His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Acārya of the International Society for Krishna Consciousness
Ashamed of his activities, King Indra fell down to touch the lotus feet of Prthu Mahārāja. (p. 787)
Plate 2 The King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. (p. 891)
Plate 3 “Just see how this chaste lady, Arci, is still following her husband upwards, as far as we can see.” (p. 1007)
Plate 4 Lord Śiva addressed the Supreme Personality of Godhead with his prayer. (p. 1063)
Plate 5 The cowherd boys of Vṛndāvana treat Kṛṣṇa as their equal. (p. 1082)
Plate 6 The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. (p. 1085)
Plate 7 “My dear Lord, those who desire to purify their existence must always engage in the meditation of Your lotus feet.” (p. 1091)
Śrīmad-Bhāgavatam

of

KRŚNA-DVAIPĀYANA VYĀSA

padā śarat-pada-palāsa-roetiśā
nakha-dyubhir no 'ntar-aghan vidhunvataḥ
pradarśaya svīyam apāsta-sādhvasam
padaṁ guro mārga-gurus tamo-juśām (p. 1,088)
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Fourth Canto
"The Creation of the Fourth Order"

(Part Three – Chapters 20-24)

With the Original Sanskrit Text, Its Roman Transliteration, Synonyms, Translation and Elaborate Purports by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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CHAPTER TWENTY

Lord Viṣṇu’s Appearance in the Sacrificial Arena of Mahārāja Pṛthu

TEXT 1

मैत्रेय उवाच

मैत्रेय उवाच मगवात्य बैकुंठः साक्षं महावता विखः।

यज्ञश्रेण्यपरिश्लोषयोऽवस्थके तदभास्तः ॥ २ ॥

自营

The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Viṣṇu, appeared on the scene. Accompanying Him was King Indra. Lord Viṣṇu then began to speak.

TEXT 2

श्रीमचार्यप्रथम

एव तेजसूक्तकर्मेण हिमेष्वरवत्स हि

श्रमापस्य आत्मानमश्च शुनमदिःसि ॥ २ ॥

765
Śrīmad-Bhāgavatam

śrī bhagavān uvāca
esa te 'kāṛṣṭād bhaṅgaṁ
haya-medha-satasya ha
kṣamāpayata ātmānam
amuṣya kṣantum arhasi

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

TRANSLATION

Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.

PURPORT

In this verse the word ātmānam is very significant. It is a custom among yogīs and jñānis to address one another (even an ordinary man) as one’s self, for a transcendentalist never accepts a living being to be the body. Since the individual self is part and parcel of the Supreme Personality of Godhead, the self and the Superself are qualitatively nondifferent. As the next verse will explain, the body is only a superficial covering, and consequently an advanced transcendentalist will not make a distinction between one self and another.

TEXT 3

सुधियः साधवो लोके नरदेव नरोत्तमः ||
नामिन्द्रवन्नि भूतेयो यर्हि नात्मा कलेवरम् ॥ ३ ॥
sudhiyaḥ sādhavo loke
nara-deva narottamāḥ
nābhidruhyanti bhūtebhyo
yarhi nātmā kalevaram

su-dhiyaḥ—the most intelligent persons; sādhavaḥ—who are inclined to perform welfare activities; loke—in this world; nara-deva—O King; nara-uttamāḥ—the best of human beings; na abhidruhyanti—never become mali-
cious; bhūtebhyaḥ—toward other living beings; yarhi—because; na—never; ātmā—the self or soul; kalevaram—this body.

TRANSLATION

O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.

PURPORT

In daily life we find that when a madman commits murder, he is excused even by a high-court judge. The idea is that a living entity is always pure because he is part and parcel of the Supreme Personality of Godhead. When he falls into the clutches of material energy, he becomes a victim of the three modes of material nature. Indeed, whatever he does, he does under the influence of material nature. As stated in Bhagavad-gītā:

\[
na \text{ kartṛtvāṁ na karmāni} \\
lokaṁ srjati prabhuḥ \\
aṁ karma-phala-sāṁyogāṁ \\
svabhāvas tu pravartate
\]

"The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature." (Bg. 5.14)

Actually the living entity or soul does not do anything; everything is done under the influence of the modes of material nature. When a man is diseased, the symptoms of the disease become a source of all kinds of pain. Those who are advanced in transcendental consciousness or Kṛṣṇa consciousness are never envious, neither of the soul nor of the activities of the soul under the influence of material nature. Advanced transcendentalists are called sudhiyaḥ. Sudhī means intelligence, sudhī means highly advanced, and sudhī means devotee. One who is both devoted and highly advanced in intelligence does not take action against the soul or the body. If there is any discrepancy, he forgives. It is said that forgiveness is a quality of those who are advancing in spiritual knowledge.

TEXT 4

पुरुषा यदि भूतब्यः स्नायः देवमाययः ।
श्रम्प एव परं जातो दीर्घयः शुद्धसेवयः ॥ ४ ॥
TRANSLATION

If a personality like you, who are so much advanced because of executing the instructions of the previous ācāryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.

PURPORT

In this verse the word vṛddha-sevaya is very significant. Vṛddha means “old.” Sevaya means “by service.” Perfect knowledge is acquired from the ācāryas or liberated souls. No one can be perfect in knowledge without being trained by the paramparā system. Prthu Mahārāja was completely trained in that line; therefore he did not deserve to be considered an ordinary man. An ordinary man, who has only a conception of bodily existence, is always bewildered by the modes of material nature.

TEXT 5

atha kāyam imam vidvān
avidyā-kāma-karmaḥ
dhiraḥ iti naivāsmi
pratibuddho 'nuṣajjate

atha—therefore; kāyam—body; imam—this; vidvān—he who has knowledge; avidyā—by nescience; kāma—desires; karmaḥ—and by activities; dhiraḥ—created; iti—thus; na—never; eva—certainly; asmin—to this body; pratibuddhaḥ—one who knows; anuṣajjate—becomes addicted.
Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.

PURPORT

As stated in a previous verse, those with good intellect (sudhiyāḥ) do not accept themselves to be the body. Being a creation of nescience, the body has two types of activities. In the bodily conception, when we think that sense gratification will help us, we are in illusion. Another kind of illusion is to think that one will become happy by trying to satisfy the desires that arise from the illusory body, or by attaining elevation to the higher planetary systems, or by performing various types of Vedic rituals. This is all illusion. Similarly, material activities performed for political emancipation and social and humanitarian activities performed with an idea that people of the world will be happy are also illusory because the basic principle is the bodily conception, which is illusory. Whatever we desire or perform under the bodily conception is all illusion. In other words, Lord Viṣṇu informed Prthu Mahārāja that although the sacrificial performances set an example for ordinary people, there was no need for such sacrificial performances as far as his personal self was concerned. As confirmed in Bhagavad-gītā:

\[
\begin{align*}
\text{traiguṇya-विषया वेदा} \\
\text{nistraigūṇyo bhauārjuna} \\
\text{nirdvandvo nitya-sattva-stho} \\
\text{niryoga-kṣema ātmavaṅ}
\end{align*}
\]

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (Bg. 2.45)

The ritualistic performances recommended in the Vedas mainly depend on the three modes of material nature. Consequently Arjuna was advised to transcend the Vedic activities. The activities Arjuna was advised to perform were the transcendental activities of devotional service.
asamsaktaḥ śarīre 'smīn
amunotpādite grhe
apaty ē draviṇe vāpi
dravīne also
kaḥ kuryāṁ mamatāṁ budhāḥ

asamsaktaḥ—being unattached; śarīre—to the body; asmi—is; amuna—by such a bodily conception; utpādite—produced; grhe—house; apaty children; draviṇe—wealth; vā—or; api—also; kaḥ—who; kuryāt—would do; mamatāṁ—affinity; budhāḥ—learned person.

TRANSLATION
How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?

PURPORT
The Vedic ritualistic ceremonies are certainly meant to please the Supreme Personality of Godhead, Lord Viṣṇu. However, by such activities one does not factually satisfy the Lord. Rather, with the sanction of the Lord, one tries to satisfy his own senses. In other words, materialists who are especially interested in sense gratification are given permission or license to enjoy sense gratification by executing the Vedic ritualistic ceremonies. That is called traiguṇya-visayā vedāḥ. The Vedic performances are based on the three modes of material nature. Those who are elevated above the material condition are not at all interested in such Vedic performances. Rather, they are interested in the higher duties of transcendental loving service to the Supreme Personality of Godhead. Such devotional service is called nistraiguṇya. Devotional service to the Lord has nothing to do with the material conception of bodily comfort.

TEXT 7

ekaḥ suddhaḥ svayaṁ-jyotir
nirguṇo 'sau guṇāsrayaḥ
sarva-go 'nāvṛtaḥ sākṣi
nirātmātmātmānanāḥ paraḥ
ekaha—one; suddha—pure; sva—self; jyotih—effulgent; nirguna—without material qualifications; asau—that; guna-asraya—the reservoir of good qualities; sarva-gaha—able to go everywhere; anavrta—without being covered by matter; saksi—witness; niratma—without another self; atma-atmanaha—to the body and mind; para—transcendental.

TRANSLATION

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

PURPORT

In the previous verse two significant words are used: asamsakta, meaning “without attachment,” and budha, meaning “fully cognizant of everything.” By full cognizance it is meant that one should know about his own constitutional position as well as the position of the Supreme Personality of Godhead. According to Sri Visvanatha Cakravarti Thakura, in this verse Lord Visnu is describing Himself or the Paramatma. The Paramatma is always distinguished from the embodied soul as well as the material world. Therefore He has been described as para. That para, or Supreme Personality of Godhead, is eka, meaning one. The Lord is one, whereas the conditioned souls embodied within the material world exist in many varieties of form. There are demigods, human beings, animals, trees, birds, bees, and so forth. Thus the living entities are not eka but many. As confirmed in the Vedas: nityo nityanam cetana cetanam. The living entities, who are many and who are entangled in this material world, are not pure. However, the Supreme Personality of Godhead is pure and detached. Due to being covered by the material body, the living entities are not self-effulgent, but the Supreme Personality of Godhead, Paramatma, is self-effulgent. The living entities, being contaminated by the modes of material nature, are called saguna, whereas Paramatma, the Supreme Personality of Godhead, is nirguna, not being under the influence of the material modes. The living entities, being encaged in material qualities, are gunasrita, whereas the Supreme Personality of Godhead is gunasraya. The conditioned soul’s vision is covered by material contamination; therefore he cannot see the cause of his resultant action and he cannot see his past lives. The Supreme Personality of Godhead, not being covered by a material body, is the witness of all the activities of the living entity. But both of
them, the living entity and the Paramātmā, the Supreme Personality of Godhead, are ātmā, or spirit. They are one in quality, yet they are different in so many ways, especially in regard to the six opulences the Supreme Personality of Godhead has in full. Full knowledge means that the jīva-ātmā, the living entity, must know both his position and the Supreme’s position. That is full knowledge.

TEXT 8

ya evaṁ santam ātmānam
ātmasthaṁ veda pūruṣaḥ
nājyate prakṛti-stho 'pi
tad-guṇaiḥ sa mayi sthitah

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

TRANSLATION

Although within the material nature, one who is thus situated in full knowledge of the Paramātmā and ātmā is never affected by the modes of material nature, for he is always situated in My transcendental loving service.

PURPORT

When the Supreme Personality of Godhead appears in this material world, He is not affected by the modes of material nature. Similarly, those who are always connected with the Supreme Personality of Godhead, even though they be within the material body or the material world, are not affected by the material qualities. That is explained very nicely in Bhagavad-gītā:
“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26)

Thus one who is unflinchingly engaged in the devotional service of the Lord surpasses the material qualities and attains Brahman realization. In this connection Śrīla Rūpa Gosvāmī says that if a person is always engaged in the service of the Lord with his body, words and mind, he is to be considered liberated, although living in the material world.

**TEXT 9**

The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Prthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

**PURPORT**

This verse is also confirmed by the Viṣṇu Purāṇa. Occupational duties are known as varṇāśrama-dharma and apply to the four divisions of material and spiritual life—namely, brāhmaṇa, kṣatriya, vaiśya and śūdra, and brahmacarya, grhastra, vānaprastha and sannyāsa. If one works according to the varṇāśrama-dharma system and does not desire fruitive results, he gets satisfaction gradually. Discharging one’s occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. Bhagavad-gītā confirms this as the process of karma-yoga. In other words, we should act only for the satisfaction and
service of the Lord. Otherwise we will be entangled by the resultant actions.

Everyone is situated in his occupational duty, but the purpose of material occupations should not be for material gain. Rather, everyone should offer the results of his occupational activities. A brāhmaṇa especially should execute his occupational duties not for material gain but to please the Supreme Personality of Godhead. The kṣatriya, vaiśya and śūdra should work in a similar way. In this material world everyone is engaged in various professional and occupational duties, but the purpose of such activities should be to please the Supreme Personality of Godhead. Devotional service is very simple, and anyone can adopt it. Let one remain what he is; he need only install the Deity of the Supreme Lord in his house. The Deity may be Rādhā-Kṛṣṇa or Laksīmī-Nārāyaṇa (there are many other forms of the Lord). In this way a brāhmaṇa, kṣatriya, vaiśya or śūdra can worship the Deity with the results of his honest labor. Regardless of one’s occupational duty, one should adopt the devotional means of hearing, chanting, remembering, worshiping, offering everything to the Lord, and engaging in His service. In this way one can very easily engage himself in the service of the Lord. When the Lord is pleased with one’s service, one’s mission in life is fulfilled.

TEXT 10

parityakta-guṇah samyag
darśana viśadāśayaḥ
śāntiṁ me samavasthānaṁ
brahma kaivalyam aśnute

parityakta-guṇah—one who is disassociated from the material modes of nature; samyak—equal; darśanaḥ—whose vision; viśada—uncontaminated; āśayaḥ—whose mind or heart; śāntim—peace; me—My; samavasthānam—equal situation; brahma—spirit; kaivalyam—freedom from material contamination; aśnute—achieves.

TRANSLATION

When the heart is cleansed of all material contamination, the devotee’s mind becomes broader and transparent, and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ānanda-vigraha.
PURPORT

The Māyāvāda conception of kaivalya and that of the Vaiṣṇava community is different. The Māyāvāda thinks that as soon as one is free from all material contamination, he is merged into the existence of the Supreme. The Vaiṣṇava philosopher’s conception of kaivalya is different. He understands both his position and the position of the Supreme Personality of Godhead. In the uncontaminated condition, the living entity understands that he is the eternal servitor of the Supreme, and that is called Brahman realization, the spiritual perfection of the living entity. This rapport is very easily achieved. As stated in Bhagavad-gītā, when one is engaged in the transcendental loving service of the Lord, he is immediately situated on the transcendental platform of kaivalya or Brahman.

TEXT 11

udāśīnam ivādhyakṣam
dravya-jñāna-kriyātmanām
kūṭastham imam ātmānām
yo vedāpnoti śobhanam

udāśīnam—indifferent; iva—simply; adhyakṣam—the superintendent; dravya—of the physical elements; jñāna—knowledge-acquiring senses; kriyā—working senses; ātmānām—and of the mind; kūṭa-stham—fixed; imam—this; ātmānam—soul; yah—anyone who; veda—knows; āpnoti—gets; śobhanam—all good fortune.

TRANSLATION

Anyone who knows that this material body made of the five gross elements, the sense organs, the working senses and the mind is simply supervised by the fixed soul is eligible to be liberated from material bondage.

PURPORT

This verse describes how one can become liberated from material bondage. The first point is that one must know that the soul is different from his body. The soul is called dehī, or one who possesses the body, and the
material body is called deha, or the embodiment of the soul. The body is changing at every moment, but the soul is fixed; therefore the soul is called kūṭaśtham. The change of body is enacted by the reactions of the three modes of nature. One who has understood the fixed position of the soul should not be disturbed by the incoming and outgoing interactions of the modes of material nature in the form of happiness and distress. In Bhagavad-gītā also Lord Kṛṣṇa recommends that since happiness and distress come and go due to the interaction of the modes of nature on the body, one should not be disturbed by such external movements. Even though one is sometimes absorbed in such external movements, he has to learn to tolerate them. The living entity should be always indifferent to the action and reaction of the external body.

Lord Kṛṣṇa says in Bhagavad-gītā that the body made of the gross physical elements (earth, water, fire, air and sky) and the subtle elements (mind, intelligence and ego) is completely different from the soul proper. One should therefore not be disturbed by the action and reaction of these eight gross and subtle material elements. The practical process to attain this stage of indifference is to execute devotional service. Only one who constantly engages in devotional service twenty-four hours a day can be indifferent to the action and reaction of the external body. When a man is absorbed in a particular thought, he does not hear or see any external activities, even though they are enacted in his presence. Similarly, those who are fully absorbed in devotional service do not care what is going on with the external body. That status is called samādhi. One who is actually situated in samādhi is understood to be a first-class yogī.

TEXT 12

bhinnasya liṅgasya guṇa-pravāho
dravyakāra-karaka-cetana-tmanam: ||
dṛṣṭāsu sampatsu vipatsu śrayo
na vikriyante mayi baddha-sauhṛddhah ||12||
bhinnasya—different; liṅgasya—of the body; guṇa—of the three modes of material nature; prāvahāḥ—the constant change; dravya—physical elements; kriyā—activities of the senses; kāraka—demigods; cetanā—and the mind; ātmanah—consisting of; ṅṛṣṭāsu—when experienced; sampatsya—happiness; vipatsya—distress; sūrayāḥ—those who are advanced in knowledge; na—never; vikriyante—become disturbed; mayi—unto Me; baddha-sauhṛdāḥ—bound in friendship.

TRANSLATION

Lord Viṣṇu told King Prthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by spirit soul—all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

PURPORT

The question may be raised that if the living entity has to act as the superintendent of the activities of the bodily combination, then how can he be indifferent to the activities of the body? The answer is given here: these activities are completely different from the activities of the spirit soul of the living entity. A crude example can be given in this connection. A businessman riding in a motorcar sits in the car, supervises its running, and advises the driver. He knows how much gasoline is used up, and he knows everything about the car, but still he is apart from the car and is more concerned with his business. Even while riding in the car, he thinks of his business and his office. He has no connection with the car, although he is sitting there. As the businessman is always absorbed in thoughts of his business, so the living entity can be absorbed in thoughts of rendering loving service to the Lord. Then it will be possible to remain separate from the activities of the material body. This position of neutrality can only be possible for a devotee.

The word baddha-sauhṛdāḥ—“bound in friendship”—is particularly used here. Karmīs, jñānīs and yogīs cannot be bound in devotional service. Karmīs fully engage in the activities of the body. Their aim of life is to give comfort to the body only. Jñānīs try to get out of entanglement by
philosophical speculation, but they have no standing in the liberated position. Because they do not take shelter under the lotus feet of the Lord, they fall down from the exalted position of Brahman realization. Yogīs also have a bodily concept of life—they think that they can achieve something spiritual by exercising the body through dhāraṇā, āsana, prāṇāyāma, etc. A devotee’s position is always transcendental because of his intimate relationship with the Supreme Personality of Godhead. Therefore, to remain always aloof from the actions and reactions of the body and engage in one’s real occupation, namely, rendering service to the Lord, can only be possible for devotees.

TEXT 13

सम: समानोत्तममध्यमाधम:  
सुक्षे च दुःखे च जितेन्द्रियायाः ।  
मयोपक्रमिक्षल्लोकंयुतो  
विधात्वा वीरार्कल्लोकरङ्गम् ॥ १३॥

samaḥ—equipoised; samāna—all equal; uttama—one who is greater; madhyama—one who is in an intermediate position; adhamaḥ—one who is in a lower standard of life; sukhe—in happiness; ca—and; duḥkhe—in distress; ca—also; jīta-indriya—having controlled the senses; śayāḥ—and mind; mayā—by Me; upaklpta—arranged; akhila—all; loka—by people; saṁyutaḥ—being accompanied; vidhatsva—give; viro—O hero; akhila—all; loka—to the citizens; rakṣanam—protection.

TRANSLATION

My dear heroic King, please keep yourself always equipoised and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life
you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.

PURPORT

Here is an example of receiving direct instruction from the Supreme Personality of Godhead, Lord Viṣṇu. One has to execute the order of Lord Viṣṇu, whether receiving it directly from Him or from His bona fide representative, the spiritual master. Arjuna fought the Battle of Kurukṣetra under the direct order of the Supreme Personality of Godhead, Kṛṣṇa. Similarly, here Prthu Mahārāja is also being given orders by Lord Viṣṇu regarding the execution of his duty. We have to stick to the principles stated in the Bhagavad-gītā. *Vyavasāyātmikā buddhiḥ*: every man’s duty is to receive orders from Lord Kṛṣṇa or from His bona fide representative and take these orders as his life and soul, without personal considerations. Śrīla Viśvanātha Cakravartī Thākura states that one should not care very much whether he is going to be liberated or not, but he should simply execute the direct order received from the spiritual master. If one sticks to the principle of abiding by the order of the spiritual master, he will always remain in a liberated position. A common man must execute the rules and regulations of *varṇāśrama-dharma* by working in his prescribed duty according to the caste system (brāhmaṇa, kṣatriya, vaiśya and śūdra) and the spiritual order system (brahmacarya, grhaṇa, vana- prastha and sannyāsa). If one simply executes regularly and strictly the injunctions given for the different divisions of life, then one satisfies Lord Viṣṇu.

As a king, Prthu Mahārāja was ordered by Lord Viṣṇu to keep himself always aloof from the activities of the bodily situation and to engage always in the service of the Lord and thus keep himself in the liberated stage. The word *baddha-sauhṛdāḥ* in the previous verse is explained here-with. One can fully remain in intimate connection with the Supreme Lord directly or receive orders from His bona fide representative the spiritual master and execute the orders sincerely when one keeps aloof from the activities of the body. The Lord helps us by giving us directions how to act in devotional service and thus advance on the path back home, back to Godhead. He instructs us outwardly in the form of the spiritual master. Therefore, one should not accept the spiritual master as an ordinary human being. The Lord says, *ācāryam mām vijānīyān nāvamanyeta karhicit*: one should not treat the spiritual master as an ordinary human being because
he is the substitute for the Supreme Personality of Godhead. (Bhāg.11.17.27) One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be an ordinary human being. If we follow the instruction of the spiritual master and execute devotional service to the Lord, we will remain always free from the contamination of bodily or material activities, and our life will be successful.

TEXT 14

śreyaḥ praśā-pālanam eva rājño
tyat sāmparāye suṣṭat saṣṭham aṁśam
hartaṇyathā hṛta-puṇyaḥ praśānām
araṅsitā karaḥāro 'gham atti

śreyaḥ—auspicious; praśā-pālanam—ruling over the general mass of people; eva—certainly; rājño—for the king; yat—because; sāmparāye—in the next birth; su-ṣṭat—from the pious activities; saṣṭham aṁśam—one-sixth part; hartaḥ—collector; anyathā—otherwise; hṛta-puṇyaḥ—being bereft of the results of pious activities; praśānām—of the citizens; araṅsitā—one who does not protect; karaḥāro—tax collector; aṁgham—sin; atti—receives or suffers.

TRANSLATION

To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.

PURPORT

The question may be raised here that if everyone engaged in spiritual activities to attain salvation and became indifferent to the activities of the
material world, then how could things as they are go on? And if things are to go on as they ought to, how can a head of state be indifferent to such activities? In answer to this question the word śreyaḥ, “auspicious,” is used here. The division of activities in society as arranged by the Supreme Personality of Godhead was not blindly or accidently created, as foolish people say. The brahmaṇa must do his duty properly, and the kṣatriya, the vaisya and even the śūdra must do the same. And every one of them can achieve the highest perfection of life—liberation from this material bondage. This is confirmed in Bhagavad-gītā. Sve sve karmāṇy abhirataḥ sāṁsiddhiṁ labhate naraḥ: “By executing one’s prescribed duties, one can attain the highest perfection.” (Bg. 18.45)

Lord Viṣṇu advised Mahārāja Prthu that a king is not enjoined to give up his kingdom and the responsibility of protecting the praśās or citizens to instead go away to the Himalayas for liberation. He can attain liberation while executing his royal duties. The royal duty or the duty of the head of state is to see that the praśās or the general mass of people are doing their respective duties for spiritual salvation. A secular state does not necessitate a king or head of state who is indifferent to the activities of the praśās. In the modern state the government has many rules and regulations for conducting the duties of the praśās, but the government neglects to see that the citizens advance in spiritual knowledge. If the government is careless in this matter, the citizens will act whimsically, without any sense of God realization or spiritual life, and thus become entangled in sinful activities.

An executive head should not be callous to the welfare of the general mass of people while he simply goes on collecting taxes. The king’s real duty is to see that the citizens gradually become fully Kṛṣṇa conscious. Kṛṣṇa conscious means completely free from all sinful activities. As soon as there is complete eradication of sinful activities in the state, then there will be no more war, pestilence, famine or natural disturbances. This was actually prevailing during the reign of Mahārāja Yudhiṣṭhīra. If a king or head of the government is able to induce the citizens to become Kṛṣṇa conscious, then he is worthy to rule over the mass of people; otherwise, he has no right to levy taxes. If the king looks after the spiritual interests of the citizens, he can levy taxes without difficulties. In this way both the subjects and the king will be happy during this life, and in the next life the king will be able to share one sixth of the pious activities of the citizens. Otherwise, by levying taxes on the sinful citizens he will have to share the reactions of their sinful activities.

This same principle can be applied to parents and the spiritual masters as well. If parents simply give birth to children like cats and dogs but cannot
save their children from imminent death, they become responsible for the activities of their animalistic children. Lately, such children are turning into hippies. Similarly, if a spiritual master cannot direct his disciples to become free of sinful activities, he becomes responsible for their sinful acts. These subtle laws of nature are unknown to the present leaders of society. Since the leaders of society have a poor fund of knowledge and the citizens in general are rogues and thieves, there cannot be an auspicious situation for human society. At the present moment the whole world is full of such an incompatible combination of state and citizens, and therefore there is constant tension, war and anxiety as an inevitable result of such social conditions.

TEXT 15

एवं द्विजाध्यानुपपातातुदत्तं
धर्मप्रगाधानोन्यतमोऽवितात्मः
हस्तेन कालेन ग्रहोपयाति
इद्यासि सिद्धान्तज्ञकलोकः

evam dvijādhya-anumatānuṛtta-
dharma-pradhāno 'nyatamo 'vitāsyāḥ
hrasvena kālena grhopayātān
draṣṭāsi siddhān anurakta-lokaḥ

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

TRANSLATION

Lord Viṣṇu continued: My dear King Prīthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa authorities, as they are received by the disciplic succession—by hearing—from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumāras [Sanaka, Sanātana, Sananda and Sanat-kumāra].
Lord Viṣṇu’s Appearance in the Sacrificial Arena

PURPORT

Lord Viṣṇu advised King Pṛthu that everyone should follow the principles of varṇāśrama-dharma; then, in whatever capacity one remains within this material world, his salvation is guaranteed after death. In this age, however, since the system of varṇāśrama-dharma is topsy-turvy, it is very difficult to strictly follow all the principles. The only method for becoming perfect in life is to develop Kṛṣṇa consciousness. As varṇāśrama-dharma is executed from different positions by different men, so the Kṛṣṇa consciousness principles can be followed by everyone in every part of the world.

There is a specific purpose in mentioning herein that one should follow the dvijāgryas, the most prominent brāhmaṇas like Parāśara and Manu. These great sages have already given us instructions how to live according to the principles of varṇāśrama-dharma. Similarly, Sanātana Gosvāmī and Rūpa Gosvāmī have given us rules and regulations for becoming pure devotees of the Lord. It is essential, therefore, to follow the instructions of the ācāryas in the paramparā system who have received the knowledge as passed down from spiritual master to disciple. In this way, although living in our material condition of life, we can get out of the entanglement of material contamination without leaving our positions. Lord Caitanya Mahāprabhu advises, therefore, that one does not have to change his position. One simply has to hear from the perfect source (this is called paramparā) and follow the principles for practical application in life; thus one can attain the highest perfection of life, liberation, and go back home, back to Godhead. In other words, the change required is a change in consciousness, not in the body. Unfortunately, in this fallen age, people are concerned with the body, not with the soul. They have invented so many “isms” pertaining to the body only, not to the soul.

In the modern age of democracy there are so many government representatives voting for legislation. Every day they bring out a new law. But because these laws are only mental concoctions manufactured by inexperienced conditioned souls, they cannot give relief to human society. Formerly, although the kings were autocrats, they strictly followed the principles laid down by great sages and saintly persons. There were no mistakes in ruling over the country, and everything went perfectly. The citizens were completely pious, the king levied taxes legitimately, and therefore the situation was very happy. At the present moment the so-called executive heads are more or less selected from materially ambitious persons who simply look after their own personal interests; they have no knowledge of the śāstras. In other words, the executive heads are fools and rascals in the strict sense of the terms, and the people in general are śūdras. This combi-
nation of fools and rascals and śūdras cannot bring about peace and prosperity in this world. Therefore we find periodic upheavals in society in the forms of battles, communal riots and fratricidal quarrels. Under these circumstances, not only are the leaders unable to lead the people towards liberation, but they cannot even give them peace of mind. In Bhagavad-gītā it is stated that anyone who lives on concocted ideas, without reference to the sāstras, never becomes successful and does not attain happiness or liberation after death.

TEXT 16

varam ca mat kañcana mānavendra
vṛtiṣva te 'ham guṇa-śīla-yantritaḥ
nāham makhair vai sulabhas tapobhir
yogena vā yat sama-citta-vartī

varam—benediction; ca—also; mat—from Me; kañcana—whatever you like; mānava-indra—O chief of human beings; vṛtiṣva—please request; te—your; aham—I; guṇa-śīla—by elevated qualities and excellent behavior; yantaritaḥ—being captivated; na—not; aham—I; makhaiḥ—by sacrifices; vai—certainly; su-labhaḥ—easily obtained; tapobhaiḥ—by austerities; yogena—by practice of mystic yoga; vā—or; yat—because of which; sama-citta—in one who is equipoised; vartī—being situated.

TRANSLATION

My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined towards you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities, or mystic yoga. I always remain equipoised in the heart of one who is also equipoised in all circumstances.
PURPORT

Lord Viṣṇu was very pleased with Maharaja Prthu’s good character and behavior and offered him a benediction. The Lord openly says that performing great sacrifices or undergoing the austerities of mystic yoga practice cannot satisfy Him. He is only pleased by elevated character and behavior. But these cannot develop unless one becomes a pure devotee of the Lord. Anyone who has developed unalloyed, unflinching devotional service unto the Lord develops his original good qualities as spirit soul. The spirit soul, as part and parcel of the Supreme Personality of Godhead, has all the good qualities of the Lord. When the spirit soul is contaminated by the material modes of nature, one is considered good or bad with reference to the material qualities. But when one is transcendental to all material qualities, all the good qualities come out. These qualities of a devotee, twenty-six in number, are listed as follows: (1) kind to everyone, (2) does not quarrel with anyone, (3) fixed in the Absolute Truth, (4) equal to everyone, (5) faultless, (6) charitable, (7) mild, (8) clean, (9) simple, (10) benevolent, (11) peaceful, (12) completely attached to Kṛṣṇa, (13) has no material hankering, (14) meek, (15) steady, (16) self-controlled, (17) does not eat more than required, (18) sane, (19) respectful, (20) humble, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert, (26) silent. The Lord is satisfied by development of the transcendental qualities of the living entity and not by artificial performance of sacrifices and mystic yoga. In other words, unless one is fully qualified to become a pure devotee of the Lord one cannot expect to be liberated from material entanglement.

TEXT 17

मैत्रेय उवाच
स इस्थ्य लोकगुरुहः विष्वक्सेनेन विभवजित्।
अनुशासित आदेशं जिरसा जग्रहे हरे ॥१७॥

maityaya uvāca
sa ittham loka-guruḥ
vīṣvaksenena viśva-jit
anuśāsita ādeśam
śirasā jagrhe hareḥ
maitreyāḥ uvāca—Maitreya said; saḥ—he; ittham—thus; loka-gurunāḥ—by the supreme master of all people; viśvaka-senaḥ—by the Personality of Godhead; viśva-jit—the conqueror of the world (Mahārāja Pṛthu); anuśāsitaḥ—being ordered; ādeśam—instructions; sirasā—on the head; jagṛhe—accepted; hareḥ—of the Personality of Godhead.

TRANSLATION

The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

PURPORT

One should accept the instructions of the Supreme Personality of Godhead by bowing down at the lotus feet of the Lord. This means that anything spoken by the Personality of Godhead should be taken as it is, with great care and attention and with great respect. It is not our business to amend the words of the Supreme Personality of Godhead or make additions or alterations, as it has become a custom for many so-called scholars and svāmīs who comment on the words of Bhagavad-gītā. Here the practical example of how to accept the instruction of the Supreme Personality of Godhead is shown by Pṛthu Mahārāja. This is the way to receive knowledge through the paramparā system.

TEXT 18

srṣantam pādayoḥ premnā
vṛḍitaṁ svena karmaṇā
śata-kratum pariśvajya
vidveśaṁ visasarja ha

srṣantam—touching; pādayoḥ—the feet; premnā—in ecstasy; vṛḍitaṁ—ashamed; svena—his own; karmaṇā—by activities; śata-kratum—King Indra; pariśvajya—embracing; vidveśaṁ—envy; visasarja—gave up; ha—of course.
TRANSLATION

As King Indra was standing by, he became ashamed of his own activities and fell down before King Prthu to touch his lotus feet. But Prthu Mahārāja immediately embraced him in great ecstasy and gave up all his envy against him because of his stealing the horse meant for the sacrifice.

PURPORT

There are many cases in which a person becomes an offender to the lotus feet of a Vaiṣṇava and later becomes repentant. Here also we find that although the King of heaven, Indra, is so powerful that he accompanied Lord Viṣṇu, he felt himself a great offender for stealing Prthu Mahārāja’s horse that was meant for sacrifice. An offender at the lotus feet of a Vaiṣṇava is never excused by the Supreme Personality of Godhead. There are many instances illustrating this fact. Ambariṣa Mahārāja was offended by Durvāsā Muni, a great sage and mystic yogī, and Durvāsā also had to fall down at the lotus feet of Ambariṣa Mahārāja.

Indra decided to fall down at the lotus feet of King Prthu, but the King was so magnanimous a Vaiṣṇava that he did not want Mahārāja Indra to fall down at his feet. He immediately picked him up and embraced him, and both of them forgot all the past incidents. Both King Indra and Mahārāja Prthu were envious and angry with each other, but since both of them were Vaiṣṇavas, or servants of Lord Viṣṇu, it was their duty to adjust the cause of their envy. This is also a first-class example of cooperative behavior between Vaiṣṇavas. In the present days, however, because people are not Vaiṣṇavas, they fight perpetually among one another and are vanquished without finishing the mission of human life. There is a great need to propagate the Kṛṣṇa consciousness movement in the world so that even though sometimes people become angry and malicious towards one another, because of their being Kṛṣṇa conscious such rivalry, competition and envy could be adjusted without difficulty.

TEXT 19

bhagavān atha viśvātmā
pṛthunopahṛtāraṇāḥ
bhagavan—the Supreme Personality of Godhead; atha—thereupon; viśva-ātmā—the Supersoul; prthunā—by King Prthu; upahṛta—being offered; arhaṇāḥ—all the paraphernalia for worship; samujjihānayā—gradually increased; bhaktyā—whose devotional service; grhīta—taken; caraṇa-ambujaḥ—His lotus feet.

TRANSLATION

King Prthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Prthu Mahārāja gradually increased his ecstasy in devotional service.

PURPORT

When various ecstasies appear in the body of a devotee, it is to be understood that his devotional service has become perfect. There are many types of transcendental ecstasies in the forms of crying, laughing, perspiring, falling down, and crying like a madman. All these symptoms are sometimes visible on the body of a devotee. They are called aṣṭa-sāttvika-vikāra, which means eight kinds of transcendental transformations. They are never to be imitated, but when a devotee actually becomes perfect, these symptoms are visible on his body. The Lord is bhakta-vatsala, which means that He is inclined towards His pure devotee (bhakta). Therefore the transcendental ecstatic transaction between the Supreme Lord and His devotee is never like the activities of this material world.

TEXT 20

prasthānābhimukho 'py enam anugraha-vilambitaḥ paśyan padma-palāsākṣo na prasthūthe suhṛt satām

prasthāna—to leave; abhimukhaḥ—ready; api—although; enam—him (Prthu); anugraha—by kindness; vilambitaḥ—detained; paśyan—seeing;
padma-palāśa-akṣaḥ—the Lord, whose eyes are like the petals of a lotus flower; na—not; prasthe—departed; suhṛt—the well-wisher; satām—of the devotees.

TRANSLATION

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

PURPORT

Here the words suhṛt satām are very significant. The Supreme Personality of Godhead is always very inclined towards His devotee and is always thinking of his well-being. This is not partiality. As stated in Bhagavad-gītā, the Lord is equal to everyone (samo 'ham sarva-bhūtesu), but to one who particularly engages in His service, He is very much inclined. In another place, the Lord says that a devotee always exists in His heart, and He also exists always in the heart of the devotee.

The special inclination of the Supreme Personality of Godhead for His pure devotee is not unnatural, nor is it partiality. For example, sometimes a father has several children, but he has special affection for one child who is very much inclined towards him. This is explained in Bhagavad-gītā (10.10):

\[
\text{tesām satata-yuktānāṁ} \\
\text{bhajatāṁ prīti-pūrvakam} \\
\text{dadāmi buddhi-yogāṁ taṁ} \\
\text{yena mām upayānti te}
\]

Those who constantly engage in the devotional service of the Lord in love and affection are directly in contact with the Supreme Personality of Godhead sitting as the Supersoul in everyone’s heart. The Lord is not far away from the devotee. He is always in everyone’s heart, but only the devotee can realize the Lord’s presence, and thus he is directly connected, and he takes instruction from the Lord at every moment. Therefore, there is no chance of a devotee’s being in error, nor is there any partiality on the part of the Lord for His pure devotees.
The original King, Maharaja Prthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.

**PURPORT**

Just as Kṛṣṇa is addressed in the Bhārma-saṁhitā as ādi-puruṣa, the original personality, so King Prthu, being an empowered incarnation of the Lord, is referred to in this verse as ādi-rājaḥ, the original or ideal King. He was a great devotee and at the same time a great hero who conquered over all undesirable elements in his kingdom. He was so powerful that he was equal to fighting with Indra, the King of heaven. He gave protection to his citizens, keeping them engaged in pious activities and devotion to the Lord. He did not collect a single cent of taxes from the citizens without being able to give them protection from all calamities. The greatest calamity in life is to become godless and therefore sinful. If the state head or king allows the citizens to become sinful by indulging in illicit sex life, intoxication, meat-eating and gambling, then the king is responsible, and he has to suffer the resultant sequence of reactions for the sinful lives of the citizens because he levies taxes on them unnecessarily. These are the principles for a ruling power, and because Mahārāja Prthu observed all the principles for a ruling chief, he is referred to here as ādi-rājaḥ.

Even a responsible king like Mahārāja Prthu can become a pure devotee...
of the first order. We can distinctly see from his behavior how he became ecstatic, both externally and internally, in pure devotional service.

Just today we have seen in the newspapers of Bombay that the government is going to repeal its prohibition laws. Ever since Gandhi’s noncooperation movement, Bombay has been kept dry and has not allowed its citizens to drink. But unfortunately the citizens are so clever that they have increased illicit distillation of liquor, and although not being sold publicly in shops, liquor is being sold in public lavatories and similar abnormal places. Unable to check such illicit smuggling, the government has decided to manufacture the liquor at cheaper prices so that people can have their supply of intoxication directly from the government instead of purchasing it in public lavatories. The government failed to change the hearts of the citizens from indulging in sinful life, so instead of losing the taxes they collect to inflate the treasury, they have decided to manufacture liquor to supply to the citizens who hanker after it.

This kind of government cannot check the resultant actions of sinful life, namely, war, pestilence, famine, earthquakes and similar other disturbances. Nature’s law is that as soon as there are discrepancies in the laws of God (which are described in Bhagavad-gità as dharmasya glāniḥ, or disobedience to the laws of nature of God), at once there will be heavy punishment in the form of sudden outbreak of war. We have recently experienced a war between India and Pakistan. Within fourteen days there have been immense losses of men and money, and there have been disturbances to the entire world. These are the reactions of sinful life. The Kṛṣṇa consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the Bhāgavatam (naṣṭa-prāyena abhadreṣu), by development of Kṛṣṇa consciousness, then lust and greed, the material diseases of the citizens, will be reduced. This can be made possible simply by broadcasting the pure message of Śrīmad-Bhāgavatam or Kṛṣṇa consciousness. Big commercial and industrial firms have contributed many thousands of rupees to a Defense Fund that burns the money in the form of gunpowder, but unfortunately if they are asked to contribute liberally to advance the Kṛṣṇa consciousness movement, they are reluctant. Under the circumstances, the world will periodically suffer from such upsurges and outbreaks of war, which are the consequences of not being Kṛṣṇa conscious.
The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Maharaja Prthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that he was not fully satisfied by looking at Him. Thus he offered the following prayers.

**TRANSLATION**

The significant point in this verse is that the Lord was standing above the ground, almost touching it. The residents of the upper planetary systems, beginning from Brahma-loka (the planet where Lord Brahma lives) down to Svarga-loka (the heavenly planet of Indra), are so advanced in spiritual life that when they come to visit this or similar other lower planetary systems, they keep their weightlessness. This means that they can stand without touching the ground. Lord Viṣṇu is the Supreme Personality of Godhead, but because He lives in one of the planetary systems within this universe, He sometimes plays as if one of the demigods of this universe. When He first appeared before Prthu Mahārāja, He was not touching the ground of this earth, but when He was fully satisfied with the behavior and character of Mahārāja Prthu, He immediately acted as the Supreme Personality of Godhead Nārāyaṇa from Vaikuṇṭha. Out of affection for Prthu Mahārāja, He touched the earth, but He rested the front of His hand on the raised shoulder of Garuḍa, His carrier, as if to prevent Himself from falling down, since the Lord is not accustomed to stand on earthly ground.
These are all symptoms of His great affection for Prthu Mahārāja. Perceiving his fortunate position, Prthu Mahārāja could not fully look upon the Lord due to ecstasy, but still, in a faltering voice, he began to offer prayers.

**TEXT 23**

प्रथुरुवाकः

वरान्ति विभो तवदर्देश्वरादु बुधः

कथं देवनादु गुणविक्रियात्मनाम्।

ये नारकानामपि सति देहिनां

तानीश कैवल्यपते दुः न च॥ ३२॥

prthur uvāca

varāṁ vibho tvad varadeśvarād budhah

kathāṁ vṛṇīte guṇa-vikriyātmanām

ye nārakāpāṁ api santi dehinām

tān īśa kaivalya-pate vṛṇe na ca

prthuḥ uvāca—Prthu Mahārāja said; varāṁ—benedictions; vibho—my dear Supreme Lord; tvat—from You; vara-da-īśvarāt—from the Supreme Personality of Godhead, the highest of the bestowers of benediction; budhah—a learned person; kathāṁ—how; vṛṇīte—could ask for; guṇa-vikriyā—bewildered by the modes of material nature; ātmanām—of the living entities; ye—which; nārakāpāṁ—of the living entities living in hell; api—also; santi—exist; dehinām—of the embodied; tān—all those; īśa—O Supreme Lord; kaivalya-pate—O bestower of merging in the existence of the Lord; vṛṇe—I ask for; na—not; ca—also.

**TRANSLATION**

My dear Lord, You are the best of the demigods who can offer benedictions. Why therefore should any learned person ask You for benedictions that are meant for living entities who are bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities who are suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

**PURPORT**

There are different kinds of benedictions according to a person’s demands. For karmīś the best benediction is promotion to the higher plane-
tary systems where the duration of life is very long and the standard of living and happiness is very high. There are others, namely jñānīs and yogīs, who want the benediction of merging into the existence of the Lord. This is called kaivalya. The Lord is therefore addressed as kaivalya-pati, the master or Lord of the benediction known as kaivalya. But devotees receive a different type of benediction from the Lord. Devotees are anxious neither for the heavenly planets nor for merging into the existence of the Lord. According to devotees, kaivalya, or merging into the existence of the Lord, is considered as good as hell. The word nāraka means hell. Similarly, everyone who exists in this material world is called nāraka because this material existence itself is known as a hellish condition of life. Pṛthu Mahārāja, however, expressed that he was interested neither in the benediction desired by the karmīs nor that desired by the jñānīs and yogīs. Śrīla Prabodhānanda Sarasvatī Prabhu, a great devotee of Lord Caitanya, described that kaivalya is no better than a hellish condition of life, and as for the delights of the heavenly planets, they are factually will-o’-the-wisps or phantasmagoria. They are not wanted by devotees. Devotees do not even care for the positions held by Lord Brahmā or Lord Śiva, nor does a devotee desire to become equal with Lord Viṣṇu. As a pure devotee of the Lord, Pṛthu Mahārāja made his position very clear.

TEXT 24

न कामये नाथ तद्पर्यं कचिन-  
न यत्र युष्मचरणान्नुजासरः ।  
महत्तमान्तर्ह्रदयायनमुखच्युतो  
विद्हत्स्व कर्नायुतम एसा मे वरः ॥२४॥

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

na—not; kāmaye—do I desire; nātha—O master; tat—that; api—even; aham—I; kvacit—at any time; na—not; yatra—where; yuṣmat—Your; caraṇa-ambuja—of the lotus feet; āsavaḥ—the nectarean beverage; mahattama—of the great devotees; antaḥ-hṛdayāt—from the core of the heart; mukha—from the mouths; cyutah—being delivered; vidhatsva—give; karṇa—ears; ayutam—one million; eṣa—this; me—my; varaḥ—benediction.
TRANSLATION

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence because in that position there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

PURPORT

In the previous verse Maharaja Prthu addressed the Lord as kaivalya-pati, the master of the liberation of merging into His existence. This does not mean that he was anxious for kaivalya liberation. That is made clear in this verse: “My dear Lord, I do not want such a benediction.” Maharaja Prthu wanted to have a million ears to hear the glories of the lotus feet of the Lord. He specifically mentioned that the glories of the Lord should emanate from the mouths of pure devotees who speak from the cores of their hearts. It is stated in the beginning of Śrīmad-Bhāgavatam, śuka-mukhād amṛta-drava-saṁyutam: the nectar of Śrīmad-Bhāgavatam became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī (Bhāg. 1.1.3). One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Śrī Sanātana Gosvāmī has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of Śrīmad-Bhāgavatam who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound. When it is heard from the mouth of a pure devotee, glorification of the Lord is immediately effective.

The words satām prasaṅgān mama vīrya-saṁvidāḥ mean that glorification of the Lord is potent when uttered from the mouth of a pure devotee. The Lord has innumerable devotees all over the universe, and they have been glorifying the Lord since time immemorial and for an unlimited time. But still they cannot completely finish enumerating the glories of the Lord. Prthu Mahārāja therefore wanted innumerable ears, as Rūpa Gosvāmī also desired to have millions of ears and millions of tongues to chant and hear the glorification of the Lord. In other words, if our ears are always engaged in hearing the glorification of the Lord, there will be no scope for hearing the Māyāvāda philosophy, which is doom to spiritual progress. Śrī Caitanya Mahāprabhu said that if anyone hears from a Māyāvādī philosopher preach-
ing about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. By hearing such Māyāvāda philosophy one cannot come to the destination of spiritual perfection of life.

TEXT 25

sa uttamaśloka mahan-mukha-cyuto
bhavat-padāmbhoja-sudhā-kaṇānilah
smṛtim punar vismṛta-tattva-vartmanāṁ
kuyogināṁ no vitaraty, alam vara

saḥ—that; uttama-śloka—O Lord, who is praised by selected verses; mahat—of great devotees; mukha-cyutaḥ—delivered from the mouths; bhavat—Your; pada-ambhoja—from the lotus feet; sudhā—of nectar; kaṇā—particles; anilah—soothing breeze; smṛtim—remembrance; punaḥ—again; vismṛta—forgotten; tattva—to the truth; vartmanāṁ—of persons whose path; ku-yogināṁ—of persons not in the line of devotional service; naḥ—of us; vitarati—restores; alam—unnecessary; varaḥ—other benedictions.

TRANSLATION

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

PURPORT

It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity’s memory of his eternal rela-
tionship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory māyā, we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the Vedas it is said that every one of us is sleeping under the influence of māyā. We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Ṭhākura Bhaktivinoda, Lord Caitanya says, “jīva ājgo, jīva ājgo.” The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life may be fulfilled. This awakening voice comes through the mouth of a pure devotee.

A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has direct connection with the saffron mercy particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, because the voice touches the particles of saffron dust on the lotus feet of the Lord, the voice is spiritually very powerful. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.

For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is kuyogī because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as His eternal loving servants. It is our duty to rise from the kuyoga platform to become suyogīs, perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Caitanya Mahāprabhu. One may stay in his position of life—it doesn’t matter what it is—but if one hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.

**TEXT 26**

उँग: विच्व सुश्रव आर्यस्यभेः
यद्वच्छया चोपभूणोति ते सक्ततः
TRANSLATION

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was even accepted by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

PURPORT

The association of devotees (ārya-saṅgama) is the most important factor in this world. The word ārya refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization. The Āryan family is distributed all over the world and is known as Indo-Āryan. In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced. The kings, known as rājarsīs, were so perfectly educated as kṣatriyas, or protectors of the citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

The glorification of the Supreme Lord can be very much appreciated by the Āryan family. Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life. How is it we
are finding it very easy to spread Kṛṣṇa consciousness amongst the Europeans and Americans? History reports that the Americans and Europeans proved their capability when they were anxious to expand colonization, but at the present time, being contaminated by the advancement of material science, their sons and grandsons are turning into reprobates. This is due to their having lost their original spiritual culture, which is Vedic civilization. Presently these descendants of the Āryan family are taking this Kṛṣṇa consciousness movement very seriously. Others also who are associating with them and hearing the chanting of the Hare Kṛṣṇa mahā-mantra from the lips of pure devotees are also becoming captivated by the transcendental vibration. Transcendental vibrations are very much effective when chanted amongst Āryans, but even though one does not belong to the Āryan family, he will become a Vaiṣṇava simply by hearing the mantra because the vibration has great influence over everyone.

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

TEXT 27

abhābhaje tvākhila-puruṣottamam
UGHTALYAM PADMA-KAREVA LALASAM
APṣAYAOREKARSArvAYO: Kriti-
NH ŚAHKUTSTEBRANCHEKATAAYO: II27II

athābhaje tvākhila-puruṣottamaṁ
guṇālayam padma-kareva lālasaḥ
apy āvayor eka-pati-spṛdhoḥ kalir
na syāt kṛta-tvāc-caraṇaika-tānayoḥ

atha—therefore; ābhaje—I shall engage in devotional service; tvā—unto You; akhila—all-inclusive; pūruṣa-uttamam—the Supreme Personality of Godhead; guṇa-ālayam—the reservoir of all transcendental qualities; padma-karā—the goddess of fortune, who carries a lotus flower in her hand; iva—like; lālasaḥ—being desirous; api—indeed; āvayoh—of Lakṣmī and me; eka-pati—one master; spṛdhoḥ—competing; kalīḥ—quarrel; na—not; syāt—may take place; kṛta—having done; tvat-caraṇa—unto Your lotus feet; eka-tānayoḥ—one attention.

TRANSLATION

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just as the goddess of fortune who carries a lotus flower in her hand because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I will quarrel because both of us would be attentively engaged in the same service.

PURPORT

The Lord is here addressed as akhila-pūruṣottama, the Supreme Personality of Godhead who is Lord of the entire creation. Puruṣa means the enjoiner, and uttama means the best. There are different kinds of pūruṣas or enjoyers within the universe. Generally they can be divided into three classes—those who are conditioned, those who are liberated, and those who are eternal. In the Vedas the Supreme Lord is called the supreme eternal of all eternals (nityo nityānām). Both the Supreme Personality of Godhead and the living entities are eternal. The supreme eternals are the viṣṇu-tattva or Lord Viṣṇu and His expansions. So nitya refers to the Personality of Godhead beginning from Kṛṣṇa up to Mahā-Viṣṇu, Nārāyaṇa and other expansions of Lord Kṛṣṇa. As stated in the Brahma-saṁhitā (rāmādi-mūrtiṣu) there are millions and trillions of expansions of Lord Viṣṇu as Rāma, Nṛsiṁha, Varāha and other incarnations. All of them are called eternals.

The word mukta refers to the living entities who never come within this material world. The baddhas are those living entities who are almost eternally living within this material world. The baddhas are struggling very hard within this material world to become free from the threefold miseries of material nature and to enjoy life, whereas the muktas are
already liberated. They never come into this material world. Lord Viṣṇu is the master of this material world, and there is no question of His being controlled by material nature. Consequently, Lord Viṣṇu is addressed here as pūruṣottama, the best of all living entities—namely viṣṇu-tattvas and jīva-tattvas. It is a great offense, therefore, to compare Lord Viṣṇu and the jīva-tattva or consider them on an equal level. The Māyāvādī philosophers equalize the jīvas and the Supreme Lord and consider them to be one, but that is the greatest offense to the lotus feet of Lord Viṣṇu.

Here in the material world we have practical experience that a superior person is worshiped by an inferior one. Similarly, pūruṣottama, the greatest, the Supreme Personality of Godhead Kṛṣṇa or Lord Viṣṇu, is always worshiped by others. Prthu Mahārāja therefore decided to engage in the service of the lotus feet of Lord Viṣṇu. Prthu Mahārāja is considered to be an incarnation of Lord Viṣṇu, but he is called a sāktyāveśa incarnation. Another significant word in this verse is guṇālayam, which refers to Viṣṇu as the reservoir of all transcendental qualities. The Māyāvādī philosophers take the Absolute Truth to be nirguṇa (without qualities), in accordance with the impersonalistic view, but actually the Lord is the reservoir of all good qualities. One of the most important qualities of the Lord is His inclination to His devotees, called bhakta-vatsala. The devotees are always very much inclined to render service to the lotus feet of the Lord, and the Lord is also very much inclined to accept loving service from His devotees. In that exchange of service there are so many transcendental transactions which are called transcendental qualitative activities. Some of the transcendental qualities of the Lord are that He is omniscient, omnipresent, all-pervasive, all-powerful, the cause of all causes, the Absolute Truth, the reservoir of all pleasures, the reservoir of all knowledge, the all-auspicious and so on.

Prthu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of mādhurya-rasa. The goddess of fortune is engaged in the service of the Lord in the mādhurya-rasa of conjugal love. Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord. Prthu Mahārāja was thinking only of the lotus feet of the Lord because he is on the platform of dāsyya-rasa or servitorship of the Lord. From the next verse we learn that Prthu Mahārāja was thinking of the goddess of fortune as the universal mother, jagan-mātā. Consequently there was no question of his competing with her on the platform of mādhurya-rasa. Nonetheless he feared that she might take offense at his engaging in the service of the Lord. This suggests that in the absolute world there is sometimes competition between servitors
in the service of the Lord, but such competition is without malice. In the Vaikuntha worlds if a devotee excels in the service of the Lord, others do not become envious of his excellent service but rather aspire to come to the platform of that service.

TEXT 28

jagaj-jananyāṁ jagad-īśa vaisāsaraṁ
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalāḥ
sva eva dhiṣnye 'bhīratasya kim tayā

jagat-jananyāṁ—in the mother of the universe (Lakṣmī); jagat-īśa—O Lord of the universe; vaisāsam—anger; syāt—may arise; eva—certainly; yat-karmaṇi—in whose activity; naḥ—my; samīhitam—desire; karoṣi—You consider; phalgu—insignificant service; api—even; uru—very great; dīna-vatsalaḥ—favorably inclined to the poor; svā—own; eva—certainly; dhiṣnye—in Your opulence; abhīratasya—of one who is fully satisfied; kim—what need is there; tayā—with her.

TRANSLATION

My dear Lord of the universe, the goddess of fortune Lakṣmī is the mother of the universe, and yet I think that she may be angry with me because of my intruding on her service and my acting on that very platform to which she is so much attached. Yet I am hopeful that, even though there is some misunderstanding, You will take my part because You are very much inclined to the poor, and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

PURPORT

Mother Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa. She is an ideal wife because she takes care of Lord Nārāyaṇa in every detail. She not only takes care of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans Him while He eats, smoothes sandalwood pulp
on His face, and sets His bed and sitting places in the right order. In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities. Pṛthu Mahārāja is therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him. But why should mother Lakṣmī, the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this is not very likely. Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part. Pṛthu Mahārāja was engaged in performing the ordinary Vedic rituals and in performing sacrifices according to karma-kāṇḍa, or fruitive activities, but the Lord, being so kind and magnanimous, was ready to award Pṛthu Mahārāja the highest perfectional stage of life, namely devotional service.

When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets. No one can become qualified to go back home, back to Godhead, by means of such sacrifices. But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the Viṣṇu Purāṇa that by following the principles of varṇāśrama-dharma one can satisfy the Supreme Lord. When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service. Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī. The goddess of fortune is called caṅcalā (restless) because she is very restless and is always coming and going. So Pṛthu Mahārāja indicates that even though she might go away out of anger, there would be no harm for Lord Viṣṇu, because He is self-sufficient and can do anything and everything without the help of Lakṣmījī. For example, when Garbhodakāśayī Viṣṇu begot Lord Brahmā from His navel, He didn't take any help from Lakṣmī, who was just sitting by Him and massaging His lotus feet. Generally if a son is to be begotten, the husband impregnates the wife, and in due course of time the son is born. But in the case of Lord Brahmā's birth, Garbhodakāśayī Viṣṇu did not impregnate Lakṣmījī. Being self-sufficient, the Lord begot Brahmā from His own navel. Therefore, Pṛthu Mahārāja is confident that even if the goddess of fortune became angry with him there would be no harm, neither to the Lord nor to himself.
bhajanty atha tvām ata eva sādhava
vyudasta-māyā-guṇa-vibhramodayam
bhavat-pada-nusmaranād rte satām
nimittam anyat bhagavan na vidmahe

bhajantī—they worship; atha—therefore; tvām—You; ata eva—therefore; sādhavaḥ—all saintly persons; vyudasta—who dispel; māyā-guṇa—the modes of material nature; vibhrama—misconceptions; udayam—produced; bhavat—Your; pada—lotus feet; anusmaranāt—constantly remembering; rte—except; satām—of great saintly persons; nimittam—reason; anyat—other; bhagavan—O Supreme Personality of Godhead; na—not; vidmahe—I can understand.

TRANSLATION

Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no other reason for the liberated souls to take shelter at Your lotus feet except for the fact that they are constantly thinking of them.

PURPORT

The karmīs are generally engaged in fruitive activities for material bodily comforts. The jñānīs, however, are disgusted with searching after material comforts. They understand that they have nothing to do with this material world, being spirit souls. After self-realization, the jñānīs who are actually matured in their knowledge must surrender unto the lotus feet of the Lord, as is stated in Bhagavad-gītā (bahūnām janmanām ante). Self-realization is not complete unless one comes to the devotional platform. Therefore it is stated in Śrīmad-Bhāgavatam that those who are ātmārāma, self-satisfied, are freed from all contaminations of the material modes of nature. As long as one is affected by the modes of material nature, especially by rajaḥ and tamaḥ, he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night. Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life. The jñānī understands this fact and therefore ceases to work and takes to karma-sannyāsa.
Yet this is not actually the platform of satisfaction. After self-realization, the material wisdom of the jñānī leads him to the shelter of the lotus feet of the Lord. Then he is only satisfied in contemplating the lotus feet of the Lord constantly. Prthu Mahārāja therefore concludes that liberated persons taking to the devotional path have acquired the ultimate goal of life. If liberation were the end in itself, there would be no question of a liberated person's taking to devotional service. In other words, the transcendental bliss derived from self-realization, known as ātmananda, is very insignificant in the presence of the bliss derived from devotional service to the lotus feet of the Lord. Prthu Mahārāja therefore concluded that he would simply hear of the glories of the Lord constantly and thus engage his mind upon the lotus feet of the Lord. That is the highest perfection of life.

**TEXT 30**

manye girāṁ te jagatāṁ vimohinīṁ  
varaṁ vṛṇīśveti bhajantam āttha yat  
vācā nu tanyā yadi te jano 'sitaḥ  
kathām punāḥ karma karoti mohitaḥ

---

**TRANSLATION**

My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements which You offer in the Vedas are certainly not suitable for pure devotees. People in general are bound
by the sweet words of the Vedas, and they engage themselves again and again in fruitive activities, enamored by the results of their actions.

PURPORT

Śrīla Narottama dāsa Ṭhākura, a great ācārya of the Gauḍīya-sampradāya, has said that persons who are very much attached to the fruitive activities of the Vedas, namely karma-kāṇḍa and jñāna-kāṇḍa, are certainly doomed. In the Vedas there are three categories of activities known as karma-kāṇḍa, fruitive activities, jñāna-kāṇḍa, philosophical research, and upāsana-kāṇḍa, worship of different demigods for receiving material benefits. Those who are engaged in karma-kāṇḍa and jñāna-kāṇḍa are doomed in the sense that everyone is doomed who is entrapped by this material body, whether it is a body of a demigod, a king, a lower animal or whatever. The sufferings of the threefold miseries of material nature are the same for all. Cultivation of knowledge to understand one's spiritual position is also, to a certain extent, a waste of time. Because he is an eternal part and parcel of the Supreme Lord, the immediate business of the living entity is to engage himself in devotional service. Prthu Mahārāja therefore says that the allurement of material benedictions is another trap to entangle one in this material world. He therefore frankly tells the Lord that the Lord's offerings of benedictions in the form of material facilities are certainly causes for bewilderment. A pure devotee is not at all interested in bhukti or mukti.

The Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy. In the Caitanya-caritāmṛta the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord, but the Lord, being omniscient, does not generally give material rewards but, on the contrary, takes away whatever material facilities are being enjoyed by His devotee so that ultimately the devotee will completely surrender unto Him. In other words, the offering of benedictions in the form of material profit is never auspicious for the devotee. The statements of the Vedas which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering. Therefore in Bhagavad-gītā the Lord says: yām imāṁ puṣpitāṁ vācaṁ pravadanty avipaścitaḥ (Bg. 2.42). The less intelligent class of men (avipaścitaḥ) are attracted by the flowery language of the Vedas and therefore engage in fruitive activities to become materially benefited. Thus they continue life after life, in different bodily forms, to search very, very hard.
TEXT 31

तन्मायायाद्व जन ईश खण्डितो
यदन्यादशात् न्यातात्मनोऽवृषः।
यथा चरित्रालिहितं पिता खण्यं
तथा त्वेवार्हसि नः समीहितम्॥३१॥

tvan-māyāyaddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitām pitā svayam
tathā tvam evārhasi naḥ samīhitum

Your; māyā—by illusory energy; addhā—certainly; janaḥ—the people in general; īśa—O my Lord; khaṇḍitaḥ—separated; yat—because; anyat—other; āśāste—they desire; ṛta—real; ātmanah—from the self; abudhaḥ—without proper understanding; yathā—as; caret—would engage in; bāla-hitam—the welfare of one's child; pitā—the father; svayam—personally; tathā—similarly; tvam—Your Lordship eva—certainly; arhasi naḥ samīhitum—please act on my behalf.

TRANSLATION

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as the father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

PURPORT

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows best how to benefit him. Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in Bhagavad-gītā: aham tvāṁ sarva-pāpebhya mokṣayiṣyāmi (Bg. 18.66). The father
knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the Ṛṣopaniṣad states that everything in this material world is complete (pūrṇam idam). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities. The result is that there is no end to material activities life after life.

Before us there are varieties of living entities, and everyone is entangled in transmigrations and activities. Our duty is simply to surrender unto the Supreme Personality of Godhead and let Him take charge, for He knows what is good for us.

Pṛthu Mahārāja therefore tells the Lord that as the Supreme Father He may elect to bestow whatever He considers beneficial for Pṛthu Mahārāja. That is the perfect position of the living entity. Therefore Śrī Caitanya Mahāprabhu teaches us in His Śikṣaṇa-stava:

na dhanam na janaṁ na sundarīṁ kavitaṁ vā jagad-iśa kāmaye
mama janmani janmaniśvare bhavatād bhaktir ahaṅkuki tvayi

"O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth."

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.

TEXT 32

maitreya uvāca

maṇḍira-rajena utān ś ca viśvakām

na dhanam na janaṁ na sundarīṁ kavitaṁ vā jagad-iśa kāmaye

mama janmani janmaniśvare bhavatād bhaktir ahaṅkuki tvayi

“O Almighty Lord! I have no desire to accumulate wealth, nor have I any desire to enjoy beautiful women, nor do I want any number of followers. I only want Your causeless devotional service in my life, birth after birth.”

The conclusion is that the pure devotee should not aspire after any material benefit from devotional service, nor should he be enamored by fruitive activities or philosophical speculation. He should always be engaged favorably in the service of the Lord. That is the highest perfection of life.
The great sage Maitreya continued to speak: The Lord, the seer of the universe, after hearing Prthu Mahārāja’s prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.

PURPORT

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

If one wants to cross over the ocean of material existence, there is no alternative than to take to devotional service. A devotee, therefore, should not care for any material position, whether in heaven or in hell. A pure devotee should always engage in the service of the Lord, for that is his real occupation. Simply by sticking to that position one can overcome the stringent laws of material nature.
mad-ādeśa-karo lokaḥ
sarvatrāpnoti śobhanam

tat—therefore; tvam—you; kuru—do; mayā—by Me; ādiṣṭam—what is ordered; apramattah—without being misguided; prajā-pate—O master of the citizens; mat—of Me; ādeśa-karaḥ—who executes the order; lokaḥ—any person; sarvatra—everywhere; āpnoti—achieves; śobhanam—all good fortune.

TRANSLATION

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

PURPORT

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In Bhagavad-gītā the Supreme Lord Kṛṣṇa says, man-manā bhava mad-bhaktaḥ: “Just think of Me always and become My devotee.” (Bg. 18.65) Furthermore, the Lord says, sarva-dharmān parityajya mām ekaṁ śaraṇam vṛaja: “Give up all kinds of material engagement and simply surrender unto Me.” (Bṛg. 18.66) This is the primary principle of religion. Anyone who directly executes such an order from the Personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious. For one who executes the order of the Supreme Personality of Godhead, however, there is only good fortune throughout the world.

TEXT 34

Maitreya uvāca

ḥitī vānyasya rājāḥ: pratinandārthavādḥ#

maitreyo uvāca

iti vainyasya rājārṣeḥ

pratinandārthavad vacaḥ
pūjito 'nugraḥītvaināṁ

gantum ca kre 'cyuto matim

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

TRANSLATION

The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Maharaja Prthu. Thus, after being properly worshiped by the King, the Lord benedicted him and decided to depart.

PURPORT

Most important in this verse are the words pratinandya-ṛthavad vacaḥ, which indicate that the Lord appreciated the very meaningful prayers of the King. When a devotee prays to the Lord, it is not to ask for material benefits but to ask the Lord for His favor; he prays that he may be engaged in the service of the Lord’s lotus feet birth after birth. Lord Caitanya therefore uses the words mama janmani janmani, which mean “birth after birth,” because a devotee is not even interested in stopping the repetition of birth. The Lord and the devotee appear in this material world birth after birth, but such births are transcendental. In the Fourth Chapter of Bhagavad-gītā the Lord informed Arjuna that both He and Arjuna had undergone many, many births previously, but the Lord remembered everything about them whereas Arjuna had forgotten. The Lord and His confidential devotees appear many times to fulfill the Lord’s mission, but since such births are transcendental, they are not accompanied by the miserable conditions of material birth, and they are therefore called divya, transcendental.

One must understand the transcendental birth of the Lord and the devotee. The purpose of the Lord’s taking birth is to establish devotional service, which is the perfect system of religion, and the purpose of the birth of a devotee is to broadcast the same system of religion, or the bhakti cult, all over the world. Prthu Mahārāja was an incarnation of the power of the Lord to spread the bhakti cult, and the Lord blessed him to remain
fixed in his position. Thus when the King refused to accept any material benediction, the Lord appreciated that refusal very much. Another significant word in this verse is acyuta, which means “infallible.” Although the Lord appears in this material world, He is never to be considered one of the conditioned souls, who are all fallible. When the Lord appears, He remains in His spiritual position, uncontaminated by the modes of material nature, and therefore in Bhagavad-gītā the Lord expresses the quality of His appearance as ātma-māyayā, “performed by internal potency.” The Lord, being infallible, is not forced by material nature to take birth in this material world. He appears in order to reestablish the perfect order of religious principles and to vanquish the demoniac influence in human society.

TEXTS 35-36

deva— the demigods; ṛṣi— the great sages; pitr— inhabitants of Pitṛloka; gandharva— inhabitants of Gandharvaloka; siddha— inhabitants of Siddhaloka; cāraṇa— inhabitants of the Cāraṇaloka; pannagāḥ— inhabitants of the planets where serpents live; kinnara— inhabitants of the Kinnara planets; apsarasah— inhabitants of the Apsaroloka; martyāḥ— inhabitants of the earthly planets; khagāḥ— birds; bhūtāni— other living entities; aneṣaḥ— many; yajña-īśvara-dhiyāḥ— with perfect intelligence of thinking as part and parcel of the Supreme Lord; rājāḥ— by the King; vāk— with sweet words; vitta— wealth; aṅjali— with folded hands; bhaktitaḥ— in a spirit of
devotional service; sabhājītāḥ—being properly worshiped; yayuḥ—went; sarve—all; vaikuṇṭha—of the Supreme Personality of Godhead, Viṣṇu; anugatāḥ—followers; tataḥ—from that place.

TRANSLATION

King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitṛloka, the inhabitants of Gandharvaloka, and those of Siddhaloka, Cāraṇaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Viṣṇu.

PURPORT

In modern so-called scientific society the idea is very prevalent that there is no life on other planets but that only on this earth do living entities with intelligence and scientific knowledge exist. The Vedic literatures, however, do not accept this foolish theory. The followers of Vedic wisdom are fully aware of various planets inhabited by varieties of living entities such as the demigods, the sages, the Pītās, the Gandharvas, the Pannagas, the Kinnaras, the Cāraṇas, the Siddhas and the Apsarās. The Vedas give information that in all planets—not only within this material sky but also in the spiritual sky—there are varieties of living entities. Although all these living entities are of one spiritual nature, in quality the same as the Supreme Personality of Godhead, they have varieties of bodies due to the embodiment of the spirit soul by the eight material elements, namely, earth, water, fire, air, sky, mind, intelligence and false ego. In the spiritual world, however, there is no such distinction between the body and the embodied. In the material world, distinctive features are manifested in different types of bodies in the various planets. We have full information from the Vedic literature that in each and every planet, both material and spiritual, there are living entities of varied intelligence. The earth is one of the planets of the Bhūrloka planetary system. There are six planetary systems above Bhūrloka and seven planetary systems below it. Therefore the entire universe is known as caturdasa-bhūvana, indicating that it has fourteen different planetary systems. Beyond the planetary systems in the material sky, there is another sky, which is known as paravyoma, or the
The inhabitants of those planets engage in varieties of loving service unto the Supreme Personality of Godhead, which include different rasas or relationships known as dāsyarasa, sakhyarasa, vātsalyarasa, mādhuryarasa and, above all, parakīyarasa. This parakīyarasa, or paramour love, is prevalent in Kṛṣṇaloka, where Lord Kṛṣṇa lives. This planet is also called Goloka Vṛndāvana, and although Lord Kṛṣṇa lives there perpetually, He also expands Himself in millions and trillions of forms. In one of such forms He appears on this material planet in a particular place known as Vṛndāvana-dhāma, where He displays His original pastimes of Goloka Vṛndāvana-dhāma in the spiritual sky in order to attract the conditioned souls back home, back to Godhead.

**TEXT 37**

bhagavān api rājarṣeḥ  
sopādhya-yasya cācyutaḥ  
harann iva mano 'muṣya  
sva-dhāma pratyapadyata

bhagavān—the Supreme Personality of Godhead; api—also; rāja-rṣeḥ—of the saintly King; sa-upādhya-yasya—along with all the priests; ca—also; acyutaḥ—the infallible Lord; haran—captivating; iva—indeed; manah—the mind; amuṣya—of him; sva-dhāma—to His abode; pratyapadyata—returned.

**TRANSLATION**

The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.

**PURPORT**

Because the Supreme Personality of Godhead is all-spiritual, He can descend from the spiritual sky without changing His body, and thus He is known as acyuta, or infallible. When a living entity falls down to the material world, however, he has to accept a material body, and therefore, in his material embodiment, he cannot be called acyuta. Because he falls down from his real engagement in the service of the Lord, the living
entity gets a material body to suffer or try to enjoy in the miserable material conditions of life. Therefore the fallen living entity is cyuta, whereas the Lord is called acyuta. The Lord was attractive for everyone—not only the King but also the priestly order, who were very much addicted to the performance of Vedic rituals. Because the Lord is all-attractive, He is called Krṣṇa, or “one who attracts everyone.” As will be explained in the next verse, the Lord appeared in the sacrificial arena of Mahārāja Pṛthu as Kṣīrodakāsāyī Viṣṇu, who is a plenary expansion of Lord Krṣṇa. He is the second incarnation from Kāraṇodakāsāyī Viṣṇu, who is the origin of material creation and who expands as Garbhodakāsāyī Viṣṇu, who then enters into each and every universe. Kṣīrodakāsāyī Viṣṇu is one of the purusas who control the material modes of nature.

TEXT 38

अष्टाध्य नमस्कृत्य गुप्तं सन्दर्शितात्मने।
अन्यक्षाय च देवानां देवाय खपुरं ययौ।३८॥

adrṣṭāya namas-kṛtya
nrpaḥ sandarṣitātmame
avyaktāya ca devānāṁ
devaṁ svā-purāṁ yayau

adrṣṭāya—unto one who is beyond the purview of material vision; namah-kṛtya—offering obeisances; nrpaḥ—the King; sandarṣita—revealed; ātmame—unto the Supreme Soul; ahyaktāya—who is beyond the manifestation of the material world; ca—also; devānāṁ—of the demigods; devaṁ—unto the Supreme Lord; svā-puram—to his own house; yayau—returned.

TRANSLATION

King Pṛthu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Mahārāja Pṛthu. After offering obeisances to the Lord, the King returned to his home.

PURPORT

The Supreme Lord is not visible to material eyes, but when the material senses are inclined to the transcendental loving service of the Lord and are
thus purified, the Lord reveals Himself to the vision of the devotee. *Avyakta* means “unmanifested.” Although the material world is the creation of the Supreme Personality of Godhead, He is unmanifested to material eyes. Mahārāja Prthu, however, developed spiritual eyes by his pure devotional service. Here, therefore, the Lord is described as *sandarsitātmaḥ*, for He reveals Himself to the vision of the devotee, although He is not visible to ordinary eyes.

*Thus end the Bhaktivedanta purports of the Fourth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Viṣṇu’s Appearance in the Sacrificial Arena of Mahārāja Prthu.”*
CHAPTER TWENTY-ONE

Instructions by Mahārāja Prthu

TEXT 1

Maitreya uvāca

mauktikaiḥ kusuma-sragbhir
dukulaiḥ svarna-torānaiḥ
mahā-surabhibhir dhūpair
maṇḍitam tatra tatra vai

maitreyaiḥ uvāca—the great sage Maitreya continued to speak; mauktikaḥ—with pearls; kusumaiḥ—of flowers; sragbhir—garlands; dukulaiḥ—cloth; svarna—golden; torānaiḥ—gates; mahā-surabhibhir—highly perfumed; dhūpaiḥ—incense; maṇḍitam—decorated; tatra tatra—here and there; vai—certainly.

TRANSLATION

The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

PURPORT

Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees and silken cloth. Thus the Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of Godhead. Such opulence immediately
changes the condition of the mind, and the entire atmosphere becomes spiritualized. King Prthu’s capital was decorated with such highly opulent decorations.

TEXT 2

\[
\text{candanāguru-toyārdra-}
\text{rathyā-catvara-mārgavat}
\text{puṣpākṣata-phalais tokmair}
\text{lājair arcirbhir arcitam}
\]

candana—sandalwood; aguru—a kind of fragrant herb; toya—the water of; ādra—sprinkled with; rathyā—a path for driving a chariot; catvara—small parks; mārgavat—lanes; puṣpa—flowers; aksata—unbroken; phalaiḥ—by the fruits; tokmair—minerals; lājaiḥ—wetted grains; arcirbhīḥ—by lamps; arcitam—decorated.

TRANSLATION

Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

TEXT 3

\[
\text{sa-vṛndaiḥ kadali-stambhaiḥ}
\text{pūga-potaiḥ pariśkṛtam}
\text{taru-pallava-mālābhīḥ}
\text{sarvataḥ samalaṅkṛtam}
\]

sa-vṛndaiḥ—along with fruits and flowers; kadali-stambhaiḥ—by the pillars of banana trees; pūga-potaiḥ—by collections of young animals and by processions of elephants; pariśkṛtam—very nicely cleansed; taru—young plants; pallava—new leaves of mango trees; mālābhīḥ—by garlands; sarvataḥ—everywhere; samalaṅkṛtam—nicely decorated.
TRANSLATION

At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

TEXT 4

Pranastam dipabalihim: samkritareshmudratre: ||
Abhiprakarana kavya: || 4 ||

prajās tam dīpa-balibhiḥ
sambhṛtaśeṣa-maṅgalaiḥ
abhīyur mṛśṭa-kanyāś ca
mṛśṭa-kuṇḍala-maṇḍitāḥ

pra̅jāḥ—citizens; tam—to him; dīpa-balibhiḥ—with lamps; sambhṛta—equipped with; aśeṣa—unlimited; maṅgalaḥ—auspicious articles; abhīyuḥ—came forward to welcome; mṛśṭa—with beautiful bodily luster; kanyāḥ ca—and unmarried girls; mṛśṭa—colliding with; kuṇḍala—earrings; maṇḍitāḥ—being bedecked with.

TRANSLATION

As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

PURPORT

Offerings of natural products such as betel nuts, bananas, newly grown wheat, paddy, yogurt and vermillion, carried by the citizens and scattered throughout the city, are all auspicious paraphernalia, according to Vedic civilization, for receiving a prominent guest like a bridegroom, king or spiritual master. Similarly, a welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious. Kumārī, or unmarried girls untouched by the hand of any member of the opposite sex, are auspicious members of society. Even today in Hindu society the most conservative families do not allow unmarried girls to go out freely or mix with boys. They are very carefully protected by their parents while unmarried; after marriage they are protected by their young husbands, and when elderly they are protected
by their children. When thus protected, women as a class remain an always auspicious source of energy to man.

TEXT 5

When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

PURPORT

The reception given to the King was full of opulence, yet he did not become proud. It is said, therefore, that great personalities of power and opulence never become proud, and the example is given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness. This is a sign of the wonderful character of great personalities.

TEXT 6
Both the important citizens and the common citizens welcomed the King very heartily, and he also benedicted them with their desired blessings.

PURPORT
A responsible king was always approachable by his citizens. Generally the citizens, great and common, all had an aspiration to see the king and take benediction from him. The king knew this, and therefore whenever he met the citizens he immediately fulfilled their desires or mitigated their grievances. In such dealings, a responsible monarchy is better than a so-called democratic government in which no one is responsible to mitigate the grievances of the citizens, who are unable to personally meet the supreme executive head. In a responsible monarchy the citizens had no grievances against the government, and even if they did, they could approach the king directly for immediate satisfaction.
TRANSLATION

King Prthu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

PURPORT

A responsible king or chief executive has many responsible duties to attend to in ruling over the citizens. The most important duty of the monarch or the government is to perform various sacrifices as enjoined in the Vedic literatures. The next duty of the king is to see that every citizen executes the prescribed duties for his particular community. It is the king’s duty to see that everyone perfectly executes the duties prescribed for the varṇa and āśrama divisions of society. Besides that, as exemplified by King Prthu, he must develop the earth for the greatest possible production of food grains.

There are different types of great personalities—some are positive great personalities, some comparative and some superlative—but King Prthu exceeded all of them. He is therefore described here as mahattamaḥ, “greater than the greatest.” Mahārāja Prthu was a kṣatriya, and he discharged his kṣatriya duties perfectly. Similarly, brāhmaṇas, vaiśyas and śūdras can discharge their respective duties perfectly and thus at the ultimate end of life be promoted to the transcendental world, which is called param padam. Param padam, or the Vaikuṇṭha planets, can be achieved only by devotional service. The impersonal Brahman region is also called param padam, but unless one is attached to the Personality of Godhead one must again fall down to the material world from the impersonal param padam situation. It is said, therefore, āruhya kṛcchreṇa param padam tataḥ: the impersonalists endeavor very strenuously to achieve the param padam or impersonal brahmajyoti, but unfortunately, being bereft of a relationship with the Supreme Personality of Godhead, they come down again to the material world. If one flies in outer space, he can go very high up, but unless he reaches a planet he must come down again to earth. Similarly, because the impersonalists who reach the param padam of the impersonal brahmajyoti do not enter into the Vaikuṇṭha planets, they come down again to this material world and are given shelter in one of the material planets. Although they may attain Brahmaloka or Satyaloka, all such planets are situated in the material world.
TEXT 8

Śūta uvāca
tad ādi-rājasya yaśo vijrmbhitam
guṇair aseṣair guṇavat-sabhājitam
kṣattā mahābhāgavataḥ sadaspate
kauśāravim prāha grānantam arcayan

Sūta Gosvāmi said: That of the original king, yaśa—reputation; vijrmbhitam—highly qualified; guṇaiḥ—by qualities; aseṣaiḥ—unlimited; guṇavat—fittingly; sabhājitam—being praised; kṣattā—Vidura; mahā-bhāgavataḥ—the great saintly devotee; sadaspate—leader of the great sages; kauśāravim—unto Maitreya; prāha—said; grānantam—while talking; arcayan—offering all respectful obeisances.

TRANSLATION

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

TEXT 9

Vidura uvāca
so 'bhīṣiktaḥ prthur viprair
labdhāśeṣa-surārāṇah
bibhrat sa vaiṣṇavrīṁ tejo
bāhvor yābhyāṁ dudohā gam
Vidura said: My dear brahmana Maitreya, it is very enlightening to understand that King Prthu was enthroned by the great sages and brahma. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Viṣṇu. Thus he greatly developed the earth.

PURPORT

Because Prthu Mahārāja was an empowered incarnation of Lord Viṣṇu and was naturally a great Vaiṣṇava devotee of the Lord, all the demigods were pleased with him and presented different gifts to help him in exercising his royal power, and the great sages and saintly persons also joined in his coronation. Thus blessed by them, he ruled over the earth and exploited its resources for the greatest satisfaction of the people in general. This has already been explained in the previous chapters regarding the activities of King Prthu. As will be apparent from the next verse, every executive head of state should follow in the footsteps of Maharaja Prthu in ruling over his kingdom. Regardless of whether the chief executive is a king or president, or whether the government is monarchical or democratic, this process is so perfect that if it is followed, everyone will become happy, and thus it will be very easy for all to execute devotional service to the Supreme Personality of Godhead.

TEXT 10

ko naś ca kīrtiṁ na bhuvaṇyābyānāṁ
yadāḥmohādhyayasyaśeṣayaṁ
tākāśa saṁsāraṁ kāya- mahāpayo
vad cārṇa yudhāṁ ||10||

ko naṁ asya kīrtiṁ na śrūṇyābhiyāno
yad-vikramośistam aśeṣabhūpāḥ
lokāḥ sapālā upajīvantī kāmam
adyāpi tan me vada karma sūdham

kah—who; nu—but; asya—King Prthu; kīrtim—glorious activities; na śrṇoti—does not hear; abhijñāḥ—intelligent; yat—his; vikrama—chivalry; ucchīśṭam—remnants; aśeṣa—innumerable; bhūpāḥ—kings; lokāḥ—planets; sa-pālāḥ—with their demigods; upajīvantī—execute livelihood; kāmam—desired objects; adyāpi—up to that; tat—that; me—unto me; vada—please speak; karma—activities; sūdham—auspicious.

TRANSLATION

Prthu Mahārāja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Prthu Mahārāja because his activities are so pious and auspicious.

PURPORT

Saint Vidura’s purpose in hearing about Prthu Mahārāja over and over again was to set an example for ordinary kings and executive heads, who should all be inclined to hear repeatedly about Prthu Mahārāja’s activities in order to also be able to rule over their kingdoms or states very faithfully for the peace and prosperity of the people in general. Unfortunately, at the present moment no one cares to hear about Prthu Mahārāja or to follow in his footsteps; therefore no nation in the world is either happy or progressive in spiritual understanding, although that is the sole aim and objective of human life.

TEXT 11

maitreya uvāca
gāṅgā-yamunāyor nadyor
antarā kṣetram āvasan
ārabdhān eva bubhujē bhogān puṇya-jihāsayā
The great saintly sage Maitreya told Vidura: My dear Vidura, King Prthu lived in the tract of land between the two great rivers Ganges and Yamuna. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

PURPORT

The terms “pious” and “impious” are applicable only in reference to the activities of an ordinary living being. But Maharaja Prthu was a directly empowered incarnation of Lord Viṣṇu; therefore he was not subject to the reactions of pious or impious activities. As we have already explained previously, when a living being is specifically empowered by the Supreme Lord to act for a particular purpose, he is called a śaktyāvēśa-avatāra. Prthu Mahārāja was not only a śaktyāvēśa-avatāra but also a great devotee. A devotee is not subjected to the reactions resulting from past deeds. In the Brahma-saṁhitā it is said, karmāni nirdahati kintu ca bhakti-bhājām: for devotees the results of past pious and impious activities are nullified by the Supreme Personality of Godhead. The words ārabdhān eva mean “as if achieved by past deeds,” but in the case of Prthu Mahārāja there was no question of reaction to past deeds, and thus the word eva is used here to indicate comparison to ordinary persons. In Bhagavad-gītā the Lord says, avajānanti māṁ mūḍhāḥ. This means that sometimes people misunderstand an incarnation of the Supreme Personality of Godhead to be an ordinary man. The Supreme Godhead, His incarnations or His devotees may pose themselves as ordinary men, but they are never to be considered as such. Nor should an ordinary man not supported by authorized statements of the śāstras and ācāryas be accepted as an incarnation or devotee. By the evidence of śāstra, Saṅitana Gosvāmī detected Lord Caitanya Mahāprabhu to be a direct incarnation of Kṛṣṇa, the Supreme Personality of Godhead, although Lord Caitanya never disclosed the fact. It is therefore generally recommended that the ācārya or guru should not be accepted as an ordinary man.
TEXT 12

sarvatrāśkhalitādeśaḥ
sapatādvīpa-dāṇḍadhrk
anyatras brāhmaṇa-kulād
anyatracyuta-gotrataḥ

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

TRANSLATION

Mahārāja Pṛthu was an unrivalled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

PURPORT

Sapta-dvīpa refers to the seven great islands or continents on the surface of the globe: (1) Asia, (2) Europe, (3) Africa, (4) North America, (5) South America, (6) Australia, and (7) Oceania. In the modern age people are under the impression that during the Vedic period or the prehistoric ages America and many other parts of the world had not been discovered, but that is not a fact. Pṛthu Mahārāja ruled over the world many thousands of years before the so-called prehistoric age, and it is clearly mentioned here that in those days not only were all the different parts of the world known, but they were ruled by one king, Mahārāja Pṛthu. The country where Pṛthu Mahārāja resided must have been India because it is stated in the eleventh verse of this chapter that he lived in the tract of land called Brahmāvarta, which consists of what is known in the modern age as portions of Punjab and northern India. It is clear that the kings of India once ruled all the world and that their culture was Vedic.
The word *askhalita* indicates that orders by the king could not be disobeyed by anyone in the entire world. Such orders, however, were never issued to control saintly persons or the descendants of the Supreme Personality of Godhead, Viṣṇu. The Supreme Lord is known as *acyuta*, and Lord Kṛṣṇa is addressed as such by Arjuna in *Bhagavad-gītā* (*senayor ubhayor madhye ratham sthāpayya me 'cyuta*). *Acyuta* refers to one who does not fall because He is never influenced by the modes of material nature. When a living entity falls down to the material world from his original position, he becomes *cyuta*, which means that he forgets his relationship with *acyuta*. Actually every living entity is a part and parcel or a son of the Supreme Personality of Godhead. When influenced by the modes of material nature, a living entity forgets this relationship and thinks in terms of different species of life; but when he again comes to his original consciousness, he does not observe such bodily designations. This is indicated in *Bhagavad-gītā* by the words *paṇḍitāḥ sama-darśināḥ* (Bg. 5.18).

Material designations create differentiation in terms of caste, color, creed, nationality, etc. Different *gotras* or family designations are distinctions in terms of the material body, but when one comes to Kṛṣṇa consciousness he immediately becomes transcendental to all considerations of caste, creed, color and nationality.

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

```plaintext
arcye viṣṇau śilādhīr guruśu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarvaśvareśe tad-ītara-sama-dhīr yaśya vā nārakī saḥ
```

“One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaiṣṇava in the *acyuta-gotra* to belong to a certain caste or creed, or who thinks of *caraṇāmṛta* or Ganges water as ordinary water, is taken to be a resident of hell.” (Padma Purāṇa)

From the facts presented in this verse, it appears that people in general should be controlled by a king until they come to the platform of Vaiṣṇavas and *brahmaṇas*, who are not under the control of anyone. *Brahmaṇa* refers to one who knows Brahman, or the impersonal feature of the Absolute Truth, and a Vaiṣṇava is one who serves the Supreme Personality of Godhead.
Once upon a time King Prthu Mahārāja initiated the performance of a very great sacrifice in which great saintly sages, brahmānas, demigods from higher planetary systems and great saintly kings known as rājarṣis all assembled together.

PURPORT

In this verse the most significant point is that although King Prthu's residential quarters were in India, between the rivers Ganges and Yamunā, the demigods also participated in the great sacrifice he performed. This indicates that formerly the demigods used to come to this planet. Similarly, great personalities like Arjuna, Yudhiṣṭhira and many others used to visit higher planetary systems. Thus there was interplanetary communication via suitable airplanes and space vehicles.
tasmin—in that great meeting; arhatatu—of all those who are worshipable; sarvesu—all of them; su-arcitesu—being worshiped according to their respective positions; yathārahaḥ—as they deserved; utthitaḥ—stood up; sadasaḥ—amongst the assembly members; madhye—within the midst; tārāṇam—of the stars; uḍu-rāṭ—the moon; iva—like.

TRANSLATION
In that great assembly, Maharāja Prthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

PURPORT
According to the Vedic system, the reception of great, exalted personalities, as arranged by Prthu Maharāja in that great sacrificial arena, is very important. The first procedure in receiving guests is to wash their feet, and it is learned from Vedic literature that one time when Maharāja Yudhiṣṭhira performed a rājasuya-yajña, Kṛṣṇa took charge of washing the feet of the visitors. Similarly, Maharāja Prthu also arranged for the proper reception of the demigods, the saintly sages, the brahmāṇas and the great kings.

TEXT 15

prasūḥ pina yatya bhujogauraha kanjana ukṣita
sunasaḥ sumukhaḥ saumyaḥ
pirnasah su-dvija-smītah

prasūḥ—very tall; pina—full and broad; bhujah—arms; gaurāḥ—fair complexioned; kañja—lotuslike; aruṇa-īkṣaṇaḥ—with bright eyes like a morning sunrise; su-nāsaḥ—straight nose; su-mukhaḥ—with a beautiful face; saumyaḥ—of a grave bodily stature; pina-arṇasah—shoulders raised; su—beautiful; dvija—teeth; smītah—smiling.

TRANSLATION
King Prthu’s body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose
was straight, his face very beautiful and his personality grave. His teeth were set beautifully in his smiling face.

PURPORT

Amongst the four social orders (brāhmaṇas, kṣatriyas, vaiśyas and śūdras), the kṣatriyas, both men and women, are generally very beautiful. As will be apparent from the following verses, it is to be concluded that not only were Mahārāja Prthu’s bodily features attractive, as described here, but he had specific all-auspicious signs in his bodily construction.

As it is said, “The face is the index of the mind.” One’s mental constitution is exhibited by his facial features. The bodily features of a particular person are exhibited in accordance with his past deeds, for according to one’s past deeds, his next bodily features—whether in human society, animal society or demigod society—are determined. This is proof of the transmigration of the soul through different types of bodies.

TEXT 16

vyūḍha-vakṣā brhat-sroṇih
vali-valgu-dalodaraḥ
āvarta-nābhīr ojasū
kāñcanorūr uḍagra-pāt

vyūḍha—broad; vakṣā—chest; brhat-sroṇih—thick waist; vali—wrinkles; valgu—very beautiful; dal—like a leaf of a banyan tree; uḍagra—abdomen; āvarta—coiled; nābhī—navel; ojasū—lustrous; kāñcana—golden; uruḥ—thighs; uḍagra-pāt—arched instep.

TRANSLATION

The chest of Mahārāja Prthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

TEXT 17

vyuḍhemākeśaṁ kṣaṭriyasya bhūtah ṇaṁ
mahābhūtāṁ tathā yogyakaṁ

vyuḍha-vakṣā brhar-bhuṭac-chaṁ
vali-valgu-dalodaraḥ
āvarta-nābhīr ojasū
kāñcanorūr uḍagra-pāt
sūkṣma-vakrāsita-snigda-mūrdhajāḥ kambu-kandharaḥ
mahā-dhane dukūlāgrye
paridhāyopaviya ca

sūkṣma—very fine; vakra—curly; asita—black; snigda—greasy; mūrdhajaḥ—hairs on the head; kambu—like a conch; kandharaḥ—neck; mahā-dhane—very valuable; dukūla-agrye—dressed with a dhoti; paridhāya—on the upper portion of the body; upaviya—placed like a sacred thread; ca—also.

TRANSLATION
The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhoti, and there was a nice wrapper on the upper part of his body.

TEXT 18

vyāñjitāsēṣā-gātra-śrīr
niyame nyasta-bhūṣanāḥ
krṣṇājina-dharaḥ śrīmān
kuṣa-pāṇiḥ kṛtocitaḥ

vyāñjita—indicating; aṣeṣa—innumerable; gātra—bodily; śrīḥ—beauty; niyame—regulated; nyasta—given up; bhūṣanāḥ—garments; krṣṇa—black; ajina—skin; dharah—putting on; śrīmān—beautiful; kuṣa-pāṇiḥ—having kuṣa grass on the fingers; kṛta—performed; ucitaḥ—as it is required.

TRANSLATION
As Mahārāja Prthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kuṣa grass on his finger, for this increased the natural beauty of his body. It appears that Mahārāja Prthu observed all the regulative principles before he performed the sacrifice.

TEXT 19
TRANSLATION

Just to encourage the members of the assembly and to enhance their pleasure, King Prthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

TEXT 20

Maharaja Prthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

PURPORT

Maharaja Prthu was beautiful in his external bodily features, and his speech was also very glorious in all respects. His words, which were nicely composed in highly metaphorical ornamental language, were pleasing to hear and were not only mellow but also very clearly understandable and without doubt or ambiguity.
TEXT 21

राजोवाचः

सम्प्रतिः श्रुतं मद्वे साक्षो व इहागताः ।
सति ज्ञानसिद्धमार्थमावेच स्तन्तीतिष्ठ ॥२१॥

राजा uvāca— the King began to speak; sabhyāḥ—addressing the ladies and gentlemen; śṛṇuta—kindly hear; bhadram—good fortune; vaḥ—your; sādhavah—all great souls; ye—who; iha—here; āgatāḥ—present; satsu—unto the noble men; jijnāsubhir dharmam—religious principles; āvedyam—must be presented; sva-manīṣitam—concluded by someone.

TRANSLATION

King Prthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

PURPORT

In this verse the word sādhavaḥ (“all great souls”) is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists. In any meeting there are different classes of men, and it is to be supposed, therefore, that because Prthu Mahārāja was very great, he must have had several enemies present in the assembly, although they could not express themselves. Mahārāja Prthu, however, was concerned with persons who were gentle, and therefore he first addressed all the honest persons, not caring for the envious. He did not, however, present himself as a royal authority empowered to command everyone because he wanted to present his statement in humble submission before the assembly of great sages and saintly persons. As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision. Everyone within this material world is conditioned by the modes of material nature and
therefore has four defects. But although Prthu Maharaja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

TEXT 22

dh dañḍa-dharo rājā
prajānām iha yojitaḥ
rakṣitā vṛtti-daḥ sveṣu
setuṣu sthāpitā pṛthak

aham—1; dañḍa-dharoḥ—carrier of the scepter; rājā—king; prajānām—of the citizens; iha—in this world; yojitaḥ—engaged; rakṣitā—protector; vṛtti-daḥ—employer; sveṣu—in their own; setuṣu—respective social orders; sthāpitā—established; pṛthak—differently.

TRANSLATION

King Prthu continued: By the grace of the Supreme Lord I have been appointed the King of this planet, and I carry the scepter to rule the citizens, protect them from all danger and give them employment according to their respective positions in the social order established by Vedic injunction.

PURPORT

A king is supposed to be appointed by the Supreme Personality of Godhead to look after the interests of his particular planet. On every planet there is a predominating person, just as we now see that in every country there is a president. If one is president or king, it should be understood that this opportunity has been given to him by the Supreme Lord. According to the Vedic system, the king is considered a representative of Godhead and is offered respects by the citizens as God in the human form of life. Actually, according to Vedic information, the Supreme Lord maintains all living entities, and especially human beings, to elevate them to the highest perfection. After many, many births in lower species, when a living entity evolves to the human form of life and in particular to the civilized human form of life, his society must be divided into four gradations, as ordered by the Supreme Personality of Godhead in Bhagavad-gītā (cātur-varṇyaṁ mayā srṣṭam, etc.). The four social orders—the brahmaṇas, kṣatriyas, vaiṣyas and südras—are natural divisions of human society, and, as declared
by Prthu Mahārāja, every man in his respective social order must have proper employment for his livelihood. It is the duty of the king or the government to ensure that the people observe the social order and that they are also employed in their respective occupational duties. In modern times, since the protection of the government or the king has been withdrawn, social order has practically collapsed. No one knows who is a brāhmaṇa, who is a kṣatriya, who is a vaiśya or who is a śūdra, and people claim to belong to a particular social order by birthright only. It is the duty of the government to reestablish social order in terms of occupational duties and the modes of material nature, for that will make the entire world population actually civilized. If it does not observe the institutional functions of the four social orders, human society is no better than animal society in which there is never tranquility, peace and prosperity but only chaos and confusion. Mahārāja Prthu, as an ideal king, strictly observed the maintenance of the Vedic social order.

Prajñayate iti praṇā. The word praṇā refers to one who takes birth. Therefore Prthu Mahārāja guaranteed protection for praṇāṁ—all living entities who took birth in his kingdom. Praṇā refers not only to human beings but also to animals, trees and every other living entity. It is the duty of the king to give all living entities protection and food. The fools and rascals of modern society have no knowledge of the extent of the responsibility of the government. Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord. The disturbance of the animal population by wholesale slaughter produces a catastrophic future reaction for the butcher, his land and his government.

TEXT 23

tasya me tad-anuṣṭhānād
yān āhur brahma-vādinaḥ
lokāḥ syuh kāma-sandrohaḥ
yasya tuṣyati diṣṭa-drk

tasya—his; me—mine; tat—that; anuṣṭhānāt—by executing; yān—that which; āhūḥ—is spoken; brahma-vādinaḥ—by the experts in Vedic knowledge; lokāḥ—planets; syuh—become; kāma-sandrohaḥ—fulfilling one's desirable objectives; yasya—whose; tuṣyati—becomes satisfied; diṣṭa-drk—the seer of all destiny.
TRANSLATION

Mahārāja Prthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

PURPORT

Mahārāja Prthu gives special stress to the word brahma-vādiniḥ (“by the experts in the Vedic knowledge”). Brahma refers to the Vedas, which are also known as sabda-brahma, or transcendental sound. Transcendental sound is not ordinary language, although it appears to be written in ordinary language. Evidence from the Vedic literature should be accepted as final authority. In the Vedic literature there is much information, and of course there is information about the execution of a king's duty. A responsible king who executes his appointed duty by giving proper protection to all living entities on his planet is promoted to the heavenly planetary system. This is also dependent upon the pleasure of the Supreme Lord. It is not that if one executes his duty properly he is automatically promoted, for promotion depends upon the satisfaction of the Supreme Personality of Godhead. It must ultimately be concluded that one can achieve the desired result of his activities upon satisfying the Supreme Lord. This is also confirmed in the Second Chapter, First Canto, of Śrīmad-Bhāgavatam:

\[ \text{ataḥ pumbhir dvija-śreṣṭhā} \]
\[ \text{varṇāśrama-vibhūgaśāḥ} \]
\[ \text{svanuṣṭhitasya dharmasya} \]
\[ \text{sāṁsiddhir hari-toṣaṇam.} \]

The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. The word kāma-sandohāḥ means “achievement of the desired result.” Everyone desires to achieve the ultimate goal of life, but in modern civilization the great scientists think that man's life has no plan. This gross ignorance is very dangerous and makes civilization very risky. People do not know the laws of nature, which are the rulings of the Supreme Personality of Godhead. Because they are atheists of the first order, they have no faith in the existence of God and His rulings and therefore do not know how nature is working. This gross ignorance of the mass of people, including even the so-called scientists
and philosophers, makes life a risky situation in which human beings do not know whether they are making progress in life. According to Śrīmad-Bhāgavatam, they are simply progressing to the darkest region of material existence. Adānta-gobhir viṣatām tamisrām (Bhāg. 7.5.30). The Kṛṣṇa consciousness movement has therefore been started to give philosophers, scientists and people in general the proper knowledge about the destiny of life. Everyone should take advantage of this movement and learn the real goal of life.

TEXT 24

ya uddharet karam rājā
prajā dharmēv aṣikṣāyān
prajānām śāmalam bhuṅkte
bhagam ca svam jahāti saḥ

yaḥ—anyone (king or governor); uddharet—exact; karam—taxes; rājā—king; prajā—the citizens; dharmēv—in executing their respective duties; aṣikṣāyān—without teaching them how to execute their respective duties; prajānām—of the citizens; śāmalam—impious; bhuṅkte—enjoys; bhagam—fortune; ca—also; svam—own; jahāti—gives up; saḥ—that king.

TRANSLATION

Any king who does not teach his citizens about their respective duties in terms of varṇa and āśrama but who simply exacts tolls and taxes from them is liable to suffer for the impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

PURPORT

A king, governor or president should not take the opportunity to occupy his post without also discharging his duty. He must teach the people within the state how to observe the divisions of varṇa and āśrama. If a king neglects to give such instructions and is simply satisfied with levying taxes, then those who share in the collection—namely, all the government servants and the head of the state—are liable to share in the impious activities of the general masses. The laws of nature are very subtle. For example, if one eats in a place which is very sinful, he shares in the resultant reaction of the sinful activities performed there. (It is a Vedic
system, therefore, for a householder to call brāhmaṇas and Vaiṣṇavas to eat at ceremonial performances in his house because the brāhmaṇas and Vaiṣṇavas can immunize him from sinful activities. But it is not the duty of rigid brāhmaṇas and Vaiṣṇavas to accept invitations everywhere. There is, of course, no objection to taking part in feasts in which prasāda is distributed.) There are many subtle laws which are practically unknown to people in general, but the Kṛṣṇa consciousness movement is very scientifically distributing all this Vedic knowledge for the benefit of the people of the world.

TEXT 25

तत् प्रजा भर्तिपिण्डाय खार्मेवनन्यवः।
कुरुताधोक्षलिखितः मेनुव्रह: स्त: ॥ २५॥

tat prajā bhartr-piṇḍārtham
svārtham evānasūyavah
kurutādhokṣaja-dhiyas
tarhi me 'nugrahaḥ kṛtaḥ

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

TRANSLATION

Prthu Mahārāja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, your interests will be protected, and you will bestow mercy upon your king for his welfare after death.

PURPORT

The words adhokṣaja-dhiyaḥ, meaning “Kṛṣṇa consciousness,” are very important in this verse. The king and citizens should both be Kṛṣṇa conscious, otherwise both of them will be doomed to lower species of life after death. A responsible government must teach Kṛṣṇa consciousness very vigorously for the benefit of all. Without Kṛṣṇa consciousness, neither the state nor the citizens of the state can be responsible. Prthu Mahārāja therefore specifically requested the citizens to act in Kṛṣṇa consciousness,
and he was also very anxious to teach them how to become Kṛṣṇa conscious. A summary of Kṛṣṇa consciousness is given in Bhagavad-gītā:

\[
\text{yat karōṣi yad aśnāsi}
\]
\[
\text{yaj juhoṣi dadāsi yat}
\]
\[
\text{yat tapasyasi kaunteya}
\]
\[
\text{tat kurūṣva mad-arpaṇam}
\]

“Whatever you do, whatever you eat, whatever you give in charity and whatever penances you undergo should be done in Kṛṣṇa consciousness or for the satisfaction of the Supreme Personality of Godhead.” (Bg. 9.27)

If all the people of the state, including the government servants, are taught the techniques of spiritual life, then although everyone is liable to be punished in different ways by the stringent laws of material nature, they will not be implicated.

TEXT 26

\[
yūyaṁ tad anumodadhvaṁ
\]
\[
pitṛ-devānyo 'malaḥ
\]
\[
 kartuḥ śāstur anujñātus
\]
\[
tulyaṁ yat pretya tat-phalam
\]

yūyaṁ—all you respectable persons who are present here; tat—that; anumodadhvaṁ—kindly approve of my proposal; pitṛ—persons coming from Pitrloka; deva—persons coming from the heavenly planets; rṣayāḥ—great sages and saintly persons; amalāḥ—those who are cleansed of all sinful activities; kartuḥ—the performer; śāstur—the order-giver; anujñātuh—of the supporter; tulyaṁ—equal; yat—which; pretya—after death; tat—that; phalam—result.

TRANSLATION

I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal because after death the result of an action is equally shared by its doer, its director and its supporter.

PURPORT

The government of Prthu Mahārāja was perfect because it was administered exactly according to the orders of the Vedic injunctions. Prthu
Mahārāja has already explained that the chief duty of the government is to see that everyone executes his respective duty and is elevated to the platform of Kṛṣṇa consciousness. The government should be so conducted that automatically one is elevated to Kṛṣṇa consciousness. King Prthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit as him after death. If Prthu Mahārāja, as a perfect king, were elevated to the heavenly planets, the citizens who cooperated by approving of his methods would also be elevated with him. Since the Kṛṣṇa consciousness movement which is going on at the present moment is genuine, perfect and authorized and is following in the footsteps of Prthu Mahārāja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness.

TEXT 27

अस्ति यज्ञपतिनां केषाण्चिद्रेष्टतयाः ।
हामुत्र च लक्ष्यते ज्योत्सनावतयेः क्वचिद् ॥२७॥

asti yajñapatir nāma
keśāṇcid arha-sattamāḥ
ihāmutra ca lakṣyante
jyotsnāvatyatāḥ kvacid bhuvāḥ

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

TRANSLATION

My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

PURPORT

Prthu Mahārāja’s sole aim in ruling his kingdom was to raise the citizens to the standard of God consciousness. Since there was a great assembly in the arena of sacrifice, there were different types of men present, but he was especially interested in speaking to those who were not atheists. It has
already been explained in the previous verses that Prthu Mahārāja advised the citizens to become adhokṣaja-dhīyaḥ, which means God conscious or Kṛṣṇa conscious, and in this verse he specifically presents the authority of śāstra, even though his father was a number one atheist who did not abide by the injunctions mentioned in the Vedic śāstras, who practically stopped all sacrificial performances, and who so disgusted the brāhmaṇas that they not only dethroned him but cursed and killed him. Atheistic men do not believe in the existence of God, and thus they understand everything which is happening in our daily affairs to be due to physical arrangement and chance. Atheists believe in the atheistic Sāṅkhya philosophy of the combination of prakṛti and puruṣa. They believe only in matter and hold that matter under certain conditions of amalgamation gives rise to the living force, which then appears as puruṣa, the enjoyer; then, by a combination of matter and the living force, the many varieties of material manifestation come into existence. Nor do atheists believe in the injunctions of the Vedic śāstras. According to them, all the Vedic injunctions are simply theories that have no practical application in life. Taking all this into consideration, Prthu Mahārāja suggested that theistic men will solidly reject the views of the atheists on the grounds that there cannot be many varieties of existence without the plan of a superior intelligence. Atheists very vaguely explain that these varieties of existence occur simply by chance, but the theists who believe in the injunctions of the Vedas must reach all their conclusions under the direction of the Vedas.

In the Viṣṇu Purāṇa it is said that the entire varṇāśrama institution is meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of the duties of brāhmaṇas, kṣatriyas, vaiṣyas and śūdras or brahma-caris, grhaṇṣtas, vānapraṣṭhas and sannyāsīs are all meant to satisfy the Supreme Lord. At the present moment, although the so-called brāhmaṇas, kṣatriyas, vaiṣyas and śūdras have lost their original culture, they claim to be brāhmaṇas, kṣatriyas, vaiṣyas and śūdras by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Viṣṇu. The dangerous Māyāvāda theory set forth by Śaṅkara-cārya—that God is impersonal—does not tally with the injunctions of the Vedas. Śrī Caitanya Mahāprabhu therefore described the Māyāvādī philosophers as the greatest offenders against the Personality of Godhead. According to the Vedic system, one who does not abide by the orders of the Vedas is called a nāstika, or atheist. When Lord Buddha preached his theory of nonviolence, he was obliged to deny the authority of the Vedas, and for this reason he was considered by the followers of the Vedas to be a nāstika. But although
Śrī Caitanya Mahāprabhu very clearly enunciated that the followers of Lord Buddha's philosophy are nāstikas or atheists because of their denial of the authority of the Vedas. He considered the Śaṅkarites, who wanted to establish Vedic authority by trickery and who actually followed the Māyāvāda philosophy of Buddha's school, to be more dangerous than the Buddhists themselves. The Śaṅkarite philosophers' theory that we have to imagine a shape of God is more dangerous than denial of the existence of God. Notwithstanding all the philosophical theorizing by atheists or Māyāvādīs, the followers of Kṛṣṇa consciousness rigidly live according to the injunctions given in Bhagavad-gītā, which is accepted as the essence of all Vedic scripture. In Bhagavad-gītā it is said:

\[
yataḥ pravṛtty bhūtānāṁ yena sarvam idāṁ tatam \\
sva-karmanā tam abhyarcaḥ svadhiṁ vindati mānavaḥ. (Bg.18.46)
\]

This means that the Supreme Personality of Godhead is the original source of everything, as described in the Vedānta-sūtra (janmādy āsya yataḥ). The Lord Himself also confirms in Bhagavad-gītā, aham sarvasya prabhavo: "I am the origin of everything." The Supreme Personality of Godhead is the original source of all emanations, and at the same time, as Paramātma, He is spread all over existence. The Absolute Truth is therefore the Supreme Personality of Godhead, and every living being is meant to satisfy the Supreme Godhead by performing his respective duty (sva-karmanā tam abhyarcaḥ). Mahārāja Prthu wanted to introduce this formula amongst his citizens.

The most important point in human civilization is that while one engages in different occupational duties, he must try to satisfy the Supreme Lord by the execution of such duties. That is the highest perfection of life. Svānuṣṭhitasya dharmasya sanātattvam hari-tosanān: by discharging one's prescribed duty, one can become very successful in life if he simply satisfies the Supreme Personality of Godhead. The vivid example is Arjuna. He was a kṣatriya, his duty was to fight, and by executing his prescribed duty he satisfied the Supreme Lord and therefore became perfect. Everyone should follow this principle. The atheists who do not are condemned in Bhagavad-gītā, in the Sixteenth Chapter, by the following statement: tān aham diviṣataḥ krūrān sanātāṁ āsuras narādhamān (Bg. 16.19). In this verse it is clearly said that persons who are envious of the Supreme Personality of Godhead are the lowest of mankind and are very mischievous. Under the regulative principles of the Supreme, such mischievous persons are thrown into the darkest region of material existence and are born of asuras or atheists. Birth after
birth, such asuras go still farther down, finally to animal forms like those of tigers or similar ferocious beasts. Thus for millions of years they have to remain in darkness without knowledge of Kṛṣṇa.

The Supreme Personality of Godhead is known as Puruṣottama, or the best of all living entities. He is a person like all other living entities, but He is the leader or the best of all living beings. That is stated in the Vedas also. Nityo nityānāṁ cetanas cetanānāṁ. He is the chief of all eternals, the chief of all living entities, and He is complete and full. He has no need to derive benefit by interfering with the affairs of other living entities, but because He is the maintainer of all, He has the right to bring them to the proper standard so that all living entities may become happy. As a father wants all of his children to become happy under his direction, similarly, God, or Kṛṣṇa, the Supreme Personality of Godhead, has the right to see that all living entities are happy. There is no possibility of becoming happy within this material world. The father and the sons are eternal, but if a living entity does not come to the platform of his eternal life of bliss and knowledge, there is no question of happiness. Although Puruṣottama, the best of all living entities, has no benefit to derive from the common living entities, He does have the right to discriminate between their right and wrong ways. The right way is the path of activities meant to satisfy the Supreme Personality of Godhead, as we have already discussed (svaunuṣṭhitasya dharmasya saṁsiddhir hari-toṣāṇam). A living entity may engage in any occupational duty, but if he wants to have perfection in his duties, he must satisfy the Supreme Lord. As such, one who pleases Him gets better facilities for living, but one who displeases Him gets involved in undesirable situations.

It is therefore concluded that there are two kinds of duties—mundane duty and duty performed for the sake of yajña or sacrifice (yajñārthāt karma). Any karma or activity one performs which is not for the purpose of yajña is a cause of bondage. Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ: “Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world.” (Bg. 3.9) Karma-bandhanaḥ, or the bondage of karma, is administered under the regulations of the stringent laws of material nature. Material existence is a struggle to conquer the impediments put forth by material nature. The asuras are always fighting to overcome these impediments, and by the illusory power of material nature the foolish living entities work very hard within this material world and take this to be happiness. This is called māyā. In that hard struggle for existence, they deny the existence of the supreme authority, Puruṣottama, the Supreme Personality of Godhead.
In order to regulate the activities of the living entities, God has given us codes, just as a king gives codes of law in a state, and whoever breaks the law is punished. Similarly, the Lord has given the infallible knowledge of the Vedas, which are not contaminated by the four defects of human life—namely, the tendency to commit mistakes, to be illusioned, to cheat and to have imperfect senses. If we do not take direction from the Vedas but act whimsically according to our own choice, we are sure to be punished by the laws of the Lord, who offers different types of bodies in the 8,400,000 species of forms. Material existence, or the sense gratification process, is conducted according to the type of body we are given by prakrti, or material nature. As such, there must be divisions of pious and impious activities (puṣya and pāpa). In Bhagavad-gītā it is clearly stated:

yeśāṁ tv anta-gataṁ pāpaṁ janānāṁ puṣya-karmanāṁ
te dvandva-moha-nirmuktā bhajante māṁ drṣṭha-vratāḥ

“One who has completely surpassed the resultant activities of the impious path of life (this is possible only when one engages exclusively in pious activities) can understand his eternal relationship with the Supreme Personality of Godhead. Thus he engages in His transcendental loving service.” (Bg. 7.28) This life of engaging always in the loving service of the Lord is called adhokṣaja-dhiyaḥ, or a life of Kṛṣṇa consciousness, which King Prthu meant his citizens to follow.

The different varieties of life and of material existence do not come about by chance and necessity; they are different arrangements made by the Supreme Lord in terms of the pious and impious activities of the living entities. By performing pious activities one can take birth in a good family in a good nation, one can get a beautiful body or can become very well-educated or very rich. We see, therefore, that in different places and in different planets there are different standards of life, bodily features and educational statuses, all awarded by the Supreme Personality of Godhead according to pious or impious activities. Varieties of life, therefore, do not develop by chance but by prearrangement. There is a plan, which is already outlined in the Vedic knowledge. One has to take advantage of this knowledge and mold his life in such a way that at the end, especially in the human form of life, he may go back home, back to Godhead, by practicing Kṛṣṇa consciousness.

The theory of chance can best be explained in the Vedic literature by the words ajñāta-sukrti, which refer to pious activities performed without
the actor’s knowledge. But these are also planned. For example, Kṛṣṇa comes like an ordinary human being, He comes as a devotee like Lord Caitanya, or He sends His representative, the spiritual master or pure devotee. This is also the planned activity of the Supreme Personality of Godhead. They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them, and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Kṛṣṇa conscious, he is saved from the material conditions of life. Kṛṣṇa therefore instructs:

sarva-dharmān parityajya mām ekaṁ śaraṇām vraja
aham tvāṁ sarva-pāpebhya mokṣayisyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The word sarva-pāpebhyaḥ means “from all sinful activities.” A person who surrenders unto Him by utilizing the chance to associate with the pure devotee, spiritual master or other authorized incarnations of Godhead like Prthu Mahārāja, is saved by Kṛṣṇa. Then his life becomes successful.

TEXTS 28-29

मनोहरतात्तत्त्वपदस्य धुक्वसापिन महीपतेः ॥
प्रियव्रतस्य राज्यम् धक्वसापित्यतुः पितुः ॥२८॥
ईद्र्शानामयायेःणामजस्य च भवस्य च ॥
ग्रहाद्य वर्त्तपक्षेण कुलयस्मति गदाभ्रुता ॥२९॥

manor  ullamāpadasya
dhruvasyāpi mahīpateḥ
priyavratasya rājarṣer
āṅgasyāmat-pitūḥ pituḥ

īḍrśanām athānyesām
ajasya ca bhavasya ca
prahlādasya bales ċāpi
krtyam asti gādā-bhṛtā

manoh—of Manu (Śvāyambhuva Manu); ullamāpadasya—of Uttānapāda, the father of Dhruva Mahārāja; dhruvasya—of Dhruva Mahārāja; api—certainly; mahīpateḥ—of the great king; priyavratasya—of Priyavrata, in the
family of Maharaja Dhrusa; rajasreha—of great saintly kings; aṅgasya—of the name Aṅga; asmat—my; pituh—of my father; pituh—of the father; īdrśanām—of such personalities; atha—also; anyeṣām—of others; ajasya—of the supreme immortal; ca—also; bhavasya—of the living entities; ca—also; prahlādasya—of Maharaja Prahlāda; baleḥ—of Maharaja Bali; ca—also; api—certainly; kṛtyam—acknowledged by them; asti—there is; gadā-bhṛtā—the Supreme Personality of Godhead who carries a club.

TRANSLATION

This is confirmed not only by the evidence of the Vedas but also by the personal behavior of the great personalities like Manu, Uttānapāda, Dhrusa, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Maharaja Prahlāda and Bali, all of whom are theists who believe in the existence of the Supreme Personality of Godhead who carries a club.

PURPORT

Narottama dāsa Thākura states that one has to ascertain the right path for his activities by following in the footsteps of great saintly persons and books of knowledge under the guidance of a spiritual master (sādhu-śāstra-guru-vākyā). A saintly person is one who follows the Vedic injunctions, which are the orders of the Supreme Personality of Godhead. The word guru refers to one who gives proper direction under the authority of the Vedic injunctions and according to the examples of the lives of great personalities. The best way to mold one’s life is to follow in the footsteps of the authorized personalities like those mentioned herein by Prthu Maharaja, beginning with Svayambhuva Manu. The safest path in life is to follow such great personalities, especially those mentioned in the Śrīmad-Bhāgavatam. The mahājanas or great personalities are Brahmā, Lord Siva, Nārada Muni, Manu, the Kumāras, Prahlāda Maharaja, Bali Maharaja, Yamarāja, Bhīṣma, Janaka, Śukadeva Gosvāmī and Kapila Muni.

TEXT 30

daunāhitrādīn rte mṛtyoh
śocyān dharma-vimohitān
varga-svargāpavargānāṁ
prāyepaikātmya-hetunā

||30||

The mahājanas or great personalities are Brahmā, Lord Siva, Nārada Muni, Manu, the Kumāras, Prahlāda Maharaja, Bali Maharaja, Yamarāja, Bhīṣma, Janaka, Śukadeva Gosvāmī and Kapila Muni.
dauhita-ādīn—grandsons like my father, Vena; rte—except; mṛtyoh—of personified death; socyān—abominable; dharma-vimohitān—bewildered on the path of religiosity; varga—religion, economic development, sense gratification and liberation; svarga—elevation to the heavenly planets; apavargāṇām—being freed from material contamination; prāyena—almost always; eka—one; atmya—the Supreme Personality of Godhead; hetuṁ—on account of.

TRANSLATION

Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

PURPORT

King Vena, the father of Prthu Mahārāja, was condemned by the brahmāṇas and saintly persons due to his denying the existence of the Supreme Personality of Godhead and rejecting the method of satisfying Him by performance of Vedic sacrifice. In other words, he was an atheist who did not believe in the existence of God and who consequently stopped all Vedic ritualistic ceremonies in his kingdom. Prthu Mahārāja considered his character abominable because he was foolish regarding the execution of religious performances. Atheists are of the opinion that there is no need to accept the authority of the Supreme Personality of Godhead to be successful in religion, economic development, sense gratification or liberation. According to them, dharma, or religious principles, are meant to establish an imaginary God to encourage one to become moral, honest and just so that the social orders may be maintained in peace and tranquility. Furthermore, they say that actually there is no need to accept God for this purpose, for if one follows the principles of morality and honesty, that is sufficient. Similarly, if one makes nice plans and works very hard for economic development, automatically the result of economic development will come. Similarly, sense gratification also does not depend on the mercy of the Supreme Personality of Godhead, for if one earns enough money by any process, he will have sufficient opportunity for sense gratification. Insofar as liberation is concerned, they say that there is no need to talk of liberation because after death everything is finished. Prthu Mahārāja, however, does not accept the authority of such atheists,
headed by his father, who was the grandson of death personified. Generally, a daughter inherits the qualities of her father, and a son gets the qualities of his mother. Thus Mṛtyu’s daughter, Sunīthā, got all the qualities of her father, and Vena inherited the qualities of his mother. A person who is always subjected to the rules and regulations of repeated birth and death cannot accommodate anything beyond materialistic ideas. Since King Vena was such a man, he did not believe in the existence of God. Modern civilization agrees with the principles of King Vena, but factually if we scrutinizingly study all the conditions of religion, economic development, sense gratification and liberation, we must accept the principles of the authority of the Supreme Personality of Godhead. According to Vedic literature, religion consists only of the codes of law given by God.

If one does not accept the authority of the Supreme Godhead in matters of religion and morality, one must explain why two persons of the same moral standard achieve different results. It is generally found that even if two men have the same moral standards of ethics, honesty and morality, their positions are still not the same. Similarly, in economic development it is seen that if two men work very hard day and night, still the results are not the same. One person may enjoy great opulence without even working, whereas another person, although working very hard, does not even get two sufficient meals a day. Similarly, in the matter of sense gratification, sometimes one who has sufficient food is still not happy in his family affairs or sometimes is not even married, whereas another person, even though not economically well off, has the greatest opportunity for sense gratification. Even an animal like a hog or a dog may have greater opportunities for sense gratification than a human being. Aside from liberation, even if we consider only the preliminary necessities of life—dharma, artha and kāma (religion, economic development and sense gratification)—we will see that they are not the same for everyone. Therefore it must be accepted that there is someone who determines the different standards. In conclusion, not only for liberation must one depend on the Lord, but even for ordinary necessities in this material world. Prthu Mahārāja therefore indicated that in spite of having rich parents, children are sometimes not happy. Similarly, in spite of valuable medicine administered by a competent physician, sometimes a patient dies; or in spite of having a big safe boat, sometimes a man drowns. We may thus struggle to counteract impediments offered by material nature, but our attempts cannot be successful unless we are favored by the Supreme Personality of Godhead.
TEXT 31

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitarh malaṁ dhiyāḥ
sadyāḥ kṣīṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥśrātā sarīt

yat-pāda—whose lotus feet; sevā—service; abhirucih—inclination; tapasvinām—persons undergoing severe penances; aśeṣa—innumerable; janma—birth; upacitam—acquire; malaṁ—dirtiness; dhiyāḥ—mind; sadyāḥ—immediately; kṣīṇotī—destroys; anvaham—day after day; edhatī—increasing; satī—being; yathā—as; padāṅguṣṭha—the toes of His lotus feet; viniḥśrātā—emanating from; sarīt—water.

TRANSLATION

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.

PURPORT

In India, one can actually see that a person who takes a bath in the Ganges waters daily is almost free from all kinds of diseases. A very respectable brāhmaṇa in Calcutta never took a doctor’s medicine. Even though he sometimes felt sick, he would not accept medicine from the physician but would simply drink Ganges water, and he was always cured within a very short time. The glories of Ganges water are known to Indians and to ourselves also. The River Ganges flows by Calcutta. Sometimes within the water, there are many stools and other dirty things which are washed away from neighboring mills and factories, but still thousands of men take baths in the Ganges water, and they are very healthy as well as spiritually inclined. That is the effect of Ganges water. The Ganges is glorified because it emanates from the toes of the lotus feet of the Lord.
Similarly, if one takes to the service of the lotus feet of the Lord or takes to Kṛṣṇa consciousness, he is immediately cleansed of the many dirty things which have accumulated in his innumerable births. We have seen that in spite of the very black record of their past lives, persons who take to Kṛṣṇa consciousness very swiftly become perfectly cleansed of all dirty things and make spiritual progress. Therefore Prthu Mahārāja advises that without the benediction of the Supreme Lord, one cannot make advancement—either in so-called morality, economic development or sense gratification. One should therefore take to the service of the Lord, or Kṛṣṇa consciousness, and thus very soon become a perfect man, as confirmed in Bhagavad-gītā (kṣipram bhavatī dharmātmā saśvac-chāntim nigacchati). Being a responsible king, Prthu Mahārāja recommends that everyone take shelter of the Supreme Personality of Godhead and thus be immediately purified. Lord Śrī Kṛṣṇa also says in Bhagavad-gītā that simply by surrendering unto Him one is immediately relieved of all sinful reactions. As Kṛṣṇa takes away all the sinful reactions of a person immediately upon his surrender unto Him, similarly the external manifestation of Kṛṣṇa, the representative of Kṛṣṇa who acts as the mercy of the Supreme Personality of Godhead, takes all the resultant actions of the sinful life of the disciple immediately after the disciple’s initiation. Thus if the disciple follows the principles instructed by the spiritual master, he remains purified and is not contaminated by the material infection.

Śrī Caitanya Mahāprabhu therefore stated that the spiritual master who plays the part of Kṛṣṇa’s representative has to consume all the sinful reactions of his disciple. Sometimes a spiritual master takes the risk of being overwhelmed by the sinful reactions of the disciples and undergoes a sort of tribulation due to their acceptance. Śrī Caitanya Mahāprabhu therefore advised that one not accept many disciples.

TEXT 32

विनिर्धुलितः सेक्ष्मोपयोगः पुनः
यस्मः विद्यानिपरेश्वर्यायाः ।
यदं गिरीः किलकेतनः पुनः
न संगुणि क्रेशवहां प्रपन्धते ॥३२॥

vinirdhulitāsa-mano-malaḥ pumān
asaṅga-vijñāna-viśeṣa-virya-vān
yad-āṅgri-mūle kṛta-ketanaḥ punar
na samśṛtiṁ klesa-vahāṁ prapadyate
vinirdhuta—being specifically cleansed; aśeṣa—unlimited; manah-malah—mental speculation or the dirt accumulated in the mind; pumān—the person; asāṅga—being disgusted; vijñāna—scientifically; viśeṣa—particularly; vīryavān—being strengthened in bhakti-yoga; yat—which; āṅghri—lotus feet; mūle—at the root of; kṛta-ketanaḥ—taken shelter; punaḥ—again; na—never; samśīrtim—material existence; klesa-vahām—full of miserable conditions; prapadyate—takes to.

TRANSLATION

When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.

PURPORT

As stated by Lord Caitanya Mahāprabhu in His Śīkṣāstaka instructions, by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—or by the process of hearing and chanting of the glories of the Lord, one’s mind is gradually cleansed of all dirt. Due to our material association since time immemorial, we have accumulated heaps of dirty things in our minds. The total effect of this takes place when a living entity identifies himself with his body and is thus entrapped by the stringent laws of material nature and put into the cycle of repeated birth and death under the false impression of bodily identification. When one is strengthened by practicing bhakti-yoga, his mind is cleansed of this misunderstanding, and he is no longer interested in material existence or in sense gratification.

Bhakti, or devotional service, is characterized by vairāgya and jñāna. Jñāna refers to understanding that one is not his body, and vairāgya means disinterest in sense gratification. These two primary principles of separation from material bondage can be realized on the strength of bhakti-yoga. Thus when a devotee is fixed in the loving service of the lotus feet of the Lord, he will never come back to this material existence after quitting his body, as confirmed in Bhagavad-gītā by the Lord (tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna).

In this verse the word vijñāna is specifically important. Jñāna, the knowledge of spiritual identity that one attains when he does not consider
himself to be the body, is explained in Bhagavad-gītā as brahma-bhūta, the revival of spiritual realization. In the conditioned state of material existence one cannot be spiritually realized because he identifies himself materially. The understanding of the distinction between material existence and spiritual existence is called jñāna. After coming to the platform of jñāna, or the brahma-bhūta state, one ultimately comes to devotional service, in which he completely understands his own position and the position of the Supreme Personality of Godhead. This understanding is explained here as vijñāna-viśeṣa. The Lord says, therefore, that knowledge of Him is vijñāna, science. In other words, when one is strengthened by scientific knowledge of the Supreme Personality of Godhead, his position of liberation is guaranteed. In Bhagavad-gītā also, the science of devotional service is described as pratyakṣa-viśagamaṁ dharmaṁ, direct understanding of the principles of religion by realization (Bg. 9.2).

By practicing bhakti-yoga, one can directly perceive his advancement in spiritual life. In other practices—like karma-yoga, jñāna-yoga and dhyāna-yoga—one may not be confident about his progress, but in bhakti-yoga one can become directly aware of his progress in spiritual life, just as a person who eats can understand that his hunger is satisfied. Our false appetite for enjoyment and lordship of the material world is due to a prominence of passion and ignorance. By bhakti-yoga these two qualities are diminished, and one becomes situated in the mode of goodness. Gradually surpassing the mode of goodness, one is situated in pure goodness, which is not contaminated by the material qualities. When thus situated, a devotee no longer has any doubts; he knows that he will not come back to this material world.

TEXT 33

tam eva yūyam bhajatātma-vṛttibhir
mano-vacah-kāya-guṇaiḥ svā-karmabhiḥ
amāyināḥ kāma-dughāṅghri-pankajāṁ
yathādhikārāvastītārtha-siddhayāḥ

tam—unto Him; eva—certainly; yūyam—all you citizens; bhajata—worship; ātma—own; vṛttibhiḥ—occupational duty; manaḥ—mind; vacaḥ—
TRANSLATION

Prthu Mahārāja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then surely you will be successful in achieving the final objective in your lives.

PURPORT

As stated in the Eighteenth Chapter of Bhagavad-gītā, sva-karmaṇā tam abhyarcya: one has to worship the Supreme Personality of Godhead by his occupational duties. This necessitates accepting the principle of four varṇas and four āśramas. Prthu Mahārāja therefore says, guṇaiḥ sva-karmabhiḥ. This phrase is explained in Bhagavad-gītā. Catur-varṇyāṁ mayā sr̥ṣṭāṁ guṇa-karma-vibhāgaśaḥ: “The four castes (the brāhmaṇas, kṣatriyas, vaiśyas and śūdras) are created by the Supreme Personality of Godhead according to the material modes of nature and the particular duties discharged in those modes.” A person who is situated in the mode of goodness is certainly more intelligent than others. Therefore he can practice the brahminical activities—namely, speaking the truth, controlling the senses, controlling the mind, remaining always clean, practicing tolerance, having full knowledge about one’s self-identity, and understanding devotional service. In this way, if he engages himself in the loving service of the Lord as an actual brāhmaṇa, his aim to achieve the final interest of life is attained. Similarly, the kṣatriya’s duties are to give protection to the citizens, to give all his possessions in charity, to be strictly Vedic in the management of state affairs, and to be unafraid to fight whenever there is an attack by enemies. In this way, a kṣatriya can satisfy the Supreme Personality of Godhead by his occupational duties. Similarly, a vaiśya can satisfy the Supreme Godhead by properly executing his occupational duties—engaging himself in producing foodstuffs, giving protection to cows, and trading if necessary when there is an excess of agricultural production. Similarly, because they do not have ample
intelligence, śūdras should simply engage as workers to serve the higher statuses of social life. Everyone’s aim should be to satisfy the Supreme Personality of Godhead by engaging his mind in thinking always of Kṛṣṇa, his words in always offering prayers to the Lord or preaching about the glories of the Lord, and his body in executing the service required to satisfy the Lord. As there are four divisions within our body—the head, the arms, the belly and the legs—similarly, human society, taken as a whole, is divided into four classes of men according to their material qualities and occupational duties. Thus the brahminical or intelligent men have to execute the duty of the head, the kṣatriyas must fulfill the duty of the arms, the vaiśya class must fulfill the duty of the belly, and the śūdras must fulfill the duty of the legs. In executing the prescribed duties of life, no one is higher or lower, for although there are such divisions as higher and lower, since there is actually a common interest—to satisfy the Supreme Personality of Godhead—there are no distinctions between them.

The question may be raised that since the Lord is supposed to be worshiped by great demigods like Lord Brahmā, Lord Śiva and others, how can an ordinary human being on this planet serve Him? This is clearly explained by Prthu Mahārāja by the use of the word yathādhikāra, “according to one’s ability.” If one sincerely executes his occupational duty, that will be sufficient. One does not need to become like Lord Brahmā, Lord Śiva, Indra, Lord Caitanya or Rāmānuja, whose capabilities are certainly far above ours. Even a śūdra, who is in the lowest stage of life according to the material qualities, can achieve the same success. Anyone can become successful in devotional service provided he displays no duplicity. It is explained here that one must be very frank and open-minded (amāyinaḥ). To be situated in a lower status of life is not a disqualification for success in devotional service. The only qualification is that whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra, he must be open, frank and free from reservations. Then, by performing his particular occupational duty under the guidance of a proper spiritual master, he can achieve the highest success in life. As confirmed by the Lord Himself, striyo vaiśyās tathā śūdrās te ’pi yānti paraṁ gatim (Bg. 9.32). It does not matter what one is, whether a brāhmaṇa, kṣatriya, vaiśya, śūdra or a degraded woman. If he engages himself seriously in devotional service, working with body, mind and intelligence, he is sure to be successful in going back home, back to Godhead. The Lord’s lotus feet are described here as kāma-dughāṅghri-paṅkajam because they have all power to fulfill the desires of everyone. A devotee is happy even in this life because—although in
material existence we have many needs—all his material needs are satisfied, and when he at last quits his body, he goes back home, back to Godhead, without a doubt.

TEXT 34

The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is concentrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, ritual and mantras and offered to the demigods under different names according to the interests and purposes of the performers.

PURPORT

For material prosperity there are recommendations in the Vedas for various types of yajña (sacrifice). In Bhagavad-gītā (3.10) it is confirmed that Lord Brahmā created all living entities, including human beings and demigods, and advised them to perform yajña according to their material desires (saha-yajñāḥ prajāḥ srṣṭvā). These performances are called yajñas because their ultimate goal is to satisfy the Supreme Personality of Godhead Viṣṇu. The purpose of performing yajñas is to get material benefit, but because the aim is to simultaneously satisfy the Supreme Lord, such yajñas have been recommended in the Vedas. Such performances are, of
course, known as *karma-kāṇḍa* or material activities, and all material activities are certainly contaminated by the three modes of material nature. Generally the *karma-kāṇḍa* ritualistic ceremonies are performed in the mode of passion, yet the conditioned souls, both human beings and demigods, are obliged to perform these *yajñas* because without them one cannot be happy at all.

Śrīla Viśvanātha Cakravartī Ṭhākura comments that these *karma-kāṇḍa* ritualistic ceremonies, although contaminated, contain touches of devotional service because whenever there is a performance of any *yajña* Lord Viṣṇu is given a central position. This is very important because even a little endeavor to please Lord Viṣṇu is *bhakti* and is of great value. A tinge of *bhakti* purifies the material nature of the performances, which by devotional service gradually come to the transcendental position. Therefore although such *yajñas* are superficially material activities, the results are transcendental. Such *yajñas* as Sūrya-*yajña*, Indra-*yajña*, Candra-*yajña*, etc., are performed in the names of the demigods, but these demigods are bodily parts of the Supreme Personality of Godhead. The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government. Any *yajña* performed with this complete knowledge and understanding is described in *Bhagavad-gītā* as *brahmārpaṇam*, or a sacrifice offered to the Supreme Personality of Godhead. Since no one but the Supreme Lord can enjoy the results of sacrifice, the Lord says that He is the actual enjoyer of all sacrifices (*bhoktāram yajña-tapasām sarva-loka-mahēśvaram*). Sacrifices should be performed with this view in mind. As stated in *Bhagavad-gītā*:

\[
\text{brahmārpaṇam brahma havīr} \\
\text{brahmāgnau brahmaṇā hutam} \\
\text{brahmaiva tena gantavyaṁ} \\
\text{brahma-karma-samādhiṇī}
\]

“*A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities in which the consummation is absolute and that which is offered is of the same spiritual nature.*” (Bg. 4.24) The performer of sacrifices must always keep in view that the sacrifices mentioned in the *Vedas* are meant to satisfy the Supreme Personality of Godhead. *Viṣṇur ārādhyate panthā* (*Viṣṇu Purāṇa* 3.8.9). Anything material or spiritual done for the satisfaction of the Supreme Lord is understood to be an actual *yajña*, and by performing
such yajñas one gets liberation from material bondage. The direct method of getting liberation from material bondage is devotional service, comprising the nine following methods:

sravanaṁ kirtanam viṣṇoṁ śmaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam

(Bhāg. 7.5.23)

This ninefold process is described in this verse as viśuddha-viṣṇa-ghanah, or satisfying the Supreme Personality of Godhead directly by transcendental knowledge concentrated on the form of the Supreme Lord Viṣṇu. This is the best method for satisfying the Supreme Lord. One who cannot take to this direct process, however, should take the indirect process of performing yajñas for the satisfaction of Viṣṇu or Yajña. Viṣṇu is therefore called yajña-pati. Śriyaḥ patiṁ yajña-patiṁ jagat-patim. (Bhāg. 2.9.15)

The Supreme Personality of Godhead’s deep scientific knowledge is concentrated to the supreme point. For example, medical science knows some things superficially, but the doctors do not know exactly how things happen in the body. Lord Kṛṣṇa, however, knows everything in detail. Therefore His knowledge is viṣṇa-ghanah because it does not have any of the defects of material science. The Supreme Personality of Godhead is viśuddha-viṣṇa-ghanah, concentrated transcendental knowledge; therefore, even though He accepts karma-kāṇḍiya materialistic yajñas, He always remains in a transcendental position. Therefore, the mention of aneka-guṇa refers to the Supreme Personality of Godhead’s many transcendental qualities, for He is not affected by the material qualities. The different kinds of material paraphernalia or physical elements are also gradually transformed into spiritual understanding because ultimately there is no difference between material and spiritual qualities, for everything emanates from the Supreme Spirit. This is realized by a gradual process of realization and purification. One vivid example of this is Dhruva Mahārāja, who took to meditation in the forest to achieve material benefit but ultimately became spiritually advanced and did not want any benediction for material profit. He was simply satisfied with the association of the Supreme Lord. Āsaya means determination. Generally a conditioned soul has the determination for material profit, but when these desires for material profit are satisfied through performance of yajña, one gradually achieves the spiritual platform. Then his life becomes perfect. Śrīmad-Bhāgavatam therefore recommends:

akāmāḥ sarva-kāmo vā mokṣa-kāma udāradhiḥ
tvēraṁ bhakti-yogena yajeta puruṣam param. (Bhāg. 2.3.10)
Everyone—whether akāma (a devotee), sarva-kāma (a kāru), or mokṣa-kāma (a jñānī or yogī)—is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously.

TEXT 35

Everyone—whether akāma (a devotee), sarva-kāma (a kāru), or mokṣa-kāma (a jñānī or yogī)—is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously.

TRANSLATION

The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.

PURPORT

The Supreme Personality of Godhead constantly lives with the individual soul as Paramātmā. The individual soul has awareness in accord with his material body, which he attains by virtue of prakṛti or material nature. The material ingredients are activated by force of time, and thus the three material modes of nature are manifested. According to his association with the three modes of nature, the living entity develops a particular type of body. In animal life, the material mode of ignorance is so prominent that there is very little chance of realizing the Paramātmā, who
is also present within the heart of the animal; but in the human form of life, because of developed consciousness (cetanām), one can be transferred from ignorance and passion to goodness by the results of his activities (kriyā-phañatavena). A human being is therefore advised to associate with spiritually advanced personalities. The Vedas give the direction tad-vijñānārthaṁ sa gurum evābhigacchet: in order to reach the perfection of life or to understand the real constitutional position of the living entity, one must approach the spiritual master. (Mundaka Up. 1.2.12) Gurum evābhigacchet— one must; it is not optional. It is imperative that one approach the spiritual master, for by such association one proportionately develops his consciousness towards the Supreme Personality of Godhead. The highest perfection of such consciousness is called Kṛṣṇa consciousness. According to the body given by prakṛti, or nature, one’s consciousness is present; according to the development of consciousness, one’s activities are performed; and according to the purity of such activities, one realizes the Supreme Personality of Godhead, who is present in everyone’s heart. The example given herein is very appropriate. Fire is always the same, but according to the size of the fuel or burning wood, the fire appears to be straight, curved, small, big, etc.

According to the development of consciousness, God realization is present. In the human form of life it is recommended, therefore, that one undergo the different types of penances and austerities described in Bhagavad-gītā (karma-yoga, jñāna-yoga, dhyāna-yoga and bhakti-yoga). Like a staircase, yoga has different steps for reaching the topmost floor, and according to one’s position upon the staircase, he is understood to be situated in karma-yoga, jñāna-yoga, dhyāna-yoga or bhakti-yoga. Of course, bhakti-yoga is the topmost step on the staircase of realization of the Supreme Personality of Godhead. In other words, according to one’s development in consciousness, one realizes spiritual identity, and thus when one’s existential position is purified fully, he becomes situated in bhramānanda, which is ultimately unlimited. Therefore the saṅkīrtana movement contributed by the Supreme Personality of Godhead as Lord Caitanya is the direct and easiest process for coming to the purest form of consciousness—Kṛṣṇa consciousness, the platform on which the Supreme Personality is fully realized. Directions for performing different types of yajñas are specifically arranged for the highest realization of the Supreme Lord, as confirmed in Bhagavad-gītā by the Lord Himself. Ye yatāḥ mām pradādyante tāṁs tathaiva bhaṣyāmi aham (Bg. 4.11). The Supreme Personality of Godhead is realized according to the proportion of one’s surrender. Full surrender, however, occurs when a man is perfectly in knowledge. Bahūnāṁ janmanāṁ ante jānāvān māṁ prapadyate (Bg. 7.19).
TEXT 36

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

aho—O all of you; mama—unto me; amī—all of them; vitaranti—distributing; anugraham—mercy; harim—the Supreme Personality of Godhead; gurum—the supreme spiritual master; yajña-bhujām—all the demigods eligible to accept yajña offering; adhīśvaram—the supreme master; sva-dharma—occupational duties; yogena—by dint of; yajanti—worship; māmakā—having a relationship with me; nirantaram—incessantly; kṣoṇi-tale—on the surface of the globe; dṛḍha-vratāḥ—with firm determination.

TRANSLATION

The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

PURPORT

Mahārāja Prthu’s advice to his citizens to take to devotional service is now concluded in two ways. He has repeatedly advised persons who are neophytes to engage themselves in devotional service according to the capacities of the different orders of social and spiritual life, but here he specifically thanks those who are already engaged in such devotional service to the Supreme Personality of Godhead, who is actually the enjoyer of all sacrificial ceremonies and who is also the supreme teacher as antaryāmī or Paramātmā. There is specific mention of the word gurum, which indicates the Supreme Personality as citta-guru. The Supreme Godhead in His Paramātmā feature is present in everyone’s heart, and He is always trying to induce the individual soul to surrender unto Him and to engage in devotional service; therefore He is the original spiritual master. He manifests Himself as spiritual master both internally and externally to
help the conditioned soul both ways. Therefore He has been mentioned herein as *gurum*. It appears, however, that in the time of Mahārāja Prthu all the people on the surface of the globe were his subjects. Most of them—in fact, almost all of them—were engaged in devotional service. Therefore he thanked them in a humble way for engaging in devotional service and thus bestowing their mercy upon him. In other words, in a state where the citizens and the head of state are engaged in devotional service unto the Supreme Personality of Godhead, they help one another and are mutually benefited.

TEXT 37

ma jatu tejaḥ prabhaven maharādhībhīṣm-
sthitīśyaḥ tapasa vidyayā ca

dedīpyamāne 'jīta-devatānām

dvījanām

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

TRANSLATION

The brāhmaṇas and Vaiṣṇavas are personally glorified by their charac-
teristic powers of tolerance, penance, knowledge and education. By dint
of all these spiritual assets, Vaiṣṇavas are more powerful than royalty.
It is therefore advised that the princely order not exhibit its material
prowess before these two communities and should avoid offending them.

PURPORT

Prthu Mahārāja has explained in the previous verse the importance of
devotional service for both the rulers and the citizens of the state. Now
he explains how one can be steadily fixed in devotional service. Śrī
Caitanya Mahāprabhu, while instructing Śrīla Rūpa Gosvāmi, has compared the devotional service of the Lord with a creeper. A creeper has a feeble stem and requires the support of another tree to grow, and while growing, it requires sufficient protection so that it may not be lost. While describing the system of protection for the creeper of devotional service, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas. This is called vaiṣṇavāparādha. Aparādha means offense. If one commits vaiṣṇavāparādha, all of his progress in devotional service will be checked. Even though one is very much advanced in devotional service, if he commits offenses at the feet of a Vaiṣṇava, his advancement is all spoiled. In the sāstras it is found that a very great yogī, Durvāsā Muni, committed vaiṣṇavāparādha, and thus for one full year had to travel all over the universe, even to Vaikuṇṭhaloka, to defend himself from the offense. At last, even when he approached the Supreme Personality of Godhead in Vaikuṇṭha, he was refused protection. Therefore one should be very careful about committing offenses at the feet of a Vaiṣṇava. The most grievous type of vaiṣṇavāparādha is called gurv-aparādha, which refers to offenses at the lotus feet of the spiritual master. In the chanting of the holy name of the Supreme Personality of Godhead, this gurv-aparādha is considered the most grievous offense. Guror avajñā śruti-sāstra-nindanam (Padma Purāṇa). Among the ten offenses committed against the chanting of the holy name, the first offenses are disobedience of the spiritual master and blasphemy of the Vedic literature.

The simple definition of “Vaiṣṇava” is given by Śrī Caitanya Mahāprabhu: a person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa, is a Vaiṣṇava. In this verse, both Vaiṣṇavas and brāhmaṇas are mentioned. A Vaiṣṇava is a learned brāhmaṇa and is therefore designated as brāhmaṇa-vaiṣṇava, brāhmaṇa-paṇḍita or as a Vaiṣṇava and brāhmaṇa. In other words, a Vaiṣṇava is supposed to be a brāhmaṇa already, but a brāhmaṇa may not be a pure Vaiṣṇava. When a person understands his pure identity, brahma jānāti, he immediately becomes a brāhmaṇa. In the brāhmaṇa stage, one’s understanding of the Absolute Truth is mainly based on the impersonal view. When a brāhmaṇa, however, rises to the platform of personal understanding of the Supreme Godhead, he becomes a Vaiṣṇava. A Vaiṣṇava is transcendental even to a brāhmaṇa. In the material conception, the position of a brāhmaṇa is the highest in human society, but a Vaiṣṇava is transcendental even to a brāhmaṇa. Both the brāhmaṇa and Vaiṣṇava are spiritually advanced. A brāhmaṇa’s qualifications are mentioned in Bhagavad-gītā as truthfulness, mental equanimity, control of the senses, the power of tolerance, sim-
plicity, knowledge of the Absolute Truth, firm faith in the scriptures, and practical application of the brahminical qualities in life. In addition to all these qualifications, when one fully engages in the transcendental loving service of the Lord, he becomes a Vaiṣṇava. Prthu Mahārāja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the brāhmaṇas and Vaiṣṇavas. Offenses at their lotus feet are so destructive that even the descendants of Yadu who were born in the family of Lord Kṛṣṇa were destroyed due to offenses at their feet. The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of brāhmaṇas and Vaiṣṇavas. Sometimes, due to their powerful positions, princes or government servants neglect the positions of brāhmaṇas and Vaiṣṇavas, not knowing that because of their offense they will be ruined.

TEXT 38

brahmaṇya-devaḥ puruṣaḥ purātano
nityaṁ harir yac-caraṇābhidvandanaṁ
avāpa lākṣmīṁ anapāyinīṁ yaśo
jagat-pavitram ca mahattamāgraṇīḥ

brahmaṇya-devaḥ—the Lord of the brahminical culture; puruṣaḥ—the Supreme Personality; purātanaḥ—the oldest; nityam—eternal; hariḥ—Personality of Godhead; yat—whose; caraṇa—lotus feet; abhidvandanaḥ—by means of worshiping; avāpa—obtained; lākṣmīṁ—opulences; anapāyinīṁ—perpetually; yaśo—reputation; jagat—universal; pavitraṁ—purified; ca—also; mahat—great; tama—supreme; agraṇīḥ—foremost.

TRANSLATION

The Supreme Personality of Godhead, the ancient, eternal Godhead who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.

PURPORT

The Supreme Person is described herein as brahmaṇya-deva. Brahmaṇya refers to the brāhmaṇas, the Vaiṣṇavas or the brahminical culture,
and *deva* means “worshipable Lord.” Therefore unless one is on the transcendental platform of being a Vaiṣṇava, or on the highest platform of material goodness (as a *brāhmaṇa*), he cannot appreciate the Supreme Personality of Godhead. In the lower stages of ignorance and passion, it is difficult to appreciate or understand the Supreme Lord. Therefore the Lord is described herein as the worshipable Deity for persons in brahminical and Vaiṣṇava culture.

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

Lord Kṛṣṇa, the Supreme Personality of Godhead, is the prime protector of brahminical culture and the cow. Without knowing and respecting these, one cannot realize the science of God, and without this knowledge, any welfare activities or humanitarian propaganda cannot be successful. The Lord is *puruṣa*, or the supreme enjoyer. Not only is He the enjoyer when He appears as a manifested incarnation, but He is the enjoyer since time immemorial, from the very beginning (*purātana*), and eternally (*nityam*). *Yac-caraṇābhivandanāt:* Prthu Mahārāja said that the Supreme Personality of Godhead attained this opulence of eternal fame simply by worshipping the lotus feet of the *brāhmaṇas*. In *Bhagavad-gītā* it is said that the Lord does not need to work to achieve material gain. Since He is perpetually supremely perfect, He does not need to obtain anything, but still it is said that He obtained His opulences by worshipping the lotus feet of the *brāhmaṇas*. These are His exemplary actions. When Lord Śrī Kṛṣṇa was in Dvārakā, He offered His respects by bowing down at the lotus feet of Nārada. When Sudāma Vipra came to His house, Lord Kṛṣṇa personally washed his feet and gave him a seat on His personal bed. Although He is the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa offered His respects to Maharaja Yudhiṣṭhira and Kunti. The Lord’s exemplary behavior is to teach us. We should learn from His personal behavior how to give protection to the cow, how to cultivate brahminical qualities, and how to respect the *brāhmaṇas* and the Vaiṣṇavas. The Lord says in *Bhagavad-gītā*, *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*: “If the leading personalities behave in a certain manner, others follow them automatically.” *(Bg. 3.21)* Who can be more of a leading personality than the Supreme Personality of Godhead, and whose behavior could be more exemplary? It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.
The Supreme Personality of Godhead is described herein as mahattama-agraññiḥ. Within this material world, the mahattamas or great personalities are Lord Brahmā and Lord Śiva, but He is above them all. Nārāyaṇaḥ paro vyaktāt: the Supreme Personality of Godhead is in a transcendental position, above everything that is created within this material world. His opulence, His riches, His beauty, His wisdom, His knowledge, His renunciation and His reputation are all jagat-pavitram, universally purifying. The more we discuss His opulences, the more the universe becomes purer and purer. In the material world, the opulences possessed by a material person are never fixed. Today one may be a very rich man, but tomorrow he may become poor; today one is very famous, but tomorrow he may be infamous. Materially obtained opulences are never fixed, but all six opulences perpetually exist in the Supreme Personality of Godhead, not only in the spiritual world but also in this material world. Lord Kṛṣṇa's reputation is fixed, and His book of wisdom, Bhagavad-gītā, is still honored. Everything pertaining to the Supreme Personality of Godhead is eternally existing.

TEXT 39

yat-sevayāśeṣa-guḥāśayāḥ sva-rād
vipra-priyās tuṣyatī kāmam iśvaraḥ
 tad eva tad-dharma-parair vinītaḥ
 sarvātmanā brahma-kulaṁ niśevyatām

yat—whose; sevayā—by serving; aśeṣa—unlimited; guḥā-āśayāḥ—dwelling within the heart of everyone; sva-rāt—but still fully independent; vipra-priyāḥ—very dear to the brāhmaṇas and Vaiṣṇavas; tuṣyatī—becomes satisfied; kāmam—of desires; iśvaraḥ—the Supreme Personality of Godhead; tat—that; eva—certainly; tat-dharma-paraiḥ—by following in the footsteps of the Lord; vinītaḥ—by humbleness; sarvātmanā—in all respects; brahma-kulaṁ—the descendants of brāhmaṇas and Vaiṣṇavas; niśevyatām—always being engaged in their service.

TRANSLATION

The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow...
in His footsteps and engage without reservation in the service of the
descendants of brähmaṇas and Vaiṣṇavas. For He is always dear to
brähmaṇas and Vaiṣṇavas, and they are always dear to Him.

PURPORT

It is said that the Lord is most pleased when He sees one engage in the
service of His devotee. He does not need any service from anyone because
He is complete, but it is in our own interest to offer all kinds of services
to the Supreme Personality of Godhead. These services can be offered
to the Supreme Person not directly but through the service of brähmaṇas
and Vaiṣṇavas. Śrīla Narottama dāsa Ṭhākura sings, chādiya vaiṣṇava-sevā
nistāra payeche kebā, which means that unless one serves the Vaiṣṇavas
and brähmaṇas, one cannot get liberation from the material clutches.
Śrīla Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-
prasādāh: by satisfying the senses of the spiritual master one can satisfy
the senses of the Supreme Personality of Godhead. Thus this behavior is
not only mentioned in scriptures but also followed by ācāryas. Pṛthu
Mahārāja advised his citizens to follow the exemplary behavior of the Lord
Himself and thus engage in the service of brähmaṇas and Vaiṣṇavas.

TEXT 40

पुमा्ग्नाथेनानितवेद्यांसनः
प्रसीदोत्तन्तरसम् खत: स्मृ ।
परमेश्वरस्मार्थनिर्देशम् ततः
परं किमताति सुखं हविशेष्याम्

pumāṇ labhetānativelam ātmanah
prasīdato 'tyanta-samam svatah svayam
yan-nitya-sambandha-niṣevayā tataḥ
paraṁ kim atrāsti mukhaṁ havir-bhujām

pumāṇ—a person; labheta—can achieve; anativelam—without delay;
ātmanah—of his soul; prasīdato—being satisfied; atyanta—the greatest;
samam—peacefulness; svatah—automatically; svayam—personally; yat—
whose; nitya—regular; sambandha—relationship; niṣevayā—by dint of
service; tataḥ—after that; param—superior; kim—what; atra—here; asti—
there is; mukhaṁ—happiness; havir—clarified butter; bhujām—those who
drink.

TRANSLATION

By regular service to the brähmaṇas and Vaiṣṇavas, one can clear the
dirt from his heart and thus enjoy supreme peace and liberation from
material attachment and be satisfied. In this world there is no fru- 
tive activity superior to serving the brāhmaṇa class, for this can bring pleasure 
to the demigods for whom the many sacrifices are recommended.

PURPORT

In Bhagavad-gītā it is said: prasāde sarva-duḥkhānāṁ hānir asyopajāyate 
(Bg. 2.65). Unless one is self-satisfied, he cannot be free from the miserable 
conditions of material existence. Therefore it is essential to render service 
to the brāhmaṇas and Vaiṣṇavas to achieve the perfection of self-
satisfaction. Śrīla Narottama dāsa Ṭhākura therefore says:

tāṇḍera caraṇa sevi bhakta-sane vāsa 
janame janame haya, ei abhilāśa

"Birth after birth I desire to serve the lotus feet of the ācāryas and live in 
a society of devotees." A spiritual atmosphere can be maintained only by 
living in a society of devotees and by serving the orders of the ācāryas. 
The spiritual master is the best brāhmaṇa. At present, in the age of Kali, it 
is very difficult to render service to the brāhmaṇa-kula or the brāhmaṇa 
class. The difficulty, according to the Varāha Purāṇa, is that demons, taking 
advantage of Kali-yuga, have taken birth in brāhmaṇa families. Rākṣasāḥ 
kalim āśritya jāyante brahma-yoniśu (Varāha Purāṇa). In other words, in 
this age there are many so-called caste brāhmaṇas and caste Gosvāmīs who, 
taking advantage of the sāstra and of the innocence of people in general, 
claim to be brāhmaṇas and Vaiṣṇavas by hereditary right. One will not 
derive any benefit by rendering service to such false brāhmaṇa-kulas. One 
must therefore take shelter of a bona fide spiritual master and his associates 
and should also render service to them, for such activity will greatly help 
the neophyte in attaining full satisfaction. This has been very clearly 
explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his explanation of 
the verse vyavasāyātmikā buddhir ekeha kuru-nandana (Bg. 2.41). By 
actually following the regulated principles of bhakti-yoga as recommended 
by Śrīla Narottama dāsa Ṭhākura, one can very quickly come to the transcen- 
dental platform of liberation, as explained in this verse (atyanta- 
śamam). The particular use of the word anative lam ("without delay") is 
very significant because simply by serving brāhmaṇas and Vaiṣṇavas one 
can get liberation. There is no need to undergo severe penances and 
austerities. The vivid example of this is Nārada Muni himself. In his 
previous birth, he was simply a maidservant’s son, but he got the 
opportunity to serve exalted brāhmaṇas and Vaiṣṇavas, and thus in his
next life he not only became liberated but became famous as the supreme spiritual master of the entire Vaiṣṇava disciplic succession. According to the Vedic system, therefore, it is customarily recommended that after performing a ritualistic ceremony, one should feed the brāhmaṇas.

**TEXT 41**

अभात्यनन्ते खलु तत्त्वकोविदेः
श्रद्धाहुतं यन्युव इत्यनाममै: 
न वै तथा चेतनया बहि कर्ते
हुतासने परामहांसपर्यये: ||७||

aśnāty anantaḥ khalu tattva-kovidaḥ
śraddhā-hutaṁ yan-mukha ījya-nāmabhīḥ
na vai tathā cetanayā bahiśkṛte
hutāśane pāramahāṁsyā-paryoguḥ

aśnāti—eats; anantaḥ—the Supreme Personality of Godhead; khalu—nevertheless; tattva-kovidaḥ—persons who are in knowledge of the Absolute Truth; śraddhā—faith; hutam—offering fire sacrifices; yat-mukhe—whose mouth; ījya-nāmabhīḥ—by different names of demigods; na—never; vai—certainly; tathā—as much; cetanayā—by living force; bahiśkṛte—being bereft of; hutā-āsane—in the fire sacrifice; pāramahāṁsyā—regarding devotees; paryoguḥ—never goes away.

**TRANSLATION**

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

**PURPORT**

According to Vedic injunctions, a fire sacrifice is held in order to give food to the Supreme Personality of Godhead in the names of the different demigods. While performing a fire sacrifice, one pronounces the word svāhā in mantras such as indrāya svāhā and ādityāya svāhā. These mantras are uttered to satisfy the Supreme Personality of Godhead through demigods such as Indra and Āditya, for the Supreme Personality of Godhead says:

nāham tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā
tattat tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ
“I am not in Vaikuṇṭha nor in the hearts of the yogīs. I remain where My devotees engage in glorifying My activities.” It is to be understood that the Supreme Personality of Godhead does not leave the company of His devotees.

Fire is certainly devoid of life, but devotees and brahmaṇas are the living representatives of the Supreme Lord. Therefore to feed brahmaṇas and Vaiṣṇavas is to feed the Supreme Personality of Godhead directly. It may be concluded that instead of offering fire sacrifices, one should offer food-stuffs to brahmaṇas and Vaiṣṇavas, for that process is more effective than fire yajña. The vivid example of this principle in action was given by Advaita Prabhu. When he performed the śṛddha ceremony for his father, he first of all called Haridāsa Ṭhākura and offered him food. It is the practice that after finishing the śṛddha ceremony, one should offer food to an elevated brahmaṇa. But Advaita Prabhu offered food first to Haridāsa Ṭhākura, who had taken his birth in a Mohammedan family. Therefore Haridāsa Ṭhākura asked Advaita Prabhu why he was doing something which might jeopardize his position in brahmaṇa society. Advaita Prabhu replied that he was feeding millions of first-class brahmaṇas by offering the food to Haridāsa Ṭhākura. He was prepared to talk with any learned brahmaṇa on this point and prove definitely that by offering food to a pure devotee like Haridāsa Ṭhākura, he was equally as blessed as he would have been by offering food to thousands of learned brahmaṇas. When performing sacrifices, one offers oblations to the sacrificial fire, but when such oblations are offered to Vaiṣṇavas, they are certainly more effective.

**TEXT 42**

> yad brahma nityam virajam sanātanaṁ
> śraddhā-tapo-maṅgala-mauna-saṁyamaṁ
> samādhinā bibhrati hārthā-dṛṣṭaye
> yatredam ādāraṁ ivāvabhāsate

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

TRANSLATION

In brahminical culture a brāhmaṇa’s transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control and meditation. In this way the real goal of life is illuminated, just as one’s face in a clear mirror is fully reflected.

PURPORT

Since it is described in the previous verse that feeding a living brāhmaṇa is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brahminism is and who a brāhmaṇa is. In the age of Kali, taking advantage of the fact that by feeding a brāhmaṇa one obtains a more effective result than by performing sacrifices, a class of men with no brahminical qualifications claim the eating privilege known as brāhmaṇa-bhojana simply on the basis of their births in brāhmaṇa families. In order to distinguish this class of men from the real brāhmaṇas, Mahārāja Pṛthu is giving an exact description of a brāhmaṇa and brahminical culture. One should not take advantage of his position simply to live like a fire without light. A brāhmaṇa must be fully conversant with the Vedic conclusion, which is described in Bhagavad-gītā. Vedais ca sarvair aham eva vedyah. (Bg. 15.15) The Vedic conclusion—the ultimate understanding, or Vedānta understanding—is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in Bhagavad-gītā (janma karma ca me divyam evam yo vetti tattvataḥ), one becomes a perfect brāhmaṇa. The brāhmaṇa who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate sa guñān samatītya tātātān brahma-bhūyāya kalpate

“One who engages in full devotional service and who does not fall down in any circumstance at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26)

Therefore a devotee of Lord Kṛṣṇa is actually a perfect brāhmaṇa. His situation is transcendental, for he is free from the four defects of condi-
tional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaiṣṇava or Kṛṣṇa conscious person is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from these four defects. For example, Kṛṣṇa says in Bhagavad-gītā that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa’s instructions, is understood to be virajam, or free from the defects of material contamination. A genuine brāhmaṇa or Vaiṣṇava therefore depends eternally on the conclusion of the Vedas or Vedic versions presented by the Supreme Personality of Godhead Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in Śrīmad-Bhāgavatam, is manifested in three features—namely, impersonal Brahman, localized Paramātmā and at last the Supreme Personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaiṣṇava culture depends on this principle eternally. One should therefore study the Vedas with faith, not only for one’s personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the Vedas.

The word maṅgala (“auspicious”) in this verse is very significant. Śrīla Śrīdharā Svāmī quotes that to do what is good and to reject what is not good is called maṅgala, or auspicious. To do what is good means to accept everything which is favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Kṛṣṇa consciousness movement, we accept this principle by rejecting four prohibited items—namely, illicit sex life, intoxication, gambling and flesh-eating—and accepting the daily chanting of at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra and daily meditation three times a day by chanting the Gāyatrī mantra. In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours a day the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the ultimate goal of studying
or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see his own face completely reflected in a clear mirror. The conclusion is, therefore, that a brāhmaṇa does not become a brāhmaṇa simply because he is a living entity or is born in a brāhmaṇa family; he must possess all the qualities mentioned in the sāstras and practice the brahminical principles in his life. Thus he ultimately becomes a fully Kṛṣṇa conscious person and can understand what Kṛṣṇa is. How a devotee continuously sees Kṛṣṇa face to face within his heart is described in the Brahma-saṁhitā as follows:

\[
\text{premāṇjana-ccurita-bhakti-vilocanena}
\text{santah sadaiva hṛdayeṣu vilokayanti}
\text{yaṁ śyāmasundaram acintya-guṇa-svarūpam}
\text{govindam ādi-puruṣam tam aham bhajāmi}
\]

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

TEXT 43

O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such
brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

PURPORT

It is said that one who has unflinching faith in the Supreme Personality of Godhead, which means unflinching faith in the Vaiṣṇava or the pure devotee of the Supreme Lord, develops all the good qualities of the demigods.

yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ (Bhāg. 5.18.12)

Prahlāda Mahārāja also said, naiṣām matis tāvad urukramaṅghrim. (Bhāg. 7.5.32) Unless one takes the dust of the lotus feet of a pure Vaiṣṇava on one’s head, one cannot understand what the Supreme Personality of Godhead is, and unless one knows the Supreme Personality of Godhead, one’s life remains imperfect. A great soul who has fully surrendered to the Supreme Lord after understanding Him fully and after repeatedly undergoing austerities and penances for many, many lives is very rare. The crown of a king is simply a big load if the king or head of the state does not actually bear the dust of the lotus feet of brāhmaṇas and Vaiṣṇavas. In other words, if a liberal king like Prthu Mahārāja does not follow the instructions of brāhmaṇas and Vaiṣṇavas or does not follow the brahminical culture, he is simply a burden on the state, for he cannot benefit the citizens. Mahārāja Prthu is the perfect example of an ideal chief executive.

TEXT 44

guṇāyaṇam śīla-dhanam kṛta-jñam
vrddhāśrayam saṁvṛṇate ’nu sampadaḥ
prasīdataṁ brahma-kulam gavāṁ ca
janārdanaḥ sāncucaraś ca mahyam

guṇa-ayanaṁ—one who has acquired all the good qualities; śīla-dhanaṁ—one whose wealth is good behavior; kṛta-jñam—one who is grateful; vrddha-aśrayam—one who takes shelter of the learned; saṁvṛṇate—achieves; anu—
certainly; sampadaḥ—all opulences; prasīdatām—be pleased upon; brahma-kulam—the brāhmaṇa class; gāvām—the cows; ca—and; janārdanaḥ—the Supreme Personality of Godhead; sa—with; anucarāḥ—along with His devotee; ca—and; mahyam—upon me.

TRANSLATION

Whoever acquires the brahminical qualifications—whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons—gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates will be pleased with the brāhmaṇa class, with the cows and with me.

PURPORT

The Supreme Personality of Godhead is worshiped with the prayer namo brahmanya-devāya go-brāhmaṇa-hitāya ca. Thus it is clear that the Supreme Personality of Godhead respects and protects the brāhmaṇas and brahminical culture as well as the cows; in other words, wherever there are brāhmaṇas and brahminical culture, there are cows and cow protection. In a society or civilization in which there are no brāhmaṇas or brahminical culture, cows are treated as ordinary animals and slaughtered at the sacrifice of human civilization. The specific mention of the word gāvām by Prthu Maharaja is significant because the Lord is always associated with cows and His devotees. In pictures Lord Kṛṣṇa is always seen with cows and His associates such as the cowherd boys and the gopīs. Kṛṣṇa, the Supreme Personality of Godhead, cannot be alone. Therefore Prthu Maharaja said, sānucaراس ca, indicating that the Supreme Personality of Godhead is always associated with His followers and devotees.

A devotee acquires all the good qualities of the demigods; he is guṇāyaṇam, the reservoir of all good qualities. His only asset is good behavior, and he is grateful. Gratitude for the mercy of the Supreme Personality of Godhead is one of the qualities of brāhmaṇas and Vaiṣṇavas. Everyone should feel grateful to the Supreme Personality of Godhead because He is maintaining all living entities and supplying all their necessities. As stated in the Vedas, eko bahūnāṁ yo vidadhāti kāmān: the Supreme One is supplying all necessities to the living entities (Kātha Up. 2.2.13). The living entity who is therefore grateful to the Supreme Personality of Godhead is certainly qualified with good characteristics.

The word vrddhāśrayam is very significant in this verse. Vṛddha refers to one who is advanced in knowledge. There are two kinds of old men—he who is advanced in years and he who is experienced in knowledge. One
who is advanced in knowledge is actually *urddha* (*jñāna-*urddha); one does not become *urddha* simply by advancing in age. *Urddhāśrayam*, a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a *brāhmaṇa* and be trained in good behavior. When one actually attains good qualities, becomes grateful for the mercy of the Supreme Personality of Godhead and takes shelter of a bona fide spiritual master, he is endowed with all opulence. Such a person is a *brāhmaṇa* or Vaiṣṇava. Therefore Prthu Mahārāja invokes the blessings and mercy of the Supreme Personality of Godhead, with His associates, devotees, Vaiṣṇavas, *brāhmaṇas* and cows.

**TEXT 45**

मैत्रेय उवाच

हति ब्रजाण सुपर्ति पित्रेषु द्विजिततः।
तुस्तुतुष्येष्टमस: सादुवदेन सावहः ||४५||

*maitreya uvāca*

*iti bruvañām nr-patim*

*pitr-deva-dviṣatayah*

*tuṣṭuvur hṛṣṭa-manasaḥ*

*sādhu-vādena sādhavaḥ*

*maitreyah uvāca*—the great sage Maitreya continued to speak; *iti*—thus; *bruvañam*—while speaking; *nr-patim*—the King; *pitr*—the denizens of Pitr-loka; *deva*—the demigods; *dviṣatayah*—and the twice-born (the *brāhmaṇas* and the Vaiṣṇavas); *tuṣṭuvah*—satisfied; *hṛṣṭa-manasaḥ*—greatly pacified in mind; *sādhu-vādena*—by expressing congratulations; *sādha-vahah*—all the saintly persons present.

**TRANSLATION**

The great sage Maitreya said: After hearing King Prthu speak so nicely, all the demigods, the denizens of Pitr-loka, the *brāhmaṇas* and the saintly persons present at the meeting congratulated him by expressing their good will.

**PURPORT**

When a person speaks very nicely at a meeting, he is congratulated by the audience, who express their good will with the words *sādhu, sādhu*. This is called *sādhu-vāda*. All the saintly persons—Pitās, denizens of Pitr-loka and demigods—who were present in the meeting and heard Prthu Mahārāja expressed their good will with the words *sādhu, sādhu*. They all accepted the good mission of Prthu Mahārāja, and they were fully satisfied.
TEXT 46

putreṇa jayate lokān
iti satyavatī śrutī
dbrahma-dāṇḍa-hataḥ pāpo
yad veno 'tyatarat tamaḥ

putreṇa—by the son; jayate—one becomes victorious; lokān—all the heavenly planets; iti—thus; satyavatī—becomes true; śrutī—the Vedas; brahma-dāṇḍa—by the curse of brāhmaṇas; hataḥ—killed; pāpo—the most sinful; yat—as; venāḥ—the father of Mahārāja Prthu; ati—great; atarat—become delivered; tamaḥ—from the darkness of hellish life.

TRANSLATION

They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brahmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Prthu.

PURPORT

According to the Vedic version, there is a hellish planet called Put, and one who delivers a person from there is called putra. The purpose of marriage is, therefore, to have a putra or son who is able to deliver his father, even if the father falls down to the hellish condition of Put. Mahārāja Prthu’s father, Vena, was a most sinful person and was therefore cursed to death by the brāhmaṇas. Now all the great saintly persons, sages and brahmaṇas present in the meeting, after hearing from Mahārāja Prthu about his great mission in life, became convinced that the statement of the Vedas had been fully proved. The purpose of accepting a wife in religious marriage, as sanctioned in the Vedas, is to have a putra, a son qualified to deliver his father from the darkest region of hellish life. Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father. But if a son is raised to become an unqualified demon, how can he deliver his father from hellish life? It is therefore the duty of a father to become a Vaiśṇava and raise his children to become Vaiśṇavas; then even if by chance the father falls into a hellish life in his next birth, such a son can deliver him, as Mahārāja Prthu delivered his father.
TEXT 47

hiranyakaśipuṣ cāpi
bhagavan-nindayā tamaḥ
vivikṣur atyagat sūnoḥ
prahlādasyānubhāvataḥ

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

TRANSLATION

Similarly, Hiranyakāśipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the grace of his great son, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.

PURPORT

When Prahlāda Mahārāja was offered benediction by Nṛsiṁhadeva, due to his great devotion and tolerance he refused to accept any benediction from the Lord, thinking that such acceptance was not befitting a sincere devotee. The rendering of service to the Supreme Personality of Godhead in expectation of a good reward is deprecated by Prahlāda Mahārāja as mercantile business. Because Prahlāda Mahārāja was a Vaiṣṇava, he did not ask benediction for his personal self but was very affectionate towards his father. Although his father tortured him and would have killed him had he himself not been killed by the Supreme Personality of Godhead, Prahlāda Mahārāja begged pardon for him from the Lord. This favor was immediately granted by the Lord, and Hiranyakāśipu was delivered from the darkest region of hellish life, and he returned back home, back to Godhead, by the grace of his son. Prahlāda Mahārāja is the topmost example of a Vaiṣṇava who is always compassionate toward sinful persons suffering a hellish life within this material world. Kṛṣṇa is therefore known as para-duḥkhya-duḥkkhi kṛpāmbudhi, or one who is compassionate toward others' suffering and who is an ocean of mercy. Like Prahlāda Mahārāja, all pure
devotees of the Lord come to this material world with full compassion to deliver the sinful. They undergo all kinds of tribulations, suffering them with tolerance, because that is another qualification of a Vaiṣṇava, who tries to deliver all sinful persons from the hellish conditions of material existence. Vaiṣṇavas are therefore offered the following prayer:

\[ \text{vānchā-kalpatarubhyās ca kṛpā-sindhubhya eva ca } \\
\text{patitānāṁ pāvanebhyo vaiṣṇaebhyo namo namah} \]

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

**TEXT 48**

\[ \text{vīra-varya pitāḥ prthvyāḥ} \\
\text{samāḥ sañjīva śāsvatiḥ} \\
\text{yasyedṛśy acyute bhaktiḥ} \\
\text{sarva-lokaika-bhartari} \]

\[ \text{vīra-varya—} \text{the best of the warriors; } \text{pitāḥ—} \text{the father; } \text{prthvyāḥ—} \text{of the globe; } \text{samāḥ—} \text{equal to in years; } \text{sañjīva—} \text{live; } \text{śāsvatiḥ—} \text{forever; } \text{yasya—} \text{whose; } \text{idṛśi—} \text{like this; } \text{acyute—} \text{unto the Supreme; } \text{bhaktiḥ—} \text{devotion; } \text{sarva—} \text{all; } \text{loka—} \text{planets; } \text{eka—} \text{one; bhartari—} \text{maintainer.} \]

**TRANSLATION**

All the saintly brāhmaṇas thus addressed Prthu Mahārāja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.

**PURPORT**

Prthu Mahārāja was blessed by the saintly persons present at the meeting to have a long life because of his unflinching faith and his devotion to the Supreme Personality of Godhead. Although one's duration of life is limited in years, if by chance one becomes a devotee, he surpasses the duration prescribed for his life; indeed, sometimes yogīs die according to their wish, not according to the laws of material nature. Another feature of a devotee is that he lives forever because of his infallible devotion to the Lord. It is said, *kīrtir yasya sa jīvati*: “One who leaves a good reputation behind him
lives forever.” Specifically, one who is reputed as a devotee of the Lord undoubtedly lives forever. When Lord Caitanya Mahāprabhu was talking with Rāmānanda Rāya, Caitanya Mahāprabhu inquired, “What is the greatest reputation?” Rāmānanda Rāya replied that a person who is reputed as a great devotee has the greatest reputation, for a devotee not only lives forever in the Vaikunṭha planets, but by his reputation he also lives forever within this material world.

**TEXT 49**

jahoh varṇa brahma pavitra-kīrté
tvayāv nāthena mukunda-nāthāḥ
ya uttamaśīlokatamasya viṣṇor
brahmaṇya-devasya kathāṁ vyanaktī
dhoh—O goodness; vayam—we; hi—certainly; adya—today; pavitra-kīrté—O supreme purity; tvayā—by you; eva—certainly; nāthena—by the Lord; mukunda—the Supreme Personality of Godhead; nāthāḥ—being the subject of the Supreme; ye—one who; uttamaśīlokatamasya—of the Supreme Personality of Godhead, who is praised by the nicest verses; viṣṇor—of Viṣṇu; brahmaṇya-devasya—of the worshipable Lord of the brāhmaṇas; kathāṁ—words; vyanaktī—expressed.

**TRANSLATION**

The audience continued: Dear King Prthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme Personality of Godhead, the Lord of the brāhmaṇas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.

**PURPORT**

The citizens declared that through being under the protection of Mahārāja Prthu they were directly under the protection of the Supreme Personality of Godhead. This understanding is the proper situation of social steadiness within this material world. Since it is stated in the Vedas that the Supreme Personality of Godhead is the maintainer and leader of
all living entities, the king or the executive head of the government must be a representative of the Supreme Person. Then he can claim honor exactly like the Lord’s. How a king or leader of society can become the representative of the Supreme Personality of Godhead is also indicated in this verse by the statement that because Prthu Mahārāja was preaching the supremacy and the glories of the Supreme Personality of Godhead, Viṣṇu, he was therefore a proper representative of the Lord. To remain under the jurisdiction or administration of such a king or leader is the perfect status for human society. The primary responsibility of such a king or leader is to protect the brahminical culture and the cows in his state.

TEXT 50

नात्यदभुतम नाथ तवाजीवयानुसासनम ।
प्रजाहरागो महातं प्रकृतिः करुणात्मनाम ॥५॥

nātyadbhutam idam nātha
tavājīvyānuśasanam
prajānurāgo mahatāṁ
prakṛtih karaṇaṭmanāṁ

na—not; ati—very great; adbhutam—wonderful; idam—this; nātha—lord; tava—your; ājīvya—source of income; anuśasanam—ruling over the citizens; prajā—citizens; anurāgaḥ—affection; mahatāṁ—of the great; prakṛtih—nature; karaṇa—merciful; ātmanāṁ—of the living entities.

TRANSLATION

Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.

PURPORT

A king’s duty is to give protection to his citizens and levy taxes from them for his livelihood. Since the Vedic society is divided into four classes of men—the brāhmaṇas, kṣatriyas, vaśiyas and śūdras—their means of livelihood are also mentioned in the scriptures. The brāhmaṇas should live by spreading knowledge and therefore should take contributions from their disciples, whereas a king should give protection to the citizens for their development to the highest standard of life, and he can therefore
levy taxes from them; businessmen or mercantile men, because they produce foodstuffs for the whole of society, can take a little profit from this, whereas the śūdras, who cannot work as either brāhmaṇas, kṣatriyas or vaiśyas, should give service to the higher classes of society and be provided by them with a supply of the necessities of life.

The symptom of a qualified king or political leader is mentioned herein—he must be very merciful and compassionate to the people and see to their prime interest, which is to become elevated devotees of the Supreme Personality of Godhead. Great souls are naturally inclined to do good to others, and a Vaiṣṇava especially is the most compassionate and merciful personality in society. Therefore we offer our respects to a Vaiṣṇava leader as follows:

\[\text{vānchā-kalpatarubhyaḥ ca kṛpā-sindhubhya eva ca }\]
\[\text{patitānāṁ pāvanebhya vaiśnavebhya namo namah}\]

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

**TEXT 51**

adhyātmanām nādhrīśeṣāṁ karmabhāvärsadbhiḥ
dyes tamasāḥ pāraḥ
tvayopāśādītāḥ prabho
bhṛāmyatāṁ naṣṭa-drśṭīnāṁ
karmabhir daiva-saṁjñītaitaḥ

adya—today; naḥ—of us; tamasāḥ—of the darkness of material existence; pāraḥ—other side; tvayā—by you; upāśādītāḥ—increased; prabho—O lord; bhṛāmyatāṁ—who are wandering; naṣṭa-drśṭīnāṁ—who have lost their goal of life; karmabhiḥ—on account of past deeds; daiva-saṁjñītaitaḥ—arranged by superior authority.
TRANSLATION

The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination of life; thus we have been wandering within the universe.

PURPORT

In this verse, the words karmabhir daiva-saṁjñītaḥ are very significant. Due to the quality of our actions, we come to the association of the modes of material nature, and by superior arrangement we are given a chance to enjoy the fruitive results of such activities in different types of bodies. In this way, having lost sight of their destinations in life, all living entities are wandering in different species throughout the universe, sometimes getting birth in a lower species and sometimes existence in higher planetary systems; thus we are all wandering since time immemorial. It is by the grace of the spiritual master and the Supreme Personality of Godhead that we get the clue of devotional life, and thus progressive success in our life begins. Here this is admitted by the citizens of King Prthu; in full consciousness they admit the benefit they have derived from the activities of Mahārāja Prthu.

TEXT 52

नमो विष्णुदत्तचाय पुरुषाय महियसे ।
श्रेष्ठ क्षत्राविष्य विनिर्देश खलेजसा ॥५२॥

namo viṣṇuddha-sattvāya
puruṣāya mahīyase
yo brahma kṣatram āvīṣya
bibhārtiḍāṁ svu-tejasā

namah—all obeisances; viṣṇuddha—highly elevated; sattvāya—unto the existence; puruṣāya—unto the person; mahīyase—unto one who is so glorified; yaḥ—who; brahma—brahminical culture; kṣatram—administrative duty; āvīṣya—entering; bibhārti—maintaining; idam—this; svu-tejasā—by his own prowess.

TRANSLATION

Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You
are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.

PURPORT

Without the spread of brahminical culture and without proper protection from the government no social standard can be maintained properly. This is admitted in this verse by the citizens of Mahārāja Prthu, who could maintain the wonderful situation of his government due to his position in pure goodness. The word vivṛddha-sattvāya is significant. In the material world there are three qualities—namely, goodness, passion and ignorance. One has to be raised from the platform of ignorance to the platform of goodness by devotional service. There is no other means for elevating one from the lowest stage of life to the highest stage but the execution of devotional service; as advised in the previous chapters of Śrīmad-Bhāgavatam, one can raise himself from the lowest position to the highest simply by associating with devotees and hearing Śrīmad-Bhāgavatam regularly from their mouths.

śṛṇvatāṁ sva-kathāḥ kṛṣṇāḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadraṇī vidhunoti su-hṛt satām

(Bhāg. 1.2.17)

“When one engages in devotional service in the first stages of hearing and chanting, the Lord who is in everyone’s heart helps the devotee in cleansing his heart.” In the gradual cleansing process one is relieved of the influence of passion and ignorance and is situated on the platform of goodness. The result of association with the qualities of passion and ignorance is that one becomes lusty and greedy. But when one is elevated to the platform of goodness, he is satisfied in any condition of life and is without lust and greed. This mentality indicates one’s situation on the platform of goodness. One has to transcend this goodness and raise himself to the pure goodness which is called vivṛddha-sattva or the advanced stage of goodness. In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Mahārāja Prthu is addressed here as vivṛddha-sattva, or one who is situated in the transcendental position. But Mahārāja Prthu, although situated in the transcendental position of a pure devotee, comes down to the position of brāhmaṇa and kṣatriya for the benefit of human society and thus gives protection to the entire world by his personal prowess. Although he was a king, a kṣatriya,
because he was a Vaiṣṇava he was also a brāhmaṇa. As a brāhmaṇa he could give proper instruction to the citizens and as a kṣatriya he could rightly give protection to all of them. Thus the citizens of Mahārāja Pṛthu were protected in all respects by the perfect king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-first Chapter of the Śrīmad-Bhāgavatam entitled, “Instructions by Mahārāja Pṛthu.”
CHAPTER TWENTY-TWO

Prthu Mahārāja’s Meeting with the Four Kumāras

TEXT 1

मैत्रेय उवाच
जनेषु प्रग्रन्तस्वेवं पुरुं प्रथुविक्रमम्
तत्रोपजाग्मुर मुनयाः सुर्या-वर्षां

Maitreya uvāca
janeṣu pragṛṇatstu evaṁ
prthum prthula-vikramam
tatropajagmr munayaś
catvāraḥ sūrya-varcasaḥ

maitreyah uvāca—the great sage Maitreya continued to speak; janeṣu—the citizens; pragṛṇatstu—while praying for; evam—thus; prthum—unto Mahārāja Prthu; prthula—highly; vikramam—powerful; tatra—there; upajagmuḥ—arrived; munayaḥ—the Kumāras; catvāraḥ—four; sūrya—as the sun; varcasaḥ—bright.

TRANSLATION

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

TEXT 2

तांस्तु सिद्धेश्वरानु राजा व्योमोद्वतातोर्विषा
लोकानपापान कुर्बेद्वितै सानुगो चक्ष्ट लक्षितान

tāṁs tu siddhēśvarān rājā
yomno 'vatarato 'rciśā
lokān apāpān kuruṇān
sānugo 'caṣṭa lakṣītān

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When the King and his associates saw the glowing effulgence of the four Kumāras, the masters of all mystic power, they could recognize them as they descended from the sky.

PURPORT

The four Kumāras are described herein as siddheśvarān, which means “masters of all mystic power.” One who has attained perfection in yoga practice immediately becomes master of the eight mystic perfections—to become smaller than the smallest, to become lighter than the lightest, to become bigger than the biggest, to achieve anything he desires, to control everything, etc. These four Kumāras, as siddheśvaras, had achieved all the yogic perfectional achievements, and as such they could travel in outer space without machines. While they were coming to Mahārāja Prthu from other planets, they did not come by airplane, but personally. In other words, these four Kumāras were also spacemen who could travel in space without machines. The residents of the planet which is known as Siddhaloka can travel in outer space from one planet to another without vehicles. However, the special power of the Kumāras mentioned herewith is that whatever place they went to would immediately become sinless. During the reign of Mahārāja Prthu, everything on the surface of this globe was sinless, and therefore the Kumāras decided to see the King. Ordinarily they do not go to any planet which is sinful.

TEXT 3

\[\text{तत्रनोहतान् प्राणान् ध्यादिस्तरिविविक्षितं ॥ सस्तद्यास्तुगो वैच्यं द्वियेर्षो गुणानिव ॥ २ ॥}
\]

\[\text{tad-darśanodgatān prānān pratyāditsur iivotthitaḥ sa-sadasāyānugo vainya indriyeśo guṇān iva}
\]

\[\text{tat—him; darśana—seeing; udgatān—being greatly desired; prānān—life; pratyāditsuḥ—peacefully going; iva—like; utthitaḥ—got up; sa—with;}
\]
sadasya—associates or followers; anugah—officers; vainyah—King Prthu; indriya-śaḥ—a living entity; guṇān iva—as influenced by the modes of material nature.

**TRANSLATION**

Seeing the four Kumaras, Prthu Mahārāja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up so anxiously that he is compared herewith to a conditioned soul whose senses are immediately attracted by the modes of material nature.

**PURPORT**

In Bhagavad-gītā it is said:

\[
\text{prakṛteḥ kriyāmāṇāni guṇaiḥ karmāṇi sarvasāḥ} \\
\text{ahaṅkāra-vimūḍhātmā kartāham iti manyate.}
\]

(Bg. 3.27)

Every conditioned soul is influenced by a particular mixture of the modes of material nature. As such, the conditioned soul is attracted to certain types of activity which he is forced to perform because he is completely under the influence of material nature. Here Prthu Mahārāja is compared to such a conditioned soul, not because he was a conditioned soul but because he was so anxious to receive the Kumaras that it was as if without them he would have lost his life. The conditioned soul is attracted by the objects of sense gratification. His eyes are attracted to see beautiful things, his ears are attracted to hear nice music, his nose is attracted to enjoy the aroma of a nice flower, and his tongue is attracted to taste nice food. Similarly, all his other senses—his hands, his legs, his belly, his genitals, his mind, etc.—are so susceptible to the attraction of the objects of enjoyment that he cannot restrain himself. Prthu Mahārāja, in the same way, could not restrain himself from receiving the four Kumāras, who were bright by dint of their spiritual progress, and thus not only he himself but also his officers and associates all received the four Kumāras. It is said, “Birds of a feather flock together.” In this world, everyone is attracted by a person of the same category. A drunkard is attracted to persons who are also drunkards. Similarly, a saintly person is attracted by other saintly persons. Prthu Mahārāja was in the topmost position of spiritual advancement, and as such, he was attracted by the Kumāras, who were of the same category. It is said, therefore, that a man is known by his company.
TEXT 4

When the great sages accepted their reception, according to the instructions of the sāstras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, immediately bowed down. Thus he worshiped the four Kumāras.

PURPORT

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

TEXT 5
Prthu Maharaja’s Meeting with the Four Kumāras

TRANSLATION
After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.

PURPORT
Śrī Caitanya Mahāprabhu has said, āpani ācari prabhu jīvere sikhāya. It is very well known that whatever Śrī Caitanya Mahāprabhu taught in His life as ācārya, He Himself practiced. When He was preaching as a devotee, although He was detected by several great personalities to be the incarnation of Kṛṣṇa, He never agreed to be addressed as an incarnation. Even though one may be an incarnation of Kṛṣṇa, or especially empowered by Him, he should not advertise that he is an incarnation. People will automatically accept the real truth in due course of time. Prthu Mahārāja was the ideal Vaiṣṇava king; therefore he taught others by his personal behavior how to receive and respect saintly persons like the Kumāras. When a saintly person comes to one’s home, it is the Vedic custom to wash his feet first with water and then sprinkle this water over the heads of oneself and his family. Prthu Mahārāja did this, for he was an exemplary teacher of the people in general.

TEXT 6

hāṭakāsana āśīnān
sva-bhīṣṇyeśu iva pāvakān
śraddhā-saṁyama-saṁyuktaḥ
prītaḥ prāha bhavāgraṇān

hāṭaka-āsane—on the throne made of gold; āśīnān—when they were seated; sva-bhīṣṇyeśu—on the altar; iva—like; pāvakān—the fire; śraddhā—
The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Prthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

**TRANSLATION**

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

**PURPORT**

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

**TEXT 7**

运转

अहो आचरितं कि में मक्खल मक्खलयानि: ।

यथा वो दर्शनं खासीदुर्दर्शिनां च गोगिमि: ॥ ४ ॥

prthu uvāca

ahō ācaritam kim me

maṅgalaṁ maṅgalāyanaḥ

yasya vo darśanam hy āsid

durdarśanāṁ ca yogibhiḥ

prthu uvāca—King Prthu spoke; aho—O Lord; ācaritam—practice; kim—what; me—by me; maṅgalaṁ—good fortune; maṅgalāyanaḥ—O personified good fortune; yasya—by which; vah—your; darśanam—audience; hi—certainly; āsid—became possible; durdarśanāṁ—visible with great difficulty; ca—also; yogibhiḥ—by great mystic yogīs.
TRANSLATION

King Prthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogis to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

PURPORT

When something uncommon happens in one’s progressive spiritual life, it should be understood to be incurred by ajñāta-sukṛti, or pious activities beyond one’s knowledge. To see personally the Supreme Personality of Godhead or His pure devotee is not an ordinary incident. When such things happen, they should be understood to be caused by previous pious activity, as confirmed in Bhagavad-gītā: yeṣām tv anta-gataṁ pāpaṁ janānāṁ puṣya-karmanāṁ (Bg. 7.28). One who is completely freed from all the resultant actions of sinful activities and who is absorbed only in pious activities can engage in devotional service. Although Mahārāja Prthu’s life is full of pious activities, he was wondering how his audience with the Kumāras happened. He could not imagine what kind of pious activities he had performed. This is a sign of humility on the part of King Prthu, whose life was so full of pious activities that even Lord Viṣṇu also came to see him and predicted that the Kumāras would also come.

TEXT 8

kim tasya durlabhataram
iha loke paratra ca
yasya viprāḥ prasīdanti
śīva viṣṇuḥ ca sānugah

kim—what; tasya—his; durlabhataram—very rare to achieve; iha—in this world; loke—world; paratra—after death; ca—or; yasya—one whose; viprāḥ—the brāhmaṇas and Vaiṣṇavas; prasīdanti—become pleased; śīva—all-auspicious; viṣṇuḥ—Lord Viṣṇu; ca—as well as; sānugah—going along with.

TRANSLATION

Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.
The brahmanas and Vaishnavas are the bearers of Lord Visnu, the all-auspicious. As confirmed in the Brahma-saṁhitā:

premaṁjana-ccurita-bhakti-vilocaṇena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaiṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

The devotees, out of their extreme love for Govinda, the Supreme Personality of Godhead, always carry the Lord within their hearts. The Lord is already in the heart of everyone, but the Vaishnavas and the brahmanas actually perceive and see Him always in ecstasy. Therefore brahmaṇas and Vaishnavas are carriers of Visnu. Wherever they go, Lord Visnu, Lord Siva or the devotees of Lord Visnu are all carried. The four Kumāras are brahmaṇas, and they visited the place of Maharaja Prthu. Naturally Lord Visnu and His devotees were also present. Under the circumstances, the conclusion is that when the brahmaṇas and Vaishnavas are pleased with a person, Lord Visnu is also pleased. This is confirmed by Śrila Viśvanātha Cakravartī Ṭhākura in his eight stanzas on the spiritual master: yasya prasādād bhagavat-prasādaḥ. By pleasing the spiritual master, who is both brahmaṇa and Vaishnava, one pleases the Supreme Personality of Godhead. If the Supreme Personality of Godhead is pleased, then one has nothing more to achieve either in this world or after death.

TEXT 9

naiva laksayate loko
lokāṁ paryatato 'pi yān
yathā sarva-dṛśaṁ sarva
ātmānaṁ ye 'syā hetavaḥ

na—not; eva—thus; laksayate—can see; lokah—people; lokāṁ—all planets; paryatataḥ—traveling; api—although; yān—whom; yathā—as much as; sarva-dṛśaṁ—the Supersoul; sarva—in all; ātmānaṁ—within everyone; ye—those; asya—of the cosmic manifestation; hetavaḥ—causes.

TRANSLATION

Prthu Maharaja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone’s heart as the witness of everything. Even Lord Brahmā and Lord Siva cannot understand the Supersoul.
PURPORT

In the beginning of the Śrīmad-Bhāgavatam it is said: muhyanti yat sūrayaḥ. Great demigods like Lord Brahmā, Lord Śiva, Indra and Candra are sometimes bewildered trying to understand the Supreme Personality of Godhead. It so happened that when Kṛṣṇa was present on this planet, Lord Brahmā and King Indra also mistook Him. And what to speak of great yogīs or jñānis who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and Vaiṣṇavas like the four Kumāras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanātana Gosvāmī went to see Lord Śrī Caitanya Mahā-prabhu, he could not be recognized by Candrasekharācārya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the Vaiṣṇavas, are also traveling all over the world, but those who are under the modes of material nature cannot understand the form of the Supreme Personality of Godhead, the source of this cosmic manifestation, or the Vaiṣṇavas. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a Vaiṣṇava with these material eyes. One has to purify his senses and engage in the service of the Lord. Then gradually one can realize who is the Supreme Personality of Godhead and who is a Vaiṣṇava.

TEXT 10

अष्ण्या अपि ते घन्या: साधवो गुहमेधिनः |
गुहिस्तब्धुंमुद्गृःपूवीप्रसरतः ||३०||

adhanā api te dhanyāḥ
sādhavaḥ grha-medhināḥ
yat-grhāḥ hi arha-varyaṁbu-
trāṇa-bhūmīśvarāvarāḥ

adhanāḥ—not very rich; api—although; te—they; dhanyāḥ—glorious;
sādhavaḥ—saintly persons; grha-medhināḥ—persons who are attached to family life; yat-grhāḥ—whose house; hi—certainly; arha-varyaḥ—the most worshipable; ambu—water; trāṇa—grass; bhūmi—land; īśvara—the master; avarāḥ—the servants.

TRANSLATION

A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. Everyone,
including master and servants who are engaged in offering the exalted visitors water, sitting place, paraphernalia for reception, and the home itself, are also glorified.

**PURPORT**

Materially if a man is not very rich, he is not glorious, and spiritually if a man is too attached to family life, he is also not glorious. But saintly persons are quite ready to visit the house of a poor man or a man who is attached to material family life. When this happens, the owner of the house and his servants are glorified because they offer water for washing the feet of a saintly person, sitting places and other things to receive him. The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings. It is therefore the Vedic system that a householder invite a saintly person in his home to receive his blessings. This system is still current in India, and therefore saintly persons, wherever they go, are hosted by the householders, who in turn get an opportunity to receive transcendental knowledge. It is the duty of a sannyasi, therefore, to travel everywhere just to favor the householders who are generally ignorant of the values of spiritual life.

It may be argued that all householders are not very rich and that one cannot receive great saintly persons or preachers because they are always accompanied by their disciples. If a householder is to receive a saintly person, he has to receive his entourage also. It is said in the sāstras that Durvāsā Muni was always accompanied by 60,000 disciples and that if there was a little discrepancy in their reception, he would be very angry and would sometimes curse the host. The fact is that every householder, regardless of his position or economic condition, can at least receive saintly guests with great devotion and offer them drinking water, for drinking water is available always. In India the custom is that even an ordinary person is offered a glass of water if he suddenly visits and one cannot offer him foodstuff. If there is no water, then one can offer a sitting place, even if it is on straw mats. And if he has no straw mat, he can immediately cleanse the ground and ask the guest to sit there. Supposing that a householder cannot even do that, then with folded hands he can simply receive the guest, saying welcome. And if he cannot do that, then he should feel very sorry for his poor condition and shed tears and simply offer obeisances with his whole family, wife and children. In this way he can satisfy any guest, even if he is a saintly person or a king.
TEXT 11

vyālālaya-drūmā vai teṣu
ariktākhila-sampadaḥ
yad-grhās tīrtha-pādiya-
pādatīrtha-vivarjitaḥ

vyāla—venomous serpents; ālaya—home; drumā—tree; vai—certainly; teṣu—in those houses; ariktā—abundantly; akhila—all; sampadaḥ—opulences; yat—that; grhāḥ—houses; tīrtha-pādiya—in relation with the feet of great saintly persons; pāda-tīrtha—the water which washed their feet; vivarjitaḥ—without.

TRANSLATION

On the contrary, even though full of all opulence and material prosperity, any householder’s house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered as a tree in which all venomous serpents live.

PURPORT

In this verse the word tīrtha-pādiya indicates devotees of Lord Viṣṇu, or Vaiṣṇavas. As far as brāhmaṇas are concerned, in the previous verse the mode of reception has been already described. Now, in this verse, special stress is being given to the Vaiṣṇavas. Generally the sannyāsīs, or those in the renounced order of life, take trouble to enlighten the householders. There are ekadaśī sannyāsīs and tridaśī sannyāsīs. The ekadaśī sannyāsīs are generally followers of Śaṅkarācārya and are known as Māyāvādī sannyāsīs, whereas the tridaśī sannyāsīs are followers of Vaiṣṇava ācāryas—Rāmānujācārya, Madhvācārya and so on—and they take trouble to enlighten the householders. Ekadaśī sannyāsīs can be situated on the platform of pure Brahman because they are aware that the spirit soul is different from the body, but they are mainly impersonalists. The Vaiṣṇavas know that the Absolute Truth is the Supreme Person and that the Brahman effulgence is based on the Supreme Personality of Godhead, as confirmed in the Bhagavad-gītā: brahmaṇo hi pratiṣṭhāham (Bg. 14.27). The conclusion is that tīrtha-pādiya refers to Vaiṣṇavas. In the Bhāgavatam there is also another reference: tīrthikurvanti tīrthāṇī. Wherever he goes, a Vaiṣṇava
immediately makes that place a tīrtha, a place of pilgrimage. The Vaiṣṇava sannyāsīs travel all over the world to make every place a place of pilgrimage by the touch of their lotus feet. It is mentioned there that any house which does not receive a Vaiṣṇava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents. It is said that about the sandalwood tree, which is a very valuable tree, there is a venomous serpent. Sandalwood is very cold, and venomous serpents, because of their poisonous teeth, are always very warm, and they take shelter of the sandalwood trees to become cooler. Similarly, there are many rich men who keep watchdogs or doormen and put up signs that say do not enter, trespassers not allowed, beware of the dog, etc. Sometimes in western countries a trespasser is shot, and there is no crime in such shooting. This is the position of demoniac householders, and such houses are considered to be the residential quarters of venomous snakes. The members of such families are no better than snakes because snakes are very much envious, and when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Cāṇakya Paṇḍita that there are two envious living entities, the snake and the envious man. The envious man is more dangerous than a snake because a snake can be subdued by charming mantras or by some herbs, but an envious person cannot be pacified by any means.

TEXT 12

svāgataṁ vo dvija-śreṣṭhā
tyād-vratāṁi mumukṣavaḥ
caranti śraddhayā dhīrā
bālā eva bṛhanti ca

svāgatam—welcome; vaḥ—unto you; dvija-śreṣṭhā—the best of the brāhmaṇas; yat—whose; vratāṁi—vows; mumukṣavaḥ—of persons desiring liberation; caranti—behave; śraddhayā—with great faith; dhīrā—controlled; bālā—boys; eva—like; bṛhanti—observe; ca—also.

TRANSLATION

Mahārāja Prthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: From the beginning of your birth you were strictly observing the vows of celibacy,
and although you are experienced in the path of liberation, you are keeping yourselves just like small children.

PURPORT

The specific importance of the Kumāras is that they were brahmacārīs living the life of celibacy from birth. They kept themselves as small children about four or five years old because by growing into youth one’s senses sometimes become disturbed and celibacy becomes difficult. The Kumāras therefore purposefully remained children because in a child’s life the senses are never disturbed by sex. This is the significance of the life of the Kumāras, and as such Mahārāja Prthu addressed them as the best of the brāhmaṇas. The Kumāras were not only born of the best brāhmaṇa (1st ord Brahmins), but they are addressed herein as dvija-sreṣṭhāḥ (the best of the brāhmaṇas) on account of their being Vaiśṇavas also. As we have already explained, they have their sampradāya (disciplic succession), and even to date the sampradāya is being maintained and is known as the Nimbārka-sampradāya. Out of the four sampradāyas of the Vaiśṇava ācāryas, the Nimbārka-sampradāya is one. Mahārāja Prthu specifically appreciated the position of the Kumāras because they maintained the brahmacarya vow from the very beginning of their birth. Mahārāja Prthu, however, expressed his great appreciation of Vaiśnnavism by addressing the Kumāras as Vaiśṇava-sreṣṭha. In other words, everyone should offer respect to a Vaiśṇava without considering his source of birth. Vaiśnave jāti-buddhiḥ. No one should consider a Vaiśṇava in terms of birth. The Vaiśṇava is always the best of the brāhmaṇas, and as such one should offer all respects to a Vaiśṇava, not only as a brāhmaṇa but as the best of the brāhmaṇas.

TEXT 13

kaccin naḥ kuśalam nāthā
indriyārthatīrtha-vedinām
vyasanāvāpa etasmin
patitānāṁ svā-karmabhiḥ

kaccit—whether; naḥ—our; kuśalam—good fortune; nāthā—O masters; indriya-artha—sense gratification as the ultimate goal of life; artha-vedinām—persons who understand only sense gratification; vyasana—illness;
Srimad-Bhagavatam  [Canto 4, Ch. 22]

avāpe—got; etasmin—in this material existence; patitānām—those who are fallen; svā-karmabhiḥ—by their own ability.

TRANSLATION

Prthu Mahārāja inquired from the sages about persons entangled in this dangerous material existence because of their previous actions; could such persons, whose only aim is sense gratification, be blessed with any good fortune?

PURPORT

Mahārāja Prthu did not ask the Kumāras about their good fortune, for the Kumāras are always auspicious by dint of their life in celibacy. Since they are always engaged on the path of liberation, there was no question of ill fortune. In other words, brāhmaṇas and Vaiśṇavas who are strictly following the path of spiritual advancement are always fortunate. The question was asked by Prthu Mahārāja for his own sake, since he was in the position of a grhastha and in charge of the royal authority. Kings are not only grhasthas, who are generally absorbed in sense gratification, but are sometimes employed to kill animals in hunting because they have to practice the killing art, otherwise it is very difficult for them to fight their enemies. Such things are not auspicious. Four kinds of sinful activities—associating with woman for illicit sex, eating meat, intoxication and gambling—are allowed for the kṣatriyas. For political reasons, sometimes they have to take to these sinful activities. Kṣatriyas do not refrain from gambling. One vivid example is the Pāṇḍavas. When the Pāṇḍavas were challenged by the opposite party, Duryodhana, to gamble and risk their kingdom, they could not refrain, and by that gambling they lost their kingdom, and their wife was insulted. Similarly, the kṣatriyas cannot refrain from fighting if challenged by the opposite party. Therefore Prthu Mahārāja, taking consideration of all these facts, inquired whether there is any auspicious path. Grhastha life is inauspicious because grhastha means consciousness for sense gratification, and as soon as there is sense gratification, one’s position is always full of dangers. This material world is said to be padam padam yad vipadām na teśām, dangerous in every step (Bhāg. 10.14.58). Everyone in this material world is struggling hard for sense gratification. Clearing all these points, Mahārāja Prthu inquired from the four Kumāras about the fallen conditioned souls who are rotting in this material world due to their past bad or inauspicious activities. Is there any possibility for their auspicious spiritual life? In this verse, the word indriyārthārtha-vedinām is very significant. It indicates
persons whose only aim is to satisfy the senses. They are also described as patitānām, or fallen. Only one who stops all activities for sense gratification is considered to be elevated. Another significant word is sva-karmabhiḥ. One becomes fallen by dint of his own past bad activities. Everyone is responsible for his fallen condition because of his own activities. When activities are changed to devotional service, one’s auspicious life begins.

TEXT 14

bhavatsu kuśala-praśna
ātmā-rāmeśu neṣyate
kuśalākuśalā yatra
na santi mati-vṛttayaḥ

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

TRANSLATION

Pṛthu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.

PURPORT

In the Caitanya-caritāmṛta it is said:

‘dvaita’ bhadrabhadrā-jñāna, saba—‘manodharma’
‘ei bhāla, ei manda,’—ei saba ‘bhrama.’ (Cc. Antya 4.176)

In this material world the auspicious and inauspicious are simply mental concoctions because such things exist only due to association with the material world. This is called illusion or ātma-māyā. We think ourselves created by material nature exactly as we think ourselves experiencing so many things in a dream. The spirit soul is, however, always transcendental. There is no question of becoming materially covered. This covering is simply something like a hallucination or a dream. In Bhagavad-gītā it is also said, saṅgāt saṅjāyate kāmah (Bg. 2.62). Simply by association we create
artificial material necessities. *Dhyāyato viṣayān puṁsah saṅgas tेञपाययate* (Bg. 2.62). When we forget our real constitutional position and wish to enjoy the material resources, our material desires manifest, and we associate with varieties of material enjoyment. As soon as the concoctions of material enjoyment are there, because of our association we create a sort of lust or eagerness to enjoy them, and when that false enjoyment does not actually make us happy, we create another illusion known as anger, and by the manifestation of anger, the illusion becomes stronger. When we are illusioned in this way, forgetfulness of our relationship with Kṛṣṇa follows, and by thus losing Kṛṣṇa consciousness, our real intelligence is defeated. In this way we become entangled in this material world. In *Bhagavad-gītā* it is said:

\[ \text{krodhāḥ bhavati saṁmohah saṁmohāḥ smṛti-vibhramah} \\
\text{smṛti-bhraṁśād buddhi-nāśo buddhi-nāsāt praṇāśyat} \]  
(Bg. 2.63)

By material association we lose our spiritual consciousness; consequently there is the question of the auspicious and inauspicious. But those who are ātmārāma or self-realized have transcended such questions. The ātmārāmas or self-realized persons, gradually making further progress in spiritual bliss, come to the platform of association with the Supreme Personality of Godhead. That is the perfection of life. In the beginning, the Kumāras were self-realized impersonalists, but gradually they became attracted to the personal pastimes of the Supreme Lord. The conclusion is that for those who are always engaged in the devotional service of the Personality of Godhead, the duality of the auspicious and inauspicious does not arise. Pṛthu Mahārāja is therefore asking about auspiciousness not for the sake of the Kumāras but for his own sake.

TEXT 15

\[ \text{tad aham kṛta-uvāsam bhāvaḥ} \\
\text{su-hṛdāḥ vas tapasvinām} \\
\text{sampaścche bhava etasmin} \\
\text{kṣemaḥ kenānjasā bhavet} \]

\[ \text{tat—therefore; aham—I; kṛta-uvārambhāḥ—being completely assured; su-hṛdaḥ—friend; vah—our; tapasvinām—suffering material pangs; sampaścche—wish to inquire; bhava—in this material world; etasmin—this; kṣemaḥ—} \]
ultimate reality; kena—by which means; aṁjaśa—without delay; bhavet—can be achieved.

TRANSLATION

I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

PURPORT

When saintly persons go from door to door to see those who are too much materially engaged, it is to be understood that they do not go to ask anything for their personal benefit. It is a fact that saintly persons go to materialists just to give real information of the auspicious. Mahārāja Pṛthu was assured of this fact; therefore instead of wasting time by asking the Kumāras about the auspicious, he preferred to inquire from them whether he could soon be relieved from the dangerous position of materialistic existence. This was not, however, a question personally for Pṛthu Mahārāja. It was raised to teach the common man that whenever one meets a great saintly person, he should immediately surrender unto him and inquire about relief from the material pains of existence. Therefore Śrīla Narottama dāsa Ṭhākura says: saṁsāra-viśānaḥ, dīvā-niśi hiyā juvā, jva na kainu upāya. “We are always suffering from material pangs, and our hearts are burning, but we can not find any way out of it.” The materialistic person can also be called a tapasvī, which means someone who is always suffering from material pains. One can only get rid of all these material pains when he takes shelter of the chanting of the Hare Kṛṣṇa mantra. This is also explained by Narottama dāsa Ṭhākura: golokera premadhana, harināma-saṅkīrtana, rati nā janmila kene tāya. Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra. The conclusion is that all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.

TEXT 16

<table>
<thead>
<tr>
<th>Prthu Mahārāja’s Meeting with the Four Kumāras</th>
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<tbody>
<tr>
<td>903</td>
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**TRANSLATION**

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**PURPORT**

When saintly persons go from door to door to see those who are too much materially engaged, it is to be understood that they do not go to ask anything for their personal benefit. It is a fact that saintly persons go to materialists just to give real information of the auspicious. Mahārāja Pṛthu was assured of this fact; therefore instead of wasting time by asking the Kumāras about the auspicious, he preferred to inquire from them whether he could soon be relieved from the dangerous position of materialistic existence. This was not, however, a question personally for Pṛthu Mahārāja. It was raised to teach the common man that whenever one meets a great saintly person, he should immediately surrender unto him and inquire about relief from the material pains of existence. Therefore Śrīla Narottama dāsa Ṭhākura says: saṁsāra-viśānaḥ, dīvā-niśi hiyā juvā, jva na kainu upāya. “We are always suffering from material pangs, and our hearts are burning, but we can not find any way out of it.” The materialistic person can also be called a tapasvī, which means someone who is always suffering from material pains. One can only get rid of all these material pains when he takes shelter of the chanting of the Hare Kṛṣṇa mantra. This is also explained by Narottama dāsa Ṭhākura: golokera premadhana, harināma-saṅkīrtana, rati nā janmila kene tāya. Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra. The conclusion is that all persons in this material world are suffering from material pains, and if one wants to get rid of them, he must associate with saintly persons, pure devotees of the Lord, and chant the mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That is the only auspicious way for materialistic persons.
vyaktam ātmavatām ātmā
bhagavān ātma-bhāvanah
svānām anugraha-yemām
siddha-rūpi carati ajaḥ

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

TRANSLATION

The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit, the Lord travels all over the world in the form of self-realized persons like you.

PURPORT

There are different kinds of transcendentalists, namely the jñānīs, or impersonalists, the mystic yogīs, and, of course, all the devotees of the Supreme Personality of Godhead. The Kumāras, however, were both yogīs and jñānīs and finally bhaktas later on. In the beginning they were impersonalists, but later they developed devotional activities; therefore they are the best of the transcendentalists. The devotees are representatives of the Supreme Personality of Godhead, and to elevate the conditioned souls to their original consciousness, they travel all over the universes to enlighten the conditioned souls about Kṛṣṇa consciousness. The best devotees are ātmavat, or those who have fully realized the Supreme Soul. The Supreme Personality of Godhead, as Paramātmā, is sitting within everyone’s heart, trying to elevate everyone to the platform of Kṛṣṇa consciousness. Therefore He is called ātma-bhāvana. The Supreme Personality of Godhead is always trying to give intelligence to the individual soul to understand about Himself. He is always with the individual as a friend sitting by the side of a friend, and He gives facilities to all living entities according to their desires.

The word ātmavatām is significant in this verse. There are three different kinds of devotees, namely kaṇiṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī: the neophyte, the preacher, and the mahā-bhāgavata or the highly advanced devotees. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee.
Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The madhyama-adhikārī (preacher) is also well-versed in the śāstras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the madhyama-adhikārī does not care for the demoniac living entities, and the neophyte kaṇiṣṭha-adhikārī does not know much about śāstra but has full faith in the Supreme Personality of Godhead. The Kumāras were, however, mahā-bhāgavatas because after scrutinizingly studying the Absolute Truth, they became devotees. In other words, they were in full knowledge of the Vedic conclusion. In the Bhagavad-gītā it is confirmed by the Lord that there are many devotees, but a devotee who is fully conversant in the Vedic conclusion is very dear to Him. Everyone is trying to elevate himself to the highest position according to his mentality. The karmīs, who have a bodily concept of life, try to enjoy sense gratification to the utmost. The jñānis’ idea of the highest position is merging into the effulgence of the Lord. But a devotee’s highest position is in preaching all over the world the glories of the Supreme Personality of Godhead. Therefore the devotees are actually the representatives of the Supreme Lord, and as such they travel all over the world in the service of the Supreme Personality of Godhead. Therefore the devotees are actually the representatives of the Supreme Lord, and as such they travel all over the world directly as Nārāyaṇa because they carry Nārāyaṇa within their hearts and preach His glories. The representative of Nārāyaṇa is as good as Nārāyaṇa, but he is not to conclude, like the Māyāvādīs, that he has become Nārāyaṇa. Generally, a sannyāsī is addressed as Nārāyaṇa by the Māyāvādīs. Their idea is that simply by taking sannyāsa one becomes equal to Nārāyaṇa or becomes Nārāyaṇa Himself. The Vaiṣṇava conclusion is different, as stated by Śrīla Viśvanātha Cakravartī Thākura:

sākṣad-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande gurōḥ śrī-caranaḥaravindam

According to the Vaiṣṇava philosophy, a devotee is as good as Nārāyaṇa not by becoming Nārāyaṇa but by becoming the most confidential servant of Nārāyaṇa. Such great personalities act as spiritual masters for the benefit of the people in general, and as such, a spiritual master who is preaching the glories of Nārāyaṇa should be accepted as Nārāyaṇa and be given all respects due Him.
TEXT 17

Maitreya uvāca

prthos tat sūktam ākarnya
sāram sūṣṭhu mitaṁ madhu
smayamāna iva pṛtyā
kumāraḥ pratyuvača ha

Thus Sanatkumāra, the best of the celibates, after hearing the speech of Prthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

PURPORT

Prthu Mahārāja’s talks before the Kumāras were very laudable because of so many qualifications. A speech should be composed of selected words, very sweet to hear and appropriate to the situation. Such speech is called meaningful. All these good qualifications are present in Prthu Mahārāja’s speech because he is a perfect devotee. It is said, yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ: “For one who has unflinching devotional faith and is engaged in His service, all good qualities become manifest in his person.” (Bhāg. 5.18.12) Thus the Kumāras were very much pleased, and Sanat-kumāra began to speak as follows.

TEXT 18

Sanatkumāra uvāca

sāhu prāṇa Mahāraja surṣyutatitvāna

Thus Sanatkumāra, the best of the celibates, after hearing the speech of Prthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.
Sanat-kumāra uvāca

sādhu prṣṭam mahārāja
sarvabhiṣṭa-hitātmāna
bhavatā viduṣā cāpi
sādhūnāṁ matir īḍrṣi

Sanat-kumāra said: My dear King Prthu, I am very nicely questioned by you, and such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, still you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.

PURPORT

Mahārāja Prthu was well conversant in transcendental science, yet he presented himself before the Kumāras as one ignorant of it. The idea is that even if a person is very exalted and knows everything, before his superior he should present questions. For instance, although Arjuna knew all the transcendental science, he questioned Kṛṣṇa as if he did not know. Similarly, Prthu Mahārāja knew everything, but he presented himself before the Kumāras as if he did not know anything. The idea is that questions by exalted persons put before the Supreme Personality of Godhead or His devotees are meant for the benefit of the general people. Therefore sometimes great personalities put themselves in that position and inquire from higher authority because they are always thinking of the benefit of others.

TEXT 19

saṁgaṁaḥ khalu sādhūnāṁ
ubhayeśāṁ ca sammataṁ
yat-sambhāsaṇa-sampaśnaḥ
sarveśāṁ vitanoti śam

saṅgamaḥ—association; khalu—certainly; sādhūnām—of devotees; ubha-yeśām—for both; ca—also; sammataḥ—conclusive; yat—which; sambhāsaṇa—discussion; sampaśnaḥ—question and answer; sarveśām—of all; vitanoti—expands; śam—real happiness.

TRANSLATION
When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone’s real happiness.

PURPORT
Hearing discussions among the devotees is the only means to receive the powerful message of the Supreme Personality of Godhead. For instance, Bhagavad-gītā has been well known all over the world for a very long time, especially in the western world, but because the subject matter was not discussed by devotees, there was no effect. Not a single person in the West became Kṛṣṇa conscious before the Kṛṣṇa consciousness movement was founded. When the same Bhagavad-gītā was presented as it is through the disciplic succession, there was immediately spiritual realization.

Sanat-kumāra, one of the Kumāras, informed Prthu Mahārāja that his meeting with the Kumāras benefited not only Mahārāja Prthu but the Kumāras as well. When Nārada Muni questioned Lord Brahmā about the Supreme Personality of Godhead, Lord Brahmā thanked Nārada Muni because he gave him a chance to speak about the Supreme Lord. Therefore questions about the Supreme Personality of Godhead or about the ultimate goal of life put by a saintly person to another saintly person surcharge everything spiritually. Whoever takes advantage of such discussions is benefited both in this life and in the next.

The word ubhayeśām can be described in many ways. Generally there are two classes of men, the materialist and the transcendentalist. By hearing discussions between devotees, both the materialist and transcendentalist are benefited. The materialist is benefited by association with devotees, and his life becomes regulated so that his chance of becoming a devotee or making the present life successful for understanding the real position of the living entity is increased. When one takes advantage of this opportunity, he is assured of a human form of life in the next birth, or he may be liberated completely and go back home, back to Godhead. The con-
clusion is that if one participates in a discussion of devotees, he is both materially and spiritually benefited. The speaker and the audience are both benefited, and the karmīs and jñānīs are benefited. The discussion of spiritual matters amongst devotees is beneficial for everyone without exception. Consequently the Kumāras admitted that not only was the King benefited by such a meeting, but the Kumāras were as well.

**TEXT 20**

अस्त्रेव राजान्वें भवतो मधुक्षि:
पादारविन्दस्य गुणानुवादने।
रतिर्दुर्गणा विभवनोति नैष्ठिकी
कामं कशायं मलाम न्यात्मातमाः।॥२०॥

asty eva rājan bhavato madhu-duśāḥ
pāda-aravindasya guṇa-anuvādane
ratīr durāpā vidhunoti naisthikī
kāmam kaśāyam malam antarātmanaḥ

asti—there is; eva—certainly; rājan—O King; bhavataḥ—your; madhu-duśāḥ—of the Lord; pāda-aravindasya—of the lotus feet; guṇa-anuvādane—in glorifying; ratīḥ—attachment; durāpā—very difficult; vidhunoti—washes; naiṣṭhikī—unflinching; kāmam—lusty; kaśāyam—embellishment; malam—dirty; antar-ātmanah—from the core of the heart.

**TRANSLATION**

Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

**PURPORT**

satām prasaṅgān mama vīrya-saṁvido
bhavaṁhi hṛt-karṇa-śaṁyanaṁ kathāṁ
taj-joṣaṇād āsv apavarga-vartmanī
śraddhā-ratīr bhaktir anukramaṁyati (Bhāg. 3.25.25)

By association with devotees, dirty things within the heart of a materialistic man are gradually washed away by the grace of the Supreme Person-
ality of Godhead. As silver becomes shiny by being polished, so lusty desires within the heart of a materialistic person are cleansed by the good association of devotees. Actually the living being has no connection with this material enjoyment nor with lusty desires. He is simply imagining or dreaming while asleep. But by the association of pure devotees, he is awakened, and immediately the spirit soul is situated in his own glory by understanding his constitutional position as the eternal servant of the Lord. Prthu Mahārāja was already a self-realized soul; therefore he had a natural inclination to glorify the activities of the Supreme Personality of Godhead, and the Kumāras assured him that there was no chance of his falling victim to the illusory energy of the Supreme Lord. In other words, the process of hearing and chanting about the glories of the Lord is the only means to clarify the heart of material contamination. By the process of karma, jñāna and yoga, no one will succeed in driving away contamination from the heart, but once a person takes to the shelter of the lotus feet of the Lord by devotional service, automatically all dirty things in the heart are removed without difficulty.

TEXT 21

śāstreṣu iyān eva suniscito nṛṇāṁ
kṣemasya sadhryag-vimrṣeṣu hetuḥ
asaṅga ṛtma-vyatirikta ātmani
dṛḍhā ratir brahmaṇi nirgune ca yā
dsāstreṣu—in the scriptures; iyān eva—this is only; suniscitāḥ—positively concluded; nṛṇāṁ—of human society; kṣemasya—of the ultimate welfare; sadhryak—perfectly; vimrṣeṣu—by full consideration; hetuḥ—cause; asaṅgaḥ—unattachment; ātmā-vyatirikte—bodily concept of life; ātmani—unto the Supreme Soul; dṛḍhā—strong; ratih—attachment; brahmaṇi—transcendence; nirgune—in the Supreme, who is beyond the material modes; ca—and; yā—which.

TRANSLATION

It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detach-
ment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental and beyond the modes of material nature.

**PURPORT**

Everyone in human society is engaged for the ultimate benefit of life, but persons who are in the bodily conception cannot achieve the ultimate goal, nor can they understand what it is. The ultimate goal of life is described in Bhagavad-gītā. Parama drīḍvā nivartate (Bg. 2.59). When one finds out the supreme goal of life, he naturally becomes detached from the bodily concept. Here in this verse the indication is that one has to steadfastly increase attachment for Transcendence (brahmaṇi). As it is confirmed in the Vedānta-sūtra, athāto brahma-jijñāsā (Vs. 1.1.1): without inquiry about the Supreme or the Transcendence, one cannot give up attachment for this material world. By the evolutionary process in 8,400,000 species of life, one cannot understand the ultimate goal of life because in all those species of life, the bodily conception is very prominent. Athāto brahma-jijñāsā means that in order to get out of the bodily conception, one has to increase attachment or inquiry about Brahman. Then he can be situated in the transcendental devotional service—śravaṇam kīrtanam viṣṇoh. To increase attachment for Brahman means to engage in devotional service. Those who are attached to the impersonal form of Brahman cannot remain attached for very long. Impersonalists, after rejecting this world as mithyā or false (jagān-mithyā), come down again to this jagān-mithyā, although they take sannyāsa to increase their attachment for Brahman. Similarly, many yogīs who are attached to the localized aspect of Brahman as Paramātmā—great sages like Viśvāmitra—also fall down as victims of women. Therefore increased attachment for the Supreme Personality of Godhead is advised in all sāstras. That is the only way of detachment from material existence and is explained in Bhagavad-gītā as parama drīḍvā nivartate (Bg. 2.59). One can cease material activities when he actually has the taste for devotional service. Śrī Caitanya Mahāprabhu also recommended love of Godhead as the ultimate goal of life (premā pumārtho mahān). Without increasing love of Godhead, one cannot achieve the perfectional stage or the transcendental position.

**TEXT 22**

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सा अश्वय मनवद्रम्भचर्या
जिन्दासनांस्यात्मिक्योगनिद्घया ।
```
sā śraddhayā bhagavad-dharma-caryayā
dījñasayādhyātmika-yoga-niṣṭhayā
yogeśvaropāsanayā ca nityāṁ
puṇya-śravaḥ-kathayā puṇyaayā ca

sā—that devotional service; śraddhayā—with faith and conviction;
bhagavat-dharma—devotional service; caryayā—by discussion; dījñasayā—
by inquiry; adhyātmika—spiritual; yoga-niṣṭhayā—by conviction in spiritual
understanding; yogeśvara—the Supreme Personality of Godhead; upāsanayā—by worship of Him; ca—and; nityam—regularly; puṇya-śravaḥ—by
hearing which; kathayā—by discussion; puṇyaayā—by pious; ca—also.

TRANSLATION

Attachment for the Supreme can be increased by practicing devotional
service, inquiring about the Supreme Personality of God, applying bhakti-
yoga in life, worshiping the Yogeśvara, the Supreme Personality of God-
head, and by hearing and chanting about the glories of the Supreme
Personality of Godhead. These actions are pious in themselves.

PURPORT

The word yogeśvara is applicable to both the Supreme Personality of
Godhead, Kṛṣṇa, and His devotees also. In Bhagavad-gītā this word occurs
in two places. In the Eighteenth Chapter (18.78), Kṛṣṇa is described as the
Supreme Personality of Godhead, Hari, who is the master of all mystic
power (yatā yogeśvaraḥ kṛṣṇo). Yogeśvara is also described at the end of
the Sixth Chapter (sa me yuktatamo mataḥ) (Bg. 6.47). This yuktatama
indicates the topmost of all yogīs—the devotees, who can also be called
yogeśvara. In this verse yogeśvara-upāsanā means to render service to a
pure devotee. Thus Narottama dāsa Thākura says: chādiyā vaiṣṇava-sevā
nistāra payeche keba. Without serving a pure devotee, one cannot advance
in spiritual life. Prahlāda Mahārāja also has said:

naiṣāṁ matis tāvad urukramāṅghriṁ
sprśatya anarthāpagamo yad arthaḥ
mahīyaṣāṁ pāda-rajo bhiṣekaṁ
nīṣkiṃcanānāṁ na vṛṣṭita yāvat. (Bhāg. 7.5.32)
One should take shelter of a pure devotee, who has nothing to do with this material world but is simply engaged in devotional service. By serving him only, one can transcend the qualitative material condition. In this verse it is recommended (yogēśvara-upāsanayā) that one serve the lotus feet of the topmost yogī, or the devotee. To serve the topmost devotee means to hear from him about the glories of the Supreme Personality of Godhead. To hear the glories of the Supreme Personality of Godhead from the mouth of a pure devotee is to acquire a pious life. In Bhagavad-gītā it is also said that without being pious one cannot engage in devotional service.

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṁ
te dvandva-moha-nirmuktā bhajante māṁ drīḍha-vratāḥ (Bg. 7.28)

To become fixed in devotional service one has to become completely cleansed from the contamination of the material modes of nature. For work in devotional service the first item is ādau gurvāśrayam: one should accept a bona fide spiritual master, and from the bona fide spiritual master (sad-dhīrma-prcchā) inquire about his transcendental occupational duties (sādhu-mārga-anugamanam) and follow in the footsteps of great saintly persons, devotees. These are the instructions given in Bhakti-rasamṛta-sindhu by Rūpa Gosvāmī.

The conclusion is that to increase attachment for the Supreme Personality of Godhead one has to accept a bona fide spiritual master and learn from him the methods of devotional service and hear from him about the transcendental message and glorification of the Supreme Personality of Godhead. In this way one has to increase his conviction about devotional service. Then it will be very easy to increase attachment for the Supreme Personality of Godhead.

TEXT 23

अर्थेन्द्रियारामसगोङ्घयुख्तप्रवण
तत्सम्पत्तानामपरिप्रवह्येण ् च
विविकरुप्या परितोष आत्मनि
विना हरेर्युपीयुभङ्गानात् ॥२३॥

arthendriyārāma-sagōṣṭhy-ātṛṣṇayā
tat-sammatānām aparigrahaṇa ca
vivikta-rucyā parītosa ātmanī
vinā harer guṇa-pīyusā-pānāt
One has to make progress in spiritual life by not associating with persons who are simply interested in making money and sense gratification. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by losing taste for sense enjoyment.

**PURPORT**

In the material world everyone is interested in money and sense gratification. The only objective is to earn as much money as possible and utilize it for satisfaction of the senses. Śrīla Śukadeva Gosvāmī thus described the activities of the materialistic persons:

\[
nidrayā hriyate naktam vyavāyena ca vā vayaḥ
divā cārthehayā rājan kūtumba-bharaṇena vā \quad \text{(Bḥag. 2.1.3)}
\]

This is a typical example of materialistic persons. At night they waste their time by sleeping more than six hours or by wasting time in sex indulgence. This is their occupation at night, and in the morning they go to their office or business place just to earn money. As soon as there is some money, they become busy in purchasing things for their children and others. Such persons are never interested in understanding the values of life—what is God, what is the individual soul, what is its relationship with God, etc. Things are degraded to such an extent that those who are supposed to be religious are also at the present moment only interested in sense gratification. The number of materialistic persons in this age of Kali has increased more than in any other age; therefore persons who are interested in going back home, back to Godhead, should not only engage in the service of realized souls but should give up the company of materialistic persons whose only aim is to earn money and employ it in sense gratification. They should also not
accept the objectives of materialistic persons, namely money and sense gratification. Therefore it is stated: \textit{bhakti-parasyānubhavān viraktir anyathā syāt}. To advance in devotional service one should be uninterested in the materialistic way of life. That which is the subject matter of satisfaction for the devotees is of no interest to the nondevotees.

Simple negation, or giving up the company of materialistic persons, will not do. We must have engagements. Sometimes it is found that a person interested in spiritual advancement gives up the company of material society and goes to a secluded place as recommended for the \textit{yogīs} especially, but that will also not help a person in spiritual advancement, for in many instances such \textit{yogīs} also fall down. As far as \textit{jīnīs} are concerned, generally they fall down without taking shelter of the lotus feet of the Lord. The impersonalists or the voidists can simply avoid the positive material association; they cannot remain fixed in transcendence without being engaged in devotional service. The beginning of devotional service is to hear about the glories of the Supreme Personality of Godhead. That is recommended in this verse: \textit{vinā harer guṇa-pīyūṣa-pānāt}. One must drink the nectar of the glories of the Supreme Personality of Godhead, and this means that one must be always engaged in hearing and chanting the glories of the Lord. It is the prime method for advancing in spiritual life. Lord Caitanya Mahāprabhu also recommends this in the \textit{Caitanya-caritāmṛta}. If one wants to make advancement in spiritual life, by great fortune he may meet a bona fide spiritual master and from him learn about Kṛṣṇa. By serving both the spiritual master and Kṛṣṇa he gets the seed of devotional service (\textit{bhakti-latā-bīja}), and if he sows the seed within his heart and waters it by hearing and chanting, it grows into a luxuriant \textit{bhakti-latā} or \textit{bhakti} creeper. The creeper is so strong that it penetrates the covering of the universe and reaches the spiritual world and continues to grow on and on until it reaches and takes shelter of the lotus feet of Kṛṣṇa. An ordinary creeper also grows on and on until it takes a solid shelter on a roof; then it very steadily grows and produces the required fruit. The real cause of the growing of such fruit, which is here called nectar, is hearing and chanting the glories of the Supreme Personality of Godhead. The purport is that one cannot live outside the society of devotees; one must live in the association of devotees, where there is constant chanting and hearing of the glories of the Lord. The Kṛṣṇa consciousness movement is started for this purpose, and there are hundreds of ISKCON centers to give opportunity to all people to hear and chant and to accept the spiritual master. By not associating with persons who are materially interested, one can make solid advancement in going back home, back to Godhead.
TEXT 24

ahimṣayā pāramahaṁsyā-caryayā
smṛtyā mukundācaritārgṛya-sīdhunā
yamair akāmaṁ niyamaiś cāpy anindayā
nirīhayā dvandva-titikṣayā ca

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

TRANSLATION

A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great ācāryas, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire, and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.

PURPORT

The devotees are actually saintly persons or sādhus. The first qualification of a sādhu or devotee is ahimśā or nonviolence. Persons interested in the path of devotional service or in going back home, back to Godhead, must first practice ahimśā or nonviolence. A sādhu is described as titikṣavāh kāruṇikāḥ (Bhāg. 3.25.21). A devotee should be tolerant and should be very much compassionate toward others. For example, if he suffers personal injury, he should tolerate it, but if someone else suffers injury, he need not tolerate it. The whole world is full of violence, and a devotee’s first business is to stop this violence, including the unnecessary
slaughter of animals. A devotee is the friend not only of human society but of all living entities, for he sees all living entities as sons of the Supreme Personality of Godhead. He does not claim himself to be the only son of God and allow all others to be killed, thinking that they have no soul. This kind of philosophy is never advocated by a pure devotee of the Lord. *Suhrdaḥ sarva-dehinām*: a true devotee is the friend of all living entities. Kṛṣṇa claims in *Bhagavad-gītā* to be the father of all species of living entities; consequently the devotee of Kṛṣṇa is always a friend of all. This is called ahiṁsā. Such nonviolence can be practiced only when we follow in the footsteps of great ācāryas. Therefore, according to our Vaiṣṇava philosophy, we have to follow the great ācāryas of the four sampradāyas or disciplic successions.

Trying to advance in spiritual life outside the disciplic succession is simply ludicrous. It is said, therefore: ācāryavān puruṣo veda (Chānd. Up. 6.14.2). One who follows the disciplic succession of ācāryas knows things as they are. Tad-vijñānārthaṁ sa gurum evābhigacchet (Mund. Up. 1.2.12). In order to understand the transcendental science, one must approach the bona fide spiritual master. The word *smṛtyā* is very important in spiritual life. Smṛtyā means remembering Kṛṣṇa always. Life should be molded in such a way that one cannot remain alone without thinking of Kṛṣṇa. We should live in Kṛṣṇa so that while eating, sleeping, walking and working we remain only in Kṛṣṇa. Our Kṛṣṇa consciousness society recommends that we arrange our living so that we can remember Kṛṣṇa. In our ISKCON society the devotees, while engaged in making Spiritual Sky incense, are also hearing about the glories of Kṛṣṇa or His devotees. The *śāstra* recommends: *smarṭavyah satataṁ viṣṇuḥ*. Lord Viṣṇu should be remembered always, constantly. Vismartavyo na jātucit: Viṣṇu should never be forgotten. That is the spiritual way of life. Smṛtyā. This remembrance of the Lord can be continued if we hear about Him constantly. It is therefore recommended in this verse: *mukundācaritāgrya-sīdhunā*. Sīdhu means nectar. To hear about Kṛṣṇa from Śrīmad-Bhāgavatam or Bhagavad-gītā or similar authentic literature is to live in Kṛṣṇa consciousness. Such concentration in Kṛṣṇa consciousness can be achieved by persons who are strictly following the rules and regulative principles. We have recommended in our Kṛṣṇa consciousness movement that a devotee chant sixteen rounds on beads daily and follow the regulative principles. That will help the devotee to spiritually advance in life.

It is also stated in this verse that by controlling the senses one can become a svāmī or gosvāmī. One who is therefore enjoying this super-
title, svāmī or gosvāmī, must be very strict in controlling his senses. Indeed, he must be master of his senses. This is possible when one does not desire any material sense gratification. If, by chance, the senses want to work independently, he must control them. If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

Another important point mentioned in this connection (anindaya) is that we should not criticize others’ methods of religion. There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In Bhagavad-gītā everything has been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee’s mind will be agitated. Thus a devotee should tolerate and learn to stop agitation.

Another feature of the devotee is nirñhayā, simple living. Nirñhā means gentle, meek or simple. A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee. He should accept only so much as he can to keep the material body fit for the execution of devotional service. He should not eat nor sleep more than is required. Simply eating for living, and not living for eating, and sleeping only six to seven hours a day are principles to be followed by devotees. As long as the body is there it is subjected to the influence of climatic changes, disease and natural disturbances, the threefold miseries of material existence. We cannot avoid them. Sometimes we receive letters from neophyte devotees questioning why they have fallen sick, although pursuing Kṛṣṇa consciousness. They should learn from this verse that they have to become tolerant (dvandvatitikṣayā). This is the world of duality. Because he has fallen sick, one should not think that he has fallen from Kṛṣṇa consciousness. Kṛṣṇa consciousness can continue without impediment from any material opposition. Lord Śrī Kṛṣṇa therefore advises in Bhagavad-gītā, tāṁs titikṣasva bhārata: “My dear Arjuna, please try to tolerate all these disturbances. Be fixed in your Kṛṣṇa conscious activities.” (Bg. 2.14)
TEXT 25

The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material world, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

PURPORT

This verse is especially mentioned to substantiate the devotional process of hearing the subject matter. A devotee does not like to hear anything other than subjects dealing with spiritual activities, or the pastimes of the Supreme Personality of Godhead. We can increase our propensity for devotional service by hearing Bhagavad-gītā and Śrīmad-Bhāgavatam from realized souls. The more we hear from realized souls, the more we make advancement in our devotional life. The more we advance in devotional life, the more we become detached from the material world. The more we become detached from the material world, the less we associate with
persons who are after money and sense gratification. This is the advice of Lord Caitanya Mahāprabhu:

\[ \text{niśkiñcanasya bhagavad-bhajanomukhasya} \\
\text{pāram paraṁ jigamiṣor bhava-sāgarasya} \\
\text{sandarśanaṁ viṣayināṁ atha yoṣitāṁ ca} \\
\text{hā hanta hanta viṣa-bhaksanato'py asādhu.} \\
\]

(Cc. Madhya 11.8)

The word brahmaṇī used in this verse is commented upon by the impersonalists or professional reciters of Bhāgavatam, who are mainly advocates of the caste system by demoniac birthright. They say that brahmaṇī means the impersonal Brahman. But they cannot conclude this without reference to the context of the words bhakti and guṇabhidhānena. According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that brahmaṇī means “in the Supreme Personality of Godhead.” Krṣṇa is the Supreme Personality of Godhead, as admitted by Arjuna in Bhagavad-gītā; therefore wherever the word brahma is used, it must refer to Krṣṇa, not to the impersonal Brahman effulgence. Brahmeti paramātmeti bhagavān iti śabdyaṭe (Bhāg. 1.2.11). Brahman, Paramātma and Bhagavān can all be taken in total as Brahman, but when there is reference to the word bhakti or remembrance of the transcendental qualities, the word indicates the Supreme Personality of Godhead, not the impersonal Brahman.

TEXT 26

\[ \text{yada ratir brahmaṇī naiṣṭhikā pumān} \\
\text{ācāryavān jñāna-virāga-ramhasā} \\
\text{dahati avīryam hṛdayam jīva-kośaṁ} \\
\text{pañcātmakaṁ yonim ivotthito 'gniḥ} \]

yadā—when; ratih—attachment; brahmaṇī—in the Supreme Personality of Godhead; naiṣṭhikā—fixed; pumān—the person; ācāryavān—completely surrendered to the spiritual master; jñāna—knowledge; virāga—detachment; ramhasā—by the force of; dahati—burns; avīryam—impotent; hṛdayam—
within the heart; īva-kośam—the covering of the spirit soul; pañca-
ātmakam—five elements; yonim—source of birth; iva—like; utthitaḥ—
emanating; agnih—fire.

**TRANSLATION**

Upon becoming fixed in his attachment to the Supreme Personality of
Godhead by the grace of the spiritual master and by awakening knowledge
and detachment, the living entity, situated within the heart of the body
and covered by the five elements, burns up his material surroundings
exactly as fire, arising from wood, burns the wood itself.

**PURPORT**

It is said that both the jīvātmā, the individual soul, and the Paramātmā
live together within the heart. In the Vedic version it is stated, hrdi hy
ayam ātmā: the soul and Supersoul both live within the heart. The
individual soul is liberated when it comes out of the material heart or
cleanses the heart to make it spiritualized. The example given here is very
appropriate: yonim ivotthito 'gnih. Agni, or fire, comes out of the wood,
and by it the wood is completely destroyed. Similarly, when a living
entity increases his attachment for the Supreme Personality of Godhead,
he is to be considered like fire. A blazing fire is visible by its exhibition of
heat and light; similarly, when the living entity within the heart becomes
enlightened with full spiritual knowledge, and detached from the material
world, he burns up his material covering of the five elements—earth,
water, fire, air and sky—and becomes free from the five kinds of material
attachments, namely, ignorance, false egoism, attachment to the material
world, envy and absorption in material consciousness. Therefore
pañcātmakam, as mentioned in this verse, refers to either the five elements
or the five coverings of material contamination. When these are all burned
into ashes by the blazing fire of knowledge and detachment, one is fixed
firmly in the devotional service of the Supreme Personality of Godhead.
Unless one takes shelter of a bona fide spiritual master and advances his
attraction for Kṛṣṇa by his instructions, the five coverings of the living
entity cannot be uncovered from the material heart. The living entity is
centered within the heart, and to take him away from the heart is to
liberate him. This is the process. One must take shelter of a bona fide
spiritual master and by his instruction increase one’s knowledge in
devotional service, become detached from the material world and thus
become liberated. An advanced devotee therefore does not live within the
material body but within his spiritual body, just as a dry coconut lives
detached from the coconut husk, even though within the husk. The pure devotee’s body is therefore called cinmaya-śarīra (spiritualized body). In other words, a devotee’s body is not connected with material activities, and as such, a devotee is always liberated. Brahma-bhūyāya kalpate. (Bg. 14.26) This is confirmed in Bhagavad-gītā. Śrīla Rūpa Gosvāmī also confirms this:

"One who is engaged fully with his body, mind and speech in the service of the Lord is liberated even within this body, despite his condition."

**TEXT 27**

\[
\text{dagdha-āsayaḥ—all material desires being burned; mukta—liberated; samasta—all; tat-guṇaḥ—qualities in connection with matter; na—not; eva—certainly; ātmanaḥ—the soul or the Supersoul; bahiḥ—external; antaḥ—internal; vīcaṣṭe—acting; para-ātmanoḥ—of the Supersoul; yat—that; vyavadhānam—difference; purastāt—as it was in the beginning; svapne—in dream; yathā—as; puruṣaḥ—a person; tat—that; vināše—being finished.}
\]

**TRANSLATION**

When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.
As described by Śrīla Rūpa Gosvāmī (anyābhilāṣita-śūnyam), one must be devoid of all material desires. When a person becomes devoid of all material desires, there is no longer need for speculative knowledge or frutitive activities. In that condition it is to be understood that one is free from the material body. The example is already given above—a coconut which is dry is loosened from its outward husk. This is the stage of liberation. As said in Śrīmad-Bhāgavatam, mukti (liberation) means svarūpeṇa avasthitāḥ—being situated in one’s own constitutional position. All material desires are present as long as one is in the bodily concept of life, but when one realizes that he is an eternal servant of Kṛṣṇa, his desires are no longer material. A devotee acts in this consciousness. In other words, when material desires in connection with the body are finished, one is actually liberated.

When one is liberated from the material qualities, he does not do anything for his personal sense gratification. At that time all activities performed by him are absolute. In the conditioned state there are two kinds of activities. One acts on behalf of the body, and at the same time he acts to become liberated. The devotee, when he is completely free from all material desires or all material qualities, transcends the duality of action for the body and soul. Then the bodily concept of life is completely over. Therefore Śrīla Rūpa Gosvāmī says: īha yasya harer diśye karmāṇaḥ manasā vācā/ nikhilāsya apy avasthāsya jīvan-muktāḥ sa ucyate. When one is completely fixed in the service of the Lord, he is a liberated person in any condition of life. He is called jīvan-muktaḥ, liberated even within this body. In such a liberated condition, there is no distinction between actions for sense gratification and actions for liberation. When one is liberated from the desires of sense gratification, he has no longer to suffer the reactions of lamentation or illusion. Activities performed by the karmīs and jñānis are subjected to lamentation and illusion, but a self-realized liberated person acting only for the Supreme Personality of Godhead experiences none. This is the stage of oneness, or merging into the existence of the Supreme Personality of Godhead. This means that the individual soul, while keeping his individuality, no longer has separate interests. He is fully in the service of the Lord, and he has nothing to do for his personal sense gratification; therefore he sees only the Supreme Personality of Godhead and not himself. His personal interest completely perishes. When a person comes out of a dream, the dream vanishes. While dreaming a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond
himself. Similarly, a liberated person understands that he is part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme Lord, and as such there is no distinction between himself and the Supreme Lord, although both of them retain their individuality. Nityo nityānāṁ cetanas cetanānāṁ. This is the perfect conception of oneness in relation to the Supersoul and the soul.

TEXT 28

अत्मानयंतयारथं च परं यतुभयारथं ।
सत्यार्थं उपायं वै पुमानं पश्यति नान्यदा ॥२८॥

ātmānāṁ indriyārthaṁ ca
param yad ubhayor api
satyārṣaya upādhaṁ vai
pumān paśyati nānyadā
d
dātmānāṁ—the soul; indriya-artha—for sense gratification; ca—and; param—transcendental; yat—that; ubhayo—both; api—certainly; satī—being situated; āṣaye—material desires; upādha—all designation; vai—certainly; pumān—the person; paśyati—sees; nānyadā—not otherwise.

TRANSLATION

When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

PURPORT

Being covered by material desires, a spirit soul is also considered to be covered by designations belonging to a particular type of body. Thus he considers himself an animal, man, demigod, bird, beast, etc. In so many ways he is influenced by false identification caused by false egotism, and being covered by illusory material desires, he distinguishes between matter and spirit. When one is devoid of such distinctions, there is no longer a difference between matter and spirit. At that time, the spirit is the only predominating factor. As long as one is covered by material desires, he thinks himself the master or the enjoyer. Thus he acts for sense gratification and becomes subjected to material pangs, happiness and distress. But when one is freed from such a concept of life, he is no longer subjected to designations, and he envisions everything as spiritual in connection with the Supreme Lord. This is explained by Śrīla Rūpa Gosvāmī in his Bhakti-
The liberated person has no attachment for anything material or for sense gratification. He understands that everything is connected with the Supreme Personality of Godhead and that everything should be engaged in the service of the Lord. Therefore he does not give up anything. There is no question of renouncing anything because the Paramahamsa knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material. In the Caitanya-caritāmṛta also it is explained that a mahā-bhāgavata, a highly advanced devotee, has no material vision, sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti/ sarvatra haya nīja iṣṭadeva-sphūrti (Cc. Madhya 8.274). Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord, and, with reference to the context, sees only the creator and not the created. In other words, he no longer distinguishes between the created and the creator. He sees only the Supreme Personality of Godhead in everything. He sees Kṛṣṇa in everything and everything in Kṛṣṇa. This is oneness.

TEXT 29

निमित्ते सति सर्वत्र जलादावपि पूर्वः | जात्मनं परसयां पि पश्यति नान्यदः ||२९||

nimitte sati sarvatra
jalādāv api pūrussah
ātmanaś ca parasyāpi
bhidām paśyati nānyadā

nimitte—on account of causes; sati—being; sarvatra—everywhere; jalādāv api—water and other reflecting mediums; pūrussah—the person; ātmanaś—one self; ca—and; parasya api—another’s self; bhidām—differentiation; paśyati—sees; nānyadā—there is no other reason.

TRANSLATION

Only because of different causes does a person see a difference between himself and others. It is like the reflection of a body on water or oil or in a mirror appearing to be differently manifested.

PURPORT

The spirit soul is one, the Supreme Personality of Godhead. He is manifested in svāṁśa and vibhinnāṁśa expansions. The jīvas are vibhinnāṁśa expansions. The different incarnations of the Supreme
Personality of Godhead are svāmśa expansions. Thus there are different potencies of the Supreme Lord, and there are different expansions of the different potencies. In this way, for different reasons there are different expansions of the same one principle, the Supreme Personality of Godhead. This understanding is real knowledge, but when the living entity is covered by the upādhi or designated body, he sees differences, exactly as one sees differences in reflections of oneself on water, oil or in a mirror. When something is reflected on the water, it appears to be moving. When it is reflected on ice, it appears fixed. When it is reflected on oil, it appears hazy. The subject is one, but under different conditions it appears differently. When the qualifying factor is taken away, the whole appears to be one. In other words, when one comes to the paramahamsa or perfectional stage of life by practicing bhakti-yoga, he sees only Kṛṣṇa everywhere. For him there is no other objective.

In conclusion, due to different causes, the living entity is visible in different forms as an animal, human being, demigod, tree, etc. Actually every living entity is the marginal potency of the Supreme Lord. In Bhagavad-gītā, therefore, it is explained that one who actually sees the spirit soul does not distinguish between a learned brahmaṇa and a dog, an elephant or a cow. Paṇḍitāḥ sama-darśinaḥ (Bg. 5.18). One who is actually learned sees only the living entity, not the outward covering. Differentiation is therefore the result of different karma or fruitive activities, and when we stop fruitive activities, turning them into acts of devotion, we can understand that we are not different from anyone else, regardless of the form. This is only possible in Kṛṣṇa consciousness. In this movement there are many different races of men from all parts of the world participating, but because they think of themselves as servants of the Supreme Personality of Godhead, they do not differentiate between black and white, yellow and red. The Kṛṣṇa consciousness movement is therefore the only means to make the living entities transcend all designations.

TEXT 30

इन्द्रियाविषयक्रस्तारोऽर्जितां व्यास्तां मनः ।
वेतनां हरेऽप्रदे स्तम्भस्तोपमिव हदात ॥३०॥

indriyair viṣayākṛṣṭāir
ākṣiptaṁ dhyāyatāṁ manah
cetanāṁ harate buddheḥ
stambhas toyam iva hradāt
When one’s mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one’s real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

PURPORT

In this verse it is very nicely explained how our original Kṛṣṇa consciousness becomes polluted. Gradually we become almost completely forgetful of our relationship with the Supreme Lord. In the previous verse it is recommended that we should always keep in touch with the devotional service of the Lord so that the blazing fire of devotional service can gradually burn into ashes material desires and we can become liberated from the repetition of birth and death. This is also how we can indirectly keep our staunch faith in the lotus feet of the Supreme Personality of Godhead. When the mind is allowed to think of sense gratification continuously, it becomes the cause of our material bondage. If our mind is simply filled with sense gratification, even though we want Kṛṣṇa consciousness, by continuous practice we cannot forget the subject matter of sense gratification. If one takes up the sannyāsa order of life but is not able to control the mind, he will think of objects of sense gratification—namely family, society, expensive house, etc. Even though he goes to the Himalayas or the forest, his mind will continue thinking of the objects of sense gratification. In this way, gradually one’s intelligence will be affected. When intelligence is affected, one loses his original taste for Kṛṣṇa consciousness.

The example given here is very appropriate. If a big lake is covered all around by long kuśa grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of kuśa grass should be cut or thrown away from the very beginning. Śrī Caitanya Mahāprabhu has instructed that if from the very beginning we do not take care of unwanted grass in the paddy fields, the fertilizing agents or water will be used by them and the paddy plants will dry up. The material desire for sense en-
joyment is the cause of our fall down in this material world, and thus we suffer the threefold miseries and continuous birth, death, old age and disease. However, if we turn our desires toward the transcendental loving service of the Lord, our desires become purified. We cannot kill desires. We have to purify them of different designations. If we constantly think of being a member of a particular nation, society or family and continuously think about them, we become very strongly entangled in the conditioned life of birth and death. But if our desires are applied to the service of the Lord, they become purified, and thus we become immediately freed from material contamination.

TEXT 31

bhṛasyaty anusmṛtiḥ cittam
jñāna-bhrāṁśah smṛti-kṣaye
tad-rodham kavayah prāhur
ātmāpahnavam ātmanaḥ

bhṛasyati—becomes destroyed; anusmṛtiḥ—constantly thinking; cittam—consciousness; jñāna-bhrāṁśah—bereft of real knowledge; smṛti-kṣaye—by destruction of remembrance; tad-rodham—choking that process; kavayah—great learned scholars; prāhur—have opined; ātma—of the soul; apahnavam—destruction; ātmanaḥ—of the soul.

TRANSLATION

When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge that is acquired is based on a false foundation. When this occurs, learned scholars consider that the soul is lost.

PURPORT

The living entity or the soul is ever existing and eternal. It cannot be lost, but learned scholars say that it is lost when actual knowledge is not working. That is the difference between animals and human beings. According to less intelligent philosophers, animals have no soul. But factually animals have souls. Due to the animals’ gross ignorance, however, it appears that they have lost their souls. Without the soul, a body cannot move. That is the difference between a living body and a dead body. When the soul is out of the body, the body is called dead. The soul is said to be lost when
there is no proper knowledge exhibited. Our original consciousness is Kṛṣṇa consciousness because we are part and parcel of Kṛṣṇa. When this consciousness is misguided and one is put into the material atmosphere, which pollutes the original consciousness, one thinks that he is a product of the material elements. Thus one loses his real remembrance of his position as part and parcel of the Supreme Personality of Godhead, just as a man who sleeps forgets himself. In this way, when the activities of proper consciousness are checked, all the activities of the lost soul are performed on a false basis. At the present moment human civilization is acting on a false platform of bodily identification; therefore it can be said that the people of the present age have lost their souls.

TEXT 32

नात: परतरो लोके पुंसः स्वार्थव्यतिक्रमः ।
गद्यपानस प्रेयस्तवमात्मन: स्वायत्र्करामः ||३२||

nātaḥ parataro loke
puṁsah svārtha-vyatikramaḥ
yadadhy anyasya preyastvam
ātmanaḥ sva-vyatikramaḥ

na—not; atah—after this; paratarah—greater; loke—in this world; puṁsah—of the living entities; sva-artha—interest; vyatikramaḥ—obstruction; yadadhi—beyond that; anyasya—of others; preyastvam—to be more interesting; ātmanaḥ—for the self; sva—own; vyatikramaḥ—by obstruction.

TRANSLATION

There is no stronger obstruction to one’s self-interest than thinking other subject matters to be more pleasing than one’s self-realization.

PURPORT

Human life is especially meant for self-realization. Self refers to the Superself and the individual self, the Supreme Personality of Godhead and the living entity. When, however, one becomes more interested in the body and bodily sense gratification, he creates for himself obstructions on the path of self-realization. By the influence of māyā, one becomes more interested in sense gratification, which is prohibited in this world for those interested in self-realization. Instead of becoming interested in sense gratification, one should divert his activities to satisfy the senses of the Supreme Soul. Anything performed contrary to this principle is certainly against one’s self-interest.
For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone’s interests. When one becomes devoid of knowledge and devotional service, he enters into species of life like those of trees and stones.

**PURPORT**

*Jñāna*, or knowledge, means to understand one’s constitutional position, and *vijñāna* refers to practical application of that knowledge in life. In the human form of life, one should come to the position of *jñāna* and *vijñāna*, but despite this great opportunity if one does not develop knowledge and practical application of knowledge through the help of a spiritual master and the *śāstras*—in other words, if one misuses this opportunity—then in the next life he is sure to be born in a species of nonmoving living entities. Nonmoving living entities include hills, mountains, trees, plants, etc. This stage of life is called *puñyatām* or *mukhyatām*, namely, making all activities zero. Philosophers who support stopping all activities are called *śūnyavādī*. By nature’s own way, our activities are to be gradually diverted to devotional service. But there are philosophers who, instead of purifying their activities, try to make everything zero, or void of all activities. This lack of activity is represented by the trees and the hills. This is a kind of punishment inflicted by the laws of nature. If we do not properly execute our mission of life in self-realization, nature’s punishment will render us inactive by putting us in the form of trees and hills. Therefore activities directed towards sense gratification are condemned herein. One who is
constantly thinking of activities to earn money and gratify the senses is following a path which is suicidal. Factually all human society is following this path. Some way or other, people are determined to earn money or get money by begging, borrowing or stealing and applying that for sense gratification. Such a civilization is the greatest obstacle in the path of self-realization.

TEXT 34

न कुर्यात् कर्हितं साङ्गम
तामास तिव्रम् तितिरिः
धर्मार्थां-कामं-मोक्षांम
yad atyanta-vighātakam

na kuryāt karhicit saṅgaṁ
tamas tīvram tītrīṣuḥ
dharmārtha-kāma-mokṣāṇāṁ
yat atyanta-vighātakam

na—do not; kuryāt—act; karhicit—at any time; saṅgaṁ—association; tamaḥ—ignorance; tīvram—with great speed; tītrīṣuḥ—persons who desire to cross over nescience; dharma—religion; artha—economic development; kāma—sense gratification; mokṣāṇāṁ—of salvation; yat—that which; atyanta—very much; vighātakam—obstruction or stumbling block.

TRANSLATION

Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance because hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

PURPORT

The four principles of life allow one to live according to religious principles, to earn money according to one’s position in society, to allow the senses to enjoy the sense objects according to regulations, and to progress along the path of liberation from this material attachment. As long as the body is there, it is not possible to become completely free from all these material interests. It is not, however, recommended that one act only for sense gratification and earn money for that purpose only, sacrificing all religious principles. At the present moment, human civilization does not care for religious principles. It is, however, greatly interested in economic development without religious principles. For instance, in a slaughterhouse the butchers certainly get money easily, but such business is not based on religious principles. Similarly, there are many night clubs for sense gratifi-
cation and brothels for sex. Sex, however, is allowed in married life only, and prostitution is prohibited because all our activities are ultimately aimed at liberation, at freedom from the clutches of material existence. It is advised therefore that one not act in a way that will obstruct the regular process of advancement in spiritual life and liberation. The Vedic process of sense gratification is therefore planned in such a way that one can economically develop and enjoy sense gratification and yet ultimately attain liberation. Vedic civilization offers us all knowledge in the śāstras, and if we live a regulated life under the direction of śāstras and guru, all our material desires will be fulfilled; at the same time we will be able to go forward to liberation.

TEXT 35

तत्रापि मोक्ष एवार्थ आत्मनिक्षेपये।
श्रैवग्योऽयो यतो नित्यं कुतान्तरस्यस्यकु।

\begin{align*}
\text{tatrāpi mokṣa evārtha} \\
\text{ātyantikatayasyate} \\
\text{traivarygaḥ 'ṛthaḥ yato nityam} \\
\text{kṛtanta-bhaya-saṁyutah}
\end{align*}

\begin{align*}
\text{tatra—there; api—also; mokṣāḥ—liberation; eva—certainly; arthe—} \\
\text{for the matter of; ātyantikatayo—most important; iṣyate—taken in that way;} \\
\text{traivarygaḥ—the three others, namely, religion, economic development} \\
\text{and sense gratification; arthaḥ—interest; yataḥ—wherefrom; nityam—} \\
\text{regularly; kṛtanta—death; bhaya—fear; saṁyutah—attached.}
\end{align*}

TRANSLATION

Out of the four principles—namely, religion, economic development, sense gratification and liberation—liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature—death.

PURPORT

Mokṣa, or liberation, has to be taken very seriously, even at the sacrifice of the other three items. As advised by Śūta Gosvāmī in the beginning of Śrīmad-Bhāgavatam, religious principles are not based on success in economic development. Because we are very attached to sense gratification, we go to God, to the temple or churches, for some economic reasons. Then again, economic development does not mean sense gratification. Everything should be adjusted in such a way that we attain liberation. Therefore
in this verse, liberation, mokṣa, is stressed. The other three items are material and therefore subject to destruction. Even if somehow we accumulate a great bank balance in this life and possess many material things, everything will be finished with death. In Bhagavad-gītā it is said that death is the Supreme Personality of Godhead, who ultimately takes away everything acquired by the materialistic person. Foolishly we do not care for this. Foolishly we are not afraid of death, nor do we consider that death will take away everything acquired by the process of dharma, artha and kāma. By dharma, or pious activities, we may be elevated to the heavenly planets, but this does not mean freedom from the clutches of birth, death, old age and disease. The purport is that we can sacrifice our interests in traivargya, religious principles, economic development and sense gratification, but we cannot sacrifice the cause of liberation. Regarding liberation, it is stated in Bhagavad-gītā: tyaktvā deham punar janma naiti (Bg. 4.9). Liberation means that after giving up this body one does not have to accept another material body. But to the impersonalists liberation means merging into the existence of impersonal Brahman. But factually this is not mokṣa because one has to again fall down into this material world from that impersonal position. One should therefore seek the shelter of the Supreme Personality of Godhead and engage in His devotional service. That is real liberation. The conclusion is that we should not stress pious activities, economic development and sense gratification but should concern ourselves with approaching Lord Viṣṇu in His spiritual planets, of which the topmost is Goloka Vṛndāvana where Lord Kṛṣṇa lives. Therefore this Kṛṣṇa consciousness movement is the greatest gift for persons who are actually desiring liberation.

TEXT 36

परेऽवरे च ये भववा गुणयतिकरादतुः।
न तेषां नियतेऽङ्गमीश्वरिक्षितानितिनाभाः॥३६॥

pare 'vare ca ye bhāvā
guṇa-vyatikarād anu
na teṣām vidyate kṣemam
iṣa-vidhvaṁsitāśīśām

pare—in the higher status of life; avar— in the lower status of life; ca—and; ye—all those; bhāvā—conceptions; guṇa—material qualities; vyatikarāt—by interaction; anu—following; na—never; teṣām—of them; vidyate—exist; kṣemam—correction; iṣa—the Supreme Lord; vidhvaṁsita—destroyed; aśīśām—of the blessings.
TRANSLATION

We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.

PURPORT

In our material existence we accept a higher form of life as a blessing and a lower form as a curse. This distinction of higher and lower only exists as long as the different material qualities (guna) interact. In other words, by our good activities we are elevated to the higher planetary systems or to a higher standard of life (good education, beautiful body, etc.). These are the results of pious activities. Similarly, by impious activities we remain illiterate, get ugly bodies, a poor standard of living, etc. But all these different states of life are under the laws of material nature through the interaction of the qualities of goodness, passion and ignorance. However, all these qualities will cease to act at the time of the dissolution of the entire cosmic manifestation. The Lord therefore says in Bhagavad-gītā:

\[
abhrama-bhuvanāl lokāḥ punar āantarino 'ṛjuna
mām upetya tu kaunteya punar janma na vidyate
\]  
(Bg. 8.16)

Even though we elevate ourselves to the highest planetary system by the scientific advancement of knowledge or by the religious principles of life—great sacrifices and fruitive activities—at the time of dissolution these higher planetary systems and life on them will be destroyed. The words in this verse (iṣa-vidhvamsitāśīśām) indicate that all such blessings will be destroyed by the supreme controller. We will not be protected. Our bodies, either in this planet or in another planet, will be destroyed, and again we will have to remain for millions of years in an unconscious state within the body of Mahā-Viśnu. And again, when the creation is manifested, we have to take birth in different species of life and begin our activities. Therefore we should not be satisfied simply by a promotion to the higher planetary systems. We should try to get out of the material cosmic manifestation, go to the spiritual world and take shelter of the Supreme Personality of Godhead. That is our highest achievement. We should not be attracted by anything material, higher or lower, but should consider them all on the same
level. Our real engagement should be in inquiring about the real purpose of life and rendering devotional service to the Lord. Thus we will be eternally blessed in our spiritual activities, full of knowledge and bliss.

Regulated human civilization promotes dharma, artha, kāma and mokṣa. In human society there must be religion. Without religion, human society is only animal society. Economic development and sense gratification must be based on religious principles. When religion, economic development and sense gratification are adjusted, liberation from this material birth, death, old age and disease is assured. In the present age of Kali, however, there is no question of religion and liberation. People have taken interest in economic development and sense gratification. Therefore, despite sufficient economic development all over the world, dealings in human society have become almost animalistic. When everything becomes grossly animalistic, dissolution takes place. This dissolution is to be accepted as īśa-vidhaṁsitāśiśām. The Lord’s so-called blessings of economic development and sense gratification will be conclusively dissolved by destruction. At the end of this Kali-yuga, the Lord will appear as the incarnation of Kalki, and His only business will be to kill all human beings on the surface of the globe. After that killing, another golden age will begin. We should therefore know that our material activities are just like childish play. Children may play on the beach and the father will sit and watch this childish play, the construction of buildings with sand, the construction of walls and so many things, but finally the father will ask the children to come home. Then everything is destroyed. Persons who are too much addicted to the childish activities of economic development and sense gratification are sometimes especially favored by the Lord when He destroys their construction of these things.

It is said by the Lord: yasyāham anugṛhṇāmi hariśye tad-dhanaṁ śanaṁ. The Lord told Yudhiṣṭhira Mahārāja that His special favor is shown to His devotee when He takes away all his material opulences. Generally, therefore, it is experienced that Vaiṣṇavas are not very opulent in the material sense. When a Vaiṣṇava, pure devotee, tries to be materially opulent and at the same time desires to serve the Supreme Lord, his devotional service is checked. The Lord, in order to show him a special favor, destroys his so-called economic development and material opulences. Thus the devotee, being frustrated in his repeated attempts at economic development, ultimately takes solid shelter under the lotus feet of the Lord. This kind of action may also be accepted as īśa-vidhaṁsitāśiśām, whereby the Lord destroys one’s material opulences but enriches him in spiritual understanding. In the course of our preaching work, we sometimes
see that materialistic persons come to us and offer their obeisances to take blessings, which means they want more and more material opulences. If such material opulences are checked, such persons are no longer interested in offering obeisances to the devotees. Such materialistic persons are always concerned about their economic development. They offer obeisances to saintly persons or the Supreme Lord and give something in charity for preaching work with a view that they will be rewarded with further economic development.

However, when one is sincere in his devotional service, the Lord obliges the devotee to give up his material development and completely surrender unto Him. Because the Lord does not give blessings of material opulence to His devotee, people are afraid of worshiping Lord Viśṇu because they see that the Vaiśṇavas, who are worshipers of Lord Viśṇu, are poor in superficial material opulences. Such materialistic persons, however, get immense opportunity for economic development by worshiping Lord Śiva, for Lord Śiva is the husband of the goddess Durgā, and Durgā is the proprietor of this universe. By the grace of Lord Śiva, a devotee gets the opportunity to be blessed by the goddess Durgā. Rāvaṇa, for example, was a great worshiper and devotee of Lord Śiva, and in return he got all the blessings of goddess Durgā, so much so that his whole kingdom was constructed of golden buildings. In Brazil, in this present age, huge quantities of gold have been found, and from historical references in the Purāṇas, we can guess safely that this was Rāvaṇa’s kingdom. This kingdom was, however, destroyed by Lord Rāmacandra.

By studying such incidents, we can understand the full meaning of āsa-vidhvamsitaśiṣṭam. The Lord does not bestow material blessings upon the devotees, for they may be entrapped again in this material world by continuous birth, death, old age, and disease. Due to materialistic opulences, persons like Rāvaṇa become puffed up for sense gratification. Rāvaṇa even dared kidnap Śitā, who was both the wife of Lord Rāmacandra and the goddess of fortune, thinking that he would be able to enjoy the pleasure potency of the Lord. But actually, by such action, Rāvaṇa became vidhvamsita or ruined. At the present moment human civilization is too much attached to economic development and sense gratification and is therefore nearing the path of ruination.
Sanat-kumāra advised the King: My dear King Prthu, try to understand the Supreme Personality of Godhead, who is living within everyone’s heart along with the individual soul, in each and every body, either moving or not moving. They are fully covered by the gross material body and subtle body made of the life air and intelligence. 

PURPORT

In this verse it is specifically advised that instead of wasting time in the human form of life endeavoring for economic development and sense gratification, one should try to cultivate spiritual values by understanding the Supreme Personality of Godhead who is existing within the individual soul within everyone’s heart. The individual soul and the Supreme Personality of Godhead in His Paramātmā feature are both sitting within this body, which is covered by gross and subtle elements. To understand this is to attain actual spiritual culture. There are two ways of advancing in spiritual culture—by the method of the impersonalist philosophers and by devotional service. The impersonalist comes to the conclusion that he and the Supreme Spirit are one, whereas devotees or personalists realize the Absolute Truth by understanding that the Absolute Truth is the supreme predominator and we living entities are predominated; therefore our duty is to serve Him. The Vedic injunctions say: tat tvam asi, “You are the same,” and so ‘ham, “I am the same.” The impersonalist conception of these mantras is that the Supreme Lord or the Absolute Truth and the living entity are one, but from the devotee’s point of view these mantras
assert that both the Supreme Lord and ourselves are of the same quality. *Tat tvam asi, ayam ātmā Brahma*. Both the Supreme Lord and the living entity are spirit. Understanding this is self-realization. The human form of life is meant for understanding the Supreme Lord and oneself by spiritual cultivation of knowledge. One should not waste valuable life simply engaged in economic development and sense gratification.

In this verse the word *kṣetra-vit* is also important. This word is explained in *Bhagavad-gītā*: *idam śarīrāṁ kaunteya kṣetram ity abhidhīyate* (Bg.13.2). This body is called *kṣetra*, or the field of activities, and the proprietors of the body, the individual soul and the Supersoul sitting within the body, are both called *kṣetra-vit*. But there is a difference between the two kinds of *kṣetra-vit*. One *kṣetra-vit*, or knower of the body, namely the Paramātma or the Supersoul, is directing the individual soul. When we rightly take the direction of the Supersoul, our life becomes successful. He is directing from within and from without. From within He is directing as *caitya-guru*, or the spiritual master sitting within the heart. Indirectly He is also helping the living entity by manifesting Himself as the spiritual master outside. In both ways the Lord is giving directions to the living entity so that he may finish up his material activities and come back home, back to Godhead. The presence of the Supreme Soul and the individual soul within the body can be perceived by anyone by the fact that as long as the individual soul and the Supersoul are both living within the body, the body is always shining and fresh. But as soon as the Supersoul and the individual soul give up possession of the gross body, it immediately decomposes. One who is spiritually advanced can thus understand the real difference between a dead body and a living body. In conclusion, one should not waste his time by so-called economic development and sense gratification but should cultivate spiritual knowledge to understand the Supersoul and the individual soul and their relationship. In this way, by advancement of knowledge, one can achieve liberation and the ultimate goal of life. It is said that if one takes to the path of liberation, even rejecting his so-called duties in the material world, he is not a loser at all. But a person who does not take to the path of liberation yet carefully executes economic development and sense gratification, loses everything. Nārada’s statement before Vyāsadeva is appropriate in this connection:

*tyaktvā sva-dharmaṁ caraṇāṁ bhujaṁ harer bhajann apakvo’tha patet tato yadi yat ra kva vābhadrām abhūd amuṣya kim ko vārtha āpto bhajatāṁ sva-dharmataḥ* (Bhāg. 1.5.17)
If a person, out of sentiment or for some other reason, takes to the shelter of the lotus feet of the Lord and in due course of time does not succeed in coming to the ultimate goal of life or falls down due to lack of experience, there is no loss. But for a person who does not take to the devotional service, yet executes his material duties very nicely, there is no gain.

**TEXT 38**

यस्मिनं इदा भौति या विभाति ।
माया विशेककृति साश्वत वाहिनिः ।
तं नित्यचतुर्विशिष्टविशुद्धत्वं
प्रत्युद्धास्तिप्रकृति प्रसंगे ॥ ३८ ॥

yasminaṁ idam sad-asad-ātmataṁ vibhāti
māyā viveka-vidhuti srājī vāhi-buddhiḥ
tam nitya-mukta-pariśuddha-visuddha-tattvaṁ
pratyuḍha-karma-kalila-prakṛtim prapadye

yasmin—in which; idam—this; sat-asat—the Supreme Lord and His different energies; ātmataṁ—being the root of all cause and effect; vibhāti—manifests; māyā—illusion; viveka-vidhuti—liberated by deliberate consideration; srājī—on the rope; vā—or; ahi—serpent; buddhiḥ—intelligence; tam—unto Him; nitya—eternally; mukta—liberated; pariśuddha—uncontaminated; viśuddha—pure; tattvaṁ—truth; pratyuḍha—transcendental; karma—fruitive activities; kalila—impurities; prakṛtim—situated in spiritual energy; prapadye—surrender.

**TRANSLATION**

The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body and also as one who has transcended the illusory energy. This clears the misconception of a snake for a rope. Thus one can understand that the Paramātmā is eternally transcendental to the material creation and situated in pure internal energy. Thus He is transcendental to all material contamination. Unto Him only must one surrender.

**PURPORT**

This verse is specifically stated to defy the Māyāvāda conclusion of oneness without differentiation between the individual soul and the Supersoul. The Māyāvāda conclusion is that the living entity and the Supersoul are
one; there is no difference. They proclaim that there is no separate existence outside the impersonal Brahman and that the feeling of separation is mâyā or an illusion by which one considers a rope to be a snake. The rope and the snake argument is generally offered by the Mâyâvâdī philosophers. Therefore these words, which represent vivarta-vāda, are specifically mentioned herein. Actually Paramātmā, the Supersoul, is the Supreme Personality of Godhead, and He is eternally liberated. In other words, the Supreme Personality of Godhead is living within this body along with the individual soul, and this is confirmed in the Vedas. They are likened to two friends sitting on the same tree. Yet Paramātmā is above the illusory energy. The illusory energy is called bahiraṅgā śakti or external energy, and the living entity is called tatasthā śakti or marginal potency. As stated in Bhagavad-gītā, the material energy, represented as earth, water, air, fire, sky, etc., and the spiritual energy, the living entity, are both energies of the Supreme Lord. Even though the energies and the energetic are identical, the living entity, individual soul, being prone to be influenced by the external energy, considers the Supreme Personality of Godhead as one with himself.

The word prapadye is also significant in this verse, for it refers to the conclusion of the Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇāṁ vraja (Bg. 18.66). In another place the Lord says: bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate (Bg. 7.19). This prapadye or śaraṇāṁ vraja refers to the individual’s surrender to the Supersoul. The individual soul, when surrendered, can understand that the Supreme Personality of Godhead, although situated within the heart of the individual soul, is superior to the individual soul. The Lord is always transcendental to the material manifestation, even though it appears that the Lord and the material manifestation are one and the same. According to the Vaiṣṇava philosophy, He is one and different simultaneously. The material energy is a manifestation of His external potency, and since the potency is identical with the potent, it appears that the Lord and individual soul are one, but actually the individual soul is under the influence of material energy, and the Lord is always transcendental to it. Unless the Lord is superior to the individual soul, there is no question of prapadye or surrender unto Him. This word prapadye refers to the process of devotional service. Simply by nondevotional speculation on the rope and the snake, one cannot approach the Absolute Truth. Therefore devotional service is stressed as more important than deliberation or mental speculation to understand the Absolute Truth.
TEXT 39

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānís and yogīs—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

PURPORT

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature—the jñānís, yogīs and bhāktas. All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than bhakti-yoga. The bhāktas, by their transcendental devotional service unto the lotus feet of the Lord, become so overwhelmed with transcendental bliss that automatically their desires for
material enjoyment stop. The jñānīs and yogīs, who are not attached to the lotus feet of the Lord, simply struggle against the waves of desire. They are described in this verse as rikta-mañjñayāḥ, which means devoid of devotional service. In other words, the jñānīs and yogīs, although trying to be free from the desires of material activities, actually become more and more entangled in false philosophical speculation or strenuous attempts to stop the activities of the senses. As stated previously:

\[
\text{vāsudeve bhagavati bhakti-yogah prayojítah} \\
\text{janayaty āsū vairāgyam jñānam ca yad ahaitukam}
\]

\[(\text{Bhag. 1.2.7})\]

Here also the same point is stressed. Bhaja vāsudevam indicates that one who is engaged in the loving service of Kṛṣṇa, the son of Vasudeva, can very easily stop the waves of desires. As long as one will continue to try to artificially stop the waves of desires, he will certainly be defeated. That is indicated in this verse. Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire. One can give up inferior desires when engaged in superior desires. To try to stop desires is impossible. One has to desire the Supreme in order not to be entangled in inferior desires. Jñānīs also maintain a desire to become one with the Supreme, but such desire is also considered to be kāma, lust. Similarly, the yogīs desire mystic power, and that is also kāma. And the bhaktas, not being desirous of any sort of material enjoyment, become purified. There is no artificial attempt to stop desire. Desire becomes a source of spiritual enjoyment under the protection of the toes of the lotus feet of the Lord. It is stated herein by the Kumāras that the lotus feet of the Lord Kṛṣṇa are the ultimate reservoir of all pleasure. One should therefore take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow towards the sea. When the tide comes over the river, it overwhels the flowing of the river, and the river itself becomes overflooded, and the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Kṛṣṇa consciousness that stagnant material desires become overflooded by the desire to serve the Lord. As
confirmed by Yāmūnācārya, since he has been engaged in the service of the lotus feet of the Lord, there is always a current of newer and newer desires flowing to serve the Lord, so much so that the stagnant desire of sex life becomes very insignificant. Yāmūnācārya even says that he spits on such desires. Bhagavad-gītā also confirms: paraṁ drṣṭvā nivartate (Bg. 2.59). The conclusion is that by developing a loving desire for the service of the lotus feet of the Lord, we subdue all material desires for sense gratification.

TEXT 40

kṛcchraṁ mahaṁ iha bhavārṇavam aplaveśāṁ
śaṭ-varga-nakram asukhena titiṛṣanti
tat tvam harer bhagavato bhajaniyam aṅgriṁ
kṛtvotpāṇi vyaśanam uttara dustaraṁ

kṛcchraṁ—troublesome; mahaṁ—very great; iha—here in this life; bhavārṇavam—ocean of material existence; aplaveśāṁ—of the nondevotees, who have not taken shelter of the lotus feet of the Supreme Personality of Godhead; śaṭ-varga—six senses; nakram—sharks; asukhena—with great difficulty; titiṛṣanti—cross over; tat—therefore; tvam—you; hareḥ—of the Personality of Godhead; bhagavataḥ—of the Supreme; bhajaniyam—worthy of worship; aṅgriṁ—the lotus feet; kṛtvā—making; uḍupam—boat; vyaśanam—all kinds of dangers; uttara—cross over; dustara—very difficult; arṇam—the ocean.

TRANSLATION

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

PURPORT

Material existence is compared herein with the great ocean of nescience. Another name of this ocean is Vaitaranī. In that Vaitaraṇī ocean, which is
the Causal Ocean, there are innumerable universes floating like footballs. On the other side of the ocean is the spiritual world of Vaikunṭha, which is described in Bhagavad-gītā as paras tasmāt tu bhāvo 'nyo (Bg. 8.20). Thus there is an ever-existing spiritual nature which is beyond this material nature. Even though all the material universes are annihilated again and again in the Causal Ocean, the Vaikunṭha planets, which are spiritual, exist eternally and are not subject to dissolution. The human form of life gives the living entity a chance to cross the ocean of nescience, which is this material universe, and enter into the spiritual sky. Although there are many methods or boats by which one can cross the ocean, the Kumāras recommend that the King take shelter of the lotus feet of the Lord, just as one would take shelter of a good boat. Nondevotees, who do not take shelter of the Lord’s lotus feet, try to cross the ocean of nescience by other methods (karma, jñāna and yoga), but they have a great deal of trouble. Indeed, sometimes they become so busy simply enjoying their troubles that they never cross the ocean. There is no guarantee that the nondevotees will cross the ocean, but even though they manage to cross, they have to undergo severe austerities and penances. On the other hand, anyone who takes to the process of devotional service and has faith that the lotus feet of the Lord are safe boats to cross that ocean is certain to cross very easily and comfortably.

Prthu Mahārāja is therefore advised to take the boat of the lotus feet of the Lord to easily cross over all dangers. Dangerous elements in the universe are compared to sharks in the ocean. Even though one may be a very expert swimmer, he cannot possibly survive if he is attacked by sharks. One often sees that many so called svāmīs and yogīs sometimes advertise themselves as competent to cross the ocean of nescience and to help others cross, but in actuality they are found to be simply victims of their own senses. Instead of helping their followers to cross the ocean of nescience, such svāmīs and yogīs fall prey to māyā, represented by the fair sex, woman, and are thus devoured by the sharks in that ocean.

TEXT 41

Maitreya uvāca
sa evaṁ brahma-putreṇa
kumāreṇātmak-medhasā
Prithu Maharäja’s Meeting with the Four Kumäras

Being thus enlightened to complete spiritual knowledge by the son of Brahma—one of the Kumäs—when he was complete in spiritual knowledge—then the King worshiped them in the following words.

PURPORT

In this verse the word ātma-medhasā is commented upon by Śrīpāda Viśvanātha Cakravarti Ṭhākura, who says that ātmani means unto Lord Kṛṣṇa, paramātmani. Lord Kṛṣṇa is Paramātma (īśvaraḥ paramaḥ kṛṣṇah, Brahma-saṁhitā, 5.1); therefore one whose mind is acting fully in Kṛṣṇa consciousness is called ātma-medhāḥ. This may be contrasted to the word grha-medhī, which refers to one whose brain is always engrossed with thoughts of material activities. The ātma-medhāḥ is always thinking of Kṛṣṇa’s activities in Kṛṣṇa consciousness. Since Sanat-kumāra, who was a son of Lord Brahma, was fully Kṛṣṇa conscious, he could point out the path of spiritual advancement. The word ātma-gatiḥ refers to that path of activities by which one can make progress in understanding Kṛṣṇa.
The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

PURPORT

When Lord Viṣṇu appeared on the great arena of sacrifice at the time when King Pṛthu was performing a great sacrifice (aśvamedha), He predicted that the Kumāras would very soon come and advise the King. Therefore Pṛthu Mahārāja remembered the causeless mercy of the Lord and thus welcomed the arrival of the Kumāras, who were fulfilling the Lord’s prediction. In other words, when the Lord makes a prediction, He fulfills that prediction through some of His devotees. Similarly, Lord Caitanya Mahāprabhu predicted that both His glorious names and the Hare Kṛṣṇa mahā-mantra would be broadcast in all the towns and villages of the world. Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda desired to fulfill this great prediction, and we are following in their footsteps.

Regarding His devotees, Lord Kṛṣṇa told Arjuna, kaunteya pratijāniḥ na me bhaktaḥ praṇaśyatī: “O son of Kunti, declare it boldly that My devotee will never perish.” (Bg. 9.31) The point is that the Lord Himself could declare such things, but it was His desire to make the declaration through Arjuna and thus doubly assure that His promise would never be broken. The Lord Himself promises, and His confidential devotees execute the promise. The Lord makes so many promises for the benefit of suffering humanity. Although the Lord is very compassionate upon suffering humanity, human beings are generally not very anxious to serve Him. The relationship is something like that between the father and the son; the father is always anxious for the welfare of the son, even though the son forgets or neglects the father. The word anukampinā is significant; the Lord is so compassionate upon the living entities that He comes Himself into this world in order to benefit fallen souls.

yadā yadā hi dharmasya
glānir bhavati bhārata
“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.” (Bg. 4.7)

Thus it is out of compassion that the Lord appears in His different forms. Lord Śrī Kṛṣṇa appeared on this planet out of compassion for fallen souls; Lord Buddha appeared out of compassion for the poor animals who were being killed by the demons; Lord Nṛsiṁhadeva appeared out of compassion for Prahlāda Mahārāja. The conclusion is that the Lord is so compassionate upon the fallen souls within this material world that He comes Himself or sends His devotees and His servants to fulfill His desire to have all the fallen souls come back home, back to Godhead. Thus Lord Śrī Kṛṣṇa instructed Bhagavad-gītā to Arjuna for the benefit of the entire human society. Intelligent men should therefore seriously consider this Kṛṣṇa consciousness movement and fully utilize the instructions of Bhagavad-gītā as preached without adulteration by His pure devotees.

TRANSLATION

My dear brahmanā, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but I only possess remnants of food taken by great saintly persons. What shall I give?
The word *sādhucchiśtam* is significant in this verse. Prthu Mahārāja got his kingdom from great saintly persons like Bhṛgu and others just as one gets remnants of food. After the death of King Vena, the whole world was bereft of a popular ruler. There were so many catastrophes occurring that the great saintly persons, headed by Bhṛgu, created the body of King Prthu out of the body of his dead father, King Vena. Since King Prthu was thus offered the kingdom by the virtue of the mercy of great saintly persons, he did not want to divide his kingdom among saints like the Kumāras. When a father is eating food, he may, out of compassion, offer the remnants of his food to his son. Although such food may be already chewed by the father, it cannot be offered to the father again. Prthu Mahārāja’s position was something like this; whatever he possessed had already been chewed, and therefore he could not offer it to the Kumāras. Indirectly, however, he offered everything he possessed to the Kumāras, and consequently they utilized his possessions in whatever way they liked. The next verse clarifies this matter.

**TEXT 44**

प्राण दाराः सुताभ्रामण ग्रहास क्षेत्राः सर्वां निवेदितम् ॥

praṇā dārāḥ sutā brahman
grhaś ca sa-paricchadāḥ
rājyaṁ balaṁ mahī kośa
iti sarvaṁ niveditam

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

**TRANSLATION**

The King continued: Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land, and especially my treasury, are all offered unto you.

**PURPORT**

In some readings, the word *dārāḥ* is not used, but the word used then is *rāyāḥ*, which means wealth. In India there are still wealthy persons who
are recognized by the state as rāya. A great devotee of Lord Caitanya Mahāprabhu was called Rāmānanda Rāya because he was governor of Madras and very rich. There are still many holders of the title rāya—Rāya Bāhādur, Rāya Chaudhuri and so on. The dārā, or wife, is not permitted to be offered to the brāhmaṇas. Everything is offered to worthy persons who are able to accept charity, but nowhere is it found that one offers his wife; therefore in this case the reading rāyaḥ is more accurate than dārāḥ. Also, since Prthu Mahārāja offered everything to the Kumāras, the word kośaḥ (treasury) need not be separately mentioned.

Kings and emperors used to keep a private treasury which was known as ratna-bhāṇḍa. The ratna-bhāṇḍa was a special treasury room which contained special jewelries, such as bangles, necklaces and so on, which were presented to the king by the citizens. This jewelry was kept separate from the regular treasury house where all the collected revenues were kept. Thus Prthu Mahārāja offered his stock of private jewelry to the lotus feet of the Kumāras. It has already been admitted that all the King’s property belonged to the brāhmaṇas and that Prthu Mahārāja was simply using it for the welfare of the state. If it were actually the property of the brāhmaṇas, how could it be offered again to them? In this regard, Śripāda Śrīdhara Svāmī has explained that this offering is just like the servant’s offering of food to his master. The food already belongs to the master, for the master has purchased it, but the servant, by preparing food, makes it acceptable to the master and thus offers it to him. In this way, everything belonging to Prthu Mahārāja was offered to the Kumāras.

TEXT 45

saināpatyam ca rājyaṁ ca
daṇḍa-netṛtvam eva ca
sarva-lokādhipatyam ca
veda-সāstra-vid arhati

saināpatyam—post of commander-in-chief; ca—and; rājyaṁ—post of ruler over the kingdom; ca—and; daṇḍa—ruling; netṛtvam—leadership; eva—certainly; ca—and; sarva—all; loka-adhipatyam—proprietorship of the planet; ca—and; veda-সāstra-vit—one who knows the purport of Vedic literature; arhati—deserves.
TRANSLATION

Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole planet, Prthu Mahārāja offered everything to the Kumāras.

PURPORT

In this verse it is very clearly stated that a kingdom, state or empire must be governed under the instructions of saintly persons and brahmāṇas like the Kumāras. When monarchy ruled throughout the world, the monarch was actually directed by a board of brahmāṇas and saintly persons. The king, as the administrator of the state, executed his duties as a servant of the brahmāṇas. It was not that the kings or brahmāṇas were dictators, nor did they consider themselves proprietors of the state. The kings were also well versed in Vedic literatures and thus were familiar with the injunction of Śrī Īśopaniṣad: īśāvāsyam idam sarvam—everything that exists belongs to the Supreme Personality of Godhead. In Bhagavad-gītā Lord Kṛṣṇa also claims that He is the proprietor of all planetary systems (sarva-loka-maheśvaram). Since this is the case, no one can claim to be proprietor of the state. The king, president or head of the state should always remember that he is not the proprietor but the servant.

In the present age, the king or president forgets that he is the servant of God and thinks of himself as servant of the people. The present democratic government is proclaimed to be a people’s government, a government by the people and for the people, but this type of government is not sanctioned by the Vedas. The Vedas maintain that a kingdom should be governed for the purpose of satisfying the Supreme Personality of Godhead and should therefore be ruled by a representative of the Lord. The head of a state should not be appointed if he is bereft of all Vedic knowledge. In this verse it is clearly stated (veda-sāstra-vid arhati) that all high government posts are especially meant for persons who are well conversant with the teachings of the Vedas. In the Vedas there are definite instructions defining how a king, commander-in-chief, soldier and citizen should behave. Unfortunately there are many so-called philosophers in the present age who give instruction without citing authority, and many leaders follow their unauthorized instruction. Consequently people are not happy.

The modern theory of dialectic communism, set forth by Karl Marx and followed by communist governments, is not perfect. According to Vedic communism, no one in the state should ever starve. Presently there
are many bogus institutions which are collecting funds from the public for the purpose of giving food to starving people, but these funds are invariably misused. According to the Vedic instructions, the government should arrange things in such a way that there will be no question of starvation. In the Śrīmad-Bhāgavatam it is stated that a householder must see to it that even a lizard or a snake does not starve. They also must be given food. In actuality, however, there is no question of starvation because everything is the property of the Supreme Lord, and He sees to it that there is ample arrangement for feeding everyone. In the Vedas it is said: eko bahūnāṁ yo vidaḍhāti kāmāṇ (Kaṭha Up. 2.2.13). The Supreme Lord supplies the necessities of life to everyone, and there is no question of starvation. If anyone starves, it is due to the mismanagement of the so-called ruler, governor or president.

It is clear therefore that a person who is not well versed in the Vedic injunctions (veda-śāstra-vit) should not run for election as president, governor, etc. Formerly kings were rājārśis, which meant that although they were serving as kings, they were as good as saintly persons because they would not transgress any of the injunctions of the Vedic scriptures and would rule under the direction of great saintly persons and brāhmaṇas. According to this arrangement, modern presidents, governors and chief executive officers are all unworthy of their posts because they are not conversant with Vedic administrative knowledge and they do not take direction from great saintly persons and brāhmaṇas. Because of his disobedience to the orders of the Vedas and the brāhmaṇas, King Vena, Prthu Mahārāja’s father, was killed by the brāhmaṇas. Prthu Mahārāja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and brāhmaṇas.

TEXT 46

śvaṁ eva brāhmaṇo bhūṅkte
svaṁ vaste svaṁ dadāti ca
tasyaivaṁugraheṇānnaṁ
bhūṅjate kṣatriyādayāh

svaṁ—own; eva—certainly; brāhmaṇaḥ—the brāhmaṇas; bhūṅkte—enjoy;
svaṁ—own; vaste—clothing; svāṁ—own; dadāti—gives in charity; ca—and;
tasya—his; eva—certainly; anugraheṇa—by the mercy of; annam—food
grains; bhūñjate—eats; kṣatriya-ādayaḥ—other divisions of the society, headed by the kṣatriyas.

TRANSLATION

The kṣatriyas, vaiśyas and sūdras eat their food by virtue of the brāhmaṇas’ mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.

PURPORT

The Supreme Personality of Godhead is worshiped with the words namo brahmaṇya-devāya, which indicate that the Supreme Lord accepts the brāhmaṇas as worshipable gods. The Supreme Lord is worshiped by everyone, yet to teach others He worships the brāhmaṇas. Everyone should follow the instructions of the brāhmaṇas, for their only business is to spread śabda-brahma or Vedic knowledge all over the world. Whenever there is a scarcity of brāhmaṇas to spread Vedic knowledge, chaos throughout human society results. Since brāhmaṇas and Vaiśṇavas are direct servants of the Supreme Personality of Godhead, they do not depend on others. In actuality, everything in the world belongs to the brāhmaṇas, and out of their humility the brāhmaṇas accept charity from the kṣatriyas, or kings, and the vaiśyas, or merchants. Although everything belongs to the brāhmaṇas, the kṣatriyas and vaiśyas keep everything in custody, and whenever the brāhmaṇas need money, they supply it. It is like a savings account with money which the depositor can draw out at his will. The brāhmaṇas, being engaged in the service of the Lord, have very little time to handle the finances of the world, and therefore the riches are kept by the kṣatriyas or the kings, who are to produce money upon the brāhmaṇas’ demand. Actually the brāhmaṇas or Vaiśṇavas do not live at others’ cost; they live by spending their own money, although it appears that they are collecting this money from others. Kṣatriyas and vaiśyas have no right to give charity because whatever they possess belongs to the brāhmaṇas. Therefore charity should be given by the kṣatriyas and vaiśyas under the instructions of the brāhmaṇas. Unfortunately at the present moment there is a scarcity of brāhmaṇas, and since there is no one to advise the kṣatriyas and vaiśyas, the world is in a chaotic condition.

The second line of this verse indicates that the kṣatriyas, vaiśyas and sūdras eat only by virtue of the brāhmaṇa’s mercy; in other words, they should not eat anything which is forbidden by the brāhmaṇas. The brāhmaṇas and Vaiśṇavas know what to eat, and by their personal example they do not eat anything which is not offered first to the Supreme Person-
ality of Godhead. They eat only prasāda, or remnants of the food offered to the Lord. The ksatriyas, vaiśyas and śūdras should eat only Kṛṣṇa-prasādam, which is afforded them by the mercy of the brāhmaṇas. They cannot open slaughterhouses and eat meat, fish or eggs, or drink liquor, or earn money for this purpose without authorization. In the present age, because society is not guided by brahminical instruction, the whole population is only absorbed in sinful activities. Consequently everyone is deservedly being punished by the laws of nature. This is the situation in this age of Kali.

TEXT 47

yair īḍrṣī bhagavato gatir ātma-vāda
ekāntato nigamibhiḥ pratipāditā naḥ
tuṣyantu adabhra-karunāḥ svā-krätena nityaṁ
ko nāma tat pratikaroti vinoda-pātram

yaiḥ—by those; īḍrṣī—such kind of; bhagavataḥ—of the Supreme Personality of Godhead; gatiḥ—progress; ātma-vāde—spiritual consideration; ekāntataḥ—in complete understanding; nigamibhiḥ—by Vedic evidences; pratipāditā—conclusively established; naḥ—unto us; tuṣyantu—be satisfied; adabhra—unlimited; karunāḥ—mercy; svā-krätena—by your own activity; nityam—eternal; kaḥ—who; nāma—no one; tat—that; pratikaroti—counteracts; vinā—without; uḍa-pātram—offering of water in cupped hands.

TRANSLATION

Prthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

PURPORT

Great personalities of the material world are very eager to render welfare service to human society, but actually no one can render better
service than one who distributes the knowledge of spiritual realization in relation with the Supreme Personality of Godhead. All living entities are within the clutches of the illusory energy. Forgetting their real identity, they hover in material existence, transmigrating from one body to another in search of a peaceful life. Since these living entities have very little knowledge of self-realization, they are not getting any relief, although they are very anxious to attain peace of mind and some substantial happiness. Saintly persons like the Kumāras, Nārada, Prahlāda, Janaka, Śukadeva Gosvāmī, Kapiladeva, as well as the followers of such authorities as the Vaiṣṇava ācāryas and their servants, can render a valuable service to humanity by disseminating knowledge of the relationship between the Supreme Personality of Godhead and the living entity. Such knowledge is the perfect benediction for humanity.

Knowledge of Kṛṣṇa is such a great gift that it is impossible to repay the benefactor. Therefore Prthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities, which involved delivering souls from the clutches of māyā. The King saw that there was no other way to satisfy them for their exalted activities. The word vinodapātram can be divided into two words, viṇā and uda-pātram, or can be understood as one word, vinoda-pātram, which means joker. A joker’s activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Kṛṣṇa becomes a laughing stock just like a joker because it is not possible to repay such a debt. The best friend and benefactor of all people is one who awakens humanity to its original Kṛṣṇa consciousness.

**TEXT 48**

मैत्रेय उवाच

ता आत्मयोगपतय आदिराजेन प्रोजिता।
श्रील तदीयं शंसतेः केशवविनिग्रहां नृणां स।

maitreya uvāca
ta ātma-yoga-pataya
ādi-rājena pūjitaḥ
śilāṁ tadiyaṁ śamsantaḥ
khe ‘bhavan niṣṭāṁ nṛṇāṁ

maitreyah uvāca—the great sage Maitreya continued to speak; te—they; ātma-yoga-patayah—the masters of self-realization by devotional service;
Being thus worshiped by Maharaja Prthu, the four Kumaras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.

PURPORT

It is said that the demigods never touch the surface of the earth. They walk and travel in space only. Like the great sage Narada, the Kumaras do not require any machine to travel in space. There are also residents of Siddhaloka who can travel in space without machines. Since they can go from one planet to another, they are called siddhas; that is to say they have acquired all mystic and yogic powers. Such great saintly persons who have attained complete perfection in mystic yoga are not visible in this age on earth because humanity is not worthy of their presence. The Kumaras, however, praised the characteristics of Maharaja Prthu and his great devotional attitude and humility. The Kumaras were greatly satisfied by King Prthu’s method of worship. It was by the grace of Maharaja Prthu that the common citizens in his domain could see the Kumaras flying in outer space.

TEXT 49

vainyas tu dhuryo mahatāṁ
samsthityādhyātma-śikṣayā
āpta-kāmam ivātmāṇam
mena ātmany avasthitāṁ

vainyaḥ— the son of Vena Mahārāja (Prthu); tu— of course; dhuryaḥ— the chief; mahatāṁ— of great personalities; samsthityā— being completely fixed; ādhyātma-śikṣayā— in the matter of self-realization; āpta— achieved; kāmam— desires; iva— like; ātmāṇam— in self-satisfaction; mene— considered; ātmani— in the self; avasthitah— situated.
TRANSLATION

Amongst great personalities, Mahārāja Prthu was the chief by virtue of his fixed position in relation to spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.

PURPORT

Remaining fixed in devotional service gives one the utmost in self-satisfaction. Actually self-satisfaction can be achieved only by pure devotees who have no desire other than to serve the Supreme Personality of Godhead. Since the Supreme Personality of Godhead has nothing to desire, He is fully satisfied with Himself. Similarly, a devotee who has no desire other than to serve the Supreme Personality of Godhead is as self-satisfied as the Supreme Lord. Everyone is hankering after peace of mind and self-satisfaction, but these can only be achieved by becoming a pure devotee of the Lord.

King Prthu's statements in previous verses regarding his vast knowledge and perfect devotional service are justified here, for he is considered best amongst all mahātmās. In Bhagavad-gītā Śrī Kṛṣṇa speaks of mahātmās in this way:

mahātmānas tu mām pārtha
daiśvin prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādīm avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

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

TEXT 50
Prthu Maharaja's Meeting with the Four Kumāras

*kārmāṇi ca yathā-kālaṁ
yathā-deśaṁ yathā-balam
yathocitaṁ yathā-vittam
akarodbrahma-sāt-kṛtam*

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

**TRANSLATION**

Being self-satisfied, Mahārāja Prthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

**PURPORT**

Mahārāja Prthu was a responsible monarch, and he had to execute the duties of a kṣatriya, a king and a devotee at the same time. Being perfect in the Lord’s devotional service, he could execute his prescribed duties with complete perfection as befitted the time and circumstance and his financial strength and personal ability. In this regard, the word *kārmāṇi* in this verse is significant. Prthu Mahārāja’s activities were not ordinary because they were in relationship with the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī has advised that things which are favorable to devotional service should not be rejected, nor should activity favorable for devotional service be considered ordinary work or fruitive activity. For example, an ordinary worker conducts business in order to earn money for his sense gratification. A devotee may perform the same work in exactly the same way, but his aim is to satisfy the Supreme Lord. Consequently his activities are not ordinary.

Prthu Mahārāja’s activities were therefore not ordinary but were all spiritual and transcendental, for his aim was to satisfy the Lord. Just as Arjuna, who was a warrior, had to fight to satisfy Kṛṣṇa, Prthu Mahārāja performed his royal duties as king for the satisfaction of Kṛṣṇa. Indeed, whatever he did as emperor of the whole world was perfectly befitting a pure devotee. It is therefore said by a Vaiṣṇava poet, *vaiṣṇavera kriyā mudha viṣṇe nā bujhāya:* no one can understand the activities of a pure devotee. A pure devotee’s activities may appear like ordinary activities, but
behind them there is profound significance—the satisfaction of the Lord. In order to understand the activities of a Vaiṣṇava, one has to become very expert. Mahārāja Pṛthu did not allow himself to function outside the institution of four varṇas and four āśramas, although as a Vaiṣṇava he was a paramahamsa, transcendental to all material activities. He remained at his position as a kṣatriya to rule the world and at the same time remained transcendental to such activities by satisfying the Supreme Personality of Godhead. Concealing himself as a pure devotee, he externally manifested himself as a very powerful and dutiful king. In other words, none of his activities were carried out for his own sense gratification; everything he did was meant for the satisfaction of the senses of the Lord. This is clearly explained in the next verse.

**TEXT 51**

पलम ब्रह्माणि सन्न्याय निरविषाणाः समाहितः ।
कर्माध्यक्षं च मनवान आत्मानं प्रकृतेः परम् ||५१||

phalam brahmaṇi sannyasya
nirviṣaṅgaḥ samāhitah
karmadhyakṣaṁ ca manvāna
ātmānaṁ prakṛteḥ param

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

**TRANSLATION**

Mahārāja Pṛthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.

**PURPORT**

The life and dedication of Mahārāja Pṛthu in the transcendental loving service of the Supreme Personality of Godhead serve as a good example of karma-yoga. The term karma-yoga is often used in Bhagavad-gītā, and herein Mahārāja Pṛthu is giving a practical example of what karma-yoga
actually is. The first requirement for the proper execution of karma-yoga is given herein. Phalam brahmaṇi sannyasya (or vinyasya): One must give the fruits of his activities to the Supreme Brahmaṇ, Parabrahmaṇ, Kṛṣṇa. By doing so, one actually situates himself in the renounced order of life, sannyāsa. As stated in Bhagavad-gītā, giving up the fruits of one’s activities to the Supreme Personality of Godhead is called sannyāsa. Although he was living as a householder, Prthu Mahārāja was actually in the renounced order of life, sannyāsa. This will be clearer in the following verses.

The word nirviṣaṅgaḥ (uncontaminated) is very significant because Mahārāja Prthu was not attached to the results of his activities. In this material world a person is always thinking of the proprietorship of everything he accumulates or works for. When the fruits of one’s activities are rendered to the service of the Lord, one is actually practicing karma-yoga. Anyone can practice karma-yoga, but it is especially easy for the householder who can install the Deity of the Lord in the home and worship Him according to the methods of bhakti-yoga. This method includes nine items: hearing, chanting, remembering, serving, worshiping the Deity, praying, carrying out orders, serving Kṛṣṇa as friend and sacrificing everything for Him. These methods of karma-yoga and bhakti-yoga are being broadcast all over the world by the International Society for Krishna Consciousness. Anyone can learn these methods simply by following the examples of the members of the Society.

In one’s home or a temple, the Deity is considered the proprietor of everything, and everyone is considered the Deity’s eternal servant. The Lord is transcendental, for He is not part of this material creation. The words prakṛteḥ param are used in this verse because everything within this material world is created by the external material energy of the Lord, but the Lord Himself is not a creation of this material energy. The Lord is the supreme superintendent of all material creations, as confirmed in Bhagavad-gītā:

\[
\begin{align*}
\text{mayādhyakṣeṇa prakṛteḥ} \\
\text{śuyate sa-carācaram} \\
\text{hetunānena kaunteya} \\
\text{jagad viparivartate}
\end{align*}
\]

“This material nature is working under My direction, O son of Kunti, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again.” (Bg. 9.10)
All material changes and material progress taking place by the wonderful interaction of matter are under the superintendence of the Supreme Personality of Godhead, Kṛṣṇa. Events in the material world are not taking place blindly. If one always remains as a servant of Kṛṣṇa and engages everything in His service, he is accepted as āśām-muktā, a liberated soul, even during his lifetime within the material world. Generally liberation takes place after one gives up this body, but one who lives according to the example of Pṛthu Mahārāja is liberated even in this lifetime. In Kṛṣṇa consciousness the results of one’s activities depend on the will of the Supreme Person. Indeed, in all cases the result is not dependent on one’s own personal dexterity but is completely dependent on the will of the Supreme. This is the real significance of phalām brahmaṇi sannāyasya. A soul dedicated to the service of the Lord should never think of himself as the personal proprietor or the superintendent. A dedicated devotee should prosecute his work according to the rules and regulations described in devotional service. The results of his activities are completely dependent on the supreme will of the Lord.

TEXT 52

Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.
PURPORT

The word grheṣu is significant in this verse. Out of the four āśramas—the brahmacarya, grhaṣtha, vānaprastha and sannyāsa—only a grhaṣtha or householder is allowed to associate with women; therefore the grhaṣtha-āśrama is a kind of license for sense gratification given to the devotee. Prthu Mahārāja was special in that although he was given license to remain a householder, and although he possessed immense opulences in his kingdom, he never engaged in sense gratification. This was a special sign that indicated him to be a pure devotee of the Lord. A pure devotee is never attracted by sense gratification, and consequently he is liberated. In material life a person engages in sense gratification for his own personal satisfaction, but in the devotional or liberated life one aims to satisfy the senses of the Lord.

In this verse Mahārāja Prthu is likened to the sun (arka-vat). Sometimes the sun shines on stool, urine and so many other polluted things, but since the sun is all-powerful, it is never affected by the polluted things with which it associates. On the contrary, the sunshine sterilizes and purifies polluted and dirty places. Similarly, a devotee may engage in so many material activities, but because he has no desire for sense gratification, they never affect him. On the contrary, he dovetails all material activities for the service of the Lord. Since a pure devotee knows how to utilize everything for the Lord’s service, he is never affected by material activities. Instead, by his transcendental plans he purifies such activities. This is described in Bhakti-rasāmṛta-sindhu. Sarvopādhi-vinirmuktaiṁ tat-paratvena nirmalam: his aim is to become completely purified in the service of the Lord without being affected by material designations.

TEXT 53

एवमाध्यायमयोगेन कर्मण्यनुसमाचारन ।
पुनात्मादायमात्मान परबिध्यात्मसम्भावन ॥५३॥

evam adhyātma-yogena
karmāṇy anusamaścāran
putrān upādayāmāsa
pañcārciśy ātmā-sammatān

-evam—thus; adhyātma-yogena—by the means of bhakti-yoga; karmāṇi—activities; anu—always; samācāran—executing; putrān—sons; upādayāmāsa—
begotten; *pañca*-five in number; *arciśi*-in his wife, Arci; *ātma*-own; *sammatāṁ*-according to his desire.

**TRANSLATION**

Being situated in the liberated position of devotional service, Prthu Mahārāja not only performed all fruitive activities but also begot five sons by his wife Arci. Indeed, all his sons were begotten according to his own desire.

**PURPORT**

As a householder, Prthu Mahārāja had five sons by his wife Arci, and all these sons were begotten as he desired them. They were not born whimsically or by accident. How one can beget children according to one's own desire is practically unknown in the present age (Kali-yuga). In this regard the secret of success depends on the parents' acceptance of the various purificatory methods known as *saṁskāras*. The first *saṁskāra*, the *garbhādhāna-saṁskāra* or child-beget ting *saṁskāra*, is compulsory, especially for the higher castes, the *brahmaṇas* and the *kṣatriyas*. As stated in *Bhagavad-gītā*, sex life which is not against religious principles is *Kṛṣṇa Himself*, and according to religious principles when one wants to beget a child he must perform the *garbhādhāna-saṁskāra* before having sex. The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten. A child who is begotten out of lust may not turn out as the parents desire. As stated in the *śāstras*, *yathā yoniḥ yathā bijam*. *Yathā yoniḥ* indicates the mother, and *yathā bijam* indicates the father. If the mental state of the parents is prepared before they have sex, the child which they will beget will certainly reflect their mental condition. It is therefore understood by the words *ātma-sammatāṁ* that both Prthu Mahārāja and Arci underwent the *garbhādhāna* purificatory process before begetting children, and thus they begot all their sons according to their desires and purified mental states. Prthu Mahārāja did not beget his children out of lust, nor was he attracted to his wife for sense gratificatory purposes. He begot the children as a *grhaṇa* for the future administration of his government all over the world.

**TEXT 54**

विज्जातान् पूर्णकेषु हर्षेषु द्रविणं द्रुकम् ।
सर्वेण लोकपालनं द्वाराकः प्रसुर्याणां ||५४||
vijitāśvaṁ dhūmrakesaṁ
haryakṣaṁ draviṇaṁ vṛkam
sarveśaṁ loka-pālanaṁ
dadhāraikaḥ pṛthu guṇān

vijitāśvam—of the name Vijitāśva; dhūmrakesam—of the name Dhūmrakesa; haryakṣaṁ—of the name Haryakṣa; draviṇam—of the name Draviṇa; vṛkam—of the name Vṛka; sarveśaṁ—of all; loka-pālanaṁ—the governing heads of all planets; dadhāra—accepted; ekaḥ—one; pṛthuḥ—King Pṛthu Maharāja; guṇān—all qualities.

TRANSLATION

After begetting five sons named Vijitāśva, Dhūmrakesa, Haryakṣa, Draviṇa and Vṛka, Pṛthu Maharāja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.

PURPORT

In each and every planet there is a predominating deity. It is understood from Bhagavad-gītā that in the sun there is a predominating deity named Vivasvān. Similarly, there is a predominating deity of the moon and of the various planets. Actually the predominating deities in all the other planets are descendants from the predominating deities of the sun and moon. On this planet earth there are two kṣatriya dynasties, and one comes from the predominating deity of the sun and the other from the predominating deity of the moon, known as Sūrya-vaiṁśa and Candra-vaiṁśa respectively. When monarchy existed on this planet, the chief member was one of the members of the Sūrya dynasty or Sūrya-vaiṁśa, and the subordinate kings belonged to the Candra-vaiṁśa. However, Maharāja Pṛthu was so powerful that he could exhibit all the qualities of the predominating deities in other planets.

TEXT 55

गोपिथाय जगत-स्रष्टेः कारे स्वेच्छयुतात्मकः ।
मनोवांगमिभिः सीम्भृगुणः संरक्ष्यन् प्रजः ||५५||

gopīthāya jagat-srṣṭeḥ
kāle sve sve 'cyutātmakaḥ
mano-vāg-vṛttibhiḥ saumyair
guṇaiḥ saṁrāṇjayan prajāḥ
gopīthāya—for the protection of; jagat-srṣṭeh—of the supreme creator; kāle—in due course of time; sve sve—own; acyuta-ātmakah—being Kṛṣṇa conscious; manah—mind; vāk—words; vṛtti-bhīḥ—by occupation; saumyaḥ—very gentle; guṇaiḥ—by qualification; saṁrañjayaḥ—pleasing; prajāḥ—the citizens.

TRANSLATION

Since Mahārāja Prthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord’s creation by pleasing the various citizens according to their various desires. Therefore Prthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

PURPORT

As will be explained in the next verse, Prthu Mahārāja used to please all kinds of citizens by his extraordinary capacity to understand the mentality of others. Indeed, his dealings were so perfect that every one of the citizens was very much satisfied and lived in complete peace. The word acyuta-ātmakah is significant in this verse, for Mahārāja Prthu used to rule this planet as the representative of the Supreme Personality of Godhead. He knew he was the representative of the Lord and that the Lord’s creation must be protected intelligently. Atheists cannot understand the purpose behind the creation. Although this material world is condemned when it is compared to the spiritual world, there is still some purpose behind it. Modern scientists and philosophers cannot understand that purpose, nor do they believe in the existence of a creator. They try to establish everything by their so-called scientific research, but they do not center anything around the supreme creator. A devotee, however, can understand the purpose of creation, which is to give facilities to the individual living entities who want to lord it over material nature. The ruler of this planet should therefore know that all the inhabitants, especially human beings, have come to this material world for sense enjoyment. It is therefore the duty of the ruler to satisfy them in their sense enjoyment as well as to elevate them to Kṛṣṇa consciousness so that they all can ultimately return home, back to Godhead.

With this idea in mind, the king or government head should rule the world. In this way, everyone will be satisfied. How can this be accomplished? There are many examples like Prthu Mahārāja, and the history of his regency on this planet is elaborately described in Śrīmad-Bhāgavatam.
Even in this fallen age if the rulers, governors and presidents take advantage of Prthu Mahārāja’s example, there will certainly be a reign of peace and prosperity throughout the world.

**TEXT 56**

राजेन्द्रणामधेयं सोमराज इवापि।
सूर्यविद्विजतृ गुर्हन प्रत्यथ्य भुजो वसु ||५६||

राजाय अध्यान नाम-धेयाय।
सोम-राजा अपाराह।
सूर्य-वद विस्रजन ग्रहण यो।
प्रतापमर्श न भुवो वसु।

**TRANSLATION**

Mahārāja Prthu became as celebrated a king as Somarāja, the king of the moon. He was also powerful and exacting, just like the sun-god who distributes heat and light and at the same time exacts all the planetary waters.

**PURPORT**

In this verse Mahārāja Prthu is compared to the kings of the moon and sun. The king of the moon and the king of the sun serve as examples of how the Lord desires the universe to be ruled. The sun distributes heat and light and at the same time exacts water from all planets. The moon is very pleasing at night, and when one becomes fatigued after a day’s labor in the sun, he can enjoy the moonshine. Like the sun-god, Prthu Mahārāja distributed his heat and light to give protection to his kingdom, for without heat and light no one can exist. Similarly, Prthu Mahārāja exacted taxes and gave such strong orders to the citizens and government that no one had the power to disobey him. On the other hand, he pleased everyone just like the moonshine. Both the sun and the moon have particular influences by which they maintain order in the universe, and modern scientists and philosophers should become familiar with the Supreme Lord’s perfect plan for universal maintenance.
Mahārāja Prthu was so strong and powerful that no one could disobey his orders any more than one could conquer fire itself. He was so strong that he was compared to Indra, the king of heaven, whose power is insuperable. On the other hand, Mahārāja Prthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

PURPORT

It is the duty of a king to give protection to the citizens and to fulfill their desires. At the same time, the citizens must obey the laws of the state. Mahārāja Prthu maintained all the standards of good government, and he was so invincible that no one could disobey his orders any more than a person could stop heat and light emanating from a fire. He was so strong and powerful that he was compared to the king of heaven, Indra. In this age modern scientists have been experimenting with nuclear weapons, and in a former age they used to release brahmāstras, but all these brahmāstras and nuclear weapons are insignificant compared to the thunderbolt of the king of heaven. When Indra releases a thunderbolt, even the biggest hills and mountains crack. On the other hand, Mahārāja Prthu was as tolerant as the earth itself, and he fulfilled all the desires of his citizens, just as torrents of rain from the sky fulfill the need of the earth for water. Without rainfall, it is not possible to survive on this planet. As stated in Bhagavad-gītā (parjanyād anna-sambhavaḥ, Bg. 3.14), food grains are produced only because rain falls from the sky, and without
grains, no one on the earth can survive. Consequently an unlimited distribution of mercy is compared with the water falling from the clouds. Maharaja Prthu distributed his mercy incessantly, much like rainfall. In other words, Maharaja Prthu was softer than a rose flower and harder than a thunderbolt. In this way he ruled over his kingdom.

**TEXT 58**

\[
\text{वर्षति सा यथाकामं पर्जन्य द्वै तर्पयन् ।}
\text{सर्वद्रव्य द्वै दुर्बोधः सस्वेनाच्छलार्दिव ||५८||}
\]

varṣati sma yathā-kāmaṁ
parjanya iva tarpayaṁ
samudra iva durbodhaḥ
sattvenācala-raudr īva

**TRANSLATION**

Just as rainfall satisfies everyone’s desires, Maharaja Prthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.

**PURPORT**

Maharaja Prthu used to distribute his mercy to suffering humanity, and it was like rainfall after excessive heat. The ocean is wide and expansive, and it is very difficult to measure its length and breadth; similarly, Prthu Maharaja was so deep and grave that no one could fathom his purposes. The hill known as Meru is fixed in the universe as a universal pivot, and no one can move it an inch from its position; similarly, no one could ever dissuade Maharaja Prthu when he was determined.

**TEXT 59**

\[
\text{धर्मार्दिव शिख्यायामार्थं हिमवानिनं ।}
\text{कुवेर धव कोशालो गुप्तार्थो वर्त्तो यथा ||५९||}
\]

dharma-raudr īva śikṣāyāṁ
āścarye himavān īva
Mahārāja Prthu’s intelligence and education were exactly like that of Yamarāja, the superintendent of death. His opulence was comparable to the Himalayan Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuṇa’s.

PURPORT

Yamarāja or Dharmarāja, as the superintendent of death, has to judge the criminal living entities who have committed sinful activities throughout their lives. Consequently Yamarāja is expected to be most expert in judicial matters. Prthu Mahārāja was also highly learned and exceedingly exact in delivering his judgment upon the citizens. No one could excel him in opulence any more than estimate the stock of minerals and jewels in the Himalayan Mountains; therefore he is compared to Kuvera, the treasurer of the heavenly planets. Nor could anyone discover the secrets of his life any more than learn the secrets of Varuṇa, the demigod presiding over the water, the night, and the western sky. Varuṇa is omniscient, and since he punishes sins, he is prayed to for forgiveness. He is also the sender of disease and is often associated with Mitra and Indra.

TEXT 60

mātasisveva sarvātmā
balena mahasaujasā
aviṣahyatayā devo
bhagavān bhūla-rāḍ īva

Srimad-Bhāgavatam
[Canto 4, Ch. 22]
In his bodily strength and in the strength of his senses, Maharaja Prthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadasiva.

**TRANSLATION**

In his bodily strength and in the strength of his senses, Maharaja Prthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadasiva.

**TEXT 61**

\[ kandarpa \text{ iva } \text{ saundarye} \]
\[ \text{manasvī } \text{ mṛga-raud} \text{ iva} \]
\[ \text{vātsalye } \text{ manuvaṇ} \text{ nṛṇām} \]
\[ \text{prabhutve } \text{ bhagavān} \text{ ajāḥ} \]

**TRANSLATION**

In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he was just like Svayambhuva Manu, and in his ability to control he was like Lord Brahmā.

**TEXT 62**

\[ bhṛhaspatir \text{ brahma-vāde} \]
\[ ātmavattve svayaṁ hariḥ \]
\[ bhaktyā \text{ go-guru-vipreṣu} \]
\[ viśvakṣenaṇuvartīṣu \]
\[ hriyā \text{ praśraya-sīlābhyaṁ} \]
\[ ātma-tulyaḥ \text{ parodyame} \]
In his personal behavior, Prthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Brhaspati. In self-control he was like the Supreme Personality of Godhead Himself. As far as his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brahmāṇas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.

PURPORT

When Lord Caitanya talked to Sārvabhauma Bhattācārya, the Lord gave him the honor of becoming the incarnation of Brhaspati. Brhaspati is the chief priest of the heavenly kingdom, and he is a follower of the philosophy known as Brahmavada or Māyāvāda. Brhaspati is also a great logician. It appears from this statement that Maharaja Prthu, although a great devotee constantly engaged in the loving service of the Lord, could defeat all kinds of impersonalists and Māyāvādīs by his profound knowledge of Vedic scriptures. We should learn from Maharaja Prthu that a Vaiṣṇava or devotee must not only be fixed in the service of the Lord, but, if required, must be prepared to argue with the impersonalist Māyāvādīs with all logic and philosophy and defeat their contention that the Absolute Truth is impersonal.

The Supreme Personality of Godhead is the ideal self-controller or brahmācārī. When Kṛṣṇa was elected to be president of the Rājasūya yajña performed by Mahārāja Yudhiṣṭhira, Grandfather Bhīṣmadeva praised Lord Kṛṣṇa as the greatest brahmācārī. Because Grandfather Bhīṣmadeva was a brahmācārī, he was quite fit to distinguish a brahmācārī from a vyābhicārī. Although Prthu Mahārāja was a householder and father of five children, he was still considered to be most controlled. One who begets Kṛṣṇa conscious children for the benefit of humanity is actually a brahma-
One who simply begets children like cats and dogs is not a proper father. The word *brahmacārī* also refers to one who acts on the platform of Brahman or devotional service. In the impersonal Brahman conception, there is no activity, yet when one performs activities in connection with the Supreme Personality of Godhead, he is to be known as *brahmacārī*. Thus Prthu Mahārāja was an ideal *brahmacārī* and *grhastha* simultaneously.

Viśvakesnānuvartīsū refers to those devotees who are constantly engaged in the service of the Lord. Other devotees must follow in their footsteps. Śrīla Narottama dāsa Ṭhākura said, *ei chaya gosāñi yāṅra, mui tāṅra āśa.* He is prepared to become anyone's disciple who follows in the footsteps of the six Gosvāmīs.

Also, like all Vaiṣṇavas, Mahārāja Prthu was devoted to cow protection, spiritual masters and qualified *brahmanas*. Prthu Mahārāja was also very humble, meek and gentle, and whenever he performed any philanthropic work or welfare activity for the general public, he would labor exactly as if he were tending to his own personal necessities. In other words, his philanthropic activities were not for the sake of show but were performed out of personal feeling and commitment. All philanthropic activities should be thus performed.

**TEXT 63**

कीत्योंचीरंगित्या पुम्बिष्कृतेऽक्ष्ये तत्र तत्र ह । ।

प्रविष्टं: कर्णरंगेऽश्रीणां रामः सतामिव ॥६३॥

*kīrtyordhva-gītayā pumbhis*
trailokye tatra tatra ha
praviśṭah karna-randhreśu
strīnāṁ rāmaḥ satām iva

*kīrtyā*—by reputation; *urdha-gītayā*—by loud declaration; *pumbhiḥ*—by the general public; *trailokye*—all over the universe; *tatra tatra*—here and there; *ha*—certainly; *praviśṭah*—entering; *karna-randhreśu*—in the aural holes; *strīnāṁ*—of the women; *rāmaḥ*—Lord Rāmacandra; *satām*—of the devotees; *iva*—like.

**TRANSLATION**

Throughout the whole universe—in the higher, lower and middle planetary systems—Prthu Mahārāja’s reputation was loudly declared, and all ladies and devotees heard his glories, which were as sweet as the glories of Lord Rāmacandra.
PURPORT

In this verse the words śrutām and rāmah are significant. It is the practice amongst ladies to hear and enjoy the praises of certain heroes. From this verse it appears that Prthu Mahārāja’s reputation was so great that ladies all over the universe would hear of it with great pleasure. At the same time, his glories were heard all over the universe by the devotees, and they were as pleasing as Lord Rāmacandra’s glories. Lord Rāmacandra’s kingdom is still existing, and recently there was a political party in India named the Rāmarājya Party, which wanted to establish a kingdom resembling the kingdom of Rāma. Unfortunately, modern politicians want the kingdom of Rāma without Rāma Himself. Although they have banished the idea of God consciousness, they still expect to establish the kingdom of Rāma. Such a proposal is rejected by devotees. Prthu Mahārāja’s reputation was heard by saintly persons because he exactly represented Lord Rāmacandra, the ideal king.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-second Chapter, of the Śrimad-Bhāgavatam, entitled “King Prthu Mahārāja’s Meeting with the Four Kumāras.”
CHAPTER TWENTY-THREE

Mahārāja Prthu's Going Back Home

TEXTS 1-3.

_the sage Maitreya continued to speak;_ drṣṭvā—after seeing; ātmānam—of the body; pravayasyam—old age; ekadā—once upon a time; vainya—King Prthu; ātmavān—fully conversant in spiritual education; ātmanā—by oneself; vardhita—increased; aśeṣa—unlimitedly; svā-
anusargaḥ—creation of material opulences; praṇā-patiḥ—a protector of citizens; jagataḥ—moving; tathamūraḥ—not moving; ca—also; api—certainly; vṛttī-dhāḥ—one who gives pensions; dharma-bhrēḥ—one who observes the religious principles; satām—of the devotees; nispādita—fully executed; īśvara—of the Supreme Personality of Godhead; ādeśāḥ—order; yat-arthat—in coordination with Him; iha—in this world; jajñīvān—performed; ātma-jeṣu—unto his sons; ātma-jām—the earth; nyasya—indicating; virahāt—out of separation; rudatīṁ iva—just like lamenting; praṇāsu—unto the citizens; vimanaḥsu—unto the aggrieved; ekaḥ—alone; sa-dāraḥ—with his wife; agat—went; tapaḥ-vanaṁ—in the forest where one can execute austerities.

TRANSLATION

At the last stage of his life, when Maharājā Prthu saw himself getting old, that great soul, who was King of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and non-moving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead, in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Maharājā Prthu left the presence of his citizens, who were almost lamenting and crying from feeling separation from the King, and went to the forest alone with his wife to perform austerities.

PURPORT

Maharājā Prthu was one of the ṣaktyāveśa incarnations of the Supreme Personality of Godhead, and as such he appeared on the surface of the earth to execute the orders of the Supreme. As stated in Bhagavad-gītā, the Supreme Lord is the proprietor of all planets, and He is always anxious to see that in each and every planet the living entities are happily living and executing their duties. As soon as there is some discrepancy in the execution of duties, the Lord appears on earth, as confirmed in Bhagavad-gītā: yadā yadā hi dharmasya glānir bhavati bharata (Bg. 4.7).

Since there were so many discrepancies during the reign of King Vena, the Lord sent His most confidential devotee, Maharājā Prthu, to settle things. Therefore, after executing the orders of the Supreme Personality of Godhead and settling the affairs of the world, Maharājā Prthu was ready to retire. He had been exemplary in his governmental administration, and now he was to become exemplary in his retirement. He divided all his
Maharaja Prthu’s Going Back Home

property amongst his sons and appointed them to rule the world, and then he went to the forest with his wife. It is significant in this connection that it is said that Maharaja Prthu retired alone and at the same time took his wife with him. According to Vedic principles, when retiring from family life, one can take his wife with him, for the husband and wife are considered to be one unit. Thus they can both combinedly perform austerities for liberation. This is the path that Maharaja Prthu, who was an exemplary character, followed, and this is also the way of Vedic civilization. One should not simply remain at home until the time of death but should separate from family life at a timely moment and prepare himself to go back to Godhead. As a saktyavesa incarnation of God who had actually come from Vaikuṇṭha as a representative of Kṛṣṇa, Maharaja Prthu was certain to go back to Godhead. Nonetheless in order to set the example in all ways, he also underwent severe austerities in the tapo-vana. It appears that in those days there were many tapo-vanas, or forests especially meant for retirement and the practice of austerities. Indeed, it was compulsory for everyone to go to the tapo-vana to fully accept the shelter of the Supreme Personality of Godhead, for it is very difficult to retire from family life and at the same time remain at home.

TEXT 4

तत्रामयामयानियमोऽवाक्षानससुसम्मते ।
आरत्यो उग्रतपसि यथा स्वविजये पुराः ॥ ४ ॥

tatrāpy adābhya-niyamasya
daikhaṇasa-susammatte
ārabdhā ugra-tapasi
yathā sva-viṣaye purā
tatra—there; api—also; adābhya—severe; niyamah—austerities; vaikhaṇasa—rules and regulations of retired life; susammatte—perfectly recognized; ārabdhaḥ—beginning; ugra—severe; tapasi—austerity; yathā—as much as; sva-vijaye—in conquering the world; purā—formerly.

TRANSLATION

After retiring from family life, Maharaja Prthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.
PURPORT

As it is necessary for one to become very active in family life, similarly, after retirement from family life, it is necessary to control the mind and senses. This is possible when one engages himself fully in the devotional service of the Lord. Actually the whole purpose of the Vedic system, the Vedic social order, is to enable one to ultimately return home, back to Godhead. The grhastha-āśrama is a sort of concession combining sense gratification with a regulative life. It is to enable one to easily retire in the middle of life and engage fully in austerities in order to transcend material sense gratification once and for all. Therefore in the vānaprastha stage of life, tapasya, or austerity, is strongly recommended. Maharāja Prthu followed exactly all the rules of vānaprastha life, which is technically known as vaikhānasa-āśrama. The word vaikhānasa-susammate is significant because in vānaprastha life the regulative principles are also to be strictly followed. In other words, Maharāja Prthu was an ideal character in every sphere of life. Mahājano yena gataḥ sa panthāḥ: one should follow in the footsteps of great personalities. Thus by following the exemplary character of Maharāja Prthu, one can become perfect in all respects while living this life or while retiring from active life. Thus after giving up this body, one can become liberated and go back to Godhead.

TEXT 5

kanda-mūla-phaḷāḥāraḥ
śuṣkaparṇāśanaḥ kvacit
ab-bhakṣaḥ katicit pakṣān
vāyu-bhakṣas tataḥ param

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

TRANSLATION

In the tapo-vana, Maharāja Prthu sometimes ate the trunks and roots of trees, and sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.
In *Bhagavad-gītā* yogīs are advised to go to a secluded place in the forest and live alone in a sanctified spot there. By Prthu Mahārāja's behavior we can understand that when he went to the forest, he did not eat any cooked food sent from the city by some devotees or disciples. As soon as one takes a vow to live in the forest, he must simply eat roots, tree trunks, fruits, dried leaves or whatever nature provides in that way. Prthu Mahārāja strictly adopted these principles for living in the forest, and sometimes he ate nothing but dried leaves and drank nothing but a little water. Sometimes he lived on nothing but air, and sometimes he ate some fruit from the trees. In this way he lived in the forest and underwent severe austerity, especially in regards to eating. In other words, overeating is not at all recommended for one who wants to progress in spiritual life. Śrī Rūpa Gosvāmī also warns (*atyāhāraḥ prayāsaś ca*) that too much eating and too much endeavor are against the principles by which one can advance in spiritual life.

It is also notable that according to Vedic injunction, to live in the forest is to live in the mode of complete goodness, whereas to live in the city is to live in the mode of passion, and to live in a brothel or drinking house is to live in the mode of ignorance. However, to live in a temple is to live in Vaikuṇṭha, which is transcendental to all the modes of material nature. This Kṛṣṇa consciousness movement affords one the opportunity to live in the temple of the Lord, which is as good as Vaikuṇṭha. Consequently a Kṛṣṇa conscious person does not need to go to the forest and artificially try to imitate Mahārāja Prthu or the great sages and munis who used to live in the forest.

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to Vṛndāvana and lived beneath a tree, like Mahārāja Prthu. Since then, many people have gone to Vṛndāvana to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vṛndāvana have become victims of illicit sex, gambling and intoxication. This Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Prthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Thākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept Kṛṣṇa prasāda and nothing else, follow the regulative principles, and chant sixteen rounds daily of the Hare Kṛṣṇa mantra. In this way, one's spiritual life will never be disturbed.
TEXT 6

\[\text{grīme pañca-tapā vīro} \]
\[\text{varṣāsv āśāraśān munīḥ} \]
\[\text{ākaṇṭha-magnāḥ śiśire} \]
\[\text{udake sthāṇḍileśayāḥ} \]

grīme—in the summer season; pañca-tapāḥ—five kinds of heating; vīraḥ—the hero; varṣāsva—in the rainy season; āśāraśāt—being situated within the torrents of rain; munīḥ—like the great sages; ākaṇṭha—up to the neck; magnāḥ—drowned; śiśire—in winter; udake—within water; sthāṇḍileśayāḥ—lying down on the floor.

TRANSLATION

Following the principles of forest living and the footsteps of the great sages and munis, Prthu Maharaja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season, and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.

PURPORT

These are some of the austerities executed by the jñānis and yogīs, who cannot accept the process of bhakti-yoga. They must undergo such severe types of austerity in order to become purified from material contamination. Pañca-tapāḥ refers to five kinds of heating processes. One is also enjoined to sit within a circle of fire, with flames blazing from four sides and the sun blazing directly overhead. This is one kind of pañca-tapāḥ recommended for austerity. Similarly, in the rainy season one is enjoined to expose himself to torrents of rain and in winter to sit in cold water up to the neck. As far as bedding is concerned, the ascetic should be content with simply lying on the floor. The purpose for undergoing such severe austerities is to become a devotee of the Supreme Personality of Godhead, Kṛṣṇa, as explained in the next verse.

TEXT 7

\[\text{titiṣṭhyutvamadante ucchāraṇaḥ jītāniḥ} \]
\[\text{āartīṣṭhyeṣu kṛṣṇamacchantarp uttmamaḥ} \]

\[\text{titiṣṭhyutvamadante ucchāraṇaḥ jītāniḥ} \]
\[\text{āartīṣṭhyeṣu kṛṣṇamacchantarp uttmamaḥ} \]

\[\text{titiṣṭhyutvamadante ucchāraṇaḥ jītāniḥ} \]
\[\text{āartīṣṭhyeṣu kṛṣṇamacchantarp uttmamaḥ} \]
Maharaja Prthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

**PURPORT**

In order to be recognized by Kṛṣṇa, the Supreme Personality of Godhead, one should chant the holy name of the Lord continuously, twenty-four hours a day. Unfortunate persons who cannot accept this formula prefer to execute some type of pseudo-meditation without accepting the other processes of austerity. The fact is, however, that one must accept either the severe method of austerity described above to become purified or take to the process of devotional service recommended for pleasing the Supreme Lord, Kṛṣṇa. The person who is Kṛṣṇa conscious is most intelligent because in Kali-yuga it is not at all possible to undergo such severe austerities. We need only follow great personalities like Lord Caitanya Mahāprabhu. In His Śikṣāṣṭaka, Lord Caitanya Mahāprabhu wrote, param vijayate śrī-krṣṇa-saṅktaranam: all glories to the holy names of Lord Kṛṣṇa, which from the very beginning purify the heart and immediately liberate one. Bhavamahādāvagni-nirvāpanam. If the real purpose of all yoga is to please Lord Kṛṣṇa, then this simple bhakti-yoga system recommended for this age is sufficient. It is necessary, however, to engage constantly in the service of the Lord. Although Prthu Mahārāja executed his austerities long before the appearance of Lord Kṛṣṇa on this planet, his purpose was still to please Kṛṣṇa.
There are many fools who claim that worship of Kṛṣṇa began only about five thousand years ago, after the appearance of Lord Kṛṣṇa in India, but this is not a fact. Pṛthu Mahārāja worshiped Kṛṣṇa millions of years ago, for Pṛthu happened to be a descendant of the family of Mahārāja Dhruva, who reigned for 36,000 years during the Satya-yuga age. Unless his total life span was 100,000 years, how could Dhruva Mahārāja reign over the world for 36,000 years? The point is that Kṛṣṇa worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Tretā-yuga and Dvāpara-yuga, and now it is continuing in Kali-yuga. As stated in Bhagavad-gītā, Kṛṣṇa not only appears in this millennium of Brahmā’s life, but in every millennium. Therefore worship of Kṛṣṇa is conducted in all millenniums. It is not that Kṛṣṇa worship began only when Kṛṣṇa appeared on this planet five thousand years ago. This is a foolish conclusion that is not substantiated by Vedic literatures.

Also of significance in this verse are the words ārīrādhāyiṣṭaḥ kṛṣṇam acarat tapa uttamam. Mahārāja Pṛthu underwent severe types of austerities for the express purpose of worshiping Kṛṣṇa. Kṛṣṇa is so kind, especially in this age, that He appears in the transcendental vibration of His holy name. As is said in the Nārada-paṇcarātra, ārīdhitoyadi haris tapasā tataḥ kim. If Kṛṣṇa is worshiped, if He is the goal of advancement, there is no need for one to execute severe types of tapasya, because one has already reached his destination. If, after executing all types of tapasya, one cannot reach Kṛṣṇa, all his tapasya has no value, for without Kṛṣṇa all austerity is simply wasted labor. Śrama eva hi kevalam (Bṛh. 1.2.8). We should therefore not be discouraged just because we cannot go to the forest and practice severe austerities. Our life is so short that we must strictly adhere to the principles laid down by the Vaiṣṇava acāryas and peacefully execute Kṛṣṇa consciousness. There is no need to become despondent. Narottama dāsa Thākura recommends: ānande bala hari, bhaja vṛndāvana, sīr-guru-vaiṣṇava-pade majāiyā mana. For a transcendental blissful life, chant the Hare Kṛṣṇa mantra, come worship the holy place of Vṛndāvana, and always engage in the service of the Lord, of the spiritual master, and of the Vaiṣṇavas. This Kṛṣṇa consciousness movement is therefore very safe and easy. We have only to execute the order of the Lord and fully surrender unto Him. We have only to execute the order of the spiritual master, preach Kṛṣṇa consciousness and follow in the path of the Vaiṣṇavas. The spiritual master represents both Lord Kṛṣṇa and the Vaiṣṇavas; therefore by following the instructions of the spiritual master and by chanting Hare Kṛṣṇa, everything will be all right.
TEXT 8

tena kramānusiddhena
dhvasta-karma-malāsayaḥ
prāṇāyāmaḥ sanniruddha-
ṣaṭ-vargaḥ chinna-bandhanaḥ

tenā—thus by practicing such austerities; krama—gradually; anu—constantly; siddhena—by perfection; dhvasta—smashed; karma—fruitive activities; mala—dirty things; āśayaḥ—desire; prāṇāyāmaḥ—by practice of prāṇāyāma-yoga, breathing exercises; san—being; niruddha—stopped; ṣaṭ-vargaḥ—the mind and the senses; chinna-bandhanaḥ—completely cut off from all bondage.

TRANSLATION

By thus practicing severe austerities, Maharaja Prthu gradually became steadfast in spiritual life and completely free of all desires for frutitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for frutitive activity.

PURPORT

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

The minds of those who are addicted to frutitive activity are always filled with unclean desires. Frutitive activities are symptomatic of our polluted desire to dominate material nature. As long as one continues to
be subject to polluted desires, he has to accept one material body after another. So-called yogīs, without knowledge of the real purpose of yoga, practice it in order to keep the body fit. Thus they engage themselves in frutitive activities, and thus they are bound by desire to accept another body. They are not aware that the ultimate goal of life is to approach Kṛṣṇa. In order to save such yogīs from wandering throughout the different species of life, the sāstras warn that in this age such yogic practice is simply a waste of time. The only means of elevation is the chanting of the Hare Kṛṣṇa mahā-mantra.

King Prthu’s activities took place in Satya-yuga, and in this age this practice of yoga is misunderstood by fallen souls who are not capable of practicing anything. Consequently the sāstras enjoin: kalau nastya eva nastya eva nastya eva gatir anyathā. The conclusion is that unless the karmīs, jñānīs and yogīs come to the point of devotional service to Lord Kṛṣṇa, their so-called austerities and yoga have no value. Nārādhitaḥ: if Hari, the Supreme Personality of Godhead, is not worshiped, there is no point in practicing meditational yoga, performing karma-yoga or culturing empiric knowledge. As far as prāṇāyāma is concerned, chanting of the holy name of the Lord and dancing in ecstasy are also considered prāṇāyāma. In a previous verse, Sanatkumāra instructed Mahārāja Prthu to engage constantly in the service of the Supreme Lord, Vāsudeva:

\[
yat pāda-pāṅkaja-palāśa-vilāśa-bhaktyā
garmāsayaṁ grathhitam udgrathayanti santaḥ
\]

Only by worshiping Vāsudeva can one become free from the desires of frutitive activities. Outside of worshiping Vāsudeva, the yogīs and jñānīs cannot attain freedom from such desires. Tadvaṁ na rikta-matayo yatayo ‘pi ruddha-srotogaṇās tam araṇaṁ bhaja vasudevam (Bhāg. 4.22.39). Here the word prāṇāyāma does not refer to any ulterior motive. The actual aim is to strengthen the mind and senses in order to engage them in devotional service. In the present age this determination can be very easily acquired simply by chanting the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**TEXT 9**

\[\text{sanat-kumāro bhagavān}\
\text{yat āhadhyātmikam param}\
\]
yogam tenaiva puruṣam
abhajat puruṣarṣabhaḥ

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

TRANSLATION

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

PURPORT

In this verse it is clearly said that Maharāja Prthu, practicing the prānāyāma-yoga system, engaged in the service of the Supreme Personality of Godhead as advised by the saint Sanat-kumāra. In this verse the words puruṣam abhajat puruṣarṣabhaḥ are significant: puruṣarṣabha refers to Maharāja Prthu, the best amongst human beings, and puruṣam refers to the Supreme Personality of Godhead. The conclusion is that the best man amongst all men engages in the service of the Supreme Person. One puruṣa is worshipable, and the other puruṣa is the worshiper. When the puruṣa who worships, the living entity, thinks of becoming one with the Supreme Person, he simply becomes bewildered and falls into the darkness of ignorance. As stated by Lord Kṛṣṇa in Bhagavad-gītā, all living entities assembled in the battlefield, as well as Kṛṣṇa Himself, were also present in the past as individuals and would continue to be present in the future as individuals also (Bg. 2.12). Therefore the two puruṣas, the living entity and the Supreme Personality of Godhead, never lose their respective identities.

Actually one who is self-realized engages himself in the service of the Lord perpetually, both in this life and in the next. Indeed, for devotees there is no difference between this life and the next. In this life a neophyte devotee is trained to serve the Supreme Personality of Godhead, and in the next life he approaches that Supreme Person in Vaiṣṇava and renders the same devotional service. Even for the neophyte devotee, devotional service is considered brahma-bhūyāya kalpate. Devotional service to the Lord is never considered a material activity. Since he is acting on the brahma-bhūta platform, a devotee is already liberated. He therefore has no need to practice any other type of yoga in order to approach the brahma-bhūta stage. If the devotee adheres strictly to the orders of the spiritual
master, follows the rules and regulations and chants the Hare Kṛṣṇa mantra, it should be concluded that he is already at the brahma-bhūta stage, as confirmed in Bhagavad-gītā:

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

“One who is engaged in full devotional service, unsailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26)

TRANSLATION

Maharaja Prthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Kṛṣṇa, developed and became unflinching and fixed.

PURPORT
The word bhagavad-dharmaṇaḥ indicates that the religious process practiced by Mahārāja Prthu was beyond all pretentions. As stated in the beginning of Śrīmad-Bhāgavatam, dharma[! projjhita-kaitavo 'tra (Bhāg. 1.1.2): Religious principles which are simply pretentious are actually nothing but cheating. Bhagavad-dharmaṇaḥ is described by Virarāghavacārya as niūrtta-dharmepa, which indicates that it cannot be contaminated by material aspiration. As described by Śrīla Rūpa Gosvāmī:
When one is not inspired by material desires and is not contaminated by the processes of fruitive activity and empiric speculation, he fully engages in the favorable service of the Lord. That is called bhagavad-dharma, or pure devotional service. In this verse the word brahmanī does not refer to the impersonal Brahman. Impersonal Brahman is a subordinate feature of the Supreme Personality of Godhead, and since impersonal Brahman worshipers desire to merge into the Brahman effulgence, they cannot be considered followers of bhagavad-dharma. After being baffled in his material enjoyment, the impersonalist may desire to merge into the existence of the Lord, but a pure devotee of the Lord has no such desire. Therefore a pure devotee is really bhagavad-dharmī.

It is clear from this verse that Maharāja Pṛthu was never a worshiper of the impersonal Brahman but was at all times a pure devotee of the Supreme Personality of Godhead. Bhagavati brahmanī refers to one who is engaged in devotional service to the Personality of Godhead. A devotee’s knowledge of the impersonal Brahman is automatically revealed, and he is not interested in merging into the impersonal Brahman. Maharāja Pṛthu’s activities in devotional service enabled him to become fixed and steady in the discharge of devotional activities without having to take recourse to karma, jñāna or yoga.
sharpened activities; *yena*—by which; *cicceda*—become separated; *saṁśaya-padam*—position of doubtfulness; *nija*—own; *jīva-kośam*—encagement of the living entity.

**TRANSLATION**

By regularly discharging devotional service, Pṛthu Mahārāja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.

**PURPORT**

In the *Nārada-pañcarātra*, devotional service to the Lord is likened unto a queen. When a queen gives an audience, many maidservants follow her. The maidservants of devotional service are material opulence, liberation and mystic powers. The *karmīs* are very much attached to material enjoyment; the *jñānīs* are very anxious to become freed from material clutches; and the *yogīs* are very fond of attaining the eight kinds of mystic perfection. From the *Nārada-pañcarātra* we understand that if one attains the stage of pure devotional service, he also attains all the opulences derived from fruitive activities, empiric philosophical speculation and mystic yogic practice. Śrīla Bhavaṅgala Ṭhākura therefore prayed in his *Kṛṣṇa-karnāmṛta*: “My dear Lord, if I have unflinching devotion to You, You become manifest before me personally, and the results of fruitive activity and empiric philosophical speculation—namely religion, economic development, sense gratification and liberation—become like personal attendants and remain standing before me as if awaiting my order.” The idea here is that the *jñānīs*, by culture of *brahma-vidyā*, spiritual knowledge, struggle very hard to get out of the clutches of material nature, but a devotee, by dint of his advancement in devotional service, automatically becomes detached from his material body. When the devotee’s spiritual body begins to manifest, he actually enters into his activities in transcendental life.

At present we have contacted a material body, material mind and material intelligence, but when we become free from these material conditions, our spiritual body, spiritual mind and spiritual intelligence become manifest. In that transcendental state, a devotee attains all the benefits of *karma*, *jñāna* and *yoga*. Although he never engages in fruitive activities or empiric speculation to attain mystic powers, automatically
mystic powers appear in his service. A devotee does not want any kind of material opulence, but such opulence appears before him automatically. He does not have to endeavor for it. Because of his devotional service, he automatically becomes brahma-bhūta. As stated before, this is confirmed in Bhagavad-gītā:

\[
\text{māṁ ca yo 'vyabhicāreṇa}
\text{bhakti-yogena sevate}
\text{sa guṇān samatītyaitān}
\text{brahma-bhūyāya kalpate}
\]

“One who is engaged in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahma.” (Bg. 14.26)

Because of his regular discharge of devotional service, a devotee attains the transcendental stage of life. Since his mind is transcendently situated, he cannot think of anything but the lotus feet of the Lord. This is the meaning of the word saṁsmarāṇa-anupūrtyā. By constantly thinking of the lotus feet of the Lord, the devotee immediately becomes situated in suddha-sattva. Suddha-sattva refers to that platform which is above the modes of material nature, including the mode of goodness. In the material world, the mode of goodness is considered to be representative of the highest perfection, but one has to transcend this mode and come to the stage of suddha-sattva, or pure goodness, where the three qualities of material nature cannot act.

Śrīla Viśvanātha Cakravārti Ṭhākura gives the following example: If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not need to take medicine to aid his digestion. Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions. A jñānī may become detached from material attractions by prolonged discussions on subjects of knowledge and may in this way finally come to the brahma-bhūta stage, but a devotee does not have to undergo so much trouble. By virtue of his devotional service, he attains the brahma-bhūta stage without a doubt. The yogīs and jñānīs are always doubtful about their constitutional position; therefore they mistakenly think of becoming one with the Supreme. However, a devotee’s relationship with the Supreme becomes manifest beyond all doubt, and he immediately understands that his position is that of eternal servant of the Lord. The jñānīs and yogīs may
think of attaining liberation without rendering devotional service, but actually this is not possible because their intelligence is not as pure as that of a pure devotee. In other words, the jñānis and yogīs cannot become factually liberated unless they become elevated to the position of devotees.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nāḍṛta-yaśmad-aṅghrayaḥ (Bhāg. 10.2.32). The jñānis and yogīs may rise to the highest position, Brahman realization, but because of their lack of devotion unto the lotus feet of the Lord, they again fall down into material nature. Therefore jñāna and yoga should not be accepted as the real processes for liberation. By discharging devotional service, Mahārāja Prthu automatically transcended all these positions. Since Mahārāja Prthu was a sāktyāvesa incarnation of the Supreme Lord, he did not have to act in any way to attain liberation. He came from the Vaikunṭha world, or spiritual sky, in order to execute the will of the Supreme Lord on earth. Consequently he was to return home, back to Godhead, without having to execute jñāna, yoga or karma. Although Prthu Mahārāja was eternally a pure devotee of the Lord, he nonetheless adopted the process of devotional service in order to teach the people in general the proper process for executing the duties of life and ultimately returning home, back to Godhead.

TEXT 12

chinnāṁ yādhis-dhīṁ adhigatāṁ-gatāṁ nirīhas
tat tatyaje 'cchinad idam vayunena yena
tāvan na yoga-gatibhir yatir apramatto
yāvad gādāgraṇa-kathāsu ratiṁ na kuryāt

chinnā—being separated; anya-dhīḥ—all other concepts of life (the bodily concept of life); adhigata—being firmly convinced; ātma-gatiḥ—ultimate goal of spiritual life; nirīhāḥ—desireless; tat—that; tatyaje—gave up; acchinat—he had cut; idam—this; vayunena—with the knowledge; yena—by which; tāvat—so long; na—never; yoga-gatibhiḥ—the practice of the mystic yoga system; yatīḥ—the practicer; apramattāḥ—without any illusion; yāvad—so long; gādāgraṇa—of Kṛṣṇa; kathāsu—words; ratiṁ—attraction; na—never; kuryāt—do it.
TRANSLATION

When he became completely free from the conception of bodily life, Mahārāja Prthu realized Lord Kṛṣṇa sitting in everyone’s heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional service to Kṛṣṇa is the ultimate goal of life and that unless the yogīs and jñānīs become attracted to Kṛṣṇa-kathā [narrations about Kṛṣṇa], their illusions concerning existence can never be dispelled.

PURPORT

As long as one is too much absorbed in the bodily conception of life, he becomes interested in many different processes of self-realization, such as the mystic yoga system or the system utilizing the speculative empiric methods. However, when one understands that the ultimate goal of life is to approach Kṛṣṇa, he realizes Kṛṣṇa within everyone’s heart and therefore helps everyone who is interested in Kṛṣṇa consciousness. Actually the perfection of life depends on one’s inclination to hear about Kṛṣṇa. It is therefore mentioned in this verse: yāvad gada-graja-kathāsu ratiṁ na kuryat. Unless one becomes interested in Kṛṣṇa, in His pastimes and activities, there is no question of liberation by means of yoga practice or speculative knowledge.

Having attained to the stage of devotion, Mahārāja Prthu became uninterested in the practices of jñāna and yoga and abandoned them. This is the stage of pure devotional life as described by Rūpa Gosvāmī: anyābhinātā-sūnyām jñāna-karmādy-anāvṛtam/ ānukūlyena kṛṣṇānuśīlanām bhaktir uttamā. Real jñāna means understanding that the living entity is the eternal servant of the Lord. This knowledge is attained after many, many births, as confirmed in Bhagavad-gītā: bahunam janmanam ante jñānavaṁ māṁ prapadyate (Bg. 7.19). In the paramahaṁsa stage of life, one fully realizes Kṛṣṇa as everything: vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. When one understands fully that Kṛṣṇa is everything and that Kṛṣṇa consciousness is the highest perfection of life, he becomes a paramahaṁsa, or mahātmā. Such a mahātmā or paramahaṁsa is very rare to find. A paramahaṁsa or pure devotee is never attracted by hatha-yoga or speculative knowledge. He is simply interested in the unalloyed devotional service of the Lord. Sometimes one who is formally addicted to these processes tries to perform devotional service and the jñāna and yoga practices at the same time, but as soon as one comes to the unalloyed stage of devotional service, he is
able to give up all other methods of self-realization. In other words, when one firmly realizes Kṛṣṇa as the supreme goal, he is no longer attracted by mystic yoga practice or the speculative empirical methods of knowledge.

TEXT 13

Text 13

Pūrport

According to a Bengali proverb, whatever spiritual progress one makes in life will be tested at the time of death. In Bhagavad-gītā it is also confirmed: "yam yam vāpi smaran bhāvam tyajaty ante kalevaram/ tam tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ (Bg. 8.6). Those who are practicing Kṛṣṇa consciousness know that their examination will be held at the time of death. If one can remember Kṛṣṇa at death, he is immediately transferred to Goloka Vṛndāvana, or Kṛṣṇaloka, and thus his life becomes successful. Prthu Mahārāja, by the grace of Kṛṣṇa, could understand that the end of his life was near, and thus he became very jubilant and proceeded to completely give up his body on the brahma-bhūta stage by practicing the yogic process. It is thoroughly described in the following verses how one can voluntarily give up this body and return home, back to Godhead. The yogic process practiced by Prthu Mahārāja at the time of death accelerates the giving up of this body while one is in sound health physically and mentally. Every devotee desires to give up the body while it is sound physically and mentally. This desire was also expressed by King Kulāsekhara in his Mukunda-mālā-stotra:
King Kulasekhara wanted to give up his body while in a healthy state, and he thus prayed to Kṛṣṇa to let him die immediately while he was in good health and while his mind was sound. When a man dies, he is generally overpowered by mucus and bile, and thus he chokes. Since it is very difficult to vibrate any sound while choking, it is simply by Kṛṣṇa’s grace that one can chant Hare Kṛṣṇa at the time of death. However, by situating oneself in the muktāsana position, a yogī can immediately give up his body and go to whatever planet he desires. A perfect yogī can give up his body whenever he desires through the practice of yoga.

**TEXT 14**

**SAMPĪDYAPEYUPARIŚYAMVARUHURÇAÇUHASCCHA: I**

**NAMYAN KOSHTRANSAYA HRDURÇAÇUHASTRIŞIPI: II 14 I**

sampiḍya pāyuṁ pāṛśnibhyāṁ
vāyum uṭsārayaṁ chanaiḥ
nābhyaṁ koṣṭhesu avasthāpya
hrd-uraḥ-kaṇṭha-sīrṣaṇī
dsampiḍya—by blocking; pāyuṁ—the door of the anus; pāṛśnibhyāṁ—by the calves; vāyum—the air which goes up; uṭsārayaṁ—pushing upward; sanaiḥ—gradually; nābhyaṁ—by the navel; koṣṭhesu—in the heart and in the throat; avasthāpya—fixing up; hṛt—in the heart; uraḥ—upwards; kaṇṭha—throat; sīrṣaṇi—between the two eyebrows.

**TRANSLATION**

When Maharāja Prthu practiced a particular yogic sitting posture, he blocked the doors of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his two eyebrows.

**PURPORT**

The sitting posture described herein is called muktāsana. In the yoga process, after following the strict regulative principles controlling sleeping,
eating and mating, one is allowed to practice the different sitting postures. The ultimate aim of yoga is to enable one to give up this body according to his own free will. One who has attained the ultimate summit of yoga practice can live in the body as long as he likes, or, as long as he is not completely perfect, leave the body to go anywhere within or outside the universe. Some yogis leave their bodies to go to the higher planetary systems and enjoy the material facilities therein. However, intelligent yogis do not wish to waste their time within this material world at all; they do not care for the material facilities in higher planetary systems but are interested in going directly to the spiritual sky, back home, back to Godhead.

From the description in this verse, it appears that Mahārāja Prthu had no desire to promote himself to the higher planetary systems. He wanted to return home immediately, back to Godhead. Although Mahārāja Prthu stopped all practice of mystic yoga after realizing Kṛśna consciousness, he nonetheless took advantage of his previous practice and immediately placed himself on the brahma-bhūta platform in order to accelerate his return to Godhead. The aim of this particular system of āsana, known as the sitting posture for liberation, or muktāsana, is to attain success in kuṇḍalini-cakra and gradually raise the life from the mūlādhāra-cakra to the svādhīśthāna-cakra, then to the manipūra-cakra, the anāhata-cakra, the viśuddha-cakra, and finally to the ājñā-cakra. When the yogi reaches the ājñā-cakra, between the two eyebrows, he is able to penetrate the brahma-bhūta or the hole in his skull, and go to any planet he desires up to the spiritual kingdom of Vaikuṇṭha, or Kṛṣṇaloka. The conclusion is that one has to come to the brahma-bhūta stage for going back to Godhead. However, those who are in Kṛśna consciousness, or who are practicing bhakti-yoga (śravaṇāṁ kūrtanaṁ viśnoḥ smaraṇāṁ pāda-sevanam), can return to Godhead without even practicing the muktāsana process. The purpose of muktāsana practice is to come to the brahma-bhūta stage, for without being on the brahma-bhūta stage, one cannot be promoted to the spiritual sky. As stated in Bhagavad-gūḍa: māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevāte/ sa guṇān samālīyaṁ brahma-bhūyāya kalpate (Bg. 14.26). The bhakti-yogi, practicing bhakti-yoga, is always situated on the brahma-bhūta stage (brahma-bhūyāya kalpate). If a devotee is able to continue on the brahma-bhūta platform, he enters the spiritual sky automatically after death and returns to Godhead. Consequently a devotee need not feel sorry for not having practiced the kuṇḍalini-cakra or not penetrating the six cakras one after another. As far as Mahārāja Prthu was concerned, he had already practiced this process, and since he did not want to wait for the time when his death would occur naturally, he took advantage of the ṣaṭ-
eakra penetration process and thus gave up the body according to his own free will and immediately entered the spiritual sky.

**TEXT 15**

उत्सर्पयायिः तु मुर्ध्नि क्रमेणावेश्य निःश्या: 
बायुं वायों खिरो कायं तेजस्तेजस्यायूः पुजत ||१५१||

\[\text{utsarpayāṁ tu tam mūrdhṇi} \\
\text{krameṇāveśya niḥsprahaḥ} \\
\text{vāyuṁ vāyau kṣitaṁ kāyaṁ} \\
\text{tejas tejasy ayūyujat} \]

utsarpayan—thus placing; tu—but; tam—the air; mūrdhṇi—on the head; krameṇa—gradually; āveśya—placing; niḥsprahaḥ—being freed from all material desires; vāyuṁ—the air portion of the body; vāyau—in the total air covering the universe; kṣitaṁ—in the total covering of earth; kāyaṁ—this material body; tejaḥ—the fire in the body; tejas—in the total fire of the material covering; ayūyujat—mixed.

**TRANSLATION**

In this way, Ptthu Maharāja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

**PURPORT**

When the spiritual spark, which is described as one ten-thousandth part of the tip of a hair, is forced into material existence, that spark is covered by gross and subtle material elements. The material body is composed of five gross elements—earth, water, fire, air and ether—and three subtle elements—mind, intelligence and ego. When one attains liberation, he is freed from these material coverings. Indeed, success in yoga involves getting free from these material coverings and entering into spiritual existence. Lord Buddha’s teachings of nirvāṇa are based on this principle. Lord Buddha instructed his followers to give up these material coverings by means of meditation and yoga. Lord Buddha did not give any information about the soul, but if one follows his instructions strictly, he will ultimately become free from the material coverings and attain nirvāṇa.

When a living entity gives up the material coverings, he remains a spirit soul. This spirit soul must enter into the spiritual sky to merge into the Brahman effulgence. Unfortunately, unless the living entity has informa-
tion of the spiritual world and the Vaikuṇṭhas, there is a 99.9 percent chance of his falling down again into material existence. There is, however, a small chance of being promoted to a spiritual planet from the Brahman effulgence, or the brahmajyoti. This brahmajyoti is considered by impersonalists to be without variety, and the Buddhists consider it to be void. In either case, whether one accepts the spiritual sky as being without variety or void, there is none of the spiritual bliss which is enjoyed in the spiritual planets, Vaikuṇṭhas or Kṛṣṇaloka. In the absence of varieties of enjoyment, the spirit soul gradually feels an attraction to enjoy a life of bliss, and not having any information of Kṛṣṇaloka or Vaikuṇṭhaloka, he naturally falls down to material activities in order to enjoy material varieties.

**TEXT 16**

\[\text{khāṇy ākāśe dravam toye yathā-sthānam vibhāgaśah} \]

\[\text{ksitim ambhāsi tat tejasā} \]

\[\text{ado vāyau nabhasy amum} \]

khāṇi—the different holes in the body for the sense organs; ākāśe—in the sky; dravam—the liquid substance; toye—in the water; yathā-sthānam—according to proper situation; vibhāgaśah—as they are divided; ksitim—earth; ambhāsi—in the water; tat—that; tejas—fire; ado—the fire; vāya—in the air; nabhas—in the sky; amum—that.

**TRANSLATION**

In this way, according to the different positions of the various parts of the body, Pithu Mahārāja merged his bodily air with the air of the sky, his bodily liquids, such as blood and various secretions, with the totality of water, and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

**PURPORT**

In this verse two words are very important: yathā-sthānam vibhāgaśah. In Śrīmad-Bhāgavatam, Second Canto, Chapter Five, Lord Brahmā clearly explained to Nārada how the creation took place, and he explained one step after another the proper divisions of the senses, the controller of the senses, the objects of the senses, and the material elements, and he also
explained how they are created one after another: the air from the sky, the fire from the air, the water from the fire, the earth from the water, etc. It is important to know thoroughly the process of creation as it applies to this cosmic manifestation. Similarly, this body is also created according to the same process by the Supreme Lord. The Personality of Godhead, after entering the universe, creates the cosmic manifestations one after another. Similarly, the living entity, after entering a womb of a mother, also collects his gross and subtle bodies, taking ingredients from the totality of sky, air, fire, water and earth. The words yathā-sthānam vibhāgaśaḥ indicate that one should know the process of creation and should meditate upon the creative process inversely and thus become free from material contamination.

**TEXT 17**

इन्द्रियेषु मनस्तानि तन्मात्रेषु यथोढ़त्रम्।
भुतादिनामून्युर्रुख्य महत्यात्मनि सन्दइये॥१७॥

*indriyeṣu manas tāni
tanmātṛeṣu yathodbhavam
bhūtādīnāmūnī utkṛṣya
mahaty ātmani sandadhe*

*indriyeṣu—in the sense organs; manaḥ—the mind; tāni—the sense organs; tanmātṛeṣu—in the objects of the senses; yathā-udbhavam—wherefrom they generated; bhūta-ādīnā—all those sense objects; utkṛṣya—taking out; mahati—in the mahat-tattva; ātmani—unto the ego; sandadhe—amalgamated.*

**TRANSLATION**

He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

**PURPORT**

In respect to the ego, the total material energy is sundered in two parts—one agitated by the mode of ignorance, and the other agitated by the modes of passion and goodness. Due to agitation by the mode of ignorance, the five gross elements are created. Due to agitation by the mode of passion, the mind is created, and due to agitation by the mode of goodness, false egoism or identification with matter is created. The mind is protected by a particular type of demigod. Sometimes the mind
(manah) is also understood to have a controlling deity or demigod. In this way the total mind, namely the material mind controlled by material demigods, was amalgamated with the senses. The senses, in turn, were amalgamated with the sense objects. The sense objects are forms, tastes, smells, sounds, etc. Sound is the ultimate source of the sense objects. The mind was attracted by the senses and the senses by the sense objects, and all of them were ultimately amalgamated in the sky. The creation is so arranged that cause and effect follow one after the other. The merging process involves amalgamating the effect with the original cause. Since the ultimate cause in the material world is the mahat-tattva, everything was gradually wound up and amalgamated with the mahat-tattva. This may be compared to śūnyavāda, or voidism, in that this is the process for cleansing the real spiritual mind, or consciousness.

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Caitanya Mahāprabhu: ceto-darpaṇa-mārjanam. We need only take the advice of Lord Caitanya Mahāprabhu and chant the Hare Kṛṣṇa mantra to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse. Unless one is very expert in such yoga, the best course is to adopt the ways and means of Lord Caitanya Mahāprabhu, śrī-kṛṣṇa-saṅkīrtanam. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration.

**TEXT 18**

```plaintext
tam sarva-guṇa-vinyāsāṁ jīve māyāmave nyadhāt
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TRANSLATION

Prthu Maharaja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Krsna consciousness, he gave up this body as a prabhu, or controller of the senses.

PURPORT

As stated in the Vedas, the Supreme Personality of Godhead is the source of material energy. Consequently He is sometimes called mayamaya, or the Supreme Person who can create His pastimes through His potency known as the material energy. The jiva, or the individual living entity, becomes entrapped by the material energy by the supreme will of the Supreme Personality of Godhead. In Bhagavad-gita we understand:

iśvaraḥ sarva-bhūtānāṁ
ḥṛd-deśe 'ṛjuna tiśṭhati
bhrāmayan sarva-bhūtāni
yantrarūdhāni māyayā

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61)

Iśvara, the Supreme Personality of Godhead, is situated within the heart of all conditioned souls, and by His supreme will the living entity or individual
soul gets the facility to lord it over material nature in various types of bodies, which are known as yantra, or the moving vehicle offered by the total material energy, māyā. Although the individual living entity (jīva) and the Lord are both situated within the material energy, the Lord is directing the movements of the jīva soul by offering him different types of bodies through the material energy, and thus the living entity is wandering throughout the universes in various forms of body and becomes implicated in different situations, partaking of the reactions of fruitive activities.

When Prthu Mahārāja became spiritually powerful by the enhancement of his spiritual knowledge, jñāna and renunciation of material desires, he became a prabhu, or master of his senses (sometimes called gosvāmī or svāmī). This means that he was no longer controlled by the influence of material energy. When one is strong enough to give up the influence of material energy, he is called prabhu. In this verse the word svarūpasthāḥ is also very significant. The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Kṛṣṇa. This understanding is called svarūpopalabdhi. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme Personality of Godhead. This understanding of one’s pure spiritual position is called svarūpopalabdhi, and when one attains that stage he can understand how he is related with the Supreme Personality of Godhead as a servant or friend, or as a parent or conjugal lover. This stage of understanding is called svarūpasthāḥ. Prthu Mahārāja realized this svarūpa completely, and it will be clear in the later chapters that he personally left this world, or this body, by riding on a chariot sent from Vaikuṇṭha.

In this verse the word prabhu is also significant. As stated before, when one is completely self-realized and acts according to that position, he can be called prabhu. The spiritual master is addressed as “Prabhupāda” because he is a completely self-realized soul. The word pāda means “position,” and Prabhupāda indicates that he is given the position of prabhu, or the Supreme Personality of Godhead, for he acts on behalf of the Supreme Personality of Godhead. Unless one is a prabhu, or controller of the senses, he cannot act as spiritual master. He is authorized by the Supreme Prabhu, or Lord Kṛṣṇa. In his verses praising the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

sākṣāt-dhāritvena samasta-sāstrair
uktas tathā bhāvyata eva sadbhīḥ

“The spiritual master is honored as much as the Supreme Lord because he
is the most confidential servitor of the Lord.” Thus Prthu Mahārāja can also be called Prabhupāda, or, as described herein, prabhu. Another question may be raised in this connection. Since Prthu Mahārāja was a power incarnation of the Supreme Personality of Godhead, śaktyāvesa-avatāra, why did he have to execute the regulative principles in order to become a prabhu? Because he appeared on this earth as an ideal king and because it is the duty of the king to instruct the citizens in the execution of devotional service, he followed all the regulative principles of devotional service in order to teach others. Similarly, Caitanya Mahāprabhu, although Kṛṣṇa Himself, taught us how to approach Kṛṣṇa as a devotee. It is said: āpanī ācari’ bhakti śikhāinu savāre. Lord Caitanya Mahāprabhu instructed others in the process of devotional service by setting the example Himself through His own personal actions. Similarly, Prthu Mahārāja, although a śaktyāvesa-avatāra incarnation, still behaved exactly as a devotee in order to achieve the position of prabhu. Furthermore, svarūpasthāḥ means complete liberation. As it is said, hitvānyathā rūpaṁ svarūpena avasthitāḥ: when a living entity abandons the activities of māyā and attains the position from which he can execute devotional service, his state is called svarūpasthāḥ, or complete liberation.

TEXT 19

अचिन्नस्म महाराजीं तत्तत्त्वयुगतां वनम् ।
सुधामार्गदहस्त्य च यतज्ज्वला स्वरूपम् शुचः । १९११ ॥

arcir nāma mahā-rājñī
tat-patny anugatā vanam
sukumāry atad-arhā ca
yat-padbhyāṁ sparśanaṁ bhuvaḥ

arcir nāma—of the name Arci; mahā-rājñī—the Queen; tat-patnī—the wife of Mahārāja Prthu; anugatā—who followed her husband; vanam—in the forest; sukumārī—very delicate body; a-tat-arhā—who did not deserve; ca—also; yat-padbhyāṁ—by the touch of whose feet; sparśanaṁ—touching; bhuvaḥ—on the earth.

TRANSLATION

The Queen, the wife of Prthu Mahārāja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although she did not deserve to live in the forest, still she voluntarily touched her lotus feet to the ground.
PURPORT

Because Prthu Mahārāja’s wife was the Queen and also a daughter of a king, she never experienced walking on the ground because queens used to never come out of the palace. They certainly never went to the forests and tolerated all the difficulties of living in the wilderness. In Vedic civilization there are hundreds of similar examples of such renunciation on the part of queens and dedication to the husband. The goddess of fortune, mother Śītā, followed her husband Rāmacandra when He went to the forest. Lord Rāmacandra went to the forest in compliance to the order of His father Mahārāja Daśaratha, but mother Śītā was not so ordered. Nonetheless, she voluntarily accepted the path of her husband. Similarly, Gāndhārī, the wife of King Dhrūtarāśtra, also followed her husband into the forest. Being the wives of great personalities like Prthu, Lord Rāmacandra and Dhrūtarāśtra, these were ideal, chaste women. Such queens also instructed the general people by showing them how to become a chaste wife and follow the husband in every stage of life. When the husband is king, she sits beside him as the queen, and when he goes to the forest, she also follows, despite having to tolerate all kinds of difficulties in living in the forest. Therefore it is said here (a-tad-arhā) that although she did not want to touch her feet to the ground, she nonetheless accepted all difficulties when she went to the forest with her husband.

TEXT 20

अतीव भर्तुरः व्रताधर्मणिष्ठयाः
शुष्क्षष्य चार्यदेत्रहात्मायः ।
नाविन्दतां परिक्षितापि सा
प्रेयस्कर्स्तामानि-निष्ठैः ॥२०॥

atīva bhartur vrata-dharma-niṣṭhayā
śuṣrūṣayā cārṣa-deha-yātrayā
nāvindatārtiṁ parikarsitāpī sā
preyaskara-sparsana-māna-nirvṛtiḥ

atīva—very much; bhartuḥ—of the husband; vrata-dharma—vow to serve him; niṣṭhayā—by determination; śuṣrūṣayā—by serving; ca—also; ārṣa—like the great saintly sages; deha—body; yātrayā—living condition; na—did not; avindata—perceive; ārtim—any difficulty; parikarsitā api—although transformed to become lean and thin; sā—she; preyaskara—very pleasing; sparśana—touching; māna—engaged; nirvṛtiḥ—pleasure.
TRANSLATION

Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.

PURPORT

The words bhartur vrata-dharma-nīṭhāyā indicate that a woman’s duty or religious principle is to serve her husband in all conditions. In Vedic civilization a man is taught from the beginning of his life to become a brahmacāri, then an ideal grhaṭha, then vānapraṣṭha, then sannyāśī, and the wife is taught just to follow the husband strictly in all conditions of life. After the period of brahmacarya, a man accepts a householder’s life, and the woman is also taught by her parents to be a chaste wife. Thus when a girl and boy are united, both are trained for a life dedicated to a higher purpose. The boy is trained to execute his duty in accordance with the higher purpose of life, and the girl is trained to follow him. The chaste wife’s duty is to keep her husband pleased in householder life in all respects, and when the husband retires from family life, she is to go to the forest and adopt the life of vānapraṣṭha, or vana-vāśī. At that time the wife is to follow her husband and take care of him, just as she took care of him in householder life. But when the husband takes the renounced order of life, namely sannyāśa, the wife is to return home and become a saintly woman, setting an example for her children and daughters-in-law and showing them how to live a life of austerity.

When Caitanya Mahāprabhu took sannyāśa, His wife, Vīṣṇupriyā-devī, although only sixteen years old, also took the vow of austerity due to her husband’s leaving home. She chanted her beads, and after finishing one round, she collected one grain of rice. In this way, as many rounds as she chanted, she would receive the same number of rice grains and then cook them and so take prasāda. This is called austerity. Even today in India, widows, or women whose husbands have taken sannyāśa, follow the principles of austerity, even though they live with their children. Prithu Mahārāja’s wife, Arci, was steadily determined to execute the duty of a wife, and while her husband was in the forest, she followed him in eating only fruits and leaves and lying down on the ground. Since a woman’s body is considerably more delicate than a man’s, Queen Arci became very frail and thin. Parīkarṣitā. When one engages in austerities, his body generally becomes lean and thin. Becoming fat is not a very good qualification in
spiritual life because a person who is engaged in spiritual life must reduce the comforts of the body—namely eating, sleeping and mating—to a minimum. Although Queen Arci became very thin from living in the forest according to regulative principles, she was not unhappy because she was enjoying the honor of serving her great husband.

TEXT 21

When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life, she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.

PURPORT

After seeing all the life symptoms in her husband stop, the Queen lamented for a while. The word kiṅcit means “for a little while.” The Queen was completely aware that her husband was not dead, although the symptoms of life—action, intelligence and sense perception—had ceased. As stated in Bhagavad-gītā:

dehino 'smin yathā dehe
kaumāram yauvanaṁ jára
tathā dehāntara-prāptir
dhīras tatra na muhyati
“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13)

When a living entity transfers from one body to another, a process generally known as death, a sane man does not lament, for he knows that the living entity is not dead but is simply transferred from one body to another. The Queen should have been afraid of being alone in the forest with the body of her husband, but since she was a great wife of a great personality, she lamented for a while but immediately understood that she had many duties to perform. Thus instead of wasting her time in lamentation, she immediately prepared a fiery pyre on top of a hill and then placed the body of her husband on it to be burned.

Mahārāja Prthu is described here as dayita, for he was not only the king of the earth, but he treated the earth as his protected child. Similarly, he protected his wife also. It was the duty of the king to give protection to everyone, especially to the earth or land which he ruled, as well as the citizens and his family members. Since Prthu Mahārāja was a perfect king, he gave protection to everyone, and therefore he is described here as dayita.

TEXT 22

विद्याय क्रत्याम् ह्रदिनी-जलाप्लताः
दत्तवोदाकर्मसम्युहर्तरः
नत्वा दिविस्थानिकारणश्चः परित्या
विबेश वहिः स्यायती भर्तरपादाः ॥२२॥

vidhāya kṛtyam hariṇī-jalāplutā
dattvōdakāṁ bhartur udāra-karmaṇaḥ
natvā divi-sthāms tri-daśāms triḥ parītya
viveśa vahnim dhīyāyatī bhartr-pādau

vidhāya—executing; kṛtyam—the regulative function; hariṇī—in the water of the river; jala-āplutā—taking bath completely; dattva udakam—offering oblations of water; bhartuḥ—of her husband; udāra-karmaṇaḥ—who was so liberal; natvā—offering obeisances; divi-sthān—situated in the sky; tri-daśān—the thirty million demigods; triḥ—three times; parītya—circumambulating; viveśa—entered; vahnim—the fire; dhīyāyatī—while thinking of; bhartr—of her husband; pādau—the two lotus feet.
TRANSLATION

After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.

PURPORT

The entrance of a chaste wife into the flames of the pyre of her dead husband is known as saha-gamana. This means that it is customary for the wife to die with her husband. This system of saha-gamana has been practiced in Vedic civilization from time immemorial. Even after the British period in India this practice was rigidly observed, but soon it degraded to the point that even when the wife was not strong enough to enter the fire of her dead husband the relatives would force her to enter. Thus this practice had to be stopped, but even today there are still some solitary cases where a wife will voluntarily enter the fire and die with her husband. Even after 1940 we personally knew of a chaste wife who died in this way.

TEXT 23

vilokya-by observing; anugatam—dying after the husband; sadhvim—the chaste woman; prthum—of King Prthu; vira-varam—the great warrior; patim—husband; tuṣṭuvur vara-dā devair; deva-patnyah sahasrāsah

After observing this brave act performed by the chaste wife Arci, the wife of the great King Prthu, many thousands of the wives of the demigods, along with their husbands, offered prayers to the Queen, for they were very much satisfied.
TEXT 24

कुर्वत्याह कुसुमासारेण
tasmin mandara-सानुनि
nadatsv amara-तुर्येशु
grananti sma parasparam

kurvatyaḥ—just showering; kusuma-āsāram—showers of flowers; tasmin—in that; mandara—of the Mandara hill; sānuni—on the top; nadatsu—vibrating; amara-tūryeṣu—beating of the drums of the demigods;grananti sma—they were talking; parasparam—amongst themselves as follows.

TRANSLATION

At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

TEXT 25

देव्य उचुः

ahoe hṛṃ vāpurṣeṇyā ya vāṁ bhūjānā pṛthivī
carīṣṭvam pātī meṣe yāhēśāṃ śṛīśūrīrīca

devya ucuḥ
aho iyam vadhūr dhanyā
yā caivām bhū-bhujām patim
sarvātmanā patim bheje
yajñēṣaṁ śrīr vadhūr iva

devyāḥ ucuḥ—the wives of the demigods said; aho— alas; iyam—this; vadhūḥ—the wife; dhanyā—most glorious; yā—who; ca—also; evam—as; bhū—of the world; bhujām—of all the kings; patim—the king; sarvātmanā—with full understanding; patim—unto the husband; bheje—worshiped; yajñēṣaṁ—unto Lord Viṣṇu; śrīḥ—the goddess of fortune; vadhūḥ—wife; iva—like.
The wives of the demigods said: All glories to Queen Arci! We can see that this Queen of the great King Prthu, the Emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajñesā or Viṣṇu.

PURPORT

In this verse the words yajñesāṁ śrīr vadhūr iva indicate that Queen Arci served her husband just as the goddess of fortune serves the Supreme Personality of Godhead Viṣṇu. We can observe that even in the history of this world, when Lord Kṛṣṇa, the Supreme Viṣṇu, was ruling over Dvārakā, Queen Rukminī, who was the chief of all Kṛṣṇa’s queens, used to serve Lord Kṛṣṇa personally in spite of having many hundreds of maidservants to assist her. Similarly, the goddess of fortune in the Vaikuṇṭha planets also serves Nārāyaṇa personally, although there are many thousands of devotees prepared to serve the Lord. This practice is also followed by the wives of the demigods, and in days past the wives of men also followed this same principle. In Vedic civilization the husband and wife were not separated by such man-made laws as divorce. We should understand the necessity for maintaining family life in human society and should thus abolish this artificial law known as divorce. The husband and wife should live in Kṛṣṇa consciousness and follow the footsteps of Lakṣmī-Nārāyaṇa, or Kṛṣṇa-Rukminī. In this way peace and harmony can be possible within this world.

TEXT 26

sāṁ nūnāṁ vrajatya ūrdhvam
anu vaintyāṁ patiṁ satī
apaśyatāśmān atityārcir
durvibhāvyena karmaṇā

sā—she; eśā—this; nūnāṁ—certainly; vrajati—going; ūrdhvam—upwards; anu—following; vaintyāṁ—the son of Vena; patiṁ—husband; satī—chaste; paśyata—just see; asmān—us; atityā—overpassing; arcīḥ—of the name Arci; durvibhāvyena—by inconceivable; karmaṇā—activities.
TRANSLATION

The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upwards, as far as we can see.

PURPORT

Both Prthu Maharaja's airplane and the airplane carrying Queen Arci were passing out of the vision of the ladies of the higher planetary systems. These ladies were simply astonished to see how Prthu Maharaja and his wife achieved such an exalted position. Although they were the wives of the denizens of the higher planetary system and Prthu Maharaja was an inhabitant of an inferior planetary system (the Earth), the King, along with his wife, passed beyond the realms of the demigods and went upward to VaikunthaLokas. The word ārdhvam (upwards) is significant here, for the ladies speaking were from the higher planetary systems, which include the moon, sun and Venus up to Brahmaloka, or the highest planet. Beyond Brahmaloka is the spiritual sky, and in that spiritual sky there are innumerable VaikunthaLokas. Thus the word ārdhvam indicates that the Vaikuntha planets are beyond or above these material planets, and it was to these Vaikuntha planets that Prthu Maharaja and his wife were going. This also indicates that when Prthu Maharaja and his wife, Arci, abandoned their material bodies in the material fire, they immediately developed their spiritual bodies and entered into spiritual airplanes which could penetrate the material elements and reach the spiritual sky. Since they were carried by two separate airplanes, it may be concluded that even after being burnt in the funeral pyre they remained separate individual persons. In other words, they never lost their identity or became void, as imagined by the impersonalists.

The ladies in the higher planetary systems were capable of seeing both downwards and upwards. When they looked down they could see that the body of Prthu Maharaja was being burnt and that his wife, Arci, was entering into the fire, and when they looked upwards they could see how they were being carried in two airplanes to the VaikunthaLokas. All of this is possible simply by durvibhāvyena karmāṇā, inconceivable activity. Prthu Maharaja was a pure devotee, and his wife, Queen Arci, simply followed her husband. Thus they can both be considered pure devotees, and thus they are capable of performing inconceivable activities. Such activities are not possible for ordinary men. Indeed, ordinary men cannot even take to the devotional service of the Lord, nor can ordinary women
maintain such vows of chastity and follow their husbands in all respects.
A woman does not need to attain high qualifications, but if she simply
follows in the footsteps of her husband, who must be a devotee, then
both husband and wife attain liberation and are promoted to the
Vaikuṇṭhalokas. This is evinced by the inconceivable activities of Mahārāja
Prthu and his wife.

TEXT 27

In this material world, every human being has a short span of life,
but those who are engaged in devotional service go back home, back to
Godhead, for they are actually on the path of liberation. For such persons,
there is nothing which is not available.

PURPORT

In Bhagavad-gītā Lord Krṣṇa says: anityam asukham lokam imaṁ
prāpya bhajasva mām (Bg. 9.33). The Lord here declares that this material
world is full of miseries (asukham) and at the same time is very flickering
(anityam). Therefore one’s only duty is to engage himself in devotional
service. This is the best end to which human life can be put. Those
devotees who are constantly engaged in the service of the lotus feet of
the Lord achieve not only all material benefits but also all spiritual
benefits, for at the end of life they go back home, back to Godhead. Their
destination is described in this verse as bhagavat-padam. The word padam
means “abode,” and bhagavat means “the Supreme Personality of God-
head.” Thus the destination of the devotees is the abode of the Supreme Personality of Godhead.

In this verse the word *naiṣkarmyam*, which means transcendental knowledge, is also significant. Unless one comes to the platform of transcendental knowledge and offers devotional service to the Lord, he is not perfect. Generally the processes of *jñāna*, *yoga* and *karma* are executed life after life before one gets a chance to render pure devotional service to the Lord. This chance is given by the grace of a pure devotee, and it is in this way only that one can actually attain liberation. In the context of this narration, the wives of the demigods repented because although they had the opportunity of a birth in a higher planetary system, a lifetime spanning many millions of years and all material comforts, they were not as fortunate as Prthu Maharāja and his wife, who were actually surpassing them. In other words, Prthu Maharāja and his wife scorned promotion to the higher planetary systems and even to Brahma-loka because the position which they were attaining was incomparable. In *Bhagavad-gītā* the Lord affirms, *abraham-bhuvanā lokāḥ punar āvartino 'rjuna:* “From the highest planet in the material world to the lowest, all are places of misery wherein repeated birth and death take place.” (Bg. 8.16) In other words, even if one goes to the highest planet, Brahma-loka, he has to return to the miseries of birth and death. In the Ninth Chapter of *Bhagavad-gītā*, Lord Kṛṣṇa also asserts:

*te taṁ bhuktva svarga-lokaṁ viśālaṁ\nksīne puṇye martya-lokaṁ viśanti*

“When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again.” (Bg. 9.21) Thus after exhausting the results of pious activities, one has to come again to the lower planetary systems and begin a new chapter of pious activities. It is therefore said in Śrīmad-Bhāgavatam, *naiṣkarmyam apy acyuta-bhāva-varjitaṁ:* “The path of liberation is not at all secure unless one attains the devotional service of the Lord.” (Bhāg. 1.5.12) Even if one is promoted to the impersonal *brahmajyoti*, he runs every chance of falling down into this material world. If it is possible to fall down from the *brahmajyoti*, which is beyond the higher planetary systems in this material world, then what can be said of the ordinary *yogīs* and *karmīs* who can only be elevated to the higher material planets? Thus the wives of the denizens of the higher planetary systems did not very much appreciate the results of *karma*, *jñāna* and *yoga*. 
TEXT 28

sa vañcito bata-tma-dhruka
kṛčchreṇa mahatā bhuvi
labdhvāpavargyaṁ mānuṣyaṁ
viṣayeṣu viṣajjate

sah—he; vañcitaḥ—cheated; bata—certainly; atma-dhruka—envious of himself; kṛčchreṇa—with great difficulty; mahatā—by great activities; bhuvi—in this world; labdhvā—by achieving; āpavargyaṁ—the path of liberation; mānuṣyaṁ—in the human form of life; viṣayeṣu—in the matter of sense gratification; viṣajjate—becomes engaged.

TRANSLATION

Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life—which is a chance to attain liberation from miseries—undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

PURPORT

In this material world people are engaged in different activities simply to achieve a little success in sense gratification. The karmīs are engaged in performing very difficult activities, and thus they open gigantic factories, build huge cities, make big scientific discoveries, etc. In other words, they are engaged in performing very costly sacrifices in order to be promoted to the higher planetary systems. Similarly, yogīs are engaged in achieving a similar goal by accepting the tedious practices of mystic yoga. Jñānīs are engaged in philosophical speculation in order to gain release from the clutches of material nature. In these ways everyone is engaged in performing very difficult tasks simply for the gratification of the senses. All of these are considered to be engaged in sense gratificatory activities (or viṣaya) because they all demand some facility for material existence. Actually the results of such activities are temporary, as Kṛṣṇa Himself proclaims in Bhagavad-gītā: antavat tu phalāṁ teṣām: “The fruits [of those who worship the demigods] are limited and temporary.” (Bg. 7.23) Thus the fruits of the activities of the yogīs, karmīs and jñānīs are
ephemeral. Moreover, Kṛṣṇa says, *tad bhavaty alpa-medhasāṁ*: “They are simply meant for men of small intelligence.” (Bg. 7.23) The word *viṣaya* denotes sense gratification. The *karmīs* flatly state that they want sense gratification. The *yogīs* also want sense gratification, but they want it to a higher degree. It is their desire to show some miraculous results through the practice of *yoga*. Thus they strive very hard to achieve success in becoming smaller than the smallest or greater than the greatest, or in creating a planet like the earth, or, as scientists, by inventing so many wonderful machines. Similarly, the *jñānis* are also engaged in sense gratification, for they are simply interested in becoming one with the Supreme. Thus the aim of all these activities is sense gratification to a higher or a lower degree. The *bhaktas*, however, are not interested in sense gratificatory practices; they are simply satisfied to get an opportunity to serve the Lord. Although they are satisfied in any condition, there is nothing they cannot obtain because they are purely engaged in the service of the Lord.

The wives of the demigods condemn the performers of sense gratificatory activities as *vañcita*, cheated. Those so engaged are actually killing themselves (*ātma-hā*). As stated in Śrīmad-Bhāgavatam:

\[
\begin{align*}
\text{nṛ-deham ādyam su-labhāṁ su-durlabhaṁ} \\
\text{plavāṁ su-kalpaṁ guru-karṇa-dhāram} \\
\text{mayānukūlena nabhasvateritaṁ} \\
\text{pumān bhavābdhim na taret sa ātma-hā}
\end{align*}
\]

(Bhāg. 11.20.17)

When one wants to cross a large ocean, he requires a strong boat. It is said that this human form of life is a good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. He also gets a favorable wind by the mercy of Kṛṣṇa, and that wind is the instructions of Kṛṣṇa. The human body is the boat, the instructions of Lord Kṛṣṇa are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, he wastes the human form of life. Wasting time and life in this way is the same as committing suicide.

The word *labdhvāpavargyam* is significant in this verse because, according to Jīva Gosvāmī, *āpavargyam*, or the path of liberation, does not refer to merging into the impersonal Brahman but to *sālokyādi-siddhi* which
means attaining the very planet where the Supreme Personality of Godhead resides. There are five kinds of liberation, and one is called sayujya-mukti, or merging into the existence of the Supreme or the impersonal Brahman effulgence. However, since there is a chance of one’s falling down again into the material sky from the Brahman effulgence, Śrīla Jīva Gosvāmī advises that in this human form of life one’s only aim should be to go back home, back to Godhead. The words sa vañcitaḥ indicate that once a person has obtained the human form of life, he is actually cheated if he does not make preparations to go back home, back to Godhead. The position of all nondevotees who are not interested in going back to Godhead is very much lamentable, for the human form of life is meant for executing devotional service and nothing else.

TEXT 29

The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Maharaja Prthu, the topmost self-realized soul, had attained.

TRANSLATION

The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Mahārāja Prthu, the topmost self-realized soul, had attained.
PURPORT

According to Vedic scriptures, a woman who dies with her husband, or enters into the fire in which her husband is burning, also enters the same planet her husband attains. In this material world there is a planet known as Patiloka, just as there is a planet known as Pitrloka. But in this verse the word *pati-loka* does not refer to any planet within this material universe, for Prthu Mahārāja, being topmost amongst self-realized souls, certainly returned home, back to Godhead, and attained one of the Vaikunṭha planets. Queen Arci also entered *patiloka*, but this planet is not in the material universe, for she actually entered the planet which her husband attained. In the material world also, when a woman dies with her husband, she again unites with him in the next birth. Similarly, Mahārāja Prthu and Queen Arci united in the Vaikunṭha planets. In the Vaikunṭha planets there are husbands and wives, but there is no question of their giving birth to children nor having sex life. In the Vaikunṭha planets both husbands and wives are extraordinarily beautiful, and they are attracted to one another, but they do not enjoy sex life. Indeed, they consider sex not to be very relishable because both husband and wife are always absorbed in Kṛṣṇa consciousness and in glorifying and chanting the glories of the Lord.

According to Bhaktivinoda Ṭhākura also, a husband and wife can turn the home into a place as good as Vaikunṭha, even while in this material world. Being absorbed in Kṛṣṇa consciousness, even in this world husband and wife can live in Vaikunṭha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the śāstras. In this way, they will never feel the sex urge. That is the test of advancement in devotional service. One who is advanced in devotional service is never attracted by sex life, and as soon as one becomes detached from sex life and proportionately attached to the service of the Lord, he actually experiences living in the Vaikunṭha planets. In the ultimate issue, there is actually no material world, but when one forgets the service of the Lord and engages himself in the service of his senses, he is said to be living in the material world.

TEXT 30

हस्तंदूवालवासोऽसृ प्रथुः स भगवत्मः ।
कृत्तितवं तस्य च वैकुण्ठरामचरितस्य ते ॥१३०॥

*ḥthambhūṭānubhāvo 'sau prthuḥ sa bhagavattamaḥ*
kīrtitam tasya caritam
uddāma-caritasya te

itthambhūta—thus; anubhāvah—very great, powerful; asau—that; prthuḥ—King Prthu; saḥ—he; bhagavattamaḥ—the best among the lords; kīrtitam—described; tasya—his; caritam—character; uddāma—very great; caritasya—one who possesses such qualities; te—to you.

TRANSLATION

Maitreya continued: The greatest of all devotees, Mahārāja Prthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.

PURPORT

In this verse the word bhagavattamaḥ is very significant, for the word bhagavat is used especially to refer to the Supreme Personality of Godhead, as the word bhagavān (the Supreme Personality of Godhead) is derived from the word bhagavat. Sometimes, however, we see that the word bhagavān is used for great personalities like Lord Brahmā, Lord Śiva and Nārada Muni. This is the case with Prthu Mahārāja, who is described here as the best of the bhagavāns, or the best of the lords. A person can be so addressed only if he is a great personality who exhibits extraordinary and uncommon features, or who attains the greatest goal after his disappearance, or who knows the difference between knowledge and ignorance. In other words, the word bhagavān should not be used for ordinary persons.

TEXT 31

ya idam su-mahat puṇyaṁ
śraddhayāvahitaḥ paṭhetaḥ
śrāvayec cṛṇuyād vāpi
sa prthoḥ padavīṁ iyāt

yaḥ—anyone; idam—this; su-mahat—very great; puṇyaṁ—pious; śraddhayā—with great faith; avahitaḥ—with great attention; paṭhetaḥ—reads; śrāvayaḥ—explains; cṛṇuyāḥ—hears; vā—or; api—certainly; saḥ—that person; prthoḥ—of King Prthu; padavīṁ—situation; iyāt—attains.
TRANSLATION

Any person who describes the great characteristics of King Prthu with faith and determination—whether he reads or hears of them himself or helps others to hear of them—is certain to attain the very planet which Mahārāja Prthu attained. In other words, such a person also returns home to the Viṣṇunātha planets, back to Godhead.

PURPORT

In the execution of devotional service, śravaṇaṁ kīrtanaṁ viṣṇoḥ is especially stressed. This means that bhakti, or devotional service, begins by hearing and chanting about Viṣṇu. When we speak of Viṣṇu, we also refer to that which relates to Viṣṇu. In the Śiva Purāṇa, Lord Śiva recommends Viṣṇu worship to be the topmost worship, and better than Viṣṇu worship is worship of the Vaiṣṇava or anything that is related to Viṣṇu. The fact is explained herein that hearing and chanting about a Vaiṣṇava is as good as hearing and chanting about Viṣṇu, for Maitreya has explained that anyone who hears about Prthu Mahārāja with attention also attains the planet which Mahārāja Prthu attained. There is no duality between Viṣṇu and the Vaiṣṇava, and this is called advaya-jñāna. A Vaiṣṇava is as important as Viṣṇu, and therefore Śrīla Viśvanātha Cakravartī Ṭhākura wrote in his Guru-aṣṭaka:

sākṣād-dharitvena samasta-sāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande gurōḥ śrī-caraṇāravindam

“The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of my spiritual master, who is a bona fide representative of Śrī Hari.”

The supreme Vaiṣṇava is the spiritual master, and he is nondifferent from the Supreme Personality of Godhead. It is said that sometimes Lord Caitanya Mahāprabhu used to chant the names of the gopīs. Some of the Lord’s students tried to advise Him to chant the name of Kṛṣṇa instead, but upon hearing this Caitanya Mahāprabhu became very angry with His students. The controversy on this subject reached such a point that after this incident Caitanya Mahāprabhu decided to take sannyāsa because He was not taken very seriously in His gṛhaustha-aśrama. The point is that since Śrī Caitanya Mahāprabhu chanted the names of the gopīs, worship of the gopīs or the devotees of the Lord is as good as devotional service
rendered directly to the Lord. It is also stated by the Lord Himself that devotional service to His devotees is better than service offered directly to Him. Sometimes the sahańiyā class of devotees are only interested in Kṛṣṇa’s personal pastimes to the exclusion of the activities of the devotees. This type of devotee is not on a very high level; one who sees the devotee and the Lord on the same level has further progressed.

TEXT 32

brāhmaṇo brahma-varcasvī
rājanyo jagatī-patiḥ
vaśyāḥ paṭhan viṭ-patiḥ syāc
chūdraḥ sattamatāṁ iyāt

brāhmaṇaḥ—the brāhmaṇas; brahma-varcasvī—one who has attained the power of spiritual success; rājanyāḥ—the royal order; jagatī-patiḥ—the king of the world; vaśyāḥ—the mercantile class of men; paṭhan—by reading; viṭ-patiḥ—becomes master of the animals; syāt—becomes; śūdraḥ—the laborer class of men; sattamatāṁ—the position of a great devotee; iyāt—attains.

TRANSLATION

If one hears of the characteristics of Pṛthu Mahārāja and is a brāhmaṇa, he becomes perfectly qualified with brahminical powers; if he is a kṣatriya, he becomes a king of the world; if he is a vaśyā, he becomes a master of other vaśyās and many animals; and if he is a śūdra, he becomes the topmost devotee.

PURPORT

In Śrīmad-Bhāgavatam it is recommended that one should become a devotee regardless of one’s condition. Whether one is without desire (akāma), or with desire (sakāma), or whether one desires liberation (mokṣa-kāma), he is advised to worship the Supreme Lord and execute devotional service unto Him. By so doing, one attains all perfection in any field of life. The process of devotional service—especially hearing and chanting—is so powerful that it can bring a person to the perfectional stage. In this verse brāhmaṇas, kṣatriyas, vaśyās and śūdras are mentioned, but here it should be understood that that reference is to the brāhmaṇa
who is born in a brahminical family, the kṣatriya who is born in a kṣatriya family, the vaiśya who is born in a vaiśya family and the śūdra in a śūdra family. But whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra, he can attain perfection simply by hearing and chanting.

To take birth in a family of brāhmaṇas is not the ultimate finishing touch; one must have the power of a brāhmaṇa, which is called brahma-tejas. Similarly, taking birth in a royal family is not the all in all; one must possess the power to rule the world. Similarly, taking birth as a vaiśya is not all; one must possess hundreds or thousands of animals (specifically cows) and rule over other vaiśyas as Nanda Mahārāja did in Vṛndāvana. Nanda Mahārāja was a vaiśya who possessed 900,000 cows and ruled over many cowherd men and boys. A person who is born in a śūdra family can become greater than a brāhmaṇa simply by accepting devotional service and giving aural reception to the pastimes of the Lord and His devotees.

TEXT 33

trīḥ kṛtva idam ākārnya
naro nāry athavādṛtā
aprajaḥ su-prajatamo
nirdhano dhanavattamaḥ

trīḥ—thrice; kṛtva—repeating; idam—this; ākārnya—hearing; naraḥ—man; nārī—woman; athavā—or; adṛtā—in great respect; aprajaḥ—one who has no children; su-prajatamo—surrounded by many children; nirdhano—without any money; dhanavat—rich; tamaḥ—the greatest.

TRANSLATION

It doesn’t matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Prthu, will become the father of many children if he is without children, and will become the richest of men if he is without money.

PURPORT

Materialistic persons who are very fond of money and great families worship different demigods to attain their desires, especially Goddess Durgā, Lord Śiva and Lord Brahmā. Such materialistic persons are called
śrī-aiśvarya-praśaṇa. Śrī means beauty, aiśvarya means riches, prajā means children and āpaṇa means desiring. As described in the Second Canto of Śrīmad-Bhāgavatam, one has to worship various demigods for different types of benedictions. However, here it is indicated that simply by hearing of the life and character of Mahārāja Prthu, one can have both riches and children in enormous quantities. One simply has to read and understand the history, the life and activities of Prthu Mahārāja. It is advised that one read them at least three times. Those who are materially afflicted will so benefit by hearing of the Supreme Lord and His devotees that they need not go to any demigod. The word su-praṇata (surrounded by many children) is very significant in this verse, for one may have many children but may not have any qualified children. Here, however, it is stated (su-praṇata) that all the children thus attained would be qualified in education, wealth, beauty and strength—everything complete.

TEXT 34

अस्पष्टकृर्तिः सुप्राय मूलों मर्यति पञ्चितः।
हेदं खस्त्ययन् पुनःचम्कययःविवरण्यः ॥ ३४॥

aspaṣṭa-kirtih su-yaśā
mukho bhavati paṇḍitaḥ
idam svasty-ayanam puṁsām
amaṅgalya-nivāraṇam

aspaṣṭa-kirtih—unmanifested—reputation; su-yaśaḥ—very famous; mukhaḥ—illiterate; bhavati—becomes; paṇḍitaḥ—learned; idam—this; svasti-ayanam—auspiciousness; puṁsām—of the men; amaṅgala—inauspiciousness; nivāraṇam—prohibiting.

TRANSLATION

Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Prthu Mahārāja is so auspicious that it drives away all bad luck.

PURPORT

In the material world, everyone wants some profit, some adoration and some reputation. By associating in different ways with the Supreme Personality of Godhead or His devotee, one can very easily become opulent in
every respect. Even if one is not known or recognized by society, he be­
comes very famous and important if he takes to devotional service and
preaching. As far as education is concerned, one can become recognized in
society as a great learned scholar simply by hearing Śrīmad-Bhāgavatam
and Bhagavad-gītā, wherein the pastimes of the Lord and His devotees are
described. This material world is full of dangers at every step, but a devotee
has no fear because devotional service is so auspicious that it automatically
counteracts all kinds of bad luck. Since hearing about Prthu Mahārāja is
one of the items of devotional service (śravaṇam), naturally hearing about
him brings all good fortune.

TEXT 35

dhanyam yaśasyam āyuṣyam
svargyam kali-mala-paham
dharmārtha-kāma-mokṣānāṁ
samyak siddhim abhīpsubhiḥ
śraddhayaitad anuśrāvyam

caturṇāṁ kāraṇam param

dhanyam—the source of riches; yaśasyam—the source of reputation;
āyuṣyam—the source of an increased span of life; svargyam—the source of
elevation to the heavenly planets; kali—of the age of Kali; mala-apaham—
decreasing the contamination; dharma—religion; artha—economic develop­
ment; kāma—sense gratification; mokṣānāṁ—of liberation; samyak—com­
pletely; siddhim—perfection; abhīpsubhiḥ—by those desiring; śraddhayā—
with great respect; etat—this narration; anuśrāvyam—must one hear;
caturṇāṁ—of the four; kāraṇam—cause; param—ultimate

TRANSLATION

By hearing the narration of Prthu Mahārāja, one can become great,
increase his duration of life, gain promotion to the heavenly planets and
counteract the contaminations of this age of Kali. In addition, one can
promote the causes of religion, economic development, sense gratification
and liberation. Therefore from all sides it is advisable for a materialistic
person who is interested in such things to read and hear the narrations
of the life and character of Prthu Mahārāja.
PURPORT

By reading and hearing the narrations of the life and character of Prthu Mahārāja, one naturally becomes a devotee, and as soon as one becomes a devotee, his material desires automatically become fulfilled. Therefore it is recommended in Śrīmad-Bhāgavatam: akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhiṇiḥ/tīvṛena bhakti-yogena yajeta puruṣam param (Bhāg. 2.3.10). It is recommended that if a person wants to return home, back to Godhead, or wants to become a pure devotee (akāma), or wants some material prosperity (sakāma or sarva-kāma), or wants to merge into the existence of the Supreme Brahman effulgence (mokṣa-kāma), he is recommended to take to the path of devotional service and hear and chant of Lord Viṣṇu or of His devotee. This is the sum and substance of all Vedic literatures. Vedaiś ca sarvair aham eva vedyo (Bg. 15.15). The purpose of Vedic knowledge is to understand Kṛṣṇa and His devotees. Whenever we speak of Kṛṣṇa, we refer to His devotees also, for He is not alone. He is never nirviṣeṣa or śūnya, without variety or zero. Kṛṣṇa is full of variety, and as soon as Kṛṣṇa is present, there cannot be any question of void.

TEXT 36

विजयाभिमुखो राजा भूतेऽवत्मियायाति यान् ।
बलिः तस्मै हर्वत्ये राजान् प्रथवे यथा ॥३६॥

vijayābhimukho rājā
srutvaitad abhiyāti yān
baliṁ tasmaī haranty agre
rājānāḥ prthave yathā
evijaya-abhimukhaḥ—one who is about to start for victory; rājā—king; srutvā—hearing; etat—this; abhiyāti—starts; yān—on the chariot; balim—taxes; tasmai—unto him; haranty—present; agre—before; rājānāḥ—other kings; prthave—unto King Prthu; yathā—as it was done.

TRANSLATION

If a king, who is desirous of attaining victory and ruling power, chants the narration of Prthu Mahārāja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him—as they rendered them unto Mahārāja Prthu—simply upon his order.
PURPORT

Since a kṣatriya king naturally desires to rule the world, he wishes to make all other kings subordinate to him. This was also the position many years ago when Prthu Mahārāja was ruling over the earth. At that time he was the only emperor on this planet. Even five thousand years ago, Mahārāja Yudhiṣṭhira and Mahārāja Parikṣit were the sole emperors of this planet. Sometimes the subordinate kings rebelled, and it was necessary for the emperor to go and chastise them. This process of chanting the narrations of the life and character of Prthu Mahārāja is recommended for conquering kings if they want to fulfill their desire to rule the world.

TEXT 37

marshallaya mukta-yasa bhagavatya
amalamin bhaktim udvahan
vainyasya caritam punyam
śṛṇuyāt chārvayet pāthet

mukta-anya-sañgaḥ—being freed from all material contamination; bhagavati—unto the Supreme Personality of Godhead; amalāṁ—unalloyed; bhaktim—devotional service; udvahan—carrying out; vainyasya—of the son of Mahārāja Vena; caritam—character; punyam—pious; śṛṇuyāt—must hear; śārvayet—must induce others to hear; pāthet—and go on reading.

TRANSLATION

A pure devotee who is executing the different processes of devotional service may be situated in the transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Prthu Mahārāja.

PURPORT

There is a type of neophyte devotee who is very anxious to hear about the pastimes of the Lord, especially the rāsa-līlā chapters in Śrīmad-Bhāgavatam. Such a devotee should know by this instruction that the pastimes of Prthu Mahārāja are nondifferent from the pastimes of the Supreme Personality of Godhead. An ideal king, Prthu Mahārāja exhibited
all talents in showing how to rule the citizens, how to educate them, how to develop the state economically, how to fight enemies, how to perform great sacrifices (yajñas), etc. Thus it is recommended for the sahajiyā, or the neophyte devotee, to hear, chant and get others to hear about the activities of Prthu Mahārāja, even though one may think himself to be in the transcendental position of advanced devotional service.

TEXT 38

vaicitravīryābhihitam
mahan-māhātmya-sūcakam
asmin kṛtam atimartyam
pārthavīm gatim āpnuyāt

vaicitravīrya—O son of Vicitravīrya (Vidura); abhihitam—explained; maha—great; māhātmya—greatness; sūcakam—awakening; asmin—in this; kṛtam—performed; atimartyam—uncommon; pārthavīm—in connection with Prthu Mahārāja; gatim—advancement, destination; āpnuyāt—one should achieve.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Prthu Mahārāja, which enrich one’s devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Prthu.

PURPORT

The word śrāvayet, mentioned in a previous verse, indicates that one should not only read for himself, but should also induce others to read and hear. That is called preaching. Caitanya Mahāprabhu recommended this practice: yāre dekha, tāre kaha ‘krṣṇa’-upadeśa (Cc. Madhya 7.128). “Whomever you meet, simply talk with him about the instructions given by Kṛṣṇa or tell him of narrations about Kṛṣṇa.” Prthu Mahārāja’s history of devotional service is as potent as narrations about the activities of the Supreme Personality of Godhead. One should not make distinctions between the pastimes of the Lord and the activities of Prthu Mahārāja, and whenever it is possible a devotee should attempt to induce others to hear about Prthu Mahārāja. One should not only read of his pastimes for one’s
own benefit but should induce others to read and hear about them also. In this way everyone can be benefited.

**TEXT 39**

anudinam idam ādareṇa śṛṇvan
prthu-caritāṁ prathayan vimukta-saṅgah
bhagavati bhava-sindhu-pota-pāde
sa ca nipuṇāṁ labhate ratim manuṣyah

—anudinam—day after day; idam—this; ādareṇa—with great respect; śṛṇvan—hearing; prthu-caritam—the narration of Prthu Maharāja; prathayan—chanting; vimukta—liberated; saṅgah—association; bhagavati—unto the Supreme Personality of Godhead; bhava-sindhu—the ocean of nescience; pota—the boat; pāde—whose lotus feet; saḥ—he; ca—also; nipuṇāṁ—complete; labhate—achieves; ratim—attachment; manuṣyah—the person.

**TRANSLATION**

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Maharāja Prthu’s activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord’s lotus feet are the boat by which one can cross the ocean of nescience.

**PURPORT**

The word bhava-sindhu-pota-pāde is significant in this verse. The lotus feet of the Lord are known as mahat-padam; this means that the total source of material existence rests on the lotus feet of the Lord. As stated in Bhagavad-gītā (Bg. 10.8), aham sarvasya prabhavaḥ: everything is emanating from Him. This cosmic manifestation, which is compared to an ocean of nescience, is also resting on the lotus feet of the Lord. As such, this great ocean of nescience is minimized by a person who is a pure devotee. One who has taken shelter of the lotus feet of the Lord need not cross over the ocean because he has already crossed it by virtue of his position at the Lord’s lotus feet. By hearing and chanting of the glories
of the Lord or the Lord’s devotee, one can become firmly fixed in the service of the lotus feet of the Lord. This position can also be achieved very easily by narrating the history of the life of Prthu Mahārāja regularly every day. The word *vimukta-saṅgha* is also significant in this connection. Because we associate with the three qualities of material nature, our position in this material world is full of dangers, but when we engage in the devotional service of the Lord by the process of *śravaṇam* and *kīrtanam*, we immediately become *vimukta-saṅga*, or liberated.

Thus end the Bhaktivedanta purports of Fourth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “Mahārāja Prthu’s Going Back Home.”
CHAPTER TWENTY-FOUR

Chanting the Song
Sung by Lord Śiva

TEXT 1

मैत्रेय उवाच

विजीतास्वो धिराजासित्सत्सात्सुपद्रवः पः तपस्वः।

यवीयोम्योद्वद्वमधुर्गप्रधूभ्यो भात्वमेऽभात्वत्सलः।

maitreya uvāca

vijitaśvo 'dhirājāsit

prthu-putraḥ prthu-śravāḥ

yaviyobhyo 'dadāt kāṣṭhā

bhṛātrbhyaḥ bhṛātr-vatsalaḥ

maitreyah uvāca—Maitreya continued to speak; vijitaśvaḥ—of the name Vijitaśva; adhirājā—the emperor; āsīt—became; prthu-putraḥ—the son of Maharāja Prthu; prthu-śravāḥ—of great activities; yaviyobhyah—unto the younger brothers; adadāt—offered; kāṣṭhāḥ—different directions; bhṛātrbhyaḥ—unto the brothers; bhṛātr-vatsalaḥ—very affectionate to the brothers.

TRANSLATION

The great sage Maitreya continued: Vijitaśva, the eldest son of Maharāja Prthu, who had a reputation like his father, became emperor and gave his younger brothers different directions of the world to govern, for he was very affectionate toward his brothers.

PURPORT

After describing the life and character of Maharāja Prthu in the previous chapter, the great sage Maitreya began to speak about the sons and grandsons in the genealogical line of the Prthu dynasty. After the death of Maharāja Prthu, his eldest son, Vijitaśva, became emperor of the world.
King Vijitāśva was very affectionate toward his younger brothers, and therefore he wanted them to rule different directions of the world. From time immemorial the eldest son generally becomes king after the death of the previous king. When the Pāṇḍavas ruled the earth, Mahārāja Yudhiṣṭhira, the eldest son of King Pāṇḍu, became emperor, and his younger brothers assisted him. Similarly, King Vijitāśva’s younger brothers were appointed to govern the different directions of the world.

**TEXT 2**

हर्षावादिखत्याची भुजकेतासय दक्षिणाम्।
प्रतिविचि श्रुकसंज्ञाय तुष्यं द्रविणसे विषुः॥ २ ॥

\( \text{haryakṣāyādīśat prācīn} \)
\( \text{dhumrakesāya daksiṇām} \)
\( \text{pratiśūn vrka-samjñāya} \)
\( \text{turyām draviṇase vibhuḥ} \)

haryakṣāya—unto Haryakṣa; adīśat—delivered; prācīn—eastern; dhūmrakesāya—unto Dhūmrakesa; daksiṇām—the southern side; pratiśūn—the western side; vrka-samjñāya—unto his brother whose name was Vṛka; turyām—the northern side; draviṇase—unto another brother of his named Draviṇa; vibhuḥ—the master.

**TRANSLATION**

Mahārāja Vijitāśva offered the eastern part of the world to his brother Haryakṣa, the southern part to Dhūmrakesa, the western part to Vṛka, and the northern part to Draviṇa.

**TEXT 3**

अन्तर्धानगति श्रुकसम्यन्तर्धानसंस्करणस्य।
अपत्यव्रमनाधि शिखरिणियां हुसम्मतम्॥ ३ ॥

\( \text{antardhāna-gatiḥ śakrāl} \)
\( \text{labdhvāntardhāna-samjñitaḥ} \)
\( \text{apatyā-trayam ādhatta} \)
\( \text{sikhaṇḍinyāṁ su-sammatam} \)
antardhāna—of disappearance; gatim—achievement; sakrāt—from King Indra; labdhvā—getting; antardhāna—of the name; sāṁjñītāḥ—so nominated; apatya—children; trayam—three; ādhatta—begot; śīkhaṇḍīnī—in Śīkhaṇḍinī, his wife; su-sammatam—approved by everyone.

TRANSLATION

Formerly, Mahārāja Vijitāśva pleased the King of heaven, Indra, and from him received the title Antardhāna. His wife’s name was Śīkhaṇḍinī, and by her he begot three good sons.

PURPORT

Mahārāja Vijitāśva was known as Antardhāna, which means “disappearance.” He received this title from Indra, and it refers to the time when Indra stole Mahārāja Prthu’s horse from the sacrificial arena. Indra was not visible to others when he was stealing the horse, but Mahārāja Prthu’s son, Vijitāśva, could see him. Yet despite his knowing that Indra was taking away his father’s horse, he did not attack him. This indicates that Mahārāja Vijitāśva respected the right persons. Although Indra was stealing the horse from his father, Vijitāśva knew perfectly well that Indra was not an ordinary thief. Since Indra was a great and powerful demigod and servant of the Supreme Personality of Godhead, Vijitāśva purposefully excused him due to sentiment only, even though Indra was acting wrongly. Thus Indra became very pleased with Vijitāśva at that time. The demigods have the great mystic power of being able to appear and disappear according to their will, and since Indra was very pleased with Vijitāśva, he bestowed this mystic power upon him. Thus Vijitāśva became known as Antardhāna.

TEXT 4

पावकः पवमानस शुचिरित्वग्रहः पुराः ।
वसिष्ठशापादुपः पुनर्योगगतिः गताः ॥ ४ ॥

pavakaḥ pavamānaḥ ca
sucir ity agnayaḥ purā
aviṣṭha-sāpād utpannāḥ
punar yoga-gatiṁ gatāḥ

pavakaḥ—of the name Pāvaka; pavamānaḥ—of the name Pavamāna; ca—also; sucir—of the name Śuci; iti—thus; agnayaḥ—the fire-gods; purā—
The three sons of Mahārāja Antardhāna were named Pāvaka, Pavamāna and Śuci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasiṣṭha, they became the sons of Mahārāja Antardhāna. As such, they were as powerful as the fire-gods, and they attained the destination of mystic yoga power, being again situated as the demigods of fire.

PURPORT

In Bhagavad-gītā it is stated (Bg. 6.41-43) that one who falls down from yoga practice is elevated to the heavenly planets, and after enjoying the material facilities there he again comes down to the earthly planet and takes birth in a very rich family or a very pious brāhmaṇa family. Thus it is to be understood that when demigods fall down, they come to earth as sons of very rich and pious families. In such families, the living entity gets an opportunity to execute Kṛṣṇa consciousness and thereby gain promotion to his desired goal. The sons of Mahārāja Antardhāna had been the demigods in charge of fire, and they again regained their former position and by mystic power returned to the heavenly planets.

TEXT 5

antardhāno nabhasvatyāṁ
havirdhānam avindata
ya indram aśva-hartāram
vidvān api na jaghnivān

antardhānaḥ—the king of the name Antardhāna; nabhasvatyāṁ—unto his wife Nabhasvatī; havirdhānam—of the name Havirdhāna; avindata—obtained; yaḥ—who; indram—King Indra; aśva-hartāram—who was stealing
the horse of his father; *vidvän api*—although he knew it; *na jaghnivän*—did not kill.

**TRANSLATION**

Mahārāja Antardhāna had another wife named Nabhasvatī, and by her he was happy to beget another son named Havirdhāna. Since Mahārāja Antardhāna was very liberal, he did not kill Indra while the demigod was stealing his father's horse at the sacrifice.

**PURPORT**

It is understood from various scriptures and *Purāṇas* that the King of heaven, Indra, was very expert in stealing and kidnapping. He could steal anything without being visible to the proprietor, and he could kidnap anyone's wife without being detected. Once he raped the wife of Gautama Muni by using his disappearing art, and similarly by becoming invisible he stole the horse of Mahārāja Pūthu. Although in human society such activities are considered abominable, the demigod Indra was not considered to be degraded by them. Although Antardhāna could understand that King Indra was stealing the horse from his father, he did not kill him, for he knew that if one who is very powerful sometimes commits an abominable act, it should be disregarded. In *Bhagavad-gītā* it is clearly stated:

\[
\begin{align*}
\text{api cet sudurācāro} \\
\text{bhajate mām ananya-bhāk} \\
\text{sādhur eva sa mantavyaḥ} \\
\text{samyag vyavasito hi saḥ}
\end{align*}
\]

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated." (Bg. 9.30)

Thus even if a devotee commits an abominable act, he should be considered a sādhu, or a pious man, because of his unflinching devotion to the Lord. The devotees of the Lord never willingly commit any sinful act, but sometimes they commit something abominable due to their previous habits. Such acts should not be taken very seriously, however, because the devotees of the Lord are very powerful, whether they are on the heavenly planets or on this planet. If by chance they commit something abominable, it should not be taken into account but should be overlooked.
TEXT 6

 Whenever Antardhana, the supreme royal power, had to exact taxes, punish his citizens, and fine them severely, he was not willing to do so. Consequently he retired from the execution of such duties and engaged himself in the performance of different sacrifices.

PURPORT

It is clear herein that the king sometimes has to perform duties which are not very desirable just because he is the king. Similarly, Arjuna was not at all willing to fight because fighting or killing one’s own kinsmen and family members is not at all desirable. Nonetheless the kṣatriyas had to perform such undesirable actions as a matter of duty. Mahārāja Antardhāna was not very happy while exacting taxes or punishing the citizens for their criminal activities; therefore, on the plea of performing sacrifices, he retired from the royal majestic power at a very early age.

TEXT 7

 tatrāpī haṁsaṁ puruṣaṁ
 paramātmānam ātma-dṛk
 yajamāṁ tal-lokatāṁ āpa
 kuśalena samādhinā
Chanting the Song Sung by Lord Śiva

**TRANSLATION**

Although Maharaja Antardhāna was engaged in performing sacrifices, because he was a self-realized soul he very intelligently rendered devotional service to the Lord, who eradicates all the fears of His devotees. By thus worshiping the Supreme Lord, Maharaja Antardhāna, rapt in ecstasy, attained His planet very easily.

**PURPORT**

Since sacrifices are generally performed by fruitive actors, it is especially mentioned here (tatrāpi) that although Maharaja Antardhāna was externally engaged in performing sacrifices, his real business was rendering devotional service by hearing and chanting. In other words, he was performing the usual sacrifices by the method of saṅkīrtana-yajña, as recommended herein:

\[ śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam \\
   arcanaṁ vandanaṁ dāsa-yoṁ sakhyam ātma-nivedanam \]

(Bhāg. 7.5.23)

Devotional service is called kīrtana-yajña, and by practicing the saṅkīrtana-yajña, one is very easily elevated to the planet where the Supreme Lord resides. Out of the five kinds of liberations, achieving the same planet where the Lord resides and living with the Lord there is called sālokya liberation.

**TEXT 8**

हविर्धनादद्विष्णूगी विदुराक्षत पद सुतान् |
बहिष्ठं गर्य शुक्लं क्रणं सत्यं जितन्त्रम् || 8 ||

\[ havirdhānād dhavirdhānī \\
   vidurāśūta śat sutān \\
   barhiṣadāṁ gayāṁ ṣuklaṁ \\
   kṛṣṇaṁ satyaṁ jitavrataṁ \]

havirdhānāt—from Havirdhāna; havirdhānī—the name of the wife of Havirdhāna; vidura—O Vidura; asūla—gave birth; śat—six; sutān—sons;
barhiṣadām—of the name Barhiṣat; gayam—of the name Gaya; śuklam—of the name Śukla; kṛṣṇam—of the name Kṛṣṇa; satyam—of the name Satya; jītavrataḥ—of the name Jitavrata.

TRANSLATION

Havirdhāna, the son of Mahārāja Antardhāna, had a wife named Havirdhāni, who gave birth to six sons named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.

TEXT 9

barhiṣat su-mahābhāgo
hāvirdhāniḥ prajāpatiḥ
kriyā-kāṇḍeṣu niṣpāto
yogēṣu ca kurūdvaha

barhiṣat—of the name Barhiṣat; su-mahābhāgaḥ—very fortunate; hāvirdhāniḥ—of the name Havirdhāni; prajāpatiḥ—the post of Prajāpati; kriyā-kāṇḍeṣu—in the matter of fruitive activities; niṣpātah—being merged in; yogēṣu—in mystic yoga practices; ca—also; kurūdvaha—O best of the Kurus (Vidura).

TRANSLATION

The great sage Maitreya continued: My dear Vidura, Havirdhāna’s very powerful son named Barhiṣat was very expert in performing various kinds of fruitive sacrifices, and he was also expert in the practice of mystic yoga. By his great qualifications, he became known as Prajāpati.

PURPORT

In the beginning of the creation there were not many living entities, and consequently the very powerful living entities or demigods were appointed as prajāpatis in order to beget children and increase the population. There are many prajāpatis—Brahmā, Dakṣa and Manu are sometimes known as prajāpatis—and Barhiṣat, the son of Havirdhāna, became one of them.

TEXT 10
yasyedaṁ deva-yajanam
anuyajñāṁ vitanvataḥ
prācīna-graiḥ kuśair āsīd
āśṛtaṁ vasudhā-talam

yasya—whose; idam—this; deva-yajanam—satisfying the demigods by sacrifices; anuyajñāṁ—continually sacrificing; vitanvataḥ—executing; prācīna-graiḥ—keeping the kuśa grass facing towards the eastern side; kuśair—the kuśa grass; āsīt—remained; āśṛtaṁ—scattered; vasudhā-talam—all over the surface of the globe.

TRANSLATION

Mahārāja Barhiṣat executed many sacrifices all over the world. He scattered kuśa grasses and kept the tops of the grasses pointed eastward.

PURPORT

As stated in the previous verse (kriyā-kāṇḍeṣu niṣṇātaḥ), Mahārāja Barhiṣat dived very deeply into the fruitive activities of sacrifice. This means that as soon as he finished one yajña in one place, he began performing another yajña in the immediate vicinity. At the present moment there is a similar need to perform saṅkīrtana-yajña all over the world. The Kṛṣṇa consciousness movement has started performing saṅkīrtana-yajña in different places, and it has been experienced that wherever saṅkīrtana-yajña is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be continued all over the world. The members of the Kṛṣṇa consciousness movement should perform saṅkīrtana-yajña one after another, so much so that all the people of the world will either jokingly or seriously chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and thus they will derive the benefit of cleansing the heart. The holy name of the Lord (Harer nāma) is so powerful that whether it is chanted jokingly or seriously the effect of vibrating this transcendental sound will be equally distributed. It is not possible at the present moment to perform repeated yajñas as Mahārāja Barhiṣat performed, but it is within our means to perform saṅkīrtana-yajña, which does not cost anything. One can sit down anywhere and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If the surface of the globe is overflooded with the chanting of the Hare Kṛṣṇa mantra, the people of the world will be very, very happy.
sāmudrīṁ devadevoktāṁ
upayeme satadrutīṁ
yāṁ vikṣya caṁ-sarvāṅgīṁ
kiṣorīṁ suṣṭhu-alaṅkṛtāṁ
parikramantīṁ udvāhe
cakame 'gniḥ sukīṁ iva

sāmudrīṁ—unto the daughter of the ocean; devadeva-uktāṁ—being advised by the supreme demigod, Lord Brahmā; upayeme—married; satadrutīṁ—of the name Śatadruṭi; yāṁ—whom; vikṣya—seeing; caṁ—very attractive; sarvāṅgīṁ—all the features of the body; kiṣorīṁ—youthful; suṣṭhu—sufficiently; alaṅkṛtāṁ—decorated with ornaments; parikramantīṁ—circumambulating; udvāhe—in the marriage ceremony; cakame—became attracted; agniḥ—the fire-god; sukīṁ—unto Sukī; iva—like.

TRANSLATION

Mahārāja Barhiṣat—henceforward known as Prācīnabarhi—was ordered by the supreme demigod Lord Brahmā to marry the daughter of the ocean named Śatadruṭi. Her bodily features were completely beautiful, and she was very young. She was decorated with the proper garments, and when she came into the marriage arena and began circumambulating it, the fire-god Agni became so attracted to her that he desired her company, exactly as he had formerly desired to enjoy Sukī.

PURPORT

In this verse the word suṣṭhu-alaṅkṛtāṁ is significant. According to the Vedic system, when a girl is married, she is very profusely and gorgeously decorated with costly saris and jewelry, and during the marriage ceremony the bride circumambulates the bridegroom seven times. After this, the bridegroom and bride look at one another and become attracted for life. When the bridegroom finds the bride very beautiful, the attraction between them immediately becomes very strongly fixed. As stated in Śrīmad-Bhāgavatam, men and women are naturally attracted to one another, and when they are united by marriage that attraction becomes very strong. Being so strongly attracted, the bridegroom attempts to set up a nice homestead and eventually a good field for producing grains. Then children come,
then friends and then wealth. In this way the male becomes more and more entangled in the material conceptions of life, and he begins to think, "This is mine," and "It is I who am acting." In this way the illusion of material existence is perpetuated.

The words *sūkim iva* are also significant, for the fire-god Agni became attracted by the beauty of Śatadrūti while she was circumambulating the bridegroom Prācīnabarhi, just as he had previously been attracted to the beauty of Sukī, the wife of Saptarṣi. When the fire-god had been present long ago at the assembly of Saptarṣi, he was attracted by the beauty of Sukī when she was circumambulating in the same way. Agni’s wife, named Svāhā, took the form of Sukī and enjoyed sex life with Agni. Not only the fire-god Agni but the heavenly god Indra and sometimes even Lord Brāhma and Lord Śiva—all very highly situated demigods—are subject to being attracted by sex at any time. The sex drive is so strong in the living entities that the whole material world is running on sex attraction only, and it is due to sex attraction that one remains in the material world and is obliged to accept different types of bodies. The attraction of sex life is more clearly explained in the next verse.

**TEXT 12**

薇都哈苏∗

\[vibudhāsura-gandharva-

\[muni-siddha-naroragāḥ

\[vijitāḥ sūryayā dīkṣu

\[kvanayantyaiva nūpuraiḥ

**TRANSLATION**

While Śatadrūti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhalokā, the earthly planets and Nāgaloka, although highly exalted, were all captivated by the tinkling of her ankle bells.

**PURPORT**

Generally a woman becomes more beautiful when, after an early marriage, she gives birth to a child. To give birth to a child is the natural func-
tion of a woman, and therefore a woman becomes more and more beautiful as she gives birth to one child after another. In the case of Śatadruti, however, she was so beautiful that she attracted the whole universe at her marriage ceremony. Indeed, she attracted all the learned and exalted demigods simply by the tinkling of her ankle bells. This indicates that all the demigods wanted to see her beauty completely, but they were not able to see it because she was fully dressed and covered with ornaments. Since they could only see the feet of Śatadruti, they became attracted by her ankle bells, which tinkled as she walked. In other words, the demigods became captivated by her simply by hearing the tinkling of her ankle bells. They did not have to see her complete beauty. It is sometimes understood that a person becomes lusty just by hearing the tinkling of bangles on the hands of women, or the tinkling of ankle bells, or just by seeing a woman’s sari. Thus it is concluded that woman is the complete representation of māyā. Although Viśvāmitra Muni was engaged in practicing mystic yoga with closed eyes, his transcendental meditation was broken when he heard the tinkling of bangles on the hands of Menakā. In this way Viśvāmitra Muni became a victim of Menakā and fathered a child who is universally celebrated as Śakuntalā. The conclusion is that no one can save himself from the attraction of woman, even though he be an exalted demigod or an inhabitant of the higher planets. Only a devotee of the Lord, who is attracted by Kṛṣṇa, can escape the lures of woman. Once one is attracted by Kṛṣṇa, the illusory energy of the world cannot attract him.

**TEXT 13**

प्राचीनवर्षिषाः पुत्राः शतद्रुत्याः दशाभवन् ।

tulpa-svāmyaḥ pravatāḥ sarve

dharma-snātāḥ pracetasaḥ

prācīnabarhiṣah putrāḥ
śatadrutyāṁ daśābhavan
tulya-nāma-vratāḥ sarve
dharma-snātāḥ pracetasaḥ

prācīnabarhiṣah—of King Prācīnabarhi; putrāḥ—sons; śatadrutyāṁ—in the womb of Śatadruti; daśa—ten; abhavan—became manifest; tulya—equally; nāma—name; vratāḥ—vow; sarve—all; dharma—religiosity; snātāḥ—completely merged in; pracetasaḥ—all of them being designated as Pracetās.

**TRANSLATION**

King Prācīnabarhi begot ten children in the womb of Śatadruti, and all of them were equally endowed with religiosity, and all of them were known as the Pracetās.
The word *dharma-snātāḥ* is significant, for the ten children were all merged in the practice of religion. In addition, they possessed all good qualities. One is supposed to be perfect when one is perfectly religious, perfect in the execution of one’s vows to render devotional service, perfect in knowledge, perfect in good behavior and so on. All the Pracetas were on the same level of perfection.

**TEXT 14**

> पितृदिश्ताः प्रजासंगे तपस्या सर्वाविनिश्चितः ।
> दशावर्षसहस्राणि तपस्या सर्वाविनिश्चितः ॥१४॥

*pitrādiśṭāḥ praśā-sarge\ *
	*tapase ‘ṛṇavam āviśan*
	*daśa-varṣa-sahasrāṇi*
	*tapasārcāṁś tapas-patim*

*pitrā—by the father; adiśṭāḥ—being ordered by; praśā-sarge—in the matter of begetting children; tapase—for executing austerity; arṇavam—in the ocean; āviśan—entered; daśa-varṣa—ten years; sahasrāṇi—such thousands; tapasā—by their austerity; ārcan—worshiped; tapah—of austerity; patim—the master.*

**TRANSLATION**

When all these Pracetas were ordered by their father to marry and beget children, they all entered the ocean and practiced austerities and penances for ten thousand years. Thus they worshiped the master of all austerity, the Supreme Personality of Godhead.

**PURPORT**

Sometimes great sages and ascetics enter the Himalayan Mountains in order to find seclusion from the turmoil of the world. It appears, however, that all the Pracetas, the sons of Pracīnabari, entered the depths of the ocean to perform austerity in a secluded place. Since they performed austerities for ten thousand years, this incident took place in the Satya-yuga, when people used to live for a hundred thousand years. It is also significant that by their austerity they worshiped the master of austerity Śrī Kṛṣṇa, the Supreme Personality of Godhead. If one wants to perform austerities and penances in order to attain the supreme goal, one must attain the favor of the Supreme Personality of Godhead. If one achieves the favor of the
Supreme Lord, it is to be understood that he has finished all kinds of austerities and penances and has attained efficiency in their execution. On the other hand, if one does not attain the perfect stage of devotional service, all austerities and penances actually have no meaning, for without the Supreme Lord no one can attain the highest results derived from performing them. As stated in Bhagavad-gītā, Lord Śrī Kṛṣṇa is the master of all penances and sacrifices.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suḥrdāṁ sarva-bhūtanāṁ
jñātvā māṁ sāntim rcchati

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” (Bg. 5.29)

In Śrīmad-Bhāgavatam it is also stated that even if a person is born in a family of caṇḍālas—the lowest birth one can get in human society—he is glorious if he chants the holy names of the Lord, for it is to be understood that by such chanting a devotee definitely proves that he underwent all kinds of austerities in his previous life. By the grace of Lord Caitanya, one who chants the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) attains the highest perfectional stage which had previously been attained by people who entered the ocean and executed austerities for ten thousand years. In this age of Kali, if a person does not take advantage of chanting the Hare Kṛṣṇa mantra, which is offered as a great concession to the fallen human beings of this age, it is to be understood that he will become very much bewildered by the illusory energy of the Lord.

TEXT 15

yad uktāṁ pathi drṣṭena
giriśena prasidatā
tad dhyāyanto japantaḥ ca
pūjayaṁ ca saṁyataḥ
yat—that; uktam—said; pathi—on the way; drśtena—while meeting; girišena—by Lord Śiva; prasīdatā—being very much satisfied; tat—that; dhyāyantaḥ—meditating; japantaḥ ca—chanting also; pūjayantaḥ ca—worshiping also; sanyatāḥ—with great control.

TRANSLATION

When all the sons of Prācinabarhi left home to execute austerities, they met Lord Śiva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Prācinabarhi meditated upon the instructions, chanting and worshiping them with great care and attention.

PURPORT

It is clear that to perform austerities or penances, or, for that matter, any form of devotional service, one has to be guided by a spiritual master. Here it is clearly stated that the ten sons of Mahārāja Prācinabarhi were favored by an appearance of Lord Śiva, who, out of great kindness, gave them instructions regarding the execution of austerities. Lord Śiva actually became the spiritual master of the ten sons, and in turn his disciples took his words so seriously that simply by meditating upon his instructions (dhyāyantaḥ) they became perfect. This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of Bhagavad-gītā (vyavasāyātmikā buddhir ekeha kuru-nandana, Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple shouldn’t consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it.
Vidura asked Maitreya: My dear brāhmaṇa, why did the Pracetas meet Lord Śiva on the way? Please tell me how the meeting happened, how Lord Śiva became very pleased with them, and how he instructed them. Certainly such talks are important, and I wish that you will please be merciful upon me and describe them.

PURPORT

Whenever there are some important talks between a devotee and the Lord or between exalted devotees, one should be very much curious to hear them. At the meeting of Naimiśaranya, where Śūta Gosvāmi spoke Śrīmad-Bhāgavatam to all the great sages, Śūta Gosvāmi was also asked about the talks between Mahārāja Parikṣit and Śukadeva Gosvāmi, for the sages believed that the talks between Śukadeva Gosvāmi and Mahārāja Parikṣit must have been as important as the talks between Lord Kṛṣṇa and Arjuna. As everyone is still eager to learn the subject of Bhagavad-gītā in order to become perfectly enlightened, Vidura was similarly eager to learn from the great sage Maitreya about the talks between Lord Śiva and the Pracetas.
The great sage Vidura continued: O best of the brahmaṇas, it is very difficult for living entities encaged within this material body to have personal contact with Lord Śiva. Even great sages who have no material attachments do not contact him, despite their always being absorbed in meditation to attain his personal contact.

PURPORT
Since Lord Śiva does not incarnate himself unless there is some special reason, it is very difficult for an ordinary person to contact him. However, Lord Śiva does descend on a special occasion when he is ordered by the Supreme Personality of Godhead. In this regard, it is stated in the Padma Purāṇa that Lord Śiva appeared as a brāhmaṇa in the age of Kali to preach the Māyāvāda philosophy, which is nothing but a type of Buddhist philosophy. It is stated in Padma Purāṇa:

māyāvādam asac-chāstram pracchannam bauddham ucyate
mayaiva vihitaṁ devi kalau brāhmaṇa-mūrtinā

Lord Śiva, speaking to Pārvatī Devī, foretold that he would spread the Māyāvāda philosophy in the guise of a sannyāsi brāhmaṇa just to eradicate Buddhist philosophy. This sannyāsi was Śrīpāda Śaṅkarācārya. In order to overcome the effects of Buddhist philosophy and spread Vedānta philosophy, Śrīpāda Śaṅkarācārya had to make some compromise with the Buddhist philosophy, and as such he preached the philosophy of monism, for it was required at that time. Otherwise there was no need for his preaching Māyāvāda philosophy. At the present moment there is no need for Māyāvāda philosophy nor Buddhist philosophy, and Lord Caitanya rejected both of them. This Kṛṣṇa consciousness movement is spreading the philosophy of Lord Caitanya and rejecting the philosophy of both classes of Māyāvāda. Strictly speaking, both Buddhist philosophy and Śaṅkara’s philosophy are but different types of Māyāvāda dealing on the platform of material existence. Neither of these philosophies has spiritual significance. There is spiritual significance only after one accepts the philosophy of
Bhagavad-gītā, which culminates in surrendering unto the Supreme Personality of Godhead. Generally people worship Lord Śiva for some material benefit, and although they cannot see him personally, they nonetheless derive great material profit by worshiping him.

TEXT 18

अत्मारामोपि यस्तवस्थो तोककल्पस्य राख्वे ।
शक्त्यसुको विचरति घोरया भगवान् हवाह।

atmārāmaḥ—self-satisfied; api—although he is; yaḥ—one who is; tu—but; asya—this; loka—material world; kalpasya—when manifested; rādhase—for the matter of helping its existence; śaktyā—potencies; yuktah—being engaged; vicarati—he acts; ghorayā—very dangerous; bhagavān—His Lordship; bhavaḥ—Śiva.

TRANSLATION

Lord Śiva, the most powerful demigod, second only to Lord Viṣṇu, is self-sufficient. Although he has nothing to aspire for in the material world, for the benefit of those in the material world he is always busily engaged everywhere and is accompanied by his dangerous energies like Goddess Kālī and Goddess Durgā.

PURPORT

Lord Śiva is known as the greatest devotee of the Supreme Personality of Godhead. He is also known as vaisnavānāṁ yathā sambhuḥ, the best of all types of Vaiṣṇavas. Consequently Lord Śiva has a Vaiṣṇava sampradāya, the disciplic succession known as Rudra-sampradāya. Just as there is a Brahma-sampradāya coming directly from Lord Brahmā, the Rudra-sampradāya comes directly from Lord Śiva. As stated in Śrīmad-Bhāgavatam, Lord Śiva is one of the twelve great personalities. This refers to the twelve great authorities who preach God consciousness. The name Śambhu means Lord Śiva. His disciplic succession is also known as the Viṣṇusvāmi-sampradāya, and the current Viṣṇusvāmi-sampradāya is also known as the Vallabha-sampradāya. The current Brahma-sampradāya is known as the Madhva-Gauḍīya-sampradāya. Even though Lord Śiva appeared to preach Māyāvāda philosophy, at the end of
his pastime in the form of Śaṅkarācārya, he preached the Vaiṣṇava philosophy: bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate. He stressed worshiping Lord Kṛṣṇa or Govinda three times in this verse and especially warned his followers that they could not possibly achieve deliverance or mukti simply by word juggling and grammatical puzzles. If one is actually serious to attain mukti, he must worship Lord Kṛṣṇa. That is Śrīpāda Śaṅkarācārya’s last instruction.

Herein it is mentioned that Lord Śiva is always accompanied by his material energy (śaktīṁ ghorayā). Material energy—Goddess Durgā or Goddess Kālī—is always under his control. Goddess Kālī and Durgā serve him by killing all the asuras or demons. Sometimes Kālī becomes so infuriated that she indiscriminately kills all kinds of asuras. There is a popular picture of Goddess Kālī in which she wears a garland composed of the heads of the asuras and holds in her left hand a captured head and in her right hand a great khaḍja, or chopper, for killing asuras. Great wars are symbolic representations of Kālī’s devastation of the asuras and are actually conducted by the Goddess Kālī.

śrṣṭi-sthiti-pralaya-sādhana-saktir eka
chāyeva yasya bhuvaṁāṇī bibharti durgā (Bs. 5.44)

Asuras, however, try to pacify the Goddess Kālī or Durgā by worshiping her in material opulence, but when the asuras become too intolerable, Goddess Kālī does not discriminate in killing them wholesale. Asuras do not know the secret of the energy of Lord Śiva, and they prefer to worship Goddess Kālī or Durgā or Lord Śiva for material benefit. Due to their demonic character, they are reluctant to surrender to Lord Kṛṣṇa, as indicated by Bhagavad-gītā:

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsurāṁ bhāvam āśritāḥ (Bg. 7.15)

Lord Śiva’s duty is very dangerous because he has to employ the energy of Goddess Kālī (or Durgā). In another popular picture the Goddess Kālī is sometimes seen standing on the prostrate body of Lord Śiva, which indicates that sometimes Lord Śiva has to fall down flat in order to stop Goddess Kālī from killing the asuras. Since Lord Śiva controls the great material energy (Goddess Durgā), worshipers of Lord Śiva attain very opulent positions within this material world. Under Lord Śiva’s direction, a
worshiper of Lord Śiva gets all kinds of material facilities. In contrast, a Vaiṣṇava, or worshiper of Lord Viṣṇu, gradually becomes poorer in material possessions because Lord Viṣṇu does not trick His devotees into becoming materially entangled by possessions. Lord Viṣṇu gives His devotees intelligence from within, as stated in Bhagavad-gītā:

teṣāṁ satatā-yuktāṁ
bhajatāṁ pṛiti-pārvakam
dadāmi buddhi-yogaṁ taṁ
yena māṁ upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.19)

Thus Lord Viṣṇu gives intelligence to His devotee so that the devotee can make progress on the path back home, back to Godhead. Since a devotee has nothing to do with any kind of material possession, he does not come under the control of Goddess Kāli or the Goddess Durgā.

Lord Śiva is also in charge of the tamo-guṇa, or the mode of ignorance in this material world. Both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu, but Lord Brahmā is in charge of the creation whereas Lord Śiva is in charge of the destruction, which he carries out with the help of his material energy, Goddess Kāli or Goddess Durgā. Thus in this verse Lord Śiva is described as being accompanied by dangerous potencies (saktyā ghorayā), and that is the actual position of Lord Śiva.

TEXT 19

maitreya uvāca
pracetasaḥ pitur vākyam
śirasādāya sādhavaḥ
diśam pratīcim prayayus
tapasy ādṛta-cetasāḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; pracetasaḥ—all the sons of King Pracīna-bharhi; pitur—of the father; vākyam—words; śirasā—on the head; ādāya—accepting; sādhavaḥ—all pious; diśam—
direction; pratīcīm—western; prayayuh—went away; tapasi—in austerities; ādṛta—accepting seriously; cetasaḥ—in the heart.

TRANSLATION
The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Prācinabarhi very seriously accepted the words of their father with heart and soul, and with these words on their heads, they went toward the west to execute their father’s order.

PURPORT
In this verse sādhavaḥ (meaning pious or well behaved) is very important, especially at the present moment. It is derived from the word sādhu. A perfect sādhu is one who is always engaged in the devotional service of the Supreme Personality of Godhead. Prācinabarhi’s sons are described as sādhavaḥ because of their complete obedience to their father. The father, king and spiritual master are supposed to be representatives of the Supreme Personality of Godhead, and as such they have to be respected as the Supreme Lord. It is the duty of the father, the spiritual master and the king to regulate their subordinates in such a way that they ultimately become fully unalloyed devotees of the Supreme Lord. That is the duty of the superiors, and it is the duty of the subordinates to obey their orders perfectly and in a disciplined way. The word sīrasā (on their heads) is also significant, for the Pracetās accepted the orders of their father and carried them on their heads, which means they accepted them in complete surrender.

TEXT 20

sa samudram upa vistīrṇam
apaśyan su-mahat saraḥ
mahan-mana iva svaccham
prasanna-salilāśayam

sa samudram—almost near the ocean; upa—more or less; vistīrṇam—very wide and long; apaśyan—they saw; su-mahat—very great; saraḥ—reservoir of water; mahat—great soul; manah—mind; iva—like; su-accham—clear; prasanna—joyful; salīla—water; āśayam—taken shelter of.
TRANSLATION

While traveling, the Pracetās happened to see a great reservoir of water which seemed almost as big as the ocean. The water of this lake was so calm and quiet that it seemed like the mind of a great soul, and its inhabitants, the aquatics, appeared to be very peaceful and happy to be under the protection of such a watery reservoir.

PURPORT

The word sa samudra means “near the sea.” The reservoir of water was like a bay, for it was not very far from the sea. The word upa, meaning “more or less,” is used in many ways, as in the word upapati, which indicates a husband “more or less,” that is to say a lover who is acting like a husband. Upa also means greater, smaller or nearer. Considering all these points, the reservoir of water which was seen by the Pracetās while they were traveling was actually a large bay or lake. And unlike the sea or ocean, which has turbulent waves, this reservoir was very calm and quiet. Indeed, the water was so clear that it seemed like the mind of some great soul. There may be many great souls—jñānīs, yogīs and bhaktas, or pure devotees, are also called great souls—but they are very rarely found. One can find many great souls amongst yogīs and jñānīs, but a truly great soul, a pure devotee of the Lord who is fully surrendered to the Lord, is very rarely found (sa mahātmā sudurlabhaḥ, Bg. 7.19). A devotee’s mind is always calm, quiet and desireless because he is always anyābhilāṣitā-śūnyam, and he has no desire other than to serve Kṛṣṇa as His personal servant, friend, father, mother or conjugal lover. Due to his association with Kṛṣṇa, a devotee is always very calm and cool. It is also significant that within that reservoir all the aquatics were also very calm and quiet. Because the disciples of a devotee have taken shelter of a great man, they become very calm and quiet and are not agitated by the waves of the material world.

This material world is often described as an ocean of nescience. In such an ocean, everything is agitated. The mind of a great devotee is also like an ocean or a very large lake, but there is no agitation. As stated in Bhagavad-gītā: vyavasāyātmikā buddhir ekeha kuru-nandana (Bg. 2.41). Those who are fixed in the service of the Lord are not agitated by anything. It is also stated in Bhagavad-gītā: yasmin sthito na duḥkhena guruṇāpi vicālyate (Bg. 6.22). Even if he suffers some reversals in life, a devotee is never agitated. Therefore whoever takes shelter of a great soul or a great devotee becomes pacified. In the Caitanya-caritāmṛta it is stated:
krṣṇa-bhakta—niṣkāma, ataeva ‘śānta’ (Cc. Madhya 19.149). A devotee of Lord Kṛṣṇa is always peaceful because he has no desire, whereas the yogīs, karmīs and jñānīs have so many desires to fulfill. One may argue that the devotees have desires, for they wish to go home, back to Godhead, but such a desire does not agitate the mind. Although he wishes to go back to Godhead, a devotee is satisfied in any condition of life. Consequently the word mahan-manaḥ is used in this verse to indicate that the reservoir of water was as calm and quiet as the mind of a great devotee.

TEXT 21

नीठरतोपलमभोजकहरेरवाकाम्
हंससारसचक्राहकारण्डविकुजितम्

nīla-raktotpalāmbhoja-
khalārendīvarākaram
hamśa-sārasa-cakrāhva-
kāraṇḍava-nikūjitam

nīla—blue; rakta—red; utpala—lotus; ambhoja—born from the water; khalāra—another kind of lotus; indīvara—another kind of lotus; ākaram—the mine; hamśa—swans; sārasa—cranes; cakrāhva—the ducks of the name; kāraṇḍava—birds of the name; nikūjitam—vibrated by their sounds.

TRANSLATION

In that great lake there were different types of lotus flowers. Some of them were bluish, and some of them were red. Some of them grew at night, some in the day, and some, like the indīvara lotus flower, in the evening. Combined together, the lotus flowers filled the lake so full that the lake appeared to be a great mine of such flowers. Consequently on the shores there were swans and cranes, cakravāka, kāraṇḍava and other beautiful water birds, standing about.

PURPORT

The word ākaram (mine) is significant in this verse, for the reservoir of water appeared like a mine from which different types of lotus flowers were produced. Some of the lotus flowers grew during the day, some at night and some in the evening, and accordingly they had different names and different colors. All these flowers were present on that lake, and because the lake was so calm and quiet and filled with lotus flowers, superior
birds, like swans, cakravākas and kāraṇḍavas, stood on the shores and vibrated their different songs, making the entire scene attractive and beautiful. As there are different types of human beings, according to the association of the three qualities of material nature, there are similarly different types of birds, bees, trees, etc. Everything is divided according to the three qualities of material nature. Birds like swans and cranes, who enjoy clear waters and lotus flowers, are different from crows, who enjoy filthy places. Similarly, there are persons who are controlled by the modes of ignorance and passion and those who are controlled by the mode of goodness. The creation is so varied that there are always varieties found in every society. Thus on the bank of this lake all the superior birds lived to enjoy that atmosphere created by that great reservoir filled with lotus flowers.

TEXT 22

There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

PURPORT

Trees and creepers are also different types of living beings. When bumblebees come upon trees and creepers to collect honey, certainly such plants become very happy. On such an occasion the wind also takes advantage of
the situation by throwing pollen or saffron contained in the lotus flowers. All this combines with the sweet vibration created by the swans and the calm of the water. The Pracetas consider such a place to be like a continuous festival. From this description it appears that the Pracetas reached Śivaloka, which is supposed to be situated near the Himalayan Mountains.

**TEXT 23**

\[
\text{तत्र गान्धर्वमाकर्ष्य दिव्यागर्गमनोहर्य} \| \text{विसिस्यु राजपुत्राते मन्द्रक्षणवायु} ||२३३||
\]

\[
\begin{align*}
\text{tatra gāndharvam ākārṇya} \\
\text{divya-mārga-manoharam} \\
\text{visismyu rāja-putrās te} \\
\text{mṛdaṅga-panavādy anu}
\end{align*}
\]

tatra—there; gāndharvam—musical sounds; ākārṇya—hearing; divya—heavenly; mārga—symmetrical; manoharam—beautiful; visismyuḥ—they became amazed; rāja-putrāḥ—all the sons of King Barhiṣat; te—all of them; mṛdaṅga—drums; paṇava—kettledrums; ādi—all together; anu—always.

**TRANSLATION**

The sons of the king became very much amazed when they heard vibrations from various drums and kettledrums along with other orderly musical sounds pleasing to the ear.

**PURPORT**

In addition to the various flowers and living entities about the lake, there were also many musical vibrations. The void of the impersonalists, which has no variegatedness, is not at all pleasing compared to such a scene. Actually one has to attain the perfection of sac-cid-ānanda, eternity, bliss and knowledge. Because the impersonalists deny these varieties of creation, they cannot actually enjoy transcendental bliss. The place where the Pracetas arrived was the abode of Lord Śiva. Impersonalists are generally worshipers of Lord Śiva, but Lord Śiva is never without variety in his abode. Thus wherever one goes, whether to the planet of Lord Śiva, Lord Viṣṇu or Lord Brahmā, there is variety to be enjoyed by persons full in knowledge and bliss.
TEXT 24.25

tarhi eva sarasas tasman
niskramantam sahanugam
upagiyamanan amara-
pravaram vibudhanugaih

tapta-hema-nikayabham
siti-kantham tri-locanam
prasada-sumukham viksyat
pranemur jata-kautukah

*TRANSLATION*

The Pracetas were fortunate to see Lord Siva, the chief of the demigods, emerging from the water with his associates. His bodily luster was just like molten gold, his throat was bluish, and he had three eyes, which looked very mercifully upon his devotees. He was accompanied by many musicians who were glorifying him. As soon as the Pracetas saw Lord Siva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

*PURPORT*

The word *vibudhanugaih* indicates that Lord Siva is always accompanied by the denizens of the higher planets, known as Gandharvas and Kinnaras. They are very expert in musical science, and Lord Siva is worshiped by
them constantly. In pictures, Lord Śiva is generally painted white, but here we find that the color of his skin is not exactly white but is like molten gold, or a glowing yellowish color. Because Lord Śiva is always very, very merciful, his name is Āsūtoṣa. Amongst all the demigods, Lord Śiva can be pacified even by the lowest class of men, who need only offer him obeisances and leaves of a bael tree. Thus his name is Āsūtoṣa, which means that he is pleased very quickly.

Generally those who are very fond of material prosperity approach Lord Śiva for such benediction. The lord, being very merciful, quickly awards all the blessings the devotee asks of him. The demons take advantage of this leniency and sometimes take benedictions from Lord Śiva which can be very dangerous to others. For instance, Vṛkāsura took a benediction from Lord Śiva by which he could kill everyone he touched on the head. Although Lord Śiva sometimes very liberally gives such benedictions to his devotees, the difficulty is that the demons, being very cunning, sometimes want to experiment improperly with such benedictions. For instance, after receiving his benediction, Vṛkāsura tried to touch the head of Lord Śiva. Devotees of Lord Viṣṇu, however, have no desire for such benedictions, and Lord Viṣṇu does not give His devotees benedictions which would cause disturbance to the whole world.

**TEXT 26**

\[
\text{sa tān prapannārti-haro}
\]

\[
\text{bhagavān dharma-vatsalaḥ}
\]

\[
\text{dharma-jñān śīla-sampannān}
\]

\[
\text{prītaḥ prītān uvāca ha}
\]

\[
\text{saḥ—Lord Śiva; tān—them; prapanna-ārti-haraḥ—one who drives away all kinds of dangers; bhagavān—the lord; dharma-vatsalaḥ—very much fond of religious principles; dharma-jñān—persons who are aware of religious principles; śīla-sampannān—very well behaved; prītaḥ—being pleased; prītān—of very gentle behavior; uvāca—talked with them; ha—in the past.}
\]

**TRANSLATION**

Lord Śiva became very pleased with the Pracetās because generally Lord Śiva is the protector of pious persons and persons of gentle behavior. Being very much pleased with the princes, he began to speak as follows.
PURPORT

The Supreme Personality of Godhead, Viṣṇu or Kṛṣṇa, is known as bhakta-vatsala, and herein we find Lord Śiva described as dharma-vatsala. Of course the word dharma-vatsala refers to a person who lives according to religious principles. That is understood. Nonetheless, these two words have additional significance. Sometimes Lord Śiva has to deal with persons who are in the modes of passion and ignorance. Such persons are not always very much religious and pious in their activities, but since they worship Lord Śiva for some material profit, they sometimes obey the religious principles. As soon as Lord Śiva sees that his devotees are following religious principles, he benedicts them. The Pracetas, sons of Prācīnabarhi, were naturally very pious and gentle, and consequently Lord Śiva was immediately pleased with them. Lord Śiva could understand that the princes were sons of Vaiṣṇavas, and as such Lord Śiva offered prayers to the Supreme Personality of Godhead as follows.

TEXT 27

śrī-rudra uvāca
yūyaṁ vediśadāḥ putrā
viditam vaś cikirṣitam
anugrahāya bhadram va
evaṁ me darśanaṁ kṛtam

śrī-rudraḥ uvāca—Lord Śiva began to speak; yūyaṁ—all of you; vediśadāḥ—of King Prācīnabarhi; putrāh—sons; viditam—knowing; vaḥ—your; cikirṣitam—desires; anugrahāya—for the matter of showing you mercy; bhadram—all good fortune unto you; vaḥ—all of you; evaṁ—thus; me—my; darśanaṁ—audience; kṛtam—you have done.

TRANSLATION

Lord Śiva said: You are all the sons of King Prācīnabarhi, and I wish all good fortune to you. I also know what you are going to do, and therefore I am visible to you just to show my mercy upon you.
By these words Lord Śiva indicates that what the princes were going to do was known to him. It is a fact that they were going to worship Lord Viṣṇu by severe austerities and penances. Knowing this fact, Lord Śiva immediately became very pleased, as apparent by the next verse. This indicates that a person who is not yet a devotee of the Supreme Personality of Godhead but who desires to serve the Supreme Lord receives the benedictions of the demigods, headed by the chief demigod, Lord Śiva. Thus a devotee of the Lord does not need to try to please the demigods separately. Simply by worshiping the Supreme Lord, a devotee can please all of them. Nor does he have to ask the demigods for material benedictions, for the demigods, being pleased with the devotee, automatically offer him everything that he needs. The demigods are servants of the Lord, and they are always prepared to help a devotee in all circumstances. Therefore Śrila Bilvamāṅga Thākura said that if one has unalloyed devotion for the Supreme Lord, the goddess of liberation is ready to serve him, to say nothing of the gods of material opulences. Indeed, all the demigods are simply waiting for an opportunity to serve the devotee. Thus there is no need for a devotee of Kṛṣṇa to endeavor for material opulence or liberation. By being situated in the transcendental position of devotional service, he receives all the benefits of dharma, artha, kāma and mokṣa.

TEXT 28

yah paraṁ ramhasah sāksāt
tri-guṇāj jīva-saṁjñitāt
bhagavantāṁ vāsudevaṁ
prapannah sa priyo hi me

yah—anyone; param—transcendental; ramhasah—of the controller; sāksāt—directly; tri-guṇāt—from the three modes of material nature; jīva-saṁjñitāt—living entities called by the name jīvas; bhagavantāṁ—unto the Supreme Personality of Godhead; vāsudevaṁ—unto Kṛṣṇa; prapannah—surrendered; saḥ—he; priyah—very dear; hi—undoubtedly; me—of me.
TRANSLATION

Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature as well as the living entity—is actually very dear to me.

PURPORT

Now Lord Śiva explains the reason he has personally come before the princes. It is because all the princes are devotees of Lord Kṛṣṇa. As stated in Bhagavad-gītā:

bahūnāṁ janmanāṁ ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhāḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

Lord Śiva is rarely seen by common men, and similarly a person who is fully surrendered unto Vāsudeva, Kṛṣṇa, is also very rarely seen because a person who is fully surrendered unto the Supreme Lord is very rare (sa mahātmā sudurlabhāḥ). Consequently Lord Śiva came especially to see the Pracetas because they were fully surrendered unto the Supreme Personality of Godhead, Vāsudeva. Vāsudeva is also mentioned in the beginning of Śrīmad-Bhāgavatam in the mantra: om namo bhagavate vāsudevāya. Since Vāsudeva is the ultimate truth, Lord Śiva openly proclaims that one who is a devotee of Lord Vāsudeva, who is surrendered to Lord Kṛṣṇa, is actually very dear to him. Lord Vāsudeva, Kṛṣṇa, is worshipable not only by ordinary living entities but by demigods like Lord Śiva, Lord Brahmā and others. Yaṁ brahmā varuṇendra-rudra-marutaḥ stūnvanti divyaiḥ stavaiḥ (Bhāg. 12.13.1). Kṛṣṇa is worshiped by Lord Brahmā, Śiva, Varuṇa, Indra, Candra and all other demigods. That is also the situation with a devotee. Indeed, one who takes to Kṛṣṇa consciousness immediately becomes very dear to anyone who is simply finding out and beginning to understand what Kṛṣṇa consciousness actually is. Similarly, all the demigods are also trying to find out who is actually surrendered to Lord Vāsudeva. Because the Praceta princes were surrendered to Vāsudeva, Lord Śiva willingly came forth to see them.

Lord Vāsudeva, or Kṛṣṇa, is described in Bhagavad-gītā as Puruṣottama. Actually He is the enjoyer (puruṣa) and the Supreme (uttama) as well. He
is the enjoyer of everything—the prakṛti and the puruṣa. Being influenced by the three modes of material nature, the living entity tries to dominate material nature, but actually he is not the puruṣa (enjoyer) but is prakṛti, as described in Bhagavad-gītā:

apareyam itas tv anyāṁ
prakṛṭim viddhi me parām
jīva-bhūtaṁ maha-bāho
yayedam dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Thus the jīva, or living entity, is actually prakṛti, or the marginal energy of the Supreme Lord. Being associated with material energy, he tries to lord it over the material nature. This is also confirmed in Bhagavad-gītā:

mamaivaṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manah saṣṭhānindriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

By endeavoring to dominate material nature, the living entity simply struggles hard for existence. Indeed, he struggles so hard to enjoy himself that he cannot even enjoy the material resources. Thus he is sometimes called prakṛti, or jīva, for he is situated in the marginal potency. When the living entity is covered with the three modes of material nature, he is called jīva-samjñīta. There are two kinds of living entities: one is called kṣara, and the other is akṣara. Kṣara refers to those who have fallen down and become conditioned, and akṣara refers to those who are not conditioned. The vast majority of living entities live in the spiritual world and are called akṣara. They are in the position of Brahman, pure spiritual existence. They are different from those who have been conditioned by the three modes of material nature.

Being above both the kṣara and akṣara, Lord Kṛṣṇa is described in Bhagavad-gītā as Puruṣottama:
yasmāt kṣaram atīto 'ham
aksarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ

“Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.” (Bg. 15.18)

The impersonalists may say that Kṛṣṇa is the impersonal Brahman, but actually the impersonal Brahman is subordinate to Kṛṣṇa, as also confirmed in Bhagavad-gītā:

brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
sāsvatasya ca dharmasya
sukhasyaikāntikasya ca

“And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.” (Bg. 14.27)

That Kṛṣṇa is the source of the impersonal Brahman is also confirmed in Brahma-saṁhitā: yasya prabhā prabhave jagadaṇḍa-koti (Bs. 5.40). The impersonal Brahman is nothing but the effulgence or bodily rays of Kṛṣṇa, and in those bodily rays there are innumerable universes floating. Thus in all respects Kṛṣṇa is the Supreme Lord, and Lord Śiva is very satisfied with those who are completely surrendered to Him. Complete surrender is desired by Kṛṣṇa, as He indicates in the last chapter of Bhagavad-gītā:
sarva-dharmān parityajya
mām ekaṁ śaraṇām vraja
ahaṁ tvāṁ sarva-pūpebhyo
mokṣayiṣyāmi mā śucaḥ

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66)

The word sāksat, meaning “directly,” is very significant. There are many so-called devotees, but actually they are only karmīs and jñānīs, for they are not directly devotees of Lord Kṛṣṇa. The karmīs sometimes offer the results of their activities to Lord Vāsudeva, and this offering is called
kārmārpaṇam. These are considered to be fruitive activities, for the karmīs consider Lord Viṣṇu to be one of the demigods like Lord Śiva and Lord Brahmā. Because they consider Lord Viṣṇu to be on the same level with the demigods, they contend that surrendering to the demigods is as good as surrendering unto Vāsudeva. This contention is denied herein because if it were true, Lord Śiva would have said that surrender unto him, Lord Vāsudeva, Viṣṇu or Brahmā is the same. However, Lord Śiva does not say this because he himself surrenders unto Vāsudeva, and whoever else surrenders unto Vāsudeva is very, very dear to him. This is expressed herein openly. The conclusion is that a devotee of Lord Śiva is not dear to Lord Śiva, but a devotee of Lord Krṣṇa is very dear to Lord Śiva.

TEXT 29

sva-dharma-niṣṭhaḥ śata-janmabhīḥ pumān
viriṇcatām eti tataḥ paraṁ hi māṁ
avyākṛtaṁ bhāgavato 'tha vaiśnavaṁ
padam yathāham vibudhāḥ kalātyaye

sva-dharma-niṣṭhaḥ—one who is situated in his own dharma or occupation; śata-janmabhīḥ—for one hundred births; pumān—a living entity; viriṇcatām—the post of Lord Brahmā; eti—gets; tataḥ—thereafter; paraṁ—above; hi—certainly; māṁ—attains Me; avyākṛtaṁ—without deviation; bhāgavataḥ—unto the Supreme Personality of Godhead; atha—therefore; vaiśnavaṁ—a pure devotee of the Lord; padam—post; yathā—as; aham—I; vibudhāḥ—demigods; kalā-ayaye—after the annihilation of the material world.

TRANSLATION

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Krṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.
The highest perfection of the evolutionary process, as described by the Vaiṣṇava poet Jayadeva Gosvāmī, is given herein. Pralaya-payodhi-jale dhṛtavān asi vedam. The evolutionary process begins from the point of devastation (pralaya) when the whole universe is filled with water. At that time there are many fishes and other aquatics, and from these aquatics evolve creepers, trees, etc. From these, insects and reptiles evolve, and from them birds, beasts, and then human beings. Finally civilized human beings evolve, and at present these civilized human beings are at a junction where they can make further evolutionary progress in spiritual life. Here it is stated (sva-dharma-niṣṭhaḥ) that when a living entity comes to a civilized form of life, there must be sva-dharma, social divisions according to one’s work and qualifications. This is indicated in Bhagavad-gītā:

cātur-varṇyaṁ mayā śrṣṭaṁ
guṇa-karma-vibhūgaśaḥ

“According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.” (Bg. 4.13)

In civilized human society there are the divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra, and everyone must properly execute his occupational duty in accordance to his division. Here it is described (sva-dharma-niṣṭhaḥ) that it doesn’t matter whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra. If one sticks to his position and properly executes his particular duty, he is considered a civilized human being. Otherwise he is no better than an animal. It is also mentioned herein that whoever executes his occupational duty (sva-dharma) for one hundred births (for instance, if a brāhmaṇa continues to act as a brāhmaṇa), becomes eligible for promotion to Brahmāloka, the planet where Lord Brahmā lives. There is also a planet called Śivaloka, or Sadāśivaloka, which is situated in a marginal position between the spiritual and material worlds. If, after being situated in Brahmāloka, one becomes more qualified, he is promoted to Sadāśivaloka. Similarly, when one becomes even more qualified, he can attain the Vaikuṇṭhalokas. The Vaikuṇṭhalokas are targets for everyone, even the demigods, and they can be attained by a devotee who has no desire for material benefit. As indicated in Bhagavad-gītā, one does not escape material miseries even if he is elevated to Brahmāloka.
"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

Similarly, one is not very safe even if he is promoted to Śivaloka, because the planet of Śivaloka is marginal. However, if one attains Vaikuṇṭhaloka (mām upetya tu kaunteya punar janma na vidyate, Bg. 8.16), he attains the highest perfection of life and the end of the evolutionary process. In other words, it is confirmed herein that a person in human society who has developed consciousness must take to Kṛṣṇa consciousness in order to be promoted to Vaikuṇṭhaloka, or Kṛṣṇaloka, immediately after leaving the body. As stated in Bhagavad-gitā:

\[
\begin{align*}
\text{janma karma ca me divyam} \\
\text{evaṁ yo vetti tattvataḥ} \\
\text{tyaktvā deham punar janma} \\
\text{naiti mām eti so 'rjuna}
\end{align*}
\]

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

A devotee who is fully in Kṛṣṇa consciousness, who is not attracted by any other loka, or planet, including Brahmāloka and Śivaloka, is immediately transferred to Kṛṣṇaloka (mām eti). That is the highest perfection of life and the perfection of the evolutionary process.

TEXT 30

\[
\begin{align*}
\text{atha bhāgavatā yūyaṁ} \\
\text{priyāḥ stha bhagavān yathā} \\
\text{na mad bhāgavatānāṁ ca} \\
\text{preyāṁ anyo 'sti karhicit}
\end{align*}
\]
atha—therefore; bhágavatāḥ—devotees; yūyam—all of you; priyāḥ—very dear to me; stha—you are; bhágavān—the Supreme Personality of Godhead; yathā—as; na—neither; mat—than me; bhágavatānām—of the devotees; ca—also; preyān—very dear; anyaḥ—others; asti—there is; karhicīt—at any time.

TRANSLATION

You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am.

PURPORT

It is said (vaiśṇavānāṁ yathā sambhuḥ) that Lord Śiva is the best of all devotees; therefore all devotees of Lord Kṛṣṇa are also devotees of Lord Śiva. In Vṛndāvana there is Lord Śiva’s temple called Gopīśvara. The gopīs used to worship not only Lord Śiva but Kātyāyanī or Durgā as well, but their aim was to attain the favor of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa does not disrespect Lord Śiva but worships Lord Śiva as the most exalted devotee of Lord Kṛṣṇa. Consequently whenever a devotee worships Lord Śiva, he prays to him to achieve the favor of Kṛṣṇa, and he does not request material profit. In Bhagavad-gītā it is said that generally people worship demigods for some material profit. Kāmaṁ tais tair hṛtajñānāḥ (Bg. 7.20). Driven by material lust, they worship demigods, but a devotee never does so, for he is never driven by material lust. That is the difference between a devotee’s respect for Lord Śiva and an asura’s respect for him. The asura worships Lord Śiva, takes some benediction from him, misuses the benediction and ultimately is killed by the Supreme Personality of Godhead, who awards him liberation.

Because Lord Śiva is a great devotee of the Supreme Personality of Godhead, he loves all the devotees of the Supreme Lord. Lord Śiva told the Pracetās that because they were devotees of the Lord, he loved them very much. Lord Śiva was not only kind and merciful to the Pracetās; anyone who is a devotee of the Supreme Personality of Godhead is very dear to Lord Śiva. Not only are the devotees dear to Lord Śiva, but he respects them as much as he respects the Supreme Personality of Godhead. Similarly, devotees of the Supreme Lord also worship Lord Śiva as the most dear devotee of Lord Kṛṣṇa. They do not worship him as a separate Personality of Godhead. It is stated in the list of nāma-aparādhas that it is an offense to think that the chanting of the name of Hari and the chanting of Hara or Śiva are the same. The devotees must always know that Lord Viṣṇu is the Supreme Personality of Godhead and that Lord Śiva is His devotee.
A devotee should be offered respect on the level of the Supreme Personality of Godhead, and sometimes even more respect. Indeed, Lord Rāma, the Personality of Godhead Himself, sometimes worshiped Lord Śiva. If a devotee is worshiped by the Lord, why should a devotee not be worshiped by other devotees on the same level with the Lord? This is the conclusion. From this verse it appears that Lord Śiva benedicts the asuras simply for the sake of formality. Actually he loves one who is devoted to the Supreme Personality of Godhead.

TEXT 31

हरि विविक्तं जस्वं पवित्रं मकुलरं परस् ।
निःश्रेयसकारं चापि शूरांतं तद्दादामि ॥ ३१ ॥

idam viviktam jaaptayam
pavitram maṅgalam param
niḥśreyasa-karam cāpi
śrūyatām tad vadāmi vaḥ

idam—this; viviktam—very, particular; jaaptayam—always to be chanted; pavitram—very pure; maṅgalam—auspicious; param—transcendental; niḥśreyasa-karam—very beneficial; ca—also; api—certainly; śrūyatām—please hear; tat—that; vadāmi—I am speaking; vaḥ—unto you.

TRANSLATION

Now I shall chant one mantra which is not only transcendental, pure and auspicious but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

PURPORT

The word viviktam is very significant. No one should think of the prayers recited by Lord Śiva as being sectarian; rather, they are very confidential, so much so that anyone desiring the ultimate prosperity or auspicious goal of life must take the instructions of Lord Śiva and pray to and glorify the Supreme Personality of Godhead as Lord Śiva himself did.

TEXT 32

मैत्रेय उपाधि

इत्युक्तवदादि भववानाह्त तांत्रिकः ॥
वदान्तवलीनः राजपुत्राभारारायणपरो वचः ॥ ३२ ॥
**TRANSLATION**

The great sage Maitreya continued: Out of his causeless mercy, the exalted personality, Lord Śiva, a great devotee of Lord Nārāyaṇa, continued to speak to the King's sons, who were standing with folded hands.

**PURPORT**

Lord Śiva voluntarily came to benedict the sons of the King as well as do something beneficial for them. He personally chanted the mantra so that the mantra would be more powerful, and he advised that the mantra be chanted by the King's sons (rāja-putras). When a mantra is chanted by a great devotee, the mantra becomes more powerful. Although the Hare Kṛṣṇa mahā-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful. Lord Śiva advised the sons of the King to hear him attentively, for inattentive hearing is offensive.
Lord Śiva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You will be auspicious for me. You are worshipable by virtue of the all-perfect instructions which You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

PURPORT

As long as a devotee is inspired by the Lord to offer the Lord a prayer, the devotee immediately glorifies the Lord in the beginning by saying, “All glories unto You, my Lord.” The Lord is glorified because He is considered to be the chief of all self-realized souls. As said in the Vedas (nityo nityānāṁ cetanas cetanānāṁ, Kaṭha, 2.2.13), the Supreme Being, the Personality of Godhead, is the chief living being amongst all living beings. There are different kinds of individual living beings—some of them are in this material world, and some are in the spiritual world. Those who are in the spiritual world are known to be completely self-realized because on the spiritual platform the living entity is not forgetful of his service to the Lord. Therefore in the spiritual world all those who are in the devotional service of the Lord are eternally fixed, for they understand the position of the Supreme Being, as well as their individual constitution. Thus amongst self-realized souls, the Lord is known as the perfectly self-realized soul. Nityo nityānāṁ cetanas cetanānāṁ. When the individual soul is fixed in his knowledge of the Lord as the Supreme Being, he actually becomes established in an all-auspicious position. Lord Śiva prays herein that his auspicious position will continue eternally by virtue of the Lord’s mercy upon him.

The Supreme Lord is all-perfect, and the Lord instructs that one who worships Him also becomes perfect. As stated in Bhagavad-gītā: mattah smṛtir jñānam apohanaṁ ca (Bg. 15.15). The Lord is situated as the Supersoul in everyone’s heart, but He is so kind to His devotees that He gives them instructions by which they may continue to progress. When they re-
receive instructions from the all-perfect, there is no chance of their being misled. This is also confirmed in *Bhagavad-gītā*: *dadāmi buddhi-yogam tam yena mām upayānti te* (Bg. 10.10). The Lord is always ready to give instructions to the pure devotee so that the devotee can advance further and further in devotional service. Since the Lord gives instructions as Sarvātma, the Supersoul, Lord Śiva offers Him respect with the words *sarvātma atmāne namaha*. The individual soul is called ātma, and the Lord is also called ātmā as well as Paramātma. Being situated in everyone's heart, the Lord is known as the supreme ātmā. Therefore all obeisances are offered unto Him. In this regard, one may refer to the prayers of Kuntī in the First Canto of *Śrīmad-Bhāgavatam*:

\[
tathā paramahāmśānāṁ munīnāṁ amalātmanāṁ
bhaktiyoga-vidhānārtham katham paśyema hi striyaḥ (Bhāg. 1.8.20)
\]

The Lord is always ready to give instructions to the paramahāmśas, or the topmost devotees of the Lord who are completely liberated from all contaminations of the material world. The Lord always gives instructions to such exalted devotees to inform them how they can remain fixed in devotional service. Similarly, it is stated in the ātmārama verse:

\[
ātmāramāś ca munayo nirgranthā apy urukrame
kurvantya ahaɪtukīṁ bhaktim itthambhūta-guṇo hariḥ (Bhāg. 1.7.10)
\]

The word ātmārama refers to those who are not interested in the material world but are simply engaged in spiritual realization. Such self-realized persons are generally considered in two categories— impersonal and personal. However, impersonalists also become devotees when they are attracted by the personal transcendental qualities of the Lord. The conclusion is that Lord Śiva wanted to remain a fixed devotee of the Supreme Personality of Godhead, Viṣṇu. As explained in the following verses, Lord Śiva never desires to merge into the existence of the Supreme Lord like the impersonalists. Rather, he thinks that it would be good fortune for him to continue to be fixed in the understanding of the Lord as the Supreme Being. By this understanding, one realizes that all living entities—including Lord Śiva, Lord Brahmā and other demigods—are servants of the Supreme Lord.
namaha paenkaja-nabhaya
bhuta-sukshmendriyaitmane
vasudevaya santaya
kutasthaya sva-rociye

namaha—all obeisances unto You; paenkaja-nabhaya—unto the Supreme Personality of Godhead from whose navel the lotus flower emanates; bhuta-sukshma—the sense objects; indriya—the senses; atmane—the origin; vasudevaya—unto Lord Vāsudeva; santaya—always peaceful; kutasthaya—without being changed; sva-rociye—unto the supreme illumination.

TRANSLATION
My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vāsudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

PURPORT
The Lord as Garbhodakasayi Viṣṇu lies in the ocean of Garbha within this universe, and from His navel the lotus flower sprouts. Lord Brahmā is generated from that lotus flower, and from Lord Brahmā the creation of this material world begins. As such, the Supreme Personality of Godhead, Garbhodakasayī Viṣṇu, is the origin of the material senses and sense objects. Since Lord Śiva considers himself to be one of the products of the material world, his senses are under the control of the supreme creator. The Supreme Lord is also known as Hṛṣikeśa, master of the senses, which indicates that our senses and sense objects are formed by the Supreme Lord. As such, He can control our senses and out of His mercy engage them in the service of the master of the senses. In the conditioned state, the living entity struggles in this material world and engages his senses for material satisfaction. However, if the living entity is graced by the Supreme Personality of Godhead, he can engage these very senses in the service of the Lord. Lord Śiva desires not to be misled by the material senses but to engage always in the service of the Lord without being subject to contamination by materialistic influences. By the grace and help of Lord Vāsudeva, who is all-pervading, one can engage his senses in devotional service without deviation, just as the Lord acts without deviation.
The words śāntāya kūṭasthāya sva-rociṣe are very significant. Although the Lord is within this material world, He is not disturbed by the waves of material existence. However, conditioned souls are agitated by six kinds of transformations; namely, they become agitated when they are hungry, when they are thirsty, when they are aggrieved, when they are illusioned, when they grow old, and when they are on the deathbed. Although conditioned souls become very easily illusioned by these conditions in the material world, the Supreme Personality of Godhead, as the Supersoul, Vāsudeva, is never agitated by these transformations. Therefore it is said here (kūṭasthāya) that He is always peaceful and devoid of agitation because of His prowess, which is described herein as sva-rociṣe, indicating that He is illuminated by His own transcendental position. In other words, the individual soul, although within the illumination of the Supreme, sometimes falls down from that illumination because of his tiny position, and when he falls down he enters into material conditional life. The Lord, however, is not subject to such conditioning; therefore He is described as self-illuminated. Consequently any conditioned soul within this material universe can remain completely perfect when he is under the protection of Vāsudeva or when he is engaged in devotional service.

TEXT 35

saṅkarṣaṇāya sūkṣmāya
durantāyāntakāya ca
namo viśva-prabodhāya
pradyumnāyāntarātmane

saṅkarṣaṇāya—unto the master of integration; sūkṣmāya—unto the subtle unmanifested material ingredients; durantāya—unto the unsurpassable; antakāya—unto the master of disintegration; ca—also; namaḥ—obeisances; viśva-prabodhāya—unto the master of the development of the universe; pradyumnāya—unto Lord Pradyumna; antarātmane—unto the Supersoul in everyone’s heart.

TRANSLATION

My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Saṅkarṣaṇa, and the master of all intelligence,
known as the predominating Deity Pradyumna. Therefore, I offer my respectful obeisances unto You.

PURPORT

The whole universe is maintained by the integrating power of the Supreme Lord, who is known in that capacity by the name of Saṅkarṣaṇa. The material scientists might have discovered the law of gravity which maintains the integration of objects within the material energy, yet the master of all integration can create devastation by the disintegrating blazing fire emanating from His mouth. A description of this can be found in the Eleventh Chapter of Bhagavad-gītā wherein the universal form of the Lord is described. The master of integration is also the destroyer of this world by virtue of His disintegrating energy. Saṅkarṣaṇa is the master of integration and disintegration, whereas Pradyumna, another feature of Lord Vāsudeva, is responsible for universal growth and maintenance. The word sūkṣmāya is significant because within this gross material body there are subtle material bodies—namely mind, intelligence and ego. The Lord in His different features (Vāsudeva, Aniruddha, Pradyumna and Saṅkarṣaṇa) maintains both the material and subtle elements of this world. As mentioned in Bhagavad-gītā, the material elements are earth, water, fire, air and ether, and the material subtle elements are mind, intelligence and ego. All of them are controlled by the Supreme Personality of Godhead as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and this will be further explained in the following verse.
TRANSLATION

My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Saṅkarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

PURPORT

Hṛṣikeśendriyātmane. The mind is the director of the senses, and Lord Aniruddha is the director of the mind. In order to execute devotional service, one has to fix his mind on the lotus feet of Kṛṣṇa; therefore Lord Śiva prays to the controller of the mind, Lord Aniruddha, to be pleased and to help him engage his mind on the lotus feet of the Lord. It is stated in Bhagavad-gītā: man-manāḥ bhava mad-bhaktō mad-yājī māṁ namaskuru (Bg. 9.34). The mind has to be engaged in meditation on the lotus feet of the Lord in order to execute devotional service. It is also stated in Bhagavad-gītā:
	sarvasya cāhāṁ hṝdi sanniviṣṭo

maṭtaḥ śmṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāhām

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

Thus if Lord Aniruddha is pleased, He can help the mind engage in the service of the Lord. It is also indicated in this verse that Lord Aniruddha is the sun-god by virtue of His expansions. Since the predominating deity of the sun is an expansion of Lord Aniruddha, Lord Śiva also prays to the sun-god in this verse.

Lord Kṛṣṇa, by His quadruple expansion (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha), is the Lord of psychic action—namely, thinking, feeling, willing and acting. Lord Śiva prays to Lord Aniruddha as the sun-god who is the controlling deity of the external material elements which constitute the construction of the material body. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the word paramahāṁsa is also another name for the sun-god. The sun-god is addressed herein as nibhṝtātmāne, which indicates that he always maintains the various planets by manipulating the rainfall. The sun-god evaporates water from the seas and oceans and then forms the water into clouds and distributes it over land. When there is sufficient rainfall, grains are produced, and these grains maintain living
entities in each and every planet. The sun-god is also addressed herein as pūrṇa, or complete, because the rays emanating from the sun have no end. For millions and millions of years since the creation of this universe, the sun-god has been supplying heat and light without diminution. The word paramahamsa is applied to persons who are completely cleansed. When there is sufficient sunshine, the mind remains clear and transparent—in other words, the sun-god helps the mind of the living entity to become situated on the platform of paramahamsa. Thus Lord Śiva prays to Aniruddha to be kind upon him so that his mind will always be in the perfect state of cleanliness and will be engaged in the devotional service of the Lord. Just as fire sterilizes all unclean things, the sun-god also keeps everything sterilized, especially dirty things within the mind, thus enabling one to attain elevation to the platform of spiritual understanding.

TEXT 37

svargāpavarga-dvārāya
nityāṁ śuci-śade namaḥ
namo hiraṇya-vīryāya
cāturhotrāya tantave

svarga—the heavenly planets; apavarga—the path of liberation; dvārāya—unto the door of; nityāṁ—eternally; śuci-śade—unto the most purified; namaḥ—my obeisances unto You; namaḥ—my obeisances; hiraṇya—gold; vīryāya—semina; cātur-hotrāya—the Vedic sacrifices of the name; tantave—unto one who expands.

TRANSLATION

My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semina which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with cāturhotra. Therefore I offer my obeisances unto You.

PURPORT

The word svarga indicates a position in the higher or heavenly planetary systems, and the word apavarga means liberation. Those who are attached
to the *karma-kāṇḍīya* activities described in the *Vedas* are actually entangled in the three modes of material nature. The *Bhagavad-gītā* therefore says that one should be above the dominion of fruitive activities. There are different kinds of liberation, or *mukti*. The best *mukti* is engagement in the devotional service of the Supreme Lord. Lord Aniruddha not only helps fruitive actors by elevating them to the higher planetary systems, but He also helps the devotee engage in devotional service by dint of His in-exhaustible energy. Just as heat is the source of material energy, the inspiration of Lord Aniruddha is the energy by which one can engage in executing devotional service.

TEXT 38

नम ऊर्जे इसे त्रयायः पतये यज्ञेतसे ।
रसिकाय च जीवानं नमः सर्वसत्त्याने ॥३८॥

*namaḥ ṛura iṣe trayyāḥ । ।
pataye yajña-retase
tṛpti-dāya ca jīvānāṁ
namaḥ sarva-rasa-atmane । ।

*namaḥ*—I offer all obeisances unto You; ṛura—unto the provider of the Pitṛloka; iṣe—the provider of all the demigods; trayyāḥ—of the three *Vedas*; pataye—unto the master; yajña—sacrifices; retase—unto the predominating deity of the moon planet; tṛpti-dāya—unto Him who gives satisfaction to everyone; ca—also; jīvānāṁ—of the living entities; namaḥ—I offer my obeisances; sarva-rasa-atmane—unto the all-pervading Supersoul.

TRANSLATION

My Lord, You are the provider of the Pitṛlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three *Vedas*. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

PURPORT

When the living entity is born within this material world—especially as a human being—he has several obligations unto the demigods, unto the saintly persons and unto living entities in general. As enjoined in the *śāstras*: *devaṛi-bhūtāpta-mṛṇāṁ pitṛṇāṁ*. Thus one has an obligation to one’s forefathers, the previous hierarchy. Lord Śiva prays to Lord Aniruddha
to give him strength so he can become free from all obligations to the *pitās*,
demigods, general living entities and saintly persons and completely engage
himself in the devotional service of the Lord. As stated:

\[
devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam rṣi ca rājan
sarvātmanā yaḥ saraṇāṁ saraṇyāṁ
gato mukundaṁ pariḥṛtya kartam
\]

(\textit{Bhāg. 11.5.41})

One becomes free from all obligations to the demigods, saintly persons,
*pitās*, ancient forefathers, etc., if one is completely engaged in the
devotional service of the Lord. Lord Śiva therefore prays to Lord
Aniruddha to give him strength so that he can be free from such obliga-
tions and entirely engage in the Lord’s service.

Soma, or the predominating deity of the moon, is responsible for the
living entity’s ability to relish the taste of food through the tongue. Lord
Śiva prays to Lord Aniruddha to give him strength so that he will not
taste anything but the \textit{prasāda} of the Lord. Śrīla Bhaktivinoda Ṭhākura
has sung a verse indicating that the tongue is the most vicious enemy and
is the most voracious of all the senses. If one can control the tongue, he
can easily control the other senses. The tongue can be controlled only by
eating \textit{prasāda} offered to the Deity. Lord Śiva’s prayer to Lord Aniruddha
is meant for this purpose (\textit{trāpti-dāya}); he prays to Lord Aniruddha to help
him be satisfied by eating only \textit{prasāda} offered to the Lord.

**TEXT 39**

\begin{align*}
sarva-sattvātma-dehāya \\
vīṣeṣāya sthauīyase \\
namas trailokyā-pālāya \\
saha ojo-balāya ca
\end{align*}

\begin{itemize}
  \item sarva—all; sattva—existence; ātma—soul; dehāya—unto the body;
  \item vīṣeṣāya—diversity; sthauīyase—unto the material world; namah—offering
  obeisances; trailokyā—three planetary systems; pālāya—maintainer; saha—
  along with; ojah—prowess; balāya—unto the strength; ca—also.
\end{itemize}

**TRANSLATION**

My dear Lord, You are the gigantic universal form which contains all
the individual bodies of the living entities. You are the maintainer of the
three worlds, and as such You maintain the mind, senses, body and air of life within them. I therefore offer my respectful obeisances unto You.

PURPORT

As the individual body of the living entity is composed of millions of cells, germs and microbes, the universal body of the Supreme Lord similarly contains all the individual bodies of the living entities. Lord Śiva is offering his obeisances to the universal body, which includes all other bodies, so that everyone’s body may fully engage in devotional service. Since this individual body is composed of senses, all the senses should be engaged in devotional service. For instance, the smelling instrument, the nose, can engage in smelling the flowers offered to the lotus feet of the Lord, the hands can engage in cleansing the temple of the Lord, etc. Indeed, being the life air of every living entity, the Lord is the maintainer of the three worlds. Consequently He can induce every living entity to engage in his real life’s duty with full bodily and mental strength. Thus every living entity should serve the Supreme Personality of Godhead by his prāṇa (life), artha (wealth), intelligence and words. As stated in the Śrīmad-Bhāgavatam:

etāvaj janma-sāphalyarāṁ dehināṁ iha dehiṣu
prāṇair arthaṁ dhiyā vācā śreyā evācaret sadā (Bhāg. 10.22.35)

Even though one may desire to engage in the service of the Lord, without sanction one cannot do so. Lord Śiva is offering his prayers in so many different ways in order to show living entities how to engage in the devotional service of the Lord.

TEXT 40

अर्थलिङ्गया नमसे नमोऽन्तर्जारितत्वेऽः
नमः पुण्याय लोकाय अस्मै मूर्तिर्भस्ये ||४०||

artha-liṅgāya nabhave
namo 'ntar-bahir-ātnane
namah puṇyāya lokāya
amūṣmai bhūri-varcase

artha—meaning; liṅgāya—revealing; nabhave—unto the sky; namah—offering obeisances; antaḥ—within; bāhiḥ—and without; ātmane—unto the self; namah—offering obeisances; puṇyāya—pious activities; lokāya—for creation; amūṣmai—beyond death; bhūri-varcase—the supreme effulgence.
TRANSLATION

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

PURPORT

Vedic evidence is called śabda-brahma. There are many things which are beyond the perception of our imperfect senses, yet the authoritative evidence of sound vibration is perfect. The Vedas are known as śabda-brahma because evidence taken from the Vedas constitutes the ultimate understanding. This is because śabda-brahma, or the Vedas, represents the Supreme Personality of Godhead. However, the real essence of śabda-brahma is the chanting of the Hare Kṛṣṇa mantra. By vibrating this transcendental sound, the meaning of everything both material and spiritual is revealed. This Hare Kṛṣṇa is nondifferent from the Personality of Godhead. The meaning of everything is received through the air through sound vibration. The vibration may be material or spiritual, but without sound vibration no one can understand the meaning of anything. In the Vedas it is said: antar bahiś ca tat saraṁ vyāpya nārāyaṇaḥ sthitāḥ. “Nārāyaṇa is all-pervading, and He exists both within and without.” This is also confirmed in Bhagavad-gītā:

yathā prakāśayaty ekaḥ
kṛṣṇaṁ lokam imāṁ raviḥ
kṣetraṁ kṣetri tathā kṛṣṇaṁ
prakāśayati bharata

“O son of Bharata, as the sun alone illuminates all this universe, so do the living entity and the Supersoul illuminate the entire body by consciousness.” (Bg. 13.34)

In other words, the consciousness of both the soul and Supersoul is all-pervading; the limited consciousness of the living entity is pervading the entire material body, and the supreme consciousness of the Lord is pervading the entire universe. Because the soul is present within the body, consciousness pervades the entire body; similarly, because the supreme soul, or Kṛṣṇa, is present within this universe, everything is working in order. Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: “This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.” (Bg. 9.10)
Lord Śiva is therefore praying to the Personality of Godhead to be kind
to us so that simply by chanting the Hare Kṛṣṇa mantra we can understand
everything in both the material and spiritual worlds. The word amuśmaṁ is
significant in this regard because it indicates the best target one can aim for
after attaining the higher planetary systems. Those who are engaged in
fruitive activities (karmīs) attain the higher planetary systems as a result of
their past activities, and the jñānīs, who seek unification or a monistic
merging with the effulgence of the Supreme Lord, also attain their desired
end, but in the ultimate issue, the devotees who desire to personally asso­
ciate with the Lord are promoted to the Vaikuṇṭhalokas, or Goloka
Vṛndāvana. The Lord is described in Bhagavad-gītā as pavitraṁ paramam
(Bg. 10.12), the supremely pious one. This is also confirmed in this verse.
Sukadeva Gosvāmī has stated that the cowherd boys who played with Lord
Kṛṣṇa were not ordinary living entities. Only after accumulating many
pious activities in various births does one get the opportunity to personally
associate with the Supreme Personality of Godhead. Since only the pure
can reach Him, He is the supreme pure.

TEXT 41
प्रवृत्ताय प्रवृत्ताय पितृदेवाय कर्माणेि
नमो धर्मविपक्षाय मृत्यूवे दुःखदाये ca

pravṛttāya nivṛttāya
pitr-devāya karmaṇe
namo ‘dharma-vipākāya
mṛtyave duḥkha-dāya ca

pravṛttāya—inclination; nivṛttāya— disinclination; pitr-devāya—unto the
master of Pitrloka; karmaṇe—unto the resultant action of fruitive activities;
namaḥ— offering respects; adharma—irreligious; vipākāya—unto the result;
mṛtyave—unto death; duḥkha-dāya—the cause of all kinds of miserable
conditions; ca—also.

TRANSLATION
My dear Lord, You are the viewer of the results of pious activities. You
are inclination, disinclination and their resultant activities. You are the
cause of the miserable conditions of life caused by irreligion, and therefore
You are death. I offer You my respectful obeisances.

PURPORT
The Supreme Personality of Godhead is situated in everyone’s heart,
and from Him issue a living entity’s inclinations and disinclinations. This
is confirmed in Bhagavad-gītā:
Chanting the Song Sung by Lord Śiva

sarvasya cāhaṁ hṛdi sannivisto
mattaḥ smṛtir jñānam apohanaṁ ca

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” (Bg. 15.15)

The Supreme Personality of Godhead causes the asuras to forget Him and the devotees to remember Him. One's disinclinations are due to the Supreme Personality of Godhead. According to Bhagavad-gītā the asuras do not know which way one should be inclined to act and which way one should not be inclined to act. Pravṛttiṁ ca niśvṛttiṁ ca janā na vidur āsuraḥ:

“Those who are demoniac do not know what is to be done and what is not to be done.” (Bg. 16.7) Although the asuras oppose devotional service, it is to be understood that they are inclined that way due to the Supreme Personality of Godhead. Because the asuras do not like to engage in the Lord’s devotional service, the Lord within gives them the intelligence to forget. Ordinary karmīs desire promotion to Pitṛloka, as confirmed in Bhagavad-gītā. Yānti deva-vrataḥ devān pitṛn yānti pitṛ-vrataḥ: “Those who worship the demigods will take birth among the demigods, and those who worship ancestors go to the ancestors.” (Bg. 9.25)

In this verse the word duḥkha-dāya is also very significant, for those who are nondevotees are perpetually put into the cycle of birth and death. This is a very miserable condition. Because one’s position in life is attained according to one’s activities, the asuras, or nondevotees, are put into such miserable conditions.

TEXT 42

नमस्त भारिषामीश मनवे कारात्मणे |
नमो धर्माय शुहे कुणयाकप्तेवे |
पुरुषाय पुराणाय सांत्योजेतस्य व ||४२॥

namas ta āśiṣām īśa
manave kāraṇātmane
namo dharmāya bṛhate
krṣṇāya-akunṭha-medhase
puruṣāya puruṣāya
sāṅkhya-yogēśvarāya ca

namah—offering obeisances; te—unto You; āśiṣām īśa—O topmost of all bestowers of benediction; manave—unto the supreme mind or supreme Manu; kāraṇā-ātmane—the supreme cause of all causes; namah—offering obeisances; dharmāya—unto one who knows the best of all religion; bṛhate—the greatest; krṣṇāya—unto Kṛṣṇa; akunṭha-medhase—unto one
whose brain activity is never checked; puruṣāya—the Supreme Person; purāṇāya—the oldest of the old; sāṅkhya-yoga-īśvarāya—the master of the principles of sāṅkhya-yoga; ca—and.

TRANSLATION

My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers. You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Kṛṣṇa. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.

PURPORT

The words kṛṣṇāya akuṇṭha-medhase are significant in this verse. Modern scientists have stopped their brainwork by discovering the theory of uncertainty, but factually for a living being there cannot be any brain activity which is not checked by time and space limitations. A living entity is called ātmā, an atomic particle of the spirit soul, and therefore his brain is also atomic. It cannot accommodate unlimited knowledge. This does not mean, however, that the Supreme Personality of Godhead, Kṛṣṇa, has a limited brain. What Kṛṣṇa says and does is not limited by time and space. In Bhagavad-gītā it is said:

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāni ca bhūtāni
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows." (Bg. 7.26)

Kṛṣṇa knows everything, but one cannot know Kṛṣṇa without being favored by Him. Thus for Kṛṣṇa and His representative there is no question of a theory of uncertainty. What Kṛṣṇa says is all perfect and certain and is applicable to the past, present and future. Nor is there any uncertainty for one who knows exactly what Kṛṣṇa says. The Kṛṣṇa consciousness movement is based on Bhagavad-gītā as it is, as spoken by Lord Kṛṣṇa, and for those who are engaged in this movement, there is no question of uncertainty.

Lord Kṛṣṇa is also addressed herein as aṣiṣām iṣa. The great saintly personalities, sages and demigods are able to offer benedictions to ordinary living entities, but they in turn are benedicted by the Supreme Personality
of Godhead. Without being benedicted by Kṛṣṇa, one cannot offer benediction to anyone else. The word *manave*, meaning “unto the supreme Manu,” is also significant. The supreme Manu in Vedic literature is Svāyambhuva Manu, who is an incarnation of Kṛṣṇa. All the Manus are empowered incarnations of Kṛṣṇa (*manvantara-avatāra*). There are fourteen Manus in one day of Brahmā, 420 in one month, 5,040 in one year, and 504,000 Manus in the lifetime of Brahmā. Since all the Manus are directors of human society, ultimately Kṛṣṇa is the supreme director of human society. In another sense, the word *manave* indicates the perfection of all kinds of *mantras*. The *mantra* delivers the conditioned soul from his bondage; so simply by chanting the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can gain deliverance from any condition.

*Kāraṇātmane*: everything has a cause. The theory of chance is repudiated in this verse. Because everything has its cause, there is no question of chance. Because so-called philosophers and scientists are unable to find the real cause, they foolishly say that everything happens by chance. In *Brahma-samhitā* Kṛṣṇa is described as the cause of all causes; therefore He is addressed herein as *kāraṇātmane*. His very personality is the original cause of everything, the root of everything and the seed of everything. As described in the *Vedānta-sūtra*, *janmādy asya yataḥ* (1.1.2): the Absolute Truth is the supreme cause of all emanations.

The word *sāṅkhya-yogeśvarāya* is also significant herein, for Kṛṣṇa is described in *Bhagavad-gitā* as Yogeśvara, the master of all mystic powers. Without possessing inconceivable mystic powers, one cannot be accepted as God. In this age of Kali, those who have a little fragmental portion of mystic power claim to be God, but such pseudo-Gods can only be accepted as fools, for only Kṛṣṇa is the Supreme Person who possesses all mystic and yogic perfections. The *sāṅkhya-yoga* system popular at the present moment was propounded by the atheist Kapila, but the original *sāṅkhya-yoga* system was propounded by an incarnation of Kṛṣṇa also named Kapila, the son of Devahūti. Similarly, Dattātreya, another incarnation of Kṛṣṇa, also explained the *sāṅkhya-yoga* system. Thus Kṛṣṇa is the origin of all *sāṅkhya-yoga* systems and mystic yoga powers.

The words *purāṇāya puruṣāya* are also worthy of special attention. In *Brahma-samhitā*, Kṛṣṇa is accepted as the *ādi-puruṣa*, the original person, or the original enjoyer. In *Bhagavad-gitā*, Lord Kṛṣṇa is also accepted as *purāṇa-puruṣa*, the oldest person. Although He is the oldest of all personalities, He is also the youngest of all, or *nava-yauvana*. Another significant word is *dharmāya*. Since Kṛṣṇa is the original propounder of all kinds of religious principles, it is said: *dharmam tu sāksād bhagavat-
No one can introduce a new type of religion, for religion is already there, having been established by Lord Kṛṣṇa. In Bhagavad-gītā, Kṛṣṇa informs us of the original dharma and asks us to give up all kinds of religious principles. The real dharma is surrender unto Him. In the Mahābhārata, it is also said:

\[ \text{ye ca veda-vido viprā ye cādhyātma-vido janāḥ} \]
\[ \text{te vadanti mahātmānaṁ kṛṣṇaṁ dharmaṁ sanātanam} \]

The purport is that one who has studied the Vedas perfectly, who is a perfect vipra, or knower of the Vedas, who knows what spiritual life actually is, speaks about Kṛṣṇa, the Supreme Person, as one’s sanātana-dharma. Lord Śiva therefore teaches us the principles of sanātana-dharma.

**TEXT 43**

\[ 
\text{śakti-traya-sametāya} \\
\text{miḍhuse 'haṅkṛtātmane} \\
\text{ceta-ākūti-rūpāya} \\
\text{namo vāco vibhūtaye} \\
\]

śakti-traya—three kinds of energies; sametāya—unto the reservoir; miḍhuse—unto Rudra; ahaṅkṛta-ātmane—the source of egotism; cetaḥ—knowledge; ākūti—eagerness to work; rūpāya—unto the form of; namah—my obeisances; vācaḥ—unto the sound; vibhūtaye—unto the different types of opulences.

**TRANSLATION**

My dear Lord, You are the supreme controller of the worker, sense activities, and results of sense activities [karma]. Therefore You are the controller of the body, mind and the senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.

**PURPORT**

Everyone acts under the dictation of the ego. Therefore Lord Śiva is trying to purify false egotism through the mercy of the Supreme Personality of Godhead. Since Lord Śiva, or Rudra, is himself the controller of egotism, he indirectly wants to be purified by the mercy of the Lord so that his real egotism can be awakened. Of course Lord Rudra is always spiritually awake, but for our benefit he is praying in this way. For the
impersonalist, pure egotism is \( \text{aham brahma smi} \) —“I am not this body; I am spirit soul.” But in its actual position, the spirit soul has devotional activities to perform. Therefore Lord Śiva prays to be engaged both in mind and in action in the devotional service of the Supreme Lord according to the direction of the \( \text{Vedas} \). This is the process for purifying false egotism. \( Cetāḥ \) means knowledge. Without perfect knowledge, one cannot act perfectly. The real source of knowledge is the \( \text{vācaḥ} \), or sound vibration, given by Vedic instructions. Here the word \( \text{vācaḥ} \), or vibration, means the Vedic vibration. The origin of creation is sound vibration, and if the sound vibration is clear and purified, perfect knowledge and perfect activities actually become manifest. This is enacted by the chanting of the \( \text{mahā-mantra} \) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus Lord Śiva is praying again and again for the purification of body, mind and activities through the purification of knowledge and action under the pure directions of the \( \text{Vedas} \). Lord Śiva prays to the Supreme Personality of Godhead so that his mind, senses and words will all turn toward devotional activities only.

**TEXT 44**

\[
\text{darśanaṁ no didṛksūṇāṁ} \\
\text{dehi bhāgavatārcitam} \\
\text{rūpaṁ priyatamāṁ svānāṁ} \\
\text{svāndriya-guṇānjanam}
\]

darśanaṁ—vision; \( \text{naḥ} \)—our; didṛksūṇāṁ—desirous to see; dehi—kindly exhibit; bhāgavata—of the devotees; arcitam—as worshiped by them; rūpam—form; priyatamāṁ—dearmost; svānāṁ—of Your devotees; sarvaindriya—all the senses; guṇa—qualities; aṅjanāṁ—very much pleasing.

**TRANSLATION**

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

**PURPORT**

In the \( \text{sruti} \), or \( \text{Veda-mantra} \), it is said that the Supreme Absolute Truth is \( \text{sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ} \), or, in other words, He is known
as raso vai saḥ, the source of all relishable relationships (rasas). We have various senses—the power of seeing, tasting, smelling, touching, etc.—and all the propensities of our senses can be satisfied when the senses are engaged in the service of the Lord. Hṛṣīkeṣa-hṛṣīkeśa-sevanam bhaktir ucyate (Nārada-pancārātra). “Bhakti means engaging all the senses in the service of the master of the senses, Hṛṣīkeśa.” These material senses, however, cannot be engaged in the service of the Lord; therefore one has to become free from all designations. Sarvopādhi-vinirmuktam tatparatvena nirmalam. One has to become free from all designation or false egotism and thus become purified. When we engage our senses in the service of the Lord, the desires or the inclinations of the senses can be perfectly fulfilled. Lord Śiva therefore wants to see the Lord in a form which is inconceivable to the Buddhist philosophers or the Buddhists.

The impersonalists and the voidists also have to see the form of the Absolute. In Buddhist temples there are forms of Lord Buddha in meditation, but these are not worshiped like the forms of the Lord in Vaiṣṇava temples (forms like Rādhā-Kṛṣṇa, Śītā-Rāma or Lakṣmī-Nārāyaṇa). Amongst the different sampradāyas (Vaiṣṇava sects) either Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa is worshiped. Lord Śiva wants to see that form perfectly, just as the devotees want to see it. The words rūpaṁ priyatamam svānām are specifically mentioned here, indicating that Lord Śiva wants to see that form which is very dear to the devotees. The word svānām is especially significant because only the devotees are very, very dear to the Supreme Personality of Godhead. The jñānis, yogīs and karmīs are not particularly dear, for the karmīs simply want to see the Supreme Personality of Godhead as their order supplier. The jñānis want to see Him to become one with Him, and the yogīs want to see Him partially represented within their heart as Paramātma, but the bhaktas, or the devotees, want to see Him in His complete perfection. As stated in Brahma-saṁhitā:

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, whose eyes are blooming like lotus petals, whose head is bedecked with peacock feathers, whose beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of Cupids." (Bs. 5.30) Thus Lord Śiva’s desire is to see the Supreme Personality of Godhead as He is described in this way—that is, he wants to see Him as He appears to the
bhāgavatas, the devotees. The conclusion is that Lord Śiva wants to see Him in complete perfection and not in the impersonalist or voidist way. Although the Lord is one in His various forms (advaitam acyutam anādīm), still His form as the young enjoyer of the gopīs and companion of the cowherd boys (kiśora-mūrti) is the most perfect form. Thus Vaiṣṇavas accept the form of the Lord in His Vrindāvana pastimes as the chief form.

TEXTS 45-46

snigdha-prāvṛṣ-ghanasyāmam
sarva-saundaryā-saṅgraham
cārv-āyata-catur-bāhu
sujāta-rucirānanam

padma-kośa-palāsākṣaṁ
sundara-bhrū su-nāsikam
su-dvijāṁ su-kapolāsyāṁ
sama-karṇa-vibhūṣaṇam

snigdha—glistening; prāvṛṣ—rainy season; ghanasyāmam—densely cloudy; sarva—all; saundaryā—beauty; saṅgraham—collection; cārv—beautiful; āyata—bodily feature; cātuḥ-bāhu—unto the four-armed; sujāta—ultimately beautiful; rucira—very pleasing; ānanam—face; padma-kośa—the whorl of the lotus flower; palāśa—petals; aksaṁ—eyes; sundara—beautiful; bhrū—eyebrows; su-nāsikam—raised nose; su-dvijāṁ—beautiful teeth; su-kapolā—beautiful forehead; āṣyām—face; sama-karṇa—equally beautiful ears; vibhūṣaṇam—fully decorated.

TRANSLATION

The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.
PURPORT

After the scorching heat of the summer season, it is very pleasing to see dark clouds in the sky. As confirmed in Brahma-samhitā: barhāvatasam asitāmbuda-sundarāṅgam. The Lord wears a peacock feather in His hair, and His bodily complexion is just like a blackish cloud. The word sundara, or snigdha, means very pleasing, even when compared with kandarpakoṭi-kamanīya. Kṛṣṇa's beauty is so pleasing that not even millions upon millions of Cupids can compare to it. The Lord's form as Viṣṇu is decorated in all opulence; therefore Lord Śiva is trying to see that most opulent form of Nārāyaṇa, or Viṣṇu. Generally the worship of the Lord begins with the worship of Nārāyaṇa or Viṣṇu, whereas the worship of Lord Kṛṣṇa and Rādhā is most confidential. Lord Nārāyaṇa is worshipable by the Pañcarātraitrikavidhi, or regulative principles, whereas Lord Kṛṣṇa is worshipable by the Bhāgavatavidhi. No one can worship the Lord in the Bhāgavatavidhi without going through the regulations of the Pañcarātraitrikavidhi. Actually neophyte devotees worship the Lord according to the Pañcarātraitrikavidhi, or the regulative principles enjoined in the Nāradapañcarātra. Rādhā-Kṛṣṇa cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Lakṣmī-Nārāyaṇa. Although there may be a Rādhā-Kṛṣṇa vigraha, or form, the worship of the neophyte devotees is acceptable as Lakṣmī-Nārāyaṇa worship. Worship according to the Pañcarātraitrikavidhi is called vidhi-mārga, and worship according to the Bhāgavatavidhi principles is called rāgamārga. The principles of rāgamārga are especially meant for devotees who are elevated to the Vṛndāvana platform.

The inhabitants of Vṛndāvana, the gopīs, mother Yaśodā, Nanda Mahārāja, the cowherd boys, the cows and everyone else, are actually on the rāgamārga or Bhāgavatamārga platform. However, they participate in five basic rasas—dāśya, sakhyā, vātsalyā, mādhurya and śānta. Although these five rasas are found in the Bhāgavatamārga, the Bhāgavatamārga is especially meant for vātsalyā and mādhurya, or paternal and conjugal relationships. Yet there is the vipralambha-sakhyā, the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Kṛṣṇa and the cowherd boys, this friendship is different from the aishvarya friendship between Kṛṣṇa and Arjuna. When Arjuna saw the viśva-rūpa, the gigantic universal form of the Lord, he was afraid for having treated Kṛṣṇa as an ordinary friend; therefore he begged Kṛṣṇa's pardon. However, the cowherd boys who are friends of Kṛṣṇa in Vṛndāvana sometimes ride on the shoulders of Kṛṣṇa. They treat Kṛṣṇa equally, just as they treat one another, and they are never afraid of Him,
nor do they ever beg His pardon. Thus the rāga-mārga, or Bhāgavata-mārga, friendship exists on a higher platform with Kṛṣṇa, namely the platform of vipralambha friendship. Paternal friendship, conjugal paternal service, as well as conjugal service, are visible in the Vṛndāvana rāga-mārga relationships.

Without serving Kṛṣṇa according to the vidhī-mārga regulative principles of the Pāṇcarāṭrika-vidhī, unscrupulous persons want to jump immediately to the rāga-mārga principles. Such persons are called sahajīyā. There are also demons who enjoy depicting Kṛṣṇa and His pastimes with the gopīs, taking advantage of Kṛṣṇa by their licentious character. These demons who print books and write lyrics on the rāga-mārga principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Kṛṣṇa consciousness should be very careful to avoid such demons. One should strictly follow the vidhī-mārga regulative principles in the worship of Lakṣmī-Nārāyaṇa, although the Lord is present in the temple as Rādhā-Kṛṣṇa. Rādhā-Kṛṣṇa includes Lakṣmī-Nārāyaṇa; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Lakṣmī-Nārāyaṇa. In Nectar of Devotion full instructions are given about the vidhī-mārga worship of Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa. Although there are sixty-four kinds of offenses one can commit in vidhī-mārga worship, in rāga-mārga worship there is no consideration of such offenses because the devotees on that platform are very much elevated, and there is no question of offense. But if we do not follow the regulative principles on the vidhī-mārga platform and keep our eyes trained to spot offenses, we will not make progress.

In his description of Kṛṣṇa's beauty, Lord Śiva uses the words cārvāyata-catur-bāhu sujāta-rucirānanam, indicating the beautiful four-armed form of Nārāyaṇa, or Viṣṇu. Those who worship Lord Kṛṣṇa describe Him as sujāta-rucirānanam. In the Viṣṇu-tattva there are hundreds and thousands and millions of forms of the Supreme Lord, but of all these forms, the form of Kṛṣṇa is the most beautiful. Thus for those who worship Kṛṣṇa, the word sujāta-rucirānanam is used.

The four arms of Lord Viṣṇu have different purposes. The hands holding a lotus flower and conchshell are meant for the devotees, whereas the other two hands, holding a disc and mace or club, are meant for the demons. Actually all of the Lord's arms are auspicious, whether they are holding conchshells and flowers or clubs and discs. The demons killed by Lord Viṣṇu's cakra disc and club are elevated to the spiritual world, just like the devotees who are protected by the hands holding the lotus flower and conchshell. However, the demons who are elevated to the spiritual world
are situated in the impersonal Brahman effulgence, whereas the devotees are allowed to enter into the Vaikuṇṭha planets. Those who are devotees of Lord Kṛṣṇa are immediately elevated to the Goloka Vṛndāvana planet. The Lord’s beauty is compared to rainfall because when the rain falls in the rainy season, it becomes more and more pleasing to the people. After the scorching heat of the summer season, the people enjoy the rainy season very much. Indeed, they even come out of their doors in the villages and enjoy the rainfall directly. Thus the Lord’s bodily features are compared with the clouds of the rainy season. The devotees enjoy the Lord’s beauty because it is a collection of all kinds of beauties. Therefore the word sarva-saundarya-saṅgraham is used. No one can say that the body of the Lord is wanting in beautiful parts. It is completely pūrṇam. Everything is complete: God’s creation, God’s beauty, and God’s bodily features. All these are so complete that all one’s desires can become fully satisfied when one sees the beauty of the Lord. The word sarva-saundarya indicates that there are different types of beauties in the material and spiritual worlds, and that the Lord contains all of them. Both materialists and spiritualists can enjoy the beauty of the Lord. Because the Supreme Lord attracts everyone, including demons and devotees, materialists and spiritualists, He is called Kṛṣṇa. Similarly, His devotees also attract everyone. As mentioned in the Śaṅgosvāmī-stotra: dhīrādhīrā-jana-priyau—the Gosvāmīs are equally dear to the dhīra (devotees) and adhīra (demons). Lord Kṛṣṇa was not very pleasing to the demons when He was present in Vṛndāvana, but the six Gosvāmīs were pleasing to the demons when they were present in Vṛndāvana. That is the beauty of the Lord’s dealings with His devotees; sometimes the Lord gives more credit to His devotees than He takes for Himself. For instance, on the Battlefield of Kurukṣetra, Lord Kṛṣṇa fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. Nimitta-mātraṁ bhava savyasācin (Bg. 11.33). “You, O Savyasācin [Arjuna], can be but an instrument in the fight.” Everything was arranged by the Lord, but the credit of victory was given to Arjuna. Similarly, in the Kṛṣṇa consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya’s sincere servants. Thus the Lord is described herein as sarva-saundarya-saṅgraham.

TEXTS 47-48
pr̲i̲t̲i̲-p̲r̲a̲h̲a̲s̲i̲t̲ā̲p̲ā̲ṅ̲g̲a̲m  
 alakai r̲ū̲p̲a̲-s̲o̲b̲h̲i̲t̲a̲m 
 lasa̲t̲-p̲a̲ṅ̲k̲a̲j̲a̲-k̲i̲ṇ̲j̲a̲l̲k̲a̲- 
 duk̲ū̲l̲a̲m m̲r̲ś̲ṭ̲a̲-k̲u̲ṇ̲ḍ̲a̲l̲a̲m  
 s̲p̲h̲u̲r̲a̲t̲-k̲i̲r̲i̲ṭ̲a̲-v̲a̲l̲a̲y̲a̲- 
 h̲ā̲r̲a̲-n̲ū̲p̲u̲r̲a̲-m̲e̲k̲h̲a̲l̲a̲m  
 śa̲ṅ̲k̲h̲a̲-c̲a̲k̲r̲a̲-g̲a̲ḍ̲ā̲-p̲a̲d̲m̲a̲- 
 m̲ā̲l̲a̲-m̲a̲ṇ̲y̲-u̲t̲t̲a̲m̲a̲r̲d̲d̲h̲i̲m̲a̲t̲

pr̲i̲t̲i̲—merciful; pr̲a̲h̲a̲s̲i̲t̲ā̲—smiling; a̲p̲ā̲ṅ̲g̲a̲m—sidelong glance; alakai—with curling hair; r̲ū̲p̲a̲—beauty; s̲o̲b̲h̲i̲t̲a̲m—increased; lasa̲t̲—glittering; p̲a̲ṅ̲k̲a̲j̲a̲—of the lotus; k̲i̲ṇ̲j̲a̲l̲k̲a̲—saffron; duk̲ū̲l̲a̲m—clothing; m̲r̲ś̲ṭ̲a̲—glittering; k̲u̲ṇ̲ḍ̲a̲l̲a̲m—earrings; s̲p̲h̲u̲r̲a̲t̲—shiny; k̲i̲r̲i̲ṭ̲a̲—helmet; v̲a̲l̲a̲y̲a̲—bangles; h̲ā̲r̲a̲—necklace; n̲ū̲p̲u̲r̲a̲—ankle bells; m̲e̲k̲h̲a̲l̲a̲m—belt; śa̲ṅ̲k̲h̲a̲—conchshell; c̲a̲k̲r̲a̲—wheel; g̲a̲ḍ̲ā̲—club; p̲a̲d̲m̲a̲—lotus flower; m̲ā̲l̲a̲—garland; m̲a̲ṇ̲i̲—pearls; u̲t̲t̲a̲m̲a̲—first class; r̲d̲d̲h̲i̲m̲a̲t̲—still more beautified on account of this.

TRANSLATION

The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear as flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.

PURPORT

The word pr̲a̲h̲a̲s̲i̲t̲ā̲p̲ā̲ṅ̲g̲a̲, referring to Kṛṣṇa’s smile and sidelong glances at His devotees, specifically applies to His dealings with the gopīs. Kṛṣṇa is always in a joking mood when He increases the feelings of conjugal rasa in the hearts of the gopīs. The conchshell, club, disc and lotus flower can be either held in His hands or seen on the palms of His hands. According to palmistry, the signs of a conchshell, club, lotus flower and disc mark the palms of great personalities and especially indicate the Supreme Personality of Godhead.
TEXT 49

siṁha-skandha-tviṣo bibhrat
saubhaga-grīva-kaustubham
śrīyānapāyinyā kṣipta-nikaśāsmorasollasat

siṁha—the lion; skandha—shoulders; tviṣa—the coils of hair; bibhrat—bearing; saubhaga—fortunate; grīva—neck; kaustubham—the pearl of the name; śrīyā—beauty; anapāyinyā—never decreasing; kṣipta—defeating; nikaśa—the stone for testing gold; asma—stone; urasā—with the chest; ulla—glittering.

TRANSLATION

The Lord has shoulders just like a lion. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.

PURPORT

The curling hair on the shoulders of a lion always appears very, very beautiful. Similarly, the shoulders of the Lord were just like a lion’s, and the necklace and garlands, along with the Kaustubha pearl necklace, combined to excel the beauty of a lion. The chest of the Lord is streaked with Śrīvatsa lines, the sign of the goddess of fortune. Consequently the Lord’s chest excels the beauty of a testing stone for gold. The black siliceous stone on which gold is rubbed to test its value always looks very beautiful, being streaked with gold lines. Yet the chest of the Lord excels even such a stone in its beauty.

TEXT 50
The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.

PURPORT

The whole universe is born out of the lotus stem which sprouted from the navel of the Lord. Lord Brahmā sat on the top of this lotus stem to create the whole universe. The navel of the Lord is so deep and coiling that it appears that the whole universe again wants to withdraw into the navel, being attracted by the Lord's beauty. The Lord's navel and the ripples on His belly always increase the beauty of His bodily features. The details of the bodily features of the Lord especially indicate the Personality of Godhead. Impersonalists cannot appreciate the beautiful body of the Lord which is described in these prayers by Lord Śiva. Although the impersonalists are always engaged in the worship of Lord Śiva, they are unable to understand the prayers offered by Lord Śiva to the bodily features of Lord Viṣṇu. Lord Viṣṇu is known as śīva-viśāci-nutam (Bhāg. 11.5.33), for He is always worshiped by Lord Brahmā and Lord Śiva.
śyāma—blackish; śroṇi—lower part of the waist; adhi—extra; rocīṣṭu—pleasing; dukūla—garments; svarṇa—golden; mekhalam—belt; sama—symmetrical; cāru—beautiful; aṅghri—lotus feet; jaṅgha—calves; āru—thighs; nimna—lower; jānu—knees; su-dārśanam—very beautiful.

TRANSLATION

The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.

PURPORT

Lord Śiva is one of the twelve great authorities mentioned in Śrīmad-Bhāgavatam (6.3.20). These authorities are Svayambhu, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Vaiyāsaki or Śukadeva Gosvāmī, and Yamarāja. The impersonalists who generally worship Lord Śiva should learn of the transcendental sac-cid-ananda-vigraha form of the Lord. Here Lord Śiva kindly describes the details of the Lord's bodily features. Thus the impersonalists' argument that the Lord has no form cannot be accepted under any circumstance.

TEXT 52

padā śarat-padma-palāsa-rociṣṭa
nakha-dyubhir no 'ntar-agham vidhunvata
pradarśaya sviyam apāsta-sādhvasaṁ
padam guro mārga-gurus tamo-juśāṁ

padā—by the lotus feet; śarat—autumn; padma—lotus flower; palāsa—petals; rocīṣṭa—very pleasing; nakha—nails; dyubhiḥ—which the effulgence; naḥ—our; antar-agham—dirty things; vidhunvata—which can cleanse; pradarśaya—just show; sviyam—Your own; apāsta—diminishing; sādhvasaṁ—the trouble of the material world; padam—lotus feet; guro—O supreme spiritual master; mārga—the path; guruh—spiritual master; tamaḥ-juśāṁ—of the persons suffering in ignorance.
TRANSLATION

My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.

PURPORT

Lord Śiva has thus described the bodily features of the Lord authoritatively. Now he wants to see the lotus feet of the Lord. When a devotee wants to see the transcendental form of the Lord, he begins his meditation on the Lord’s body by first looking at the feet of the Lord. Śrīmad-Bhāgavatam is considered to be the transcendental sound form of the Lord, and the twelve cantos are divided in accordance with the transcendental form of the Lord. The First and Second Cantos of Śrīmad-Bhāgavatam are called the two lotus feet of the Lord. It is therefore suggested by Lord Śiva that one should first try to see the lotus feet of the Lord. This also means that if one is serious about reading Śrīmad-Bhāgavatam, he must begin by seriously studying the First and Second Cantos.

The beauty of the lotus feet of the Lord is compared to the petals of a lotus flower which grows in the autumn season. By nature’s law, in autumn the dirty or muddy waters of rivers and lakes become very clean. At that time the lotus flowers growing in the lakes appear very bright and beautiful. The lotus flower itself is compared with the lotus feet of the Lord, and the petals are compared with the nails of the feet of the Lord. The nails of the feet of the Lord are very bright, as Brahma-saṁhitā testifies. Ānanda-cinmaya-sad-ujjvala-vigrahasya: every limb of the transcendental body of the Lord is made of ānanda-cinmaya-sad-ujjvala. Thus every limb is eternally bright. As sunshine dissipates the darkness of this material world, the effulgence emanating from the body of the Lord immediately dries up the darkness in the heart of the conditioned soul. In other words, everyone serious about understanding the transcendental science and seeing the transcendental form of the Lord must first of all attempt to see the lotus feet of the Lord by studying the First and Second Cantos of Śrīmad-Bhāgavatam. When one sees the lotus feet of the Lord, all kinds of doubts and fears within the heart are vanquished.
In Bhagavad-gītā it is said that in order to make spiritual progress, one must become fearless. Abhayam sattva-samśuddhiḥ (Bg. 16.1). Fearfulness is the result of material involvement. It is also said in Śrīmad-Bhāgavatam: bhayaṁ dvitiyābhinivesataḥ syāt (Bhāg. 11.2.37). Fearfulness is a creation of the bodily conception of life. As long as one is absorbed in the thought that he is this material body, he is fearful, and as soon as one is freed from this material conception, he becomes brahma-bhūta, or self-realized, and immediately becomes fearless. Brahma-bhūtaḥ prasannātmā (Bg. 18.54). Without being fearless, one cannot be joyful. The bhaktas, the devotees, are fearless and always joyful because they are constantly engaged in the service of the lotus feet of the Lord. It is also said:

\[
\text{evam prasanna-manaso bhagavad-bhakti-yogataḥ}
\]
\[
bhagavat-tattva-vijñānaṁ mukta-saṅgasya ājayate (Bhāg. 1.2.20)
\]

By practicing bhagavad-bhakti-yoga, one becomes fearless and joyful. Unless one becomes fearless and joyful, he cannot understand the science of God. Bhagavat-tattva-vijñānaṁ mukta-saṅgasya ājayate. This verse refers to those who are completely liberated from the fearfulness of this material world. When one is so liberated, he can really understand the transcendental features of the form of the Lord. Lord Śiva therefore advises everyone to practice bhagavad-bhakti-yoga. As will be clear in the following verses, by doing so one can become really liberated and enjoy spiritual bliss.

It is also stated:

\[
\text{oṁ ajñāna-timirāndhasya jñānaṁ jana-śalākaya}
\]
\[
\text{caṅṣur unmīlitam yena tasmai śrī-gurave namaḥ}
\]

The Lord is the supreme spiritual master, and the bona fide representative of the Supreme Lord is also a spiritual master. The Lord from within enlightens the devotees by the effulgence of the nails of His lotus feet, and His representative, the spiritual master, enlightens from without. Only by thinking of the lotus feet of the Lord and always taking the spiritual master's advice can one advance in spiritual life and understand Vedic knowledge.

\[
yasya deve para bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ (Svet. Up. 6.23)
\]

Thus the Vedas enjoin that for one who has unflinching faith in the lotus feet of the Lord, as well as in the spiritual master, the real import of Vedic knowledge can be revealed.
TEXT 53

etad rūpam anudhyeyam
ātma-suddhim abhīpsatām
yad-bhakti-yogo 'bhaya-daḥ
sva-dharmam anutiṣṭhatām

etat—this; rūpam—form; anudhyeyam—must be meditated upon; ātma—
self; suddhim—purification; abhīpsatām—of those who are desiring so; yat—
that which; bhakti-yogaḥ—the devotional service; abhaya-daḥ—factual fear-
lessness; sva-dharmam—one’s own occupational duties; anutiṣṭhatām—
executing.

TRANSLATION

My dear Lord, those who desire to purify their existence must always
engage in the meditation of Your lotus feet, as described above. Those who
are serious about executing their occupational duties and who want free-
dom from fear must take to this process of bhakti-yoga.

PURPORT

It is said that the transcendental name, form, pastimes and entourage of
the Lord cannot be appreciated by the blunt material senses; therefore one
has to engage himself in devotional service so that the senses may be
purified and one can see the Supreme Personality of Godhead. Here,
however, it is indicated that those who are constantly engaged in medi-
tating on the lotus feet of the Lord are certainly purified of the material
contamination of the senses and are thus able to see the Supreme Lord eye
to eye. The word “meditation” is very popular in this age amongst the
common people, but they do not know the actual meaning of meditation.
However, from Vedic literature we learn that the yogīs are always
absorbed in meditation upon the lotus feet of the Lord. Dhyānāvasthitā-
tad-gatena manasā paśyanti yaṁ yoginah (Bhāg. 12.13.1). This is the real
business of the yogīs: to think of the lotus feet of the Lord. Lord Śiva
therefore advises that one who is actually serious about purification must
engage himself in this type of meditation or in the mystic yoga system,
which will help him not only to see the Lord within constantly but to see
Him eye to eye and become His associate in Vaikuṇṭhaloka or Goloka
Vṛndāvana.
The word *sva-dharmam* (as in *sva-dharmam anutīṣṭhatām*) indicates that the system of *varṇāśrama*—which indicates the occupational duties of the *brāhmaṇa*, *kṣatriya*, *vaisya* and *sūdra* and which is the perfect institution for humanity—must be supported by *bhakti-yoga* if one at all wants security in life. Generally people think that simply by executing the occupational duties of a *brāhmaṇa*, *kṣatriya*, *vaisya* or *sūdra*, or the duty of a *brahma-cāri*, *grha-stha*, *vānaprastha* or *sannyāsī*, one becomes fearless or securely attains liberation, but factually unless all these occupational duties are accompanied by *bhakti-yoga*, one cannot become fearless. In *Bhagavad-gītā* there are descriptions of *karma-yoga, jñāna-yoga, bhakti-yoga, dhyāna-yoga*, etc., but unless one comes to the point of *bhakti-yoga*, these other *yogas* cannot help one attain the highest perfection of life. In other words, *bhakti-yoga* is the only means for liberation. We find this conclusion also in *Caitanya-caritāmṛta* in a discussion between Lord Caitanya and Rāmānanda Rāya regarding a human being’s liberation from this material world. In that discussion Rāmānanda Rāya referred to the execution of *varṇāśrama-dharma*, and Lord Caitanya indicated (*eho bāhya*) that the *varṇāśrama-dharma* was simply external. Lord Caitanya wanted to impress upon Rāmānanda Rāya that simply by executing the duties of *varṇāśrama-dharma* one is not guaranteed liberation. Finally Rāmānanda Rāya referred to the process of *bhakti-yoga*: *sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* (*Bhāg.* 10.14.3). Regardless of one’s condition of life, if he practices *bhakti-yoga*, which begins with hearing (*śruti-gatāṁ*) the transcendental messages of the Lord through the mouths of devotees, he gradually conquers the unconquerable God.

God is known to be unconquerable, but one who submissively hears the words of a self-realized soul conquers the unconquerable. The conclusion is that if one is serious about liberation, he not only should execute the occupational duties of *varṇāśrama-dharma* but should also engage in *bhakti-yoga* by beginning hearing from a realized soul. This process will help the devotee conquer the unconquerable Supreme Personality of Godhead and become His associate after giving up the material body.

**TEXT 54**

![Image of text from a book](image-url)
svārājyasyāpy abhimata
ekāntenāṁ-ātmā-vid-gatiḥ

bhavān—Your Grace; bhaktimataḥ—by the devotee; labhyāḥ—obtainable; durlabhaḥ—very difficult to be obtained; sarva-dehināṁ—of all other living entities; svārājyasya—of the king of heaven; api—even; abhimataḥ—the ultimate goal; ekāntena—by oneness; ātmā-vit—of the self-realized; gatiḥ—the ultimate destination.

TRANSLATION

My dear Lord, the king in charge of the heavenly kingdom is also desirous to obtain the ultimate goal of life—devotional service. Similarly, You are the ultimate destination of those who identify themselves with You [aham brahmasmi]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

PURPORT

As stated in Brahma-saṁhitā: vedeśu durlabham adurlabham ātmabhaktau. This indicates that it is very difficult for one to attain the ultimate goal of life and reach the supreme destination, Vaikuṇṭha-loka or Goloka Vṛndāvana, simply by studying Vedānta philosophy or Vedic literature. However, this highest perfectional stage can be attained by the devotees very easily. That is the meaning of vedeśu durlabham adurlabham ātmabhaktau. The same point is confirmed by Lord Śiva in this verse. The Lord is very difficult for the karma-yogīs, jñāna-yogīs and dhyāna-yogīs to attain. Those who are bhakti-yogīs, however, have no difficulty at all. In the word svārājyasya, svar refers to Svargaloka, the heavenly planet, and svārājya refers to the ruler of the heavenly planet, Indra. Generally, karmīs desire elevation to heavenly planets, but King Indra desires to become perfect in bhakti-yoga. Those who also identify themselves as aham brahmāsmi (“I am the Supreme Brahman, one with the Absolute Truth.”) also ultimately desire to attain perfect liberation in the Vaikuṇṭha planets or Goloka Vṛndāvana. In Bhagavad-gītā it is said:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)
Thus if one desires to enter into the spiritual world, he must try to understand the Supreme Personality of Godhead by practicing bhakti-yoga. Simply by practicing bhakti-yoga one can understand the Supreme Lord in truth, but without such understanding, one cannot enter the spiritual kingdom. One may be elevated to the heavenly planets or may realize himself as Brahman (aham brahma smi), but that is not the end of realization. One must realize the position of the Supreme Personality of Godhead by bhakti-yoga; then real perfection of life is attained.

TEXT 55

tam durārādhyam ārādhya
satām api durāpayā
ekānta-bhaktyā ko vāṅchet
pāda-mūlam vinā bahīḥ

tam—unto You; durārādhyam—very difficult to worship; ārādhya—having worshiped; satām api—even for the most exalted persons; durāpayā—very difficult to attain; ekānta—pure; bhaktyā—by devotional service; kaḥ—who is that man; vāṅchet—should desire; pāda-mūlam—lotus feet; vinā—without; bahīḥ—those who are outsiders.

TRANSLATION

My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?

PURPORT

The word satām refers to transcendentalists. There are three kinds of transcendentalists: the jñāni, yogī and bhakta. Out of these three, the bhakta is selected as the most suitable candidate to approach the Supreme Personality of Godhead. It is emphasized herein that only one who is outside devotional service would not engage in searching for the lotus feet of the Lord. Foolish people sometimes maintain that God may be attained in any way—either by karma-yoga, jñāna-yoga, dhyāna-yoga, etc.—but here it is clearly stated that it is impossible to obtain the mercy of the Lord by any means but bhakti-yoga. The word durārādhyā is especially significant.
It is very difficult to attain the lotus feet of the Lord by any method other than bhakti-yoga.

**TEXT 56**

\[\begin{align*}
\text{yatra} & \text{ nirviştam arañam} \\
\text{krta-nto nabhimanyate} \\
\text{visvän vidhvanśayan vīrya-} \\
\text{śaurya-visphūrjita-bhruvā}
\end{align*}\]

\[yatra\text{—wherein; nirviştam arañam—completely surrendered soul; krta-}
\text{antaḥ—invincible time; na abhimanyate—does not go to attack; visvam—}
\text{the entire universe; vīdhaṁśayan—by vanquishing; vīrya—prowess; śaurya—}
\text{influence; visphūrjita—simply by expansion; bhruvā—of the eyebrows.}\]

**TRANSLATION**

Simply by expansion of His eyebrows, invincible Time personified can immediately vanquish the entire universe. However, formidable Time does not approach the devotee who has taken complete shelter at Your lotus feet.

**PURPORT**

In *Bhagavad-gītā* it is said that the Lord in the shape and form of death destroys all a person’s possessions. *Mṛtyuḥ sarva-haraś cāham:* “I am all-devouring death.” (Bg. 10.34) The Lord in the shape of death takes away everything that is created by the conditioned soul. Everything in this material world is subject to perish in due course of time. However, all the strength of time cannot hamper the activities of a devotee because a devotee takes complete shelter under the lotus feet of the Lord. For this reason only is a devotee free from formidable time. All the activities of the *karmīs* and *jñānīs*, which have no touch of devotional service, are spoiled in due course of time. The material success of the *karmīs* is destined to be destroyed; similarly, the impersonal realization attained by the *jñānīs* is also destroyed in the course of time.

\[āruhya kṛchreṇa paraṁ padaṁ tataḥ \\
patanty adho 'nāḍṛta-yuṣmad-aṅghrayah\] (Bhāg. 10.2.32)

To say nothing of the *karmīs*, the *jñānīs* undergo severe austerities to attain the impersonal *brahmajyoti*, but because they do not find the lotus feet of the Lord, they fall down again into this material existence. Unless
one is fully situated in unalloyed devotional service, there is no guarantee of liberation, even if one is elevated to the heavenly planets or to the impersonal Brahman effulgence. A devotee’s achievement, however, is never lost by the influence of time. Even if a devotee cannot completely execute devotional service, in his next life he begins from the point where he left off. Such an opportunity is not given to the *karmīs* and *jñānīs*, whose achievements are destroyed. The *bhākta*’s achievement is never destroyed, for it goes on perpetually, be it complete or incomplete. This is the verdict of all Vedic literatures.

\[
\text{ṣrī bhagavān uvāca} \\
pārtha naiveha nāmutra \\
vīnāsas tasya vidyate \\
na hi kalyāṇa-krś kaścid \\
durgatīṁ tāta gacchati \\
prāpya puṣya-krśāṁ lokān \\
ūṣitvā śāśvatiḥ samāḥ \\
śucināṁ śrīmatāṁ gehe \\
yoga-bhrāṣṭo 'bhijāyate
\]

“The Blessed Lord said: Son of Prthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil. The unsuccessful *yogī*, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.” (Bg. 6.40-41)

Thus if one is unable to complete the process of *bhakti-yoga*, he is given a chance in his next life to take birth in a pure family of devotees or in a rich family. In such families a person can have a good opportunity to further progress in devotional service.

When Yamarāja, the superintendent of death, was instructing his assistants, he told them not to approach the devotees. “The devotees should be offered respect,” he said, “but do not go near them.” Thus the devotees of the Lord are not under the jurisdiction of Yamarāja. Yamarāja is a representative of the Supreme Personality of Godhead, and he controls the death of every living entity. Yet he has nothing to do with the devotees. Simply by blinking his eyes, Time personified can destroy the entire cosmic manifestation, but he has nothing to do with the devotee. In other words, devotional service which is rendered by the devotee in this lifetime can never be destroyed by time. Such spiritual assets remain unchanged, being beyond the influence of time.
TEXT 57

॥ ५७ ॥

kṣaṇārdhenāpi tulaye
na svargāṁ nāpunarbhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kimutāśiṣaḥ

kṣapa-ardhena—by half of a moment; api—even; tulaye—compare; na—never; svargam—heavenly planets; na—neither; apunarbhavam—merging into the Supreme; bhagavat—the Supreme Personality of Godhead; saṅgi—associate; saṅgasya—one who takes advantage of associating; martyānāṁ—of the conditioned soul; kimuta—what is there; āśiṣaḥ—blessings.

TRANSLATION

If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?

PURPORT

Out of three kinds of men—the karmīs, jñānīs, and bhaktas—the bhakta is described herein as the most exalted. Śrila Prabodhānanda Sarasvati has sung: kaivalyaṁ narakāyate tridaśapūr ākāśa-puṣpāyate (Caitanya-candrāmṛta, 5). The word kaivalya means to merge into the effulgence of the Supreme Personality of Godhead, and the word tridaśa-pūr refers to the heavenly planets where the demigods live. Thus for a devotee, kaivalya-sukha, or merging into the existence of the Lord, is hellish because the bhakta considers it suicidal to lose his individuality and merge into the effulgence of Brahman. A bhakta always wants to retain his individuality in order to render service to the Lord. Indeed, he considers promotion to the upper planetary systems to be no better than a will-o’-the-wisp. Temporary material happiness holds no value for a devotee. The devotee is in such an exalted position that he is not interested in the actions of karma or jñāna. The resultant actions of karma and jñāna are so insignificant to a devotee situated on the transcendental platform that he is not in the least interested in them. Bhakti-yoga is sufficient to give the bhakta all happiness. As stated in Śrīmad-Bhāgavatam: yayātmā suprasidati (Bhāg. 1.2.6). One can be fully satisfied simply by devotional service, and that is the result of association with a devotee. Without being blessed by a
pure devotee, no one can be fully satisfied, nor can anyone understand the transcendental position of the Supreme Personality of Godhead.

TEXT 58

atha-naḥ-aṅghreṣ tava kīrti-tīrthayor
antar-bahiḥ-snāna-vidhūta-pāpmanāṁ
bhūteṣu anukroṣa-susattva-sīlināṁ
syāt saṅgamaḥ 'nugraḥa eṣa naḥ tava

atha—therefore; anagha-aṅghreḥ—of my Lord, whose lotus feet destroy all inauspiciousness; tava—Your; kīrti—glorification; tīrthayoh—the holy Ganges water; antah—within; bahiḥ—and outside; snāna—taking bath; vidhūta—washed; pāpmanāṁ—contaminated state of mind; bhūteṣu—unto the ordinary living beings; anukroṣa—benediction or mercy; su-sattva—completely in goodness; sīlināṁ—of those who possess such characteristics; syāt—let there be; saṅgamaḥ—association; anugrahaḥ—mercy; eṣaḥ—this; naḥ—unto us; tava—Your.

TRANSLATION

My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to benedict me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

PURPORT

The Ganges water is celebrated as being able to eradicate all kinds of sinful reactions. In other words, when a person takes his bath in the Ganges, he becomes freed from all life’s contaminations. The Ganges water is celebrated in this way because it emanates from the lotus feet of the Supreme Personality of Godhead. Similarly, those who are directly in touch with the lotus feet of the Supreme Personality of Godhead and who are absorbed in the chanting of His glories are freed from all material contamination. Such unalloyed devotees are able to show mercy to the common
conditioned soul. Śrīla Vṛndāvana dāsa Ṭhākura has sung that the devotees of Lord Caitanya are so powerful that each one of them can deliver a universe. In other words, it is the business of devotees to preach the glories of the Lord and deliver all conditioned souls to the platform of suddha-sattva, pure goodness. Here the word su-sattva means suddha-sattva, the transcendental stage beyond material goodness. By his exemplary prayers, Lord Śiva teaches us that our best course is to take shelter of Lord Viṣṇu and His Vaiṣṇava devotees.

TEXT 59

naḥ yasya cittam bahir-artha-vibhramaṁ
tamo-guḥāyāṁ ca viśuddham āviṣat
yad-bhaktiyogānugṛhitam aṁjasā
munir vicaṣṭe nanu tatra te gatim

na-never; yasya-whose; cittam-heart; bahiḥ-external; artha-interest; vibhramam-bewildered; tamaḥ-darkness; guḥāyāṁ-in the hole; ca-also; viśuddham-purified; āviṣat-entered; yat-that; bhakti-yoga-devotional service; anugṛhitam-being favored by; aṁjasā-happily; muniḥ-the thoughtful; vicaṣṭe-sees; nanu-however; tatra-there; te-Your; gatim-activities.

TRANSLATION

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by the Bhaktidevi does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

PURPORT

As stated in Śrīmad-Bhāgavatam:

satāṁ prasaṅgāṁ mama vīrya-saṁvido
bhavanti hṛt-karna-rasāyaṇāṁ kathāḥ
taj-jośaṇād āsv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

(Bhāg. 3.25.25)
Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has repeatedly said:

‘sādhu-saṅga’, ‘sādhu-saṅga’—sarva-sāstre kaya lavamātra sādhu-saṅge sarva-siddhi haya (Cc. Madhya 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Kṛṣṇa consciousness. Sādhu-saṅga, or association with a devotee, means always engaging in Kṛṣṇa consciousness by chanting the Hare Kṛṣṇa mantra and by acting for Kṛṣṇa. Specifically, chanting the Hare Kṛṣṇa mantra purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam: by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one’s heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. Idaṁ hi viśvaṁ bhagavān ivetaro (Bhāg. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by sat-saṅga, or association with devotees, one becomes perfectly pure in heart.

One who is pure in heart is never attracted by the external energy, which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a pure-hearted devotee is never disturbed. The bhakti-yoga process must be carried out by avoiding the ten offenses one can commit while chanting the mahā-mantra and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevi becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a muni. The word muni means thoughtful. A devotee is as thoughtful as a nondevotee is speculative. The nondevotee’s speculation is impure, but a devotee’s thoughts are pure. Lord Kapila and Śukadeva Gosvāmī are also called muni, and Vyāsadeva is addressed as Mahāmuni. A devotee is addressed as muni, or thoughtful, when he purely understands the Supreme Personality of Godhead. The conclusion is that when one’s heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.
TEXT 60

yatredaṁ vyajyate viśvah
viśvasminn avabhāti yat
tat tvam brahma paraṁ jyotir
ākāśam iva vistṛtam

yatra—where; idam—this; vyajyate—manifested; viśvam—the universe; viśvasmin—in the cosmic manifestation; avabhāti—is manifested; yat—that; tat—that; tvam—You; brahma—the impersonal Brahman; param—transcendental; jyotiḥ—effulgence; ākāśam—sky; iva—like; vistṛtam—spread.

TRANSLATION

My dear Lord, You are the impersonal Brahman which is spread everywhere, like the sunshine or the sky. And You are also the entire manifested universe. Indeed, You are spread all over the universe.

PURPORT

In Vedic literature it is said that everything is Brahman and nothing else. The whole cosmic manifestation rests on the Brahman effulgence. The impersonalists, however, cannot understand how such a huge cosmic manifestation can rest on a person. Thus this inconceivable power of the Supreme Personality of Godhead is not understood by the impersonalists; therefore they are puzzled and always denying that the Absolute Truth is a person. This wrong impression is cleared by Lord Śiva himself, who says that the impersonal Brahman which is spread all over the universe is nothing but the Supreme Lord Himself. Here it is clearly said that the Lord is spread everywhere, just like the sunshine, by virtue of His Brahman feature. This example is very easy to understand. All the planetary systems are resting upon the sunshine, yet the sunshine, as well as the source of sunshine, are aloof from the planetary manifestations. Similarly, the sky or air is spread everywhere; air is within a pot, but it also touches filthy places and sanctified places alike. In any case, the sky is uncontaminated. The sunshine also touches filthy places and sanctified places, and both are actually produced by the sun, but in any case the sun is aloof from all filthy things. Similarly, the Lord exists everywhere. There are pious things and impious things, but in the sāstras the pious things are described as the front of the Supreme Lord, whereas impious things are described as the
backside of the Supreme Personality of Godhead. In Bhagavad-gītā the Lord clearly says:

\[
\text{mayā tatam idaṁ sarvāṁ}
\]
\[
\text{jagad avyakta-mūrtinā}
\]
\[
\text{mat-sthāni sarva-bhūtāni}
\]
\[
\text{na cāham teṣv avasthitāḥ}
\]

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

This verse explains that the Lord is spread everywhere by virtue of His Brahman feature. Everything rests in Him, yet He is not there. The conclusion is that without bhakti-yoga, without rendering devotional service to the Lord, even an impersonalist cannot understand the Brahma-tattva, the Brahman feature. In the Vedānta-sūtra it is stated: athāto brahma-jijnāśā. This means that Brahman, Paramātmā, or Parabrahman should be understood. In Śrīmad-Bhāgavatam also the Absolute Truth is described as the one without a second, but He is realized in three features—impersonal Brahman, localized Paramātmā and the Supreme Personality of Godhead. The Supreme Personality of Godhead is the ultimate issue, and in this verse Lord Śiva confirms that ultimately the Absolute Truth is a person. He clearly says: tat tvam brahma param jyotir ākāśam iva vistṛtam. Here is a common example: a successful businessman may have many factories and offices, and everything rests on his order. If someone says that the entire business rests on such and such a person, it does not mean that the person is bearing all the factories and offices on his head. Rather, it is understood that by his brain or his energetic expansion, the business is running without interruption. Similarly, it is the brain and energy of the Supreme Personality of Godhead that carry on the complete manifestation of the material and spiritual worlds. The philosophy of monism, explained here very clearly, adjusts itself to the fact that the supreme source of all energy is the Supreme Personality of Godhead, Kṛṣṇa. This is described very clearly. It is also stated how the impersonal feature of Kṛṣṇa can be understood:

\[
\text{raso 'ham apsu kaunteya}
\]
\[
\text{prabhāsmi śaśi-sūryayoḥ}
\]
\[
\text{praṇavaḥ sarva-vedeṣu}
\]
\[
\text{śabdaḥ khe pauruṣaṁ nṛṣu}
\]

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man." (Bg. 7.8)

In this way Kṛṣṇa can be understood as the mystic power in everything.
TEXT 61

Chanting the Song Sung by Lord Śiva

TEXT 61

yo māyayedam puru-rūpayāsrjād
bibharti bhūyaḥ kṣapayati avikriyaḥ
yad-bhedā-buddhiḥ sad iṅtma-duḥsthayā
tvam ātma-tantram bhagavan pratīmahī

yaḥ—one who; māyayā—by His energy; idam—this; puru—manifold; rūpayā—manifestation; asṛjāt—created; bibharti—maintains; bhūyaḥ—again; kṣapayati—annihilates; avikriyaḥ—without being altered; yat—that; bheda-buddhiḥ—sense of differentiation; sat—eternal; iṅtma—like; ātma-duḥsthayā—giving trouble to oneself; tvam—unto You; ātma-tantram—fully self-independent; bhagavan—O Lord, Supreme Personality of Godhead; pratīmahī—I can understand.

TRANSLATION

My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.

PURPORT

It is clearly explained that Lord Kṛṣṇa has multi-energies that can be grouped into three: namely the external energy, the internal energy, and the marginal energy. There are also different cosmic manifestations—namely, the spiritual world and the material world—as well as different types of living entities. Some living entities are conditioned, and others are eternally free. The eternally free living entities are called nitya-mukta, for they never come in contact with the material energy. However, some living entities are conditioned in this material world, and thus they think themselves separated from the Supreme Lord. Due to their contact with the
material energy, their existence is always troublesome. Being always in distress, the conditioned soul considers the material energy to be very much disturbing. This fact is explained by a Vaiśṇava kavi, or poet: kṛṣṇa bhuli' sei jīva anādi-bahir-mukha/ ataeva māyā tāre deya saṁsāra-duḥkha. When the living entity forgets the Supreme Lord and wants to enjoy himself independently, imitating the Supreme Lord, he is captured by the false notion that he is the enjoyer and is separated from the Supreme Lord. This material energy is therefore very much troublesome to the spiritual energy, the living entity, but the material energy is never troublesome to the Supreme Lord. Indeed, for the Supreme Lord, both material and spiritual energy are the same. In this verse Lord Śiva explains that the material energy is never troublesome to the Supreme Lord. The Supreme Lord is always independent, but because the living entities are not independent—due to their false idea of becoming independently happy—the material energy is troublesome. Consequently the material energy creates differentiation.

Because the Māyāvādī philosophers cannot understand this, they want to be relieved from the material energy. However, because a Vaiśṇava philosopher is in full knowledge of the Supreme Personality of Godhead, he finds no disturbance even in the material energy. This is because he knows how to utilize the material energy for the service of the Lord. In the government, the criminal department and civil department may appear different in the eyes of the citizens, but in the eyes of the government both departments are one and the same. The criminal department is troublesome for the criminal but not for the obedient citizen. Similarly, this material energy is troublesome for the conditioned soul, but it has nothing to do with the liberated souls who are engaged in the service of the Lord. Through the puruṣa-avatāra Mahā-Viṣṇu, the Supreme Personality of Godhead created the whole cosmic manifestation. Simply by breathing out all the universes, the Lord creates and maintains the cosmic manifestation as Lord Viṣṇu. Then as Saṅkarṣaṇa, He annihilates the cosmic manifestation. Yet despite the creation, maintenance and destruction of the cosmos, the Lord is not affected. The various activities of the Lord must be very disturbing to the tiny living entities, but since the Lord is supremely great, He is never affected. Lord Śiva or any other pure devotee can see this clearly without being blinded by bheda-buddhi, or differentiation. For a devotee, the Lord is the Supreme Spirit Soul. Since He is supremely powerful, His various powers are also spiritual. For a devotee, there is nothing material, for material existence only means forgetfulness of the Supreme Personality of Godhead.
TEXT 62

क्रियाकलापैरिद्वेषः योगिनः
श्रद्धान्वितः साधु गजनिन सिद्धये।
पूर्वेन्द्रियानं करणोपलक्षितः
वेदे च तत्तन्ते चतुर्वेदिकः।१६.२॥

kriyā-kalāpait idam eva yogināḥ
śraddhānviitāḥ sādhu yajanti sidhaye
bhūtendriyāntaḥ karanopalakṣitam
vede ca tantrē ca ta eva kovidāḥ

kriyā—activities; kalāpaiḥ—by processes; idam—this; eva—certainly; yogināḥ—transcendentalists; śraddhā-anviitāḥ—with faith and conviction; sādhu—properly; yajanti—worship; sidhaye—for perfection; bhūta—the material energy; indriya—senses; antaḥ-karaṇa—heart; upalakṣitam—symptomized by; vede—in the Vedas; ca—also; tantrē—in the corollaries of the Vedas; ca—also; te—Your Lordship; eva—certainly; kovidāḥ—those who are experts.

TRANSLATION

My dear Lord, Your universal form consists of all five elements—the senses, mind, intelligence, false ego (which is material) and the Paramātma, Your partial expansion who is the director of everything. With the exception of the devotees, the other yogis—namely the karma-yogi and jñāna-yogi—worship You by their respective actions in their respective positions. It is stated both in the Vedas and in the śāstras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.

PURPORT

In the previous verse Lord Śiva wanted to see the form of the Lord which the devotees are always interested in. There are other forms of the Lord manifest in the material world, including Brahmā and other demigods, and these are worshiped by materialistic persons. In Śrīmad-Bhāgavatam it is stated that those who desire material benefits are recommended to worship different types of demigods.

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ
īvṛṣeṇa bhakti-yogena yajeta puruṣaṁ param (Bhāg. 2.3.10)
The devotees, the jñānīs, who are known as mokṣa-kāma, and the karmīs, who are known as sarva-kāma, are all aspiring to worship the Supreme Personality of Godhead, Viṣṇu. Even when one performs yajñas, as stated here (kriyā-kalāpāh), he should always remember that the demigods are but agents of the Supreme Lord. Actually the worshipful Lord is Viṣṇu, Yaṁśeśvara. Thus even when different demigods are worshiped in the Vedic and Tantric sacrifices, the actual goal of sacrifice is Lord Viṣṇu. Therefore in Bhagavad-gītā it is said:

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāh
tē 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

“Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but is offered without true understanding.” (Bg. 9.23)

Thus the worshipers of various demigods also worship the Supreme Lord, but they do so against the regulative principles. The purpose of the regulative principles is to satisfy Lord Viṣṇu. In the Viṣṇu Purāṇa the very same thing is confirmed:

varṇāśramācāravatā puruṣaṇa paraḥ pumān
viṣṇur ārādhyaṁ panthā nāṁyai tat-toṣa-kāraṇam (Viṣṇu P. 3.8.9)

Here it is clearly mentioned that the karmī, jñānī or yogī—in fact, everyone—worships Lord Viṣṇu if he is actually expert in knowledge of the Vedas and Tantras. The word kovidaḥ is very significant, for it indicates the devotees of the Lord. Only the devotees know perfectly that the Supreme Personality of Godhead, Viṣṇu, is all-pervading. Within the material energy, He is represented by the five material elements as well as the mind, intelligence and ego. He is also represented by another energy, and all these manifestations in the spiritual and material world combined are but representations of the different energies of the Lord. The conclusion is that the Lord is one and that He is expanded in everything. This is understood by the Vedic version: sarvam khalv idaṁ brahma. One who knows this concentrates all his energy in worshiping Lord Viṣṇu.
Chanting the Song Sung by Lord Śiva

tvam eka ādyah puruṣah supta-saktis
tayā rajaḥ-sattva-tamo vibhidyate
mahān ahaṁ khaṁ marud agni-vār-dharāḥ
surarsayo bhūta-gaṇā idam yataḥ

tvam—Your Lordship; eka—one; ādyah—the original; puruṣah—person;
supta—dormant; saktis—energy; tayā—by which; rajaḥ—the passion energy;
sattva—goodness; tamah—ignorance; vibhidyate—is diversified; mahān—the
total material energy; aham—egotism; kham—the sky; marut—the air; agni—
fire; vāh—water; dharāḥ—earth; sura-rṣayaḥ—the demigods and the great
sages; bhūta-gaṇāḥ—the living entities; idam—all this; yataḥ—from whom.

TRANSLATION

My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities—namely, goodness, passion and ignorance—act, and as a result the total material energy—egotism, ether, air, fire, water, earth, and all the various demigods and saintly persons—becomes manifest. Thus the material world is created.

PURPORT

If the whole creation is one, that is, nothing but the Supreme Lord, or Viṣṇu, then why do the expert transcendentalists make such categories as are found in the above verse? Why do learned and expert scholars distinguish between matter and spirit? In answer to these questions, Lord Śiva says that spirit and matter are not creations of various philosophers, but are manifested by Lord Viṣṇu, as described in this verse: tvam eka ādyah puruṣah. Spiritual and material categories are made possible by the Supreme Personality of Godhead, but actually there are no such distinctions for the living entities who are eternally engaged in the service of the Lord. There is only a material world for those who want to imitate the Lord and become enjoyers. Indeed, the material world is nothing but forgetfulness of the original Supreme Personality of Godhead, the creator...
of everything. The distinction between matter and spirit is created by the sleeping energy of the Lord when the Lord wants to give some facility to those living entities who want to imitate the Lord in His enjoyment. It is only for them that this material world is created by the dormant energy of the Lord. For instance, sometimes children want to imitate their mother and cook in the kitchen, and at such a time the mother supplies them with some toys so that the children can imitate her cooking. Similarly, when some of the living entities want to imitate the activities of the Lord, this material cosmic manifestation is created for them by the Lord. The material creation is therefore caused by the Lord through His material energy. It is by the glance of the Lord that the material energy is activated. At that time the three material qualities are set into motion, and the material energy is manifested first in the form of the mahat-tattva, then egotism, then ether, then air, fire, water, and earth. After the creation, the living entities are impregnated in the cosmic manifestation, and they emerge as Lord Brahmā and the seven great rṣis, then as different demigods. From the demigods come human beings, animals, trees, birds, beasts and everything else. The original cause, however, is the Supreme Personality of Godhead, as verified herein—tvam eka ādyah puruṣah. This is also confirmed in Brahma-saṁhitā:

Śvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir adir govindaḥ sarva-kāraṇa-kāraṇam

Those who are covered by the material energy cannot understand that the origin of everything is the Supreme Personality of Godhead, Kṛṣṇa. This is summarized in the Vedānta aphorism, janmādy asya yataḥ (Vedānta-sūtra 1.1.2). Kṛṣṇa also confirms this in Bhagavad-gītā:

ahāṁ sarvasya prabhavo
mattāḥ sarvān pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvītāḥ

“I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.” (Bg. 10.8)

When Kṛṣṇa says that He is the origin of everything (ahāṁ sarvasya prabhavo), He means that He is even the source of Lord Brahmā, Lord Śiva, the puruṣa-avataras, the material manifestation and all the living entities within the material world. Actually the word prabhava (creation) only refers to this material world, for since the spiritual world is eternally
existing, there is no question of creation. In the \textit{catuḥślokī} of \textit{Śrīmad-Bhāgavatam}, the Lord says: \textit{aham evāsam evāgre} (Bhāg. 2.9.33). “I was existing in the beginning before the creation.” In the \textit{Vedas} it is also said, \textit{eko nārāyaṇa āsīt}: “Before the creation there was only Nārāyaṇa.” This is also confirmed by Śaṅkarācārya: \textit{nārāyaṇaḥ paro’vyaktāt} (Gītā-bhāṣya). “Nārāyaṇa is transcendental to the creation.” Since all the activities of Nārāyaṇa are spiritual, when Nārāyaṇa said, “Let there be creation,” that creation was all-spiritual. The “material” only exists for those who have forgotten that Nārāyaṇa is the original cause.

\textbf{TEXT 64}

\begin{verbatim}
ṣrṣṭam sva-sāktyedam anupraviṣṭaṁ
catur-vidham puram ātmāṁśakena
athy vidus tam puruṣam santam antar
bhūṅkte hṛṣikair madhu sāra-ghaṁ yāḥ
\end{verbatim}

\textit{ṣrṣṭam—in the creation; sva-sāktyā—by Your own potency; idam—this cosmic manifestation; anupraviṣṭaḥ—entering afterwards; catuḥ-vidham—four kinds of; puram—bodies; ātmāṁśakena—by Your own part and parcel; aḥo—therefore; viduh—know; tam—him; puruṣaṁ—the enjoyer; santam—existing; antah—within; bhūṅkte—enjoys; hṛṣikair—by the senses; madhu—sweetness; sāra-ghaṁ—honey; yāḥ—one who.}

\textbf{TRANSLATION}

My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees’ enjoyment of honey after it has been collected in the honeycomb.

\textbf{PURPORT}

The material cosmic manifestation is an exhibition of the external energy of the Supreme Personality of Godhead, but because dull matter cannot work independently, the Lord Himself enters within this material
creation in the form of a partial expansion (Paramātmā), and He enters also by His separated parts and parcels (the living entities). In other words, both the living entities and the Supreme Personality of Godhead enter into the material creation just to make it active. As stated in Bhagavad-gītā:

\[
apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
yayedāṁ dhāryate jagat\]

“Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.” (Bg. 7.5)

Since the material world cannot work independently, the living entities enter into the material manifestation in four different types of bodies. The word catur-vidham is significant in this verse. There are four types of living entities born within this material world. Some are born by way of an embryo (jārayu-ja), by way of eggs (aṅḍa-ja), perspiration (sveda-ja), and, like the trees, by way of seeds (udbhij-ja). Regardless of how these living entities appear, they are all busy in the pursuit of sense enjoyment.

The materialistic scientists’ contention that living entities other than human beings have no soul is nullified herein. Whether they are born through an embryo, eggs, perspiration or seeds, all living entities in the 8,400,000 species of life are parts and parcels of the Supreme Personality of Godhead, and each therefore is an individual spiritual spark and soul. The Supreme Personality of Godhead also remains within the heart of the living entity, regardless of whether the living entity is a man, animal, tree, germ or microbe. The Lord resides in everyone’s heart, and because all living entities who come to this material world do so in order to fulfill their desire for sense enjoyment, the Lord directs the living entities to enjoy their senses. Thus the Paramātmā, the Supreme Personality of Godhead, knows everyone’s desires. As stated in Bhagavad-gītā:

\[
sarvasya cāhāṁ hṛdi sannivisto
mattāḥ smṛtir jñānam apohanaṁ ca\]

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” (Bg. 15.15)

Remaining within the hearts of all living entities, the Lord bestows remembrance by which the living entities can enjoy certain things. Thus the living entities create their enjoyable honeycombs and then enjoy them. The example of the bees is appropriate because when bees try to enjoy their honeycomb, they have to suffer the bites of other bees. Because bees
bite one another when they enjoy honey, they are not exclusively enjoying the sweetness of the honey, for there is also suffering. In other words, the living entities are subjected to the pains and pleasures of material enjoyment, whereas the Supreme Personality of Godhead, knowing their plans for sense enjoyment, is aloof from them. In the Upaniṣads the example is given of two birds sitting on a tree. One bird (the jīva, or living entity) is enjoying the fruits of that tree, and the other bird (Paramātmā) is simply witnessing. In the Bhagavad-gītā the Supreme Personality of Godhead as Paramātmā is described as upadraṣṭā (the overseer) and anumantā (the permitter).

_upadraṣṭānumantā ca
bhartā bhoktā mahēśvarāḥ
paramātmeti cāpy ukto
dehe 'śmin puruṣāḥ paraḥ_

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul." (Bg. 13.23)

Thus the Lord simply witnesses and gives the living entity sanction for sense enjoyment. It is the Paramātmā also who gives the intelligence by which the bees can construct a hive, collect honey from various flowers, store it and enjoy it. Although the Paramātmā is aloof from the living entities, He knows their intentions, and He gives them facilities by which they can enjoy or suffer the results of their actions. Human society is exactly like a beehive, for everyone is engaged in collecting honey from various flowers, or collecting money from various sources and creating large empires for common enjoyment. However, after these empires are created, the bites of other nations have to be suffered. Sometimes nations declare war upon one another, and the human beehives become sources of misery. Although human beings are creating their beehives in order to enjoy the sweetness of their senses, they are at the same time suffering from the bites of other persons or nations. The Supreme Personality of Godhead as Paramātmā is simply witnessing all these activities. The conclusion is that both the Supreme Personality of Godhead and the jīvas enter into this material world. However, the Paramātmā, or Supreme Personality of Godhead, is worshipable because He has arranged for the happiness of the living entity in the material world. Because it is the material world, however, no one can enjoy any kind of happiness without inebriety. Material enjoyment means inebriety, whereas spiritual enjoyment means pure enjoyment under the protection of the Supreme Personality of Godhead.
TEXT 65

sa eṣa lokān ati-candra-vēgo
vikarṣasi tvam khalu kālayānāḥ
bhūtānī bhūtaīr anumeya-tattvāḥ
ghanāvalīr vāyūr īvāviśaḥyaḥ

sah—that; eṣah—this; lokān—all the planetary systems; ati—very much; candra-vēgaḥ—the great force; vikarṣasi—destroys; tvam—Your Lordship; khalu—however; kālayānāḥ—in due course of time; bhūtānī—all living entities; bhūtaīr—by other living entities; anumeya-tattvāḥ—the Absolute Truth can be guessed; ghanāvalīḥ—the clouds; vāyūḥ—air; īvā—like; aviśaḥyaḥ—unbearable.

TRANSLATION

My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else—just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.

PURPORT

The process of destruction is going on according to the law of nature. Nothing within this material world can be permanent, although scientists, philosophers, workers and everyone else are trying to make things permanent. One foolish scientist recently declared that eventually life will be made permanent through science. Some so-called scientists are also trying to manufacture living entities within the laboratory. Thus in one way or another everyone is busy denying the existence of the Supreme Personality of Godhead and rejecting the supreme authority of the Lord. However, the Lord is so powerful that He destroys everything in the form of death. As Kṛṣṇa says in Bhagavad-gītā: mṛtyuḥ sarva-haraṁ caḥam. “I am all-devouring death.” (Bg. 10.34) The Lord is just like death to the atheists, for He takes away everything they accumulate in the material world. Hiranya-kaśipu, the father of Prahlāda, always denied the existence of the Lord, and he
tried to kill his five-year-old boy due to the boy’s unflinching faith in God. However, in due course of time the Lord appeared as Nṛsimhadeva and killed Hiraṇyakaśipu in the presence of his son. As stated in Śrīmad-Bhāgavatam, this killing process is natural. Jīvo Jīvasya Jīvanam: “One animal is food for another animal.” (Bhāg. 1.13.47) A frog is eaten by a snake, a snake is eaten by a mongoose, and the mongoose is eaten by another animal. In this way the process of destruction goes on by the supreme will of the Lord. Although we do not see the hand of the Supreme Lord directly, we can feel the presence of that hand through the Lord’s process of destruction. We can see the clouds scattered by the wind, although we cannot see how this is being done because it is not possible to see the wind. Similarly, although we do not directly see the Supreme Personality of Godhead, we can see that He controls the process of destruction. The destructive process is going on fiercely under the control of the Lord, but the atheists cannot see it.

TRANSLATION

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment
is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

**PURPORT**

Everyone is greedy, and everyone makes plans for material enjoyment. In his lust for material enjoyment, the living entity is described as a madman. As stated in *Bhagavad-gītā*:

\[
\begin{align*}
\text{prakṛteḥ kriyamāṇānī} \\
\text{guṇaiḥ karmāṇī sarvasaḥ} \\
\text{ahāṅkāra-vimūḍhātmā} \\
\text{karīham iti manyate}
\end{align*}
\]

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27)

Everything is enacted by the laws of nature, and these laws are under the direction of the Supreme Personality of Godhead. The atheists, or unintelligent men, do not know this. They are busy making their own plans, and big nations are busy expanding their empire. And yet we know that in due course of time many empires have come into existence and been destroyed. Many aristocratic families were created by the people in their extreme madness, but we can see that in the course of time those families and empires have all been destroyed. But still the foolish atheists do not accept the supreme authority of the Lord. Such foolish people unnecessarily concoct their own duties without referring to the supreme authority of the Lord. The so-called political leaders are busy making plans to advance the material prosperity of their nation, but factually these political leaders only want an exalted position for themselves. Due to their greed for material position, they falsely present themselves as leaders before the people and collect their votes, although they are completely under the grip of the laws of material nature. These are some of the faults of modern civilization. Without taking to God consciousness and accepting the authority of the Lord, the living entities become ultimately confused and frustrated in their planmaking attempts. Due to their unauthorized plans for economic development, the price of commodities is rising daily all over the world, so much so that it has become difficult for the poorer classes, and they are suffering the consequences. And due to lack of Kṛṣṇa consciousness, people are being fooled by so-called leaders and planmakers.
Consequently, the sufferings of the people are increasing. According to the laws of nature, which are backed by the Lord, nothing can be permanent within this material world; therefore everyone should be allowed to take shelter of the Absolute in order to be saved. In this regard, Lord Kṛṣṇa says in Bhagavad-gītā:

bhoktāram yajña-tapasāṁ
sarva-loka-maheśvaram
suḥḍaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim rcchati

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” (Bg. 5.29)

If one wants peace of mind and tranquility in society, he must accept the fact that the real enjoyer is the Supreme Personality of Godhead. The Lord is the proprietor of everything all over the universe, and He is the supreme friend of all living entities as well. By understanding this, people can become happy and peaceful individually and collectively.
TRANSLATION

My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up worshiping Your lotus feet? Even our father and spiritual master, Lord Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

PURPORT

The word paṇḍita means “a wise man.” Who is actually a wise man? The wise man is described in Bhagavad-gītā in this way:

\[
\begin{align*}
\text{bahūnām janmanām ante} \\
\text{jñānavān māṁ prapadyate} \\
\text{vāsudevaḥ sarvam iti} \\
\text{sa mahātmā sudurlabhaḥ}
\end{align*}
\]

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19)

Thus when the wise man actually becomes wise after many births and whimsical attempts at self-realization, he surrenders unto the Supreme Personality of Godhead, Kṛṣṇa. Such a mahātmā, or learned person, knows that Kṛṣṇa, Vāsudeva, is everything (vāsudevaḥ sarvam iti). Learned persons always think that life is wasted unless they worship Lord Kṛṣṇa or become His devotee. Śrīla Rūpa Gosvāmī also says that when one becomes an advanced devotee he understands that he should be reserved and perseverent (ksāntiḥ) and that he should engage in the service of the Lord and not waste time (avyarthaka-ālattvam). He should also be detached from all material attraction (viraktiḥ), and he should not long for any material respect in return for his activities (māna-sūnyatā). He should be certain that Kṛṣṇa will bestow His mercy upon him (āśā-bandhāḥ), and he should always be very eager to serve the Lord faithfully (samutkāntīthā). The wise man is always very eager to glorify the Lord by chanting and hearing (nāma-gāne sadā ruciḥ) and he is always eager to describe the transcendental qualities of the Lord (āsaktis tad-guṇākhyāne). He should also be attracted to those places where the Lord had His pastimes (prītis tad-vasati-sthale). These are symptoms of an advanced devotee.

An advanced devotee or a perfect human being who is actually wise and learned cannot give up his service at the lotus feet of the Lord. Although Lord Brahmā has a long life span (4,320,000,000 years constitute twelve hours in a day of Brahmā), Brahmā is nonetheless afraid of death and con-
sequently engaged in the devotional service of the Lord. Similarly, all the Manus who appear and disappear during the day of Brahmā are also engaged in the Lord’s devotional service. In Brahmā’s one day, fourteen Manus appear and disappear. The first Manu is Svāyambhuva Manu. Each Manu lives for seventy-one yugas, each consisting of some 4,320,000 years. Although the Manus have such a long life span, they still prepare for the next life by engaging in the devotional service of the Lord. In this age human beings only live for sixty or eighty years, and even this small life span is gradually decreasing. Therefore it is even more imperative for human beings to take to the worship of the lotus feet of the Lord by constantly chanting the Hare Kṛṣṇa mantra, as recommended by Lord Caitanya Mahāprabhu.


When one is engaged in devotional service, he is often surrounded by envious people, and often many enemies come to try to defeat him or stop him. This is not new in this present age, for even in the days of yore Prahlāda Mahārāja, who was engaged in the devotional service of the Lord, was harassed by his demonic father, Hiranyakasipu. The atheists are always prepared to harass a devotee; therefore Caitanya Mahāprabhu suggested that one be very tolerant of these people. Nonetheless, one has to continue chanting the Hare Kṛṣṇa mantra and preaching the chanting of this mantra because such preaching and chanting constitute the perfection of life. One should chant and preach about the urgency of making this life perfect in all respects. One should thus engage in the devotional service of the Lord and follow in the footsteps of previous ācāryas, beginning with Lord Brahmā and others.

**TEXT 68**

अष्ट त्रांसि नो ब्रह्मनः परमात्मनः विपश्चिताय ||

विष्णु रुद्रभयाद्रवस्ताम् कर्त्तिः ॥६८॥

atha tvam asi no brahman
paramātman vipaścitām
viśvam rudra-bhaya-dhvastam
akutaścid-bhayā gatiḥ

atha—therefore; tvam—my Lord, Yourself; asi—are; naḥ—our; brahman—O Supreme Brahman; paramātman—O Supersoul; vipaścitām—for the learned wise men; viśvam—the whole universe; rudra-bhaya—being afraid
of Rudra; dvastam—annihilated; akutaścit-bhayā—undoubtedly fearless; gatiḥ—destination.

TRANSLATION

My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.

PURPORT

For the purpose of creation, maintenance and annihilation of this cosmic manifestation, there are three lords—Brahmā, Viṣṇu and Śiva (Maheśvara). The material body is finished at the time of annihilation. Both the universal body and the small unit, the individual living entity’s body, are susceptible to annihilation at the ultimate end. However, the devotees do not fear the annihilation of the body, for they are confident that they will go back home, back to Godhead, after the annihilation. As stated in Bhagavad-gītā:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” (Bg. 4.9)

If one strictly follows the process of devotional service, he has no fear of death, for he is predestined to go back home, back to Godhead. The nondevotees are fearful of death because they have no guarantee of where they are going or of the type of body they are going to get in their next life. The word rudra-bhaya is significant in this verse because Rudra himself, Lord Śiva, is speaking of “fear of Rudra.” This indicates that there are many Rudras—eleven Rudras—and the Rudra (Lord Śiva) who was offering this prayer to the Supreme Personality of Godhead is different from the other Rudras, although he is as powerful as they are. The conclusion is that one Rudra is afraid of another Rudra because each and every one of them is engaged in the destruction of this cosmic manifestation. But for the devotee, everyone is afraid of Rudra, even Rudra himself. A devotee is never afraid of Rudra because he is always secure, being protected by the lotus feet of the Lord. As Śrī Kṛṣṇa says in Bhagavad-gītā:
kṣipraṁ bhavati dharmātmā
śaśvac-chāntīṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇāsyati

“He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.” (Bg. 9.31)

TEXT 69

idam japata bhadraṁ vo
viśuddhā nrpa-nandanāḥ
sva-dharmam anutiṣṭhanto
bhagavaty arpitāsayāḥ

idam—this; japata—while chanting; bhadram—all auspiciousness; vaḥ—all of you; viśuddhā—purified; nrpa-nandanāḥ—the sons of the king; sva-dharmam—one's occupational duties; anutiṣṭhanto—executing; bhagavati—unto the Supreme Personality of Godhead; arpitā—given up; āśayāḥ—possessing all kinds of faithfulness.

TRANSLATION

My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.

PURPORT

The prayers offered by Lord Śiva are very authoritative and significant. Simply by offering prayers to the Supreme Lord one can become perfect, even though engaged in his occupational duty. The real purpose of life is to become a devotee of the Lord. It does not matter where one is situated. Whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, American, Englishman, Indian, etc., one can execute devotional service anywhere and everywhere in the material existence simply by offering prayers unto the Supreme Personality of Godhead. The Hare Kṛṣṇa mahā-mantra is also a prayer, for a prayer addresses the Supreme Personality of Godhead by His name and invokes good fortune by petitioning the Lord to allow one to engage in His devotional service. The Hare Kṛṣṇa mahā-mantra also says, “My dear Lord Kṛṣṇa, my dear Lord Rāma, O energy of the Lord, Hare, kindly
engage me in Your service.” Although one may be lowly situated, he can execute devotional service under any circumstance, as stated, ahaituky apratihata (Bhāg. 1.2.6). “Devotional service cannot be checked by any material condition.” Lord Caitanya Mahāprabhu also recommended this process:

\[
\text{jñāne prayāsam udapāsyā namantra eva}
\text{jñānti san-mukharitāṁ bhavadiya-vārāṁ}
\text{sthāne sthitāḥ śruti-gatāṁ tanu-vāṁ-manohbir}
\text{ye prāyaśo 'jita jīto 'py asi tais tri-lokyāṁ}
\]

(Bhāg. 10.14.3)

One may remain situated in his own place or in his own occupational duty and still lend his ear to receive the message of the Lord from realized souls. The Kṛṣṇa conscious movement is based on this principle, and we are opening centers all over the world to give everyone a chance to hear the message of Lord Kṛṣṇa in order to go back home, back to Godhead.

TEXT 70

tam evātmānam ātma-sthāṁ
sarva-bhūteṣu avasthītam
pūjayadhvām grñṇantaś ca
dhyāyantaś cāsakṛd dharim

tam—unto Him; eva—certainly; ātmānam—the Supreme Soul; ātma-stham—within your hearts; sarva—all; bhūteṣu—in every living being; avasthītam—situated; pūjayadhvām—just worship Him; grñṇantaḥ ca—always chanting; dhyāyantaḥ ca—always meditating upon; asakṛt—continually; harim—the Supreme Personality of Godhead.

TRANSLATION

Therefore, O sons of the king, the Supreme Personality of Godhead Hari is situated in everyone’s heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continually.

PURPORT

The word asakṛt is significant, for it means not just for a few minutes but continually. This is the instruction given by Lord Caitanya Mahāprabhu in His Śikṣāstaka. Kīrtanīyāḥ sadā hariḥ. “The holy name of the Lord should be chanted twenty-four hours daily.” Therefore in this Kṛṣṇa consciousness
movement we request the devotees to chant at least sixteen rounds on their beads daily. Actually one has to chant twenty-four hours daily, just like Thākura Haridāsa, who was chanting the Hare Kṛṣṇa mantra 300,000 times daily. Indeed, he had no other business. Some of the Gosvāmīs like Raghunātha dāsa Gosvāmī were also chanting very rigidly and also offering obeisances very rigidly. As stated in Śrīnivāsačārya’s prayer to the six Gosvāmīs (Saḍ-gosvāmy-aṣṭaka): saṅkhya-pūrvaka-nāma-ganatibhiḥ kālāvasānikṛtau. The word saṅkhyā-pūrvaka means “maintaining a numerical strength.” Not only was Raghunātha dāsa Gosvāmī chanting the holy name of the Lord, but he was also offering obeisances in the same prolific numbers.

Because the princes were ready to enter into some severe austerity in order to worship the Lord, Lord Śiva advised them to constantly chant and meditate upon the Supreme Personality of Godhead. It is significant that Lord Śiva personally offered his prayers to the Supreme Personality of Godhead just as he was taught by his father, Lord Brahmā. Similarly, he was also preaching to the princes according to the paramparā system. One should not only practice the instructions received from the spiritual master but should also distribute this knowledge to his disciples.

The words ātmānam ātma-stham sarva-bhūtesv avasthitam are also significant. The Personality of Godhead is the origin of all living entities. Because the living entities are parts and parcels of the Lord, He is the father of all of them. One can search out the Supreme Lord very easily within his heart, for He is situated in every living entity’s heart. In this verse the process of worshiping the Lord is considered to be very easy and complete, for anyone can sit down anywhere and in any condition of life and simply chant the holy names of the Lord. By chanting and hearing, one automatically engages in meditation.

TEXT 71

योगादेशसंपादनात् चारणां श्रुतिबत: ||
समाहितापिष्य: सर्वं एतद्भवस्यत्तत: ||७१॥

yogādesaṁ upāsādyya
dhārayanto muni-vratāḥ
samāhita-dhiyāḥ sarva
etad abhyasatādṛtāḥ

yoga-ādesam—this instruction of bhakti-yoga; upāsādyya—constantly reading; dhārayantah—and taking within the heart; muni-vratāḥ—just take the vow of the great sages, the vow of silence; samāhita—always fixed in
the mind; dhiyaḥ— with intelligence; sarve—all of you; etat—this; abhyasata—practice; ādṛtāḥ—with great reverence.

**TRANSLATION**

My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

**PURPORT**

In the haṭha-yoga system one has to practice bodily exercises, dhyāna, dhāraṇā, āsana, meditation, etc. One also has to sit in one place in a particular posture and concentrate his gaze on the tip of the nose. There are so many rules and regulations for the haṭha-yoga system that it is practically impossible to perform it in this age. The alternative system of bhakti-yoga is very easy not only in this age but in others as well, for this yoga system was advocated long ago by Lord Śiva when he advised the princes, the sons of Mahārāja Pracīnabarhiṣat. The bhakti-yoga system is not newly introduced, for even five thousand years ago Lord Kṛṣṇa recommended this bhakti-yoga as the topmost yoga. As Kṛṣṇa tells Arjuna in Bhagavad-gītā:

\[ \text{yogināṁ api sarveśāṁ} \\
\text{mad-gatenāntarātmanā} \\
\text{śraddhāvān bhajate yo māṁ} \\
\text{sa me yuktatamo mataḥ} \]

“Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” (Bṛg. 6.47)

In other words, this system of bhakti-yoga has been existing from time immemorial and is now continuing in this Kṛṣṇa consciousness movement.

The word muni-vrataḥ is significant in this regard because those who are interested in advancing in spiritual life must be silent. Silence means talking only of Kṛṣṇa-kathā. This is the silence of Mahārāja Ambariṣa:

\[ \text{sa vai manaḥ kṛṣṇa-padarāvindayor} \\
\text{vacāṁsi vaikuṇṭha-guṇānuvarṇane} \]

“King Ambariṣa always fixed his mind on the lotus feet of the Lord and talked of Him only.” (Bṛg. 9.4.18) We should also take this opportunity
in life to become as good as a great saint simply by not talking unnecessarily with unwanted persons. We should either talk of Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called muni-vrata. The intelligence (samāhiṭa-dhiyā) must be very sharp and should always be acting in Kṛṣṇa consciousness. The words etad abhyasatādṛtāḥ indicate that if one takes these instructions from a spiritual master with great reverence (ādṛtā) and practices them accordingly, he will find this bhakti-yoga process to be very, very easy.

TEXT 72

इद्यम अहा पुरास्माकाम
bhagavan viśvasṛk-patiḥ
bhṛgu-ādīnām ātma-janām
sisṛkṣuḥ saṁsisṛkṣatām

This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.

PURPORT

Lord Brahmā was created by Lord Viṣṇu; then Lord Brahmā created Lord Śiva and other great sages headed by Bhṛgu Muni. These great sages included Bhṛgu, Marici, Ātreya, Vasiṣṭha and others. All these great sages were in charge of creating population. Since there were not very many living entities in the beginning, Viṣṇu entrusted Brahmā with the business of creation, and Brahmā in his turn created many hundreds and thousands of demigods and great sages to continue with the creation. At the same time, Lord Brahmā cautioned all his sons and disciples by reciting the prayers now recited by Lord Śiva. The material creation means material engagement, but material engagements can be counteracted if we always remember our relationship with the Lord as that relationship is described in these prayers recited by Lord Śiva. In this way we can remain constantly
in touch with the Supreme Personality of Godhead. Thus despite our engagement in the creation, we cannot be deviated from the path of Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement is especially meant for this purpose. In this material world everyone is engaged in some particular occupational duty which is prescribed in the varṇāśrama-dharma. Brāhmaṇas, kṣatriyas, vaiṣyas, śūdras and everyone are engaged in their occupational duty, but if one remembers his first duty—keeping in constant contact with the Supreme Personality of Godhead—everything will be successful. If one simply executes the rules and regulations of the varṇāśrama-dharma in the role of a brāhmaṇa, kṣatriya, vaiṣya, śūdra, and keeps busy and does not remember one’s eternal relationship with the Lord, one’s business and activities as well as occupational duties will simply be a waste of time. This is confirmed in the First Canto of Śrīmad-Bhāgavatam:

dharmaḥ svanuṣṭhitah pumsāṁ viśvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ śrama eva hi kevalam (Bhāg. 1.2.8)

The conclusion is that even if one is busy executing his occupational duty, his business in Kṛṣṇa consciousness need not be hampered. He has simply to execute the devotional service of śravaṇāṁ kīrtanam—hearing, chanting, and remembering. One need not abandon his occupational duty. As stated in Bhagavad-gītā:

yataḥ pravṛttir bhūtānāṁ
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 one can continue with his occupational duty, but if he worships the Supreme Personality of Godhead as Lord Śiva herein prescribes, he attains his perfection of life. Svanuṣṭhitasya dharmasya sāṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13). We should continue executing our occupational duties, but if we try to satisfy the Supreme Personality of Godhead by our duties, then our lives will be perfected.
When all Prajāpatis were ordered to create by Lord Brahmā, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.

PURPORT

In this verse we can understand that the various types of living entities were created simultaneously at the very beginning of the creation. The nonsensical Darwinian theory of evolution is not applicable here. It is not that intelligent human beings did not exist millions of years ago. On the contrary, it is understood that the most intelligent creature, Lord Brahmā, was first created. Then Lord Brahmā created other saintly sages like Marici, Bhṛgu, Ātreya, Vasiṣṭha, Lord Śiva and others. They in their turn created different types of bodies according to karma. In Śrīmad-Bhāgavatam Lord Kapiladeva told His mother that the living entity gets a particular type of body in accordance to his work and that this body is decided upon by higher authorities. The higher authorities, as appointed by the Supreme Personality of Godhead, are Lord Brahmā and all other Prajāpatis and Manus. Thus from the beginning of creation it can be seen that the first creature is the most intelligent. It is not that so-called modern intelligence has developed by the gradual process of evolution. As stated in Brahma-vaivarta Purāṇa, there is a gradual evolutionary process, but it is not the body that is evolving. All the bodily forms are already there. It is the spiritual entity or spiritual spark within the body that is being promoted by the laws of nature under the supervision of superior authority. We can understand from this verse that from the very beginning of creation different varieties of living entities were existing. It is not that some of them have become extinct. Everything is there; it is due to our lack of knowledge that we cannot see things in their proper perspective.

In this verse the word dhvasta-tamasah is very important, for without
being free of ignorance one cannot control the creation of different types of living entities. As stated in Śrīmad-Bhāgavatam, daiva-netreṇa—bodies are awarded under the supervision of superior powers. How can these superior powers control the evolutionary process of the living entity if they are not free from all imperfection? The followers of the Vedic instructions cannot accept the Darwinian theory of evolution, for it is marred by imperfect knowledge.

**TEXT 74**

अथेदान नित्यदा युक्तो जप्प्रवविहितः पुमानः
अतिराह्दा आवृत्तिः वासुदेवपरायणः: ॥७४॥

athaṁ nityadā yukto
japann avahitah puman
acirac chreya āpnoti
vāsudeva-parāyaṇaḥ

atha—thus; idam—this; nityadā—regularly; yuktah—with great attention; japan—by murmuring; avahitaḥ—fully attentive; puman—a person; acirāt—without delay; śreyah—auspiciousness; āpnoti—achieves; vāsudeva-parāyaṇaḥ—one who is a devotee of Lord Kṛṣṇa.

**TRANSLATION**

A devotee of Lord Kṛṣṇa whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.

**PURPORT**

Perfection means becoming a devotee of Lord Kṛṣṇa. As stated in the First Canto of Śrīmad-Bhāgavatam: vāsudeva-parā vedā vāsudeva-parā makhāḥ (Bhāg. 1.2.28). The ultimate goal of life is Vāsudeva, or Kṛṣṇa. Any devotee of Lord Kṛṣṇa can attain all perfection, material gains and liberation simply by offering prayers to Him. There are many varieties of prayers to Lord Kṛṣṇa chanted by great sages and great personalities such as Lord Brahmā and Lord Śiva. Lord Kṛṣṇa is known as siva-vīriṇci-nutam (Bhāg. 11.5.33). Śiva means Lord Śiva, and vīriṇci means Lord Brahmā. Both of these demigods are engaged in offering prayers to Lord Vāsudeva, Kṛṣṇa. If we follow in the footsteps of such great personalities and become devotees of Lord Kṛṣṇa, our lives become successful. Unfortunately people do not know this secret. Na te viduḥ svārtha-gatiṁ hi viṣṇum (Bhāg. 7.5.31). “They do not know that the real interest and the highest perfection of life
is to worship Lord Viṣṇu [Kṛṣṇa].” It is impossible to become satisfied by trying to adjust the external energy. Without being a devotee of Lord Kṛṣṇa, one can only be baffled and confused. To save living entities from such a calamity, Lord Kṛṣṇa points out in Bhagavad-gītā:

\[
\text{bahiinarit janmanāṃ ante}
\]
\[
\text{jñānavān māṁ prapadyate}
\]
\[
\text{vāsudevaḥ sarvam iti}
\]
\[
\text{sa mahātmā sudurlabhāḥ}
\]

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19)

We can achieve whatever benediction we want simply by becoming devotees of Vāsudeva.

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**TEXT 75**

**Bṛhaspatiḥ sarveṣaṁ jñānaṁ niḥśreyasam parśu: ।
Śrutam tatārthān duṣpāram jñāna-naur vyasanaṁ arṇavam ॥७५॥

śreyasāṁ iha sarvesāṁ
jñānaṁ niḥśreyasam param
sukham tarati duṣpāram
jñāna-naur vyasanārṇavam

śreyasāṁ—of all benedictions; iha—in this world; sarvesāṁ—of every person; jñānam—knowledge; niḥśreyasam—the supreme benefit; param—transcendental; sukham—happiness; tarati—crosses over; duṣpāram—insurmountable; jñāna—knowledge; nauḥ—boat; vyasana—danger; arṇavam—the ocean.

**TRANSLATION**

In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable.

**PURPORT**

Actually everyone is suffering within this material world due to ignorance. Every day we see that a person without knowledge commits some criminal act and is later arrested and punished, despite the fact that he actually may not have been conscious of his sinful activity. Such ignorance prevails throughout the world. People do not consider how they are risking
their lives in an attempt to have illicit sex life, kill animals to satisfy their tongue, enjoy intoxication and gamble. It is very regrettable that the leaders of the world do not know of the effects of these sinful activities. They are instead taking things very easily and are succeeding in making the ocean of nescience wider and wider.

Opposed to such ignorance, full knowledge is the greatest achievement within this material world. We can practically see that one who has sufficient knowledge is saved from many dangerous pitfalls in life. As stated in Bhagavad-gītā:

\[
\text{bahi} \text{ niir} \text{h} \text{ janman} \text{ antim ante}
\text{ jñānavān māṁ prapadyate}
\text{ vāsudevāḥ sarvam iti}
\text{ sa mahātmā sudurlabhāḥ}
\]

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

This Kṛṣṇa consciousness movement is determined to open wide the eyes of the so-called leaders who are full of ignorance and thus save them from the many pitfalls and dangerous conditions of life. The greatest danger is the danger of getting a body lower than a human being. It was with great difficulty that we attained this human form of life just to take advantage of this body and reestablish our relationship with the Supreme Personality of Godhead, Govinda. Lord Śiva advises, however, that those who take advantage of his prayers will very soon become devotees of Lord Vāsudeva and thus will be able to cross the ocean of nescience and make life perfect.

**TEXT 76**

\[
y \text{ im} \text{ m} \text{ śraddhayā yukto}
\text{ mad-gītāṁ bhagavat-stavam}
\text{ adhiyāno durārādhyām}
\text{ harim ārādhyaty asau}
\]

yah—anyone; imam—this; śraddhayā—with great faith; yuktaḥ—devoutly attached; mat-gītaṁ—the song composed by me or sung by me; bhagavat-stavam—a prayer offered to the Supreme Personality of Godhead; adhiyānaḥ—by regular study; durārādhyām—very difficult to worship;
harim—the Supreme Personality of Godhead; ārādhayati—he can, however, worship Him; asau—such a person.

**TRANSLATION**

Although rendering devotional service to the Supreme Personality of Godhead and worshiping Him are very difficult, if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.

**PURPORT**

It is especially significant that Lord Śiva is a pure devotee of Lord Vāsudeva. Vaiśṇavānāṁ yathā sambhūḥ: “Amongst all Vaiśṇavas, Lord Śiva is the topmost.” Consequently Lord Śiva has a sampradāya, a Vaiśṇava disciplic succession, called Rudra-sampradāya. At the present moment those who belong to the Viṣṇusvāmi-sampradāya of Vaiśṇavas come from Rudra, Lord Śiva. To become a devotee of Lord Kṛṣṇa, Vāsudeva, is very, very difficult. The word especially used in this connection is durārādhyam. The worship of the demigods is not very difficult, but becoming a devotee of Lord Vāsudeva, Kṛṣṇa, is not so easy. However, if one adheres to the principles and follows in the footsteps of the higher authorities, as advised by Lord Śiva, he can easily become a devotee of Lord Vāsudeva. This is also confirmed by Prahlāda Mahārāja. Devotional service cannot be practiced by a mental speculator. Devotional service is a special attainment which can be acquired only by a person who has surrendered unto a pure devotee. As confirmed by Prahlāda Mahārāja, mahīyaśāṁ pāda-rajo 'bhīśeṣam niṣkīncañānāṁ na vṛṇīta yāvat: “Unless one accepts the dust of the lotus feet of a pure devotee, who is free from all material contamination, one cannot enter into the devotional service of the Lord.” (Bhāg. 7.5.32)

**TEXT 77**

विन्दते पुरुषो युध्यादिन्धिन्यसत्तरम् ।
मद्गिता-गितात सु-प्रितां च्रेयसाम एक वल्लभात् ।

vindate puruṣo 'muṣmād
yad yad icchaty asatvaram
mad-gītā-gītā su-prītāc
chreyasāṁ eka vallabhāt

vindate—achieves; puruṣah—a devotee; amuṣmāt—from the Personality of Godhead; yat yat—that which; icchati—desires; asatvaram—being fixed;
mat-gītā—sung by me; gītā—with the song; su-prītā—from the Lord who is very pleased; īśrayaṁ—of all benediction; eka—one; vallabhāt—from the dearmost.

TRANSLATION

The Supreme Personality of Godhead is the dearmost objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord’s devotional service, can acquire whatever he wants from the Supreme Lord.

PURPORT

As stated in Bhagavad-gītā, yaṁ labdhvā cāparaṁ labhāṁ manyate nādhikāṁ tataḥ: “Established thus, one never departs from the truth, and upon gaining it he thinks there is no greater gain.” (Bg. 6.22) If one can attain the favor of the Supreme Personality of Godhead, he has nothing to aspire for, nor does he desire any other gain. When Dhruva Mahārāja became perfect by austerity and saw the Supreme Personality of Godhead eye to eye, he was offered any kind of benediction he wanted. However, Dhruva replied that he did not want anything, for he was perfectly satisfied with the benediction of seeing the Lord. Except for the service of the Supreme Lord, whatever we want is called illusion, māyā. Śrī Caitanya Mahāprabhu said: jīvera ‘svārūpa ’haya—kṛṣṇera ‘nitya-dāsa’ (Cc. Madhya 20.108). Every living entity is an eternal servant of the Lord; therefore when one engages in the service of the Lord, he realizes the highest perfection of life. A faithful servant can fulfill any desire by the grace of the master, and one who engages in the transcendental loving service of the Lord has nothing to aspire for separately. All his desires are fulfilled simply by engaging constantly in the Lord’s loving service. Lord Śiva shows us that any devotee can be successful simply by chanting the prayers which he has recited.

TEXT 78

इदां यह कल्यो उत्थाय प्राणलिः श्रद्धान्नित: ।
प्राणवायुष्मेवयो भुत्थैं कर्मवत्यै: ||७८||

idāṁ yah kalya utthaṁ āyaṁ
prāṇajalī śraddhāyānvinatāṁ
śrṇuyāc cṛṇavayen martyo
mucyate karma-bandhānaiḥ
idam—this prayer; yah—a devotee who; kalye—early in the morning; utthaya—after getting up from bed; pranjalih—with folded hands; sraddhayā—with faith and devotion; anvitaḥ—thus being absorbed; śrṇuyāt—personally chants and hears; śrṇavayet—and gets others to hear; martyah—such a human being; mucyate—becomes freed; karma-bandhanaiḥ—from all kinds of actions resulting from fruitive activities.

TRANSLATION

A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Śiva and gives facility to others to hear them certainly becomes free from all bondage to fruitive activities.

PURPORT

Mukti or liberation means becoming free from the results of fruitive activities. As stated in Śrīmad-Bhāgavatam: muktir hitvānyathā rūpam. Mukti means giving up all other activities, and svarūpena vyavasthitīḥ means being situated in one's constitutional position. (Bhāg. 2.10.6) In this conditional state we are entangled by one fruitive activity after another. Karma-bandhāna means the bonds of fruitive activity. As long as one's mind is absorbed in fruitive activities, he has to manufacture plans for happiness. The bhakti-yoga process is different, for bhakti-yoga means acting according to the order of the supreme authority. When we act under the direction of supreme authority, we do not become entangled by fruitive results. For instance, Arjuna fought because the Supreme Personality of Godhead wanted him to; therefore he was not responsible for the outcome of the fighting. As far as devotional service is concerned, even hearing and chanting is as good as acting with our body, mind and senses. Actually hearing and chanting are also activities of the senses. When the senses are utilized for one's own sense gratification, they entangle one in karma, but when they are used for the satisfaction of the Lord, they establish one in bhakti.

TEXT 79

गीतं भवेदं नरदेवनन्दना:
पर्यं पुरुषं: परमात्मन: स्ववः।
जपन्त एकाग्रविष्टपो महत्—
चरचमन्ते तत जाप्येवसिद्ध ॥७९॥
gitam mayedaṁ naradeva-nandanāḥ
parasya puṁsah paramātmanah stavam
japanta ekāgra-dhiyas tapo mahat-
caradhvam ante tata āpsyathepsitam

gitam—sung; mayā—by me; idam—this; naradeva-nandanāḥ—O sons of
the king; parasya—of the Supreme; puṁsah—Personality of Godhead;
paramātmanah—the Supersoul of everyone; stavam—prayer; japantaḥ—
chanting; ekāgra—perfect attention; dhiyaḥ—intelligence; tapaḥ—austerities;
mahat—great; caradhvam—you practice; ante—at the end; tataḥ—thereafter;
āpsyatha—will achieve; īpsitam—the desired result.

TRANSLATION

My dear sons of the King, the prayers which I have recited to you are
meant for pleasing the Supreme Personality of Godhead, the Supersoul. I
advise you to recite these prayers, which are as effective as great aus-
terities. In this way, when you are mature, your life will be successful, and
you will certainly achieve all your desired objectives without fail.

PURPORT

If we persistently engage in devotional service, certainly all of our desires
will be fulfilled in due course of time.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-
fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “Chanting the Song
Sung by Lord Śiva.”