṁ
bhāgam barhiṣi yā vrñkte
na tanoti ca no vasu

prthuḥ uvāca—King Prthu replied; vasu-dhe—my dear earthly planet; tvām—you; vadhiṣyāmi—I shall kill; mat—my; śāsana—rulings; parāṁ-mukhīṁ—disobedient to; bhāgam—your share; barhiṣi—in the yajña; yā—who; vrñkte—accepts; na—not; tanoti—does deliver; ca—and; naḥ—to us; vasu—produce.

TRANSLATION

King Prthu replied to the earthly planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

PURPORT

The cow-shaped earthly planet submitted that she was not only a woman, but was innocent and sinless as well. Thus she argued that she should not be killed. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Mahārāja Prthu informed her that first of all she had disobeyed his orders. This was her first sinful activity. Secondly he accused
Maharaja Prthu Becomes Angry at the Earth

her of taking her share in the yajñas (sacrifices) but not producing sufficient food grains in return.

TEXT 23

Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

PURPORT

A cow eats green grasses in the pasture and fills her milk bag with sufficient milk so that the cowherdsmen can milk her. Yajñas (sacrifices) are performed to produce sufficient clouds that will pour water over the earth. The word payaḥ can refer both to milk and to water. As one of the demigods, the earthly planet was taking her share in the yajñas—that is, she was eating green grass—but in return she was not producing sufficient food grains—that is, she was not filling her milk bag. Prthu Maharāja was therefore justified in threatening to punish her for her offense.
You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains—formerly created by Brahmā—now hidden within yourself.

PURPORT

While creating all the planets in the universe, Lord Brahmā also created the seeds of various grains, herbs, plants and trees. When sufficient water falls from the clouds, the seeds fructify and produce fruits, grains, vegetables, etc. By his example, Prthu Mahārāja indicates that whenever there is a scarcity in food production, the head of the government should take steps to see why production is being held up and what should be done to rectify the situation.
TRANSLATION

Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

PURPORT

Here we find some indication how the government can arrange for the eating of cow flesh. It is here indicated that in a rare circumstance when there is no supply of grains, the government may sanction the eating of meat. However, when there is sufficient food, the government should not allow the eating of cow's flesh just to satisfy the fastidious tongue. In other words, in rare circumstances, when people are suffering for want of grains, meat-eating or flesh-eating can be allowed, but not otherwise. The maintenance of slaughterhouses for the satisfaction of the tongue and the killing of animals unnecessarily should never be sanctioned by a government.

As described in the previous verse, animals or cows should be given sufficient grass to eat. If, despite a sufficient supply of grass, a cow does not supply milk, and there is an acute shortage of food, the dried-up cow may be utilized to feed the hungry masses of people. According to the law of necessity, first of all human society must try to produce food grains and vegetables, but if they fail in this, they can indulge in flesh-eating. Otherwise not. As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Consequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about overpopulation.

TEXT 26

पुनान्तु योषिणित ज्ञीन आत्मसम्मानात्मनोऽसम् ।
भूतेषु निरुकोशो नुषाणं तद्वृङ्ख्यां ॥२६॥
pumān yoṣid uta kliṅa
ātma-sambhāvano 'dhamāḥ
bhūteṣu niranukroṣo
nrpañām tad-vadho 'vadhāḥ

pumān—a man; yoṣīt—a woman; uta—also; kliṅa—eunuch; ātma-
sambhāvano—interested in self-maintenance; adhamāḥ—lowest of human-
kind; bhūteṣu—to other living entities; niranukroṣaḥ—without compassion;
nrpñām—for the kings; tat—of him; vadhāḥ—killing; avadhāḥ—not killing.

TRANSLATION

Any cruel person—be he a man, woman or impotent eunuch—who is only
interested in his personal maintenance and has no compassion for other
living entities, may be killed by the king. Such killing can never be con-
sidered actual killing.

PURPORT

The planet earth is actually a woman in her constitutional form, and as
such she needs to be protected by the king. Prthu Mahāraja argues, however,
that if a citizen within the state—be he man, woman or a eunuch—is not
compassionate upon his fellow men, he or she may be killed by the king,
and such killing is never to be considered actual killing. As far as the field of
spiritual activities is concerned, when a devotee is self-satisfied and does
not preach the glories of Krṣna, he is not considered a first-class devotee. A
devotee who tries to preach, who has compassion upon innocent persons
who have no knowledge of Krṣna, is a superior devotee. In his prayer to
the Lord, Prahlāda Mahārāja said that he was not personally interested in
liberation from this material world; rather, he did not wish to be liberated
from this material condition until all fallen souls are delivered. Even in the
material field, if a person is not interested in others’ welfare, he should be
considered to be condemned by the Personality of Godhead or His incarna-
tion as Prthu Mahāraja.

TEXT 27
Mahārāja Prthu Becomes Angry at the Earth

ātma-yoga-balenaṁ
dhārayiṣyāmy ahaṁ praṇāṁ

tvāṁ—you; stabdhāṁ—very much puffed up; durmadāṁ—mad; nītvā—bringing into such a condition; māyā-gāṁ—false cow; tilaśāṁ—into small particles like grains; śaṇaṁ—by my arrows; ātma—personal; yoga-balenaṁ—by mystic power; imāḥ—all these; dhārayiṣyāmi—shall uphold; ahaṁ—I; praṇāḥ—all the citizens, or all the living entities.

TRANSLATION

You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

PURPORT

The earth informed King Prthu that if he destroyed her, he and his subjects would all fall down into the waters of the garbha ocean. King Prthu now replies to that point. Although the earth assumed the shape of a cow by her mystic powers in order to be saved from being killed by the King, the King was nonetheless aware of this fact and would not hesitate to cut her to pieces, just like small bits of grain. As far as the destruction of the citizens is concerned, Mahārāja Prthu maintained that he could uphold everyone by his own mystic powers. He did not need the help of the earthly planet. Being the incarnation of Lord Viṣṇu, Prthu Mahārāja possessed the power of Saṅkarṣaṇa, which is explained by the scientists as the power of gravitation. The Supreme Personality of Godhead is holding millions of planets in space without any support; similarly, Prthu Mahārāja would not have had any difficulty supporting all his citizens and himself in space without the help of the planet earth. The Lord is known as Yogeśvara, master of all mystic powers. Consequently the planet earth was informed by the King that she need not worry about his standing without her help.

TEXT 28

एवम् मन्युमयीं मृति कुतान्तिभिः बिभ्रतम् ।
प्रणता प्राणिं द्राह मही सञ्जालवेश्यः ॥२८॥

evam manyumayīṁ mūrtyīṁ
kṛtāntam iva bibhratam
prapātā prānjalīḥ prāha
mahī saṁjāta-vepathuḥ

evam—thus; manyu-mayīṁ—very much angry; mūrtīm—form; kṛta-antam—death personified, Yamarāja; iva—like; bibhratam—possessing; prapātā—surrendered; prānjaliḥ—with folded hands; prāha—said; mahī—the earthly planet; saṁjāta—arisen; vepathuḥ—trembling in her body.

TRANSLATION

At this time Pṛthu Mahārāja became exactly like Yamarāja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

PURPORT

The Supreme Personality of Godhead is death personified to miscreants and the supreme beloved Lord to the devotees. In Bhagavad-gītā the Lord says, mṛtyuḥ sarva-haras cāham: “I am all-devouring death.” (Bg. 10.34) Faithless unbelievers who challenge the appearance of God will be delivered by the Supreme Personality of Godhead when He appears before them as death. Hiranyakaśipu, for example, challenged the authority of the Supreme Personality of Godhead, and the Lord met him in the form of Nṛśimhadeva and killed him. Similarly, the planet earth saw Mahārāja Pṛthu as death personified, and she also saw him in the mood of anger personified. Therefore she began to tremble. One cannot challenge the authority of the Supreme Personality of Godhead in any circumstance. It is better to surrender unto Him and take His protection at all times.

TEXT 29

धरोवाच

नमः परस्मै पुरुषाय मायया
विन्यतनानातनवे गुणात्मने ॥

नमः ख्रुपानवमेव निर्धरं-
द्रव्यक्रियाकारकविधोभये ॥ २९ ॥

dharovāca

namaḥ parasmai puruṣaṁ māyayā
vinyasta-nānā-tanave guṇāṭmane
The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

PURPORT

After King Pṛthu gave his royal command, the planet earth in the shape of a cow could understand that the King was a directly empowered incarnation of the Supreme Personality of Godhead. Consequently the King knew everything past, present and future. Thus there was no possibility of the earth’s cheating him. The earth was accused of hiding the seeds of all herbs and grains, and therefore she is preparing to explain how these seeds can be again exposed. The earth knew that the King was very angry with her, and she realized that unless she pacified his anger, there was no possibility of placing a positive program before him. Therefore in the beginning of her speech she very humbly presents herself as a part and parcel of the Supreme Personality of Godhead’s body. She submits that the various bodily forms manifest in the physical world are but different parts and parcels of the supreme gigantic body. It is said that the lower planetary systems are parts and parcels of the legs of the Lord, whereas the upper planetary systems are parts and parcels of the Lord’s head. The Lord creates this material world by His external energy, but this external energy is in one sense not different from Him. Yet at the same time the Lord is not directly manifest in the external energy but is always situated in the spiritual energy. As stated in Bhagavad-gītā (9.10), mayādhyakṣena prakṛtiḥ: material
nature is working under the direction of the Lord. Therefore the Lord is not unattached to the external energy, and He is addressed in this verse as 

\textit{guna-ātmā}, the source of the three modes of material nature. As stated in \textit{Bhagavad-gītā}:

\begin{quote}
\begin{center}
sarvendriya-guṇabhāsām
sarvendriya-vivarjitam
asaktam sarva-bhṛc caiva
nirguṇam guṇa-bhoktṛ ca
\end{center}
\end{quote}

“\textit{The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.” (Bg. 13.15)\textit{ }

Although the Lord is not attached to the external energy, He is nonetheless the master of it. The philosophy of Lord Caitanya, upholding that the Lord is simultaneously one with and different from His creation (\textit{acintyabhedābheda-tattva}), is very easily understandable in this connection. The planet earth explains that although the Lord is attached to the external energy, He is nonetheless \textit{nirdhuta}; He is completely free from the activities of the external energy. The Lord is always situated in His internal energy. Therefore in this verse it is stated: \textit{svarūpānubhāvena}. The Lord remains completely in His internal potency and yet has full knowledge of the external energy as well as the internal energy, just as His devotee remains always in a transcendental position, keeping himself in the service of the Lord without becoming attached to the material body. Śrīla Rūpa Gosvāmī says that the devotee who is always engaged in the devotional service of the Lord is always liberated, regardless of his material situation. If it is possible for a devotee to remain transcendental, it is certainly possible for the Supreme Personality of Godhead to remain in His internal potency without being attached to the external potency. There should be no difficulty in understanding this situation. Just as a devotee is never bewildered by his material body, the Lord is never bewildered by the external energy of this material world. A devotee is not hampered by the material body, although he is situated in a physical body that runs according to so many material conditions, just as there are five kinds of air functioning within the body, and so many organs—the hands, legs, the tongue, genitals, rectum, etc.—all working differently. The spirit soul, the living entity who is in full knowledge of his position, is always engaged in chanting \textit{Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare}
and is not concerned with the bodily functions. Although the Lord is connected with the material world, He is always situated in His spiritual energy and is always unattached to the functions of the material world. As far as the material body is concerned, there are six “waves” or symptomatic material conditions: hunger, thirst, lamentation, bewilderment, old age and death. The liberated soul is never concerned with these six physical interactions. The Supreme Personality of Godhead, being the all-powerful master of all energies, has some connection with the external energy, but He is always free from the interactions of the external energy in the material world.

TEXT 30

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.
PURPORT

The planet earth herein exhibits the symptoms of full surrender before the Lord. As stated, no one can protect the person whom Kṛṣṇa is prepared to kill, and no one can kill the person whom Kṛṣṇa protects. Because the Lord was prepared to kill the planet earth, there was no one to give protection to her. We are all receiving protection from the Lord, and it is therefore proper that every one of us surrender unto Him. In Bhagavad-gītā the Lord instructs:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahāṁ tvāṁ sarva-pāpebhayo
mokṣayisyāmi mā śucāḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Śrīla Bhaktivañcorda Ṭhākura sings: "My dear Lord, whatever I have—even my mind, the center of all material necessities, namely my home, my body and whatever I have in connection with this body—I now surrender unto You. You are now completely independent to act however You like. If You like, You can kill me, and if You like, You can save me. In any case, I am Your eternal servant, and You have every right to do whatever You like."

TEXT 31

ya etad ādau asṛjat cara-śacaranyā
sva-māyayātmaśrayayāvitarkyayā
tayāiva so 'yaṁ kila goptum udvataṁ
katham nu māṁ dharma-paro jighāṁsatī
tyāḥ—one who; etat—these; ādau—in the beginning of creation; asṛjat—created; cara-acaram—moving and nonmoving living entities; sva-māyayā—by His own potency; ātma-āśrayayā—sheltered under His own protection; avitarkyayā—inconceivable; tayā—by that same māyā; eva—certainly; saḥ—
he; ayam—this King; kila—certainly; goptum udyatāḥ—prepared to give protection; katham—how; nu—then; mām—me; dharma-paraḥ—one who is strictly following religious principles; jighāṃsati—desires to kill.

TRANSLATION

In the beginning of creation You created all these moving and non-moving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?

PURPORT

The planet earth argues that there is no doubt that one who creates can also annihilate by His sweet will. The planet earth questions why she should be killed when the Lord is prepared to give protection to everyone. After all, it is the earth that is the resting place for all other living entities, and it is the earth that produces grains for them.

TEXT 32

नूनम् बतेश्य समीहितं जनैः
लत्मायाः दुर्जययाइक्रितात्माः
ना लक्ष्यते यस्त्र करोदकारयाः
यो नेक एकं परत्व ईशवः ||३२||

नूनम्—surely; bata—certainly; īsasya—of the Supreme Personality of Godhead; samīhitam—activities, plan; janaiḥ—by people; tat-māyayā—by His potency; durjayayā—which is unconquerable; akṛta-ātmabhīḥ—who are not sufficiently experienced; na—never; lakṣyate—are seen; yah—he who; tu—then; akarot—created; akārayat—caused to create; yah—one who; anekah—many; ekaḥ—one; parataḥ—by His inconceivable potencies; ca—and; īsvarah—controller.
TRANSLATION

My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because they are covered by Your illusory energy.

PURPORT

God is one, but He expands Himself in a variety of energies—the material energy, the spiritual energy, the marginal energy and so forth. Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. The living entities are also the marginal energy of the Supreme Personality of Godhead. Brahmā is also one of these living entities, but he is especially empowered by the Supreme Personality of Godhead. Although Brahmā is supposed to be the creator of this universe, actually the Supreme Personality of Godhead is its ultimate creator. In this verse the word māyā is significant. Māyā means “energy.” Lord Brahmā is not the energetic but is one of the manifestations of the Lord’s marginal energy. In other words, Lord Brahmā is only an instrument. Although sometimes plans appear contradictory, there is a definite plan behind all action. One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord’s supreme plan.

TEXT 33

sargādi yo 'syānuruṇaddhi śaktibhir
draya-kriyā-kāraka-cetanātmabhīḥ
tasmai samunnaddha-niruddha-śaktaye
namaḥ parasmai puruṣāya vedhase

sarga-ādi—creation, maintenance and dissolution; yāḥ—one who; aṣya—of this material world; anuruṇaddhi—causes; śaktibhiḥ—by His own potencies;
dravya—physical elements; kriyā—senses; kāraka—controlling demigods; cetanā—intelligence; ātmabhīḥ—consisting of false ego; tasmai unto Him; samunnaddha—manifest; niruddha—potential; saktaye—one who possesses these energies; namaḥ—obeisances; parasmai unto the transcendental; puruṣāya—Supreme Personality of Godhead; vedhase unto the cause of all causes.

TRANSLATION

My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

PURPORT

All activities begin with the creation of the total energy, the mahat-tattva. Then, by the agitation of the three guṇas, the physical elements are created, as well as the mind, ego and the controllers of the senses. All of these are created one after another by the inconceivable energy of the Lord. In modern electronics, a mechanic may, by pushing only one button, set off an electronic chain reaction by which so many actions are carried out one after another. Similarly, the Supreme Personality of Godhead pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow the inconceivable plan of the Supreme Personality of Godhead.

TEXT 34

स वै म्बाणात्मविनिमित्तं जगदु
भूतेन्द्रियान्तं करणात्मकं विमोः।
संख्यापतिप्नन्जः मां रसात्तला-
दम्युहातराम्बस आदिसकरः ॥१३४॥

sa vai bhavān ātma-vinīmitam jagad
bhūtendriyāntaḥ-karaṇatmakam vibho
sāṁsthāpayiśyann aja māṁ rasātalād
abhyyujjahiṁśambhaśa ādi-sūkaraḥ

sah—He; vai—certainly; bhavaḥ—Yourself; ātma—by Yourself;
viniṁrimatiḥ—manufactured; jagat—this world; bhūta—the physical elements; indriya—senses; antaḥ-karaṇa—mind, heart; ātmakaṁ—consisting of; vibho—O Lord; sāṁsthāpayiśyann—maintaining; aja—O unborn; māṁ—me; rasātalāt—from the plutonic region; abhyuyjahiḥ—took out; ambhaśaḥ—from the water; ādi—original; sūkaraḥ—the boar.

TRANSLATION

My dear Lord, You are always unborn. Once in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

PURPORT

This refers to the time when Lord Kṛṣṇa appeared as the supreme boar, Varāha, and rescued the earth, which had been merged in water. The asura Hiraṇyākṣa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

TEXT 35

apāṁ upasthe mayi nāvy avasthitāḥ
prajā bhavaṁ adya rirakṣiṣūḥ kila
sa vīra-mūrtiḥ samabhūd dharādharo
yo māṁ payasy ugra-śaro jīghāṁsasi

apāṁ—of the water; upasthe—situated on the surface; mayi—in me; nāvy—in a boat; avasthitāḥ—standing; prajāḥ—living entities; bhavaṁ—Yourself; adya—now; rirakṣiṣūḥ—desiring to protect; kila—indeed; saḥ—He; vīra-
mūrtīḥ—in the form of a great hero; saṁabhūt—became; dharā-dharāḥ—the protector of the earthly planet; yah—one who; māṁ—me; payasi—for the sake of milk; ugra-saraḥ—with sharpened arrows; jīghāṁsasi—you desire to kill.

TRANSLATION

My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara—He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

PURPORT

The Lord is known as Dharādhara, meaning,“He who keeps the planet earth on His tusks as the boar incarnation.” Thus the planet earth in the shape of a cow is accounting the contradictory acts of the Lord. Although He once saved the earth, He now wants to upset the earth, which is like a boat on water. No one can understand the activities of the Lord. Due to a poor fund of knowledge, human beings sometimes think the Lord’s activities contradictory.

TEXT 36

nūnam janair īhitam īśvarāṇām
asmad-vidhais tad-guṇa-sarga-māyayā
na jñāyate mohita-citta-vartmabhis
tebhyo namo vīra-yāśas-karebhyaḥ

nūnam—surely; janaiḥ—by the people in general; īhitam—activities; īśvarāṇām—of the controllers; asmat-vidhaiḥ—like me; tat—of the Personality of Godhead; guṇa—of the modes of material nature; sarga—which brings forth creation; māyayā—by Your energy; na—never; jñāyate—are understood; mohita—bewildered; citta—whose minds; vartmabhīḥ—way; tebhyah—unto them; namah—obeisances; vīra-yāśaḥ-karebhyah—who bring renown to heroes themselves.
TRANSLATION

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

PURPORT

The activities of the Supreme Personality of Godhead in His various forms and incarnations are always uncommon and wonderful. It is not possible for a tiny human being to estimate the purpose and plans of such activities; therefore Śrila Jiva Gosvāmī has said that unless the Lord’s activities are accepted as inconceivable, they cannot be explained. The Lord is eternally existing as Kṛṣṇa, the Supreme Personality of Godhead, in Goloka Vṛndāvana. He has also simultaneously expanded Himself in innumerable forms, beginning with Lord Rāma, Lord Nṛsiṁha, Lord Varāha and all the incarnations coming directly from Saṅkarṣaṇa. Saṅkarṣaṇa is the expansion of Baladeva, and Baladeva is the first manifestation of Kṛṣṇa. Therefore all these incarnations are known as kala.

The word īśvarānām refers to all the personalities of Godhead. As stated in Brahma-saṁhitā: (5.39) rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan. In the Śrīmad-Bhāgavatam it is confirmed that all the incarnations are partial expansions or kala of the Supreme Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. One should not take the plural number of the word īśvarānām to mean that there are many Godheads. The fact is that God is one, but He exists eternally and expands Himself in innumerable forms and acts in various ways. Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord’s activities.

For our understanding it is sometimes said that the Lord is situated in the heart of the thief as well as in the heart of the householder, but the Supersoul in the heart of the thief dictates, “Go and steal things from that particular house,” and at the same time the Lord tells the householder, “Now be careful of thieves and burglars.” These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory. The best course is to surrender unto the Supreme
Personality of Godhead wholeheartedly, and, being protected by Him, remain peaceful.

*Thus end the Bhaktivedanta purports of the Fourth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Mahārāja Prthu Becomes Angry at the Earth.”*
CHAPTER EIGHTEEN

Prthu Mahārāja Milks the Earth Planet

TEXT 1

Maitreya uvāca

thus; Prthum abhiṣṭūya

ruṣā prasphurtādharam

punar āhāvanir bhītā

saṁstabhyaātmānm atmanā

maitreyah uvāca—the great saint Maitreya continued to speak; ittham—thus; prthum—unto King Prthu; abhiṣṭūya—after offering prayers; ruṣā—in anger; prasphurtā—trembling; adharam—his lips; punah—again; āha—she said; avanīḥ—the earthly planet; bhītā—in fear; saṁstabhya—after settling; ātmānam—the mind; ātmanā—by the intelligence.

TRANSLATION

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Prthu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

TEXT 2

saṁnivṛtāmor mahāv Bryce śāvīśān ch me

sarvete sairapade yasya mahukrohe pujā: || 2 ||
sanniyacchābhībhō manyum
nibodha śrāvitaṁ ca me
sarvataḥ sāram ādatte
yathā madhu-karo budhaḥ

TRANSLATION
My dear Lord, please pacify your anger completely and patiently hear whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

TEXT 3

asmiṁ loke 'thavāmuṣmin
munibhis tattva-darśibhiḥ
dṛṣṭā yogāḥ prayuktāś ca
puṁsāṁ śreyāḥ-prasiddhayे

TRANSLATION
To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.
PURPORT

Vedic civilization takes advantage of the perfect knowledge presented in the \textit{Vedas} and presented by the great sages and \textit{brāhmaṇas} for the benefit of human society. Vedic injunctions are known as \textit{śruti}, and the additional supplementary presentations of these principles, as given by the great sages, are known as \textit{smṛti}. They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both \textit{śruti} and \textit{smṛti}. If one wants to advance in spiritual life, he must take these instructions and follow the principles. In \textit{Bhakti-rasāmṛta-sindhu}, Śrīla Rūpa Gosvāmī says that if one poses himself as advanced in spiritual life but does not refer to the \textit{śrutis} and \textit{smṛtis} he is simply a disturbance in society. One should follow the principles laid down in \textit{śrutis} and \textit{smṛtis} not only in one’s spiritual life but in material life as well. As far as human society is concerned, it should follow the \textit{Manu-smṛti} as well, for these laws are given by Manu, the father of mankind.

In the \textit{Manu-smṛti} it is stated that a woman should not be given independence but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, \textit{śrutis} and \textit{smṛtis}, they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods. Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered, and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still baffled. Because they do not follow the liberated instructions of the \textit{Vedas}, they are unhappy.  

Two significant words used in this verse are \textit{asmin} and \textit{amuṣmin}. \textit{Asmin} means “in this life,” and \textit{amuṣmin} means “in the next life.” Unfortunately in this age, even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word \textit{amuṣmin} is very explicit. It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order attain an eternal and prosperous life after death. It is therefore essential that people follow what
is given in the śrutis and smṛtis to make sure that the human mission is successful.

TEXT 4

तान अतिष्ठति यह सम्यक upayān pūrva-darśitān
avaraḥ śraddhayopeta
upeyān vindate 'ñjasā
tān—those; ātiṣṭhati—follows; yah—anyone who; samyak—completely;
upayān—principles; pūrva—formerly; darśitān—instructed; avaraḥ—inexperienced;
śraddhayā—with faith; upetaḥ—being situated; upeyān—the fruits
of activities; vindate—enjoys; añjasā—very easily.

TRANSLATION

One who follows the principles and instructions enjoined by the great
sages of the past can utilize these instructions for practical purposes. Such
a person can very easily enjoy life and pleasures.

PURPORT

The Vedic principles (mahājano yena gataḥ sa panthāḥ) urge us to
follow in the footsteps of great liberated souls. In this way we can receive
benefit in both this life and the next, and we can also improve our material
life. By following the principles laid down by great sages and saints of the
past, we can very easily understand the aim of all life. The word avaraḥ,
meaning “inexperienced,” is very significant in this verse. Every conditioned
soul is inexperienced. Everyone is abodha-jāta—born a fool and rascal. In
democratic government at the present moment all kinds of fools and rascals
are making decisions. But what can they do? What is the result of their
legislation? They enact something today just to whimsically repeal it to­
morrow. One political party utilizes a country for one purpose, and the next
moment another political party forms a different type of government and
nullifies all the laws and regulations. This process of chewing the chewed
(punaḥ punaś carvita-carvanānām) will never make human society happy.
In order to make all human society happy and prosperous, we should
accept the standard methods given by liberated persons.
TEXT 5

tān anādṛtya yo 'vidvān
arthān ārabhate svayam
tasya vyabhicaranty arthā
ārabdhāḥ ca punaḥ punaḥ

those; anādṛtya—neglecting; yah—anyone who; avidvān—rascal; arthān—schemes; ārabhate—begins; svayam—personally; tasya—his; vyabhicaranty—do not become successful; arthāḥ—purposes; ārabdhāḥ—attempted; ca—and; punaḥ punaḥ—again and again.

TRANSLATION

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

PURPORT

At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their concocted
ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

**TEXT 6**

 пу́ра ср̥ст̥а́ брахма́н̄а́ \ ȳa vish̄am pate
 bhujyamấn̄a mâyâ dr̥st̥a
 asadbhir adhr̥ta-vr̥atai̇h

purā—in the past; sr̥st̥aḥ—created; hi—certainly; oṣadhayaḥ—herbs and food grains; brahmanāḥ—by Lord Brahmā; yāḥ—all those which; viśām pate—O King; bhujyamānāḥ—being enjoyed; mayā—by me; dr̥st̥aḥ—seen; asadbhiḥ—by nondevotees; adhr̥ta-vr̥ataiḥ—devoid of all spiritual activities.

**TRANSLATION**

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

**PURPORT**

Lord Brahmā created this material world for the use of the living entities, but it was created according to a plan that all living entities who come into it to dominate it for sense gratification would be given directions by Lord Brahmā in the Vedas in order that they might ultimately leave it and return home, back to Godhead. All necessities grown on earth—namely fruits, flowers, trees, grains, animals and animal by-products—were created for use in sacrifice for the satisfaction of the Supreme Personality of Godhead, Viśṇu. However, the planet earth in the shape of a cow herein submits that all these utilities are being used by nondevotees who have no plans for spiritual understanding. Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees who have no spiritual goals. Everything belongs to the Supreme Personality of Godhead, and everything can be used for His satisfaction. Things should
not be used for the sense gratification of the living entities. This is the whole plan of material nature according to the directions of this material nature.

In this verse the words asadbhiḥ and adhṛta-vrataiḥ are important. The word asadbhiḥ refers to the nondevotees. The nondevotees have been described in Bhagavad-gītā as duṣkṛtinaḥ (miscreants), mūḍhāḥ (asses or rascals), narādhamāḥ (lowest of mankind) and māyāyāpahṛta-jñānāḥ (those who have lost their knowledge to the power of the illusory energy). All these persons are asat, nondevotees. Nondevotees are also called grha-vrata, whereas the devotee is called dḥṛta-vrata. According to plans, the misguided conditioned souls who have come to lord it over material nature should be trained to become dḥṛta-vrata. This means that they should take a vow to satisfy their senses or enjoy material life only by satisfying the senses of the Supreme Lord. Activities intended to satisfy the senses of the Supreme Lord, Kṛṣṇa, are called kṛṣṇārthe 'khila-cesiṭṭhāḥ. This indicates that one can attempt all kinds of work, but one should do so to satisfy Kṛṣṇa. This is described in Bhagavad-gītā as yajñārthāṁ karma. The word yajña indicates Lord Viṣṇu. We should work only for His satisfaction. In modern times (Kali-yuga), however, people have forgotten Viṣṇu altogether, and they conduct their activities for sense gratification. Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme Lord for their own sense gratification. If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced. Indeed, it is stated in the Twelfth Canto of Bhāgavatam that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugar cane or milk.

Text 7

अपालितानादर्तां व यथेऽलोकारः ।
वैभवे लोके ग्रासं ग्रामोऽपेक्षाः ॥ ७ ॥

apālitānādṛtā ca
bhavadbhīr loka-pālakaiḥ
coribhūte 'tha loke 'ham
yajñārthe 'grasam oṣadhīḥ

apālitā—without being taken care of; anādṛtā—being neglected; ca—also; bhavadbhīḥ—like your good self; loka-pālakaiḥ—by the governors or kings; coribhūte—being beset by thieves; atha—therefore; loke—this world; aham—
TRANSLATION

My dear King, not only are grains and herbs being used by nondevotees, but, as far as I'm concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

PURPORT

That which happened during the time of Prthu Mahārāja and his father, King Vena, is also happening at this present moment. A huge arrangement exists for the production of large-scale industrial and agricultural products, but all these products are meant for sense gratification. Therefore, despite such productive capacities there is scarcity because the world's population is full of thieves. The word coribhūte indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. The word coribhūte indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. It is also explained in Bhagavad-gītā that if one eats food grains without offering them to the Supreme Personality of Godhead, Yajña, he is a thief and liable to be punished. According to spiritual communism, all properties on the surface of the globe belong to the Supreme Personality of Godhead. The population has a right to use goods only after offering them to the Supreme Personality of Godhead. This is the process of accepting prasaḍa. Unless one eats prasaḍa, he is certainly a thief. It is the duty of governors and kings to punish such thieves and maintain the world nicely. If this is not done, grains will no longer be produced, and people will simply starve. Indeed, not only will people be obliged to eat less, but they will kill one another and eat their own flesh. They are already killing animals for flesh, so when there will no longer be grains, vegetables and fruits, they will kill their own sons and fathers and eat their flesh for sustenance.

TEXT 8

nīlā tā vīrūḍhā: kṣīṇā māya kauhena bhūṣa
lata śoṅgane dhetā mahānañātāraham

Sri-mad-Bhagavatam [Canto 4, Ch. 18]
nūnāṁ tā vīrudhaḥ kṣīṇā
mayi kālena bhūyasā
tatra yogena dṛṣṭena
bhavān ādātum arhati

nūnāṁ—therefore; tāḥ—those; vīrudhaḥ—herbs and grains; kṣīṇāḥ—deteriorated; mayi—within me; kālena—in course of time; bhūyasā—very much; tatra—therefore; yogena—by proper means; dṛṣṭena—acknowledged; bhavān—Your Majesty; ādātum—to take; arhati—ought.

TRANSLATION
Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

PURPORT
When there is a scarcity of grain, the government should follow the methods prescribed in the śāstra and approved by the ācāryas; thus there will be a sufficient production of grains, and food scarcity and famine can be checked. Bhagavad-gītā recommends that we perform yajña, sacrifices. By the performance of yajña, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the śāstras, and if they do so there will no longer be food scarcity. In Kali-yuga, the only sacrifice recommended is saṅkīrtana-yajña.

In this verse there are two significant words: yogena, “by the approved method,” and dṛṣṭena, “as exemplified by the former ācāryas.” One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not
believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the śastraś that intelligent men in this age will take to the saṅkīrtana movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden, and who is always accompanied by His confidential devotees to preach this Kṛṣṇa consciousness movement all over the world. In its present condition, the world can only be saved by introducing this saṅkīrtana, this Kṛṣṇa consciousness movement. As we have learned from the previous verse, one who is not in Kṛṣṇa consciousness is considered a thief. Even though he may be very materially advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Kṛṣṇa consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering.

TEXTS 9-10

vatsam kalpaya me vīra
yenāhaṁ vatsalā tava
dhokṣye kṣiramayān kāmān
anurūpaṁ ca dohanam

dogdhāraṁ ca mahā-bāho
bhūtanāṁ bhūta-bhāvana
annam īpsitam ārjasvad
bhagavān vānchate yadi

vatsam—a calf; kalpaya—arrange; me—for me; vīra—O hero; yena—by which; aham—I; vatsalā—affectionate; tava—your; dhokṣye—shall fulfill; kṣiramayān—in the form of milk; kāmān—desired necessities; anurūpaṁ—according to different living entities; ca—also; dohanam—milking pot; dog-
Prthu Maharaja Milks the Earth Planet

dhāram—milkman; ca—also; mahā-bāho—O mighty-armed one; bhūtānām—of all living entities; bhūta-bhāvana—O protector of the living entities; annam—food grains; īpṣītam—desired; ārjaḥ-vat—nourishing; bhagavān—your worshipable self; vānchate—desires; yadi—if.

TRANSLATION

O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate toward my calf, your desire to take milk from me will be fulfilled.

PURPORT

These are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Krṣṇa conscious. Even though the earth’s being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities—including animals, birds, bees, reptiles, aquatics, etc.—can receive their respective foods from the planet earth provided that human beings are not asat, or adhīrtta-vrata, as we have previously discussed. When human society becomes asat, or ungodly, or devoid of Krṣṇa consciousness, the entire world suffers. If human beings are well-behaved, animals will also receive sufficient food and be happy. The ungodly human being, ignorant of his duty to give protection and food to the animals, kills them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today’s world.

TEXT 11

समां च करु मां राजन्देवहृद्य यथा पपः ।
अपत्तीपि मद्रे ते उपावर्तेत मे विभो ॥१२॥

samāṁ ca kuru māṁ rājan
deva-vrṣṭam yathā payaḥ
apartāv api bhadrāṁ te!
upāvarteta me vibho

samām—equally level; ca—also; kuru—make; mām—me; rājan—O King;
deva-वर्षतम—fallen as rain by the mercy of King Indra; yathā—so that;
payaḥ—water; apartau—when the rainy season has ceased; api—even;
bhadrām—auspiciousness; te—unto you; upāvarteta—it can remain; me—on me; vibho—O Lord.

TRANSLATION
My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

PURPORT
King Indra of the heavenly planets is in charge of throwing thunderbolts and giving rainfall. Generally thunderbolts are thrown on the tops of hills in order to break them to pieces. As these pieces are spread asunder in due course of time, the surface of the globe gradually becomes fit for agriculture. Level land is especially conducive to the production of grain. Thus the planet earth requested Mahārāja Prthu to level the surface of the earth, breaking up the high land and mountains.

TEXT 12

itī priyam hitam vākyam
bhūva ādāya bhūpatiḥ
vatsaṁ kṛtvā manuṁ pājāv
aduhat sakalauṣadhiḥ

itī—thus; priyam—pleasing; hitam—beneficial; vākyam—words; bhūvaḥ—of the earth; ādāya—taking into consideration; bhū-patiḥ—the King; vatsam—calf; kṛtvā—making; manum—Svāyambhuva Manu; pānau—in his hands; aduhat—milked; sakala—all; oṣadhiḥ—herbs and grains.
TRANSLATION

After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svāyambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.

TEXT 13

तथापरे च सर्वत्र सार्वाददत्ते बुध्यः ।
ततो ज्वन्ये च यथाकामं दुधाः प्रथुमार्थितम् ॥ १३ ॥

tathāpare ca sarvatra
sāram ādade budhāḥ
tato 'nye ca yathā-kāmaṁ
duduhuh prthu-bhāvitām

Others, who were as intelligent as King Prthu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Prthu and get whatever he desired from the planet earth.

PURPORT

The planet earth is also called vasundhara. The word vasu means “wealth,” and dharā means “one who holds.” All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means. As suggested by the planet earth, and accepted and initiated by King Prthu, whatever is taken from the earth—either from the mines, from the surface of the globe or from the atmosphere—should always be considered the property of the Supreme Personality of Godhead and should be used for Yajña, Lord Viṣṇu. As soon as the process of yajña is stopped, the earth will withhold all productions—vegetables, trees, plants, fruits, flowers, other agricultural products,
Srimad-Bhagavatam [Canto 4, Ch. 18]

minerals, etc. As confirmed in Bhagavad-gitā, the process of yajña was instituted from the beginning of creation. By the regular performance of yajña, the equal distribution of wealth, and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of saṅkīrtana-yajña—the holding of festivals as initiated by the International Society for Krishna Consciousness—should be introduced in every town and village. Intelligent men should encourage the performance of saṅkīrtana-yajña by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication. If the intelligent men, or the brāhmaṇas of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

TEXT 14

रशयो दुधुहृद्विभिमिन्द्रियेष्यं सत्तम ||
वल्सं ब्रह्सपति क्त्वा पवनलोपसं शुचि ||१८||

ṛṣayō duduhur devīm
indriyeśv atha sattama
vatsam brhaspatiṁ kṛtvā
payas chandomayaṁ śuci

ṛṣayaḥ—the great sages; duduhuḥ—milked; devīm—the earth; indriyeśu—in the senses; atha—then; sattama—O Vidura; vatsam—the calf; brhaspatim—the sage Brhaspati; kṛtvā—making; payaḥ—milk; chandaḥ-mayam—in the form of the Vedic hymns; śuci—pure.

TRANSLATION

All the great sages transformed Brhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

PURPORT

Brhaspati is the priest of the heavenly planets. Vedic knowledge was received in logical order by the great sages through Brhaspati for the benefit of human society, not only on this planet, but throughout the universes.
In other words, Vedic knowledge is considered one of the necessities for human society. If human society remains satisfied simply by taking grains from the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous. Humanity must have food for the mind and ear, as well as for the purpose of vibration. As far as transcendental vibrations are concerned, the essence of all Vedic knowledge is the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In Kali-yuga, if this Vedic mahā-mantra is chanted regularly and heard regularly by the devotional process of śravaṇaṁ kīrtanam, it will purify all societies, and thus humanity will be happy both materially and spiritually.

TEXT 15

केतण वत्सं सुर्गणा इन्द्रं सोममदुहत्र।
हिरण्यायन पात्रेण वीर्यमोजो वर्तु पवः ॥१५॥

kṛtvā vatsam sura-gaṇā
indraṁ somam adūduhan
hiranmayena pātreṇa
vīryam ojo balarām payāḥ

kṛtvā—making; vatsam—calf; sura-gaṇāḥ—the demigods; indraṁ—Indra, King of heaven; somam—nectar; adūduhan—they milked out; hiraṇmayena—golden; pātreṇa—with a pot; vīryam—mental power; ojaḥ—strength of the senses; balarām—strength of the body; payāḥ—milk.

TRANSLATION

All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

PURPORT

In this verse the word soma means “nectar.” Soma is a kind of beverage made in the heavenly planets from the moon to the kingdoms of the demigods in the various higher planetary systems. By drinking this soma beverage the demigods become more powerful mentally and increase their sensual power and bodily strength. The words hiraṇmayena pātreṇa indicate that this soma beverage is not an ordinary intoxicating liquor. The
demigods would not touch any kind of liquor. Nor is *soma* a kind of drug. It is a different kind of beverage available in the heavenly planets. *Soma* is far different from the liquors made for demoniac people, as explained in the next verse.

**TEXT 16**

\[
\text{daiteyā ānaṅva vatsam̐} \\
\text{prahlādam asura-r̄ṣabham} \\
\text{vidhāyādūduhan kṣīram} \\
\text{ayāḥ-pātre surāsavam̐}
\]

*daiteyāḥ*—the sons of Diti; *ānaṅvaḥ*—demons; *vatsam̐*—the calf; *prahlādam*—Prahlāda Mahārāja; *asura*—demon; *r̄ṣabham*—the chief; *vidhāya*—making; *adūduhan*—they milked out; *kṣīram*—milk; *ayāḥ*—iron; *pātre*—in a pot; *surā*—liquor; *āsavam̐*—fermented liquids like beer.

**TRANSLATION**

The sons of Diti and the demons transformed Prahlāda Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

**PURPORT**

The demons also have their own types of beverage in the form of liquors and beers, just as the demigods use *soma-rasa* for their drinking purposes. The demons born of Diti take great pleasure in drinking wine and beer. Even today people of demoniac nature are very much addicted to liquor and beer. The name of Prahlāda Mahārāja is very significant in this connection. Because Prahlāda Mahārāja was born in a family of demons, as the son of Hiranyakaśipu, by his mercy the demons were and still are able to have their drinks in the forms of wine and beer. The word *ayāḥ* (iron) is very significant. Whereas the nectarean *soma* was put in a golden pot, the liquors and beers were put in an iron pot. Because the liquor and beer are inferior, they are placed in an iron pot, and because *soma-rasa* is superior, it is placed in a golden pot.
TEXT 17

गन्धर्वां दधुक्षान पात्रे पद्ममये पायः।
वत्सं विश्वासुं कुला गान्धर्वं मधु साभगम।

Gandharväapsarasasdhukșan
pātre padmamaye payāh
vatsäm viśvāvasuṁ kṛtvā
gāndharvam madhu saubhagam

Gandharva—inhabitants of the Gandharva planet; apsarasāḥ—the inhabitants of the Apsara planet; adhukṣan—milked out; pātre—in a pot; padmamaye—made of a lotus; payāḥ—milk; vatsam—calf; viśvāvasum—of the name Viśvāvasu; kṛtvā—making; gāndharvam—songs; madhu—sweet; saubhagam—beauty.

TRANSLATION

The inhabitants of Gandharvaloka and Apsaroloka made Viśvāvasu into a calf, and they drew the milk into a lotus flower pot. The milk took the shape of sweet musical art and beauty.

TEXT 18

वत्सेन पितरोपर्यण कर्यं श्रीमधुक्षत।
आमपत्रे महामामा: भद्रया भास्वेदवता॥१८॥

vatsena pitaraḥ 'ryamṇā
kavyaṁ kṣīram adhukṣata
āma-pātre mahā-bhāgāḥ
śraddhayā śrāddha-devatāḥ

Vatsena—by the calf; pitaraḥ—the inhabitants of Pitrloka; aryamṇā—by the god of Pitrloka, Aryamā; kavyam—offerings of food to ancestors; kṣīram—milk; adhukṣata—took out; āma-pātre—into an unbaked earthen pot; mahā-bhāgāḥ—the greatly fortunate; śraddhayā—with great faith; śrāddha-devatāḥ—the demigods presiding over śrāddha ceremonies in honor of deceased relatives.
TRANSLATION

The fortunate inhabitants of Pitrloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

PURPORT

In Bhagavad-gītā it is said, pitṛn yānti pitṛ-vidātāḥ. Those who are interested in family welfare are called pitṛ-vidātāḥ. There is a planet called Pitrloka, and the predominating deity of that planet is called Aryamā. He is somewhat of a demigod, and by satisfying him one can help ghostly family members develop a gross body. Those who are very sinful and attached to their family, house, village or country do not receive a gross body made of material elements but remain in a subtle body composed of mind, ego and intelligence. Those who live in such subtle bodies are called ghosts. This ghostly position is very painful because a ghost has intelligence, mind and ego and wants to enjoy material life, but because he doesn’t have a gross material body, he can only create disturbances for want of material satisfaction. It is the duty of family members, especially the son, to offer oblations to the demigod Aryamā, or Lord Viṣṇu. From time immemorial in India the son of a dead man goes to Gaya and, at a Viṣṇu temple there, offers oblations for the benefit of his ghostly father. It is not that everyone’s father becomes a ghost, but the oblations of piṇḍa are offered to the lotus feet of Lord Viṣṇu so that if a family member happens to become a ghost, he will be favored with a gross body. However, if one is habituated to taking the prasāda of Lord Viṣṇu, there is no chance of his becoming a ghost or anything lower than a human being. In Vedic civilization there is a performance called śrāddha by which food is offered with faith and devotion. If one offers oblations with faith and devotion—either to the lotus feet of Lord Viṣṇu or to His representative in Pitrloka, Aryamā—one’s forefathers will attain material bodies to enjoy whatever material enjoyment is due them. In other words, they do not have to become ghosts.

TEXT 19

prakalpya vatsam kapilaṁ siddhāṁ
śāntānām vighaṁ cha ye cha viṣṇavaddas: 11.19.11

prakalpya vatsam kapilaṁ
siddhāṁ saṅkalpanāmayīm
After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyadhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with animā. Indeed, the inhabitants of Vidyadhara-loka acquired the art of flying in the sky.

The inhabitants of both Siddhaloka and Vidyadhara-loka are naturally endowed with mystic yogic powers by which they can not only fly in outer space without a vehicle but can also fly from one planet to another simply by exerting their will. Just as fish can swim within water, the residents of Vidyadhara-loka can swim in the ocean of air. As far as the inhabitants of Siddhaloka are concerned, they are endowed with all mystic powers. The yogīs in this planet practice the eightfold yogic mysticism—namely yama, niyama, āsana, prānāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. By regularly practicing the yogic processes one after another, the yogīs attain various perfections; they can become smaller than the smallest, heavier than the heaviest, etc. They can even manufacture a planet, get whatever they like, and control whatever man they want. All the residents of Siddhaloka are naturally endowed with these mystic yogic powers. It is certainly a very wonderful thing if we see a person on this planet flying in the sky without a vehicle, but in Vidyadhara-loka such flying is as commonplace as a bird’s flying in the sky. Similarly, in Siddhaloka all the inhabitants are great yogīs, perfect in mystic powers.

The name of Kapila Muni is significant in this verse because He was the expounder of the Saṅkhya philosophical system, and His father, Kardama Muni, was a great yogī and mystic. Indeed, Kardama Muni prepared a great airplane, which was as large as a small town and had various gardens, palatial buildings, servants, maidservants, etc. With all this paraphernalia,
Kapiladeva’s mother, Devahūti, and His father, Kardama Muni, traveled all over the universes and visited different planets.

**TEXT 20**

अन्ये च मायिनो मायामन्तर्धनादुदुहर्दुहारानायम ॥ २०॥

anye ca māyino māyām
antardhānādbhutātmanāṁ
mayaṁ prakalpya vatsaṁ
te duduhur dhāraṇāmayīṁ

anye—others; ca—also; māyinaḥ—mystic magicians; māyām—mystic powers; antardhāna—disappearing; adbhuta—wonderful; ātmanāṁ—of the body; mayaṁ—the demon named Maya; prakalpya—making; vatsam—the calf; te—they; duduhuh—milked out; dhāraṇā—mayīṁ—proceeding from will.

**TRANSLATION**

Others also, the inhabitants of planets known as Kimpurusa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another’s vision and appear again in a different form.

**PURPORT**

It is said that the inhabitants of Kimpuruṣa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called īṣita. The demons generally learn such mystic powers by the practice of yoga. In the Doṣama-skandha, the Tenth Canto of Śrīmad-Bhāgavatam, there is a vivid description of how the demons appear before Kṛṣṇa in various wonderful forms. For instance, Bakāsura appeared before Kṛṣṇa and His cowherd boy friends as a gigantic crane. While present on this planet, Lord Kṛṣṇa had to fight with many demons who could exhibit the wonderful mystic powers of Kimpuruṣa-loka. Although the inhabitants of Kimpuruṣa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.
Yakṣas, Rakṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva’s incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

TRANSLATION

Then the Yakṣas, the Rakṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva’s incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

PURPORT

There are some types of living entities in the form of human beings whose living conditions and eatables are most abominable. Generally they eat flesh and fermented blood, which is mentioned in this verse as kṣata-jāsavam. The leaders of such degraded men known as Yakṣas, Rakṣasas, bhūtas, piśācas, etc., are all in the mode of ignorance. They have been placed under the control of Rudra. Rudra is the incarnation of Lord Śiva and is in charge of the mode of ignorance in material nature. Another name of Lord Śiva is Bhūtanātha, meaning “master of ghosts.” Rudra was born out of Brahmā’s eyes when Brahmā was very angry at the four Kumāras.
vidhāya vatsam duduhur
bila-patre viṣam payaḥ

tathā—similarly; ahayaḥ—snakes without hoods; dandaśūkāḥ—scorpions;
sarpāḥ—cobras; nāgāḥ—big snakes; ca—and; takṣakam—Takṣaka, chief of
the snakes; vidhāya—making; vatsam—calf; duduhuḥ—milked out; bila-
patre—in the pot of snake holes; viṣam—poison; payaḥ—as milk.

TRANSLATION

Thereafter cobras and snakes without hoods, large snakes, scorpions and
many other poisonous animals took poison out of the planet earth as their
milk and kept this poison in snake holes. They made a calf out of Takṣaka.

PURPORT

Within this material world there are various types of living entities, and
the different types of reptiles and scorpions mentioned in this verse are
also provided with their sustenance by the arrangement of the
Supreme Personality of Godhead. The point is that everyone is taking
his eatables from the planet earth. According to one’s association with
the material qualities, one develops a certain type of character.
Payāḥ-pānam bhujāṅgānām: if one feeds a serpent milk, the snake
will simply increase his venom. However, if one supplies milk to a
talented sage or saint, the sage will develop finer brain tissues by which he
can contemplate higher spiritual life. Thus the Lord is supplying everyone
food, but according to the living entity’s association with the modes of
material nature, the living entity develops his specific character.

TEXTS 23-24

paśavo yavaśaṁ kṣirāṁ
vatsam kṛtvā ca go-vr̥ṣam
aranyā-pātre cādhukṣan
mṛgendreṇa ca daṁṣṭriṇāḥ
The four-legged animals like the cows made a calf out of the bull who carries Lord Śiva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuḍa and took milk from the planet earth in the form of moving insects and nonmoving plants and grasses.

PURPORT

There are many carnivorous birds descended from Garuḍa, the winged carrier of Lord Viṣṇu. Indeed, there is a particular type of bird that is very fond of eating monkeys. Eagles are fond of eating goats, and of course many birds eat only fruits and berries. Therefore the words caram, referring to moving animals, and acaram, referring to grasses, fruits and vegetables, are mentioned in this verse.
TRANSLATION

The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himalayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.

TEXT 26

sarve sva-mukhya-vatsena
sue sue pātre pṛthak payaḥ
sarva-kāma-dughāṁ pṛthu-vāṁ
duduhuḥ pṛthu-bhāvitāṁ

TRANSLATION

The planet earth supplied everyone his respective food. During the time of King Pṛthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.

PURPORT

This is evidence that the Lord supplies food to everyone. As confirmed in the Vedas: eko bahūnāṁ yo vidadhāti kāmān. Although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth. There are different varieties of living entities on different planets, and they all derive their eatables from their planets in different forms. On the basis of these descriptions, how can one assume that there is no living entity on the moon? Every moon is earthly, being composed of the five...
elements. Every planet produces different types of food according to the needs of its residents. According to the Vedic sāstras, it is not true that the moon does not produce food nor that no living entity is living there.

TEXT 27

एवं पृथ्वादयः पृथ्वीमालादः स्वात्मातमः ।
रोहिंसादिमेदेन श्रीरेमेद इरुङ्गहः॥२७॥

evam prthuv-ādayaḥ prthuvim
annadāḥ svannam ātmanaḥ
doha-vatsādi-bhedena
kṣīra-bhedam kurūdvaha

evan—thus; prthu-ādayaḥ—King Prthu and others; prthuvim—the earth;
anna-adāḥ—all living entities desiring food; su-annam—their desired food-
su-annam—their desired foodstuff; ātmanaḥ—for self-preservation; doha—for milking; vatsa-ādi—by
calves, pots and milkers; bhedena—different; kṣīra—milk; bhedam—dif-
erent; kuru-udvaha—O chief of the Kurus.

TRANSLATION

My dear Vidura, chief of the Kurus, in this way King Prthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

TEXT 28

ततो महीपतिः प्रतिः सर्वकामधुधां प्रथुः ।
दुहित्रस्व च कारायां प्रेम्या दुहित्रवत्सलः॥२८॥

tato mahipatiḥ pritah
sarva-kāma-dughāṁ prthuh
duhitrte cakāremaiṁ
preṁa duhitr-vatsalaḥ

tataḥ—thereafter; mahi-patiḥ—the King; pritah—being pleased; sarva-
kāma—all desirables; dughāṁ—producing as milk; prthuh—King Prthu;
duhitrte—treating as his daughter; cakāra—did; imāṁ—unto the earthly
planet; premā—out of affection; duhitrasahā—affectionate to his daughter.

TRANSLATION

Thereafter King Prthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

TEXT 29

After this, the King of all kings, Maharaja Prthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

PURPORT

Generally the mountainous and hilly portions of the earth are made flat by the striking of thunderbolts. Generally this is the business of King Indra of the heavenly planets, but King Prthu, an incarnation of the Supreme Personality of Godhead, did not wait for King Indra to break up the hills and mountains but did so himself by using his strong bow.
athāsmin bhagavān vainyāḥ
prajānāṁ vṛtti-daḥ pitā
nivāsān kalpayān cakre
tatra tatra yathārhatāḥ

atha—thus; aśmin—on this earth planet; bhagavān—the Personality of Godhead; vainyāḥ—son of Vena; prajānāṁ—of the citizens; vṛtti-daḥ—who supplies employment; pitā—a father; nivāsān—residences; kalpayān—suitable; cakre—make; tatra tatra—here and there; yathā—as; arhataḥ—desirable, suitable.

TRANSLATION

To all the citizens of the state, King Prthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

TEXT 31

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.
prāk prthor iha naivaiśā
puragrāmādi-kalpanā
yathā-sukhāṁ vasanti sma
tatra tatrākutobhayāḥ

prāk—before; prthoḥ—King Prthu; iha—on this planet; na—never; eva—certainly; eśā—this; pura—of towns; grāma-ādi—of villages, etc.; kalpanā—planned arrangement; yathā—as; sukham—convenient; vasanti sma—lived; tatra tatra—here and there; akutobhayāḥ—without hesitation.

TRANSLATION

Before the reign of King Prthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Everything was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Prthu plans were made for towns and villages.

PURPORT

From this statement it appears that town and city planning is not new but has been coming down since the time of King Prthu. In India we can see regular planning methods evident in very old cities. In Śrīmad-Bhāgavatam there are many descriptions of such ancient cities. Even 5,000 years ago, Lord Kṛṣṇa's capital, Dvārakā, was well planned, and similar other cities—Mathurā, and Hastināpura (now New Delhi)—were also well planned. Thus the planning of cities and towns is not a modern innovation but was existing in bygone ages.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighteenth Chapter of the Śrīmad-Bhāgavatam, entitled “Prthu Mahārāja Milks the Earth Planet.”
CHAPTER NINETEEN

King Prthu’s One Hundred Horse Sacrifices

TEXT 1

Maitreya uvāca

atha-dīkṣata rājā tu
haya-medha-satena saḥ
brahmāvarte manoḥ kṣetre
yatra prācī sarasvatī

maitreyah uvāca—the sage Maitreya said; atha—thereafter; adīkṣata—took initiation; rājā—the King; tu—then; haya—horse; medha—sacrifices; satena—to perform one hundred; saḥ—he; brahmāvarte—known as Brahmāvarta; manoḥ—of Svāyambhuva Manu; kṣetre—in the land; yatra—where; prācī—eastern; sarasvatī—the river named Sarasvatī.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, King Prthu initiated the performance of one hundred horse sacrifices at the spot where the River Sarasvati flows toward the East. This piece of land is known as Brahmāvarta, and it was controlled by Svāyambhuva Manu.

TEXT 2
When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Prśthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Prśthu.

PURPORT

In the material world everyone who comes to enjoy himself or lord it over material nature is envious of others. This envy is also found in the personality of the King of heaven, Indra. As evident from revealed scriptures, Indra was several times envious of many persons. He was especially envious of great fruitive activities and the execution of yoga practices, or siddhis. Indeed, he could not tolerate them, and he desired to break them up. He was envious due to fear that those who performed great sacrifices for the execution of mystic yoga might occupy his seat. Since no one in this material world can tolerate another’s advancement, everyone in the material world is called matsara, envious. In the beginning of Śrīmad-Bhāgavatam it is therefore said that Śrīmad-Bhāgavatam is meant for those who are completely nirmatsara (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service. Such non-envy is typical of Vaikuṇṭha. However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.
TRANSLATION

The Supreme Personality of Godhead, Lord Viṣṇu, is present in everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Prthu.

PURPORT

In this verse the word sākṣāt is significant. Prthu Mahārāja was a śaktyāvēśa-avatāra incarnation of Lord Viṣṇu. Actually Prthu Mahārāja was a living entity, but he acquired specific powers from Lord Viṣṇu. Lord Viṣṇu, however, is directly the Supreme Personality of Godhead, and thus belongs to the category of viṣṇu-tattva. Mahārāja Prthu belonged to the jīva-tattva. The viṣṇu-tattva indicates God, whereas the jīva-tattva indicates the part and parcel of God. When God's part and parcel is especially empowered, he is called śaktyāvēśa-avatāra. Lord Viṣṇu is herein described as harir iśvaraḥ. The Lord is so kind that He takes all miserable conditions away from His devotees. Consequently He is called hari. He is described as iśvara because He can do whatever He likes. He is the supreme controller. The supreme iśvara puruṣottama is Lord Kṛṣṇa. He exhibits His powers as iśvara, or the supreme controller, when He assures His devotee in Bhagavad-gītā: “Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66) He can immediately make His devotee immune from all the reactions caused by sinful life if the devotee simply surrenders unto Him. He is described herein as sarvātmā, meaning that He is present in everyone's heart as the Supersoul, and as such He is the supreme teacher of everyone. If we are fortunate enough to take the lessons given by Lord Kṛṣṇa in Bhagavad-gītā, our lives immediately become successful. No one can give better instructions to human society than Lord Kṛṣṇa.
TEXT 4

अन्वितो ब्रह्मणां लोकपाले सहानुग।
उपजयां गंधर्वविशेषणतोगोऽऽ॥ ४ ॥

 anvito brahma-sarvābhyaṁ
loka-pālaṁ sahānugaiḥ
upagīyamāno gandharvair
munibhiṁ cāpsaro-gaṇaiḥ

anvitaḥ—being accompanied; brahma—by Lord Brahmā; sarvābhyaṁ—and by Lord Śiva; loka-pālaḥ—by the predominating chiefs of all different planets; saha anugaiḥ—along with their followers; upagīyamānaḥ—being praised; gandharvaiḥ—by the residents of Gandharvaloka; munibhiḥ—by great sages; ca—also; apsaraḥ-gaṇaiḥ—by the residents of Apsaroloka.

TRANSLATION

When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages and the residents of Apsaroloka all praised Him.

TEXT 5

सिद्धा विशाखरा दैत्या दानवा गुप्तकाद्यः ॥
सुनदनद्वध्युश्च: पर्वद्रवरा हरे ॥ ५ ॥

siddhā vidyādharā daityā
dānava guhyakādayaḥ
sunanda-nanda-pramukhāḥ
pārśada-pravarā hareḥ

siddhāḥ—the residents of Siddhaloka; vidyādharāḥ—the residents of Vidyādharaloka; daityāḥ—the demoniac descendants of Diti; dānavaḥ—the asuras; guhyaka-ādayaḥ—the Yaksas, etc.; sunanda-nanda-pramukhāḥ—headed by Sunanda and Nanda, the chief of Lord Viṣṇu’s associates from Vaikuṇṭha; pārśada—associates; pravarāḥ—most respectful; hareḥ—of the Supreme Personality of Godhead.
The Lord was accompanied by the residents of Siddhaloka, Vidyādhara-loka, all the descendants of Diti, and the demons and the Yaksas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

TRANSLATION

Great devotees who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada, and Dattātreya, and masters of mystic powers, headed by Sanaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.

TEXT 7

yatra dharma-dugha bhūmiḥ
sarva-kāma-dugha satī
dogdhi smābhīṣitān arthān
yajamāṇasya bhārata

yatra—where; dharma-dugha—producing sufficient milk for religiosity; bhūmiḥ—the land; sarva-kāma—all desires; dughā—yielding as milk; satī—
the cow; dogdi-smā—fulfilled; abhīpsitān—desirable; arthan—objects; yajamānasya—of the sacrificer; bhārata—my dear Vidura.

TRANSLATION

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.

PURPORT

In this verse the word dharma-dughā is significant, for it indicates kāma-dhenu. Kāma-dhenu is also known as surabhi. Surabhi cows inhabit the spiritual world, and, as stated in Brahma-saṁhitā, Lord Kṛṣṇa is engaged in tending these cows: surabhī abhipālayantam. One can milk a surabhi cow as often as he likes, and the cow will deliver as much milk as one requires. Milk, of course, is necessary for the production of so many milk products, especially clarified butter, which is required for the performances of great sacrifices. Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. Bhagavad-gītā confirms that Lord Brahmā created human society along with yajña, the performance of sacrifice. Yajña means Lord Viṣṇu, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified brāhmaṇas who can perform sacrifices as prescribed in the Vedas. Therefore it is recommended in Śrīmad-Bhāgavatam (yajñaft sankīrtana-prīyaft) that by performing saṅkīrtana-yajña and by satisfying the yajña-puruṣa, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Prthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this saṅkīrtana movement has already been started by the International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society’s activities; then there will be no scarcity. If saṅkīrtana-yajña is performed, there will be no difficulty, not even in industrial enterprises. Therefore this system should be introduced in all spheres of life—social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

TEXT 8

उद्ध: सर्वसाभ्य: श्रीराध्यश्रोतरान ।
ततो भूरित्यपाण: प्राक्ष्यत मघुच्यत: ॥ ८ ॥
The flowing rivers supplied all kinds of tastes—sweet, pungent, sour, etc.—and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

PURPORT

If rivers are not polluted and are allowed to flow in their own way, or sometimes allowed to flood the land, the land will become very fertile and able to produce all kinds of vegetables, trees and plants. The word rasa means “taste.” Actually all rahas are tastes within the earth, and as soon as seeds are sown on the ground, various trees sprout up to satisfy our different tastes. For instance, sugar cane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilies to satisfy our taste for pungency. Although the earth’s ground is the same, different tastes arise due to different kinds of seeds. As Kṛṣṇa says in Bhagavad-gītā, bījam mām sarva-bhūtānām: “I am the original seed of all existences.” (Bg. 7.10) Therefore all arrangements are there. And as stated in Isopaniṣad: pūrṇam idam. Complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. People should therefore learn how to satisfy the yajña-puruṣa, Lord Viṣṇu. Indeed, the living entity’s prime business is to satisfy the Lord because the living entity is part and parcel of the Lord. Thus the whole system is so arranged that the living entity must do his duty as he is constitutionally made. Without doing so, all living entities must suffer. That is the law of nature.

The words taravo bhūri-varṣmāṇah indicate very luxuriantly grown, big-bodied trees. The purpose of these trees was to produce honey and varieties of fruit. In other words, the forest also has its purpose in supplying honey, fruits and flowers. Unfortunately in Kali-yuga, due to an absence of
yajña, there are many big trees in the forests, but they do not supply sufficient fruits and honey. Thus everything is dependent on the performance of yajña. The best way to perform yajña in this age is to spread the saṅkīrtana movement all over the world.

TEXT 9

sindhavo ratna-nikarān
girayo 'nnam catur-vidham
upāyanam upājahruḥ
sarve lokāḥ sapālakāḥ

sindhavaḥ—the oceans; ratna-nikarān—heaps of jewels; girayaḥ—the hills; annam—eatables; catuḥ-vidham—four kinds of; upāyanam—presentations; upājahruḥ—brought forward; sarve—all; lokāḥ—the people in general of all planets; sa-pālakāḥ—along with the governors.

TRANSLATION

King Prthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

PURPORT

As stated in Ṣisopaniṣad, this material creation is supplied with all the potencies for the production of all necessities required by the living entities—not only human beings, but animals, reptiles, aquatics, trees, etc. The oceans and seas produce pearls, coral and valuable jewels so that fortunate law-abiding people can utilize them. Similarly, the hills are full of chemicals so when rivers flow down from them the chemicals spread over the fields to fertilize the four kinds of foodstuffs. These are technically known as carvya (those edibles which are chewed), lehya (those which are licked up), cūṣya (those which are swallowed) and peya (those which are drunk).

Prthu Mahārāja was greeted by the residents of other planets and their presiding deities. They presented various gifts to the King and acknowledged
him as the proper type of king by whose planning and activities everyone throughout the universe could be happy and prosperous. It is clearly indicated in this verse that the oceans and seas are meant for producing jewels, but in Kali-yuga the oceans are mainly being utilized for fishing. Śūdras and poor men were allowed to fish, but the higher classes like the kṣatriyas and vaiśyas would gather pearls, jewels and coral. Although poor men would catch tons of fish, they would not be equal in value to one piece of coral or pearl. In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of yajñas, the hills automatically produce fertilizing chemicals, which help produce edibles in the fields. Everything is dependent on the people’s acceptance of the Vedic principles of sacrifice.

TEXT 10

 прид чационеcкасв птгосту птмодагу
 абхуан маваланннат: пттипатаццатсут ||0||

iti cādhokṣajeśasya
prthoṣ tu paramodayam
asūyan bhagavān indraḥ
pratighātam acikarat

iti—thus; ca—also; adhokṣaja-īśasya—who accepted Adhokṣaja as his worshipable Lord; prthoḥ—of King Pṛthu; tu—then; parama—the topmost; udayam—opulence; asūyan—being envious of; bhagavān—the most powerful; indraḥ—the King of heaven; pratighātam—impediments; acikarat—made.

TRANSLATION

King Pṛthu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pṛthu performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pṛthu’s opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

PURPORT

In this verse there are three significant purposes expressed in the words adhokṣaja, bhagavān indraḥ and prthoḥ. Mahārāja Pṛthu is an incarnation
of Viṣṇu, yet he is a great devotee of Lord Viṣṇu. Although an empowered incarnation of Lord Viṣṇu, he is nonetheless a living entity. As such, he must be a devotee of the Supreme Personality of Godhead. Although one is empowered by the Supreme Personality of Godhead and is an incarnation, he should not forget his eternal relationship with the Supreme Personality of Godhead. In Kali-yuga there are many self-made incarnations, rascals, who declare themselves to be the Supreme Personality of Godhead. The words bhagavān indraḥ indicate that even a living entity can be as exalted and powerful as King Indra, for even King Indra is an ordinary living entity in the material world and possesses the four defects of the conditioned soul. King Indra is described herein as bhagavān, which is generally used in reference to the Supreme Personality of Godhead. In this case, however, King Indra is addressed as bhagavān because he has so much power in his hands. Despite his becoming bhagavān, he is envious of the incarnation of God, Prthu Mahārāja. The defects of material life are so strong that due to contamination King Indra becomes envious of an incarnation of God.

We should try to understand, therefore, how a conditioned soul becomes fallen. The opulence of King Prthu was not dependent on material conditions. As described in this verse, he was a great devotee of Adhokṣaja. The word adhokṣaja indicates the Personality of Godhead, who is beyond the expression of mind and words. However, the Supreme Personality of Godhead appears before the devotee in His original form of eternal bliss and knowledge. The devotee is allowed to see the Supreme Lord eye to eye, although the Lord is beyond the expression of our senses and beyond our direct perception.

**TEXT 11**

चरमेणाश्मेते वज्राने श्रुःतिष्य।
वैन्ये यज्ञप्रह्ये स्यर्थ्योपेवाह तिरोहितः।

**carameṇāśvamedhena**
**yajamāne yajuṣ-patim**
**vainye yajña-pasuṁ spardham**
**apovāha tirohitaḥ**

*carameṇa*—by the last one; *aśvamedhena*—by the sacrifice of *aśvamedha-yajña*; *yajamāne*—when he was performing the sacrifice; *yajuṣ-patim*—for satisfaction of the Lord of *yajña*, Viṣṇu; *vainye*—the son of King Vena;
yajña-paśum—the animal meant to be sacrificed in the yajña; spardhan—being envious; apovāha—stole; tirohitāḥ—being invisible.

TRANSLATION

When Prthu Maharāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Prthu.

PURPORT

King Indra is known as sata-kratu, which indicates that he has performed one hundred horse sacrifices (aśvamedha-yajña). We should know, however, that the animals sacrificed in the yajña were not killed. If the Vedic mantras were properly pronounced during the sacrifice, the animal sacrificed would come out again with a new life. That is the test for a successful yajña. When King Prthu performed one hundred yajñas, Indra became very envious because he did not want anyone to excel him. Being an ordinary living entity, he became envious of King Prthu, and, making himself invisible, he stole the horse and thus impeded the yajña performance.

TEXT 12

tam atrir bhagavān aikṣat
    tvaramāṇam vihāyasā
    āmuktam iva pākhaṇḍaṁ
    yo ’dharme dharma-vibhramaḥ

tam—King Indra; atrīḥ—the sage Atri; bhagavān—most powerful; aikṣat—could see; tvaramāṇam—moving very hastily; vihāyasā—in outer space; āmuktam iva—like a liberated person; pākhaṇḍaṁ—imposter; yāḥ—one who; adharme—in irreligiosity; dharma—religiosity; vibhramaḥ—mistaking.

When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress is a form of cheating, for it falsely created an impression of religion. When Indra went into outer
space in this way, the great sage Atri saw him and understood the whole situation.

PURPORT

The word pākhaṇḍa used in this verse is sometimes pronounced pāṣaṇḍa. Both of these words indicate an imposter who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the word āmuktam iwa, meaning “as if he were liberated,” is used. The saffron dress worn by a sannyāsī announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a sannyāsī or liberated person. In Bhagavad-gītā it is said:

\[
\text{anāśritaḥ karma-phalāṁ} \\
\text{kāryaṁ karma karoti yaḥ} \\
\text{sa sannyāśī ca yogī ca} \\
\text{na niragnir na cākriyaḥ}
\]

“One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.” (Bg. 6.1)

In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a sannyāsī and yogī. Cheating sannyāsīs and yogīs have existed since the time of Prthu Mahārāja’s sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a sannyāsī to be very cautious because, as stated by Lord Caitanya, sannyāśīra alpa chidra sarva-loke gāya: a little spot in a sannyāsī’s character will be magnified by the public. Therefore, unless one is very sincere and serious, he should not take up the order of sannyāsa. One should not use this order as a means to cheat the public. It is better not to take up sannyāsa in this age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up sannyāsa. One should not adopt this order as a means of livelihood or for some material purpose.
TEXT 13

अत्रिना चौदिते हन्तु पथुपुत्रं महारयः ।
अन्वधावता साङ्क्रुद्धाः तत्स्थं तत्स्थे चात्मवेत ॥१३॥

atrina codito hantum
prthu-putra mahā-rathaḥ
anvadhavata saṅkruddhas
tiṣṭha tiṣṭheti cābravīt

atrīnā—by the great sage Atri; codītāḥ—being encouraged; hantum—to kill; prthu-putraḥ—the son of King Prthu; mahā-rathaḥ—a great hero; anvadhāvata—followed; saṅkruddhaḥ—being very angry; tiṣṭha tiṣṭha—just wait, just wait; iti—thus; ca—also; abravit—he said.

TRANSLATION

When the son of King Prthu was informed by Atri of King Indra’s trick, he immediately became very angry and followed Indra to kill him, calling, “Wait! Wait!”

PURPORT

The words tiṣṭha tiṣṭha are used by a kṣatriya when he challenges his enemy. When fighting, a kṣatriya cannot flee from the battlefield. However, when a kṣatriya out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words tiṣṭha tiṣṭha. A real kṣatriya does not kill his enemy from behind, nor does a real kṣatriya turn his back on the battlefield. According to kṣatriya principle and spirit, one either attains victory or dies in the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the kṣatriya principles, and the son of Prthu had to challenge him with the words tiṣṭha tiṣṭha.

TEXT 14

तं ताद्रशाक्तिः बीस्य मेने यम शरीरिनम् ।
जटिलं मसनाच्छयं तसै गानं न दुःखिति ॥१४॥

tam tādṛśākṛtiṁ viśya
mene dharmaṁ śarīrinam

The words tiṣṭha tiṣṭha are used by a kṣatriya when he challenges his enemy. When fighting, a kṣatriya cannot flee from the battlefield. However, when a kṣatriya out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words tiṣṭha tiṣṭha. A real kṣatriya does not kill his enemy from behind, nor does a real kṣatriya turn his back on the battlefield. According to kṣatriya principle and spirit, one either attains victory or dies in the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the kṣatriya principles, and the son of Prthu had to challenge him with the words tiṣṭha tiṣṭha.
King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Prthu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.

TRANSLATION

When Atri Muni saw that the son of King Prthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Prthu's sacrifice.
evam vainya-sutaḥ proktas
tvaramāṇaṁ vihāyasā
anvadraṣṭaḥ abhikṛuddho
rāvaṇaṁ grdhra-rāṭḥ iva

eavam—thus; vainya-sutaḥ—the son of King Prthu; proktaḥ—being or-
dered; tvaramāṇaṁ—Indra, who was moving hastily; vihāyasā—in the sky;
anvadraṣṭaḥ—began to chase; abhikṛuddhaḥ—being very angry; rāvaṇaṁ—
Rāvaṇa; grdhra-rāṭḥ—the king of vultures; iva—like.

TRANSLATION

Being thus informed, the grandson of King Vena immediately began to
follow Indra, who was fleeing through the sky in great haste. He was very
angry with him, and he chased him just as the king of the vultures chased
Rāvaṇa.

TEXT 17

sahasrasya rūpaṁ ca tad dhitvā
tasmā antarḥitaḥ sva-rāṭḥ
vīraḥ sva-paśum ādāya
pitur yajñam upeyivān

sah—King Indra; aśvam—the horse; rūpaṁ—the false dress of a saintly
person; ca—also; tat—that; hitvā—giving up; tasmā—for him; antarḥitaḥ—
disappeared; sva-rāṭḥ—Indra; vīraḥ—the great hero; sva-paśum—his animal;
ādāya—having taken; pituḥ—of his father; yajñam—to the sacrifice;
upeyivān—he came back.

TRANSLATION

When Indra saw that the son of Prthu was chasing him, he immediately
abandoned his false dress and left the horse. Indeed, he disappeared from
that very spot, and the great hero, the son of Mahārāja Prthu, returned the
horse to his father’s sacrificial arena.
TRANSLATION

My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Prthu, they all agreed to give him the name Vijitāśva.

TEXT 19

उपसुर्य तमसीत्रं जहारायं पुनहरि: ।
भ्रात्युपत्तकथा हिरण्यरथनं विशु: ||19||

upasṛjya tamas tiuraṁ
jahārāśvam punar hariḥ
casāla-yūpataś channo
hiraṇya-raśanaṁ vibhuḥ

TRANSLATION

My dear Vidura, lndra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

TEXT 20

अष्टि संदर्भायमास तर्माणं विश्रातः ।
उपायवयुपत्तरो चीरेः नैनयापथं ||20||

Sri Mad-Bhāgavatam | Canto 4, Ch. 19
The great sage Atri again pointed out to the son of King Prthu that Indra was fleeing through the sky. The great hero, the son of Prthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyasi, he still chose not to kill him.

TRANSLATION

When the great sage Atri again gave directions, the son of King Prthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyasi and, giving up the horse, made himself invisible.

TRANSLATION

The great sage Atri again pointed out to the son of King Prthu that Indra was fleeing through the sky. The great hero, the son of Prthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyasi, he still chose not to kill him.
Then the great hero, Vijitása, the son of King Prthu, again took the horse and returned to his father’s sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyásī. It was King Indra who introduced this.

PURPORT

Since time immemorial, the sannyásā order has carried the tridaṇḍa. Later Śaṅkarācārya introduced the ekadaṇḍi-sannyásī. A tridaṇḍi-sannyásī is a Vaiṣṇava sannyásī, and an ekadaṇḍi-sannyásī is a Māyāvādī sannyásī. There are many other types of sannyásīs who are not approved by Vedic rituals. A type of pseudo-sannyásā was introduced by Indra when he tried to hide himself from the attack of Vijitása, the great son of King Prthu. Now there are many different types of sannyásīs. Some of them go naked, and some of them carry a skull and trident, generally known as kāpālīka. All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false sannyásīs and their pretenses, although they are not bona fide guides to spiritual advancement. At the present moment some missionary institutions, without referring to the Vedic rituals, have introduced some sannyásīs who engage in sinful activities. The sinful activities forbidden by the śāstras are illicit sex, intoxication, meat-eating and gambling. These so-called sannyásīs indulge in all these activities. They eat meat and flesh, fish, eggs and just about everything. They sometimes drink with the excuse that without alcohol, fish and meat, it is impossible to remain in the cold countries near the arctic zone. These sannyásīs introduce all these sinful activities in the name of serving the poor, and consequently poor animals are cut to pieces and go into the bellies of these sannyásīs. As described in the following verses, such sannyásīs are pākhāṇḍīs. Vedic literature states that a person who puts
Lord Nārāyaṇa on the level with Lord Śiva or Lord Brahmā immediately becomes a pākhaṇḍi. As stated in the Purāṇas:

\[
yas tu nārāyaṇaṁ devaṁ 
brahma-rudrādi-dāivataṁ 
samatvenaiva viṣṇu
sa pāṣaṇḍi bhaved dhruvam
\]

In Kali-yuga the pākhaṇḍis are very prominent. However, Lord Śrī Caitanya Mahāprabhu has tried to kill all these pākhaṇḍis by introducing His saṅkīrtana movement. Those who take advantage of this saṅkīrtana movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these pākhaṇḍis.

**TEXT 23**

\[
yāni rūpāṇi jagrhe 
indro haya-jihāra-yā 
tāni pāpasya khaṇḍāni 
liṅgaṁ khaṇḍam ihocaye
\]

\[
yāni—all those which; rūpāṇi—forms; jagrhe—accepted; indraḥ—the King of heaven; haya—the horse; jihāra-yā—with a desire to steal; tāni—all those; pāpasya—of sinful activities; khaṇḍāni—signs; liṅgaṁ—the symbol; khaṇḍam—the word khaṇḍa; iha—here; ucyate—is said.
\]

**TRANSLATION**

Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

**PURPORT**

According to Vedic civilization, sannyāsa is one of the essential items in the program of the varṇa-āśrama institution. One should accept sannyāsa according to the paramparā system of the ācāryas. At the present moment, however, many so-called sannyāsīs or mendicants have no understanding of God consciousness. Such sannyāsa was introduced by Indra because of his
jealousy of Mahārāja Prthu, and what he introduced is again appearing in the age of Kali. Practically none of the sannyāsīs in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a pāṣaṇḍī, or atheist. In the Vaiṣṇava tantra it is said:

\[
yas tu nārāyaṇaṁ devaṁ
guṇa-rudrādi-dāivataiḥ
samatvenaiva vikṣeta
sa pāṣaṇḍī bhaved dhruvam
\]

Although it is forbidden, there are many pāṣaṇḍīs who coin terms like daridra-nārāyaṇa and svāmi-nārāyaṇa, although not even such demigods as Brahmā and Śiva can be equal to Nārāyaṇa.

**TEXTS 24-25**

\[
evam indre haraty aśvam
vainya-yajña-jighāṁsayā
tad-grhīta-viśṛṣṭeṣu
pākhaṇḍeṣu matir nṛṇāṁ
dharma ity upadharmeṣu
nagna-rakta-paṭādiṣu
prāyena sajjate bhrāntyā
tesaleṣu ca vāgmiṣu
\]

*evam—thus; indre—when the King of heaven; harati—stole; aśvam—the horse; vainya—of the son of King Vena; yajña—the sacrifice; jighāṁsayā—with a desire to stop; tat—by him; grhīta—accepted; viśṛṣṭeṣu—abandoned; pākhaṇḍeṣu—toward the sinful dress; matiḥ—attraction; nṛṇāṁ—of the people in general; dharmaḥ—system of religion; iti—thus; upadharmeṣu—toward false religious systems; nagna—naked; rakta-paṭa—red robed; ādiṣu—etc.; prāyena—generally; sajjate—is attracted; bhrāntyā—foolishly; pesaleṣu—expert; ca—and; vāgmiṣu—eloquent.*
TRANSLATION

In this way, King Indra, in order to steal the horse from King Prthu’s sacrifice, adopted several orders of sannyāsa. Some of these sannyāsis go naked, and sometimes they wear red garments and pass under the name of kāpālika. These are simply symbolic representations of their sinful activities. These so-called sannyāsis are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

PURPORT

As stated in Śrīmad-Bhāgavatam, men in this age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic śāstras practically prohibit the adoption of sannyāsa in the age of Kali because less intelligent men may accept the sannyāsa order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Kṛṣṇa consciousness. All other systems of sannyāsa and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

TEXT 26

तद्भिज्ञाय भगवान् यस्य पशुपराक्रमः ||
इन्द्रायु कुपितो भाणपादोहितकाल्यकः ||२६||

tad abhijñāya bhagavān
prthuḥ prthu-parākramaḥ
indrāya kupito bāṇam
ādattodyata-kārmukaḥ

tat—that; abhijñāya—understanding; bhagavān—the incarnation of Godhead; prthuḥ—King Prthu; prthu-parākramaḥ—celebrated as very powerful; indrāya—upon Indra; kupitaḥ—being very angry; bāṇam—an arrow; ādatta—took up; udyata—having taken up; kārmukaḥ—the bow.
TRANSLATION

Mahārāja Prthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra introduced such irregular sannyāsa orders.

PURPORT

It is the duty of the king not to tolerate any introduction of any irreligious systems. Since King Prthu was an incarnation of the Supreme Personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

TEXT 27

tam rtvijah śakra-vadhābhisandhitām
vicakṣya dusprekṣyam asahya-ramhasam
nivārayām āsur aho mahā-mate
na yujyate 'trānya-vadhāḥ pracoditāt

tam—King Prthu; rtvijah—the priests; śakra-vadha—killing the King of heaven; abhisandhitam—thus preparing himself; vicakṣya—having observed; dusprekṣyam—terrible to look at; asahya—unbearable; ramhasam—whose velocity; nivārayām āsuḥ—they forbade; aho—oh; mahā-mate—O great soul; na—not; yujyate—is worthy for you; atra—in this sacrificial arena; anya—others; vadhāḥ—killing; pracoditāt—from being so directed in the scriptures.

TRANSLATION

When the priests and all the others saw Mahārāja Prthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him,
for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.

PURPORT

Animal killing is intended for different purposes. It tests the proper pronunciation of Vedic mantras, and an animal being put into the sacrificial fire should come out with a new life. No one should ever be killed in a sacrifice meant for the satisfaction of Lord Viṣṇu. How then could Indra be killed when he is actually worshiped in the yajña and accepted as part and parcel of the Supreme Personality of Godhead? Therefore the priests requested King Prthu not to kill him.

TEXT 28

vayam marutvantam iḥārtha-nāśanaṁ
hvayāmahe tvac-chravasā hata-tviṣam
ayālayāmopahavair anantaram
prasahya rājan juhavāma te 'hitam

vayam—we; marutvantam—King Indra; iha—here; artha—of your interest; nāśanam—the destroyer; hvayāmahe—we shall call; tvat-śravasā—by your glory; hata-tviṣam—already bereft of his power; ayālayāma—never before used; upahavaiḥ—by mantras of invocation; anantaram—without delay; prasahya—by force; rājan—O King; juhavāma—we shall sacrifice in the fire; te—your; ahitam—enemy.

TRANSLATION

Dear King, Indra’s powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras, which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

PURPORT

By chanting the Vedic mantras properly in a sacrifice, one can perform many wonderful things. In Kali-yuga, however, there are no qualified
brāhmaṇas who can chant the mantras properly. Consequently no attempt should be made to perform such big sacrifices. In this age the only sacrifice recommended is the saṅkīrtana movement.

TEXT 29

इत्यामन्त्रय क्रतु-पतिः विदुराय रुष्यो जुहवतो।
स्रुग-घस्तान विदुरा ब्रह्मा। प्रत्याशहत। 

itim āmantrya kratu-patiṁ
vidurasyartvijoruṣā
srug-ghastāṁ juhvato 'bhetya
svayambhūḥ pratyaśedhata
ti—thus; āmantrya—after informing; kratu-patiṁ—King Prthu, the master of the sacrifice; vidura—O Vidura; asya—of Prthu; rtvijah—the priests; ruṣā—in great anger; sruk-hastān—with the sacrificial ladle in hand; juhvataḥ—performing the fire sacrifice; abhyetya—having begun; svayambhūḥ—Lord Brahmā; pratyaśedhata—asked them to stop.

TRANSLATION

My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation on the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.

TEXT 30

न वध्यो प्रतापिन्नी। यद्रो मगवस्तुः।
यं जिनसमथ यझैन स्वेषालत्वः सुरा। 

na vadhyaḥ bhavatāṁ indro
yad yajño bhagavat-tanuḥ
yam jighāṁsatha yajnena
yasyeṣṭās tanavah surāḥ

na—not; vadhyaḥ—ought to be killed; bhavatāṁ—by all of you; indraḥ—the King of heaven; yat—because; yajñaḥ—a name of Indra; bhagavat-tanuḥ—part of the body of the Supreme Personality of Godhead; yam—whom;
Lord Brahmā addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajña, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?

**TRANSLATION**

In order to make trouble and impede the performance of King Pṛthu’s great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

**TEXT 31**

\[
\text{तदि द वायुता महाद-}
\text{धर्म-व्यातिकरं द्विजाः}
\text{इन्द्रेणावृद्धिः राज्यः कर्म-उद्विजिष्ठात्} \|31\|
\]

\[
\text{tat—then; idam—this; paśyata—just see; mahat—great; dharma—of religious life; vyatikaram—violation; dvijāḥ—O great brāhmaṇas; indreṇa—by Indra; anuṣṭhitam—performed; rājaḥ—of the King; karma—activity; etat—this sacrifice; vijighāṁsataḥ—desiring to impede.}
\]

**TRANSLATION**

In order to make trouble and impede the performance of King Pṛthu’s great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.
prthu-kîrteḥ prthor bhûyāt
tarhy ekona-śata-kratuḥ
alam te krutubhiḥ sviṣṭair
yad bhavān mokṣa-dharma-vit

prthu-kîrteḥ—of wide renown; prthoḥ—of King Prthu; bhûyāt—let it be;
tarhi—therefore; ekona-śata-kratuḥ—he who performed ninety-nine yajñas;
alam—there is nothing to be gained; te—of you; krutubhiḥ—by performing
sacrifices; su-istaiḥ—well performed; yat—because; bhavān—youself; mokṣa-
dharma-vit—the knower of the path of liberation.

TRANSLATION

"Let there be only ninety-nine sacrificial performances for Mahārāja Prthu," Lord Brahmā concluded. Lord Brahmā then turned toward Mahārāja Prthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

PURPORT

Lord Brahmā came down to pacify King Prthu regarding his continual performance of one hundred sacrifices. King Prthu was determined to perform one hundred sacrifices, and King Indra took this very seriously because Indra himself was known as the performer of one hundred sacrifices. Just as it is the nature of all living entities within this material world to become envious of their competitors, King Indra, although King of heaven, was also envious of King Prthu. Therefore, he wanted to stop him from performing one hundred sacrifices. Actually there was great competition, and King Indra, to satisfy his senses, began to invent so many irreligious systems to obstruct King Prthu. To stop these irreligious inventions, Lord Brahmā personally appeared in the sacrificial arena. As far as Mahārāja Prthu was concerned, he was a great devotee of the Supreme Personality of Godhead; therefore it was not necessary for him to perform the prescribed Vedic ritualistic ceremonies. Such ceremonies are known as karma, and there is no need for a devotee in the transcendental position to execute them. As the ideal king, however, it was King Prthu’s duty to perform sacrifices. A compromise was therefore to be worked out. By the blessings of Lord Brahmā, King Prthu would become more famous than King Indra. Thus Prthu’s determination to perform one hundred sacrifices was indirectly fulfilled by the blessings of Lord Brahmā.
TEXT 33

नैवात्मने महेंद्राय रोषमाहत्तुमहंसि।
उपाविन हि यदि ते उत्तमशोकविश्रहो॥३३॥

naīvātmane mahendra-ya
roṣam āhartum arhasi
ubhāv api hi bhadraṁ te
uttamaśloka-vigrahau

na—not; eva—certainly; ātmane—nondifferent from you; mahā-indrāya—
pon the King of heaven, Indra; roṣam—anger; āhartum—to apply; arhasi—
you ought; ubhau—both of you; api—certainly; hi—also; bhadraṁ—good
fortune; te—unto you; uttamaśloka-vigrahau—incarnations of the Supreme
personality of Godhead.

TRANSLATION

Lord Brahmā continued: Let there be good fortune to both of you, for
you and King Indra are both part and parcel of the Supreme Personality of
Godhead. Therefore you should not be angry with King Indra, who is non-
different from you.

TEXT 34

मासिन्महाराज क्षयाः स चिन्तां
निशामयासद्वच आदतत्तमा॥

māsmin mahārāja kṛthāḥ sma cintāṁ
niśāmayāsmaḍ-vaca āḍṛtātmā
yad dhyāyato daiva-hataṁ nu kartuṁ
mano 'tiruṣṭarṁ viśate tamo 'ndham

mā—do not; asmin—in this; mahā-rāja—O King; kṛthāḥ—do; sma—as done
in the past; cintāṁ—agitation of the mind; niśāmaya—please consider:
asmat—my; vacaḥ—words; āḍṛta-ātmā—being very respectful; yat—because;
dhyāyataḥ—of he who is contemplating; daiva-hataṁ—that which is
thwarted by providence; \textit{nu}—certainly; \textit{kartum—}to do; \textit{manaḥ—}the mind; \textit{atirūṣtam—}very angry; \textit{viśate—}enters; \textit{tamaḥ—}darkness; \textit{andham—}dense.

**TRANSLATION**

My dear King, don’t be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

**PURPORT**

Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid countering such reversals because the more we become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Kṛṣṇa has also advised us in this connection. We should tolerate things instead of becoming agitated.

**TEXT 35**

\begin{verbatim}
kratur viramatām eṣa
deveṣu duravagraḥaḥ
dharma-vyatikaro yatra
pākhaṇḍair indra-nirmitaiḥ
\end{verbatim}

\textit{kratuḥ—}the sacrifice; \textit{viramatām—}let it stop; \textit{eṣa—}this; \textit{devaḥ—}amongst the demigods; \textit{duravagraḥaḥ—}addiction to unwanted things; \textit{dharma-vyatikaraḥ—}violation of religious principles; \textit{yatra—}where; \textit{pākhaṇḍaiḥ—}by sinful activities; \textit{indra—}by the King of heaven; \textit{nirmitaiḥ—}manufactured.

**TRANSLATION**

Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You
should know very well that even amongst the demigods there are many unwanted desires.

PURPORT

There are many competitors in ordinary business affairs, and the karma-kāṇḍa chapters of the Vedas sometimes cause competition and envy amongst karmīs. A karmī must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. Consequently there is always competition amongst karmīs, either in ordinary business affairs or in the performance of yajña. Lord Brahmā's purpose was to end the competition between Lord Indra and Mahārāja Pṛthu. Because Mahārāja Pṛthu was a great devotee and incarnation of God, he was requested to stop the sacrifices so that Indra might not further introduce irreligious systems, which are always followed by criminal-minded people.

TEXT 36

एभिरिन्द्रोपसारिन्स्रस्तायिः पाल्पक्षादहरिभिः जनाः
ह्रियामपणिः विचक्षवायम् यस्ते यजुर्गमयुषः ॥ ३६ ॥

ebhīṁ—in these; indra-upasaṁśrastāyaḥ—created by the King of heaven, Indra; pākhaṇḍaiḥ—sinful activities; hārībhikḥ—very attractive to the heart; janam—the people in general; hriyamāṇam—being carried away; vicakṣva—just see; enam—these; yāḥ—one who; te—your; yajña-dhrūk—creating a disturbance in the performance of the sacrifice; aśva-muṭ—who stole the horse.

TRANSLATION

Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities, which he has introduced, will be carried out by the people in general.

PURPORT

As stated in Bhagavad-gītā:

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate

“Whatver action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.” (Bg 3.21)

For his own sense gratification, King Indra thought to defeat Mahārāja Prthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the guise of a false sannyāsī. Such activities are attractive to the people in general; therefore they are dangerous. Lord Brahmā thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop the sacrifice. A similar stance was taken by Lord Buddha when people were overly engrossed in the animal sacrifices recommended by Vedic instructions. Lord Buddha had to introduce the religion of nonviolence by contradicting the Vedic sacrificial instructions. Actually in the sacrifices the slaughtered animals were given a new life, but people without such powers were taking advantage of such Vedic rituals and unnecessarily killing poor animals. Therefore Lord Buddha had to deny the authority of the Vedas for the time being. One should not perform sacrifices that will induce reversed orders. It is better to stop such sacrifices.

As we have repeatedly explained, due to a lack of qualified brahminical priests in Kali-yuga, it is not possible to perform the ritualistic ceremonies recommended in the Vedas. Consequently the sāstras instruct us to perform the saṅkīrtana-yajña. By the saṅkīrtana sacrifice, the Supreme Personality of Godhead, in His form of Lord Caitanya, will be satisfied and worshiped. The entire purpose of performing sacrifices is to worship the Supreme Personality of Godhead, Viṣṇu. Lord Viṣṇu or Lord Kṛṣṇa is present in His form of Lord Caitanya; therefore people who are intelligent should try to satisfy Him by performing saṅkīrtana-yajña. This is the easiest way to satisfy Lord Viṣṇu in this age. People should take advantage of the injunctions in different sāstras concerning sacrifices in this age and not create unnecessary disturbances during the sinful age of Kali. In Kali-yuga men all over the world are very expert in opening slaughterhouses for killing animals, which they eat. If the old ritualistic ceremonies were observed, people would be encouraged to kill more and more animals. In Calcutta there are many butcher shops which keep a deity of the goddess Kāli, and animal eaters think it proper to purchase animal flesh from such shops in hope that they are eating the remnants of food offered to goddess Kāli. They do not know that goddess Kāli never accepts nonvegetarian food be-
cause she is the chaste wife of Lord Śiva. Lord Śiva is also a great Vaiṣṇava and never eats nonvegetarian food, and the goddess Kāli accepts the remnants of food left by Lord Śiva. Therefore there is no possibility of her eating flesh or fish. Such offerings are accepted by the associates of goddess Kāli known as bhūtas, piśācas and Rākṣasas, and those who take the prasāda of goddess Kāli in the shape of flesh or fish are not actually taking the prasāda left by goddess Kāli, but the food left by the bhūtas and piśācas.

TEXT 37

bhavān paritrātum ihāvalīrṇo
dharmam janāṇāṁ samayānurūpam
venāpacārād avaluptam adya
tad-dehato viṣṇu-kalāsi vainya

bhavān—Your Majesty; paritrātum—just to deliver; ihā—in this world; avatīrṇaḥ—incarnated; dharmaṁ—religious system; janāṇāṁ—of the people in general; samaya-anurūpam—according to the time and circumstances; vena-apacārāt—by the misdeeds of King Vena; avaluptam—almost vanished; adya—at the present moment; tat—his; dehataḥ—from the body; viṣṇu—of Lord Viṣṇu; kalā—part of a plenary portion; asi—you are; vainya—O son of King Vena.

TRANSLATION

O King Prthu, son of Vena, you are the part and parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

PURPORT

The way in which Lord Viṣṇu kills the demons and protects the faithful is mentioned in Bhagavad-gītā:
paritṛāṇāya sādhūnārīn
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāṁi yuge yuge

“In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” (Bg. 4.8)

In two hands Lord Viṣṇu always carries a club and a cakra to kill demons, and in His other two hands He holds a conchshell and a lotus to give protection to His devotees. When His incarnation is present on this planet or in this universe, the Lord kills the demons and protects His devotees simultaneously. Sometimes Lord Viṣṇu appears in His person as Lord Kṛṣṇa or Lord Rāma. All of these appearances are mentioned in the sāstras. Sometimes He appears as a śaktyāveśa-avatāra like Lord Buddha. As explained before, these śaktyāveśa-avatāras are incarnations of Viṣṇu’s power invested in a living entity. Living entities are also part and parcel of Lord Viṣṇu, but they are not as powerful; therefore when a living entity descends as an incarnation of Viṣṇu, he is especially empowered by the Lord.

When King Pṛthu is described as an incarnation of Lord Viṣṇu, it should be understood that he is a śaktyāveśa-avatāra, part and parcel of Lord Viṣṇu, and is specifically empowered by Him. Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the bhakti cult. Such a person can act like Lord Viṣṇu and defeat demons by arguments and preach the bhakti cult exactly according to the principles of śāstra. As indicated in Bhagavad-gītā, whenever we find someone extraordinary preaching the bhakti cult, we should know that he is especially empowered by Lord Viṣṇu or Lord Kṛṣṇa. As confirmed in Caitanya-caritāmṛta, kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false tilaka and mālā, they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the sāstras.

TEXT 38

स ल्यं विभृष्माय भवं प्रजाते
सद्ययपं विभ्रष्मां पिपिश्रहि।
**TRANSLATION**

O protector of the people in general, please consider the purpose of your being incarnated by Lord Viṣṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

**PURPORT**

Lord Brahmā addresses King Pṛthu as prajāpate just to remind him of his great responsibility in maintaining the peace and prosperity of the citizens. Mahārāja Pṛthu was empowered by the Supreme Personality of Godhead for this purpose only. It is the duty of the ideal king to see that people are properly executing religious principles. Lord Brahmā especially requested King Pṛthu to conquer the pseudo-religious principles produced by King Indra. In other words, it is the duty of the state or king to put a stop to pseudo-religious systems produced by unscrupulous persons. Originally a religious principle is one, given by the Supreme Personality of Godhead, and it comes through the channel of disciplic succession in two forms. Lord Brahmā requested Pṛthu Mahārāja to desist in his unnecessary competition with Indra, who was determined to stop Pṛthu Mahārāja from completing one hundred yajñas. Instead of creating adverse reactions, it was better for Mahārāja Pṛthu to stop the yajñas in the interest of his original purpose as an incarnation. This purpose was to establish good government and set things in the right order.
TEXT 39

Maitreya uvāca

ittham sa loka-guruṇā
samādiṣto viśām pātiḥ

maitreyaḥ uvāca—The great sage Maitreya continued to speak; ittham—thus; saḥ—King Prthu; loka-guruṇā—by the original teacher of all people, Lord Brahmā; samādiṣṭaḥ—being advised; viśām pātiḥ—king, master of the people; tathā—in that way; ca—also; kṛtvā—having done; vātsalyam—affection; maghonā—with Indra; api—even; ca—also; sandadhe—concluded peace.

TRANSLATION

The great sage Maitreya continued: When King Prthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

TEXT 40

kṛtvāvahṛtha-snaṇāya

kṛta—having performed; avahṛtha-snaṇāya—taking bath after the sacrifice; prthave—unto King Prthu; bhūri-karmaṇe—famous for performing many virtuous acts; varān—blessings; daduḥ—gave; te—all of them; vara-dāḥ—the demigods, bestowers of blessings; ye—who; tat-barhiṣi— in the performance of such a yajña; tarpitāḥ—became pleased.
TRANSLATION

After this, Prthu Mahārāja took his bath, which is customarily taken after the performance of a yajña, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.

PURPORT

Yajña means Lord Viṣṇu, for all yajña is meant to please the Supreme Personality of Godhead, Lord Viṣṇu. Since the demigods automatically become very pleased with the performance of sacrifice, they bestow benediction upon the executors of yajñas. When one pours water on the root of a tree, the branches, trunks, twigs, flowers and leaves are all satisfied. Similarly, when one gives food to the stomach, all parts of the body are rejuvenated. In the same way, if one simply satisfies Lord Viṣṇu by the performance of yajña, one satisfies all the demigods automatically. In turn, the demigods offer their benedictions to such a devotee. A pure devotee therefore does not ask benedictions directly from the demigods. His only business is to serve the Supreme Personality of Godhead. Thus he is never in need of those things supplied by the demigods.

TEXT 41

viṣṇa: satyārūṣṇa: bhadrā ruṣṭa-dhyāna: ||
āśīṣo yuyuṣaḥ kṣattar
ādi-rājya sat-krtaḥ

viṣṇa—Lord Viṣṇu; satya—true; āśīṣaḥ—whose benedictions; tuṣṭaḥ—being very satisfied; śraddhayā—with great respect; labdha-dakṣiṇāḥ—who obtained rewards; āśīṣaḥ—benedictions; yuyuṣaḥ—offered; kṣattar—O Vidura; ādi-rājya—upon the original King; sat-krtaḥ—being honored.

TRANSLATION

With great respect, the original King, Prthu, offered all kinds of rewards to the brāhmaṇaḥs present at the sacrifice. Since all these brāhmaṇaḥs were very much satisfied, they gave their heartfelt blessings to the King.
TEXT 42

tväyähūtā mahā-bāho
sarva eva samāgatāḥ
pūjītā dāna-mānābhyaṁ
pitṛ-devarṣi-mānavāḥ

tväyā—by you; āhūtāḥ—were invited; mahā-bāho—O great mighty-armed one; sarve—all; eva—certainly; samāgatāḥ—assembled; pūjītāḥ—were honored; dāna—by charity; mānābhyaṁ—and by respect; pitṛ—the inhabitants of Pitrloka; deva—demigods; rṣi—great sages; mānavāḥ—as well as common men.

TRANSLATION

All the great sages and brāhmaṇas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitrloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealing and charity toward them.

Thus end the Bhaktivedanta purports of the Fourth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “King Pṛthu’s One Hundred Horse Sacrifices.”