His Divine Grace
A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness
The great saint Narada became very compassionate upon the King and decided to instruct him about spiritual life. (page 1135)
Plate 2 Lord Kṛṣṇa imparted the imperishable science of yoga to the sun-god, Vivasvān, who instructed it to Manu, the father of mankind, who in turn instructed it to Ikṣvāku. (page 1323)
Plate 3 The Supreme Lord is the Supreme Spirit, the Supersoul. (page 1358)
The perfect result of an education is the fixing of one's mind on the lotus feet of Kṛṣṇa.
Consulting a bona fide spiritual master is the same as consulting the Supreme Personality of Godhead personally. (page 1430)
Plate 6 The Personality of Godhead, appearing on the shoulder of Garuda, dissipated all the darkness of the universe. (page 1491)
Plate 7 The remaining trees, being very much afraid of the Pracetás, immediately delivered their daughter at the advice of Lord Brahmā. (page 1548)
Bhāgavatam

of

KRŚNA-DVAIPĀYANA VYĀSA

अपि सरसि नात्मानमविज्ञातस्य सखे।
हित्वा मां पदमनिष्ठवः मौमोगरतो गतः। ||5.31||

api smarasi cātmānam
avijñāta-sakham sakhe
hitvā māṁ padam anvicchan
bhauma-bhoga-rato gataḥ (p. 1348)
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Founder-Ācārya of the International Society for Krishna Consciousness

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# TABLE OF CONTENTS

## CHAPTER TWENTY-FIVE

### The Descriptions of the Characteristics of King Purañjana

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nārada Has Compassion on King Prācinabarhiṣat</td>
<td>1135</td>
</tr>
<tr>
<td>Those Interested in a So-called Beautiful Life</td>
<td>1140</td>
</tr>
<tr>
<td>Nārada Narrates the History of King Purañjana</td>
<td>1143</td>
</tr>
<tr>
<td>King Purañjana Has Unlimited Material Desires</td>
<td>1150</td>
</tr>
<tr>
<td>Description of the City of Nine Gates</td>
<td>1153</td>
</tr>
<tr>
<td>King Purañjana Meets a Beautiful Woman</td>
<td>1159</td>
</tr>
<tr>
<td>King Purañjana Addresses the Woman</td>
<td>1164</td>
</tr>
<tr>
<td>Purañjana Introduces Himself as a Great Hero</td>
<td>1170</td>
</tr>
<tr>
<td>The Girl Speaks to the King</td>
<td>1174</td>
</tr>
<tr>
<td>Happiness of a Householder’s Life</td>
<td>1181</td>
</tr>
<tr>
<td>The King and the Woman Enter the City</td>
<td>1186</td>
</tr>
<tr>
<td>Description of the Nine Gates</td>
<td>1188</td>
</tr>
<tr>
<td>The King Fulfills All the Desires of His Queen</td>
<td>1198</td>
</tr>
<tr>
<td>The King Becomes Cheated in His Whole Existence</td>
<td>1202</td>
</tr>
</tbody>
</table>

## CHAPTER TWENTY-SIX

### King Purañjana Goes to the forest to Hunt, and His Queen Becomes Angry

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Departure of the King for the Forest</td>
<td>1206</td>
</tr>
<tr>
<td>The King Kills Many Innocent Animals</td>
<td>1211</td>
</tr>
<tr>
<td>A Person Who Acts Whimsically Falls Down</td>
<td>1215</td>
</tr>
<tr>
<td>After Killing, the King Becomes Tired</td>
<td>1221</td>
</tr>
</tbody>
</table>
The King Becomes Captivated by Cupid 1225
A Good Wife Gives Good Intelligence 1230
The King Praises the Beauty of His Wife 1238

CHAPTER TWENTY-SEVEN

Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā 1245

King Purañjana Enjoys with His Wife 1245
The King Becomes Deviated from His Good Sense 1249
The King Begets 1,100 Sons in the Womb of His Wife 1254
The King Gets His Sons and Daughters Married 1257
King Purañjana Worships the Demigods 1262
There Is a King Named Caṇḍavega 1276
The King and His Friends Become Anxious 1271
Nārada Cursed by the Daughter of Time 1276
The King of the Yavanas Addresses Kālakanyā 1282

CHAPTER TWENTY-EIGHT

Purañjana Becomes a Woman in the Next Life 1287

Dangerous Soldiers Attack the City of Purañjana 1288
The King Loses All His Beauty and Opulence 1292
The King’s City Is Smashed by Kālakanyā 1296
The Serpent Wishes to Leave the City 1300
The King Worries About His Family Members 1304
Yavana-rāja Comes to Arrest the King 1310
The King Is Unable to Remember Supersoul 1314
Purañjana Takes Birth as the Daughter of a King 1318
The Children of King Malayadhvaja 1322
King Malayadhvaja Retires to a Solitary Place 1326
King Malayadhvaja Conquers All Relativities 1330
King Malayadhvaja Attains Perfect Knowledge 1334
Queen Vidarbhi Remains Engaged in Her Husband's Service 1337
The Queen Laments the Death of Her Husband 1341
A Brähmaṇa Pacifies the Queen 1345
Supersoul Is the Most Intimate Friend 1348
The Soul Is Hidden in the City of the Body 1354
The Factual Position of the Soul and the Supersoul 1358

CHAPTER TWENTY-NINE

Talks Between Nārada and King Prācīnabarhi 1371

Transmigration of the Living Entity 1373
Description of the Senses 1379
The Eyes Engage in Seeing Forms 1383
The Mind Is Affected by the Modes of Nature 1388
The Body’s Life Span Is Gradually Reduced 1393
The Living Entity Gets Different Bodies 1397
The Living Entity Is Exactly Like a Dog 1402
The Ultimate Solution to All Problems 1407
The Culture of Kṛṣṇa Consciousness 1412
Demigod Worship Does Not Help One Understand Understand the Lord 1418
Vedic Rituals Are Not the Goal of Life 1422
Devotional Service Is the Only Way to Please The Lord 1426
Spiritual Master Is Not Different from Kṛṣṇa 1429
The Precarious Position of Family Life 1434
Even Great Sages Are Bewildered About the Goal of Life 1441
The Subtle Body Always Remains 1444
The Living Being Executes His Mental Concoctions 1448

vii
The Mind Indicates Past and Future Bodies 1454
The Devotee Observes the Cosmos Just as the Lord Does 1458
Transmigration of the Soul 1465
The Living Being Entrapped as a Conditioned Soul 1471
King Prācinabarhi Leaves Home 1474
This Narration Sanctifies the Material World 1478

CHAPTER THIRTY

The Activities of the Pracetās 1485
The Pracetās Satisfy Lord Viṣṇu 1488
Description of the Body of the Lord 1491
The Lord Addresses the Pracetās 1494
The Daughter Born of Pramlocā and Kaṇḍu 1500
Special Facilities Given to the Pracetās 1504
Devotees Feel Fresh and New in Their Activities 1510
Prayers of the Pracetās 1513
The Lord’s Existence Is Completely Independent 1516
The Lord Is the Witness of All Activities 1520
The Deity Expansion of the Lord 1522
The Lord Is Celebrated by the Name Ananta 1526
Association with Pure Devotees 1530
Devotees Purify Places of Pilgrimage 1535
The Lord Is Known as Vāsudeva 1543
The Pracetās Wish to Make the Earth Treeless 1547
The Birth of Dakṣa 1549

CHAPTER THIRTY-ONE

Narada Instructs the Pracetās 1555
The Pracetās Leave Home 1555
Nārada Comes to See the Pracetās 1559
Narada's Instructions to the Pracetas 1563
Three Kinds of Human Births 1566
The Goal of All Auspicious Activities 1572
Everything Emanates from the Supreme Lord 1576
The Lord Is the Supersoul of All Beings 1582
The Lord Relishes the Activities of the Devotees 1586
The Pracetas Go Back to Godhead 1589
CHAPTER TWENTY-FIVE

The Descriptions of the Characteristics of King Puruṣāṇa

TEXT 1

मैत्रेय उवाच

इति सन्दिश्य भगवान् बाहिरेद्विभृजितः।

पञ्चतां राजपुत्राणां कृत्तिवान्तर्दर्षे हरः ॥ १ ॥

maitreya uvāca
iti sandiśya bhagavān
bārhiṣadair abhipūjitaḥ
paśyatām rāja-putrāṇām
tatraivāntardadhe haraḥ

maitreyah uvāca—the great sage Maitreya continued to speak; iti—thus; sandiśya—giving instruction; bhagavān—most powerful lord; bārhiṣadaīḥ—by the sons of King Barhiṣat; abhipūjitaḥ—being worshiped; paśyatām—while they were looking on; rāja-putrāṇām—the sons of the King; tatra—there; eva—certainly; antardadhe—became invisible; haraḥ—Lord Śiva.

TRANSLATION

The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Śiva instructed the sons of King Barhiṣat. The sons of the King also worshiped Lord Śiva with great devotion and respect. Finally, Lord Śiva became invisible to the princes.

PURPORT

This chapter contains a great lesson concerning the monarchical kingdom in the days of yore. When King Barhiṣat was considering retiring from the royal duties, he sent his sons to perform austerities in order to become perfect kings for the welfare of the citizens. At the same time King Barhiṣat
was being instructed by the great sage Narada about the material world and the living entity who wants to enjoy it. It is therefore very clear how the kings and princes were trained to take charge of a kingdom. Welfare activities for the benefit of the citizens were aimed at understanding the Supreme Personality of Godhead. The human form of life is especially meant for understanding God, our relationship with Him and our activities in His service. Because the kings took charge of the spiritual education of the citizens, both the king and the citizens were happy in Kṛṣṇa consciousness. In this regard, we should remember that the monarchical hierarchy of Pracīnabarhiṣat comes from Mahārāja Dhruva, a great devotee of the Lord and the most celebrated disciple of Nārada Muni. King Pracīnabarhiṣat was then too much engaged in fruitive activities due to performing different types of yajñas. One can actually be promoted to higher planetary systems or to the heavenly kingdoms by performing various yajñas, but there is no question of liberation or going back home, back to Godhead. When the great sage Nārada saw that a descendant of Mahārāja Dhruva was being misled by fruitive activities, he took compassion upon him and personally came to instruct him about the ultimate benediction of life, bhakti-yoga. How Nārada Muni indirectly introduced the bhakti-yoga system to King Pracīnabarhiṣat is very interestingly described in this Twenty-fifth Chapter.

TEXT 2

रुद्रगीतम् भगवताः स्तोत्रं सर्वं प्रचेतस्यः।
जयत्स्ते तपस्तुपर्श्चाञ्चामुयुं जलेः॥ २ ॥

rudra-gītam bhagavataḥ
stotraṁ sarve pracetasaḥ
japantas te tapas tepur
varsāṇāṁ ayutaṁ jale

rudra-gītam—the song sung by Lord Śiva; bhagavataḥ—of the Lord; stotram—prayer; sarve—all; pracetasaḥ—the princes known as the Pracetās; japant—reciting; te—all of them; tapah—austerity; tepuḥ—executed; varsāṇām—of years; ayutam—10,000; jale—within the water.

TRANSLATION

All the Pracetā princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Śiva.
PURPORT

Of course in the modern age one may be amazed how the princes could stand in the water for ten thousand years. However, living within air or living within water is the same process; one simply has to learn how to do it. The aquatics live within water for their whole life span. Certain favorable conditions are created to enable them to live within water. In those days, however, people used to live for 100,000 years. Out of so many years, if one could spare ten thousand years for the sake of austerity, he would be assured of success in his future life. This was not very astonishing. Although such a feat is impossible in this age, it was quite possible in Satya-yuga.

TEXT 3

प्राचीनवर्षिय: शतः कर्मसाक्तमानसम् ।
नारदोध्यात्मतत्तवम्: कुपाद्व: प्रत्यवोधितः ॥ ३ ॥

prācinabarhiṣam kṣattāḥ
karmasv āsakta-mānasam
nārada ḍhyātma-tattva-jñāḥ
krpāluḥ pratyabodhayat

prācinabarhiṣam—unto King Prācinabarhiṣat; kṣattāḥ—O Vidura; karmasu—in fruitive activities; āsakta—attached; mānasam—with this mentality; nāradaḥ—the great sage Nārada; ḍhyātma—spiritualism; tattva-jñāḥ—one who knows the truth; krpāluḥ—being compassionate; pratyabodhayat—gave instructions.

TRANSLATION

While the princes were undergoing severe austerities in the water, their father was performing different types of fruitive activities. At this time the great saint Nārada, master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him about spiritual life.

PURPORT

As pointed out by Prabodhānanda Sararsvatī Thākura, a great devotee of Lord Caitanya, kaivalya, or merging into the Brahman effulgence, is just like going to hell. He similarly states that elevation to the upper planetary systems for the enjoyment of heavenly life is just so much phantasmagoria.
This means that a devotee does not give any importance to the ultimate goal of the karmīs and jñānīs. The ultimate goal of the karmīs is promotion to the heavenly kingdom, and the ultimate goal of the jñānīs is merging into the Brahman effulgence. Of course the jñānīs are superior to the karmīs, as confirmed by Lord Caitanya: kōti-karmaniṣṭha-madhye eka ‘jñānī’ śreṣṭha. “One jñāni, or impersonalist, is better than many thousands of fruitive actors.” (Cc. Madhya 19.147) Therefore a devotee never enters upon the path of karma, or elevation by fruitive activities. Nārada Muni took compassion upon King Pracīnabarhiṣat when he saw the King engaged in fruitive activity. In comparison to mundane workers, however, those who are trying to be elevated to the higher planetary systems by performing yajñas are undoubtedly superior. In pure devotional service, however, both karma and jñāna are considered to be bewildering features of the illusory energy.

TEXT 4

श्रेयस्तयं कर्मद्राज्ञो कर्मणाल्पस्यम ईश्वे ।
धुःखाहिणि सुखावप्ति: श्रेयस्तेह वेष्यते ॥ ४ ॥

śreyas tvamī katamad rājan
karmaṇātmāna ihasē
duḥkha-hāniḥ sukhāvāptiḥ
śreyas tan neha cēṣyate

śreyah—ultimate benediction; tvam—you; katam—what is that; rājan—O King; karmaṇā—by fruitive activities; ātmānaḥ—of the soul; ihasa—you desire; duḥkha-hāniḥ—disappearance of all distresses; sukhā-avāptiḥ—attainment of all happiness; śreyah—benediction; tat—that; na—never; iha—in this connection; ca—and; iṣyate—is available.

TRANSLATION

Nārada Muni asked King Pracīnabarhiṣat: My dear King, what do you desire to achieve by performing these fruitive activities? The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

PURPORT

In this material world there is a great illusion which covers real intelligence. A man in the mode of passion wants to work very hard to derive
some benefit, but he does not know that time will never allow him to enjoy anything permanently. Compared to the work one expends, the gain is not so profitable. Even if it is profitable, it is not without its distresses. If a man is not born rich, and he wants to purchase a house, cars and other material things, he has to work hard day and night for many years in order to possess them. Thus happiness is not attained without undergoing some distress.

Actually pure happiness cannot be had within this material world. If we wish to enjoy something, we must suffer for something else. On the whole, suffering is the nature of this material world, and whatever enjoyment we are trying to achieve is simply illusion. After all, we have to suffer the miseries of birth, old age, disease and death. We may discover many fine medicines, but it is not possible to stop the sufferings of disease or death. Actually medicine is not the counteracting agent for either disease or death. On the whole there is no happiness in this material world, but an illusioned person works very hard for so-called happiness. Indeed, this process of working hard is actually taken for happiness. This is called illusion.

Therefore Nārada Muni asked King Prācinabarhiṣat what he desired to attain by performing so many costly sacrifices. Even if one attains a heavenly planet, he cannot avoid the distresses of birth, old age, disease and death. Someone may argue that even devotees have to undergo many distresses in executing austerities and penances connected with devotional service. Of course for the neophytes the routine of devotional service may be very painful, but at least they have the hope that they will ultimately be able to avoid all kinds of distresses and achieve the highest perfectional stage of happiness. For the common karmīs, there is no such hope because even if they are promoted to the higher planetary systems, they are not guaranteed freedom from the miseries of birth, old age, disease and death. Even Lord Brahmā, who is situated in the highest planetary system (Brahmaloka), has to die. Lord Brahmā’s birth and death may be different from an ordinary man’s, but within this material world he cannot avoid the distresses of birth, old age, disease and death. If one is at all serious about attaining liberation from these miseries, he must take to devotional service. This is confirmed by the Lord Himself in Bhagavad-gītā:

\[
\begin{align*}
\text{janma karma ca me divyam} \\
\text{evaṁ yo vetti tattvataḥ} \\
\text{tyaktvā deham punar janma} \\
\text{naiti māṁ eti so 'rjuna}
\end{align*}
\]

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this
Thus after attaining full Kṛṣṇa consciousness, the devotee does not return to this material world after death. He goes back home, back to Godhead. That is the perfect stage of happiness, unblemished by any trace of distress.

TEXT 5

राजोज्वाचः

न जानामि महाभागः परं कर्मार्पिन्धुद्वैः ।

ब्रह्म मेविमलं ज्ञानं येन भुन्येऽकर्मिः ॥ ५ ॥

rājovāca

na jānāmi mahā-bhāga
param karmāpaviddha-dhīḥ
brūhi me vimalam jñānaṁ
yena mucyeya karmabhiḥ

rājā uvāca—the King replied; na—not; jānāmi—I know; mahā-bhāga—O great soul; param—transcendental; karma—by fruitive activities; apaviddha—being pierced; dhīḥ—my intelligence; brūhi—please tell; me—to me; vimalam—spotless; jñānam—knowledge; yena—by which; mucyeya—I can get relief; karmabhiḥ—from the fruitive activities.

TRANSLATION

The King replied: O great soul, Nārada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of the entanglement of fruitive activities.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung:

sat-saṅga chaḍi’ kainu asate vilāsa

te-karaṇe lāgila ye karma-bandha-phāṅsa

As long as a person is entangled in fruitive activities, he is bound to accept one body after another. This is called karma-bandha-phāṅsa—entanglement in fruitive activities. It does not matter whether one is engaged in pious or impious activities, for both are causes for further
entanglement in material bodies. By pious activities one can take birth in a rich family and get a good education and a beautiful body, but this does not mean that the distresses of life are ultimately eliminated. In the Western countries it is not unusual for one to take birth in a rich aristocratic family, nor is it unusual for one to have a good education and a very beautiful body, but this does not mean that Westerners are free from the distresses of life. Although at the present moment the younger generation in Western countries has sufficient education, beauty and wealth, and although there is enough food, clothing and facilities for sense gratification, they are in distress. Indeed, they are so distressed that they become “hippies,” and the laws of nature force them to accept a wretched life. Thus they go about unclean and without shelter or food, and they are forced to sleep in the street. It can be concluded that one cannot become happy by simply performing pious activities. It is not a fact that those who are born with a silver spoon in their mouths are free from the material miseries of birth, old age, disease and death. The conclusion is that one cannot be happy by simply executing pious or impious activities. Such activities simply cause entanglement and transmigration from one body to another. Narottama dāsa Ṭhākura calls this karma-bandha-phāṅsa.

King Prācīnabarhiṣat admitted this fact and frankly asked Nārada Muni how he could get out of this karma-bandha-phāṅsa, entanglement in fruitive activities. This is actually the stage of knowledge indicated in the first verse of Vedānta-sūtra: athāto brahma-jiñāsā (Ś. 1.1.1). When one actually reaches the platform of frustration in an attempt to discharge karma-bandha-phāṅsa, he inquires about the real value of life, which is called brahma-jiñāsā. In order to inquire about the ultimate goal of life, the Vedas enjoin: tad vijñānārthaṁ sa gurum evābhigacchet (Muñḍaka Up. 1.2.12). “In order to understand the transcendental science, one must approach a bona fide spiritual master.”

King Prācīnabarhiṣat found the best spiritual master, Nārada Muni, and he therefore asked him about that knowledge by which one can get out of the entanglement of karma-bandha-phāṅsa, fruitive activities. This is the actual business of human life. Jīvasya tattva-jiñāsā nārtho yaś ceha karmabhiḥ (Bhāg. 1.2.10). As stated in the Second Chapter of the First Canto of Śrīmad-Bhāgavatam, a human being’s only business is inquiring from a bona fide spiritual master about extrication from the entanglement of karma-bandha-phāṅsa.

TEXT 6

गृहेषु हर्षर्थेषु पुनःदार्थनार्थिः ।
न परं विन्दते मृदो आम्यन संसारत्मस् ॥ ६ ॥
grheṣu kūṭa-dharmesu
putra-dāra-dhanārtha-dhīḥ
na paraṁ vindate mūdho
bhramyan saṁśāra-vartmasu

grheṣu—in family life; kūṭa-dharmesu—in false occupational duties; putra—sons; dāra—wife; dhana—wealth; artha—the goal of life; dhīḥ—one who considers; na—not; param—transcendence; vindate—achieves; mūḍhaḥ—rascal; bhramyan—wandering; saṁśāra—of material existence; vartmasu—on the paths.

TRANSLATION

Those who are only interested in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.

PURPORT

Those who are too much attached to family life—which consists of entanglement with wife, children, wealth and home—are engaged in kūṭa-dharma, pseudo-duties. Prahlāda Mahārāja has likened these pseudo occupational duties to a dark well (andha-kūpa). Prahlāda has purposefully spoken of this dark well because if one falls into this well, he will die. He may cry for help, but no one will hear him or come to rescue him.

The words bhramyan saṁśāra-vartmasu are significant. In Caitanya-caritāmṛta, Śrī Caitanya Mahāprabhu very clearly explains: brahmāṇḍa bhramite kona bhāgyavān jiva (Cc. Madhya 19.151). All living entities are wandering in different types of bodies throughout different planets, and if, in the course of their wanderings, they come in contact with a devotee by the direction of the Supreme Personality of Godhead, their lives become successful. Even though King Prācīnabharhiṣṭa was engaged in fruitive activity, the great sage Nārada appeared before him. The King was very fortunate to be able to associate with Nārada, who enlightened him in spiritual knowledge. It is the duty of all saintly persons to follow in the footsteps of Nārada Muni and travel all over the world to every country and village just to instruct illusioned persons about the goal of life and to save them from the entanglement of karma-bandha, fruitive activity.
The great saint Narada replied; bho bho—hello; praja-pate—O ruler of the citizens; rājan—O King; paśun—animals; paśya—please see; tvaya—by you; adhvare—in the sacrifice; saṁjñāpitān—killed; jīva-saṅghān—groups of animals; nirghṛṣṇena—without pity; sahasraśaḥ—in thousands.

TRANSLATION

The great saint Narada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.

PURPORT

Because animal sacrifice is recommended in the Vedas, there are animal sacrifices in almost all religious rituals. However, one should not be satisfied simply by killing animals according to the directions of the scriptures. One should transcend the ritualistic ceremonies and try to understand the actual truth, the purpose of life. Narada Muni wanted to instruct the King about the real purpose of life and invoke a spirit of renunciation in his heart. Knowledge and the spirit of renunciation (jñāna-vairāgya) are the ultimate goal of life. Without knowledge, one cannot become detached from material enjoyment, and without being detached from material enjoyment, one cannot make spiritual advancement. Karmīs are generally engaged in sense gratification, and for this end they are prepared to commit so many sinful activities. Animal sacrifice is but one such sinful activity. Consequently, by his mystic power Nārada Muni showed King Pracīnabarhiṣat the dead animals which he had sacrificed.
TEXT 8

e te tvāṁ sampratikṣānte
smarantō vaiśasairī tava
samparetam ayaṁ-kūṭaiś
chindantya utthita-manyavaḥ

ete—all of them; tvāṁ—you; sampratikṣānte—are awaiting; smarantaḥ—remembering; vaiśasam—injuries; tava—of you; samparetam—after your death; ayaṁ—made of iron; kūṭaiḥ—by the horns; chindanti—pierce; utthita—enlivened; manyavaḥ—anger.

TRANSLATION

All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

PURPORT

Nārada Muni wanted to draw King Prācinabarhiṣat’s attention to the excesses of killing animals in sacrifices. It is said in the śāstras that by killing animals in a sacrifice, one immediately promotes them to human birth. Similarly, by killing their enemies on a battlefield, the kṣatriyas who fight for a right cause are elevated to the heavenly planets after death. In Manu-saṁhitā it is stated that it is necessary for a king to execute a murderer so that the murderer will not suffer for his criminal actions in his next life. On the basis of such understanding, Nārada Muni warns the King that the animals killed in sacrifices by the King await him at his death in order to avenge themselves. Nārada Muni is not contradicting himself here. Nārada Muni wanted to convince the King that overindulgence in animal sacrifice is risky because as soon as there is a small discrepancy in the execution of such a sacrifice, the slaughtered animal may not be promoted to a human form of life. Consequently the person performing sacrifice will be responsible for the death of the animal, just as much as a murderer is responsible for killing another man. When animals are killed in a slaughterhouse, six people connected with the killing are responsible for the murder. The person who gives permission for the killing, the person who kills, the
person who helps, the person who purchases the meat, the person who cooks the flesh and the person who eats it, all become entangled in the killing. Nārada Muni wanted to draw the King’s attention to this fact. Thus animal killing is not encouraged even in a sacrifice.

TEXT 9

\[ \text{atra te kathayiśye } '\text{mum} \\
\text{itihiśam purātanam} \\
\text{purañjanasya caritaṁ} \\
\text{nibodha gadato mama} \]

atra—herewith; te—unto you; kathayiśye—I shall speak; amum—on this subject matter; itihiśam—history; purātanam—very old; purañjanasya—in the matter of Purañjana; caritaṁ—his character; nibodha—try to understand; gadataḥ mama—while I am speaking.

TRANSLATION

In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.

PURPORT

The great sage Nārada Muni turned toward another topic—the history of King Purañjana. This is nothing but the history of King Pracīnabarhiṣat told in a different way. In other words, this is an allegorical presentation. The word purañjana means “one who enjoys in a body.” This is clearly explained in the next few chapters. Because a person entangled in material activities wants to hear stories of material activities, Nārada Muni turned to the topics of King Purañjana, who is none other than King Pracīnabarhiṣat. Nārada Muni did not, however, deprecate the value of performing sacrifices in which animals are sacrificed. Lord Buddha, however, directly rejected all animal sacrifice. Śrīla Jayadeva Gosvāmī has stated: nindasi yajña-vidher ahaḥ sruti-jātam. The word sruti-jātam indicates that in the Vедas animal sacrifice is recommended, but Lord Buddha directly denied Vedic authority in order to stop animal sacrifice. Consequently Lord Buddha is not accepted by the followers of the Vедas.
Because he does not accept the authority of the Vedas, Lord Buddha is depicted as an agnostic or atheist. The great sage Nārada cannot decry the authority of the Vedas, but he wanted to indicate to King Prācinabarhiṣaṭ that the path of *karma-kāṇḍa* is very difficult and risky.

Foolish persons accept the difficult path of *karma-kāṇḍa* for the sake of sense enjoyment, and those who are too much attached to sense enjoyment are called *mūḍhas* (rascals). It is very difficult for a *mūḍha* to understand the ultimate goal of life. In the propagation of the Kṛṣṇa consciousness movement, we actually see that many people are not attracted because they are *mūḍhas* engaged in fruitive activity. It is said: *upadeśo hi mūrkhaṇḍam prakopaya na sāntaye* (Hitopadesa). If good instructions are given to a foolish rascal, he simply becomes angry and turns against the instructions instead of taking advantage of them. Because Nārada Muni knew this very well, he indirectly instructed the King by giving him the history of his entire life. In order to wear a gold or diamond nose pin or earring, one has to pierce the ear or nose. Such pain endured for the sake of sense gratification is endured on the path of *karma-kāṇḍa*, the path of fruitive activity. If one wishes to enjoy something in the future, he has to endure trouble in the present. If one wants to become a millionaire in the future and enjoy his riches, he has to work very hard at the present moment in order to accumulate money. This is *karma-kāṇḍīya*. Those who are too much attached to such a path undergo the risk anyway. Nārada Muni wanted to show King Prācinabarhiṣaṭ how one undergoes great troubles and miseries in order to engage in fruitive activity. A person who is very much attached to material activity is called *viṣayi*. A *viṣayi* is an enjoyer of *viṣaya*, which means eating, sleeping, mating and defending. Nārada Muni is indirectly indicating through the story of King Purāṇjana that eating, sleeping, mating and defending are troublesome and risky.

The words *itihāsam* (history) and *purātanam* (old) indicate that although a living entity lives within the material body, the history of the living entity within the material body is very old. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung: *anādi karama-phale, padi' bhavārṇava-jale, taribāre nā dekhi upāya*. "Due to my past fruitive activities I have fallen into the water of material existence, and I cannot find any way to get out of it." Every living entity is suffering in this material existence from past activities; therefore everyone has a very old history. Foolish material scientists have manufactured their own theories of evolution, which are simply concerned with the material body. But actually this is not the real evolution. The real evolution is the history of the living entity, who is *puraṇjana*, living within the body. Śrī Nārada Muni will explain this evolutionary theory in a different way for the understanding of sane persons.
TEXT 10

Text 10] The Characteristics of King Purañjana

TEXT 10

आसीतपुरान्जनो नाम राजा राजन व्रहच्छवयः ।
तस्याविज्ञतनामाः परर्वतनिर्विज्ञातचेष्टितः। ॥१॥

āsīt purañjano nāma
rājā rājan bṛhac-chravāḥ
tasyāvijñāta-nāmāsīt
sakhāvijñāta-ceṣṭitaḥ

āsīt—there was; purañjanaḥ—Purañjana; nāma—named; rājā—king; rājan—
O King; bṛhat-śravāḥ—whose activities were great; tasya—his; avijñāta—the
unknown one; nāmā—of the name; āsīt—there was; sakhā—friend; avijñāta—
unknown; ceṣṭitaḥ—whose activities.

TRANSLATION

My dear King, once in the past lived a king named Purañjana, who was
celebrated for his great activities. He had a friend named Avijñāta [the
unknown one]. No one could understand the activities of Avijñāta.

PURPORT

Every living entity is purañjana. The word puram means within this
body, within this form, and jana means living entity. Thus everyone is
purañjana. Every living entity is supposed to be the king of his body
because the living entity is given full freedom to use his body as he likes.
He usually engages his body for sense gratification, because one who is in
the bodily conception of life feels that the ultimate goal of life is to serve
the senses. This is the process of karma-kāṇḍa. One who has no inner knowl-
edge, who does not know that he is actually the spirit soul living within
the body, who is simply enamored by the dictation of the senses, is called
a materialist. A materialistic person interested in sense gratification can be
called a purañjana. Because such a materialistic person utilizes his senses
according to his whims, he may also be called a king. An irresponsible king
takes the royal position to be his personal property and misuses his treasury
for sense gratification.

The word bṛhac-chravāḥ is also significant. The word śravāḥ means fame.
The living entity is famous from ancient times, for, as stated in Bhagavad-
gītā, na jāyate mriyate vā (Bg. 2.20). “The living entity is never born and
never dies.” Because he is eternal, his activities are eternal, although they
are performed in different types of bodies. Na hanyate hanyamāne śarīre
Thus the living entity transmigrates from one body to another and performs various activities. In each body the living entity performs so many acts. Sometimes he becomes a great hero—just like Hiranyakasipu and Kamsa, or in the modern age Napoleon or Hitler. The activities of such men are certainly very great, but as soon as their bodies are finished, everything else is finished. Then they remain in name only. Therefore a living entity may be called bhac-chravaḥ; he may have a great reputation for various types of activities. Nonetheless, he has a friend whom he does not know. Materialistic persons do not understand that God is present as the Supersoul and situated within the heart of every living entity. Although the Paramātmā sits beside the jīvātmā as a friend, the jīvātmā, or living entity, does not know it. Consequently he is described as avijnāta-sakhā, meaning “one who has an unknown friend.” The word avijnāta-cesṭitaḥ is also significant because a living entity works hard under the direction of the Paramātmā and is carried away by the laws of nature. Nonetheless, he thinks himself independent of God and independent of the stringent laws of material nature. It is stated in Bhagavad-gītā:

\[
\text{acchedyo 'yam adāhyo 'yam} \\
\text{akledyo 'šošya eva ca} \\
\text{nityaḥ sarva-gataḥ sthāṇur} \\
\text{acalo 'yam sanātanaḥ}
\]

“This individual soul is unbreakable and insoluble and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.” (Bg. 2.24)

The living entity is sanātana, eternal. Because he cannot be killed by any weapon, burnt into ashes by fire, soaked or moistened by water, nor dried up by air, he is considered to be immune to material reactions. Although he is changing bodies, he is not affected by the material conditions. He is placed under the material conditions, and he acts according to the directions of his friend, the Supersoul. As stated in Bhagavad-gītā:

\[
\text{sarvasya cāham hṛdi sanniviṣṭo} \\
\text{mattah smṛtir jñānam apohanaṁ ca} \\
\text{vedaiś ca sarvaiḥ aham eva vedyo} \\
\text{vedānta-ḥṛd veda-vid eva cāham}
\]

“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
Thus the Lord as Paramātmā is situated in everyone’s heart, and He gives directions to the living entity to act in whatever way the living entity desires. In this life and in his previous lives the living entity does not know that the Lord is giving him a chance to fulfill all kinds of desires. No one can fulfill any desire without the sanction of the Lord. All the facilities given by the Lord are unknown to the conditioned soul.

**TEXT 11**

**SŚUKŚA:**

so 'nveṣamāṇah śaraṇam
babhrama prthivim prabhuḥ
nānurūpam yadāvindad
abhūt sa vimanā iva

sah—that King Purāṇjana; anveṣamāṇah—searching after; śaraṇam—shelter; babhrama—traveled over; prthivim—the whole planet earth; prabhuḥ—to become an independent master; na—never; anurūpam—to his liking; yadā—when; avindat—he could find; abhūt—became; saḥ—he; vimanāḥ—morose; iva—like.

**TRANSLATION**

King Purāṇjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place just to his liking. Finally he became morose and disappointed.

**PURPORT**

The travelings of Purāṇjana are similar to the travelings of the modern hippies. Generally hippies are sons of great fathers and great families. It is not that they are always poor. But some way or another they abandon the shelter of their rich fathers and travel all over the world. As stated in this verse, the living entity wants to become a prabhu, or master. The word prabhu means master, but actually the living entity is not a master; he is the eternal servant of God. When the living entity abandons the shelter of God, Kṛṣṇa, and tries to become a prabhu independently, he travels all over the creation. There are 8,400,000 species of life and millions and millions and trillions of planets within the creation. The living entity
wanders throughout these various types of bodies and throughout different planets, and thus he is like King Purāñjana, who travels all over the world looking for a suitable place to live.

Śrī Narottama dāsa Ṭhākura has sung: *karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa.* “The path of *karma-kāṇḍa* [fruitive activities] and the path of *jñāna-kāṇḍa* [speculation] are just like strong pots of poison.” *Amṛta baliyā yebā khāya, nānā yoni sadā phire:* “A person who mistakes this poison to be nectar and drinks it travels in different species of life.” *Kadarya bhakṣaṇa kare:* “And, according to his body, he eats all types of abominable things.” For instance, when the living entity is in the body of a hog, he eats stool. When the living entity is in the body of a crow, he eats all kinds of refuse, even pus and mucus, and enjoys it. Thus Narottama dāsa Ṭhākura points out that the living entity travels in different types of bodies and eats all kinds of abominable things. When he does not become ultimately happy, he becomes morose or takes to the ways of hippies.

Thus in this verse it is said (*na anurūpam*) that the King could never find a place suitable for his purposes. This is because in any form of life and on any planet in the material world, a living entity cannot be happy because everything in the material world is unsuitable for the spirit soul. As stated in this verse, the living entity independently wants to become a *prabhu*, but as soon as he gives up this idea and becomes a servant of God, Kṛṣṇa, his happiness immediately begins. Therefore Śrīla Bhaktivinoda Ṭhākura sings: *(miche) māyāra vaše, yāccha bhese’, khāccha hābudubu, bhāi.* “My dear living entity, why are you being carried away by the waves of māyā?” As stated in the *Bhagavad-gītā*:

\[
\begin{align*}
\text{iśvare}| \text{ sara}| \text{ bhūtānāṁ} \\
\text{hṛd}| \text{ dēse } 'rjuna tiṣṭhati} \\
\text{bhrāmayan } \text{ sara}| \text{ bhūtāni} \\
\text{yantrārūḍhāni māyāyā}
\end{align*}
\]

“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)

The living entity is carried in the machine of the body through so many species of life on so many planets. Therefore Bhaktivinoda Ṭhākura asks the living entity why he is being carried away in these bodily machines to be placed in so many different circumstances. He advises that one surmount the waves of māyā by surrendering unto Kṛṣṇa. *(Jīva) kṛṣṇa-dāsa, eviśvāsa, karle ta’āra duḥkhā nāi.* As soon as we confront Kṛṣṇa, Kṛṣṇa advises:
The Characteristics of King Purañjana

sarva-dharmān parityajya
mām ekaṁ saraṇam vratam
aham tvāṁ sarva-pāpebhyo
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)

Thus we are immediately relieved from traveling from one body to another and from one planet to another. Śrī Caitanya Mahāprabhu says: brahmāṇḍa bhramite kona bhāgyavān jīva (Cc. Madhya 19.151). If, while traveling, a living entity becomes fortunate enough to become blessed by the association of devotees and to come to Kṛṣṇa consciousness, his real life actually begins. This Kṛṣṇa consciousness movement is giving all wandering living entities a chance to take to the shelter of Kṛṣṇa and thus become happy.

In this verse the words vimanā iva are very significant. In this material world even the great King of heaven is also full of anxiety. If even Lord Brahmā is full of anxiety, what of these ordinary living entities who are working within this planet? Bhagavad-gītā confirms:

abhrama-bhuvanāḥ lokāḥ
punar āvartino 'rjuna

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." (Bg. 8.16) In the material world a living entity is never satisfied. Even in the position of Brahmā or in the position of Indra or Candra, one is full of anxiety simply because he has accepted this material world as a place of happiness.

TEXT 12

न साधु मेने ता: सर्वं भूतले याकति: पुरः ।
कामान् कामयमानोऽसि तस्य तसोपप्पत्त्वे ||१२||

na sādhu mene tāḥ sarvā
bhūtale yāvatīḥ purāḥ
kāmān kāmayamāno 'sau
tasya tasyopappattaye

na—never; sādhu—good; mene—thought; tāḥ—them; sarvā—all; bhūtale—on this earth; yāvatīḥ—all kinds of; purāḥ—residential houses; kāmān—
objects for sense enjoyment; kāmayamānaḥ—desiring; asau—that King; tasya—his; tasya—his; upapattaye—for obtaining.

**TRANSLATION**

King Purāṇjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately he found a feeling of insufficiency everywhere.

**PURPORT**

Śrila Vidyāpati, a great Vaiṣṇava poet, has sung:

\[
tātala saikate, vāribindu-sama,
suta-mita-ramaṇī-samāje
\]

Material sense gratification, with society, friendship and love, is herein compared to a drop of water falling on a desert. A desert requires oceans of water to satisfy it, and if only a drop of water is supplied, what is its use? Similarly, the living entity is part and parcel of the Supreme Personality of Godhead, who, as stated in the Vedānta-sūtra, is ānandaṁayo 'bhyaśāt, full of enjoyment. Being part and parcel of the Supreme Personality of Godhead, the living entity is also seeking complete enjoyment. However, complete enjoyment cannot be achieved separate from the Supreme Personality of Godhead. In his wanderings in the different species of life, the living entity may taste some type of enjoyment in one body or another, but full enjoyment of the senses cannot be obtained in any material body. Thus Purāṇjana, the living entity, wanders in different types of bodies but everywhere meets frustration in his attempt to enjoy. In other words, the spiritual spark covered by matter cannot fully enjoy the senses in any circumstance in material life. A deer may become absorbed in the musical sounds vibrated by the hunter, but the result is that it loses its life. Similarly, a fish is very expert in gratifying its tongue, but when it eats the bait offered by the fisherman, it loses its life. Even the elephant, who is so strong, is captured and loses its independence while satisfying its genitals with a female elephant. In each and every species of life, the living entity gets a body to satisfy various senses, but he cannot enjoy all his senses at one time. In the human form of life he gets an opportunity to enjoy all his senses pervertedly, but the result is that he becomes so harassed in his attempted sense gratification that he ultimately becomes morose. As he tries to satisfy his senses more and more, he becomes more and more entangled.
TEXT 13

sa ekadā himavato
dakṣineśv atha sānuṣu
dadarśa navabhīr dvārbhīh
puram lakṣita-lakṣanām

saḥ—that King Puraṇjana; ekadā—once upon a time; himavataḥ—of the Himalayan Mountains; dakṣineśu—southern; atha—after this; sānuṣu—on the ridges; dadarśa—found; navabhīh—with nine; dvārbhīḥ—gates; puram—a city; lakṣita—visible; lakṣanām—having all auspicious facilities.

TRANSLATION

Once while wandering in this way, he saw on the southern side of the Himalayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.

PURPORT

The tract of land south of the Himalayan Mountains is the land of India, which was known as Bhārata-varṣa. When a living entity takes birth in Bhārata-varṣa he is considered to be most fortunate. Indeed, Caitanya Mahāprabhu has stated:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra
(Cc. Ādi 9.41)

Thus whoever takes birth in the land of Bhārata-varṣa attains all the facilities of life. He may take advantage of all these facilities for both material and spiritual advancement and thus make his life successful. After attaining the goal of life, one may distribute his knowledge and experience all over the world for humanitarian purposes. In other words, one who takes birth in the land of Bhārata-varṣa by virtue of his past pious activities gets full facility to develop the human form of life. In India, the climatic condition is such that one can live very peacefully without being disturbed by material conditions. Indeed, during the time of Mahārāja Yudhiṣṭhira or Lord Rāmacandra, people were free from all anxieties. There was not
even extreme cold or extreme heat. The three kinds of miserable conditions—adhyātmika, adhibhautika, adhidaivika (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances)—were all absent during the reign of Lord Rāmacandra or Mahārāja Yudhiṣṭhira. But at present, compared to other countries on earth, India is artificially disturbed. Despite these material disturbances, however, the country’s culture is such that one can easily attain the goal of life—namely salvation, or liberation from material bondage. Thus in order to take birth in India one must perform many pious activities in a past life.

In this verse the word lakṣita-lakṣaṇām indicates that the human body attained in Bhārata-varṣa is very auspicious. Vedic culture is full of knowledge, and a person born in India can fully take advantage of Vedic cultural knowledge and the cultural system known as varnāśrama-dharma. Even at the present time, as we travel all over the world, we see that in some countries human beings have many material facilities but no facilities for spiritual advancement. We find everywhere the defects of one-sided facilities and a lack of full facilities. A blind man can walk but not see, and a lame man cannot walk but can see. Andha-pāṅgu-nyāya. The blind man may take the lame man over his shoulder, and as he walks the lame man may give him directions. Thus combined they may work, but individually neither the blind man nor the lame man can walk successfully. Similarly, this human form of life is meant for the advancement of spiritual life and for keeping the material necessities in order. Especially in the Western countries there are ample facilities for material comforts, but no one has any idea of spiritual advancement. Many are hankering after spiritual advancement, but many cheaters come, take advantage of their money, bluff them and go away. Fortunately the Kṛṣṇa consciousness movement is there to give all facilities for both material and spiritual advancement. In this way people in the Western countries may take advantage of this movement, and in India any man in the villages, unaffected by the industrial cities of India, can still live in any condition and make spiritual advancement.

The body has been called the city of nine gates, and these nine gates include two eyes, two ears, two nostrils, one mouth, a genital and a rectum. When the nine gates are clean and working properly, it is to be understood that the body is healthy. In India these nine gates are kept clean by the villagers who rise early in the morning, bathe in the well or rivers, go to the temples to attend maṅgalārati, chant the Hare Kṛṣṇa mahā-mantra and take prasāda. In this way one can take advantage of all the facilities of human life. We are gradually introducing this system in different centers
in our society in the Western countries. One who takes advantage of it becomes more and more enlightened in spiritual life. At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated to the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence. The blind man of the Western countries and the lame man of India should combine together in this Kṛṣṇa consciousness movement. Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.

TEXT 14

प्राकारोपवानात्ताला-परिखार अक्षा-तोणाई-प्रकाश-राउप्यायसाहि-श्रृंगाइ-सांकुलाम-सर्वतो ग्रहाईः।।

prākāra—walls; upavana—parks; aṭṭāla—towers; parikhaiḥ—with trenches; akṣa—windows; toraṇaiḥ—with gates; svarṇa—gold; raupya—silver; ayasaḥ—made of iron; śrṅgaiḥ—with domes; saṅkulāṁ—congested; sarvataḥ—everywhere; grhaiḥ—with houses.

TRANSLATION

That city was surrounded by walls and parks, and within it were towers, canals, windows and outlets. The houses there were decorated with domes made of gold, silver and iron.

PURPORT

The body is protected by walls of skin. The hairs on the body are compared to parks, and the highest parts of the body, like the nose and head, are compared to towers. The wrinkles and depressions on different parts of the body are compared to trenches or canals, the eyes are compared to
windows, and the eyelids are compared to protective gates. The three types of metal—gold, silver and iron—represent the three modes of material nature. Gold represents goodness, silver passion, and iron ignorance. The body is also sometimes considered to be a bag containing three elements (tri-dhātu): mucus, bile and air (kapha, pitta and vāyu). Yasyātma-buddhiḥ kuṇape tri-dhātuke (Bhāg. 10.84.13). According to Bhāgavatam, one who considers this bag of mucus, bile and air to be the self is considered no better than a cow or an ass.

**TEXT 15**

नीलस्फटिकवैदुर्यमुक्तामरकतरुपाः।
स्तुतार्यस्फलिन्दीशां ग्रीया भोगवतीमि।॥१५॥

nīla-sphaṭika-vaidūrya-
muktā-marakatārūpāṁ
klptā-harmya-sthalim diptām
śriyā bhogavatim iva

nīla—sapphires; sphaṭika—crystal; vaidūrya—diamonds; muktā—pearls; marakata—emeralds; arūpāṁ—with rubies; klptā—bedecked; harmya-

**TRANSLATION**

The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavati.

**PURPORT**

In the city of the body, the heart is considered to be the capital. Just as the capital of a state is especially gorgeously filled with various high buildings and lustrous palaces, the heart of the body is filled with various desires and plans for material enjoyment. Such plans are sometimes compared to valuable jewels such as sapphires, rubies, pearls and emeralds. The heart becomes the center for all planning for material enjoyment.

**TEXT 16**

स्माचवतःयथाधिकोदयतत्वापि:
वैत्यज्ञपताकसियंकां विद्ममविदिमि।॥१६॥
The Characteristics of King Puruṣāṇjana

sabhā-catvara-rathyābhir
ākṛśāyatanāpaṇaiḥ
caitya-dhvaja-patākābhīr
yuktāṁ vidruma-vedibhiḥ

sabhā—assembly houses; catva—squares; rathyābhiḥ—by streets; ākṛśā-
ayatanā—gambling houses; pāṇaiḥ—by shops; caitya—resting places;
dhvaja-patākābhīḥ—with flags and festoons; yuktāṁ—decorated; vidruma—
without trees; vedibhiḥ—with platforms.

TRANSLATION

In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these surrounded the city.

PURPORT

In this way the capital is described. In the capital there are assembly houses and many squares, many street crossings, avenues and streets, many gambling places, markets and places of rest, all decorated with flags and festoons. The squares are surrounded with railings and are devoid of trees. The heart of the body can be compared to the assembly house, for the living entity is within the heart along with the Paramātma, as stated in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattāh smṛtir jñānam apohanah ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

"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)

The heart is the center of all remembrance, forgetfulness and deliberation. In the body the eyes, ears and nose are different places of attraction for sense enjoyment, and the streets for going hither and thither may be compared to different types of air blowing within the body. The yogic process for controlling the air within the body and the different nerves is called suṣumṇā, the path of liberation. The body is also a resting place because when the living entity becomes fatigued he takes rest within the body. The palms and soles of the feet are compared to flags and festoons.
TEXT 17

पुर्यासा तु बाह्योपावने दिव्यद्रुमाकुले
नददविहाणलिकुलोकाहालजासये

purýāśa tu bāhyo-pavane
divya-druma-latākule
nadad-vihaṅgāli-kula-
kolāhala-jalāsaye

purýāḥ—of that town; tu—then; bāhya-upavane—in an outside garden;
divya—very nice; druma—trees; latā—creepers; ākule—filled with; nadat—
vibrating; vihaṅga—birds; ali—bees; kula—groups of; kolāhala—humming;
jala-āsaye—with a lake.

TRANSLATION

On the outskirts of that city were many beautiful trees and creepers
encircling a nice lake. Also surrounding that lake were many groups of
birds and bees that were always chanting and humming.

PURPORT

Since the body is a great city, there must be various arrangements such
as lakes and gardens for sense enjoyment. Of the various parts of the body,
those which incite sexual impulses are referred to here indirectly. Because
the body has genitals, when the living entity attains the right age—he he
man or woman—he becomes agitated by the sex impulse. As long as one
remains a child, he is not agitated by seeing a beautiful woman. Although
the sense organs are present, unless the age is ripe there is no sex impulse.
The favorable conditions surrounding the sex impulse are compared here
to a garden or a nice solitary park. When one sees the opposite sex, naturally
the sex impulse increases. It is said that if a man in a solitary place does
not become agitated upon seeing a woman, he is to be considered a
brahmacārī. But this practice is almost impossible. The sex impulse is so
strong that even by seeing, touching or talking, coming into contact with,
or even thinking of the opposite sex—even in so many subtle ways—one
becomes sexually impelled. Consequently a brahmacārī or sannyāsī is
prohibited to associate with women, especially in a secret place. The śāstras
enjoin that one should not even talk to a woman in a secret place, even if
she happens to be one’s own daughter, sister or mother. The sex impulse is
so strong that even if one is very learned, he becomes agitated in such circumstances. If this is the case, how can a young man in a nice park remain calm and quiet after seeing a beautiful young woman?

TEXT 18

हिमनिर्जरिविप्रुष्मत-कुसुमाकरवायुना ।
चक्तवालितपनलिनीतसंपदि ॥१८॥

\[ \text{hima-nirjara-vipruṣmat-} \\
\text{kusumākara-vāyunā} \\
\text{calat-pravāla-viṭāpa-} \\
\text{nalinī-taṭa-sampadi} \]

hima-nirjara—from the icy mountain waterfall; vipruṣ-mat—carrying particles of water; kusumākara—springtime; vāyunā—by the air; calat—moving; pravāla—branches; viṭāpa—trees; nalinī-taṭa—on the bank of the lake with lotus flowers; sampadi—opulent.

TRANSLATION

The branches of the trees standing on the bank of the lake received particles of water carried by the spring air from the falls coming down from the icy mountain.

PURPORT

In this verse the word hima-nirjara is particularly significant. The waterfall represents a kind of liquid humor or rasa (relationship). In the body there are different types of humor, rasa or mellow. The supreme mellow (relationship) is called the sexual mellow (ādi-rasa). When this ādi-rasa or sex desire comes in contact with the spring air moved by Cupid, it becomes agitated. In other words, all these are representations of rūpa, rasa, gandha, sabda and sparśa. The wind is sparśa, or touch. The waterfall is rasa, or taste. The spring air (kusumākara) is smell. All these varieties of enjoyment make life very pleasing, and thus we become captivated by material existence.
In such an atmosphere even the animals of the forest became nonviolent and nonenvious like great sages. Consequently the animals did not attack anyone. Over and above everything was the cooing of the cuckoos. Any passenger passing along that path was invited by that atmosphere to take rest in that nice garden.

PURPORT

A peaceful family with wife and children is compared to the peaceful atmosphere of the forest. Children are compared to nonviolent animals. Sometimes, however, wives and children are called svajanākhya-dasyu, burglars in the name of kinsmen. A man earns his livelihood with hard labor, but the result is that he is plundered by his wife and children exactly as a person in a forest is attacked by some thieves and burglars who take his money. Nonetheless in family life the turmoil of wife and children appears to be like the cooing of the cuckoos in the garden of family life. Being invited by such an atmosphere, the person who is passing through such a blissful family life desires to have his family with him at all costs.

TEXT 20

yadṛcchayāgatāṁ tatra
dadarśa pramadottamāṁ
bhṛtyair daśabhir āyāntīṁ
ekaika-sata-nāyakaiḥ

yadṛcchayā—all of a sudden, without engagement; āgatāṁ—arrived; tatra—there; dadarśa—he saw; pramadā—one woman; uttamāṁ—very beautiful;
The Characteristics of King Purajaña

**TRANSLATION**

While wandering here and there in that wonderful garden, King Purajaña suddenly came in contact with a very beautiful woman who was walking there without any engagement. She had ten servants with her, and each servant had hundreds of wives accompanying him.

**PURPORT**

The body has already been compared to a beautiful garden. During youth the sex impulse is awakened, and the intelligence, according to one's imagination, is prone to contact the opposite sex. In youth a man or woman is in search of the opposite sex by intelligence or imagination, if not directly. The intelligence influences the mind, and the mind controls the ten senses. Five of these senses gather knowledge, and five work directly. Each sense has many desires to be fulfilled. This is the position of the body and the owner of the body, purajaña, who is within the body.

**TEXT 21**

पञ्चशीरसः हिना गुष्म प्रतीहारेण सर्वतः \\
अन्वेशमाणामृषभमण्डळों कामहीनोन्म ॥२१॥

paṅca-sīrṣaḥhinā guptāṁ \\
pratīhāreṇa sarvataḥ \\
anveṣamāṇāṁ ṛṣabham \\
aprauḍhāṁ kāma-rūpiṇīm

paṅca—five; sīrṣa—heads; ahinā—by a snake; guptāṁ—protected; pratīhāreṇa—by a bodyguard; sarvataḥ—all around; anveṣamāṇāṁ—one who is searching after; ṛṣabham—a husband; aprauḍhāṁ—not very old; kāma-rūpiṇīm—very attractive to fulfill lusty desires.

**TRANSLATION**

The woman was protected on all sides by a five-hooded snake. She was very beautiful and young, and she appeared very anxious to find a suitable husband.
The vital force of a living entity includes the five kinds of air working within the body, which are known as prāṇa, apāna, vyāna, samāna, and udāna. The vital force is compared to a serpent because a serpent can live by simply drinking air. The vital force carried by the air is described as the pratīhāra, or the bodyguard. Without the vital force one cannot live for a moment. Indeed, all the senses are working under the protection of the vital force.

The woman, who represents intelligence, was searching after a husband. This indicates that intelligence cannot act without consciousness. A beautiful woman is useless unless protected by the proper husband. Intelligence must always be very fresh; therefore the word aprauḍha (very young) is used here. Material enjoyment means utilizing the intelligence for the sake of rūpa, rasa, gandha, śabda and sparśa, or form, taste, smell, sound and touch.

TEXT 22

The woman's nose, teeth and forehead were all very beautiful. Her ears were equally very beautiful and were bedecked with dazzling earrings.

PURPORT

The body of intelligence enjoys the objects of sense gratification that cover it, such as smell, vision and hearing. The word sunāsām (beautiful nose) indicates the organ for acquiring knowledge by smell. Similarly, the...
mouth is the instrument for acquiring knowledge by taste, for by chewing an object and touching it with the tongue we can understand its taste. The word *sukapolām* (nice forehead) indicates a clear brain capable of understanding things as they are. By intelligence one can set things in order. The earrings set upon the two ears are placed there by the work of the intelligence. Thus the ways of acquiring knowledge are described metaphorically.

**TEXT 23**

![Verse in Sanskrit](image)

*piṣaṇga-nīvīm suśrōṇīm  
śyāmām kanaka-mekhalām  
padbhyām kvaṇadbhyāṁ calantīṁ  
nūpurair devatāṁ iva*

*piṣaṇga—yellow; nīvīm—garment; su-śrōṇīm—beautiful waist; śyāmām—blackish; kanaka—golden; mekhalām—belt; padbhyām—with the feet; kvaṇadbhyāṁ—tinkling; calantīṁ—walking; nūpuraiḥ—with ankle bells; devatām—a denizen of the heavens; iva—like.*

**TRANSLATION**

The waist and hips of the woman were very beautiful. She was dressed in a yellow sari with a golden belt. While she walked, her ankle bells rang. She appeared exactly like a denizen of the heavens.

**PURPORT**

This verse expresses the joyfulness of the mind upon seeing a woman with raised hips and breasts dressed in an attractive sari and bedecked with ornaments.

**TEXT 24**

![Verse in Sanskrit](image)

*stanau vyāṇjita-kiśorau  
sama-vṛttau nirantarau*
With the end of her sari the woman was trying to cover her breasts, which were equally round and well-placed side by side. She again and again tried to cover them out of shyness while she walked exactly like a great elephant.

**PURPORT**

The two breasts represent attachment and envy. The symptoms of rāga and dveṣa (attachment and envy) are described in Bhagavad-gītā:

\[
\begin{align*}
\text{indriyasyendriyasyārthe} \\
\text{rāga-dveṣau vyavasthitau} \\
\text{tayor na vaśam āgacchet} \\
\text{tau hy asya paripanthinau}
\end{align*}
\]

"Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization." (Bg. 3.34)

These representatives of attachment and envy are very much unfavorable for advancement in spiritual life. One should not be attracted by the breasts of young women. The great saint Śaṅkarācārya has described the breasts of women, especially young women, as nothing but a combination of muscles and blood, so one should not be attracted by the illusory energy of raised breasts with nipples. They are agents of māyā meant to victimize the opposite sex. Because the breasts are equally attractive, they are described as sama-vṛtttau. The sex impulse remains in an old man’s heart also, even up to the point of death. To be rid of such agitation, one must be very much advanced in spiritual consciousness, like Yāmunācārya, who said:

\[
\begin{align*}
yadavadhi mama cetaḥ krṣna-pādāravinde \\
nava-nava-rasa-dhāmany udyataṁ rantum āsit \\
tadavadhi bata nāri-saṅgame smaryamaṇe \\
bhavati mukha-vikāraḥ susṭhu nīsthīvanaṁ ca
\end{align*}
\]
“Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.”

When one is spiritually advanced he can no longer be attracted by the lumps of flesh and blood which are the breasts of young women. The word nirantarau is significant because although the breasts are situated in different locations, the action is the same. We should not make any distinction between attachment and envy. As described in Bhagavad-gītā, they are both products of rajo-guṇa:

śrī bhagavān uvāca
kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāsano mahā-pāpmā
viddhy enam iha vairiṇam

“The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.” (Bg. 3.37)

The word nigūhältim (trying to cover) indicates that even if one is tainted by kāma, lobha, krodha, etc., they can be transfigured by Kṛṣṇa consciousness. In other words, one can utilize kāma (lust) for serving Kṛṣṇa. Being impelled by lust, an ordinary worker will work hard day and night; similarly a devotee can work hard day and night to satisfy Kṛṣṇa. Just as karmīs are working hard to satisfy kāma-krodha, a devotee should work in the same way to satisfy Kṛṣṇa. Similarly, krodha (anger) can also be used in the service of Kṛṣṇa when it is applied to the nondevotee demons. Hanumānji applied his anger in this way. He was a great devotee of Lord Rāmacandra, and he utilized his anger to set fire to the kingdom of Rāvana, a nondevotee demon. Thus kāma (lust) can be utilized to satisfy Kṛṣṇa, and krodha (anger) can be utilized to punish the demons. When both are used for Kṛṣṇa’s service, they lose their material significance and become spiritually important.

TEXT 25

ताम अहा ललितां वीरः सवर्दिष्टिषोष्णाम ॥
किर्गेनायाक्षुष्णे स्यु: प्रेमद्रस्तेर्मुवः ॥ २५ ॥

tām āha lalitaṁ viρaṁ
savrīḍa-smīta-śobhanām
Sri mad-Bhagavatam [Canto 4, Ch. 25]

snigdhena-pāṅga-puṅkhena

tām—unto her; āha—addressed; lalitam—very gently; vīraḥ—the hero; sa-vrīḍa—with shyness; smita—smiling; śobhanām—very beautiful; snigdhena—by sex desire; apāṅga-puṅkhena—by the arrow of glancing; sprṣṭaḥ—thus pierced; prema-udbhramat—exciting love; bhrūvā—by the eyebrows.

TRANSLATION

Puranājana, the hero, became attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Puranājana, who, although a hero, could not refrain from addressing her.

PURPORT

Every living entity is a hero in two ways. When he is a victim of the illusory energy, he works as a great hero in the material world, as a great leader, politician, businessman, industrialist, etc., and his heroic activities contribute to the material advancement of civilization. One can also become a hero by being master of the senses, a gosvāmī. Material activities are false heroic activities, whereas restraining the senses from material engagement is great heroism. However great a hero one may be in the material world, he can be immediately conquered by the lumps of flesh and blood known as the breasts of women. In the history of material activities there are many examples, like the Roman hero Antony, who became captivated by the beauty of Cleopatra. Similarly, a great hero in India named Bajirao became a victim of a woman during the time of Mahārāṣṭrian politics, and he was defeated. From his story we understand that formerly politicians used to employ beautiful girls who were trained as viṣa-kanyā. These girls had poison injected into their bodies from the beginning of their lives so that in due course of time they would become so immune to the poison and so poisonous themselves that simply by kissing a person they could kill him. Thus these poisonous girls were engaged to see an enemy and kill him with a kiss. Thus there are many instances in human history of heroes who have been curbed simply by women. Being part and parcel of Kṛṣṇa, the living entity is certainly a great hero, but due to his own weakness he becomes attracted to the material features.

kṛṣṇa-bahir-mukha haṇā bhoga-vānchā kare
nikaṭa-stha māyā tāre jāpatīya dhare
It is said in the Prema-vivarta that when a living entity wants to enjoy material nature, he is immediately victimized by the material energy. A living entity is not forced to come into the material world. He makes his own choice, being attracted by beautiful women. Every living entity has the freedom to be attracted by material nature or to stand as a hero and resist that attraction. It is simply a question of the living entity’s being attracted or not being attracted. There is no question of his being forced to come into contact with material energy. One who can keep himself steady and resist the attraction of material nature is certainly a hero and deserves to be called a gosvāmī. Unless one is master of the senses, he cannot become a gosvāmī. The living entity can take one of two positions in this world. He may become a servant of his senses or he may become master of them. By becoming a servant of the senses, one becomes a great material hero, and by becoming master of the senses, he becomes a gosvāmī, or spiritual hero.

TEXT 26

कां त्वां कुपलाशाशि कुसासीह ि् कृ: पति ।
हमास्य पुरीभी की चिकीर्षिसि श्रंसि मे ॥२६॥

kā tvāṁ kañja-palāśākṣi
kasyāsiha kutaḥ sati
imāṁ upa purīṁ bhīru
kim cikīrṇasi śāṁsa me

kā—who; tvam—you; kañja-palāśa—like the petals of the lotus; ākṣi—eyes; kasya—whose; āsi—you are; iha—here; kutaḥ—wherefrom; sati—O chaste one; imāṁ—this; upa—near; purīṁ—city; bhīru—O timid one; kim—what; cikīrṇasi—you are trying to do; śaṁsa—kindly explain; me—unto me.

TRANSLATION

My dear lotus-eyed, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What are you trying to do? Please explain all these things to me.

PURPORT

The first aphorism in the Vedānta-sūtra is athāto brahma-jijnāsā. In the human form of life one should put many questions to himself and to his intelligence. In the various forms of life lower than human life the intelli-
gence does not go beyond the range of life’s primary necessities—namely, eating, sleeping, mating and defending. Dogs, cats and tigers are always busy trying to find something to eat or a place to sleep, trying to defend and have sexual intercourse successfully. In the human form of life, however, one should be intelligent enough to ask what he is, why he has come into the world, what his duty is, who is the supreme controller, what is the difference between dull matter and the living entity, etc. There are so many questions, and the person who is actually intelligent should simply inquire about the supreme source of everything: **athaśo brahma-jijñāsā.** A living entity is always connected with a certain amount of intelligence, but in the human form of life the living entity must inquire about his spiritual identity. This is real human intelligence. It is said that one who is simply conscious of the body is no better than an animal, even though he be in the human form. In *Bhagavad-gītā* Śrī Kṛṣṇa says:

\[
\text{svasya cāhāṁ hṛdi sanniviṣṭo } \\
\text{maṭṭhaḥ smṛtir jñānam apohanaṁ ca } \\
\text{vedaiś ca sarvair aham eva vedyo } \\
\text{vedānta-kṛḍa veda-vid eva cāham}
\]

“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)

In the animal form the living entity is completely forgetful of his relationship with God. This is called *apohanaṁ,* or forgetfulness. In the human form of life, however, consciousness is more greatly developed, and consequently the human being has a chance to understand his relationship with God. In the human form one should utilize his intelligence by asking all these questions, just as Puruṣottama, the living entity, is asking the unknown girl where she has come from, what her business is, why she is present, etc. These are inquiries about *ātma-tattva*-self-realization. The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal.

**TEXT 27**

\[\text{ka ete 'nupatḥa ye ta } \\
\text{ekādaśa mahā-bhāṭāḥ}\]
etā vā lalanāḥ subhru
ko 'yaṁ te 'hīḥ puraḥ-saraḥ

ke—who; ete—all these; anupathāḥ—followers; ye—they who; te—your;
ekādaśa—eleven; mahā-bhaṭāḥ—very powerful bodyguards; etāḥ—all of
these; vā—also; lalanāḥ—women; su-bhru—O beautiful-eyed one; kah—who;
ayam—this; te—your; ahiḥ—the snake; puraḥ—in front; saraḥ—going.

TRANSLATION

My dear lotus-eyed, who are those eleven strong bodyguards with you,
and who are those ten specific servants? Who are those women following
the ten servants, and who is the snake that is preceding you?

PURPORT

The ten strong servants of the mind are the five working senses and the
five knowledge-gathering senses. All these ten senses work under the aegis
of the mind. The mind and the ten senses combine to become eleven strong
bodyguards. The hundreds of women under the jurisdiction of the senses
are addressed here as lalanāḥ. The mind works under the intelligence, and
under the mind are the ten senses, and under the ten senses are innume-
erable desires to be fulfilled. All these, however, depend on the vital life
force, which is here represented by the snake. As long as the vital life
force is there, the mind works, and under the mind the senses work, and the
senses give rise to so many material desires. Actually the living entity,
known as puraṇājana, is embarrassed by so much paraphernalia. All this
paraphernalia simply constitutes different sources of anxiety, but one who
is surrendered unto the Supreme Personality of Godhead, who leaves all
business to Him, is freed from such anxieties. Therefore Prahlāda Mahārāja
advises a person who has taken to the materialistic way of life, which is
never permanent but always temporary, to take shelter of the Supreme
Personality of Godhead and leave aside all his so-called responsibilities in
order to get free from all anxieties.

TEXT 28

तं हीम्भवान्यस्थ वान्मा पति
विचिन्ति कि छुनिव्रद्धो वने।
तदुप्रकाशयासस्तुतकर्य
क पश्चिमोऽपतितं कराश्रयः ॥२८॥
My dear beautiful girl, you are exactly like the goddess of fortune, or the wife of Lord Śiva, or the goddess of learning, the wife of Lord Brahmā. Although you must be one of them, I see that you are loitering in this forest. Indeed, you are as silent as the great sages. Is it that you are searching after your own husband? Whoever your husband may be, simply by understanding that you are so faithful to him, he will come to possess all opulences. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I am asking you where you have thrown that lotus.

PURPORT

Everyone thinks that his intelligence is perfect. Sometimes one employs his intelligence in the worship of Umā, the wife of Lord Śiva, in order to obtain a beautiful wife. Sometimes, when one wants to become as learned as Lord Brahmā, he employs his intelligence in the worship of the goddess of learning, Sarasvatī. Sometimes, when one wishes to become as opulent as Lord Viṣṇu, he worships the goddess of fortune, Lākṣmī. In this verse all these inquiries are made by King Purañjana, the living entity who is bewildered and does not know how to employ his intelligence. Intelligence should be employed in the service of the Supreme Personality of Godhead. As soon as one uses his intelligence in this way, the goddess of fortune automatically becomes favorable to him. The goddess of fortune, Lākṣmī, never remains without her husband, Lord Viṣṇu. Consequently, when one worships Lord Viṣṇu he automatically obtains the favor of the goddess of fortune. One should not, like Rāvaṇa, worship the goddess of fortune alone, for she cannot remain long without her husband. Thus her other name is
Cañicalā, or restless. In this verse it is clear that Purañjana is representing our intelligence while he is talking with the girl. He not only appreciated the shyness of the girl, but he actually became more and more attracted by that shyness. He was actually thinking of becoming her husband and consequently was asking her whether she was thinking of her prospective husband or whether she was married. This is an example of bhoga-icchā—the desire for enjoyment. One who is attracted by such desires becomes conditioned in this material world, and one who is not so attracted attains liberation. King Purañjana was appreciating the beauty of the girl as if she were the goddess of fortune, but at the same time he was careful to understand that the goddess of fortune cannot be enjoyed by anyone except Lord Viṣṇu. Since he doubted whether the girl was the goddess of fortune, he inquired about the lotus flower she was not holding. The material world is also the goddess of fortune because the material energy works under the direction of Lord Viṣṇu. As stated in Bhagavad-gītā:

mayādhyakṣena prakṛtīḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparīvantate

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” (Bg. 9.10)

The material world cannot be enjoyed by any living entity. If one so desires to enjoy it, he immediately becomes a demon like Rāvana, Hirañyakaśipu or Kaṁsa. Because Rāvana wanted to enjoy the goddess of fortune, Sītādevī, he was vanquished with all his family, wealth and opulence. One can, however, enjoy that māyā bestowed upon the living entity by Lord Viṣṇu. The satisfaction of one’s senses and desires means enjoying māyā, not the goddess of fortune.
nāsāṁ varoru anyatamā bhuvi-spṛk
purīm imāṁ vīra-vareṇa sākam
arhasy alaṅkartum adabhra-karmāṇā
lokaṁ paraṁ śrīr iva yajña-puṁsā

TRANSLATION

O greatly fortunate one, it appears that you are none of the women I have mentioned because I see that your feet are touching the ground. But if you are some woman of this planet, you can, like the goddess of fortune who, accompanied by Lord Viśṇu, increases the beauty of the Vaikuṇṭha planets, also increase the beauty of this city by associating with me. You should understand that I am a great hero and a very powerful king on this planet.

PURPORT

There is a difference between demoniac mentality and devotional mentality. Devotees know perfectly well that the goddess of fortune, who is the constant companion of Viṣṇu or Nārāyaṇa, cannot be enjoyed by a living entity. This higher sense of understanding is called Kṛṣṇa consciousness. Nonetheless, everyone wants to become happy by imitating the prosperity of Nārāyaṇa. In this verse Purāñjana states that the girl appears to be an ordinary woman. However, since he is attracted by her, he requests that she become as happy as the goddess of fortune by associating with him. Thus he introduces himself as a great king with great influence so that she might accept him as her husband and be as happy as the goddess of fortune. To desire to enjoy this material world as a subordinate of the Supreme Personality of Godhead is godly. The demons, however, want to enjoy this material world without considering the Supreme Personality of Godhead. This is the difference between a demon and a demigod.

The word bhuvi-spṛk mentioned in this verse is very significant. When the demigods sometimes come to this planet, they do not touch the ground. Purāñjana could understand that this girl did not belong to the transcendental world or the higher planetary system because her feet were touching
The Characteristics of King Puranijana

The ground. Since every woman in this world wants her husband to be very influential, rich and powerful, Puranijana, to seduce the girl, introduced himself as such a personality. In the material world, whether one be a man or a woman, one wants to enjoy. A man wants to enjoy a beautiful woman, and a woman wants to enjoy a powerful, opulent man. Every living entity who possesses such material desires is called puruṣa, an enjoyer. Superficially it appears that the woman is the enjoyed and the man is the enjoyer, but internally everyone is an enjoyer. Consequently everything in this material world is called māyā.

TEXT 30

 Yad esa māpāṅga-vikhaṇḍitendriyam
dsāvṛīda-bhāva-smita-vibhramad-bhruvā
tvayopārātha bhagavān mano-bhavā
prabādhate 'thinugrāhaṇa śobhane

yat—because; esa—this; mā—me; apāṅga—by your glances; vikhaṇḍita—agitated; indriyam—whose senses or mind; sa-vrīda—with shyness; bhāva—affection; smita—smiling; vibhramat—bewildering; bhruvā—with eyebrows; tvayā—by you; upārātha—being influenced; bhagavān—the most powerful; mano-bhavā—Cupid; prabādhate—is harassing; atha—therefore; anugrāhaṇa—be merciful; śobhane—O very beautiful one.

TRANSLATION

Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time lusty, is agitating the most powerful cupid within me. Therefore, O most beautiful, I ask you to be merciful upon me.

PURPORT

Everyone has lusty desires within, and as soon as one is agitated by the movement of a beautiful woman’s eyebrows, the cupid within immediately
throws his arrow at the heart. Thus one is quickly conquered by the eye-
brows of a beautiful woman. When one is agitated by lusty desires, his 
senses are attracted by all kinds of viśāya (enjoyable things like sound, 
touch, form, smell and taste). These attractive sense objects oblige one to 
come under the control of a woman. In this way the conditional life of a 
living entity begins. Conditional life means being under the control of a 
woman, and certainly the living entity is always at the mercy of a woman 
or a man. Thus living entities live in bondage to one another, and thus they 
continue this conditional material life illusioned by māyā.

**TEXT 31**

\[
\text{tvad-ānanaṁ subhru sutāra-locanāṁ}
\]
\[
\text{vyālambi-nilalaka-vṛnda-sanuvṛtam}
\]
\[
\text{unnīya me darśaya valgu-vācakāṁ}
\]
\[
\text{yat vṛīdayā nābhimukhaṁ śuci-smite}
\]

*tvat—your; ānanaṁ—face; su-bhru—having nice eyebrows; su-tāra—with 
nice pupils; locanāṁ—eyes; vyālambi—scattered; nila—bluish; alaka-vṛnda—
by locks of hair; saṁvṛtam—surrounded; unnīya—having raised; me—unto 
me; darśaya—show; valgu-vācakāṁ—having words very sweet to hear; yat—
which face; vṛīdayā—by shyness; na—not; abhimukham—face to face; śuci-
smite—O woman with lovely smiles.*

**TRANSLATION**

My dear girl, your face is so beautiful with your nice eyebrows and eyes 
and with your bluish hair scattered about. In addition, very sweet sounds 
are coming from your mouth. Nonetheless you are so covered with shyness 
that you do not see me face to face. I therefore request you, my dear girl, 
to smile and kindly raise your head to see me.

**PURPORT**

Such a speech is typical of a living entity attracted by the opposite sex. 
This is called bewilderment occasioned by becoming conditioned by
material nature. When thus attracted by the beauty of the material energy, one becomes very eager to enjoy. This is elaborately described in this instance of Purañjana’s becoming attracted by the beautiful woman. In conditional life the living entity is attracted by a face, eyebrows, or eyes, a voice or anything. In short, everything becomes attractive. When a man or a woman is attracted by the opposite sex, it doesn’t matter whether the opposite sex is beautiful or not. The lover sees everything beautiful in the face of the beloved and thus becomes attracted. This attraction causes the living entity to fall down in this material world. This is described in Bhagavad-gītā:

\[
\text{icchā-dveṣa-samutthena} \\
\text{dvandva-mohena bhārata} \\
\text{sarva-bhūtānī saṁmohāṁ} \\
\text{sarge yānti parantapa}
\]

“O scion of Bharata [Arjuna], O conquerer of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.” (Bg. 7.27)

This condition of life is called avidyā. Opposed to this avidyā is real knowledge. Śrī Isopaniṣad distinguishes between vidyā and avidyā, knowledge and ignorance. By avidyā (ignorance) one becomes conditioned, and by vidyā (knowledge) one becomes liberated. Purañjana admits herein that he is attracted by avidyā. Now he wishes to see the complete feature of avidyā and so requests the girl to raise her head so that he can see her face to face. He thus wishes to see the various features that make avidyā attractive.

**TEXT 32**

नारद उवाच

हस्तं पुराञ्जनं नारी याच्यान्यशीरवत् ||
अभ्यन्तरं तं वीरं हस्तं वीरं मोहिता ||३२||

nārada uvāca

itthāṁ puraṅjanam nārī
yācamānam adhīravat
abhyanandata tāṁ víraṁ
hasantī víra mohitā
nāradaḥ uvāca—the great sage Nārada continued to speak; ittham—upon this; puraṇjanam—unto Puraṇjana; nārī—the woman; yācamānām—begging; adhīra-vat—being too impatient; abhyanandata—she addressed; tam—him; vīram—the hero; hasanti—smiling; vīra—O hero; mohitā—being attracted by him.

TRANSLATION

Nārada continued: My dear King, when Puraṇjana became so attracted and impatient to touch the girl and enjoy her, the girl also became attracted by his words and accepted his request by smiling. By this time she was certainly attracted by the King.

PURPORT

By this incident we can understand that when a man is aggressive and begins to woo a woman, the woman becomes attracted to the man. This process is described in the Bhāgavatam as puruṣaḥ striyā mithunī-bhāvam etam (Bhāg. 5.5.8). This attraction is enacted on the platform of sexual life. Thus the sex impulse is the platform of material engagement. This conditional life, the platform of material sense enjoyment, is the cause of forgetfulness of spiritual life. In this way a living entity’s original Kṛṣṇa consciousness becomes covered or converted into material consciousness. Thus one engages in the business of sense gratification.

TEXT 33

न विदाम कवं सम्यक्तार्थं पुरुषेः ।
आत्मनं परशापि गोवं नाम च यथत्तमः ||३३||

na vidāma vayaṁ samyak
kartāraṁ puruṣaṁṣabha
ātmanaḥ ca parasyāpi
gotram nāma ca yat-kṛtam

na—do not; vidāma—know; vayam—I; samyak—perfectly; kartāram—maker; puruṣa-ṛṣabha—O best of human beings; ātmanaḥ—of myself; ca—and; parasya—of others; api—also; gotram—family history; nāma—name; ca—and; yat-kṛtam—which has been made by whom.

TRANSLATION

The girl said: O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origin of the associates with me.
PURPORT

The living entity is ignorant of his origin. He does not know why this material world was created, why others are working in this material world, and what the ultimate source of this manifestation is. No one knows the answers to these questions, and this is called ignorance. By researching into the origin of life, important scientists are finding some chemical compositions or cellular combinations, but actually no one knows the original source of life within this material world. The phrase brahma-jijnásā is used to indicate an inquisitiveness to know the original source of our existence in this material world. No philosopher, scientist or politician actually knows wherefrom we have come, why we are here struggling so hard for existence and where we will go. Generally people are of the opinion that we are all here accidently and that as soon as these bodies are finished all our dramatic activities will be finished and we will become zero. Such scientists and philosophers are impersonalists and voidists. In this verse the girl is expressing the actual position of the living entity. She cannot tell Purañjana her father’s name because she does not know from where she has come. Nor does she know why she is present in that place. She frankly said that she did not know anything about all this. This is the position of the living entity in the material world. There are so many scientists, philosophers and big leaders, but they do not know wherefrom they have come, nor do they know why they are busy within this material world to obtain a position of so-called happiness. In this material world we have many nice facilities for living, but we are so foolish that we do not ask who has made this world habitable for us and has arranged it so nicely. Everything is functioning in order, but people foolishly think that they are produced by chance in this material world and that after death they will become zero. They think that this beautiful place of habitation will automatically remain.

TEXT 34

इहाद्या सन्ततमात्मानं विदामन न ततः परम् ।
वेनेयं निमितता चीर पुरी गरणमात्मनां ||३४||

ihādyā santam ātmānāṁ
vidāma na tataḥ param
yeneyāṁ nirmitā vīra
purī śaraṇam ātmanaḥ

īha—here; ādyā—today; santam—existing; ātmānāṁ—living entities; vidāma—that much we know; na—not; tataḥ param—beyond that; yenā—
by whom; iyam—this; nirmitā—created; vīra—O great hero; purī—city; śaraṇam—resting place; ātmanaḥ—of all living entities.

TRANSLATION

O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

PURPORT

This lack of Kṛṣṇa consciousness is called ignorance. In Śrīmad-Bhāgavatam it is called parābhavas tāvad abodha-jātaḥ (Bhāg. 5.5.5.). Everyone is born ignorant. The Bhāgavatam therefore says that we are all born ignorant within this material world. In our ignorance we may create nationalism, philanthropy, internationalism, science, philosophy and so many other things. The basic principle behind all these is ignorance. What then is the value of all this advancement of knowledge if the basic principle is ignorance? Unless a person comes to Kṛṣṇa consciousness, all of his activities are defeated. This human form of life is especially meant to dissipate ignorance, but without understanding how to dissipate ignorance people are planning and building many things. After death, however, all of this is finished.

TEXT 35

एते सर्वाय: सन्यो मे नरा नार्यष्ट मानद ||
सन्तायां मधि जागति नागोद्य पाल्यन्त पुरिम ||३५||

ete sakhāyāḥ sakhyo me
narā nāryaś ca mānada
suptāyāṁ mayi jāgarti
nāgo 'yam pālayan purīm

ete—all these; sakhāyāḥ—male friends; sakhyāḥ—female associates; me—my; narāḥ—men; nāryaḥ—women; ca—and; māna-da—O very respectful one; suptāyām—while sleeping; mayi—I am; jāgarti—keeps awake; nāgaḥ—snake; ayam—this; pālayan—protecting; purīm—this city.

TRANSLATION

My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this.
PURPORT

Purañjana inquired from the woman about those eleven men and their wives as well as the snake. The woman gave a brief description of them. She was obviously without full knowledge of her surrounding men and women and the snake. As stated before, the snake is the vital force of the living being. This vital force always remains awake even when the body and the senses become fatigued and do no work. Even in the state of unconsciousness, when we sleep, the snake or the life force remains intact and awake. Consequently we dream when we sleep. When the living entity gives up this material body, the vital force still remains intact and is carried to another material body. That is called transmigration, or change of the body, and we have come to know this process as death. Actually, there is no death. The vital force always exists with the soul, and when the soul is awakened from so-called sleep, he can see his eleven friends, or the active senses and the mind with their various desires (wives). The vital life force remains. Even during our sleeping hours we can understand by virtue of our breathing process that the snake lives by eating the air that passes within this body. Air is exhibited in the form of breathing, and as long as breath is there, one can understand that a sleeping man is alive. Thus even when the gross body is asleep the vital force remains active and alive to protect the body. Thus the snake is described as living and eating air to keep the body fit for life.

TEXT 36

\[\text{diṣṭyāgato 'si bhadram te} \]
\[\text{grāmyān kāmān abhipsase} \]
\[\text{udvahiṣyāmi tāṁs te 'hāṁ} \]
\[\text{sva-bandhubhir arindama} \]

\text{diṣṭyā—fortunately for me; āgataḥ asi—you have come here; bhadram—all auspiciousness; te—unto you; grāmyān—sensual; kāmān—desired enjoyable objects; abhipsase—you want to enjoy; udvahiṣyāmi—I shall supply; tāṁ—all of them; te—unto you; aham—I; sva-bandhubhiḥ—with all my friends; arindama—killer of the enemy.}

TRANSLATION

O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. You
have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires.

PURPORT

The living entity comes down into this material world for sense gratification, and his intelligence, represented by the woman, gives him the proper direction by which he can satisfy his senses to their best capacity. In actuality, however, intelligence comes from the Supersoul, or the Supreme Personality of Godhead, and He gives full facility to the living entity who has come down to this material world. As stated in *Bhagavad-gītā*:

\[
\text{vyavasāyātmikā buddhir}
\]
\[
ekeha kuru-nandana
\]
\[
bahu-sākhā hy anantāś ca
\]
\[
buddhayo 'vyavasāyinām
\]

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched." (Bg. 2.41)

When a devotee is advancing toward spiritual realization, his only aim is the service of the Supreme Personality of Godhead. He doesn't care for any other material or spiritual activity. King Puraṇījana represents the ordinary living entity, and the woman represents the ordinary living entity's intelligence. Combined, the living entity enjoys his material senses, and the intelligence supplies all paraphernalia for his enjoyment. As soon as he enters the human form, the living entity is entrapped by a family tradition, nationality, customs, etc. These are all supplied by the māyā of the Supreme Personality of Godhead. Thus the living entity, under the bodily conception of life, utilizes his intelligence to his best capacity in order to satisfy his senses.

TEXT 37

\[
imāṁ tvam adhirṣṭhasva
\]
\[
purīṁ nava-mukhiṁ vibho
\]
\[
mayopanītan gṛhnānāh
\]
\[
kāma-bhogān śataṁ samāḥ
\]
The Characteristics of King Purāñjana

imām—this; tvam—your good self; adhiṣṭhasva—just remain; purīm—in the city; nava-mukhīm—with nine gates; vibho—O my lord; mayā—by me; upanītān—arranged; gṛhāṇāḥ—taking; kāma-bhogān—the materials for sense gratification; satam—a hundred; samāḥ—years.

TRANSLATION

My dear lord, I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.

PURPORT

Dharmārtha-kāma-mokṣānāṁ dhārāḥ samprāpti-hetavāḥ. The wife is the cause of all kinds of success in religion, economic development, sense gratification, and ultimately salvation. When one accepts a wife, it is to be understood that he is being helped in his progressive march toward liberation. In the beginning of life a person is trained as a brahmācārī and is then allowed to marry a suitable girl and become a householder. If one is thoroughly trained in household life, he finds all facilities for human life—eating, sleeping, mating and defending. Everything is there if it is executed according to regulative principles.

TEXT 38

क म न तदनृ य सर्वे ब्राह्मचर्यकोविषयम् ।
असम्परायाभिमुक्तमयस्तनिन्द । पञ्चम् ॥ ३८॥

kam nu tvad-anyām ramaye
hy arati-jñam akovidam
asamparāyābhimukham
aśvastana-vidam paśum

kam—unto whom; nu—then; tvat—than yourself; anyām—other; ramaye—I shall allow to enjoy; hi—certainly; arati-jñam—without knowledge of sex enjoyment; akovidam—therefore almost foolish; asamparāyā—without knowledge of the next life; abhimukham—looking forward; aśvastana-vidam—one who does not know what is happening next; paśum—like animals.

TRANSLATION

How can I expect to unite with others who are neither conversant about sex nor capable of knowing how to enjoy life while living or after death?
Such foolish persons are like animals because they do not know the process of sense enjoyment in this life and after death.

PURPORT

Since there are 8,400,000 species of life, there are also many different living conditions. In the lower grades of life (in plant and tree life) there is no system for sexual intercourse. In the upper grades (in the life of birds and bees) there is sex, but the insects and animals do not know how to actually enjoy sex life. In the human form of life, however, there is full knowledge of how to enjoy sex. Indeed, there are many so-called philosophers who give directions on how to enjoy sex life. There is even a science called kāma-śāstra, which is the science of sex. In human life there are also such divisions as brahmacārya, grhastha, vānaprastha, and sannyāsa. There is no sex life except in the grhastha or householder āśrama. The brahmacārya is not allowed any sex, a vānaprastha voluntarily refrains from sex, and the sannyāsī is completely renounced. The karmīs do not practice brahmacārya, vānaprastha or sannyāsa life, for they are very much interested in grhastha life. In other words, a human being is very much materially inclined. Indeed, all living entities are materially inclined. They prefer grhastha life because there is concession for sex. The karmīs think the other statuses of life are worse than animal life, for animals also have sex, whereas the brahmacāryā, vānaprastha and sannyāsī completely give up sex. The karmīs, therefore, abhor these orders of spiritual life.

TEXT 39

धनोऽहत्यायकामी च प्रजानन्दोग्मृतं यथः ।
लोकाविशेषकाविरजा यानुः न केवलिनो विदुः॥ ३९॥

dharmo hy atrārtha-kāmau ca
prajānando 'mṛtmaṁ yaśaḥ
loka viśokā virajā
yān na kevalino viduḥ

dharmah—religious ritual; hi—certainly; atra—here in this grhastha-āśrama, or householder life; artha—economic development; kāmau—sense gratification; ca—and; prajā-ānandaḥ—the pleasure of generations; amṛtam—the results of sacrifice; yaśaḥ—reputation; lokāḥ—planetary systems; viśokāḥ—without lamentation; virajāḥ—without disease; yān—which; na—never; kevalināḥ—the transcendentalists; viduḥ—know.
The woman continued: In this material world, a householder’s life brings all kinds of happiness in religion, economic development, sense gratification and in the begetting of children, sons and grandsons. After that, one may desire liberation as well as material reputation. The householder can appreciate the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. They cannot even imagine such happiness.

PURPORT

According to Vedic instructions, there are two paths for human activities. One is called pravrtti-marga, and the other is called nivrtti-marga. The basic principle for either of these paths is religious life. In animal life there is only pravrtti-marga. Pravrtti-marga means sense enjoyment, and nivrtti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivrtti-marga, nor is there any actual conception of pravrtti-marga. Pravrtti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions. For example, everyone has the propensity for sex life, but in demoniac civilization sex is enjoyed without restriction. According to Vedic culture, sex is enjoyed under Vedic instructions. Thus the Vedas give direction to civilized human beings to enable them to satisfy their propensities for sense gratification.

In the nivrtti-marga, however, on the path of transcendental realization, sex is completely forbidden. The social orders are divided into four parts—brahmacarya, grhastha, vānaprastha and sannyāsa—and only in the householder life can the pravrtti-marga be encouraged or accepted according to Vedic instructions. In the orders of brahmacarya, vānaprastha and sannyāsa, there are no facilities for sex.

In this verse the woman is advocating pravrtti-marga only and is discouraging the path of nivrtti-marga. She clearly says that the yatis, the transcendentalists who are concerned only with spiritual life (kaivalya), cannot imagine the happiness of pravrtti-marga. In other words, the man who follows the Vedic principles enjoys the materialistic way of life not only by becoming happy in this life, but also in the next life by being promoted to the heavenly planets. In this life such a person gets all kinds of material opulences, such as sons and grandsons, because he is always engaged in various religious functions. The material distresses are birth, old age, disease and death, but those who are interested in pravrtti-marga hold
various religious functions at the time of birth, old age, disease and death. Without caring for the distresses of birth, old age, disease and death, they are addicted to performing the special functions according to the Vedic ritualistic ceremonies.

Factually, however, praṇāttī-mārga is based on sex life. As stated in Śrīmad-Bhāgavatam, yan maithunādi-grhamedhī-sukham hi tuccham (Bhāg. 7.9.45). A householder who is too much addicted to praṇāttī-mārga is actually called a grhamedhī, not a grhastha. Although the grhastha desires sense gratification, he acts according to Vedic instructions. The grhamedhī, however, who is interested only in sense gratification, does not follow any Vedic instruction. The grhamedhī engages himself as an advocate of sex life and also allows his sons and daughters to engage in sex and to be deprived of any glorious end in life. A grhastha enjoys sex life in this life as well as in the next, but a grhamedhī does not know what the next life is about because he is simply interested in sex in this life. On the whole, when one is too much inclined towards sex, he does not care for the transcendental spiritual life. In this age of Kali especially, no one is interested in spiritual advancement. Even though it is sometimes found that one may be interested in spiritual advancement, he is most likely to accept a bogus method of spiritual life, being misguided by so many pretenders.

TEXT 40

The woman continued: According to authorities, the householder life is pleasing not only to oneself but to all the forefathers, demigods, great...
sages, saintly persons and everyone else. A householder life is thus beneficial.

PURPORT

According to the Vedic system, when one is born in this material world he has many obligations. He has obligations to the demigods—the demigods of the sun and moon, King Indra, Varuṇa, etc.—because they are supplying the necessities of life. We receive heat, light, water and all other natural amenities through the mercy of the demigods. We are also indebted to our forefathers who have given us these bodies, paternal property, intelligence, society, friendship and love. Similarly, we are indebted to the general public for politics and sociology, and we are also indebted to lower animals such as horses, cows, asses, dogs and cats. In this way, as soon as one is born in this material world as a human being, he has so many obligations and is bound to repay all these obligations. If he does not repay them, he is further entangled in the process of birth and death. The grhamedhī, however, who is overly addicted to material things, does not know that if he simply takes shelter at the lotus feet of Mukunda, he is immediately freed from all obligations to others. Unfortunately a grhavrata is the same as a grhamedhī. One who takes sex life to be supreme finds action in Kṛṣṇa consciousness confusing. Either due to his own personal consideration, or due to his having taken instructions from others or conferring with them, he becomes addicted to sexual indulgence and cannot act in Kṛṣṇa consciousness.

TEXT 41

का नाम वीर विख्यातं बदन्यं प्रीयदर्शनम् । ।
न वृणीति प्रीयं प्रासं माख्षी त्वाद्रशं पतिम् ॥४२॥

kā nāma vīra vikhyātaṁ
vadānayaṁ priya-darśanam
na vṛṇiṭa priyaṁ prāptaṁ
mādṛśi tvādṛśaṁ patim

kā—who; nāma—indeed; vīra—my dear hero; vikhyātam—famous; vadānayaṁ—magnanimous; priya-darśanam—beautiful; na—not; vṛṇiṭa—would accept; priyaṁ—easily; prāptaṁ—gotten; mā-dṛśi—like me; tvādṛśaṁ—like you; patim—husband.
TRANSLATION

O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.

PURPORT

Every husband is certainly a great hero to his wife. In other words, if a woman loves a man, that man appears very beautiful and magnanimous. Unless one becomes beautiful in the eyes of another, one cannot dedicate his whole life to another. The husband is considered very magnanimous because he gives as many children to the wife as she likes. Every woman is fond of children; therefore any husband who can please his wife by sex and give her children is considered very magnanimous. Not only does the husband become magnanimous by begetting children, but by giving his wife ornaments, nice food and dresses, he keeps her completely under submission. Such a satisfied wife will never give up the company of her husband. Manu-saṁhitā recommends that to keep a wife satisfied a husband should give her some ornaments because women are generally fond of home, ornaments, dresses, children, etc. In this way the woman is the center of all material enjoyment.

In this regard, the word vikhyātam is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.

TEXT 42

कस्या मनस्ते श्रवि मोगिस्मोगयोः:
ख्रिया ४ सुजेटुंगर्मोर्ष्ट्याहाशुः ॥
योजनायथवर्गाविषयं घूर्णोद्रत- 
सितारलोकेन चतुर्योहितमु ॥४२॥

kasyā manas te bhuvi bhogi-bhogayoh
strīyā na sajjed bhujayor mahā-bhuja
yo 'nātha-vargādhim alam ghrṇoddhata-
smitāvalokena caraty apohitum

kasyāḥ—whose; manah—mind; te—your; bhuvi—in this world; bhogi-
bhogayoh—like the body of a serpent; strīyāḥ—of a woman; na—not; sajjet
becomes attracted; bhujayoḥ—by the arms; mahā-bhuja—O mighty-armed; yaḥ—one who; anātha-vargā—of poor women like me; adhim—distresses of the mind; alam—able; ghrṣṇa-uddhata—by aggressive mercy; smita-avalokena—by attractive smiling; carati—travels; apohitum—to dissipate.

TRANSLATION

O mighty-armed, who in this world will not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like us by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us only.

PURPORT

When a husbandless woman is attacked by an aggressive man, she takes his action to be mercy. A woman is generally very much attracted by a man’s long arms. A serpent’s body is round, and it becomes narrower and thinner at the end. The beautiful arms of a man appear to a woman just like serpents, and they very much desire to be embraced by such arms.

The word anātha-vargā is very significant in this verse. Nātha means husband, and a means without. A young woman who has no husband is called anātha, meaning one who is not protected. As soon as a woman attains the age of puberty, she immediately becomes very much agitated by sexual desire. It is therefore the duty of the father to get his daughter married before she attains puberty. Otherwise she will be very much mortified by not having a husband. Anyone who satisfies her desire for sex at that age becomes a great object of satisfaction. It is a psychological fact that when a woman at the age of puberty meets a man and the man satisfies her sexually, she will love that man for the rest of her life, regardless who he is. Thus so-called love within this material world is nothing but sexual satisfaction.

TEXT 43

नारद उवाच

शति ती दम्मती तत्र सम्यं समयं मिथः ।
तान प्रविष्ठं पुरिः राजयुयुंदते शतं समा: ||४३||

nārada uvāca

iti tau dam-patī tatra

samudya samayaṁ mithaḥ
TRANSLATION

The great sage Nārada continued: My dear King, those two—the man and the woman—supporting one another through mutual understanding, entered that city and enjoyed life for one hundred years.

PURPORT

One hundred years is significant in this connection because every human being is given the concession to live up to a hundred years. The span of life is different on different planets, according to the planet’s distance from the sun. In other words, one hundred years on this planet is different from one hundred years on another planet. Lord Brahmā lives for one hundred years according to time on the Brahmaloka planet, but one day of Brahmā is equal to millions of years on this planet. Similarly, the days on the heavenly planets are equal to six months on this planet. On every planet, however, the span of life for a human being is roughly one hundred years. According to the life spans on different planets, the standards of living also differ.

TEXT 44

_upagīyamāno lalītāṁ_
_tatra tatra ca gāyakaiḥ_
_krīḍan pariuvṛtaḥ strībhīḥ_
_hradinīṁ āviśac chucau_

_upagīyamānah—being sung about; lalitam—very nicely; tatra tatra—here and there; ca—also; gāyakaiḥ—by the singers; krīḍan—playing; pariuvṛtaḥ—surrounded; strībhīḥ—by women; hradinīṁ—in the water of the river; āviśat—entered; chucau—when it was too hot._
TRANSLATION

Many professional singers used to sing about the glories of King Purañjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company.

PURPORT

A living being has different activities in different stages of life. One stage is called jāgrat, or the life of awakening, and another is called svapna, or the life of dream. Another stage is called susupti, or life in an unconscious state, and still another stage occurs after death. In the previous verse the life of awakening was described; that is, the man and the woman were married and enjoyed life for one hundred years. In this verse life in the dream state is described, for the activities Purañjana accomplished during the day were also reflected at night in the dream state. Purañjana used to live with his wife for sense enjoyment, and at night this very sense enjoyment was appreciated in different ways. A man sleeps very soundly when he is greatly fatigued, and when a rich man is greatly fatigued he goes to his garden house with many female friends and there enters the water and enjoys their company. Such is the tendency of the living entity within this material world. A living entity is never satisfied with a woman unless he is trained in the system of brahmacarya. Generally a man’s tendency is to enjoy many women, and even at the very end of life the sex impulse is so strong that even though one is very old he still wants to enjoy the company of young girls. Thus because of the strong sex impulse the living entity becomes more and more involved in this material world.

TEXT 45

सतोपरवत्र कुला दारः पुरस्तक्षास्तु हे अधः ।
प्रत्यविस्तयत्वर्थ तस्य यः कथनेन: ||३५||

sapta-pari kṛtā dvāraḥ
puras tasyās tu dve adhaḥ
prthag-vaśāya-gaty-arthatṁ
tasyāṁ yaḥ kaścanaśvaraḥ

sapta—seven; upari—up; kṛtā—made; dvāraḥ—gates; puraḥ—of the city; tasyāḥ—that; tu—then; dve—two; adhaḥ—down; prthak—different; vaśaya—to places; gaty-arthatṁ—for going; tasyāṁ—in that city; yaḥ—one who; kaścana—whoever; śvaraḥ—governor.
TRANSLATION

Of the nine gates in that city, seven were on the surface and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city’s governor.

PURPORT

The seven gates of the body that are situated upward are the two eyes, two nostrils, two ears and one mouth. The two subterranean gates are the rectum and the genitals. The king, or the ruler of the body, who is the living entity, uses all these doors to enjoy different types of material pleasures. The system of opening different gates to different places is still evident in old Indian cities. Formerly a capital was surrounded by walls, and one passed through various gates to go to various cities or towards specific directions. In old Delhi there are still remnants of surrounding walls and various gates known as the Kaśmīri Gate, the Lahori Gate, etc. Similarly, in Ahmedabad there is a Delhi Gate. The point of this simile is that the living entity wants to enjoy different types of material opulences, and to this end nature has given him various holes in his body that he can utilize for sense enjoyment.

TEXT 46

पञ्च द्वारस्तु पौरास्त्या दक्षिणेऽकां तथोत्तरः।
पञ्चमे द्रेः अमूर्षां ते नामानि नृप वर्णये।।46।।

pañca dvāras tu paurastyā
dakṣiṇaikā tathottarā
pascime dve amūśāṁ te
nāmāni nṛpa varṇaye

pañca—five; dvāraḥ—doors; tu—then; paurastyāḥ—facing the eastern side; dakṣiṇā—southern; ekā—one; tathā—also; uttaraḥ—one towards the north; pascime—similarly, on the western side; dve—two; amūśāṁ—of them; te—unto you; nāmāni—names; nṛpa—O King; varṇaye—I shall describe.

TRANSLATION

My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward the western side. I shall try to give the names of these different doors.
The Characteristics of King Purāñjana

Of the seven doors on the surface—namely the two eyes, two ears, two nostrils and one mouth—five look forward, and these are described as the doors facing the eastern side. Since looking forward means seeing the sun, these are described as the eastern gates, for the sun rises in the east. The gate on the northern side and the gate on the southern side represent the two ears, and the two gates facing the western side represent the rectum and genitals. All the doors and gates are described below.

PURPORT

TEXT 47

The two gates named Khadyotā and Avirmukhī were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrajita accompanied by a friend whose name was Dyuman.

PURPORT

The two names Khadyotā and Avirmukhī mean “glowworm” and “torchlight.” This indicates that of the two eyes, the left eye is less powerful in its ability to see. Although both eyes are constructed in one place, one is stronger than the other in the power to see. The king, or the living entity, uses these two gates to see things properly, but he cannot see unless accompanied by a friend whose name is Dyumān. This friend is the sun. Although the two eyes are situated in one place, they have no power to see without the sunlight. Vibhrajitaṁ jana-padam. If one wants to see something
very clearly (vibhrājitam), he must see it with two eyes and the assistance of his friend the sunlight. Within this body everyone is a king because he uses his different gates according to his own will. Although he is very much proud of his power to see or hear, he is nonetheless dependent on the assistance of nature.

TEXT 48

नलिनी नलिनी च प्रवाहारावेक्षक निमिते ।
अवधुतसक्षतलम्या विषयं याति सौरभम् ॥४८॥

nalini nalinī ca prāg
dvārau ekatra nirmite
avadhūta-sakhas tābhyām
viṣayam yāti saurabham

nalini—of the name Nalini; nalinī—of the name Nālinī; ca—also; prāk—eastern; dvārau—two gates; ekatra—in one place; nirmite—constructed; avadhūta—of the name Avadhūta; sakhaḥ—with his friend; tābhyām—by those two gates; viṣayam—place; yāti—used to go; saurabham—of the name Saurabha.

TRANSLATION

Similarly in the east there were two sets of gates named Nalini and Nālinī, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhūta, used to go to the city of Saurabha.

PURPORT

The two gates named Nalini and Nālinī are the two nostrils. The living entity enjoys these two gates with the help of different avadhūtas, or airs, which constitute the breathing process. Through these gates the living entity goes to the town of Saurabha, or aroma. In other words, the nostrils, with the help of their friend the air, enjoy various aromas in the material world. Nalini and Nālinī are the pipes of the nostrils through which one inhales and exhales, enjoying the aroma of sense pleasure.

TEXT 49

शुल्या नाम पुरुषादूद्यासंस्नानप्रहुदनौ ।
विषयं याति पुराणसङ्क्षेपान्नितः ॥४९॥
The Characteristics of King Purañjana

mukhyā nāma purastād dvās
tayāpaṇa-bahūdanau
viśayau yāti pura-rād
rasajña-vipaṇānvitaḥ

mukhyā—the chief; nāma—called; purastāt—on the eastern side; dvāḥ—gate; tayā—by that; āpaṇa—of the name Āpaṇa; bahūdanau—of the name Bahūdana; viśayau—two places; yāti—used to go; pura-rād—the King of the city (Purañjana); rasa-jña—of the name Rasajña; vipaṇa—of the name Vipaṇa; anvitaḥ—along with.

TRANSLATION

The fifth gate situated on the eastern side was named Mukhyā, or the chief. Through this gate, accompanied by his friends named Rasajña and Vipaṇa, he used to visit two places named Bahūdana and Āpaṇa.

PURPORT

The mouth is here described as the chief or the most important gate. The mouth is a very important entrance because one has two functions to conduct with the mouth. One function is eating, and the other is speaking. Our eating is done with the friend Rasajña, by whom the tongue can taste so many different types of foods. The tongue is also used for speaking, and it can speak of either material sense enjoyment or Vedic knowledge. Of course, here material sense enjoyment is stressed. Therefore the word Rasajña is used.

TEXT 50

पित्रहीर पुर्या हार्दिष्ठ्येन पुराजना: ।
राझ्ये दक्षिणपञ्चालं याति श्रुतानांति: ॥५०॥
pitṛhūr nrpa puryā dvār
dakṣiṇena puraṇjanaḥ
rāṣṭram dakṣiṇa-paṅcālam
yāti śruta-dharānvitaḥ

pitṛhūḥ—of the name Pitṛhū; nrpa—O King; puryāḥ—of the city; dvāḥ—gate; dakṣiṇena—on the southern side; puraṇjanaḥ—King Puraṇjana; rāṣṭram—country; dakṣiṇa—southern; paṅcālam—of the name Paṅcāla; yāti—used to go; śruta-dhara-anvitaḥ—along with his friend Śrutadhara.
TRANSLATION

The southern gate of the city was known as Pitṛhū, and through that gate King Purañjana used to visit the city named Dakṣiṇa-pañcāla accompanied by his friend Śrutadhara.

PURPORT

The right ear is used for karma-kāṇḍīya, or fruitive activities. As long as one is attached to the enjoyment of material resources, he hears from the right ear and uses the five senses to elevate himself to the higher planetary systems like Pitṛloka. Consequently the right ear is here described as the Pitṛhū gate.

TEXT 51

devahūr nāma puryā dvā
uttareṇa puraṅjanaḥ
rāṣṭram uttara-pañcālāṁ
yāti śruta-dharānvitaḥ

devahūḥ—of the name Devahū; nāma—as it was called; puryāḥ—of the city; dvāḥ—gate; uttareṇa—on the northern side; puraṅjanaḥ—King Purañjana; rāṣṭram—country; uttara—northern; pañcālām—of the name Pañcāla; yāti—used to go; śruta-dhara-anvitaḥ—with his friend Śrutadhara.

TRANSLATION

On the northern side was the gate named Devahū. Through that gate, King Purañjana used to go with his friend Śrutadhara to the place known as Uttara-pañcāla.

PURPORT

The two ears are situated on the northern side and the southern side. The ear on the southern side is very strong and is always anxious to hear about sense enjoyment. The ear on the northern side, however, is used for taking initiation from the spiritual master and for gaining promotion to the spiritual sky. The right ear, or the ear on the southern side, is called Pitṛhū, which indicates that it is used for attaining the higher planetary systems known as Pitṛloka, but the left ear, which is known as Devahū, is
utilized for hearing about even higher planetary systems such as Maharloka, Tapoloka and Brahmlok—or yet even higher planets situated in the spiritual universe, where one becomes more inclined to be permanently situated. This is explained in Bhagavad-gītā:

\[
\begin{align*}
\text{yānti deva-vratā devān} \\
pitṛ yānti pitṛ-vratāḥ \\
bhūtānī yānti bhūtejyā \\
yānti mad-yājīno 'pi mām
\end{align*}
\]

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. 9.25)

One who is interested in being happy on this planet as well as after death generally wants to be elevated to the Pitrlokas. Such a person can use the right ear for hearing Vedic instructions. However, one who is interested in going to Tapoloka, Brahmlok, the Vaikuṇṭha planets or Krṣṇaloka may take initiation from the spiritual master in order to be elevated to such lokas.

**TEXT 52**

आशुरी नाम पश्चाद्वात्य याति पुराञ्जनः ।
ग्रामकं नाम विषयं हुम्बदेन समन्वितः ॥५॥

āsurī nāma paścād dvās
tayā yāti puraṇjanaḥ
grāmakam nāma viṣayaṁ
durmadena samanvitaḥ

āsurī—of the name Āsurī; nāma—called; paścāt—on the western side; dvāḥ—gate; tayā—by which; yāti—used to go; puraṇjanaḥ—King Puraṇjana; grāmakam—of the name Grāmaka; nāma—called; viṣayaṁ—the city of sense enjoyment; durmadena—by Durmada; samanvitaḥ—accompanied.

**TRANSLATION**

On the western side was a gate named Āsurī. Through that gate King Puraṇjana used to go to the city of Grāmaka, accompanied by his friend Durmada.
PURPORT

The gate on the western side of the city was known as Āsurī because it was especially meant for the _asuras_. The word _asura_ refers to those who are interested in sense gratification, specifically in sex life, to which they are overly attracted. Thus Purañjana, the living entity, enjoys himself to his greatest satisfaction by means of the genitals. Consequently he used to go to the place known as Grāmaka. Material sense gratification is also called grāmya, and the place where sex life is indulged in to a great extent is called Grāmaka. When going to Grāmaka, Purañjana used to be accompanied by his friend Durmada. The word _viṣaya_ refers to the four bodily necessities of life—eating, sleeping, mating and defending. The word _durmadena_ may be analyzed in this way: _dur_ means _dūṣṭa_, or sinful, and _mada_ means madness. Every living entity who is in contact with material nature is called _mada_, or mad. It is said: _piśācī pāile yena mati-cchanna haya/ māyā-grasta jīvera haya se-bhāva udaya_. When a person is haunted, he becomes practically insane. When one is in an insane condition, he speaks all kinds of nonsense. Thus to become engaged in sense gratification, one has to accept a friend who is _durmada_, or badly affected by the material disease.

The words āsuri nāma paścād dvāh are significant in another sense. The sunrise is first visible from the eastern side—the Bay of Bengal—and gradually it progresses toward the west. It is practically experienced that people in the West are more addicted to sense gratification. Śrī Caitanya Mahāprabhu Himself has certified: _paścimera loka saba mūḍha anācāra_ (Cc. Ādi 10.89). The more one goes to the western side, the more he will find people disinterested in spiritual life. He will find them behaving against the Vedic standards. Because of this, people living in the West are more addicted to sense gratification. In this _Bhāgavatam_ it is confirmed: āsuri nāma paścād dvāh. In other words, the population on the western side is interested in an asuric civilization, that is, a materialistic way of life. Lord Caitanya consequently wanted this Krṣṇa consciousness movement to be preached on the western side of the world so that people addicted to sense gratification might be benefited by His teachings.

TEXT 53

निष्ठातिनिम पथाद्व द्वात्य ग्राटे गति गुरुनः ।
कैश्कं नाम विषयं छुपकेन समन्वितः ॥५३॥
The Characteristics of King Purañjana

nirṛtir nāma paścād dvās
tayā yāti purañojanaḥ
vaiśasaṁ nāma viśayaṁ
lubdhakena samanvitaḥ

nirṛtih—of the name Nirṛti; nāma—called; paścāt—western; dvāḥ—gate; tayā—by which; yāti—used to go; purañojanaḥ—King Purañjana; vaiśasaṁ—of the name Vaiśasa; nāma—called; viśayaṁ—to the place; lubdhakena—by the friend named Lubdhaka; samanvitaḥ—accompanied.

TRANSLATION

Another gate on the western side was known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, accompanied by his friend Lubdhaka.

PURPORT

This is a reference to the rectum. The rectum is supposed to be situated on the western side of the eyes, nose and ears. This gate is especially meant for death. When an ordinary living entity abandons his present body, he passes through the rectum. It is therefore painful. When one is called by nature to evacuate, one also experiences pain. The friend of the living entity who accompanies him through this gate is named Lubdhaka, which means greed. Due to our greed, we eat unnecessarily, and such gluttony causes pain at the time of evacuation. The conclusion is that the living entity feels well if he evacuates properly. This gate is known as Nirṛti, or the painful gate.

TEXT 54

अन्यायवीर्यं पौराणं निर्वाक्पेस्कर्ताकाशुभं
बख्ष्यतामितितलाम्यं यति करोति च ॥१५४॥

andhāv amīṣāṁ puraṇāṁ
nirvāk-peśaskṛtāv ubhau
akṣaṇ-vatām adhipatis
tābhyaṁ yāti karoti ca

andhau—blind; amīṣām—among those; puraṇām—of the inhabitants; nirvāk—of the name Nirvāk; peśaskṛtāum—of the name Peśaskṛt; ubhau—both of them; akṣaṇ-vatām—of the people who possessed eyes; adhipatiḥ—
Of the many inhabitants of this city, there are two persons named Nirvāk and Peśaskṛt. Although King Purañjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

PURPORT

This is a reference to the arms and legs of the living entity. The two legs do not speak, and they are blind. If a person simply trusts his legs to take him walking, he is likely to fall into a hole or to bump into something. Thus led by the blind legs, one's life may be placed in jeopardy.

Of the senses that are working, the hands and legs are very important, but they have no eyes to see. This means that in the hands and legs there are no holes. In the head there are many holes—two eyes, two nostrils, two ears and one mouth—but lower down, in the arms and legs, there are no holes. Consequently the arms and legs have been described as andha, blind. Although the living entity has many holes in his body, he nonetheless has to work with his hands and arms. Although the living entity is the master of many other senses, when he has to go somewhere, do something or touch something, he has to use his blind legs and hands.

TEXT 55

sa yaṛhy antaḥ-pura-gato
viṣūcīna-samanvitaḥ
moham prasādaṁ harṣam vā
yāti jāyātma-jodbhavam

śaḥ—he; yaṛhi—when; antaḥ-pura—to his private home; gataḥ—used to go; viṣūcīna—by the mind; samanvitaḥ—accompanied; moham—illusion; prasādam—satisfaction; harṣam—happiness; vā—or; yāti—used to enjoy; jāyā—wife; ātma-ja—children; udbhavam—produced by them.
TRANSLATION

Sometimes he used to go to his private home with one of his chief servants, the mind, who was named Viśūcīña. At that time, illusion, satisfaction and happiness used to be produced from his wife and children.

PURPORT

According to the Vedic conclusion, one’s self is situated within the heart. As stated in Vedic language, hrday ayam ātmā pratiṣṭhitah: the self is situated within the heart. In the material condition, however, the spirit soul is covered by the material qualities—namely goodness, passion and darkness—and within the heart these three qualities react. For instance, when one is in goodness, he feels happiness; when one is in passion, he feels satisfaction through material enjoyment; and when one is in darkness, he feels bewilderment. All these activities are of the mind, and they function on the platform of thinking, feeling and willing.

When the living entity is encircled by wife, children and home, he acts on the mental plane. Sometimes he is very happy, sometimes he is very much satisfied, sometimes he is not satisfied, and sometimes he is bewildered. Bewilderment is called moha, illusion. Illusioned by society, friendship and love, the living entity thinks that his so-called society, friendship and love, nationality, community, society, etc., will give him protection. He does not know that after death he will be thrown into the hands of a very strong material nature that will force him to accept a certain type of body according to his present work. This body may not even be a human body. Thus the living entity’s feeling of security in this life in the midst of society, wife and friendship is nothing but illusion. All living entities encaged in various material bodies are illusioned by the present activities of material enjoyment. They forget their real business, which is to go back home, back to Godhead.

Everyone who is not in Kṛṣṇa consciousness must be considered to be in illusion. One’s so-called feelings of happiness and satisfaction resulting from material things are also illusions. Factually neither society, friendship, love nor anything else can save one from the onslaught of the external energy, which is symptomized by birth, death, old age and disease. To get even one living entity out of the illusory condition is very difficult; therefore Lord Kṛṣṇa says in Bhagavad-gītā:

daivī hy eṣā guṇamayī
mama māyā duratyayā
"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Therefore, unless one surrenders completely at the lotus feet of Kṛṣṇa, he cannot get out of the entanglement of the three modes of material nature.

**TEXT 56**

<table>
<thead>
<tr>
<th>Name</th>
<th>Class</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>evam karmasu saṁsaktaḥ</td>
<td>एवम् कर्मसु सांसक्त</td>
<td>thus; in fruitive activities; being too much attached; lusty; cheated; less intelligent; the Queen; whatsoever; she would desire; all of that; certainly; he followed.</td>
</tr>
<tr>
<td>kāmātmā vañcito 'budhaḥ</td>
<td>कामात्मा वञ्चितो 'ध</td>
<td>the Queen; cheated; less intelligent;</td>
</tr>
<tr>
<td>mahiṣī yad yad iñeta</td>
<td>महीषी यद यद इहेता</td>
<td>the Queen; she would desire; she followed.</td>
</tr>
</tbody>
</table>
| tat tad evānva-vartata | tat तत् tad तद् evānva-vartata | all of that; |}

**TRANSLATION**

Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Purañjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen.

**PURPORT**

When a living entity is in such bewilderment that he is under the control of his wife, or material intelligence, he has to satisfy the intelligence of his so-called wife and act exactly according to her dictates. Various sāstras advise that for material convenience one should keep his wife always satisfied by giving her ornaments and by following her instructions. In this way there will be no trouble in family life. Therefore for one's own social benefit, one is advised to keep his wife satisfied. In this way, when one becomes the servant of his wife, he must act according to the desires of his
wife. Thus one becomes more and more entangled. In Bengal it is said that if one becomes an obedient servant of his wife, he loses all reputation. However, the difficulty is that unless one becomes a most obedient servant of his wife, family life becomes disturbed. In the Western countries this disturbance gives rise to the divorce law, and in Eastern countries like India there is separation. Now this disturbance is confirmed by the new introduction of the divorce law in India. Within the heart, the mind is acting, thinking, feeling and willing, and falling under the control of one’s wife is the same as falling under the control of material intelligence. Thus one begets children by his wife and becomes entangled in so many activities and mental concoctions.

**TEXTS 57-61**

कचित्यवन्यां पिनति मदिस्यं मदविविहलः ।
अश्मन्यां कचिदभावित जपत्त्वं सह जच्छिति ॥५७॥
कचिद्भावित गायन्त्वं हृद्यं हृद्यं चचित।
कचिद्वस्त्त्वं हस्ति जत्त्वायू जत्यति ॥५८॥
कचिद्भावित धाकत्त्वं तित्त्वायू तित्त्वि।
अनु धे धे धायायायायायास्ते कचिद्वस्तीय ॥५९॥
कचिन्न्तिनोति श्रुत्त्वां पत्त्वायू पयति ।
कचिन्न्तिनोति जिमन्त्वां श्रुत्त्वां श्रयूति कचित। ॥६०॥
कचित्स्मोचती जयामुनोचति दीनवतु।
अनु हृद्धति हृद्यन्त्वं हृदितायू मोदते ॥६१॥

kvacid pibantyam pibati
madirani mada-vihvalah
aśnanyāṁ kvacid aśnāti
jakṣatyāṁ saha jakṣiti

kvacid gāyati gāyantyāṁ
rudatyāṁ rudati kvacid
kvacid dhasantyāṁ hasati
jalpantyāṁ anu jalpati

kvacid dhāvatī dhāvantyāṁ
tiṣṭhantyāṁ anu tiṣṭhati
**TRANSLATION**

When the Queen drank liquor, King Puranājana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed,
King Purāñjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction.

PURPORT

The mind is the place where the self is situated, and the mind is conducted by the intelligence. The living entity, situated within the heart, follows the intelligence. The intelligence is herein depicted as the Queen, and the soul, under mental control, follows the material intelligence just as the King follows his wife. The conclusion is that material intelligence is the cause of bondage for the living entity. The point is that one has to take to spiritual intelligence to come out of this entanglement.

In the life of Mahārāja Ambariśa, we find that the great Mahārāja first engaged his mind on the lotus feet of Kṛṣṇa. In this way his intelligence became purified. Mahārāja Ambariśa also used his other senses in the service of the Lord. He engaged his eyes in seeing the Deity in the temple nicely decorated with flowers. He engaged his sense of smell by smelling the flowers, and he engaged his legs by walking to the temple. His hands were engaged in cleansing the temple, and his ears were engaged in hearing about Kṛṣṇa. His tongue was engaged in two ways: in speaking about Kṛṣṇa and in tasting prasāda offered to the Deity. Materialistic persons, who are under the full control of material intelligence, cannot perform all these activities. Thus, consciously or unconsciously, they become entangled by the dictations of material intelligence. This fact is summarized in the following verse.

TEXT 62

विप्रलब्धो महिम्मैवं सर्वप्रकृतिविभ्रतः ।
नेच्छसनुकोट्यं: कृत्याविकार्यामेव यथा ॥६२॥
vipralabdho mahiṣyaivaṁ
sarva-prakṛti-vañcitaḥ
necchann anukaroty ajñāḥ
klaibyāt krīḍā-mṛgo yathā

vipralabdhaḥ—captivated; mahiṣyā—by the Queen; evam—thus; sarva—all; prakṛti—existence; vañcitaḥ—being cheated; na icchān—without desiring; anukaroti—used to follow and imitate; ajñāḥ—the foolish King; klaibyāt—by force; krīḍā-mṛgoḥ—a pet animal; yathā—just like.

TRANSLATION

In this way, King Purāṇjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King’s desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

PURPORT

The word vipralabdhaḥ is very significant in this verse. Vi means “specifically,” and pralabdha means “obtained.” Just to satisfy his desires, the King got the Queen, and thus he became cheated by material existence. Although he was not willing to do so, he remained as a pet animal under the control of material intelligence. Just as a pet monkey dances according to the desires of its master, the King danced according to the desires of the Queen. In Śrīmad-Bhāgavatam it is said: mahat-sevāṁ dvāram aḥur vimukteḥ (5.5.2). If one associates with a saintly person, a devotee, his path of liberation becomes clear. But if one associates with a woman, or with a person who is too much addicted to a woman, his path of bondage becomes completely clear.

On the whole, for spiritual advancement, one must give up the company of women. This is what is meant by the order of sannyāsa, the renounced order. Before taking sannyāsa, or completely renouncing the material world, one has to practice avoiding illicit sex. Sex life, licit or illicit, is practically the same, but through illicit sex one becomes more and more captivated. By regulating one’s sex life there is a chance that one may eventually be able to renounce sex or renounce the association of women. If this can be done, advancement in spiritual life comes very easily.

How one becomes captivated by the association of one’s dear wife is explained in this chapter by Nārada Muni. Attraction for one’s wife means
attraction for the material qualities. One who is attracted by the material quality of darkness is in the lowest stage of life, whereas one who is attracted by the material quality of goodness is in a better position. Sometimes we see that when a person is on the platform of material goodness, he is attracted more or less by the cultivation of knowledge. This is, of course, a better position, for knowledge gives one the preference to accept devotional service. Unless one comes to the platform of knowledge, the brahma-bhūta stage, one cannot advance in devotional service. As Kṛṣṇa says in Bhagavad-gītā:

\[
\text{brahma-bhūtaḥ prasannātmā} \\
\text{na socati na kāṅkṣati} \\
\text{samaḥ sarveṣu bhūteṣu} \\
\text{mad-bhaktiṁ labhate parāṁ}
\]

“One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

The platform of knowledge is advantageous because it is a means by which one may come to the stage of devotional service. However, if one takes to devotional service directly, knowledge is revealed without separate endeavor. This is confirmed in Śrīmad-Bhāgavatam: vāsudeve bhagavati bhakti-yogah prayojitah/ janayaty āśu vairāgyam jñānam ca yad ahaitukam (1.2.7). Devotional service automatically reveals actual knowledge of our material existence. One who is sufficiently intelligent immediately attains the stage of renunciation of so-called society, family and love as well as other things. As long as we are attached to society, family and love of the material world, there is no question of knowledge. Nor is there a question of devotional service. By directly taking to devotional service, however, one becomes filled with knowledge and renunciation. In this way one’s life becomes successful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Descriptions of the Characteristics of King Purañjana.”
CHAPTER TWENTY-SIX

King Puranijana Goes to the Forest to Hunt, and His Queen Becomes Angry

TEXTS 1-3

नारद उवाच
स एकदा महेश्वासो रथं पञ्चाशामत्यागम्।
द्विषं दिचकमेकां त्रिवेणं पञ्चविक्रमम्॥ १ ॥
एकार्मेक्ष्यति संद्रहथं पञ्चविक्रमम्॥ २ ॥
हैमोपस्करमालबं धर्मवर्त्तिप्रेमगुष्ठः।
एकादशमूनायं पञ्चप्रथमाग्नानम्॥ ३ ॥

nārada uvāca
sa ekadā mahēśvāso
ratham pañcāśvam āśugam
dviśam dvi-cakram ekāksam
tri-veṇum paṇca-bandhuram

eka-raśmy eka-damanam
eka-niḍām dvi-kūbaram
paṇca-praharaṇām saptavarūthiṁ paṇca-vikramam

haimopaskaram āruhya
svarṇa-varmākṣayesudhīḥ
ekādaśa-camūnāthah
paṇca-prastham agād vanam
nāradaḥ uvāca—Nārada said; saḥ—King Purañjana; ekadā—once upon a
time; mahēṣvāsaḥ—carrying his strong bow and arrows; ratham—chariot;
paṇca-aśvam—five horses; āśu-gam—going very swiftly; dvi-čšam—two
arrows; dvi-cakram—two wheels; eka—one; āksam—axle; tri—three;
vepuṁ—flags; paṇca—five; bandhuram—obstacles; eka—one; raśmi—rope,
rein; eka—one; damanam—chariot driver; eka—one; niḍam—sitting place;
dvi—two; kūbaram—posts to which the harnesses are fixed; paṇca—five;
praharaṇaṁ—weapons; sapta—seven; varūtham—coverings or ingredients of
the body; paṇca—five; vikramam—processes; haima—golden; upaskaram—ornaments;
āruhya—riding on; svarṇa—golden; varma—armor; aksaya—inexhaustible;
īṣudhiḥ—quiver; ekādaśa—eleven; camū-nāthaḥ—commanders; paṇca—five;
prastham—destinations, objectives; agāt—went; vanam—to the forest.

TRANSLATION

The great sage Nārada continued: My dear King, once upon a time King
Purañjana took up his great bow, and, equipped with golden armor and a
quiver of unlimited arrows and accompanied by eleven commanders, he sat
on his chariot driven by five swift horses and went to the forest named
Paṇca-prastha. He took with him in that chariot two explosive arrows. The
chariot itself was situated on two wheels and one revolving axle. On the
chariot were three flags, one rein, one chariot driver, one sitting place, two
poles to which the harness was fixed, five weapons and seven coverings.
The chariot moved in five different styles, and five obstacles lay before it.
All the decorations of the chariot were made of gold.

PURPORT

These three verses explain how the material body of the living entity is
under the control of the three qualities of the external energy. The body
itself is the chariot, and the living entity is the owner of the body, as
explained in Bhagavad-gītā: dehino 'smīn yathā dehe (Bg. 2.13). The
owner of the body is called the dehi, and he is situated within this body,
specifically within the heart. The living entity is driven by one chariot
driver. The chariot itself is made of three guṇas, three qualities of material
nature, as confirmed in Bhagavad-gītā: yantrārūdhāni māyayā (Bg. 18.61).
The word yantra means carriage. The body is given by material nature, and
the driver of that body is Paramātmā, the Supersoul. The living entity is
seated within the chariot. This is the actual position.

The living entity is always being influenced by the three qualities—sattva
(goodness), rajaḥ (passion) and tamaḥ (ignorance). This is also confirmed
in Bhagavad-gītā:
tribhir guṇamayair bhāvair
ebhīḥ sarvam idaṁ jagat
mohitam nābhijanāti
māṁ ebhyaḥ param avyayam

"Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible." (Bg. 7.13)

The living entity is thus bewildered by the three qualities of material nature. These three qualities are described in this verse as three flags. By a flag, one can come to know who the owner of the chariot is; similarly, by the influence of the three qualities of material nature, one can easily know the direction in which the chariot is moving. In other words, one who has eyes to see can understand how the body is being driven, influenced by the particular type or quality of material nature. In these three verses the activity of the living entity is described to prove how the body becomes influenced by the quality of ignorance, even when a person wants to be religious. Nārada Muni wanted to prove to King Pṛcīnabarhīṣat that the King was being influenced by the tamo-guṇa, the quality of ignorance, even though the King was supposed to be very religious.

According to karma-kāṇḍiya, the process of fruitive activities, a person performs various sacrifices directed by the Vedas, and in all those sacrifices animal killing, or experimenting on the life of animals to test the power of Vedic mantras, is enjoined. Animal killing is certainly conducted under the influence of the mode of ignorance. Even though one may be religiously inclined, animal sacrifice is nonetheless recommended in the śāstras, not only in the Vedas but even in the modern scriptures of other sects. These animal sacrifices are recommended in the name of religion, but actually animal sacrifice is meant for persons in the mode of ignorance. When such people kill animals, they can at least do so in the name of religion. However, when the religious system is transcendental, like the Vaiṣṇava religion, there is no place for animal sacrifice. Such a transcendental religious system is recommended by Kṛṣṇa in Bhagavad-gītā:

sarva-dharmān parityajya
māṁ ekaṁ śarāṇāṁ vṛaja
ahaṁ tvāṁ sarva-pāpebhya
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)
Because King Prācinabharhiṣat was engaged in performing various sacrifices in which animals were killed, Nārada Muni pointed out that such sacrifices are influenced by the mode of ignorance. From the very beginning of Śrīmad-Bhāgavatam it is said: dharmah projñhita-kaitava 'tra (1.1.2). All kinds of religious systems that are involved in cheating are completely kicked out of Śrīmad-Bhāgavatam. In the bhagavad-dharma, the religion dealing with one’s relationship with the Supreme Personality of Godhead, animal sacrifice is not recommended. In the performance of saṅkirtana-yajña—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—there is no recommendation for animal sacrifices.

In these three verses, King Purāṇjana’s going to the forest to kill animals is symbolic of the living entity’s being driven by the mode of ignorance and thus engaging in different activities for sense gratification. The material body itself indicates that the living entity is already influenced by the three modes of material nature and that he is driven to enjoy material resources. When the body is influenced by the mode of ignorance, its infection becomes very acute. When it is influenced by the mode of passion, the infection is at the symptomatic stage. However, when the body is influenced by the mode of goodness, the materialistic infection becomes purified. The ritualistic ceremonies recommended in religious systems are certainly on the platform of goodness, but because within this material world even the mode of goodness is sometimes polluted by the other qualities (namely passion and ignorance), a man in goodness is sometimes driven by the influence of ignorance.

It is herein described that King Purāṇjana once went to the forest to kill animals. This means that he, the living entity, came under the influence of the mode of ignorance. The forest in which King Purāṇjana engaged in hunting was named Pañca-prastha. The word pañca means five, and this indicates the objects of the five senses. The body has five working senses, namely, the hands, the legs, the tongue, the rectum and the genitals. By taking full advantage of these working senses, the body enjoys material life. The chariot is driven by five horses, which represent the five sense organs—namely, the eyes, ears, nose, skin and tongue. These sense organs are very easily attracted by the sense objects. Consequently the horses are described as moving swiftly. On the chariot King Purāṇjana kept two explosive weapons, which may be compared to ahaṅkāra, or false ego. This false ego is typified by two attitudes: “I am this body” (ahantā), and “Everything in my bodily relationships belongs to me” (mamatā).
The two wheels of the chariot may be compared to the two moving facilities—namely sinful life and religious life. The chariot is decorated with three flags, which represent the three modes of material nature. The five kinds of obstacles, or uneven roads, represent the five kinds of air passing within the body. These are prāṇa, apāna, udāna, samāna and vyāna. The body itself is covered by seven coverings, namely, skin, muscle, fat, blood, marrow, bone and semen. The living entity is covered by three subtle material elements and five gross material elements. These are actually obstacles placed before the living entity on the path of liberation from material bondage.

The word rasmi (rope) in this verse indicates the mind. The word nīda is also significant, for nīda indicates the nest where a bird takes rest. In this case nīda is the heart where the living entity is situated. The living entity sits in one place only. The causes of his bondage are two: namely lamentation and illusion. In material existence the living entity simply hankers to get something he can never get. Therefore he is in illusion. As a result of being in this illusory situation, the living entity is always lamenting. Thus lamentation and illusion are described herein as dvi-kūbara, the two posts of bondage.

The living entity carries out various desires through five different processes, which indicate the working of the five working senses. The golden ornaments and dress indicate that the living entity is influenced by the quality of rajo-guṇa, passion. One who has a good deal of money or riches is especially driven by the mode of passion. Being influenced by the mode of passion, one desires so many things for enjoyment in this material world. The eleven commanders represent the ten senses and the mind. The mind is always making plans with the ten commanders to enjoy the material world. The forest named Pañca-prastha, where the King went to hunt, is the forest of the five sense objects: form, taste, sound, smell and touch. Thus in these three verses Nārada Muni describes the position of the material body and the encagement of the living entity within it.

**TEXT 4**

चचार मुग्यां तत्र द्यस आतेषुकार्यकः ॥
विहाय जायामतद्धो मुग्यथसनलातसः ॥ ॥ ॥

cacāra mṛgayāṁ tatra
dṛpta ātteṣu-kārmukah
vihāya jāyām atad-arhām
mṛga-vyasana-lālasaḥ

cacāra—executed; mṛgayām—hunting; tatra—there; drptaḥ—being proud;
ätta—having taken; iṣu—arrows; kārmukāḥ—bow; vihāya—giving up; jāyām—
his wife; a-tat-arhām—although impossible; mṛga—hunting; vyasana—evil
activities; lālasaḥ—being inspired by.

TRANSLATION

It was almost impossible for King Purajana to give up the company of
his Queen even for a moment. Nonetheless, on that day, being very much
inspired by the desire to hunt, he took up his bow and arrow with great
pride and went to the forest, not caring for his wife.

PURPORT

One form of hunting is known as woman-hunting. A conditioned soul is
never satisfied with one wife. Those whose senses are very much uncon-
trolled especially try to hunt for many women. King Purajana’s abandon-
ing the company of his religiously married wife is representative of the
conditioned soul’s attempt to hunt for many women for sense gratification.
Wherever a king goes, he is supposed to be accompanied by his queen, but
when the king, or conditioned soul, becomes greatly overpowered by the
desire for sense gratification, he does not care for religious principles.
Instead, with great pride, he accepts the bow and arrow of attachment and
hatred. Our consciousness is always working in two ways—the right way and
the wrong way. When one becomes too proud of his position, influenced
by the mode of passion, he gives up the right path and accepts the wrong
one. Kṣatriya kings are sometimes advised to go to the forest to hunt
ferocious animals just to learn how to kill, but such forays are never meant
for sense gratification. Killing animals to eat their flesh is forbidden for
human beings.

TEXT 5

āsurīṁ vṛttim āśritya
ghorātmā niranugrahaḥ

[Śrīmad-Bhāgavatam Canto 4, Ch. 26]
At that time King Purañjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.

PURPORT

When a man becomes too proud of his material position, he tries to enjoy his senses in an unrestricted way, being influenced by the modes of passion and ignorance. He is thus described as asuric, or demoniac. When people are demoniac in spirit, they are not merciful toward the poor animals. Consequently they maintain various animal slaughterhouses. This is technically called sūnā or hiṃsā, which means the killing of living beings. In Kali-yuga, due to the increase of the modes of passion and ignorance, almost all men are asuric or demoniac; therefore they are very much fond of eating flesh, and for this end they maintain various kinds of animal slaughterhouses.

In this age of Kali the propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal killing in the slaughterhouse and by hunters in the forest. Proud, demoniac persons do not know the laws of nature, nor do they know the laws of God. Consequently they unrestrictedly kill poor animals, not caring for them at all. In this Kṛṣṇa consciousness movement animal killing is completely prohibited. One is not accepted as a bona fide student in this movement unless he promises to follow the four regulative principles:
no animal killing, no intoxication, no illicit sex, and no gambling. This Kṛṣṇa consciousness movement is the only means by which the sinful activities of men in this Kali-yuga can be counteracted.

TEXT 6

तिर्थेशु प्रतिद्रष्टेशु राजा मेध्यान पशुवः बने ।
यावदर्थमलुभो हन्यादिति नियम्यते ॥ ६ ॥

tīrtheṣu pratidṛṣṭeṣu
rājā medhyān paśūn vane
yāvad-artham alam lubdho
hanyād iti niyamya
tīrtheṣu—in holy places; pratidṛṣṭeṣu—according to the direction of the Vedas; rājā—a king; medhyān—fit for sacrifice; paśūn—animals; vane—in the forest; yāvat—so much as; artham—required; alam—not more than that; lubdhaḥ—being greedy; hanyāt—one may kill; iti—thus; niyamya—it is regulated.

TRANSLATION

If a king is too attracted to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some animals that are recommended for killing. One is not allowed to kill animals unnecessarily or without restrictions. The Vedas regulate animal killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.

PURPORT

The question may be raised why a living being should be restricted in sense gratification. If a king, to learn how to kill, may go to the forest and kill animals, why should a living entity, who has been given senses, not be allowed unrestricted sense gratification? At the present moment this argument is put forward even by so-called svāmīs and yogīs who publicly say that because we have senses we must satisfy them by sense gratification. These foolish svāmīs and yogīs, however, do not know the injunctions of the sāstras. Indeed, sometimes these rascals come out to defy the sāstras. They even publicly announce that there should be no more sāstras, no more books. “Just come to me,” they say, “and I shall touch you, and you will become immediately spiritually advanced.”
Because demoniac people want to be cheated, so many cheaters are present to cheat them. At the present moment in this age of Kali-yuga, the entire human society has become an assembly of cheaters and cheated. For this reason the Vedic scriptures have given us the proper directions for sense gratification. Everyone is inclined in this age to eat meat and fish, drink liquor, and indulge in sex life, but according to the Vedic injunctions, sex is allowed only in marriage, meat-eating is allowed only when the animal is killed and offered before the goddess Kālī, and intoxication is allowed only in a restricted way. In this verse the word niyamyate indicates that all these things—namely, animal killing, intoxication and sex—should be regulated.

Regulations are meant for human beings, not for animals. The traffic regulations on the street, telling people to keep to the right or the left, are meant for human beings, not for animals. If an animal violates such a law, he is never punished, but a human being is punished. The Vedas are not meant for the animals but for the understanding of human society. A person who indiscriminately violates the rules and regulations given by the Vedas is liable to be punished. One should therefore not enjoy his senses according to his lusty desires but should restrict himself according to the regulative principles given in the Vedas. If a king is allowed to hunt in a forest, it is not for his sense gratification. We cannot simply experiment in the art of killing. If a king, being afraid to meet rogues and thieves, kills poor animals and eats their flesh comfortably at home, he may lose his position.

Because in this age kings have such demoniac propensities, monarchy is abolished by the laws of nature in every country. People have become so degraded in this age that on the one hand they restrict polygamy and on the other hand they hunt for women in so many ways. Many business concerns publicly advertise that topless girls are available in this club or in that shop. Thus women have become instruments of sense enjoyment in modern society. The Vedas enjoin, however, that if a man has the propensity to enjoy more than one wife—as is sometimes the propensity for men in the higher social order, such as the brāhmaṇas, kṣatriyas and the vaiśyas, and even sometimes the sūdras—he is allowed to marry more than one wife. Marriage means taking complete charge of a woman and living peacefully without debauchery. At the present moment, however, debauchery is unrestricted. Nonetheless, society makes a law that one should not marry more than one wife. This is typical of a demoniac society.

**TEXT 7**

\[ य एवं कर्म नियतं विद्यानु कुर्वित्म मानवः।
\[ कर्मणा तेन राजेन्द्र ज्ञानेन न स रिष्यते॥ ७॥

ya evaṁ karma niyātāṁ
vidvān kurvīta mānavaḥ
karmaṇā tena rājendra
jñānena na sa lipyate

yaḥ—anyone who; evam—thus; karma—activities; niyātāṁ—regulated; vidvān—learned; kurvīta—should perform; mānavaḥ—a human being; karmaṇā—by such activities; tena—by this; rāja-indra—O King; jñānena—by advancement of knowledge; na—never; saḥ—he; lipyate—becomes involved.

TRANSLATION

Nārada Muni continued to speak to King Prācinabarhiṣat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.

PURPORT

Just as a government may issue trade licenses in order for its citizens to act in a certain way, the Vedas contain injunctions that restrain and regulate all of our fruitive activities. All living entities have come into this material world to enjoy themselves. Consequently the Vedas are given to regulate sense enjoyment. One who enjoys his senses under the Vedic regulative principles does not become entangled in the actions and reactions of his activities. As stated in Bhagavad-gītā:

yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

“Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.” (Bg. 3.9)

A human being is especially meant to attain liberation from the bondage of birth, death, old age and disease. He is therefore directed by the Vedic regulative principles to work in such a way that he may fulfill his desires for sense gratification and at the same time gradually become freed from material bondage. Action according to such principles is called knowledge. Indeed, the word veda means knowledge. The words jñānena na sa lipyate
indicate that by following the Vedic principles, one does not become involved in the actions and reactions of his fruitive activities.

Everyone is therefore advised to act in terms of the Vedic injunctions and not irresponsibly. When a person within a state acts according to the laws and licenses of the government, he does not become involved in criminal activities. Man-made laws, however, are always defective because they are made by men who are prone to committing mistakes, being illusioned, cheating and having imperfect senses. The Vedic instructions are different because they do not have these four defects. Vedic instructions are not subject to mistakes. The knowledge of the Vedas is knowledge received directly from God, and there is consequently no question of illusion, cheating, mistakes or imperfect senses. All Vedic knowledge is perfect because it is received directly from God by the paramparā disciplic succession. In Śrīmad-Bhāgavatam it is said: tene brahma hṛdaya ya ādi-kavaye (Bhāg. 1.1.1). The original creature of this universe, known as the ādi-kavi, or Lord Brahmā, was instructed by Kṛṣṇa through the heart. After receiving these Vedic instructions from Lord Kṛṣṇa Himself, Brahmā distributed the knowledge by the paramparā system to Nārada, and Nārada in turn distributed the knowledge to Vyāsa. In this way Vedic knowledge is perfect. If we act according to Vedic knowledge, there is no question of being involved in sinful activities.

Text 8

अन्यथा कर्म कुर्वानो मानारूढो निक्रयते ||
गुणप्रवाहपतितो नष्टप्रज्ञो व्रज्याधः: || 8 ||

anyathā karma kurvāṇo mānārūḍho nibadhyate
guṇa-pravāha-patito
naṣṭa-prajñō vrajaty adhaḥ

anyathā—otherwise; karma—fruitive activities; kurvāṇaḥ—while acting; māna-ārūḍhaḥ—being influenced by false prestige; nibadhyate—one becomes entangled; guṇa-pravāha—by the influence of the material qualities; patitaḥ—fallen; naṣṭa-prajñataḥ—bereft of all intelligence; vrajati—thus he goes; adhaḥ—down.

TRANSLATION

Otherwise a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of
the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmāloka planet.

PURPORT

There are many important words in this verse. The first is anyathā, “otherwise,” which indicates one who does not care for the Vedic rules and regulations. The rules and regulations laid down in the Vedas are called śāstra-vidhi. Bhagavad-gītā clearly states that one who does not accept the śāstra-vidhi, or rules and regulations mentioned in the Vedic scriptures, and acts whimsically or puffed up with false pride, never attains perfection in this life, nor does he attain happiness or liberation from the material condition.

yah śāstra-vidhim uṣṭrjayā
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukham na parāṁ gatim

“He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.” (Bg. 16.23)

Thus one who is deliberately transgressing the rules and regulations of the śāstras is simply involving himself more and more in material existence in the three modes of material nature. Human society should therefore follow the Vedic principles of life, which are summarized in Bhagavad-gītā. Otherwise life in material existence will continue. Foolish persons do not know that the soul is passing through 8,400,000 species of life. By the gradual process of evolution, when one comes to the human form of life, he is supposed to follow the rules and regulations laid down in the Vedas. Śrī Caitanya Mahāprabhu says that the living entity, since time immemorial, is suffering the threefold miseries of material nature due to his demoniac attitude, which is his spirit of revolt against the Supreme Personality of Godhead. Kṛṣṇa also confirms this in Bhagavad-gītā:

mamaivaṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manah śaṣṭhānīndriyāṇi
prakṛti-sthāni karsatī
"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)

Every living entity is part and parcel of God. There is no reason for the living entity’s being put into the miserable threefold condition of material existence but that he voluntarily accepts material existence on the false pretext of becoming an enjoyer. To save him from this horrible condition, the Lord has given all the Vedic literatures in His incarnation of Vyāsa-dēva. It is therefore said:

\[ kṛṣṇa bhuli' sei jīva anādi-bahir-mukha \]
\[ ataeva māyā tāre deya saṁsāra-duḥkha \]

"By forgetting Kṛṣṇa, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Kṛṣṇa is giving him different types of miseries in material existence." (Cc. Madhya 20.117)

\[ māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna \]
\[ jīvere kṛpaṁ kailā kṛṣṇa veda-puraṇa \]

"When a living entity is enchanted by the external energy, he cannot revive his original Kṛṣṇa consciousness independently. Due to such circumstances, Kṛṣṇa has kindly given him the Vedic literatures, such as the four Vedas and eighteen Purāṇas." (Cc. Madhya 20.122)

Every human being should therefore take advantage of the Vedic instructions; otherwise one will be bound by his whimsical activities and will be without any guide.

The word māṇarūḍhaḥ is also very significant in this verse. Under the pretext of becoming great philosophers and scientists, men throughout the whole world are working on the mental platform. Such men are generally nondevotees, due to not caring for the instructions given by the Lord to the first living creature, Lord Brahmā. The Bhāgavatam therefore says:

\[ harāv abhaktasya kuto mahad-guṇā \]
\[ mano-rathenāsati dhāvato bāhiḥ \]

A person who is a nondevotee has no good qualifications because he acts on the mental platform. One who acts on the mental platform has to change his standard of knowledge periodically. We consequently see that one philosopher may disagree with another philosopher, and one scientist may
put forward a theory contradicting the theory of another scientist. All of
this is due to their working on the mental platform without a standard of
knowledge. In the Vedic instructions, however, the standard of knowledge
is accepted, even though it may sometimes appear that the statements are
contradictory. Because the *Vedas* are the standard of knowledge, even
though they may appear contradictory, they should be accepted. If one
does not accept them, he will be bound by the material conditions.

The material conditions are described in this verse as *guna-pravāha*, the
flowing of the three modes of material nature. Śrīla Bhaktivinoda Ṭhākura
therefore says in a song, (miche) māyāra vaše, yāccha bhese’, khāccha
hābuḍubu, bhāi: “Why are you suffering? Why are you sometimes being
drowned in the waves of material nature and sometimes coming to the
surface?” (Jīva) krṣṇa-dāsa, e viśvāsa, karle ta’ āra duḥkha nāi: “Please
therefore accept yourself as the servant of Kṛṣṇa. Then you will be freed
from all miseries.” As soon as one surrenders to Kṛṣṇa and accepts
the perfect standard of knowledge, which is *Bhagavad-gītā* as it is, he then
comes out of the material modes of nature and does not fall down and lose his
knowledge.

*Nāṣṭa-prajñāh*. The word prajñā means “perfect knowledge,” and *nāṣṭa-
prajñā* means “one who has no perfect knowledge.” One who does not
have perfect knowledge has only mental speculation. By such mental
speculation one falls down and down into a hellish condition of life. By
transgressing the laws laid down in the śāstras, one cannot become pure in
heart. When one’s heart is not purified, one acts according to the three
material modes of nature. These activities are very nicely explained in
verses 1-6 of the Seventeenth Chapter of *Bhagavad-gītā*. Bhagavad-gītā
further explains:

\[\begin{align*}
\text{traiguṇya-visorayā vedā} \\
nistraiguṇyo bhavārjuna \\
nirdvandvo nitya-sattva-stho \\
niryoga-kṣema ātmavān
\end{align*}\]

“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 entire world and all material knowledge is within the three modes of
material nature. One has to transcend these modes, and to attain that
platform of transcendence one must follow the instruction of the Supreme
Personality of Godhead and thus become perfect in life. Otherwise one will
be knocked down by the waves of the material nature’s three modes. This
is further explained in Śrīmad-Bhāgavatam in the words of Prahlāda Mahārāja:

\[
\text{matir na kṛṣṇe parataḥ svato vā}
\]
\[
mitho 'bhipayeta grha-vrataṁ
\]
\[
adānta-gobhir viśatāṁ tamāsrāṁ
\]
\[
punāḥ pūnāḥ carvita-carvaṇānāṁ
\]

(Bhāg. 7.5.30)

Materialistic persons who are too much engaged in material enjoyment and who do not know anything beyond their material experiences are carried by the whims of material nature. They live a life characterized by chewing the chewed, and they are controlled by their uncontrolled senses. Thus they go down to the darkest regions of hellish life.

TEXT 9

तत्र निर्भिन्नगत्राणं विचित्रवत्सः शिलीयुक्ते: ।
विषुवा० मूहुः वितानां दुःसह: करुणात्मनाम् ॥ ९ ॥

tatra nirbhinnā-gātrāṇāṁ
citra-vājāḥ sīlī-mukhāḥ
viplavo 'bhūd duḥkhitaṁānāṁ
duḥsahāḥ karoṇātmanānāṁ

tatra—there; nirbhinnā—being pierced; gātrāṇāṁ—whose bodies; citra-vājāḥ—with variegated feathers; sīlī-mukhāḥ—by the arrows; viplavo—destruction; abhūt—was done; duḥkhitaṁānāṁ—of the most aggrieved; duḥsahāḥ—unbearable; karoṇā-ātmanānāṁ—for persons who are very merciful.

TRANSLATION

When King Purāṇjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.

PURPORT

When demoniac persons engage in animal killing, the demigods, or devotees of the Lord, are very much afflicted by this killing. Demoniac civilizations in this modern age maintain various types of slaughterhouses
all over the world. Rascal svāmīs and yogīs encourage foolish persons to go on eating flesh and killing animals and at the same time continue their so-called meditation and mystical practices. All these affairs are ghastly, and a compassionate person, namely a devotee of the Lord, becomes very unhappy to see such a sight. The hunting process is also carried on in a different way, as we have already explained. Hunting women, drinking different types of liquor, becoming intoxicated, killing animals and enjoying sex all serve as the basis of modern civilization. Vaiṣṇavas are unhappy to see such a situation in the world, and therefore they are very busy spreading this Kṛṣṇa consciousness movement.

The devotees are pained to see the hunting and killing of animals in the forest, the wholesale slaughter of animals in the slaughterhouses, and the exploitation of young girls in brothels that function under different names as clubs and societies. Being very much compassionate upon the killing of animals in sacrifice, the great sage Nārada began his instructions to King Prācīnabarhiṣat. In these instructions, Nārada Muni explained that devotees like him are very much afflicted by all the killing that goes on in human society. Not only are saintly persons afflicted by this killing, but even God Himself is afflicted and therefore comes down in the incarnation of Lord Buddha. Jayadeva Gosvāmī therefore sings: sadaya-hṛdaya-darśita-paśu-ghātam. Simply to stop the killing of animals, Lord Buddha compassionately appeared. Some rascals put forward the theory that an animal has no soul or is something like dead stone. In this way they rationalize that there is no sin in animal killing. Actually animals are not dead stone, but the killers of animals are stone-hearted. Consequently no reason or philosophy appeals to them. They continue keeping slaughterhouses and killing animals in the forest. The conclusion is that one who does not care for the instructions of saintly persons like Nārada and his disciplic succession surely falls into the category of naṣṭa-prajña and thus goes to hell.

TEXT 10

śaśān varāhān mahiṣān

gavayān ruru-salyakān

medhyān anyāṁś ca vividhān

vinighnān śramam adhyagāt
śaśān—rabbits; varāhān—boars; mahiśān—buffaloes; gavayān—bisons; ruru—black deer; sātyakān—porcupines; medhyān—game animals; anyān—others; ca—and; vividhān—various; vinighnān—by killing; śramam adhyagāt—became very tired.

TRANSLATION

In this way King Purāṇjana killed many animals, including rabbits, boars, buffaloes, bisons, black deer, porcupines and other game animals. After killing and killing, the King became very tired.

PURPORT

A person in the mode of ignorance commits many sinful activities. In the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī explains that a man becomes sinful out of ignorance only. The resultant effect of sinful life is suffering. Those who are not in knowledge, who commit violations of the standard laws, are subject to be punished under criminal laws. Similarly, the laws of nature are very stringent. If a child touches fire without knowing the effect, he must be burned, even though he is only a child. If a child violates the law of nature, there is no compassion. Only through ignorance does a person violate the laws of nature, and when he comes to knowledge he does not commit any more sinful acts.

The King became tired after killing so many animals. When a man comes in contact with a saintly person, he becomes aware of the stringent laws of nature and thus becomes a religious person. Irreligious persons are like animals, but in this Kṛṣṇa consciousness movement such persons can come to a sense of understanding things as they are and abandon the four principles of prohibited activities—namely, illicit sex life, meat-eating, gambling and intoxication. This is the beginning of religious life. Those who are so-called religious and indulge in these four principles of prohibited activities are pseudo-religionists. Religious life and sinful activity cannot parallel one another. If one is serious in accepting a religious life, or the path of salvation, he must adhere to the four basic rules and regulations. However sinful a man may be, if he receives knowledge from the proper spiritual master and repents his past activities in his sinful life and stops them, he immediately becomes eligible to return home, back to Godhead. This is made possible just by following the rules and regulations given by the śāstra and following the bona fide spiritual master.

At present the whole world is on the verge of retiring from a blind materialistic civilization, which may be likened to hunting animals in the
forest. People should take advantage of this Kṛṣṇa consciousness movement and leave their troublesome life of killing. It is said that the killers of animals should neither live nor die. If they live only to kill animals and enjoy women, life is not very prosperous. And as soon as a killer dies, he enters the cycle of birth and death in the lower species of life. That also is not desirable. The conclusion is that killers should retire from the killing business and take to this Kṛṣṇa consciousness movement to make life perfect. A confused, frustrated man cannot get relief by committing suicide because suicide will simply lead him to take birth in the lower species of life or to remain as a ghost, unable to attain a gross material body. Therefore the perfect course is to retire altogether from sinful activities and take up Kṛṣṇa consciousness. In this way one can become completely perfect and go back home, back to Godhead.

TEXT 11

तत: कृतपरिश्रान्तो निब्र्वतो गुहमेववान्।
कृतकान्तो चित्ताहारः सन्विवेश गतक्षमः।

**tataḥ** kṣut-trṛ-pariśrānto

**nivṛtto** graham eyivān

**kṛta-snānacitāhāraḥ**

**saṁviveśa gata-klamaḥ**

**tataḥ**—thereafter; **kṣut**—by hunger; **trṛ**—thirst; **pariśrāntaḥ**—being too fatigued; **nivṛttāḥ**—having ceased; **grham eyivān**—came back to his home; **kṛta**—taken; **snāna**—bath; **ucita-āhāraḥ**—exactly required foodstuffs; **saṁviveśa**—took rest; **gata-klamaḥ**—freed from all fatigue.

TRANSLATION

After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had dinner. Then he took rest and thus became freed from all restlessness.

PURPORT

A materialistic person works throughout the whole week very, very hard. He is always asking, “Where is money? Where is money?” Then, at the end of the week, he wants to retire from these activities and go to some secluded place to rest. King Purañjana returned to his home because he was very much fatigued from hunting animals in the forest. In this way
his conscience came to stop him from committing further sinful activities and make him return home. In Bhagavad-gītā materialistic persons are described as duṣkṛtinaḥ, which indicates those who are always engaged in sinful activities. When a person comes to his senses and understands how he is engaging in sinful activities, he returns to his conscience, which is herein figuratively described as the palace. Generally a materialistic person is infected by the material modes of passion and ignorance. The results of passion and ignorance are lust and greed. In the life of a materialist, activity means working in lust and greed. However, when he comes to his senses, he wants to retire. According to Vedic civilization, such retirement is positively recommended, and this portion of life is called vānaprastha. Retirement is absolutely necessary for a materialist who wants to become free from the activities of a sinful life.

King Purañjana’s coming home, taking bath and having an appropriate dinner indicate that a materialistic person must retire from sinful activities and become purified by accepting a spiritual master and hearing from him about the values of life. If one would do this, he would feel completely refreshed, just as one feels after taking a bath. After receiving initiation from a bona fide spiritual master, one must abandon all kinds of sinful activities, namely, illicit sex, intoxication, gambling and meat-eating.

The word uciṭāhāra used in this verse is important. Ucita means appropriate. One must eat appropriately and not take after food like hogs take after stool. For a human being there are eatables described in Bhagavad-gītā (Bg. 17.8) as sāttvika-āhāra, or food in the mode of goodness. One should not indulge in eating food in the modes of passion and ignorance. This is called uciṭāhāra, or appropriate eating. One who is always eating meat or drinking liquor, which is eating and drinking in passion and ignorance, must give these things up so that his real consciousness may be awakened. In this way one may become peaceful and refreshed. If one is restless or fatigued, one cannot understand the science of God. As stated in Śrīmad-Bhāgavatam (1.2.20):

\begin{align*}
\text{evan} & \text{ prasanna-manaso} \\
\text{bhagavad-bhakti-yogataḥ} \\
\text{bhagavat-tattva-vijnānam} \\
\text{mukta-saṅgasya jāyate}
\end{align*}

Unless one can become free from the influence of passion and ignorance, he cannot be pacified, and without being pacified, one cannot understand the science of God. King Purañjana’s returning home is indicative of man’s
returning to his original consciousness, known as Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolutely necessary for one who has committed a lot of sinful activities, especially killing animals or hunting in the forest.

**TEXT 12**

अत्मानं अर्हयकः चक्रे
धुपालेपा-स्राग-अदिभी
साध्व-अलाङकर्ता-सर्वं
महिष्याम अदधे मनाः

ātmānam arhayāṁ cakre
dhūpālepa-srag-ādibhiḥ
sādhv-alaṅkṛta-sarvāṇo
mahīṣyāṁ ādadhe manaḥ

ātmānam—himself; arhayāṁ—as it ought to be done; cakre—did; dhūpa—incense; ālepa—smearing the body with sandalwood pulp; srak—garlands; ādibhiḥ—beginning with; sādhvu—saintly, beautifully; alaṅkṛta—being decorated; sarva-aṅgāḥ—all over the body; mahīṣyāṁ—unto the Queen; ādadhe—he gave; manaḥ—mind.

**TRANSLATION**

After this, King Purañjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.

**PURPORT**

When a man comes into good consciousness and accepts a saintly person as a spiritual master, he hears many Vedic instructions in the form of philosophy, stories, narrations about great devotees and transactions between God and His devotees. In this way a man becomes refreshed in mind, exactly like a person who smears scented sandalwood pulp all over his body and decorates himself with ornaments. These decorations may be compared to knowledge of religion and the self. Through such knowledge one becomes detached from a materialistic way of life and engages himself in always hearing Śrīmad-Bhāgavatam, Bhagavad-gītā and other Vedic literatures. The word sādhv-alaṅkṛta used in this verse indicates that one must be absorbed in knowledge gathered from the instructions
of saintly persons. Just as King Purañjana began to search out his better half, the Queen, one who is decorated with knowledge and instructions from saintly persons should try to search out his original consciousness, Kṛṣṇa consciousness. One cannot return to Kṛṣṇa consciousness unless he is favored by the instructions of a saintly person. Therefore Śrīla Narottama dāsa Ṭhākura sings: sādhu-sāstra-guru-vākya, cittete kariyā aikya. If we want to become saintly persons, or if we want to return to our original Kṛṣṇa consciousness, we must associate with sādhu (a saintly person), sāstra (authoritative Vedic literature), and guru (a bona fide spiritual master). This is the process.

TEXT 13

\[
\begin{align*}
\text{trpt} & \text{to } hṛṣṭaḥ \text{ sudṛptas ca} \\
& \text{kandarpākṛṣṭa-mānasah} \\
& \text{na vyacaṣṭa varāroham} \\
& \text{grhiṇīm grha-medhinīm}
\end{align*}
\]

\text{trptah—satisfied; hṛṣṭah—joyful; su-drptah—being very proud; ca—also; kandarpa—by Cupid; ākṛṣṭa—attracted; mānasah—his mind; na—did not; vyacaṣṭa—try; varāroham—higher consciousness; grhiṇīm—wife; grha-medhinīm—one who keeps her husband in material life.}

TRANSLATION

After taking his dinner and having his thirst and hunger satisfied, King Purañjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

PURPORT

This verse is very significant for those desiring to elevate themselves to a higher level of Kṛṣṇa consciousness. When a person is initiated by a spiritual master, he changes his habits and does not eat undesirable eatables or engage in the eating of meat, the drinking of liquor, illicit sex or gambling. Sāttvika-āhāra, foodstuffs in the mode of goodness, are described in the
Simple food like rice, dahl, chapatis, vegetables, milk and sugar constitute a balanced diet, but sometimes it is found that an initiated person, in the name of prasāda, eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Kṛṣṇa consciousness eats too much, he falls down. Instead of being elevated to pure Kṛṣṇa consciousness, he becomes attracted by Cupid. The so-called brahmacārī becomes agitated by women, and the vānaprastha may again become captivated into having sex with his wife. Or he may begin to search out another wife. Due to some sentiment, he may give up his own wife and come into the association of devotees and a spiritual master, but due to his past sinful life he cannot stay. Instead of being elevated to Kṛṣṇa consciousness, he falls down, being attracted by Cupid, and takes to another wife for sex enjoyment. The fall of the neophyte devotee from the path of Kṛṣṇa consciousness down to material life is described in Śrīmad-Bhāgavatam by Nārada Muni.

\[
\begin{align*}
tyaktvā & \text{sva-dharmāṁ caraṇāmbujaḥ harer} \\
bhajann & \text{apakvo 'tha patet tato yadi} \\
yatra & \text{kva vābhadram abhūd amūṣya kiṁ} \\
ko & \text{vārtha āpto 'bhajatāṁ sva-dharmataḥ} \\
\text{(Bhāg. 1.5.17)}
\end{align*}
\]

This indicates that although a neophyte devotee may fall down from the path of Kṛṣṇa consciousness due to his immaturity, his service to Kṛṣṇa never goes in vain. However, a person who remains steadfast in his family duty or so-called social or family obligation but does not take to Kṛṣṇa consciousness receives no profit. One who comes to Kṛṣṇa consciousness must be very cautious and refrain from prohibited activities, as defined by Rūpa Gosvāmī in his Upadeśāmṛta:

\[
\begin{align*}
\text{atyāhāraḥ prayāśaḥ ca} \\
prajalpo niyamāgraḥ \\
\text{jana-saṅgaḥ ca laulyaṁ ca} \\
\text{ṣaḍbhīr bhaktir vinaśyati}
\end{align*}
\]

A neophyte devotee should neither eat too much nor collect more money than necessary. Eating too much or collecting too much is called atyāhāra. For such atyāhāra one must endeavor very much. This is called prayāsa. Superficially one may show himself to be very much faithful to the rules
and regulations but at the same time not to be fixed in the regulative principles. This is called *niyamāgraḥa*. By mixing with undesirable persons or *jana-saṅga*, one becomes tainted with lust and greed and falls down from the path of devotional service.

**TEXT 14**

\[\text{अन्तःपुरान्तियोऽप्रेर्यग्रहोऽद्विजमना} ज्ञ केदिष्यत्।
\[\text{अपि व: कुशल रामा: सेषरिणां यथा पुरा} \|१४\|
\]

\[\text{antahpura-striyaḥ }'prcchad}
\[\text{vimanāḥ iva vedīṣat}
\[\text{api vaḥ kuśalam rāmāḥ}
\[\text{sa-īśvarīṇāṁ yathā purā}
\]

**TRANSLATION**

At that time King Purāñjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?

**PURPORT**

In this verse the word *vedīṣat* indicates King Pracīnabarhi. When a man becomes refreshed by association with devotees and awakes to Kṛṣṇa consciousness, he consults the activities of his mind—namely, thinking, feeling and willing—and decides whether he should again return to his material activities or stay steady in spiritual consciousness. The word *kuśalam* refers to that which is auspicious. One can make his home perfectly auspicious when he engages in devotional service to Lord Viṣṇu. When one is engaged in activities other than *viṣṇu-bhakti*, or in other words when one is engaged in material activities, he is always filled with anxieties. A sane man should consult his mind, its thinking, feeling and willing processes, and decide how these processes should be utilized. If one always thinks of Kṛṣṇa, feels how to serve Him and wills to execute the order of Kṛṣṇa, it should be known that he has taken good instruction from his intelligence,
which is called the mother. Although the King was refreshed, he nonetheless inquired about his wife. Thus he was consulting, thinking and willing how he could again return to his steady good consciousness. The mind may suggest that by viṣaya-bhoga, or sense enjoyment, one can become happy, but when one becomes advanced in Kṛṣṇa consciousness, he does not derive happiness from material activities. This is explained in Bhagavad-gītā:

\[
\text{viṣayā vinivartante} \\
\text{nirāhārasya dehinaḥ} \\
\text{rasa-varjaṁ raso 'py asya} \\
\text{parāṁ dṛṣṭvā nivartate}
\]

“The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.” (Bg. 2.59)

One cannot be artificially unattached to the sense objects unless he finds better engagement in devotional service. Parāṁ dṛṣṭvā nivartate. One can cease from material activities only when one actually engages in devotional service.

TEXT 15

\[
\text{na tathātāṁ ročante} \\
\text{grheṣu grha-sampadāḥ} \\
\text{yadi na syād grhe mātā} \\
\text{patnī vā pati-devatā} \\
\text{vyaṅge ratha īva prājñaḥ} \\
\text{ko nāṃśita dīnavaṭ}
\]

na—not; tathā—like before; etarhi—at this moment; rocante—become pleasing; grheṣu—at home; grha-sampadāḥ—all household paraphernalia; yadi—if; na—not; syāt—there is; grhe—at home; mātā—mother; patnī—wife; vā—or; pati-devatā—devoted to the husband; vyaṅge—without wheels; ratha—in a chariot; īva—like; prājñaḥ—learned man; kah—who is that; nāma—indeed; āsīta—would sit; dīnavaṭ—like a poverty-stricken creature.
TRANSLATION

King Purañjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?

PURPORT

The great politician Cāṇakya Paṇḍita said:

\[ \text{mātā yasya grhe nāsti bhāryā ca priya-vādīni} \\
\text{aranyam tena gantavyam yathāraṇyaṁ tathā grham} \]

“If a person has neither a mother nor a pleasing wife at home, he should leave home and go to the forest, because for him there is no difference between the forest and home.” The real mātā, or mother, is devotional service to the Lord, and the real patnī, or devoted wife, is a wife who helps her husband execute religious principles in devotional service. These two things are required for a happy home.

Actually, a woman is supposed to be the energy of the man. Historically, in the background of every great man there is either a mother or a wife. One’s household life is very successful if he has both a good wife and mother. In such a case, everything about household affairs and all the paraphernalia in the house become very pleasing. Lord Caitanya Mahāprabhu had both a good mother and pleasing wife, and He was very happy at home. Nonetheless, for the benefit of the whole human race, He took sannyāsa and left both His mother and wife. In other words, it is essential that one have both a good mother and wife in order to become perfectly happy at home. Otherwise home life has no meaning. Unless one is religiously guided by intelligence and renders devotional service unto the Supreme Personality of Godhead, his home can never become very pleasing to a saintly person. In other words, if a man has a good mother or a good wife, there is no need of his taking sannyāsa—that is, unless it is absolutely necessary, as it was for Lord Caitanya Mahāprabhu.
kva vartate sā lalanā
majjantam vyasanārṇave
yā mām uddharate prajñāṁ
dipayanti pade pade

kva—where; vartate—is now staying; sā—she; lalanā—woman; majjantam—while drowning; vyasana-arṇave—in the ocean of danger; yā—who; mām—me; uddharate—delivers; prajñāṁ—good intelligence; dipayanti—enlightening; pade pade—in every step.

TRANSLATION

Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

PURPORT

There is no difference between a good wife and good intelligence. One who possesses good intelligence can deliberate properly and save himself from many dangerous conditions. In material existence there is danger at every step. In Śrīmad-Bhāgavatam it is said: padaṁ padaṁ yad vipadāṁ na teśām (Bhāg. 10.14.58). This material world is not actually a place of residence for an intelligent person or a devotee because here there is danger at every step. Vaikunṭha is the real home for the devotee, for there is no anxiety and no danger. Good intelligence means becoming Kṛṣṇa conscious. In the Caitanya-caritāmṛta it is said: kṛṣṇa ye bhaje se baḍa catura. Unless one is Kṛṣṇa conscious, he cannot be called an intelligent person.

Herein we see that King Puraṇjana was searching after his good wife, who always helped him out of the dangerous situations that always occur in material existence. As already explained, a real wife is dharma-patnī. That is, a woman accepted in marriage by ritualistic ceremony is called dharma-patnī, which signifies that she is accepted in terms of religious principles. Children born of dharma-patnī, or a woman married according to religious principles, inherit the property of the father, but children born of a woman who is not properly married do not inherit the father’s property. The word dharma-patnī also refers to a chaste wife. A chaste wife is one who never had any connection with men before her marriage. Once a woman is given the freedom to mingle with all kinds of men in her youth, it is very difficult for her to keep chaste. She generally cannot remain chaste.
When butter is brought into the proximity of fire, it melts. The woman is like fire, and man is like the butter. But if one gets a chaste wife, accepted through a religious marriage ritual, she can be of great help when one is threatened by the many dangerous situations of life. Actually such a wife can become the source of all good intelligence. With such a good wife, the family’s engagement in the devotional service of the Lord actually makes a home a grhastha-āśrama, or household dedicated to spiritual cultivation.

TEXT 17

रामा उजुः
नरानाथ न जानीमस्वतिः यद्यवस्थिति
भूतले निर्वस्तारे शयानां पस्य श्रुहुन् ||१७||

रामाः उचुः
नरानाथा नाज्ञिमस
tvāt-priyā yad vyavasyati
bhūtale nirvastāre
śayānāṁ paśya śatru-han

rāmaḥ ुcuh—the women thus spoke; nara-nātha—O King; na jānīmaḥ—we do not know; tvat-priyā—your beloved; yad vyavasyati—why she has taken to this sort of life; bhū-tale—on the ground; nirvastāre—without bedding; śayānām—lying down; paśya—look; śatru-han—O killer of the enemies.

TRANSLATION

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

PURPORT

When a person is devoid of devotional service, or viṣṇu-bhakti, he takes to many sinful activities. King Purāñjana left home, neglected his own wife, and engaged himself in killing animals. This is the position of all materialistic men. They do not care for a married chaste wife. They take the wife only as an instrument for sense enjoyment, not as a means for devotional service. To have unrestricted sex life, the karmīs work very hard.
They have concluded that the best course is to have sex with any woman and simply pay the price for her, as though she were a mercantile commodity. Thus they engage their energy in working very hard for such material acquisitions. Such materialistic people have lost their good intelligence. They must search out their intelligence within the heart. A person who does not have a chaste wife accepted by religious principles always has a bewildered intelligence.

The wife of King Purāṇjana was lying on the ground because she was neglected by her husband. Actually the woman must always be protected by her husband. We always speak of the goddess of fortune as being placed on the chest of Nārāyaṇa. In other words, the wife must remain embraced by her husband. Thus she becomes beloved and well protected. Just as one saves his money and places it under his own personal protection, one should similarly protect his wife by his own personal supervision. Just as intelligence is always within the heart, so a beloved chaste wife should always have her place on the chest of a good husband. This is the proper relationship between husband and wife. A wife is therefore called ardhaṁgaṇī, or half of the body. One cannot remain with only one leg, one hand or only one side of the body. He must have two sides. Similarly, according to nature’s way, husband and wife should live together. In the lower species of life, among birds and animals, it is seen that by nature’s arrangement the husband and wife live together. It is similarly ideal in human life for the husband and wife to live together. The home should be a place for devotional service, and the wife should be chaste and accepted by a ritualistic ceremony. In this way one can become happy at home.

TEXT 18

नारद उवाच

पुराणजन निरीक्षान्त बुद्धि।
तत्संन्योऽभियति वैक्लव्या परम यथा।।१८।।

नारद उवाच

पुराणजनाः स्वामहीसिन्
निरीक्ष्यायवधुताम भुवि
तत्सांमत्थितात्मनाः जिनानो
वायक्लव्याः परमाः यायाः

nārada uvāca— the great sage Nārada spoke; puraṇjanaḥ— King Purāṇjana; sva-mahiśin—his own Queen; nirīkṣya—after seeing; avadhutaḥ—appearing
like a mendicant; bhuvi—on the ground; tat—her; saṅga—by association; unmathita—encouraged; jñānah—whose knowledge; vaiklavyam—bewilderment; paramam—supreme; yayau—obtained.

**TRANSLATION**

The great sage Nārada continued: My dear King Prācinabarhi, as soon as King Purañjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.

**PURPORT**

In this verse the word avadhutām is especially significant, for it refers to a mendicant who does not take care of his body. Since the Queen was lying on the ground without bedding and proper dress, King Purañjana became very much aggrieved. In other words, he repented that he had neglected his intelligence and had engaged himself in the forest in killing animals. In other words, when one’s good intelligence is separated or neglected, he fully engages in sinful activities. Due to neglecting one’s good intelligence, or Kṛṣṇa consciousness, one becomes bewildered and engages in sinful activities. Upon realizing this, a man becomes repentant. Such repentance is described by Narottama dāsa Ṭhākura: hari hari viphale janama gohainu/ manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā suniyā viṣa khāinu. Narottama dāsa Ṭhākura herein says that he repents for having spoiled his human life and knowingly drunk poison. By not being Kṛṣṇa conscious, one willingly drinks the poison of material life. The purport is that one certainly becomes addicted to sinful activities when he becomes devoid of his good chaste wife, or when he has lost his good sense and does not take to Kṛṣṇa consciousness.

**TEXT 19**

sāntvayan ślakṣṇayā vācā
dhrdayena vidūyatā
preyasyāḥ sneha-saṁrāmbha-liṅgam ātmāni nābhya-gāt

sāntvayan—pacifying; ślakṣṇayā—by sweet; vācā—words; dhrdayena—with a heart; vidūyatā—regretting very much; preyasyāḥ—of his beloved; sneha—
from affection; saṁrāmbha—of anger; liṅgam—symptom; ātmani—in her heart; na—did not; abhyagāt—arouse.

TRANSLATION

The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.

PURPORT

The King very much regretted having left his Queen and having gone to the forest to execute sinful activities. When a person regrets his sinful activities, the abandoning of Kṛṣṇa consciousness and good intelligence, his path of deliverance from the path of material clutches is opened. As stated in Śrīmad-Bhāgavatam: parābhavaṁ tāvad abodha-jāto yāvan na jijnāsata ātma-tattvam (Bhāg. 5.5.5). When a person loses his Kṛṣṇa consciousness and loses interest in self-realization, he must engage in sinful activities. All one’s activities in a life devoid of Kṛṣṇa consciousness simply lead to defeat and misuse of one’s life. Naturally one who comes to Kṛṣṇa consciousness regrets his previous sinful activities in the human form. Only by this process can one be delivered from the clutches of nescience or ignorance in materialistic life.

TEXT 20

अनुनिन्येयसि  शनकैवर्तेऽवनयोकोविदः ||
पद्यश्रे  पादयुगलमाह  चोत्तसञ्ज्ञातातिताम् ्॥२०॥

anuninye ’tha śanakair
vīro ’nunaya-kovidāḥ
pasparśa pāda-yugalam
āha cotsaṅga-lālītām

anuninye—began to flatter; atha—thus; śanakaiḥ—gradually; vīrāḥ—the hero; anunaya-kovidaḥ—one who is very expert in flattery; pasparśa—the feet; pāda-yugalam—both the feet; āha—he said; ca—also; utsaṅga—on his lap; lālītām—thus being embraced.

TRANSLATION

Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.
PURPORT

One has to awaken his Kṛṣṇa consciousness by first regretting his past deeds. Just as King Purañjana began to flatter his Queen, one should, by deliberate consideration, raise himself to the platform of Kṛṣṇa consciousness. To attain such an end, one must touch the lotus feet of the spiritual master. Kṛṣṇa consciousness cannot be achieved by self-endeaor. One must therefore approach a self-realized Kṛṣṇa conscious person and touch his lotus feet. Prahlāda Mahārāja therefore said:

\[
\begin{align*}
\text{naisāṁ matis tāvad urukramāṅghriṁ} \\
\text{sprṣaty anarthāpagamo yad-arthaḥ} \\
\text{mahīyasāṁ pāda-rajo 'bhiśekāṁ} \\
\text{niśkiñcanaṁ na uṛṇīta yāvat}
\end{align*}
\]

(Bhāg. 7.5.32)

One cannot come to the precincts of Kṛṣṇa consciousness unless he touches the dust of the lotus feet of a person who has become a mahātmā, a great devotee. This is the beginning of the surrendering process. Lord Kṛṣṇa wants everyone to surrender unto Him, and this surrendering process begins when one touches the lotus feet of a bona fide spiritual master. By sincerely rendering service to a bona fide spiritual master, one begins his spiritual life in Kṛṣṇa consciousness. Touching the lotus feet of a spiritual master means giving up one’s false prestige and unnecessarily puffed up position in the material world. Those who remain in the darkness of material existence due to their falsely prestigious positions—so-called scientists and philosophers—are actually atheists. They do not know the ultimate cause of everything. Although bewildered, they are not ready to surrender themselves to the lotus feet of a person who knows things in their proper perspective. In other words, one cannot arouse Kṛṣṇa consciousness simply by his own mental speculation. One must surrender to a bona fide spiritual master. Only this process will help him.

TEXT 21

पुराङ्जन उवाच

नून लङ्कमपवास्ते मुत्या केरीश्राः: हुमे ।
इतागःसत्साक्षक्क्वा शिवायांन युक्ते ॥२१॥

purañjana uvāca

nūnāṁ tv akṛta-puṇyās te
bhṛtyā yesv iśvaraḥ subhe
TRANSLATION

King Puranjana said: My dear beautiful wife, when a master accepts a servant as his own man but does not punish him for his offenses, the servant must be considered unfortunate.

PURPORT

According to Vedic civilization, domestic animals and servants are treated exactly like one's own children. Animals and children are sometimes punished not out of vengeance but out of love. Similarly, a master sometimes punishes his servant, not out of vengeance but out of love, to correct him and bring him to the right point. Thus King Puranjana took his punishment dealt by his wife, the Queen, as mercy upon him. He considered himself the most obedient servant of the Queen. She was angry at him for his sinful activities—namely, hunting in the forest and leaving her at home. King Puranjana accepted the punishment as actual love and affection from his wife. In the same way, when a person is punished by the laws of nature, by the will of God, he should not be disturbed. A real devotee thinks in this way. When a devotee is put into an awkward position, he takes it as the mercy of the Supreme Lord.

tat te 'nukampāṁ su-samikṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk (Bhāg. 10.14.8)

This verse states that the devotee accepts a reversal of his position in life as a benediction by the Lord and consequently offers the Lord more obeisances and prayers, thinking that the punishment is due to his past misdeeds and that the Lord is punishing him very mildly. The punishment
awarded by the state or by God for one’s own faults is actually for one’s benefit. In the Manu-samhitā it is said that the king should be considered merciful when he condemns a murderer to death because a murderer punished in this life becomes freed from his sinful activity and in the next life takes birth cleared of all sins. If one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again.

TEXT 22

paramo 'nugraho daṇḍo
bhṛtyeṣu prabhuṇārpitaḥ
bālo na veda tat tanvi
bandhu-krītyam amarasanaḥ

paramah—supreme; anugrahāḥ—mercy; daṇḍah—punishment; bhṛtyeṣu—upon the servants; prabhuṇā—by the master; arpitaḥ—awarded; bālaḥ—foolish; na—does not; veda—know; tat—that; tanvi—O slender maiden; bandhu-krītyam—the duty of a friend; amarasanaḥ—angry.

TRANSLATION

My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry must be very foolish not to know that such is the duty of his friend.

PURPORT

It is said that when a foolish man is instructed in something very nice, he generally cannot accept it. Indeed, he actually becomes angry. Such anger is compared to the poison of a serpent, for when a serpent is fed milk and bananas, its poison actually increases. Instead of becoming merciful or sober, the serpent increases its poisonous venom when fed nice foodstuffs. Similarly, when a fool is instructed, he does not rectify himself, but actually becomes angry.
TEXT 23

sā tvām mukham sudati subhrv anurāga-bhāra-vrīḍā-vilamba-vilasad-dhasitāvalokam
nilālakālibhir upaskṛtam unnasāṁ naḥ
svānāṁ pradarśaya manasvini valgu-vākyam

sā—that (you, my wife); tvam—you; mukham—your face; su-dati—with beautiful teeth; su-bhru—with beautiful eyebrows; anurāga—attachment; bhāra—loaded by; vrīḍā—feminine shyness; vilamba—hanging down; vilasat—shining; hasita—smiling; avalokam—with glances; nila—bluish; alaka—with hair; alibhiḥ—bee-like; upaskṛtam—thus being beautiful; unnasam—with a raised nose; naḥ—to me; svānāṁ—who am yours; pradarśaya—please show; manasvini—O most thoughtful lady; valgu-vākyam—with sweet words.

TRANSLATION

My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

PURPORT

An effeminate husband, simply being attracted by the external beauty of his wife, tries to become her most obedient servant. Śrīpāda Śaṅkarācārya has therefore advised that we not become attracted by a lump of flesh and blood. The story is told that at one time a man, very much attracted to a beautiful woman, wooed the woman in such a way that she devised a plan to show him the ingredients of her beauty. The woman made a date to see him, and before seeing him she took a purgative, and that whole day and
night she simply passed stool, and she preserved that stool in a pot. The next night, when the man came to see her, she appeared very ugly and emaciated. When the man inquired from her about the woman with whom he had an engagement, she replied, “I am that very woman.” The man refused to believe her, not knowing that she had lost all her beauty due to the violent purgative that caused her to pass stool day and night. When the man began to argue with her, the woman said that she was not looking beautiful because she was separated from the ingredients of her beauty. When the man asked how she could be so separated, the woman said, “Come on, and I will show you.” She then showed him the pot filled with liquid stool and vomit. Thus the man became aware that a beautiful woman is simply a lump of matter composed of blood, stool, urine and similar other disgusting ingredients. This is the actual fact, but in a state of illusion, man becomes attracted by illusory beauty and becomes a victim of māyā.

King Purañjana begged his Queen to return to her original beauty. He tried to revive her just as a living entity tries to revive his original consciousness, Kṛṣṇa consciousness, which is very beautiful. All the beautiful features of the Queen could be compared to the beautiful features of Kṛṣṇa consciousness. When one returns to his original Kṛṣṇa consciousness, he actually becomes steady, and his life becomes successful.

**TEXT 24**

रसमि दद्धे दाममि आहम तव विरापतिः
यो न्यात्रा भूसूरकुलात् कृता-किलबिसास तम्
पाश्ये ना विता-भयाम अन्मुदिताम् त्रिलोक्याम्
अन्यात्र वै मुरा-रिपोर इत्तरत्र दासात्

ţiśindrē daśmaḥ tva viśeṣati
gocanat mūrakṣatāt kītītatam
pasye na vita-bhayam unmuditaṁ tri-lokyām
anyatra vai mura-ripor itaratra dāsāt
dsmin—unto him; dadhe—shall give; damam—punishment; aham—I; tava—to you; vīra-patnī—O wife of the hero; yaḥ—one who; anyatra—besides; bhū-sura-kulāt—from the group of demigods on this earth, (the brahmanaś); kṛta—done; kilbiṣāḥ—offense; tam—him; pāṣye—I see; na—not; vita—without; bhayam—fear; unmuditaṁ—without anxiety; tri-lokyām—within the three worlds; anyatra—elsewhere; vai—certainly; mura-ripoḥ—of
the enemy of Mura (Krṣṇa); itaratra—on the other hand; dāsāt—than the servant.

**TRANSLATION**

O hero’s wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brāhmaṇa caste. But for the servant of Muraripū [Krṣṇa], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.

**PURPORT**

According to Vedic civilization, a brāhmaṇa, or one who is properly qualified to understand the Absolute Truth—that is, one belonging to the most intelligent social order—as well as the devotee of Lord Krṣṇa, who is known as Murudvīṣa, enemy of a demon named Mura, is not subject to the rules and regulations of the state. In other words, upon breaking the laws of the state, everyone can be punished by the government except the brāhmaṇas and Vaiṣṇavas. Brāhmaṇas and Vaiṣṇavas never transgress the laws of the state or the laws of nature because they know perfectly well the resultant reactions caused by such law-breaking. Even though they may sometimes appear to violate the laws, they are not to be punished by the king. This instruction was given to King Pracīnabarhiṣat by Nārada Muni. King Puranājana was a representative of King Pracīnabarhiṣat, and Nārada Muni was reminding King Pracīnabarhiṣat of his forefather, Mahārāja Pṛthu, who never chastised a brāhmaṇa or a Vaiṣṇava.

One’s pure intelligence, or pure Krṣṇa consciousness, becomes polluted by material activities. Pure consciousness can again be revived by the process of sacrifice, charity, pious activities, etc., but when one pollutes his Krṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, it is very difficult to revive. Śrī Caitanya Mahāprabhu has described the vaiṣṇava-aparādha, or offense to a Vaiṣṇava, as “the mad elephant offense.” One should be very careful not to offend a Vaiṣṇava or a brāhmaṇa. Even the great yogi Durvāsā was harassed by the Sudarśana cakra when he offended the Vaiṣṇava Mahārāja Ambariṣa, who was neither a brāhmaṇa nor a sannyāsi but an ordinary householder. Mahārāja Ambariṣa was a Vaiṣṇava, and consequently Durvāsā Muni was chastised.

The conclusion is that if Krṣṇa consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Krṣṇa mantra, but if one pollutes his Krṣṇa consciousness by offending a brāhmaṇa or a Vaiṣṇava, one cannot revive it until one properly atones for the sin by
pleasing the offended Vaiṣṇava or brāhmaṇa. This was the course that Durvāsa Muni had to follow, for he surrendered unto Mahārāja Ambariṣa. A vaiṣṇava-aparādha cannot be atoned for by any means other than by begging the pardon of the offended Vaiṣṇava.

**TEXT 25**

\[ vaktraṁ na te vitilakaṁ malinaṁ viharṣam sāmrambha-bhīmam avimṛṣṭam apeta-rāgam paṣye stanāv api śucopahatau sujātāu bimbādharam vigata-kuṅkuma-paṇka-rāgam \]

\[ vaktraṁ—face; na—never; te—your; vitilakaṁ—without being decorated; malinaṁ—unclean; viharṣam—morose; saṃrambha—with anger; bhīmam—dangerous; avimṛṣṭam—without luster; apeta-rāgam—without affection; paṣye—I have seen; stanāv—your breasts; api—also; śucā-upahatau—wet because of your tears; su-jātāu—so nice; bimbā-adharam—red lips; vigata—without; kuṅkuma-paṇka—saffron; rāgam—color. \]

**TRANSLATION**

My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.

**PURPORT**

Every woman looks very beautiful when decorated with tilaka and vermillion. A woman generally becomes very attractive when her lips are colored with reddish saffron or vermillion. But when one’s consciousness and intelligence are without any brilliant thoughts about Kṛṣṇa, they become morose and lusterless, so much so that one cannot derive any benefit despite sharp intelligence.
TEXT 26

तन्मेप्रसीद सुहदः क्रतिकिलिपस्य
स्वैरं गतस्य घ्रायां व्यसनातुरस।
कादेवरं कः गयां कुसुमाःतवेगः
विस्तर्त्तर्परमस्तति न मजतं छतः ॥२६॥

tan me prasīda suhrdaḥ kṛta-kilbiṣasya
svairam gatasya mṛgayāṁ vyasanāturasya
kā devaram vaśa-gatam kusumāstra-vega-
visrasta-pauṁsnam uṣatī na bhajeta kṛtye

tat—therefore; me—unto me; prasīda—be kind; su-hṛdaḥ—intimate friend;
kṛta-kilbiṣasya—having committed sinful activities; svairam—independently;
gatasya—who went; mṛgayāṁ—hunting; vyasanāturasya—being influenced
by sinful desire; kā—what woman; devaram—the husband; vaśa-gatam—
under her control; kusumāstra-vega—pierced by the arrow of Cupid;
visrasta—scattered; pauṁsnam—his patience; uṣatī—very beautiful; na—
ever; bhajeta—would embrace; kṛtye—in proper duty.

TRANSLATION

My dear Queen, due to my sinful desires I went to the forest to hunt
without asking you. Therefore I must admit that I have offended you.
Nonetheless, thinking of me as your most intimate subordinate, you should
still be very much pleased with me. Factually I am very much bereaved,
but being pierced by the arrow of Cupid, I am feeling lusty. But where is
the beautiful woman who would give up her lusty husband and refuse to
unite with him?

PURPORT

Both man and woman desire one another; that is the basic principle of
material existence. Women in general always keep themselves beautiful
so that they can be attractive to their lusty husbands. When a lusty husband
comes before his wife, the wife takes advantage of his aggressive activities
and enjoys life. Generally when a woman is attacked by a man—whether
her husband or some other man—she enjoys the attack, being too lusty.
In other words, when one’s intelligence is properly utilized, both the
intellect and the intelligent person enjoy one another with great satisfac-
tion. As stated in Śrīmad-Bhāgavatam: yan maithunādi grhamedhi-
sukham hi tucchaṁ kaṇḍūyanena karayor iva duḥkha-duḥkham (Bhāg. 7.9.45). The actual happiness of the karmīs is sex life. They work very hard outside the home, and to satiate their hard labor, they come home to enjoy sex life. King Purañjana went to the forest to hunt, and after his hard labor he returned home to enjoy sex life. If a man lives outside the home and spends a week in a city or somewhere else, at the end of the week he becomes very anxious to return home and enjoy sex with his wife. This is confirmed in Śrīmad-Bhāgavatam: yan maithunādi grhamedhi-sukham hi tuccham. Karmīs work very hard simply to enjoy sex. Modern human society has improved the materialistic way of life simply by inducing unrestricted sex life in many different ways. This is most prominently visible in the Western world.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled “King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry.”
CHAPTER TWENTY-SEVEN

Attack by Caṇḍavega
on the City of King Puraṇjana;
the Character of Kālakanyā

TEXT

नारद उवाच
हत्यं पुरञ्जनं सञ्जयक्षमानीय विभ्रममः ।
पुरञ्जनी महाराज रेमे रमयति पतिम् ॥ १ ॥

nārada uvāca
ittham puraṇjanam sadhryag
vaśamānīya vibhramaiḥ
puraṇjani mahā-rāja
reme ramayati patim

nārada uvāca—Nārada said; ittham—thus; puraṇjanam—King Puraṇjana; sadhryak—completely; vaśamānīya—bringing under her control; vibhramaiḥ—by her charms; puraṇjani—the wife of King Puraṇjana; mahā-rāja—O King; reme—enjoyed; ramayati—giving all satisfaction; patim—to her husband.

TRANSLATION

The great sage Nārada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Puraṇjana gave him all satisfaction and enjoyed sex life with him.

PURPORT

After hunting in the forest, King Puraṇjana returned home, and after refreshing himself by taking a bath and eating nice food, he searched for his wife. When he saw her lying down on the ground without a bed, as if neglected, and devoid of any proper dress, he became very much aggrieved.
He then became attracted to her and began to enjoy her company. A living entity is similarly engaged in the material world in sinful activities. These sinful activities may be compared to King Purañjana’s hunting in the forest.

A sinful life can be counteracted by various processes of religion such as yajña, vrata and dāna—that is, the performance of sacrifices, the taking of a vow for some religious ritual, and the giving of charity. In this way one may become free from the reactions of sinful life and at the same time awaken his original Kṛṣṇa consciousness. By coming home, taking his bath, eating nice foodstuffs, getting refreshed and searching out his wife, King Purañjana came to his good consciousness in his family life. In other words, a systematic family life as enjoined in the Vedas is better than an irresponsible sinful life. If a husband and wife combine together in Kṛṣṇa consciousness and live together peacefully, that is very nice. However, if a husband becomes too much attracted by his wife and forgets his duty in life, the implications of materialistic life will again resume. Śrīla Rūpa Gosvāmī has therefore recommended anāsaktasya viṣayān (Bh.r.s. 1.2.255). Without being attached by sex, the husband and wife may live together for the advancement of spiritual life. The husband should engage in devotional service, and the wife should be faithful and religious according to the Vedic injunctions. Such a combination is very good. However, if the husband becomes too much attracted to the wife due to sex, the position becomes very dangerous. Women in general are very much sexually inclined. Indeed, it is said that a woman’s sex desire is nine times stronger than a man’s. It is therefore a man’s duty to keep a woman under his control by satisfying her, giving her ornaments, nice food and clothes, and engaging her in religious activities. Of course a woman should have a few children and in this way not be disturbing to the man. Unfortunately, if the man becomes attracted to the woman simply for sex enjoyment, then family life becomes abominable.

The great politician Cāṇakya Paṇḍita has said: bhāryā rūpavatī śatrūḥ—a beautiful wife is an enemy. Of course every woman in the eyes of her husband is very beautiful. Others may see her as not very beautiful, but the husband, being very much attracted to her, sees her always as very beautiful. If the husband sees the wife as very beautiful, it is to be assumed that he is too much attracted to her. This attraction is the attraction of sex. The whole world is captivated by the two modes of material nature rajo-guna and tamo-guṇa, passion and ignorance. Generally women are very much passionate and are less intelligent; therefore somehow or other a man should not be under the control of their passion and ignorance. However, by performing bhakti-yoga, or devotional service, a man can be raised to the
platform of goodness. If a husband situated in the mode of goodness can control his wife, who is in passion and ignorance, the woman is benefited. Forgetting her natural inclination for passion and ignorance, the woman becomes obedient and faithful to her husband, who is situated in goodness. Such a life becomes very welcome. The intelligence of the man and woman may then work very nicely together, and they can make a progressive march towards spiritual realization. Otherwise, the husband, coming under the control of the wife, sacrifices his quality of goodness and becomes subservient to the qualities of passion and ignorance. In this way the whole situation becomes polluted.

The conclusion is that a household life is better than a sinful life devoid of responsibility, but if in the household life the husband becomes subordinate to the wife, involvement in materialistic life again becomes prominent. In this way a man’s material bondage becomes enhanced. Because of this, according to the Vedic system, after a certain age a man is recommended to abandon his family life for the stages of vānaprastha and sannyāsa.

TEXT 2

The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.

TEXT 2

The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.
PURPORT

A woman is generally accustomed to dress herself nicely with fine garments and decorative ornaments. She may even sometimes wear flowers in her hair. Women especially dress themselves up in the evening because the husband comes home in the evening after working hard all day. It is the duty of the wife to dress herself up very nicely so that when her husband returns home he becomes attracted by her dress and cleanliness and thus becomes satisfied. In other words, the wife is the inspiration of all good intelligence. Upon seeing one’s wife dressed nicely, one can think very soberly about family business. When a person is too anxious about family affairs, he cannot discharge his family duties nicely. A wife is therefore supposed to be an inspiration and should keep the husband’s intelligence in good order so that they can combinedly prosecute the affairs of family life without impediment.

TEXT 3

तयोपगुह्त: परिरवद्भरो
रहोःज्ञमनायसकृष्णस्वेतन:
न कालरंहो बुद्रे दुरत्यं
दिवा निषेधि प्रमदापरिग्रहः ॥ ३ ॥

tayopagūḍhaḥ parirabdha-kandharo
raho ’numantrair apakṛṣṭa-cetanaḥ
na kāla-raṁho bubudhe duratyayaṁ
divā niśeti pramadā-parigrahaḥ

tayā—by the Queen; upagūḍhaḥ—was embraced; parirabdha—embraced; kandharah—shoulders; rahah—in a solitary place; anumantraḥ—by joking words; apakṛṣṭa-cetanaḥ—having degraded consciousness; na—not; kāla-raṁhaḥ—the passing of time; bubudhe—was aware of; duratyayaḥ—impossible to overcome; divā—day; niśā—night; iti—thus; pramadā—by the woman; parigrahaḥ—captivated.

TRANSLATION

Queen Purāṇjani embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed
joking words. Thus King Purañjana became very much captivated by his beautiful wife and deviated from his good sense. He forgot that the passing of days and nights meant that his span of life was being reduced without profit.

PURPORT

The word pramadā in this verse is very significant. A beautiful wife is certainly enlivening to her husband but at the same time is the cause of degradation. The word pramadā means enlivening as well as maddening. Generally a householder does not take the passing of days and nights very seriously. A person in ignorance takes it as the usual course that days come, and, after the days, the nights come. This is the law of material nature. But a man in ignorance does not know that when the sun rises early in the morning it begins to take away the balance of his life. Thus day after day the span of one's life is reduced, and, forgetting the duty of human life, the foolish man simply remains in the company of his wife and enjoys her in a secluded place. Such a condition is called apakrṣṭa-cetana, or degraded consciousness. Human consciousness should be used for elevation to Kṛṣṇa consciousness. But when a person is too much attracted to his wife and family affairs, he does not take Kṛṣṇa consciousness very seriously. He thus becomes degraded, not knowing that he cannot buy back even a second of his life in return for millions of dollars. The greatest loss in life is passing time without understanding Kṛṣṇa. Every moment of our lives should be utilized properly, and the proper use of life is to increase devotional service to the Lord. Without devotional service to the Lord, the activities of life become simply a waste of time. Śrama eva hi kevalam. Simply by becoming “dutiful” we do not make any profit in life. As confirmed in Śrīmad-Bhāgavatam:

\[
\text{dharmaḥ svanuṣṭhitah puṁsāṁ}
\text{visvaksena-kathāsu yah}
\text{notpādayed yadi ratiṁ}
\text{śrama eva hi kevalam}
\]

“Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord.” (Bhāg. 1.2.8)

If after performing one's occupational duty very perfectly, one does not make progress in Kṛṣṇa consciousness, it should be understood that he has simply wasted his time in valueless labor.
TEXT 4

śayāna unnaddha-mado mahā-manā
mahārha-talpe mahiśī-bhujopadhiḥ
tām eva vīr manute param yatas
tamo-abhibhūto na nijām param ca yat

śayānaha—lying down; unnaddha-madha—increasingly illusioned; mahāmanāḥ—advanced in consciousness; mahā-arha-talpe—on a valuable bed­stead; mahiśī—of the Queen; bhujā—arms; upadhiḥ—pillow; tām—her; eva—certainly; vīraḥ—the hero; manute—he considered; param—the goal of life; yataḥ—from which; tamaḥ—by ignorance; abhibhūtaḥ—overwhelmed; na—not; nijām—his actual self; param—the Supreme Personality of Godhead; ca—and; yat—what.

TRANSLATION

In this way, increasingly overwhelmed by illusion, King Purāṇjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife’s arms. In this way he considered woman to be his ultimate life and soul. Becoming thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, of his self, or of the Supreme Personality of Godhead.

PURPORT

Human life is meant for self-realization. First of all one has to realize his own self, which is described in this verse as nijām. Then he has to understand or realize the Supersoul or Paramātmā, the Supreme Personality of God­head. However, when one becomes too much materially attached, he takes a woman to be everything. This is the basic principle of material attachment. In such a condition, one cannot realize his own self or the Supreme Personality of Godhead. In Śrīmad-Bhāgavatam it is therefore said: mahat-sevāṁ dvāram āhur vimuktes tamo-dvāram yośitāṁ saṅgi-saṅgam (Bhāg. 5.5.2). If one associates with mahātmās, or devotees, his path of liberation
is opened. But if one becomes too much attached to women or to persons who are also attached to women—that is, attached to women directly or indirectly—he opens the tamo-dvāram, the door to the darkest region of hellish life.

King Purāñjana was a great soul, highly intellectual and possessed of advanced consciousness, but due to his being too much addicted to women, his whole consciousness was covered. In the modern age the consciousness of people is too much covered by wine, women and flesh. Consequently people are completely unable to make any progress in self-realization. The first step of self-realization is to know oneself as spirit soul apart from the body. In the second stage of self-realization one comes to know that every soul, every individual living entity, is part and parcel of the Supreme Soul, Paramātmā, or the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā:

mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manah saṣṭhāṇindriyāni  
prakṛti-sthāni kārsati

"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)

All living entities are part and parcel of the Supreme Lord. Unfortunately in this present civilization both men and women are allowed to be attracted to one another from the very beginning of life, and because of this they are completely unable to come to the platform of self-realization. They do not know that without self-realization they suffer the greatest loss in the human form of life. Thinking of a woman always within one’s heart is tantamount to lying down with a woman on a valuable bedstead. The heart is the bedstead, and it is the most valuable bedstead. When a man thinks of women and money, he lies down and rests on the arms of his beloved woman or wife. In this way he overindulges in sex life and thus becomes unfit for self-realization.

TEXT 5

तयावः रममाणस् कामक्समलुत्तेवः ||
क्षणार्थिपि राजेन्द्र ज्यतिकालत्व नर्व स्यः वर्षे: || ५ ||

tayaivaṁramamāṇasya
kāma-kaśmala-cetasaḥ
kṣaṇārdham iva rājendra
vyatikrāntāṃ navām vayaḥ

tavā—with her; evam—in this way; ramamāṇasya—enjoying; kāma—full of lust; kaśmala—sinful; cetasah—his heart; kṣaṇa-ardham—in half a moment; iva—like; rāja-indra—O King; vyatikrāntam—expired; navam—new; vayaḥ—life.

TRANSLATION

My dear King Pracīnabarhiṣat, in this way King Puraṇijana, with his heart full of lust and sinful reactions, began to enjoy sex with his wife, and in this way his new life and youth expired in half a moment.

PURPORT

Śrīla Govinda dāsa Ṭhākura has sung:

e-dhana, yauvana, putra, parijana,
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala,
bhaja huṁ hari-pada niti re

In this verse Śrīla Govinda dāsa actually says that there is no bliss in the enjoyment of youthful life. In youth a person becomes very lusty to enjoy all kinds of sense objects. The sense objects are form, taste, smell, touch and sound. The modern scientific method, or advancement of scientific civilization, encourages the enjoyment of these five senses. The younger generation is very pleased to see a beautiful form, to hear radio messages of material news and sense gratificatory songs, to smell nice scents, nice flowers, and to touch the soft body or breasts of a young woman and gradually touch the sex organs. All of this is also very pleasing to the animals; therefore in human society there are restrictions in the enjoyment of the five sense objects. If one does not follow, he becomes exactly like an animal.

Thus in this verse it is specifically stated, kāma-kaśmala-cetasah: the consciousness of King Puraṇijana was polluted by lusty desires and sinful activities. In the previous verse it is stated that Puraṇijana, although advanced in consciousness, lay down on a very soft bed with his wife. This indicates that he indulged too much in sex. The words navām vayaḥ are also significant in this verse. They indicate the period of youth from age sixteen to thirty. These thirteen or fifteen years of life are years in which one can very strongly enjoy the senses. When one comes to this age he
thinks that life will go on and that he will simply continue enjoying his senses, but "time and tide wait for no man." The span of youth expires very quickly. One who wastes his life simply by committing sinful activities in youth immediately becomes disappointed and disillusioned when the brief period of youth is over. The material enjoyments of youth are especially pleasing to a person who has no spiritual training. If one is trained only according to the bodily conception of life, he simply leads a disappointed life because bodily sense enjoyment finishes within forty years or so. After forty years, one simply leads a disillusioned life because he has no spiritual knowledge. For such a person, the expiration of youth occurs in half a moment. Thus King Purañjana's pleasure, which he took in lying down with his wife, expired very quickly.

Kāma-kaśmala-cetasah also indicates that unrestricted sense enjoyment is not allowed in the human form of life by the laws of nature. If one enjoys his senses unrestrictedly, he leads a sinful life. The animals do not violate the laws of nature. For example, the sex impulse in animals is very strong during certain months of the year. The lion is very powerful. He is a flesh-eater and is very strong, but he enjoys sex only once in a year. Similarly, according to religious injunctions a man is restricted to enjoy sex only once in a month, after the menstrual period of the wife, and if the wife is pregnant, he is not allowed sex life at all. That is the law for human beings. A man is allowed to keep more than one wife because he cannot enjoy sex when the wife is pregnant. If he wants to enjoy sex at such a time, he may go to another wife who is not pregnant. These are laws mentioned in the Manu-saṁhitā and other scriptures.

These laws and scriptures are meant for human beings. As such, if one violates these laws, he becomes sinful. The conclusion is that unrestricted sense enjoyment means sinful activities. Illicit sex is sex that violates the laws given in the scriptures. When one violates the laws of the scriptures, or the Vedas, he commits sinful activities. One who is engaged in sinful activities cannot change his consciousness. Our real function is to change our consciousness from kaśmala, sinful consciousness, to Krṣṇa, the supreme pure, as confirmed in Bhagavad-gītā: paraṁ brahma paraṁ dhāma pavitraṁ paramam bhavān: "You are the Supreme Brahman, the ultimate, the supreme abode and purifier." (Bg. 10.12)

Krṣṇa is the supreme pure, and if we change our consciousness from material enjoyment to Krṣṇa, we become purified. This is the process recommended by Lord Caitanya Mahāprabhu as the process of ceto-darpaṇa-mārjanam, cleansing the mirror of the heart.
TEXT 6

तस्यामजन्यपुत्राः पुराणां पुराण: ||
शताण्येकाः विराजयुपोर्ष्यनान्यात्यन्तर् || 6 ||

tasyām ajanayat putrān
purañjanyāṁ purañjanaḥ
śatāny ekādaśa virāḍ
āyuṣaḥ ardham athātyagāt

tasyām—within her; ajanayat—he begot; putrān—sons; purañjanyāṁ—in Purañjani; purañjanaḥ—King Purañjana; śatāni—hundreds; ekādaśa—eleven; virāṭ—O King; āyuṣaḥ—of life; ardham—half; atha—in this way; atyagāt—he passed.

TRANSLATION

The great sage Nārada then addressed King Prācinabarhiṣat: O one whose life span is great [virāṭ], in this way King Purañjana begot 1,100 sons within the womb of his wife Purañjani. However, in this business he passed away half of his life span.

PURPORT

In this verse there are several significant words, the first of which is ekādaśa śatāni. Purañjana had begotten 1,100 sons within the womb of his wife, and thus passed away half of his life. Actually every man follows a similar process. If one lives for one hundred years at the utmost, in his family life he simply begets children up to the age of fifty. Unfortunately at the present moment people do not live even a hundred years; nonetheless they beget children up to the age of sixty. Another point is that formerly people used to beget one hundred to two hundred sons and daughters. As will be evident from the next verse, King Purañjana not only begot 1,100 sons but also 110 daughters. At the present moment no one can produce such huge quantities of children. Instead, mankind is very busy checking the increase of population by contraceptive methods.

We do not find in Vedic literatures that they ever used contraceptive methods, although they were begetting hundreds of children. Checking population by a contraceptive method is another sinful activity, but in this age of Kali people have become so sinful that they do not care for the resultant reactions of their sinful lives. King Purañjana lay down with his
wife Purañjanī and begot a large number of children, and there is no mention in these verses that he used contraceptive methods. According to the Vedic scriptures the contraceptive method should be restraint in sex life. It is not that one should indulge in unrestricted sex life and avoid children by using some method to check pregnancy. If a man is in good consciousness, he consults with his religious wife, and as a result of this consultation, with intelligence, one advances in his ability to estimate the value of life. In other words, if one is fortunate enough to have a good conscientious wife, he can decide by mutual consultation that human life is meant for advancing in Kṛṣṇa consciousness and not for begetting a large number of children. Children are called parināma, or by-products, and when one consults his good intelligence he can see that his by-products should be the expansion of his Kṛṣṇa consciousness.

TEXT 7

दुहितिर दासृत्सतानि पित्र-मात्र-यासकृतीसः
शीलाउदंय-गुणोपेताः पूर्णिम्यः प्रजापते || ७ ||

duhitṛ daśottara-śataṁ
pitr-mātṛ-yaśaskarīḥ
śīlaudārya-guṇopetāḥ
paurāṇjanyah prajā-pate

duhiṭh—daughters; daśa-uttara—ten more than; satam—one hundred;
pitṛ—like the father; mātṛ—and mother; yaśaskarīḥ—glorified; śīla—good behavior; audārya—magnanimity; guṇa—good qualities; upetāḥ—possessed of; paurāṇjanyah—daughters of Purañjana; prajā-pate—O Prajāpati.

TRANSLATION

O Prajāpati, King Pracīnabarhiṣat, in this way King Purañjana also begot 110 daughters. All of these were equally glorified like the father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities.

PURPORT

Children begotten under the rules and regulations of the scriptures generally become as good as the father and mother, but children born
illegitimately mainly become *varṇa-saṅkara*. The *varṇa-saṅkara* population is irresponsible to the family, community and even to themselves. Formerly the *varṇa-saṅkara* population was checked by the observation of the reformatory method called *garbhādhāna-saṁskāra*, a child-begetting religious ceremony. In this verse we find that although King Puranjana had begotten so many children, they were not *varṇa-saṅkara*. All of them were good, well-behaved children, and they had good qualities like their father and mother.

Even though we may produce many good children, our desire for sex that is beyond the prescribed method is to be considered sinful. Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a *svāmī* or a *gosvāmī* at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the *vānaprastha* order. In this way he must leave home and then become a *sannyāsī*. A *sannyāsī*’s title is *svāmī* or *gosvāmī*, which means that he completely refrains from sense enjoyment. One should not accept the *sannyāsa* order whimsically; he must be fully confident that he can restrain his desires for sense gratification. King Puranjana’s family life was, of course, very happy. As mentioned in these verses, he begot 1,100 sons and 110 daughters. Everyone desires to have more sons than daughters, and since the number of daughters was less than the number of sons, it appears that King Puranjana’s family life was very comfortable and pleasing.

**TEXT 8**

```
स पञ्चालपतिः पुराने पित्रवंशविवर्धनानाः
दाराः संयोजयामास दुहित्याः सद्र्सायेः
```

sa pañcāla-patiḥ putrān
pitr-vamśa-vivardhanān
dāraih samyojayām āsa
duhitīḥ sadṛśair varaiḥ

*sah—*he; *pañcāla-patiḥ*—King of Pañcāla; *putrān*—sons; *pitr-vamśa*—paternal family; *vivardhanān*—increasing; *dāraih*—with wives; *samyojayām āsa*—married; *duhitīḥ*—daughters; *sadṛśaiḥ*—qualified; *varaiḥ*—with husbands.
TRANSLATION

After this, King Purañjana, King of the Pañcāla country, in order to increase the descendants of his paternal family, married his sons with qualified wives and married his daughters with qualified husbands.

PURPORT

According to the Vedic system, everyone should marry. One has to accept a wife because a wife will produce children, and the children in their turn will offer foodstuffs and funeral ceremonies so that the forefathers, wherever they may live, will be made happy. The offering of oblations in the name of Lord Viṣṇu is called piṇḍodaka, and it is necessary that the descendants of a family offer piṇḍa to the forefathers.

Not only was Purañjana, the King of Pañcāla, satisfied in his own sex life, but he arranged for the sex life of his 1,100 sons and 110 daughters. In this way one can elevate an aristocratic family to the platform of a dynasty. It is significant in this verse that Purañjana got both sons and daughters married. It is the duty of a father and mother to arrange for the marriage of their sons and daughters. That is the obligation in Vedic society. Sons and daughters should not be allowed freedom to intermingle with the opposite sex unless they are married. This Vedic social organization is very good in that it stops the promulgation of illicit sex life, or varṇa-saṅkara, which appears under different names in this present day. Unfortunately in this age although the father and mother are anxious to get their children married, the children refuse to get married by the arrangement of the parents. Consequently the number of varṇa-saṅkara has increased throughout the world under different names.

TEXT 9

पुत्रानां चामबचन् पुत्रा एकक्षय गर्वन शतम् ।
वैवं पौरञ्जनो वेंश: पञ्चालेशु समेधित: ॥ ९ ॥

putrāṇāṁ cābhavan putrā
ekākasya satarṇ śatam
yair vai paurañjano varṁśah
pañcālesu samedhitah
putrānām—of the sons; ca—also; abhavan—were produced; putrāḥ—sons; eka-ekasya—of each one; śatam—hundred; śatam—hundred; yaiḥ—by whom; vai—certainly; paurāṇjanaḥ—of King Puraṇjana; vaṁśaḥ—family; paṁcālesu—in the land of Paṁcāla; samedhītāḥ—greatly increased.

TRANSLATION

Of these many sons, each produced hundreds and hundreds of grandsons. In this way the whole city of Paṁcāla became overcrowded by these sons and grandsons of King Puraṇjana.

PURPORT

We must remember that Puraṇjana is the living entity, and the city Paṁcāla is the body. The body is the field of activity for the living entity, as stated in Bhagavad-gītā: kṣetra-kṣetrajña (Bg. 13.27). There are two constituents: one is the living entity (kṣetra-jña), and the other is the body of the living entity (kṣetra). Any living entity can know that he is covered by the body if he only contemplates the body a little bit. Just with a little contemplation he can come to understand that the body is his possession. One can understand this by practical experience and by the authority of the śāstras. In Bhagavad-gītā it is said: dehino 'smin yathā dehe (Bg. 2.13). The proprietor of the body, the soul, is within the body. The body is taken as the paṁcāla-deśa, or the field of activities wherein the living entity can enjoy the senses in their relationship to the five sense objects—namely, gandha, rasa, rūpa, sparśa and śabda—that is, sense objects made out of earth, water, fire, air and sky. Within this material world covered by the material body of subtle and gross matter, every living entity creates actions and reactions, which are herein known allegorically as sons and grandsons. There are two kinds of actions and reactions—namely, pious and impious. In this way our material existence becomes coated by different actions and reactions. In this regard, Śrīla Narottama dāsa Ṭhākura states:

\[
\text{karma-kāṇḍa, jñāna-kāṇḍa, kevala viśera bhāṇḍa,}
\text{amrta baliyā yebā khāya}
\text{nānā yoni sadā phire, kadarya bhakṣaṇa kare,}
\text{tāra janma adhāḥ-pāte yāya}
\]

“Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds
of nonsense and becomes condemned by his activities of so-called sense enjoyment.”

Thus the field of action and reactions, by which one’s descendants are increased, begins with sex life. Puranijana increased his whole family by begetting sons who in their turn begot grandsons. Thus the living entity, being inclined toward sexual gratification, becomes involved in many hundreds and thousands of actions and reactions. In this way he remains within the material world simply for the purpose of sense gratification and transmigrates from one body to another. His process of reproducing so many sons and grandsons results in so-called societies, nations, communities and so on. All these communities, societies, dynasties and nations simply expand from sex life. As stated by Prahlada Maharaja: yan maithunadi grhamedhi-sukham hi tuccham (Bhag. 7.9.45). A grhamedhi is one who wants to remain within this material existence. This means that he wants to remain within this body or society and enjoy friendship, love and community. His only enjoyment is in increasing the number of sex enjoyers. He enjoys sex and produces children, who in their turn marry and produce grandchildren. The grandchildren also marry and in their turn produce great-grandchildren. In this way the entire earth becomes overpopulated, and then suddenly there are reactions provoked by material nature in the form of war, famine, pestilence and earthquakes, etc. Thus the entire population is again extinguished simply to be recreated. This process is explained in Bhagavad-gita:

bhūta-grāmāḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vasaḥ pārtha
prabhavaty ahar-āgame

“Again and again the day comes, and this host of beings is active, and again the night falls, O Pārtha, and they are helplessly dissolved.” (Bg. 8.19)

Due to a lack of Kṛṣṇa consciousness, all this creation and annihilation is going on under the name of human civilization. This cycle continues due to man’s lack of knowledge of the soul and the Supreme Personality of Godhead.
teṣu tad-riktha-hāreṣu
grha-kosānujīviṣu
nirūḍhena mamatvena
viṣayeṣu anvabadhyata

teṣu—to them; tat-riktha-hāreṣu—the plunderers of his money; grha—home; kosā—treasury; anujīviṣu—to the followers; nirūḍhena—deep-rooted; mamatvena—by attachment; viṣayeṣu—to sense objects; anvabadhyata—became bound.

TRANSLATION

These sons and grandsons were virtually plunderers of King Purañjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. Purañjana's attachment for these things was very deep-rooted.

PURPORT

In this verse the word riktha-hāreṣu, meaning plunderers of wealth, is very significant. One's sons, grandsons and other descendants are ultimately plunderers of one's accumulated wealth. There are many celebrated businessmen and industrialists who produce great wealth and are highly praised by the public, but all their money is ultimately plundered by their sons and grandsons. In India we have actually seen one industrialist, who, like King Purañjana, was very much sexually inclined and had a half dozen wives. Each of these wives had a separate establishment that necessitated the expenditure of several thousands of rupees. When I was engaged in talking with him, I saw that he was very busy trying to secure money so that all his sons and daughters would get at least 500,000 rupees each. Thus such industrialists, businessmen or karmīṣ are called mūḍhas in the śāstras. They work very hard, accumulate money, and are satisfied to see that this money is plundered by their sons and grandsons. Such people do not want to return their wealth to its actual owner. As stated in Bhagavad-gītā:

bhoktārāṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhrdāṁ sarva-bhūtānāṁ
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)
The real proprietor of all wealth is the Supreme Personality of Godhead. He is the actual enjoyer. So-called earners of money are those who simply know tricks by which they can take away God’s money under the guise of business and industry. After accumulating this money, they enjoy seeing it plundered by their sons and grandsons. This is the materialistic way of life. In materialistic life one is encaged within the body and deluded by false egoism. Thus one thinks, “I am this body. I am a human being. I am an American. I am an Indian.” This bodily conception is due to false ego. Being deluded by false ego, one identifies himself with a certain family, nation or community. In this way one’s attachment for the material world grows deeper and deeper. Thus it becomes very difficult for the living entity to extricate himself from his entanglement. Such people are graphically described in the Sixteenth Chapter of Bhagavad-gītā in this way:

\[
\text{idam adya mayā labdhām} \\
\text{imāṁ prāpsyे manoratham} \\
\text{idam astiḍam api me} \\
\text{bhaviṣyati punar dhanam}
\]

\[
\text{asau mayā hataḥ śatrur} \\
\text{haniṣye cāparān api} \\
\text{iśvaro 'ham aham bhogī} \\
\text{siddho 'ham balavān sukhi}
\]

\[
\text{āḍhyo 'bhijana-vān asmi} \\
\text{ko 'nyo 'sti sadṛśo mayā} \\
\text{yakṣye āśāyāmi modiṣya} \\
\text{ity ajñāna-vimohitāḥ}
\]

“The demoniac person thinks: ‘So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.’ In this way, such persons are deluded by ignorance.” (Bg. 16.13-15)

In this way people engage in various laborious activities, and their attachment for body, home, family, nation and community becomes more and more deep-rooted.
TEXT 11

The great sage Nārada continued: My dear King Prācinabarhiṣat, like you King Puranjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices, which were all very ghastly because they were inspired by the desire to kill animals.

PURPORT

In this verse the great sage Nārada discloses that the character of Puraṇjana was being described to give lessons to King Prācinabarhiṣat. Actually the entire description was figuratively describing the activities of King Prācinabarhiṣat. In this verse Nārada frankly says "like you" (yathā bhavān), which indicates that King Puraṇjana is none other than King Prācinabarhiṣat himself. Being a great Vaiṣṇava, Nārada Muni wanted to stop animal killing in sacrifices. He knew that if he tried to stop the King from performing sacrifices, the King would not hear him. Therefore he is describing the life of Puraṇjana. But in this verse he first discloses the intention, although not fully, by saying "like you." Generally the karmīs, who are attached to increasing descendants, have to perform so many sacrifices and worship so many demigods for future generations, as well as to satisfy so many leaders, politicians, philosophers and scientists to make things go on properly for future generations. The so-called scientists are very eager to see that future generations will live very comfortably, and as such they are trying to find
different means of generating energy to drive locomotives, cars, airplanes and so on. Now they are exhausting the petroleum supply. These activities are described in the Bhagavad-gītā.

vyavasyāyātmikā buddhir
ekaha kuru-nandana
bahu-śākhā hy anantās ca
buddhayo 'vyavasyāyinām

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched." (Bg. 2.41)

Actually those who are in knowledge of everything are determined to execute Kṛṣṇa consciousness, but those who are rascals (mudhāḥ), sinners (dusktīnāḥ) and the lowest of mankind (narādhamāḥ), who are bereft of all intelligence (māyayāpahṛtajñānāḥ) and who take shelter of the demonic way of life (āsuraṁ bhāvam āsritāḥ), are disinterested in Kṛṣṇa consciousness. As such they become implicated and take on so many activities. Most of these activities center around the killing of animals. Modern civilization is centered around animal killing. Karmīs are advertising that without eating meat, their vitamin value or vitality will be reduced; so to keep oneself fit to work hard, one must eat meat, and to digest meat, one must drink liquor, and to keep the balance of drinking wine and eating meat, one must have sufficient sexual intercourse to keep fit to work very hard like an ass.

There are two ways of animal killing. One way is in the name of religious sacrifices. All the religions of the world—except the Buddhists—have a program for killing animals in places of worship. According to Vedic civilization, the animal-eaters are recommended to sacrifice a goat in the temple of goddess Kāli under certain restrictive rules and regulations and eat the flesh. Similarly, they are recommended to drink wine by worshiping the goddess Caṇḍikā. The purpose is restriction. People have given up all this restriction. Now they are regularly opening wine distilleries and slaughterhouses and indulging in drinking alcohol and eating flesh. A Vaiṣṇava ācārya like Nārada Muni knows very well that persons engaged in such animal killing in the name of religion are certainly becoming involved in the cycle of birth and death, forgetting the real aim of life: to go home, back to Godhead.

Thus the great sage Nārada, while instructing Śrīmad-Bhāgavatam toVyāsa Muni, condemned the karma-kāṇḍa (fruitive) activities mentioned in the Vedas. Nārada told Vyāsa:
“The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.” (Bhāg. 1.5.15)

Śrīla Nārada Muni chastised Vyāsadeva for compiling so many Vedic supplementary scriptures, which are all intended for guiding the people in general. Nārada Muni condemned these scriptures because they do not mention direct devotional service. Under Nārada’s instructions, direct worship of the Supreme Personality of Godhead, as described in the Śrīmad-Bhāgavatam, was set forth by Vyāsadeva. The conclusion is that neither the Supreme Personality of Godhead Viṣṇu nor His devotee ever sanctions animal killing in the name of religion. Indeed, Kṛṣṇa incarnated Himself as Lord Buddha to put an end to animal killing in the name of religion. Animal sacrifice under the name of religion is conducted by the influence of tamo-guṇa (the mode of ignorance), as indicated in the Eighteenth Chapter of Bhagavad-gītā.

yayā dharmam adharmaṁ ca
kāryaṁ cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī
adharmaṁ dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītāṁś ca
buddhiḥ sā pārtha tāmasī

“And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done—that imperfect understanding, O son of Pṛthā, is in the mode of passion. That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.” (Bg. 18.31-32)
Those who are involved in the mode of ignorance manufacture religious systems for killing animals. Actually dharma is transcendental. As Lord Śrī Kṛṣṇa teaches, we must give up all other systems of religion and simply surrender unto Him (sarva-dharmān parītyajya). Thus the Lord and His devotees and representatives teach the transcendental dharma, which does not allow animal killing at all. At the present moment it is the greatest misfortune that in India many so-called missionary workers are spreading irreligion in the name of religion. They claim an ordinary human being to be God and recommend meat-eating for everyone, including so-called sannyāsīs.

**TEXT 12**

\[ \text{yukteśvaṃ evaṃ pramattasya
duṣṭumbāsakta-cetasaḥ
dūṣasāda sa vai kālo
yo 'priyaḥ priya-yoṣitām} \]

\text{yukteśu—to beneficial activities; evam—thus; pramattasya—being inattentive; duṣṭumba—to kith and kin; dūṣakta—attached; cetasaḥ—consciousness; dūṣasāda—arrived; saḥ—that; vai—certainly; kālaḥ—time; yaḥ—which; apriyaḥ—not very pleasing; priya-yoṣitām—for persons attached to women.}

**TRANSLATION**

Thus King Purāṇjana, being attached to fruitive activities [karma-kāṇḍīya] as well as kith and kin, and being obsessed with polluted consciousness, eventually arrived at that point not very much liked by those who are overly attached to material things.

**PURPORT**

In this verse the words priya-yoṣitām and apriyaḥ are very significant. The word yōṣit means woman, and priya means dear or pleasing. Death is not very much welcome for those who are too much attached to material enjoyment, which culminates in sex. There is an instructive story in this connection. Once when a saintly person was passing on his way, he met a prince, the son of a king, and he blessed him, saying, ‘My dear
prince, may you live forever.” The sage next met a saintly person, and he said to him, “You may either live or die.” Eventually the sage met a brahmacārī devotee, and he blessed him, saying, “My dear devotee, you may die immediately.” Finally the sage met a hunter, and he blessed him, saying, “Neither live nor die.” The point is that those who are very sensual and are engaged in sense gratification do not wish to die. Generally a prince has enough money to enjoy his senses; therefore the great sage said that he should live forever, for as long as he lived he could enjoy life, but after his death he would go to hell. Since the brahmacārī devotee was leading a life of severe austerities and penances in order to be promoted back to Godhead, the sage said that he should die immediately so that he need not continue to labor hard and could instead go back home, back to Godhead. A saintly person may either live or die, for during his life he is engaged in serving the Lord, and after his death he also serves the Lord. Thus this life and the next are the same for a saintly devotee, for in both he serves the Lord. Since the hunter lives a very ghastly life due to killing animals, and since he will go to hell when he dies, he is advised to neither live nor die.

King Purāñjana finally arrived at the point of old age. In old age the senses lose their strength, and although an old man desires to enjoy his senses and especially sex life, he is very miserable because his instruments of enjoyment no longer function. Such sensualists are never prepared for death. They simply want to live on and on and extend their life by so-called scientific advancement. Some foolish Russian scientists also claim that they are going to make man immortal through scientific advancement. Under the leadership of such crazy fellows, civilization is going on. Cruel death, however, comes and takes all of them away despite their desire to live forever. This type of mentality was exhibited by Hirañyakaśipu, but when the time was ripe, the Lord personally killed him within a second.

TEXT 13

चण्डवेगा हति यात्रा गन्धरव्याधिपतिर्नरपः
गन्धर्वस्तस्य बलिनः पश्यात्रश्यत्रयम् ||१३||

canḍa-vega iti khyāto

गन्धरवाधिपतिर नरपः

gandharvādhipatir nrpa

gandharvās tasya balinaḥ

शाश्य-अत्तर-शत-त्रयम्

śaśṭy-uttara-śata-trayam
TRANSLATION

O King! In Gandharvaloka there is a king named Cañḍavega. Under him there are 360 very powerful Gandharva soldiers.

PURPORT

Time is figuratively described here as Cañḍavega. Since time and tide wait for no man, time is herein called Cañḍavega, which means “very swiftly passing away.” As time passes, it is calculated in terms of years. One year contains 360 days, and the soldiers of Cañḍavega herein mentioned represent these days. Time passes swiftly; Cañḍavega’s powerful soldiers of Gandharvaloka very swiftly carry away all the days of our life. As the sun rises and sets, it snatches away the balance of our life span. Thus as each day passes, each one of us loses some of life’s duration. It is therefore said that the duration of one’s life cannot be saved. But if one is engaged in devotional service, his time cannot be taken away by the sun. As stated in Śrīmad-Bhāgavatam: āyur harati vai puṁsām udyann astaṁ ca yann asau (Bhāg. 2.3.17). The conclusion is that if one wants to make himself immortal, he should give up sense gratification. By engaging oneself in devotional service, one can gradually enter into the eternal kingdom of God.

Mirages and other illusory things are sometimes called Gandharvas. Our losing our life span is taken as advancement of age. This imperceptible passing away of the days of life is figuratively referred to in this verse as Gandharvas. As explained in later verses, such Gandharvas are both male and female. This indicates that both men and women lose their life span imperceptibly by the force of time, which is herein described as Cañḍavega.

TEXT 14

canḍa-vegaḥ—Cañḍavega; iti—thus; khyātaḥ—celebrated; gandharva—belonging to the Gandharvaloka; adhipatiḥ—king; nrpa—O King; gandharvaḥ—other Gandharvas; tasya—his; balinaḥ—very powerful soldiers; saṣṭi—sixty; uttara—surpassing; sata—hundred; trayam—three.
pariṣṭityā vilumpanti
sarva-kāma-vinirmitām

gandharvyah—Gandharvīs; tādṛśiḥ—similarly; asya—of Caṇḍavega; maithunyah—companions for sexual intercourse; ca—also; sita—white; asitāḥ—black; pariṣṭityā—by surrounding; vilumpanti—they plundered; sarva-kāma—all kinds of desirable objects; vinirmitām—manufactured.

TRANSLATION

Along with Caṇḍavega were as many female Gandharvīs as there were soldiers, and all of them repetitively plundered all the paraphernalia for sense enjoyment.

PURPORT

The days have been compared to the soldiers of Caṇḍavega. Night is generally a time for sex enjoyment. Days are considered to be white, and nights are considered to be black, or, from another point of view, there are two kinds of nights—black nights and white nights. All these days and nights combine to pass away our span of life and everything we manufacture for sense gratification. Material activity means manufacturing things for sense gratification. Scientists are conducting research to find out how we can satisfy our senses more and more elaborately. In this Kali-yuga, the demoniac mentality is employed in manufacturing various machines to facilitate the process of sense gratification. There are so many machines for ordinary household activities. There are machines for washing dishes, cleansing the floor, shaving, clipping hair—today everything is done by machine. All these facilities for sense gratification are described in this verse as sarva-kāma-vinirmitām. The time factor, however, is so strong that not only is our span of life being expended, but all the machines and facilities for sense gratification are deteriorating. Therefore in this verse the word vilumpanti (plundering) is used. Everything is being plundered from the very beginning of our lives.

This plundering of our possessions and life span begins with the day of our birth. One day will come when death will finish everything, and the living entity will have to enter another body to begin another chapter of life and again begin the cycle of material sense gratification. Prahlāda Mahārāja describes this process as punaḥ punaḥ carvita-carvaṇānām (Bhāg. 7.5.30). Materialistic life means chewing the chewed again and again. The central point of material life is sense gratification. In different types of bodies, the living entity enjoys various senses, and through
creating various types of facilities, he chews the chewed. Whether we squeeze sugar out of the sugar cane with our teeth or a machine, the result is the same—sugar cane juice. We may discover many ways to squeeze the juice out of the sugar cane, but the result is the same.

TEXT 15

ते चण्डेवेगातुचरा: पुरुञ्जनपुरो यदा |
हर्तमारेमिरे तत्र प्रत्यषेधस्त्राजागः ||१५||

te caṇḍa-vegānucarāḥ
puṇājaṇa-puraṁ yadā
hartum ārebhīre tatra
pratyaśedhat prajāgaraḥ

tе—all of them; caṇḍa-vega—of Caṇḍavega; anucarāḥ—followers; puṇājaṇa—of King Puraṇjana; puram—city; yadā—when; hartum—to plunder; ārebhīre—began; tatra—there; pratyaśedhat—defended; prajāgaraḥ—the big serpent.

TRANSLATION

When King Gandharva-rāja [Caṇḍavega] and his followers began to plunder the city of Puraṇjana, a snake with five hoods began to defend the city.

PURPORT

When one is sleeping, the life air remains active in different dreams. The five hoods of the snake indicate that the life air is surrounded by five kinds of air known as priṛa, apāna, vyāna, udāna and samāna. When the body is inactive, the prāṇa, or the life air, is active. Up to the age of fifty one can actively work for sense gratification, but after the fiftieth year one’s energy decreases, although one can with great strain work for two or three more years—perhaps up to the fifty-fifth year. Thus the fifty-fifth year is generally taken by government regulations as the final year for retirement. The energy, which is fatigued after fifty years, is figuratively described herein as a serpent with five hoods.

TEXT 16

स समायि: शतेरक्को विश्वाय च शतसमाः ||
पुरुञ्जनपुराण्यशो गन्धेऽयुधे बली ||१६||
TRANSLATION

The five-hooded serpent, the superintendent and protector of the city of King Puraijana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720.

PURPORT

The 360 days and 360 nights combine to become the 720 soldiers of Carulavega (time). One has to fight these soldiers throughout one’s lifespan, beginning with birth and ending with death. This fight is called the struggle for existence. Despite this struggle, however, the living entity does not die. As confirmed in Bhagavad-gītā, the living entity is eternal:

\[
\text{na jayate mriyate vā kadācin nāyam bhūtvā bhavitā vā na bhūyah ajo nityaḥ sāsvato 'yam purāno na hanyate hanyamāne śarīre}
\]

“For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.” (Bg. 2.20) Actually the living entity does not take birth nor does he die, but he has to fight with the stringent laws of material nature throughout the entire span of his lifetime. He must also face different kinds of miserable conditions. Despite all this, the living entity, due to illusion, thinks that he is well situated in sense gratification.
**Text 17] Attack by Candravega on the City of Purañjana**

$kṣiṣyamāṇe$ sva-sambandhe

ekasmin bahubhir yudhā
cintāṁ parāṁ jagāmārtah
sa-rāṣṭra-pura-bāndhavaḥ

$kṣiṣyamāṇe$—when he became weak; $sva$-sambandhe—his intimate friend; $ekasmin$—alone; $bahubhiḥ$—with many warriors; $yudhā$—by battle; $cintāṁ$—anxiety; $parāṁ$—very great; $jagāma$—obtained; $ārtaḥ$—being aggrieved; $sa$—along with; $rāṣṭra$—of the kingdom; $pura$—of the city; $bāndhavaḥ$—friends and relatives.

**TRANSLATION**

Because he had to fight alone with so many soldiers, all of whom were great warriors, the serpent with five hoods became very weak. Seeing that his most intimate friend was weakening, King Purañjana and his friends and citizens living within the city all became very anxious.

**PURPORT**

The living entity resides within the body and struggles for existence with the limbs of the body, which are referred to here as citizens and friends. One can struggle alone with many soldiers for some time, but not for all time. The living entity within the body can struggle up to the limit of a hundred years with good luck, but after that it is not possible to prolong the struggle. Thus the living entity submits and falls victim. In this regard, Śrīla Bhaktivinoda Thākura has sung: vrddha kāla aola saba sukha bhāgala. When one becomes old, it becomes impossible to enjoy material happiness. Generally people think that religion and piety come at the end of life, and at this time one generally becomes meditative and takes to some so-called yogic process to relax in the name of meditation. Meditation, however, is simply a farce for those who have enjoyed life in sense gratification. As described in the Sixth Chapter of Bhagavad-gītā, meditation ($dhyāna, dharanā$) is a difficult subject matter that one has to learn from his very youth. To meditate, one must restrain himself from all kinds of sense gratification. Unfortunately, meditation has now become a fashion for those who are overly addicted to sensual things. Such meditation is defeated by the struggle for existence. Sometimes such meditative processes pass for transcendental meditation. King Purañjana, the living entity, being thus victimized by the hard struggle for existence, took to transcendental meditation with his friends and relatives.
TEXT 18

s eva puryāṁ madhu-bhuk
pañcāleśu sva-pārśadaiḥ
upanītam balim grhnān
strī-jito nāviddā bhayam

sah—he; eva—certainly; puryām—within the city; madhu-bhuk—enjoying
sex life; pañcāleśu—in the kingdom of Pañcāla (five sense objects); sva-
pārśadaiḥ—along with his followers; upanītam—brought; balim—taxes;
grhnān—accepting; strī-jitaḥ—conquered by women; na—did not; avidat—
understand; bhayam—fear of death.

TRANSLATION

King Purañjana collected taxes in the city known as Pañcāla and thus
was able to engage in sexual indulgence. Being completely under the control
of women, he could not understand that his life was passing away and
that he was reaching the point of death.

PURPORT

Government men—including kings, presidents, secretaries and ministers—
are in a position to utilize taxes collected from the citizens for sense
gratification. It is stated in Śrīmad-Bhāgavatam that in this Kali-yuga
government men (rājanyas) and those connected with the government, as
well as exalted government ministers, secretaries and presidents, will all
simply collect taxes for sense gratification. The government is top-heavy,
and without increasing taxes the government cannot maintain itself. When
taxes are collected, they are utilized for the sense gratification of the govern-
mental officials. Such irresponsible politicians forget that there is a time
when death will come to take away all their sense gratification. Some of
them are convinced that after life everything is finished. This atheistic
theory was conceived long ago by a philosopher called Čārvāka. Čārvāka
recommended that man should live very opulently by either begging,
borrowing or stealing. He also maintained that one should not be afraid
of death, the next life, the past life, or an impious life because after the
body is burned to ashes, everything is finished. This is the philosophy of
those who are too much materially addicted. Such philosophizing will not save one from the danger of death, nor will it save one from an abominable afterlife.

TEXT 19

कालस्य दुहिता कार्यर्तिकाः वच्चिन्नती।
पर्यंतन्ति न वर्षितानु प्रत्यन्तद्वत कशन्म॥१९॥

kālasya duhitā kācit
tri-lokīṁ varam icchatī
paryātanti na barhiṣman
pratyanandata kaścana

kālasya—of the formidable Time; duhitā—the daughter; kācit—someone; tri-lokīṁ—within the three worlds; varam—husband; icchatī—desiring; paryātanti—traveling all over the universe; na—never; barhiṣman—O King Pracīnabarhiṣat; pratyanandata—accepted her proposal; kaścana—anyone.

TRANSLATION

My dear King Pracīnabarhiṣat, at this time the daughter of formidable Time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she came.

PURPORT

In due course of time, when the body becomes old and practically invalid, it is called jarā, subject to the sufferings of old age. There are four basic kinds of suffering—birth, old age, disease and death. No scientist or philosopher has ever been able to make a solution of these four miserable conditions. The invalidity of old age known as jarā is figuratively explained here as the daughter of Time. No one likes her, but she is very much anxious to accept anyone as her husband. No one likes to become old and invalid, but this is inevitable for everyone.
Srimad-Bhāgavatam

daurbhāgyenaṁ tmano loke
viśrutā durbhageti sā
yā tuṣṭā rājarṣaye tu
vrīḍādāt pūrave varam

-daurbhāgyena—on account of misfortune; ātmanah—of herself; loke—in the world; viśrutā—celebrated; durbhagā—most unfortunate; iti—thus; sā—she; yā—who; tuṣṭā—being satisfied; rāja-rṣaye—unto the great king; tu—but; vrīḍā—being accepted; adāt—delivered; pūrave—unto King Pūru; varam—benediction.

TRANSLATION

The daughter of Time [jāra] was very unfortunate. Consequently she was known as durbhagā [ill-fated]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction.

PURPORT

As Bhaktivinoda Ṭhākura sings: saba sukha bhāgala. All kinds of happiness disappear in old age. Consequently no one likes old age, or jāra. Thus jāra, as the daughter of Time, is known as a most unfortunate daughter. She was, however, at one time accepted by a great king, Yayāti. Yayāti was cursed by his father-in-law Śukrācārya to accept her. When Śukrācārya’s daughter was married to King Yayāti, one of her friends named Śarmiṣṭhā went with her. Later King Yayāti became very much attached to Śarmiṣṭhā, and Śukrācārya’s daughter complained to her father. Consequently Śukrācārya cursed King Yayāti to become prematurely old. King Yayāti had five youthful sons, and he begged all his sons to exchange their youth for his old age. No one agreed except the youngest son, whose name was Pūru. Upon accepting Yayāti’s old age, Pūru was given the kingdom. It is said that two of Yayāti’s other sons, being disobedient to their father, were given kingdoms outside of India, most probably Turkey and Greece. The purport is that one can accumulate wealth and all kinds of material opulences, but during old age one cannot enjoy them. Although Pūru attained his father’s kingdom, he could not enjoy all the opulence because he had sacrificed his youth. One should not wait for old age in order to become Kṛṣṇa conscious. Due to the invalidity of old age, one cannot make progress in Kṛṣṇa consciousness, however opulent he may be materially.
TEXT 21

कदाचिदरमणा सा ब्रह्मलोकानंधी गतम् ।
वने वृहद्वर मां तु जानती काममोहिता ॥ २१ ॥

kadācic atamānā sā
brahma-lokān mahīm gatam
vavre bṛhad-vratam māṁ tu
jānati kāma-mohitā

kadācit—once upon a time; atamānā—traveling; sā—she; brahma-lokāt—from the Brahmaloka, the highest planet; mahīm—on the earth; gatam—having come; vavre—she proposed; bṛhat-vratam—avowed brahmacārī; māṁ—unto me; tu—then; jānati—knowing; kāma-mohitā—being illusioned by lust.

TRANSLATION

When I once came to this earth from Brahmaloka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed brahmacārī, she became lusty and proposed that I accept her.

PURPORT

The great sage Nārada Muni was a naiṣṭhika-brahmacārī—that is, he never had sex life. He was consequently an ever-green youth. Old age, jarā, could not attack him. The invalidity of old age can overcome an ordinary man, but Nārada Muni was different. Taking Nārada Muni to be an ordinary man, the daughter of Time confronted him with her lusty desire. It requires great strength to resist a woman's attraction. It is difficult for old men, and what to speak of young. Those who live as brahmacārīts must follow in the footsteps of the great sage Nārada Muni, who never accepted the proposals of jarā. Those who are too much sexually addicted become victims of jarā, and very soon their life span is shortened. Without utilizing the human form of life for Kṛṣṇa consciousness the victims of jarā die very soon in this world.
mayi—unto me; saḿrabhya—having become angry; vipula—unlimited; madāt—out of illusion; śāpam—curse; su-duḥsaham—unbearable; sthātum arhasi—you may remain; na—never; ekatra—in one place; mat—my; yācñā—request; vimukhaḥ—having refused; mune—O great sage.

TRANSLATION

The great sage Nārada continued: When I refused to accept her request, she became very angry at me and cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for a long time.

PURPORT

The great sage Nārada Muni has a spiritual body; therefore old age, disease, birth and death do not affect him. Nārada is the most kind devotee of the Supreme Lord, and his only business is to travel all over the universe and preach God consciousness. In other words, his business is to make everyone a Vaiṣṇava. Under the circumstances, there is ordinarily no need for him to stay in one place for more than the time he requires to preach. Since by his own free will he is already traveling all over the universe, the curse of the Kālakanyā is described as fortunate. Like Nārada Muni, many other devotees of the Lord are engaged in preaching the glories of the Lord in different places and in different universes. Such personalities are beyond the jurisdiction of material laws.

TEXT 23

ततो विहतसंकल्पा कन्यका यवनेश्वरः ।
मयोपदिष्टसाधव ववे नान्ना भर्यं पतिम् ॥२३॥

tato vihata-saṁkalpā
kanyakā yavanesvaram
mayopadiśtam āsādyā
vavre nāmnā bhayaṁ patim
Attack by Caṇḍavega on the City of Purañjana

Text 24

After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was Bhaya, or fear, and she accepted him as her husband.

PURPORT

Being the most perfect Vaiṣṇava, Śrī Nārada Muni is always willing to do good to others, even to one who curses him. Although Kālakanyā, the daughter of Time, was refused by Nārada Muni, she was given a shelter. Of course no one could give her shelter, but a Vaiṣṇava gives shelter somewhere to such an unfortunate girl. When jara, or old age, attacks, everyone dwindles and deteriorates. In one stroke Nārada Muni gave shelter to Kālakanyā and counterattacked the ordinary karmīs. If one accepts the instructions of Nārada Muni, the ocean of fear (bhaya) can be very quickly removed by the grace of that great Vaiṣṇava.

TEXT 24

ṛṣabham yavanānāṁ tvāṁ
vṛṇe virepsitaṁ patim
saṅkalpas tvayi bhūtānāṁ
kṛtaḥ kila na riṣyati

ṛṣabham—the best; yavanānāṁ—of the untouchables; tvāṁ—you; vṛṇe—I accept; vīra—O great hero; āpsitam—desired; patim—husband; saṅkalpaḥ—the determination; tvayi—unto you; bhūtānāṁ—of all living entities; kṛtaḥ—if done; kila—certainly; na—never; riṣyati—becomes baffled.
TRANSLATION

Approaching the King of the Yavanas, Kālakanyā addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friends with you.

PURPORT

The words yavanānāṁ rṣabham refer to the King of the Yavanas. The Sanskrit words yavana and mleccha apply to those who do not follow the Vedic principles. According to the Vedic principles, one should rise early in the morning, take bath, chant Hare Kṛṣṇa, offer maṅgala-ārati to the Deities, study Vedic literature, take prasāda, and engage in dressing and decorating the Deities. One must also collect money for the temple expenditures, or if one is a householder he must go to work in accordance with the prescribed duties of a brāhmaṇa, kṣatriya, vaiśya or śūdra. In this way one should live a life of spiritual understanding, and this is the Vedic way of civilization. One who does not follow all these rules and regulations is called a yavana or mleccha. One should not mistakenly think that these words refer to certain classes of men in other countries. There is no question of limitation according to nationalism. Whether one lives in India or outside of India, he is called a yavana or mleccha if he does not follow the Vedic principles. One who does not actually follow the hygienic principles prescribed in the Vedic rules and regulations will be subjected to many contagious diseases. Because the students in this Kṛṣṇa consciousness movement are advised to follow the Vedic principles, they naturally become hygienic.

If a person is Kṛṣṇa conscious, he can work like a young man even if he is seventy-five or eighty years old. Thus the daughter of Kāla (time) cannot overcome a Vaishnava. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī engaged in writing Caitanya-caritāmṛta when he was very old, yet he presented the most wonderful literature of the activities of Lord Caitanya. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī began their spiritual lives at a very old age, that is, after they retired from their occupations and family lives. Yet they presented many valuable literatures for the advancement of spiritual life. This is confirmed by Śrīla Śrīnivāsa Ācārya, who praised the Gosvāmīs in this way:

nānā-śāstra-vicāraṇaika-nipūṇau sad-dharma-saṁsthāpakau
lokanāṁ hita-kāriṇau tri-bhuvane mānyau śaranyākarau
"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

Thus jara, the effect of old age, does not harass a devotee. This is because a devotee follows the instructions and the determination of Nārada Muni. All devotees are in the disciplic succession stemming from Nārada Muni because they worship the Deity according to Nārada Muni’s direction, namely the Nārada-pāñcarātra or the pāñcarātrika-vidhi. A devotee follows the principles of pāñcarātrika-vidhi as well as bhāgavata-vidhi. Bhāgavata-vidhi includes preaching work—śravaṇaṁ kīrtanaṁ viṣṇoh—the hearing and chanting of the glories of Lord Viṣṇu, the Supreme Personality of Godhead. The pāñcarātrika-vidhi includes arcanam vandanam dāsyam sakhyaṁ atmanivedanam. Because a devotee rigidly follows the instructions of Nārada Muni, he has no fear of old age, disease or death. Apparently a devotee may grow old, but he is not subjected to the symptoms of defeat experienced by a common man in old age. Consequently old age does not make a devotee fearful of death, as a common man is fearful of death. When jara, or old age, takes shelter of a devotee, Kālakanyā diminishes the devotee’s fear. A devotee knows that after death he is going back home, back to Godhead; therefore he has no fear of death. Thus instead of depressing a devotee, advanced age helps him become fearless and thus happy.

TEXT 25

dvāv imāv anuśocanti
bālav asad-avagrahau
yal loka-śāstropanataṁ
na rāti na tad icchati
dvau—two kinds; imau—these; anusocanti—they lament; bālau—ignorant; asat—the foolish; avaagrahau—taking the path of; yat—that which; loka—by custom; śāstra—by scripture; upanatam—presented; na—never; rāti—follows; na—neither; tat—that; icchati—desires.

TRANSLATION

One who does not give charity according to the customs or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end.

PURPORT

It is herein stated that one should strictly follow the scriptures if one actually wants an auspicious life. The same is explained in Bhagavad-gītā.

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhāṁ na parāṁ gatim

“But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.” (Bg. 16.23)

One who does not strictly follow the terms of the Vedic injunctions never attains success in life or happiness. And what to speak of going home, back to Godhead.

One śāstric injunction holds that a householder, a kṣatriya, or an administrative head should not refuse to accept a woman if she voluntarily requests to become a wife. Since Kālakanyā, the daughter of Time, was deputed by Nārada Muni to offer herself to Yavana-raja, the King of the Yavanas could not refuse her. All transactions must be performed in light of the śāstric injunctions. The śāstric injunctions are confirmed by great sages like Nārada Muni. As stated by Narottama dāsa Ṭhākura: sādhu-śāstra-guru-vākya, cittete kariyā aikya. One should follow the principles of saintly persons, scriptures and the spiritual master. In this way one is sure to attain success in life. Kālakanyā, the daughter of Time, presented herself before the King of the Yavanas precisely in terms of sādhu, śāstra and guru. Thus there was no reason for not accepting her.
TEXT 26

अथो मर्ग grounds मृद्र मजन्ती मे दर्शाव करू।
एतावान् पौरुषो धर्मो यदार्थनुकम्पते॥२६॥

\[
\text{atho bhajasva māṁ bhadra}
\text{bhajantīṁ me dayāṁ kuru}
\text{etāvāṁ pauruṣo dharmo}
\text{yad ārtāṁ anukampate}
\]

*TRANSLATION*

Kālakanyā continued: O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman’s greatest duty to be compassionate upon a person who is distressed.

*PURPORT*

Yavana-rāja, the King of the Yavanas, could also refuse to accept Kālakanyā, daughter of Time, but he considered the request due to the order of Nārada Muni. Thus he accepted Kālakanyā in a different way. In other words, the injunctions of Nārada Muni, or the path of devotional service, can be accepted by anyone within the three worlds, and certainly by the King of the Yavanas. Lord Caitanya Himself requested everyone to preach the cult of bhakti-yoga all over the world, in every village and town. Preachers in the Kṛṣṇa consciousness movement have actually experienced that even the yavanaś and mlecchas have taken to spiritual life on the strength of Nārada Muni’s pāñcarātriṇa-vidhi. When mankind follows the disciplic succession, as recommended by Caitanya Mahāprabhu, everyone throughout the world will benefit.

TEXT 27

कःकुञ्जरोदितिवचो निमित्त्य यवनेश्वर।
चिकिषुदेवदृढः स ससितं तामसपात॥२७॥
TRANSLATION

After hearing the statement of Kālakanyā, daughter of Time, the King of the Yavanas began to smile and devise a means for executing his confidential duty on behalf of providence. He then addressed Kālakanyā as follows.

PURPORT

In Caitanya-caritāmṛta it is said:

ekale tīvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. Ādi 5.142)

Actually the supreme controller is the Personality of Godhead, Kṛṣṇa, and everyone is His servant. Yavana-rāja, the King of the Yavanas, was also a servant of Kṛṣṇa. Consequently he wanted to execute the purpose of Kṛṣṇa through the agency of Kālakanyā. Although Kālakanyā means invalidity or old age, Yavana-rāja wanted to serve Kṛṣṇa by introducing Kālakanyā everywhere. Thus a sane person, by attaining old age, will become fearful of death. Foolish people engage in material activities as if they will live forever and enjoy material advancement, but actually there is no material advancement. Under illusion people think that material opulence will save them, but although there has been much advancement in material science, the problems of human society—birth, death, old age and disease—are still unsolved. Nonetheless foolish scientists are thinking that they have advanced materially. When Kālakanyā, the invalidity of old age, attacks them, they become fearful of death, if they are sane. Those who are insane simply don’t care for death, nor do they know what is going to happen after death. They are under the wrong impression that after death there is no life, and consequently they act very irresponsibly in this life.
and enjoy unrestricted sense gratification. For an intelligent person, the appearance of old age is an impetus to spiritual life. People naturally fear impending death. The King of the Yavanas tried to utilize Kālakanyā for this purpose.

**TEXT 28**

मया निरूपितस्तुम्यं पतिरात्मसमाधिना । 
नामिन्तद्विलोकोपव्यस्ताम् स्वामद्रामसम्मताम् ॥२८॥

\[ mayā nirūpitas tubhyāṁ \\
patir ātma-samādhinā \\
nābhínandati loko 'yaṁ \\
tvām abhadrām asammatām \]

\[ mayā—by me; nirūpitah—settled; tubhyām—for you; patih—husband; ātma—of the mind; samādhinā—by meditation; na—never; abhinandati—welcome; lokaḥ—the people; ayam—these; tvām—you; abhadrām—in-auspicious; asammatām—unacceptable. \]

**TRANSLATION**

The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. Actually, as far as everyone is concerned, you are inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

**PURPORT**

After much consideration, the King of the Yavanas decided to make the best use of a bad bargain. Kālakanyā was a bad bargain, and no one liked her, but everything can be used for the service of the Lord. Thus the King of the Yavanas tried to utilize her for some purpose. The purpose has already been explained—that is, Kālakanyā as jarā, the invalidity of old age, can be used to arouse a sense of fear in people so that they will prepare for the next life by engaging in Kṛṣṇa consciousness.

**TEXT 29**

तयायत्वकक्कविद्यक्त्वे लोक कर्मविनिमित्तम् । 
याहि मे प्रतनादुक्ता प्रजानां प्रणेष्यसि ॥२९॥
This world is a product of fruitive activities. Therefore you may imperceptibly attack people in general. Helped by my soldiers, you can kill them without opposition.

The word *karma-vinirmitam* means "manufactured by fruitive activities." This entire material world, especially in these days, is the result of fruitive activities. Everyone is fully engaged in decorating the world by highways, motor cars, electricity, skyscrapers, industries, businesses, etc. All this appears very nice for those who are simply engaged in sense gratification and who are ignorant of spiritual identity. As described in *Śrīmad-Bhāgavatam*:

\[
\text{nūnāṁ pramattāḥ kurute vikarma} \\
\text{yad indriya-prītaya āprṇoti} \\
\text{na sādhu manye yata ātmano 'yam} \\
\text{asann api kleśada āsa dehaḥ (Bhāg. 5.5.4)}
\]

Those without knowledge of the spirit soul are mad after materialistic activities, and they perform all kinds of sinful activities simply for sense gratification. According to Rṣabhadeva, such activities are inauspicious because they force one to accept an abominable body in the next life. Everyone can experience that although we try to keep the body in a comfortable position, it is always giving pain and is subjected to the three-fold miseries. Otherwise, why are there so many hospitals, welfare boards and insurance establishments? Actually in this world there is no happiness. People are simply engaged trying to counteract unhappiness. Foolish people accept unhappiness as happiness; therefore the King of the Yavanas
decided to attack such foolish people imperceptibly by old age, disease, and ultimately death. Of course, after death there must be birth; therefore Yavana-rāja thought it wise to kill all the karmīs through the agency of Kālakanyā and thus try to make them aware that materialistic advancement is not actually advancement. Every living entity is a spiritual being, and consequently without spiritual advancement the human form of life is ruined.

TEXT 30

praṇavāro ’yam mama bhrātā
tvam ca me bhaginī bhava
carāmy ubhābhyaṁ loke ’sminn
avyakto bhīma-sainikah

praṇvāraḥ—named Praṇvāra; ayaṁ—this; mama—my; bhrātā—brother;
tvam—you; ca—also; me—my; bhagīni—sister; bhava—become; carāmi—I shall
go about; ubhābhyaṁ—by both of you; loke—in the world; asmin—this;
avyaktāḥ—without being manifest; bhīma—dangerous; sainikāḥ—with
soldiers.

TRANSLATION

The King of the Yavanas continued: Here is my brother Praṇvāra. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly within this world.

PURPORT

Kālakanyā was sent by Nārada Muni to Yavana-rāja so that she might become his wife, but instead of accepting her as his wife, Yavana-rāja accepted her as his sister. Those who do not follow the Vedic principles are unrestricted as far as sex life is concerned. Consequently they sometimes do not hesitate to have sex with their sisters. In this age of Kali there are many instances of such incest. Although Yavana-rāja accepted the request of Nārada Muni to show respect to him, he was nonetheless thinking of illicit sex. This was due to his being the King of the yavanas and mlecchas.

The word praṇvāraḥ is very significant, for it means “the fever sent by Lord Viṣṇu.” Such a fever is always set at 107 degrees, the temperature
at which a man dies. Thus the King of the mlecchas and yavanas requested the daughter of Time, Kālakanyā, to become his sister. There was no need to ask her to become his wife because the yavanas and mlecchas do not make distinctions as far as sex life is concerned. Thus one may outwardly be a sister, mother or daughter and still have sex. Yavana-rāja’s brother was Prajvāra, and Kālakanyā was invalidity itself. Combined and strengthened by the soldiers of Yavana-rāja—namely non-hygienic conditions, illicit sex and ultimately a high degree of temperature to bring on death—they would be able to smash the materialistic way of life. In this connection it is significant that just as Nārada was immune to the attack of jāra, or invalidity, similarly, jāra, or the destructive force, cannot attack any follower of Nārada Muni or a pure Vaiṣṇava.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā.”
CHAPTER TWENTY-EIGHT

Purañjana Becomes a Woman in the Next Life

TEXT 1

नारद उवाच
सैनिक भयनास्मृ व वाहिष्म दिष्टकारिणः।
प्रज्वारकतःकन्याम् विचेत्तुलत्वनोष्माद्॥ १ ॥

nārada uvāca
sainīkā bhaya-nāmnāḥ ye
bharīṣman diṣṭa-kārīṇāḥ
prajvāra-kāla-kanyābhīyāṁ
viceruḥ avanīm imām

nāradaḥ uvāca—the great sage Nārada continued to speak; sainīkāḥ—the soldiers; bhaya-nāmnāḥ—of Bhaya (fearfulness); ye—all of them who; bharīṣman—O King Pracīnabarhiṣat; diṣṭa-kārīṇāḥ—the order carriers of death; prajvāra—with Prajvāra; kāla-kanyābhīyāṁ—and with Kālakanyā; viceruḥ—traveled; avanīm—on earth; imām—this.

TRANSLATION

The great sage Nārada continued: My dear King Pracīnabarhiṣat, afterwards, the King of the Yavanas, whose name is fear itself, as well as his soldiers, Prajvāra and Kālakanyā, began to travel all over the world.

PURPORT

The period of life just prior to death is certainly very dangerous because usually at this time people are attacked by the weakness of old age as well as many kinds of disease. The diseases that attack the body are compared here to soldiers. These soldiers are not ordinary soldiers, for they are
guided by the King of the Yavanas, who acts as their commander-in-chief. The word diṣṭa-kārīṇaḥ indicates that he is their commander. When a man is young, he does not care for old age but enjoys sex to the best of his satisfaction, not knowing that at the end of life his sexual indulgence will bring on various diseases, which so much disturb the body that one will pray for immediate death. The more one enjoys sex during youth, the more he suffers in old age.

**TEXT 2**

\text{त एकदा तु रमसा पुराञ्जनपुरिं नपः । ।}  
\text{रुरुद्धर्मोमभोजायं जरत्यमपापतिताः ॥ २ ॥}  

\text{ta ekadā tu rubhasā}  
\text{puraṇjana-purīṁ ṇrpa}  
\text{rurudhur bhauma-bhogāḍhyāṁ}  
\text{jarat-pannaga-pālitāṁ}

\text{te—they; ekadā—once upon a time; tu—then; rubhasā—with great force; puraṇjana-purīṁ—the city of Puraṇjana; ṇrpa—O King; rurudhuḥ—encircled; bhauma-bhogā-āḍhyāṁ—full of sense enjoyments; jarat—old; pannaga—by the serpent; pālitāṁ—protected.}

**TRANSLATION**

Once the dangerous soldiers attacked the city of Puraṇjana with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent.

**PURPORT**

As one’s body engages in sense gratification, it becomes weaker and weaker daily. Finally the vital force becomes so weak that it is herein compared to a weak serpent. The life air has already been compared to the serpent. When the vital force within the body becomes weak, the body itself also becomes weak. At such a time the death symptoms—that is, the dangerous soldiers of death’s superintendent, Yamarāja—begin to attack very severely. According to the Vedic system, before coming to such a stage one should leave home and take sanṇyāsa to preach the message of God for the duration of life. However, if one sits at home and is served by his beloved wife and children, he certainly becomes weaker and weaker.
due to sense gratification. When death finally comes, one leaves the body devoid of spiritual assets. At the present time, even the oldest man in the family does not leave home, being attracted by wife, children, money, opulence, dwelling, etc. Thus at the end of life one worries about how his wife will be protected and how she will manage the great family responsibilities. In this way a man usually thinks of his wife before death. According to Bhagavad-gītā:

\[
yam yam vāpi smaran bhāvanī
tyajaty ante kālevaram	\]
\[
tam tam evaiti kaunteya 
sadā tad-bhāva-bhāvitaḥ\]

“Whatever state of being one remembers when he quits his body, that state he will attain without fail.” (Bg. 8.6)

At the end of life, a person thinks of what he has done throughout his whole life; thus he gets another body (dehāntara) according to his thoughts and desires at the end of life. One overly addicted to life at home naturally thinks of his beloved wife at the end of life. Consequently in the next life he gets the body of a woman, and he also acquires the results of his pious or impious activities. In this chapter the acceptance of a woman’s body by King Purañjana will be thoroughly explained.

**TEXT 3**

कालकन्यापि बुक्षे पुराणपुर्भ्व बलात्।
ययातिथृत: पुरुषो निःसर्तामिवात॥ ३ ॥

kāla-kanyāpi bubhuje
purañjana-purāṇa balāt
yayābhībūtāḥ puruṣāh
sadyo niṣāratām iyāt

**TRANSLATION**

Gradually Kālakanyā, with the help of dangerous soldiers, attacked all the inhabitants of Purañjana’s city and thus rendered them useless for all purposes.
PURPORT

At the fag end of life, when the invalidity of old age attacks a man, his body becomes useless for all purposes. Therefore Vedic training dictates that when a man is in his boyhood he should be trained in the process of brahmacarya, that is, he should be completely engaged in the service of the Lord and should not in any way associate with women. When the boy becomes a young man, he marries between the ages of twenty and twenty-five. When he is married at the right age, he can immediately beget strong healthy sons. Now female descendants are increasing because young men are very weak sexually. A male child will be born if the husband is sexually stronger than the wife, but if the female is stronger, a female child will be born. Thus it is essential to practice the system of brahmacarya if one wishes to beget a male child when one is married. When one reaches the age of fifty, he should give up family life. At that time one’s child should be grown up so that the father can leave the family responsibilities to him. The husband and wife may then go abroad to live a retired life and travel to different places of pilgrimage. When both the husband and wife lose their attachment for family and home, the wife returns home to live under the care of her grown-up children and to remain aloof from family affairs. The husband then takes sannyāsa to render some service to the Supreme Personality of Godhead.

This is the perfect system of civilization. The human form of life is especially meant for God realization. If one is unable to take to the process of Kṛṣṇa consciousness from the very beginning of life, he must be trained to accept these principles at the fag end of life. Unfortunately, there is no training even in childhood, nor can one give up his family life even at the end. This is the situation with the city of Puraṇajana, figuratively described in these verses.

TEXT 4

तयोपभुज्यमानां वै यवनाः सर्वतोदिश्मृः ||
धार्मिकः प्रविष्ट्य सुभ्रसं प्रार्द्धं सकलं पुरि० || ४ ||

tayopabhujuynamānāṁ vai
yavanāḥ sarvato-diśam
dvārbhīḥ praviśya subhrāsāṁ
prārdyāyan sakalāṁ purīṁ

tayā—by Kālakanyā; upabhujuynamānām—being taken possession of; vai—certainly; yavanāḥ—the Yavanas; sarvataḥ-diśam—from all sides; dvārbhīḥ—
through the gates; praviṣya—having entered; su-bhṛṣam—greatly; prārdayan—giving trouble; sakalām—all over; purīm—the city.

TRANSLATION

When Kālakanyā, daughter of Time, attacked the body, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens.

PURPORT

The body has nine gates—the two eyes, two nostrils, two ears, mouth, rectum and genitals. When one is harassed by the invalidity of old age, various diseases manifest at the gates of the body. For example, the eyes become so dim that one requires spectacles, and the ears become too weak to hear directly, and therefore one requires hearing aids. The nostrils are blocked by mucus, and one has to always sniff a medicinal bottle containing ammonia. Similarly, the mouth, too weak to chew, requires false teeth. The rectum also gives one trouble, and the evacuation process becomes difficult. Sometimes one has to take enemas and sometimes use a surgical nozzle to accelerate the passing of urine. In this way the city of Puranjana was attacked at various gates by the soldiers. Thus in old age all the gates of the body are blocked by so many diseases, and one has to take help from so many medicines.
TRANSLATION

When the city was thus endangered by the soldiers and Kālakanyā, King Puranjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rāja and Kālakanyā.

PURPORT

When we refer to the body, we include the external gross body with its various limbs, as well as the mind, intelligence and ego. In old age these all become weak when they are attacked by different diseases. The proprietor of the body, the living soul, becomes very sad at not being able to use the field of activities properly. In Bhagavad-gītā it is clearly explained that the living entity is the proprietor of this body (kṣetra-jīva) and that the body is the field of activities (kṣetra). When a field is overgrown with thorns and weeds, it becomes very difficult for the owner to work it. That is the position of the spirit soul when the body itself becomes a burden due to disease. Extra burdens are placed on the body in the form of anxiety and general deterioration of the bodily functions.

TEXT 6

कन्योपगुढ़ी नष्ठशी: कुष्णो विष्णात्मकः ।
नाष्टायो हृतैश्वर्यो गन्धर्वयनानिर्वेच्यात ॥ ६ ॥

kanyopagūḍhī naṣṭa-śrīḥ
krpaṇo viṣayātmakaḥ
naṣṭa-prajño hṛtaisvaryaḥ
gandharva-yavanaīr balāt

kanyā—by the daughter of Time; upagūḍhaḥ—being embraced; naṣṭa-śrīḥ—bereft of all beauty; krpaṇaḥ—miser; viṣaya-ātmakaḥ—addicted to sense gratification; naṣṭa-prajñaḥ—bereft of intelligence; hṛta-aiśvaryaḥ—bereft of opulence; gandharva—by the Gandharvas; yavanaḥ—and by the Yavanas; balāt—by force.

TRANSLATION

When King Puranjana was embraced by Kālakanyā, he gradually lost all his beauty. Having been too much addicted to sex, he became very poor in intelligence and lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas.
PURPORT

When a person is attacked by the invalidity of old age and is still addicted to sense gratification, he gradually loses all his personal beauty, intelligence and good possessions. He thus cannot resist the forceful attack of the daughter of Time.

TEXT 7

\textit{\textbf{विशीर्णो खः पुरिः किल्या । प्रतिकुलना नाध्यताम | पुराजना पौत्रानुगमामात् नाया च गतसौहर्दम्। ॥ ७ ॥}}

\textit{\textbf{visiśrīnām sva-purīṁ vikṣya}}  
\textit{\textbf{pratikūlān anāḍṛtān}}  
\textit{\textbf{putrān pautrānugāmātyāṁ}}  
\textit{\textbf{jāyāṁ ca gata-sauhrdāṁ}}

\textit{visiśrīnām—scattered; sva-purīṁ—his own town; vikṣya—seeing; pratikūlān—opposing elements; anāḍṛtān—being disrespectful; putrān—sons; pautrā—grandsons; anuga—servants; amātyāṁ—ministers; jāyāṁ—wife; ca—and; gata-sauhrdāṁ—indifferent.}

TRANSLATION

King Puraṇjana then saw that everything in his town was scattered and that his sons, grandsons, servants and ministers were all gradually opposing him. He also noted that his wife was becoming cold and indifferent.

PURPORT

When one becomes an invalid, his senses and organs are weakened. In other words, they are no longer under one's control. The senses and sense objects then begin to oppose him. When a person is in a distressed condition, even his family members—his sons, grandsons and wife—become disrespectful. They no longer are under the command of the master of the house. Just as we wish to use our senses for sense gratification, the senses also require strength from the body in reciprocation. A man keeps a family for enjoyment, and similarly family members demand enjoyment from the head of the family. When they do not receive sufficient money from him, they grow disinterested and ignore his commands or desires. This is all due to one's being a \textit{krpaṇa} (miser). This word \textit{krpaṇa}, used in the sixth verse, is in opposition to the word \textit{brāhmaṇa}. In the human form of life one should become a \textit{brāhmaṇa}, which means that one should understand the
constitutional position of the Absolute Truth, Brahman, and then engage in His service as a Vaiṣṇava. We get this facility in the human form of life, but if we do not properly utilize this opportunity, we become a kṛpaṇa, miser. A miser is one who gets money but does not spend it properly. This human form of life is especially meant for understanding Brahman, for becoming a brähmaṇa, and if we do not utilize it properly, we remain a kṛpaṇa. We can actually see that when one has money but does not spend it, he remains a miser and is never happy. Similarly, when one’s intelligence is spoiled due to sense gratification, he remains a miser throughout his life.

TEXT 8

आत्मानं कन्या प्रसं पञ्चालानिर्दृष्टिनानुः ।
हरतस्यिन्विनाभो न हेमे तत्वतितिक्रियायं ॥ 8 ॥

ātmānam kanyayā grastāṁ
pañcālān ari-duṣitān
duranta-cintām āpanno
na lebhe tat-pratikriyāṁ

ātmānam—himself; kanyayā—by Kālakanyā; grastāṁ—being embraced; pañcālān—Pañcāla; ari-duṣitān—infected by the enemies; duranta—insurmountable; cintām—anxiety; āpannaḥ—having obtained; na—not; lebhe—achieved; tat—of that; pratikriyāṁ—counteraction.

TRANSLATION

When King Purāṇjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But, he could not counteract the situation because he was thoroughly overwhelmed by Kālakanyā.

PURPORT

When a person becomes weak from the attack of old age, the family members, servants and secretaries do not care for him. He is then unable to counteract this. Thus he becomes more and more anxious and laments his frightful condition.
The objects of enjoyment became stale by the influence of Kalakanya. Due to the continuance of his lusty desires, King Purarnjana became very poor in everything. Thus he did not understand the aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them.

PURPORT
This is exactly the position of present civilization. Everyone is engaged in maintaining the body, home and family. Consequently everyone becomes confused at the end of life, not knowing what spiritual life and the goal of human life are. In a civilization of sense gratification, there cannot be spiritual life because a person only thinks of this life. Although the next life is a fact, no information is given about it.

TEXT 10

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The city of King Purāṇjana was overcome by the Gandharva and Yavana soldiers, and although the King had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kālakanyā.

PURPORT

The living entity, separated from the association of the Supreme Personality of Godhead, tries to enjoy this material world. He is given a chance to enjoy it in a particular type of body, beginning with the body of a Brahmā down to that of the microbe. From the Vedic history of creation we can understand that the first living creature was Lord Brahmā, who created the seven great sages and other praśapatis to increase the universal population. Thus every living entity, according to karma, his past desires and activities, gets a particular type of body, from that of Brahmā to that of a microbe or germ in stool. Due to long association with a particular type of material body and also due to the grace of Kālakanyā and her māyā, one becomes overly attached to a material body, although it is the abode of pain. Even if one tries to separate a worm from stool, the worm will be unwilling to leave. It will again return to the stool. Similarly, a hog generally lives in a very filthy state, eating stool, but if one tries to separate it from its condition and give it a nice place, the hog will be unwilling. In this way if we study each and every living entity, we will find that he will defy offers of a more comfortable position. Although King Purāṇjana was attacked from all sides, he was nonetheless unwilling to leave the city. In other words, the living entity—whatever his condition—does not want to give up the body. But he will be forced to give it up because, after all, this material body cannot exist forever.

The living entity wishes to enjoy the material world in different ways, and therefore by nature’s law he is allowed to transmigrate from one body to another, exactly as a person transmigrates from the body of an infant, to a child, to a boy, to a youth, to a man. This process is constantly going on. At the last stage, when the gross body becomes old and invalid, the living entity is reluctant to give it up, despite the fact that it is no longer usable. Although material existence and the material body are not comfort-
able, why does the living entity not want to leave? As soon as one gets a material body, he has to work very hard to maintain it. He may engage in different fields of activity, but whatever the case, everyone has to work very hard to maintain the material body. Unfortunately, society has no information of the soul’s transmigration. Because the living entity does not hope to enter the spiritual kingdom of eternal life, bliss and knowledge, he wants to stick to his present body, even though it may be useless. Consequently the greatest welfare activity in this material world is the furthering of this Kṛṣṇa consciousness movement.

This movement is giving human society information about the kingdom of God. There is God, there is Kṛṣṇa, and everyone can return to God and live eternally in bliss and knowledge. A Kṛṣṇa conscious person is not afraid of giving up the body because his position is always eternal. A Kṛṣṇa conscious person engages in the transcendental loving service of the Lord eternally; therefore as long as he lives within the body, he is happy to engage in the loving service of the Lord, and when he gives up the body, he is also permanently situated in the service of the Lord. The saintly devotees are always free and liberated, whereas the karmīs, who have no knowledge of spiritual life or the transcendental loving service of the Lord, are very much afraid of giving up the rotten material body.

TEXT 11

भयनामोग्रजो तिना प्रजाता प्रजात: प्रत्युपसितः।
ददाह तः पुरीं कृत्स्मां भ्रातः: प्रवृत्तिकेर्ष्या ॥१॥

bhaya-nāmno 'grajo bhrātā
prajvāraḥ pratyupasthitah
dadāha tāṁ purūṁ kṛtsnāṁ
bhrātuh priya-cikirṣayā

bhaya-nāmnaḥ—of Bhaya (fearfulness); agrā-jaḥ—elder; bhrātā—brother; prajvāraḥ—named Prajvāra; pratyupasthitah—being present there; dadāha—set fire; tāṁ—to that; purūṁ—city; kṛtsnāṁ—wholesale; bhrātuh—his brother; priya-cikirṣayā—in order to please.

TRANSLATION

Under the circumstances the elder brother of Yavana-rāja, known as Prajvāra, set fire to the city to please his younger brother, whose other name is fear itself.
PURPORT

According to the Vedic system, a dead body is set on fire, but before death there is another fire or fever, which is called prajvāra, or viṣṇu-jvāra. Medical science verifies that when one’s temperature is raised to 107 degrees, a man immediately dies. This prajvāra, or high fever, at the last stage of life places the living entity in the midst of a blazing fire.

TEXT 12

When the city was set ablaze, all the citizens and servants of the King, as well as all family members, sons, grandsons, wives and other relatives, were within the fire. King Purāñjana thus became very unhappy.

PURPORT

There are many parts of the body—the senses, the limbs, the skin, the muscles, blood, marrow, etc.—and all these are considered here figuratively as sons, grandsons, citizens and dependents. When the body is attacked by the viṣṇu-jvāra, the fiery condition becomes so acute that sometimes one remains in a coma. This means that the body is in such severe pain that one becomes unconscious and cannot feel the miseries taking place within the body. Indeed, the living entity becomes so helpless at the time of death, that, although unwilling, he is forced to give up the body and enter another. In Bhagavad-gītā it is stated that man may, by scientific advancement,
improve the temporary living conditions but that he cannot avoid the pangs of birth, old age, disease and death. These are under the control of the Supreme Personality of Godhead through the agency of material nature. A foolish person cannot understand this simple fact. Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease and death. Thus not knowing anything about his own future life, a person in ignorance is certainly defeated in all his activities.

TEXT 13

यवनोपस्त्वायतनो ग्रस्तायं कालकन्याय ।
पुर्यं प्रज्वारसंस्कृतः पुराणोत्तत्पत ॥१३॥

yavanoparuddhāyatano
gрастāyāṁ kāla-kanyayā
puryāṁ prajvāra-saṁsṛṣṭaḥ
pura-pālo 'nvatapyata

yavana—by the Yavanas; uparuddha—attacked; āyatanaḥ—his abode; grastāyāṁ—when seized; kāla-kanyayā—by the daughter of Time; puryāṁ—the city; prajvāra-saṁsṛṣṭaḥ—being approached by Prajvāra; pura-pālaḥ—the city superintendent; anvatapyata—become also very much aggrieved.

TRANSLATION

The city’s superintendent of police, the serpent, saw that the citizens were being attacked by Kālakanyā, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas.

PURPORT

The living entity is covered by two different types of bodies—the gross body and the subtle body. At death we can see that the gross body is finished, but actually the living entity is carried by the subtle body to another gross body. The so-called scientists of the modern age cannot see how the subtle body is working in carrying the soul from one body to another. This subtle body has been figuratively described as a serpent, or the city’s police superintendent. When there is fire everywhere, the police superintendent cannot escape either. When there is security and an absence
of fire in the city, the police superintendent can impose his authority upon
the citizens, but when there is an all-out attack on the city, he is rendered
useless. As the life air was ready to leave the gross body, the subtle body
also began to experience pain.

**TEXT 14**

न शेके सोजितं तत्र पुरुङ्ग्रहेवेपथः ।
गन्तुसैण्ड्धतो वर्क्षाकोटरादिव सानलत ॥१४॥


na śeke so 'vitum tatra
puru-krcchroru-vepathuḥ
gantum aicchat tato vrkṣa-
koṭarād iva sānalāt

na—not; śeke—was able; saḥ—he; avitum—to protect; tatra—there; puru—
very much; kṛcchra—difficulty; uru—great; vepathuḥ—suffering; gantum—to
go out; aicchat—desired; tataḥ—from there; vrkṣa—of a tree; koṭarāt—from
the hollow; iva—like; sa-analāt—on fire.

**TRANSLATION**

As a serpent living within the cavity of a tree wishes to leave when there
is a forest fire, so the city’s police superintendent, the snake, wished to leave
the city due to the fire’s severe heat.

**PURPORT**

It becomes very difficult for snakes to leave a forest when there is a fire.
Other animals may flee due to their long legs, but serpents, only being able
to crawl, are generally burned in the fire. At the last stage, the limbs of the
body are not as much affected as the life air.

**TEXT 15**

शिथिलावायवो यर्हि गन्न्येच्छतिपारसः ।
ब्रवनैरारिमेः राजन्युपस्थः ह्रोद ह ॥१५॥

śithilāvayavo yarhi
gandharvair hṛta-pauruṣaḥ
Purañjana Becomes a Woman in the Next Life

yavanair aribhi rājann
uparuddho ruroda ha

śīthila—slackened; avayavaḥ—his limbs; yarhi—when; gandharvaiḥ—by the Gandharvas; hr̥ta—defeated; pauruṣaḥ—his bodily strength; yavanaḥ—by the Yavanas; aribhiḥ—by the enemies; rājan—O King Prācinabarhiṣat; uparuddhaḥ—being checked; ruroda—cried loudly; ha—indeed.

TRANSLATION

The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly defeated his bodily strength. When he attempted to leave the body, he was checked by his enemies. Being thus baffled in his attempt, he began to cry loudly.

PURPORT

At the last stage of life, the different gates of the body are choked by the effects of disease, which are caused by an imbalance of bile, mucus and air. Thus the living entity cannot clearly express his difficulties, and surrounding relatives hear the sound “ghura ghura” from a dying man. In his Mukunda-mālā-stotra, King Kulaśekhara states:

krṣṇa tvādiya-pada-pankaja-panjarāntam
adyaiva me viśatu mānasa-rāja-hamsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaḥ
kaṇṭhāvarodhana-vidhau smaraṇāṁ kutas te

“My dear Krṣṇa, please help me die immediately so that the swan of my mind may be encircled by the stem of Your lotus feet. Otherwise at the time of my final breath, when my throat is choked up, how will it be possible for me to think of You?” The swan takes great pleasure in diving within water and being encircled by the stem of the lotus flower. This entanglement is sporting joy. If, in our healthy condition, we think of the lotus feet of the Lord and die, it is most fortunate. In old age, at the time of death, the throat sometimes becomes choked with mucus or blocked by air. At such a time the sound vibration of Hare Krṣṇa, the mahā-mantra, may not come out. Thus one may forget Krṣṇa. Of course those who are strong in Krṣṇa consciousness cannot possibly forget Krṣṇa at any stage because they are accustomed to chanting the Hare Krṣṇa mantra, especially when there is a signal from death.
TEXT 16

duhitṛḥ putra-pautrāṁś ca
jāmi-jāmātr-pārśadān
svatvāvaśiṣṭāṁ yat kiṃcid
grha-koṣa-paricchadām

duhitṛḥ—daughters; putra—sons; pautrān—grandsons; ca—and; jāmi—
daughters-in-law; jāmātr—sons-in-law; pārśadān—associates; svatva—
property; avaśiṣṭām—remaining; yat kiṃcit—whatever; grha—home; koṣa—
accumulation of wealth; paricchadām—household paraphernalia.

TRANSLATION

King Purāñjana then began to think of his daughters, sons, grandsons,
daughters-in-law, sons-in-law, servants and other associates as well as his
house, his household paraphernalia and his little accumulation of wealth.

PURPORT

It is not infrequent for a person overly attached to the material body to
request a physician to prolong his life at least for some time. If the so-called
scientific physician is able to prolong one’s life for a few minutes through
the use of oxygen or other medicines, he thinks that he is very successful
in his attempts, although ultimately the patient will die. This is called the
struggle for existence. At the time of death both patient and physician still
think of prolonging life, although all the constituents of the body are
practically dead and gone.

TEXT 17

ahā mameti śīkṛto grheṣu ṇmatirgṛhi

adhya'v pramadaya dino vīpryoga upasthīte
Puraijana Becomes a Woman in the Next Life

aham—I; mama—mine; iti—thus; su-kṛtya—accepting; grheṣu—in the home; ku-matiḥ—whose mind is full of obnoxious thoughts; grhī—the householder; dadhyau—turn his attention to; pramadayā—with his wife; dīnaḥ—very poor; viprayoge—when separation; upasthite—occurred.

TRANSLATION

King Puraijana was overly attached to his family and conceptions of “I” and “mine.” Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.

PURPORT

It is clear in this verse that at the time of death thoughts of material enjoyment do not go away. This indicates that the living entity, the soul, is carried by the subtle body—mind, intelligence and ego. Due to false ego, the living entity still wants to enjoy the material world, and for want of material enjoyment he becomes sorry or sad. He still makes intellectual plans to further his existence, and therefore, although he gives up the gross body, he is carried by the subtle body to another gross body. The transmigration of the subtle body is never visible to material eyes; therefore when one gives up the gross body, we think that he is finished. Plans for material enjoyment are made by the subtle body, and the gross body is the instrument for enjoying these plans. Thus the gross body can be compared to the wife, for the wife is the agent for all kinds of sense gratification. Because of long association with the gross body, the living entity becomes very sad to be separated from it. The mental activity of the living entity obliges him to accept another gross body and continue his material existence.

The Sanskrit word strī means “expansion.” Through the wife one expands his various objects of attraction—sons, daughters, grandsons, and so on. Attachment to family members becomes very prominent at the time of death. One often sees that just before leaving his body a man may call for his beloved son to give him charge of his wife and other paraphernalia. He may say, “My dear boy, I am being forced to leave. Please take charge of the family affairs.” He speaks in this way, not even knowing his destination.

TEXT 18

लोकन्तरं गतवति मध्यनाथा कुदिदिनी।
वतिष्ठ्ये कर्तिष्ठे त्वेचा गरुड़नुषोच्चति॥१८॥
lokāntaram gatavati
māyy anāthā kuṭumbinī
vartisyate katham tv eṣā
bālakān anuśocatī

loka-antaram—into a different life; gatavati mayi—when I am gone; anāthā—bereft of husband; kuṭumbinī—surrounded by all family members; vartisyate—will exist; katham—how; tu—then; eṣā—this woman; bālakān—children; anuśocatī—lamenting about.

TRANSLATION

King Puraṇājana was anxiously thinking, “Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these family members? Alas, she will be greatly harassed by thoughts of family maintenance.”

PURPORT

All these thoughts of one’s wife indicate that the King was overly engrossed with the thoughts of woman. Generally a chaste woman becomes a very obedient wife. This causes a husband to become attached to his wife, and consequently he thinks of his wife very much at the time of death. This is a very dangerous situation, as is evident from the life of King Puraṇājana. If one thinks of his wife instead of Kṛṣṇa at the time of death, he will certainly not return home, back to Godhead, but will be forced to accept the body of a woman and thus begin another chapter of material existence.

TEXT 19

न प्रम्यनाषिते छुँै नासनाते न्राथि मत्यरा ।
मयि छुै नृस्त्रस्ता मर्यस्ते यत्राम्भायाद ॥ १ ९ ॥

na māyy anāṣite bhunākte
nāsnāte snāti mat-parā
mayi āṣte susanstrastā
bhartsite yata-vāg bhayāt

na—never; mayi—when I; anāṣite—had not eaten; bhunākte—she would eat; na—never; asnāte—had not taken bath; snāti—she would take her bath; mat-parā—always devoted to me; mayi—when I; āṣte—was angry; su-
santrastā—very much frightened; bhartsite—when I chastised; yata-vāk—fully controlled of words; bhayāt—out of fear.

TRANSLATION

King Purāñjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior.

PURPORT

A wife is always supposed to be submissive to her husband. Submission, mild behavior and subservience are qualities in a wife which make a husband very thoughtful of her. For family life it is very good for a husband to be attached to his wife, but it is not very good for spiritual advancement. Thus Kṛṣṇa consciousness must be established in every home. If a husband and wife are very much attached to one another in Kṛṣṇa consciousness, they will both benefit because Kṛṣṇa is the center of their existence. Otherwise, if the husband is too much attached to his wife, he becomes a woman in his next life. The woman, being overly attached to her husband, becomes a man in her next life. Of course, it is an advantage for a woman to become a man, but it is not at all advantageous for the man to become a woman.

TEXT 20

prabodhayati māviñāṁ
vyuṣite soka-karśītā
evartmaṁadhgrha-medhiyam
vīra-sūr api nësyati

prabodhayati—gives good counsel; mā—unto me; avijñām—foolish; vyuṣite—at the time of my being away; soka—by aggrievement; karśītā—being aggrieved and thus dried up; vartma—path; etat—this; grha-medhiyam—of household responsibilities; vīra-sūh—the mother of great heroes; api—although; nësyati—will she be able to execute.
TRANSLATION

King Purañjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so many sons and heroes, the King still feared that she would not be able to maintain the responsibility of household affairs.

PURPORT

At the time of death King Purañjana was thinking of his wife, and this is called polluted consciousness. As Lord Kṛṣṇa explains in Bhagavad-gītā:

\[
\text{mamaivaṁśo jīva-loke} \\
\text{jīva-bhūtaḥ sanātanaḥ} \\
\text{manah śaṣṭhānindriyāni} \\
\text{prakṛti-sthāni karṣati}
\]

“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)

The living entity is, after all, part and parcel of the Supreme Spirit, Kṛṣṇa. In other words, Kṛṣṇa’s constitutional position and the living entity’s constitutional position are the same qualitatively. The only difference is that the living entity is eternally an atomic particle of the Supreme Spirit. Mamaivaṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ. In this material world of conditional life, the fragmental portion of the Supreme Lord, the individual soul, is struggling due to his contaminated mind and consciousness. As part and parcel of the Supreme Lord, a living entity is supposed to think of Kṛṣṇa, but here we see that King Purañjana (the living entity) is thinking of a woman. Such mental absorption with some sense object brings about the living entity’s struggle for existence in this material world. Since King Purañjana is thinking of his wife, his struggle for existence in the material world will not be ended by death. As revealed in the following verses, King Purañjana had to accept the body of a woman in his next life due to his being overly absorbed in thoughts of his wife. Thus mental absorption in social, political, pseudo-religious, national and communal consciousness is cause for bondage. During one’s lifetime one has to change his activities in order to attain release from bondage. This is confirmed in Bhagavad-gītā:

\[
yajñārthāt karmano 'nyatra \\
loko 'yam karma-bandhanaḥ
\]
Puranjana Becomes a Woman in the Next Life

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." (Bg. 3.9) If we do not change our consciousness in this life, whatever we do in the name of social, political, religious or communal and national welfare will be the cause of our bondage. This means we have to continue in material conditional life. When the mind and senses are engaged in material activities, one has to continue his material existence and struggle to attain happiness. In each and every life, one is engaged in the struggle to become happy. Actually no one in this material world is happy, but the struggle gives a false sense of happiness. A person must work very hard, and when he attains the result of his hard work, he thinks himself happy. In the material world people do not know what real happiness is. Real happiness is to be attained by transcendental senses.

"In the stage of perfection called trance, or samādhi, one’s mind is completely restrained from material mental activities by practice of yoga. This is characterized by one’s ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this
he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.” (Bg. 6.20-23)

Thus real happiness must be appreciated by one’s transcendental senses. Unless one is purified, the transcendental senses are not manifest; therefore to purify the senses one must take to Kṛṣṇa consciousness and engage the senses in the service of the Lord. Then there will be real happiness and liberation.

It is stated in Bhagavat-gītā:

śarīraṁ yad avāpnoti
yac cāpy utkrāmatiśvaraḥ
grhītvaitāni saṁyāti
vāyur gandhān ivāśayāt

“The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.” (Bg. 15.8)

If the wind passes over a garden of roses, it will carry the aroma of roses, and if it passes over a filthy place, it will carry the stench of obnoxious things. Similarly, King Purañjana, the living entity, now passes the air of his life over his wife, a woman; therefore he has to accept the body of a woman in his next life.

**TEXT 21**

कथ्यं जु दारक दीना दारकीवपराशणाः।
बर्तिष्यन्ते मथि गते मिष्णव इत्योदय: ॥२१॥

kathāṁ nu dārakā dīnā
dārakīr vāparāyaṇāḥ
vartisyante mayi gate
bhinna-nāva ivoddhau

kathāṁ—how; nu—indeed; dārakāḥ—sons; dīnāḥ—poor; dārakīḥ—daughters; vā—or; aparāyaṇāḥ—having no one else to depend on; vartisyante—will live; mayi—when I; gate—gone from this world; bhinna—broken; nāvaḥ—boat; iva—like; udadhau—in the ocean.

**TRANSLATION**

King Purañjana continued worrying: “After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and
continue their lives? Their position will be similar to that of passengers aboard a ship wrecked in the midst of the ocean."

PURPORT

At the time of death every living entity worries about what will happen to his wife and children. Similarly, a politician also worries about what will happen to his country or his political party. Unless one is fully Kṛṣṇa conscious, he has to accept a body in the next life according to his particular state of consciousness. Since Purañjana is thinking of his wife and children and is overly engrossed in thoughts of his wife, he will accept the body of a woman. Similarly, a politician or so-called nationalist who is inordinately attached to the land of his birth will certainly be reborn in the same land after ending his political career. One’s next life will also be affected by the acts one performs during this life. Sometimes politicians act most sinfully for their own sense gratification. It is not unusual for a politician to kill the opposing party. Even though a politician may be allowed to take birth in his so-called homeland, he still has to undergo suffering due to his sinful activities in his previous life.

This science of transmigration is completely unknown to modern scientists. So-called scientists do not like to bother with these things because if they would at all consider this subtle subject matter and the problems of life, they would see that their future is very dark. Thus they try to avoid considering the future and continue committing all kinds of sinful activities in the name of social, political and national necessity.

TEXT 22

एवं कुपणया इदुः शोचन्तमतदर्घण्योऽर्हाम अततार्हाम ग्रहीतमः क्रत्स्थिति एनांम् भयानामाभ्यापदयता

\textit{evam kṛpaṇayā buddhyā}
\textit{śocantam atad-arhaṇam}
\textit{grahītum kṛta-dhīr enam}
\textit{bhaya-nāmābhīyapadyata}

\textit{evam—thus; kṛpaṇayā—by miserly; buddhyā—intelligence; śocantam—lamenting; a-tat-arhaṇam—on which he should not have lamented; grahītum—in order to arrest; kṛta-dhīḥ—the determined King of the Yavanas; enam—him; bhaya-nāmā—whose name was fear; abhyapadyata—came there immediately.}
Although King Purañjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rāja, whose name was fear itself, immediately drew near to arrest him.

PURPORT
Foolish people do not know that every individual soul is responsible for his own actions and reactions in life. As long as a living entity in the form of a child or boy is innocent, it is the duty of the father and mother to lead him into a proper understanding of the values of life. When a child is grown, it should be left up to him to execute the duties of life properly. The parent, after his death, cannot help his child. A father may leave some estate for his children’s immediate help, but he should not be overly absorbed in thoughts of how his family will survive after his death. This is the disease of the conditioned soul. Not only does he commit sinful activities for his own sense gratification, but he accumulates great wealth to leave behind so that his children may also gorgeously arrange for sense gratification.

In any case, everyone is afraid of death, and therefore death is called bhaya, or fear. Although King Purañjana was engaged in thinking of his wife and children, death did not wait for him. Death does not wait for any man; it will immediately carry out its duty. Since death must take away the living entity without hesitation, it is the ultimate God realization of the atheists, who spoil their lives thinking of country, society and relatives, to the neglect of God consciousness. In this verse the word atad-arhaṇam is very significant, for it means that one should not be overly engaged in welfare activities for one’s family members, countrymen, society and community. None of these will help a person to advance spiritually. Unfortunately, in present day society so-called educated men have no idea what spiritual progress is. Although they have the opportunity in the human form of life to make spiritual progress, they remain misers. They use their lives improperly and simply waste them thinking about the material welfare of their relatives, countrymen, society and so on. One’s actual duty is to learn how to conquer death. Lord Kṛṣṇa states the process of conquering death in Bhagavad-gītā:

\[
\begin{align*}
\text{janma karma ca me divyam} \\
\text{evaṁ yo vetti tattvataḥ} \\
\text{tyaktvā dehaṁ punar janma} \\
\text{naiti māṁ eti so 'rjuna}
\end{align*}
\]
"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)

After giving up this body, one who is fully Kṛṣṇa conscious does not accept another material body but returns home, back to Godhead. Everyone should try to attain this perfection. Unfortunately, instead of doing so, people are absorbed in thoughts of society, friendship, love and relatives. This Kṛṣṇa consciousness movement, however, is educating people throughout the world and informing them how to conquer death. Hariṁ vinā na sṛtiṁ taranti. One cannot conquer death without taking shelter of the Supreme Personality of Godhead.

TEXT 23

पञचवतनैरेष नीयमानं सर्वं शयस्।
अन्तद्रववशुपथं शोचन्तो भुगमातरः। ||२३||

paśuvad yavanair eṣa
nīyamāṇaḥ svakam kṣayam
anvadravann anupathāḥ
śocanto bhṛṣam āturāḥ

paśu-vat—like an animal; yavanaṁ—by the Yavanas; eṣaḥ—Purañjana; nīyamāṇaḥ—being arrested and taken away; svakam—to their own; kṣayam—abode; anvadravan—followed; anupathāḥ—his attendants; śocantaḥ—lamenting; bhṛṣam—greatly; āturāḥ—being distressed.

TRANSLATION

When the Yavanas were taking King Purañjana away to their place, binding him like an animal, the King’s followers became greatly aggrieved. While they lamented, they were forced to go along with him.

PURPORT

When Yamarāja and his assistants take a living entity away to the place of judgment, the life, life air and desires, being followers of the living entity, also go with him. This is confirmed in the Vedas. When the living entity is taken away or arrested by Yamarāja (tam utkṛāmantam), the life air also goes with him (prāṇo ‘nūtkrāmati), and when the life air is gone (prāṇam
anūtṛakramantam), all the senses (sarve prāṇāh) also go along (anūtṛakramanti).

When the living entity and the life air are gone, the lump of matter produced of five elements—earth, water, air, fire and ether—is rejected and left behind. The living entity then goes to the court of judgment, and Yamarāja decides what kind of body he is going to get next. This process is unknown to modern scientists. Every living entity is responsible for his activities in this life, and after death he is taken to the court of Yamarāja, where it is decided what kind of body he will take next. Although the gross material body is left, the living entity and his desires, as well as the resultant reactions of his past activities, go on. It is Yamarāja who decides what kind of body one gets next in accordance with one's past actions.

TEXT 24

पुरी विहायोपगत उपरुद्धो स्युज्जामः।
यदा तमेवाच्च पुरी विशीर्णां प्रकृति गता॥२४॥

purīṁ vihāyopagata
uparuddho bhujaṅgamaḥ
yadā tam evānu purī
viśirṇā prakṛtīṁ gatā

purī–the city; vihāya–having given up; upagataḥ–gone out; uparuddhaḥ–arrested; bhujaṅgamaḥ–the serpent; yadā–when; tam–him; eva–certainly; anu–after; purī–the city; viśirṇā–scattered; prakṛtīṁ–matter; gatā–turned into.

TRANSLATION

The serpent, who had already been arrested by the soldiers of Yavana-rāja and was out of the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust.

PURPORT

When the living entity is arrested, all his followers—namely the life air, the senses and sense objects—immediately leave the lump of matter, the body. When the living entity and his companions leave, the body no longer works but turns into basic material elements—earth, water, fire, air and ether. When a city attacked by enemies is vacated by its inhabitants, the enemy immediately takes advantage of that city and bombards it to smash
the whole thing to dust. When we say, “Dust thou art, and unto dust thou shall return,” we refer to the body. When a city is attacked and bombarded by enemies, the citizens generally leave, and the city ceases to exist.

It is a foolish person who engages in improving the condition of a city without caring for the citizens or inhabitants. Similarly, a living entity who is not properly enlightened in spiritual knowledge simply takes care of the external body, not knowing that the spirit soul is the principal factor within the body. When one is advanced in spiritual knowledge, the spirit soul is saved from eternal transmigration. The Bhāgavatam considers those who are attached to their bodies to be like cows and asses (sa eva go-kharah). The cow is a very innocent animal, and the ass is a beast of burden. One who labors under the bodily conception simply works like an ass and does not know his self-interest. It is therefore said:

\[
yasyātma-buddhiḥ kuṇape tri-dhātuke \\
sva-dhīḥ kalatrādiṣu bhauma ījya-dhīḥ \\
yat-tīrtha-buddhiḥ salile na karhicij \\
janeśv abhijñeśu sa eva go-kharah
\]

“A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow.” (Bhāg. 10.84.13)

Human civilization devoid of Kṛṣṇa consciousness is simply a civilization of lower animals. Sometimes such a civilization may study the dead body and consider the brain or the heart. However, no part of the body is important unless the spirit soul is present. In a modern civilization of cows and asses, scientists try to search out some value in the brain or heart of a dead man.

**TEXT 25**

\[
\text{비 yukṣṣyamāñah prasabham} \\
yavanena baliyasā \\
nāvindat tamasāviṣṭah \\
sakhāyam suhṛdam puraḥ
\]
When King Purañjana was being dragged with great force by the powerful Yavana, out of his gross ignorance he still could not remember his friend and well-wisher, the Supersoul.

PURPORT

In Bhagavad-gītā Lord Kṛṣṇa says:

bhoktārāṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhrdam sarva-bhūtānāṁ
jñātvā māṁ śaṁtim ṛcchati

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” (Bg. 5.29)

A person can be in full Kṛṣṇa consciousness and become happy and satisfied if he knows but three things—namely, that the Supreme Lord Kṛṣṇa is the enjoyer of all benefits, that He is the proprietor of everything, and that He is the supreme friend of all living entities. If one does not know this and functions instead under the bodily conception, he is always harassed by the tribulations offered by material nature. In actuality, the Supreme Lord is sitting by the side of everyone.

īśvarāḥ sarva-bhūtānāṁ
hrd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtānī
yantrārūḍhāṇi māyāyā

“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)

The living entity and the Supersoul are sitting side by side in the same tree, but despite being harassed by the laws of material nature, the foolish
living entity does not turn toward the Supreme Personality of Godhead for protection. However, he thinks that he is able to protect himself from the stringent laws of material nature. This, however, is not possible. The living entity must turn toward the Supreme Personality of Godhead and surrender unto Him. Only then will he be saved from the onslaught of the powerful Yavana, or Yamarāja.

The word sakhāyam (friend) is very significant in this verse because God is eternally present beside the living entity. The Supreme Lord is also described as suhṛdam (ever well-wisher). The Supreme Lord is always a well-wisher, just like a father or mother. Despite all the offenses of a son, the father and mother are always the son’s well-wisher. Similarly, despite all our offenses and defiance of the desires of the Supreme Personality of Godhead, the Lord will give us immediate relief from all the hardships offered by material nature if we simply surrender unto Him. Lord Kṛṣṇa also confirms this in Bhagavad-gītā:

\[
\text{daivi hy eṣa guṇamayī} \\
\text{mama māyā duratīyayā} \\
\text{mām eva ye prapadyante} \\
\text{māyām etāṁ taranti te}
\]

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” (Bg. 7.14)

Unfortunately, due to our bad association and great attachment for sense gratification, we do not remember our best friend, the Supreme Personality of Godhead.

TEXT 26

tam yajña-pāsavo ’nena
samjñāptāḥ ye ‘dayātunā
kuṭhāraś cicchiduḥ kruddhāḥ
smaranto ’mivam asya tat

tam—him; yajña-pāsavaḥ—the sacrificial animals; anena—by him; samjñāptāḥ—killed; ye—all of them who; adayālunā—by the most unkind; kuṭhāraḥ—by axes; cicchiduḥ—pierced to pieces; kruddhāḥ—being very
angry; *smarantah*—remembering; *amivam*—sinful activity; *asya*—of him; *tat*—that.

**TRANSLATION**

That most unkind king, Puranjana, killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes.

**PURPORT**

Those who are very enthusiastic about killing animals in the name of religion or for food must await similar punishment after death. The word *mamsa* (meat) indicates that those animals whom we kill will be given an opportunity to kill us. Although in actuality no living entity is killed, the pains of being pierced by the horns of animals will be experienced after death. Not knowing this, rascals unhesitatingly go on killing poor animals. So-called human civilization has opened many slaughterhouses for animals in the name of religion or food. Those who are a little religious kill animals in temples, mosques or synagogues, and those who are more fallen maintain various slaughterhouses. Just as in civilized human society the law is a life for a life, similarly, no living entity can encroach upon another living entity as far as the Supreme Lord is concerned. Everyone should be given freedom to live at the cost of the Supreme Father, and animal killing—either for religion or for food—is always condemned by the Supreme Personality of Godhead. In *Bhagavad-gītā* Lord Kṛṣṇa says:

\[
\begin{align*}
tān aham dviṣataḥ krūrān \\ 
\text{samsāreśu narādhamān} \\ 
\text{kṣipāmy ajasram aśubhān} \\ 
\text{āsurīśv eva yoniśu}
\end{align*}
\]

“Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” (Bg. 16.19)

The animal killers (*dviṣataḥ*), envying other living entities and the Supreme Personality of Godhead, are placed in darkness and cannot understand the theme and objective of life. This is further explained in the following verses.

**TEXT 27**

\[\text{अनन्तपरे तमसि मघो नष्टस्वरूपिः समाः} | \]
\[\text{शायतीर्युष्यार्थिः प्रवदासादरूपिः} \| ॥१२७॥\]
ananta-pāre tamasi
magno naṣṭa-smṛtiḥ samāḥ
śāsvatīr anubhūyārτim
pramadā-saṅga-dūṣitaḥ

ananta-pāre—unlimitedly expanded; tamasi—in the material existence of darkness; magnaḥ—being merged; naṣṭa-smṛtiḥ—bereft of all intelligence; samāḥ—for many years; śāsvatīḥ—practically eternally; anubhūya—experiencing; ārtim—the threefold miseries; pramadā—of women; saṅga—by association; dūṣitaḥ—being contaminated.

TRANSLATION

Due to his contaminated association with women, a living entity like King Purañjana eternally suffers all the pangs of material existence and remains in the dark region of material life bereft of all remembrance for many, many years.

PURPORT

This is a description of material existence. Material existence is experienced when one becomes attached to a woman and forgets his real identity as the eternal servant of Kṛṣṇa (naṣṭa-smṛtiḥ). In this way, in one body after another, the living entity perpetually suffers the threefold miseries of material existence. To save human civilization from the darkness of ignorance, this movement was started. The main purpose of the Kṛṣṇa consciousness movement is to enlighten the forgetful living entity and remind him of his original Kṛṣṇa consciousness. In this way the living entity can be saved from the catastrophe of ignorance as well as bodily transmigration. As Śrīla Bhaktivinoda Thākura has sung:

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya
e viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya

“Because of my past fruitive activities, I have now fallen into an ocean of nescience. I cannot find any means to get out of this great ocean, which is indeed like an ocean of poison. We are trying to be happy through sense enjoyment, but actually that so-called enjoyment is like food that is too hot and causes burning in the heart. I feel a burning sensation constantly, day and night, and thus my mind cannot find satisfaction.”
Material existence is always full of anxiety. People are always trying to find many ways to mitigate anxiety, but because they are not guided by a real leader, they try to forget material anxiety through drink and sex indulgence. Foolish people do not know that by attempting to escape anxiety by drink and sex, they simply increase their duration of material life. It is not possible to escape material anxiety in this way.

The word *pramāda-saṅga-duṣītaḥ* indicates that apart from all other contamination, if one simply remains attached to a woman, that single contamination will be sufficient to prolong one’s miserable material existence. Consequently, in Vedic civilization one is trained from the beginning to give up attachment for women. The first stage of life is *brahma-cāri*, the second stage *grhastha*, the third stage *vānaprastha*, and the fourth stage *sannyāsa*. All these stages are devised to enable one to detach himself from the association of women.

**TEXT 28**

```
तामेव मनसा गुह्नत्र बभूव प्रमदेत्तम ।
अनन्तर विदरभसा राजसिहसा वेसमनि ||२८||
```

`tām eva manasā grhṇan
babhūva pramadottamā
anantaram vidarbhasya
rāja-sīṁhasya veśmani`

`tām—her; eva—certainly; manasā—by the mind; grhṇan—accepting; babhūva—became; pramāda—woman; ullaṃ—highly situated; anantaram—after death; vidarbha—of Vidarbha; rāja-sīṁha—of the most powerful king; veśmani—at the house.```

**TRANSLATION**

King Puraṇjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

**PURPORT**

Since King Puraṇjana thought of his wife at the time of death, he attained the body of a woman in his next birth. This verifies the following verse in *Bhāgavad-gītā*:
When a living entity is accustomed to think of a particular subject matter or become absorbed in a certain type of thought, he will think of that subject at the time of death. At the time of death, one will think of the subject that has occupied his life while he was awake, lightly sleeping or dreaming, or while he was deeply sleeping. After falling from the association of the Supreme Lord, the living entity thus transmigrates from one bodily form to another according to nature's course, until he finally attains the human form. If he is absorbed in material thoughts and ignorant of spiritual life, and if he does not take shelter under the lotus feet of the Supreme Personality of Godhead, Govinda, who solves all questions of birth and death, he will become a woman in the next life, especially if he thinks of his wife. As stated in Śrīmad-Bhāgavatam: karmaṇā daivānetreṇā. A living entity acts piously and impiously, and sometimes in both ways. All actions are taken into account, and the living entity is offered a new body by his superiors. Although King Purāñjana was overly attached to his wife, he nonetheless performed many pious fruitive activities. Consequently, although he took the form of a woman, he was given a chance to be the daughter of a powerful king. As confirmed in Bhagavad-gītā:

prāpya puṇya-kṛtām lokān
uṣītā śāśvatīḥ samāḥ
śucīnāṁ śrīmataṁ gehe
yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41)

If a person falls from the path of bhakti-yoga, God realization, due to attachment to fruitive activity, philosophical speculation or mystic yoga, he is given a chance to take birth in a high and rich family. The higher authorities appointed by the Supreme Personality of Godhead thus render justice to the living entity according to the living entity’s desires. Although King Purāñjana was overly absorbed in thoughts of his wife and thus became a woman, he nonetheless took birth in the family of a king
due to his previous pious activities. The conclusion is that all our activities are taken into consideration before we are awarded another body. Nārada Muni therefore advised Vyāsadeva to take to Kṛṣṇa consciousness, devotional service, and abandon all ordinary occupational duties. This advice was also given by Lord Kṛṣṇa Himself. Although a devotee may fall from the path of spiritual consciousness, he will nonetheless attain a human body in the home of a devotee or a rich man. In this way one can resume his devotional service.

**TEXT 29**

उपयेमे वार्ष्णेन वेदसे मलयचन्द्रः।
युधिनिर्नियत्या राजन्यान पाण्डः पराभिषेकः।

upayēme vīrya-pānāṁ
vaidarbhīṁ malaya-dhvajaḥ
yudhi nirjitya rājanyāṁ
pāṇḍyaḥ para-puraṇjayāḥ

upayēme—married; vīrya—of valor or prowess; pānāṁ—the prize; vaidarbhīṁ—daughter of Vidarbha; malaya-dhvajaḥ—Malayadhvaja; yudhi—in the fight; nirjitya—after conquering; rājanyāṁ—other princes; pāṇḍyaḥ—best of the learned, or born in the country known as Pāṇḍu; para—transcendental; puram—city; jayāḥ—conqueror.

**TRANSLATION**

It was fixed that Vaidarbhi, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pāṇḍu country. After conquering other princes, he married the daughter of King Vidarbha.

**PURPORT**

It is customary among kṣatriyas for a princess to be offered under certain conditions. For instance, Draupadī was offered in marriage to one who could pierce a fish with an arrow simply by seeing the reflection of that fish. Kṛṣṇa married one of His queens after conquering seven strong bulls. The Vedic system is for a daughter of a king to be offered under certain conditions. Vaidarbhi, the daughter of Vidarbha, was offered to a great
devotee and powerful king. Since King Malayadhvaja was both a powerful king and great devotee, he fulfilled all the requirements. The name Malayadhvaja signifies a great devotee who stands as firm as Malaya Hill, and, through his propaganda, makes other devotees similarly as firm. Such a mahā-bhagavata can prevail over the opinions of all others. A strong devotee makes propaganda against all other spiritual conceptions—namely jñāna, karma and yoga. With his devotional flag unfurled, he always stands fast to conquer other conceptions of transcendental realization. Whenever there is an argument between a devotee and a nondevotee, the pure, strong devotee comes out victorious.

The word pāṇḍya comes from the word pāṇḍā meaning knowledge. Unless one is highly learned, he cannot conquer nondevotional conceptions. The word para means transcendental, and pura means city. The para-pura is Vaikuṇṭha, the kingdom of God, and the word jaya refers to one who can conquer. This means that a pure devotee, who is strong in devotional service and who has conquered all nondevotional conceptions, can also conquer the kingdom of God. In other words, one can conquer the kingdom of God, Vaikuṇṭha, only by rendering devotional service. The Supreme Personality of Godhead is called ajīta, meaning that no one can conquer Him, but a devotee, by strong devotional service and sincere attachment to the Supreme Personality of Godhead, can easily conquer Him. Lord Kṛṣṇa is fear personified for everyone, but He voluntarily agreed to fear the stick of mother Yāsodā. Kṛṣṇa, God, cannot be conquered by anyone but His devotee. Such a devotee kindly married the daughter of King Vidarbha.

**TEXT 30**

तस्यां स जनयास्त्रक्षा आत्माजोगमिस्तेष्यानांम् ।
याव्यासा: सत्स खुतान सत्स ड्रविदभूमिः॥३०॥

tasyāṁ sa janayāṁ cakre
ātmajāṁ asitekṣanāṁ
yavīyasāḥ saptā sutān
saptā dravīḍa-bhūbhṛtaḥ

tasyām—through her; saḥ—the King; janayāṁ cakre—begot; ātma-jāṁ—daughter; asīta—blue or black; ikṣaṇāṁ—whose eyes; yavīyasāḥ—younger, very powerful; saptā—seven; sütān—sons; saptā—seven; dravīḍa—province of Dravīḍa or south India; bhū—of the land; bhṛtaḥ—kings.
TRANSLATION

King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Draviḍa. Thus there were seven kings in that land.

PURPORT

King Malayadhvaja was a great devotee, and after he married the daughter of King Vidarbha, he gave her one nice daughter, whose eyes were black. Figuratively this means that the daughter of King Malayadhvaja was bestowed also with devotional service, for her eyes were always fixed on Kṛṣṇa. A devotee has no vision in his life other than Kṛṣṇa. The seven sons are the seven processes of devotional service—hearing, chanting, remembering, offering worship, offering prayers, rendering transcendental loving service and serving the lotus feet of the Lord. Of the nine types of devotional service, only seven were immediately given. The balance—friendship and surrendering everything—were to be developed later. In other words, devotional service is divided into two categories—namely vidhi-mārga and rāga-mārga. The process of becoming friends with the Lord and sacrificing everything for Him belong to the category of rāga-mārga, the stage of developed devotional service. For the neophyte, the important processes are those of hearing and chanting (śravaṇaṁ kīrtanam), remembering Kṛṣṇa, worshiping the Deity in the temple, offering prayers and always engaging in the service of the Lord, and worshiping the lotus feet of the Lord.

The word yaṉiẏasaṁ indicates that these processes are very powerful. After a devotee engages in the processes of śravaṇaṁ kīrtanam viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam, and is able to secure these processes, he can later become a devotee capable of rendering spontaneous devotional service—namely sakhyam and ātma-nivedanam. Generally the great ācāryas who preach devotional service all over the world belong to the category of sakhyam ātma-nivedanam. A neophyte devotee cannot actually become a preacher. The neophyte is advised to execute devotional service in the seven other fields (śravaṇaṁ kīrtanam, etc.). If one can successfully execute the preliminary seven items, he can in the future be situated on the platform of sakhyam ātma-nivedanam.

The specific mention of Draviḍa-deśa refers to the five Draviḍa-deśas in south India. All are very strong in rendering the preliminary devotional processes (śravaṇaṁ kīrtanam). Some great ācāryas, like Rāmānujācārya and Madhvācārya, also came from Draviḍa-deśa and became great preachers. These were all situated on the platform of sakhyam ātma-nivedanam.
TEXT 31

एकैकाश्याभावत ते सामी
राजान्न अर्बुदाम अर्बुदाम
भूक्ष्यते यदृविशः-धारायर
महिम भानु-अंतराम पराम

eka-ekasya-ābhavat teṣām
tējann arbudam arbudam
bhokṣyate yad-variśa-dharair
mahī manu-antaram param

eka-ekasya—of each one; abhavat—there became; teṣām—of them; rājan—O King; arbudam—ten million; arbudam—ten million; bhokṣyate—is ruled; yat—whose; variśa-dharaiḥ—by descendants; mahī—the whole world; manu-antaram—up to the end of one Manu; param—and afterwards.

TRANSLATION

My dear King Pracīṇabarhiṣat, the sons of Malayadhvaja gave birth to many thousands and thousands of sons, and all of these have been protecting the entire world up to the end of one Manu's life span and even afterwards.

PURPORT

There are fourteen Manus in one day of Brahmā. A manvantara, the life span of one Manu, is given as 71 multiplied by 4,320,000 years. After one such Manu passes on, another Manu begins his life span. In this way the life cycle of the universe is going on. As one Manu follows another, the cult of Kṛṣṇa consciousness is being imparted, as confirmed in Bhagavad-gītā:

śrī bhagavān uvāca
imam vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.” (Bg. 4.1)

Vivasvān, the sun-god, imparted Bhagavad-gītā to one Manu, and this Manu imparted it to his son, who imparted it to yet another Manu. In this way the propagation of Kṛṣṇa consciousness is never stopped. No one
should think that this Kṛṣṇa consciousness movement is a new movement. As confirmed by Bhagavad-gītā and Śrīmad-Bhāgavatam, it is a very, very old movement, for it has been passing down from one Manu to another.

Among Vaiṣṇavas there may be some difference of opinion due to everyone’s personal identity, but despite all personal differences, the cult of Kṛṣṇa consciousness must go on. We can see that under the instructions of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja began preaching the Kṛṣṇa consciousness movement in an organized way within the past hundred years. The disciples of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja are all Godbrothers, and although there are some differences of opinion, and although we are not acting conjointly, still every one of us is spreading this Kṛṣṇa consciousness movement according to his own capacity and producing many disciples to spread it all over the world. As far as we are concerned, we have already started the International Society for Krishna Consciousness, and many thousands of Europeans and Americans have joined this movement. Indeed, it is spreading like wildfire. This cult of Kṛṣṇa consciousness, based on the nine principles of devotional service (ṣravaṇāṁ kīrtanaṁ viṣṇoḥ smarāṇoṁ pāda-sevanam/ arcanāṁ vandanāṁ dāsyaṁ sakhyam ātma-nivedanam), will never be stopped. It will go on without distinction of caste, creed, color or country. No one can check it.

The word bhokṣyate is very important in this verse. Just as a king gives protection to his citizens, these devotees, following the principles of devotional service, will give protection to all the people of the world. The people of the world are very much harassed by so-called religious principled svāmīs, yogīs, kārmīs and jñānīs, but none of these can show the right way to become elevated to the spiritual platform. There are primarily four parties spreading devotional service all over the universe. These are the Rāmānuja-sampradāya, the Madhva-sampradāya, the Viṣṇusvāmi-sampradāya and the Nimbārka-sampradāya. The Madhva-Gauḍīya-sampradāya in particular comes from Lord Caitanya Mahāprabhu. All these devotees are spreading this Kṛṣṇa consciousness movement very widely and giving protection to innocent people who are being so much embarrassed by pseudo-avaṭāras, svāmīs, yogīs and others.

**TEXT 32**

अगस्त्य: प्राणुद्हितपुष्पये धृतवताम्।
यस्य धन्ययुतो जात इम्भवातात्मजो यन्नि:।॥३२॥
The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Kṛṣṇa. From her one son was born, whose name was Dr̥ḍhacyuta, and from him another son was born, whose name was Idhmavāha.

PURPORT

The name of Agastya Muni is very significant. The word agastya indicates that his senses do not act independently, and the word muni means "mind." The mind is the center of all the senses, and in the case of Agastya Muni, the senses could not work independent of the mind. When the mind takes to the cult of bhakti, it engages in devotional service. The cult of bhakti (bhakti-latā) is the first daughter of Malayadhvaja, and, as previously described, her eyes are always upon Kṛṣṇa (asitekṣāntām). One cannot render bhakti to any demigod. Bhakti can be rendered only to Viṣṇu (śravaṇāṁ kīrtanāṁ viṣṇoh). Thinking the Absolute Truth to be without form, the Mayāvādīs say that the word bhakti can apply to any form of worship. If this were the case, a devotee could imagine any demigod or any godly form and worship it. This, however, is not the real fact. The real fact is that bhakti can only be applied to Lord Viṣṇu and His expansions. Therefore bhakti-latā is dr̥ḍha-vrata, the great vow, for when the mind is completely engaged in devotional service, the mind does not fall down. If one tries to advance by other means—by karma-yoga or jñāna-yoga—one will fall down, but if one is fixed in bhakti, he never falls down.

Thus from bhakti-latā the son Dr̥ḍhacyuta is born, and from Dr̥ḍhacyuta the next son, Idhmavāha, is born. The word idhma-vāha refers to one who carries wood for burning in a sacrifice when approaching a spiritual master. The point is that bhakti-latā, the cult of devotion, fixes one in his
spiritual position. One so fixed never comes down, and he begets children who are strict followers of the śāstric injunctions. As said in the Vedas:

\[ \text{tad vijñānārtham sa gurum evābhigaccheta} \\\\text{samit-pañih śrotīryam brahma-niṣṭham} \]

In the line of devotional service, those who are initiated are strict followers of the Vedic scriptural injunctions.

**TEXT 33**

\[ \text{vibhajya tanayebhyah kṣmām} \\\\text{rājarṣir malaya-duvajah} \\\\text{ārīrādhayiṣuḥ kṛṣṇam} \\\\text{sa jagāma kulācalam} \]

*vibhajya*—having divided; *tanayebhyah*—amongst his sons; *kṣmām*—the whole world; *rājarṣih*—great saintly king; *malaya-duvajah*—named Malayadhvaja; *ārīrādhayiṣuḥ*—desiring to worship; *kṛṣṇam*—Lord Kṛṣṇa; *saḥ*—he; *jagāma*—went; *kulācalam*—unto Kulācala.

**TRANSLATION**

After this, the great saintly king Malayadhvaja divided his entire kingdom amongst his sons. Then, in order to worship Lord Kṛṣṇa with full attention, he went to a solitary place known as Kulācala.

**PURPORT**

Malayadhvaja, the great king, was certainly a mahā-bhāgavata, topmost devotee. By executing devotional service, he begot many sons and disciples for propagating the bhakti cult (śravaṇam kirtanaṁ viṣṇoḥ). Actually, the entire world should be divided amongst such disciples. Everyone should be engaged in preaching the cult of Kṛṣṇa consciousness. In other words, when disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute nirjana-bhajana. This means sitting silently in a solitary place and executing devotional service. This nirjana-bhajana, which is the silent
worship of the Supreme Lord, is not possible for a neophyte devotee. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

\[
duṣṭa mana, tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava
\]

“My dear mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Kṛṣṇa mahā-mantra, but this is all cheating.” Thus Bhaktisiddhānta Sarasvatī Ṭhākura advocated that every devotee, under the guidance of an expert spiritual master, preach the bhakti cult, Kṛṣṇa consciousness, all over the world. Only when one is mature can he sit in a solitary place and retire from preaching all over the world. Following this example, the devotees of the International Society for Krishna Consciousness now render service as preachers in various parts of the world. Now they can allow the spiritual master to retire from active preaching work. In the last stage of the spiritual master’s life, the devotees of the spiritual master should take preaching activities into their own hands. In this way the spiritual master can sit down in a solitary place and render nirjana-bhajana.

**TEXT 34**

**हितवा ग्रहान हुसान मोगान वैदर्भी वादिरेक्षणा ||२४||
अन्वयावत पाण्ड्ये ज्योत्स्ने रजनीकामः॥२४॥**

\[
hitvā grhān sutān bhogān
vaidarbhi madirekaṇā
anvadhāvata pāṇḍyaśeṁ
jyotsneva rajanī-kāram
\]

hitvā—giving up; grhān—home; sutān—children; bhogān—material happiness; vaidarbhi—the daughter of King Vidarbha; madira-īkṣaṇā—with enchanting eyes; anvadhāvata—followed; pāṇḍya-īśam—King Malayadhvaja; jyotsnā iva—like the moonshine; rajanī-kāram—the moon.

**TRANSLATION**

Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulācala, his devoted wife, whose eyes
were very enchanting, followed him, giving up all homely happiness, despite family and children.

**PURPORT**

Just as in the *vānaprastha* stage the wife follows the husband, similarly when the spiritual master retires for *nirjana-bhajana*, some of his advanced devotees follow him and engage in his personal service. In other words, those who are very fond of family life should come forward in the service of the spiritual master and abandon so-called happiness afforded by society, friendship and love. A verse by Śrīla Viśvanātha Cakravartī Ṭhākura in his *Guru-āṣṭaka* is significant in this regard. *Yasya prasādād bhagavat-prasādaḥ*. A disciple should always remember that by serving the spiritual master he can easily advance in Kṛṣṇa consciousness. All the scriptures recommend that it is by pleasing the spiritual master and serving him directly that one can attain the highest perfectional stage of devotional service.

The word *madirekṣanā* is also significant in this verse. Śrīla Jīva Gosvāmī has explained in his *Sandarbha* that the word *madira* means intoxicating. If one’s eyes become intoxicated upon seeing the Deity, he may be called *madirekṣanā*. Queen Vaidarbhi’s eyes were very enchanting, just as one’s eyes are *madirekṣanā* when engaged in seeing the temple Deity. Unless one is an advanced devotee, he cannot fix his eyes on the Deity in the temple.

**TEXTS 35-36**


tatra candra-vasā nāma
tāmra-parṇī vaṭodakā
tat-puṇya-salilair nityam
ubhayatrātmano mrjan

kandāṣṭibhir mūla-phalaiḥ
puspa-parṇais trṇodakaiḥ
vartamānāḥ śanair gātra-
karśanaṁ tapa āsthitāḥ
In the province of Kulācala, there were rivers named Candravasā, Tamraparṇī and Vaṭodakā. King Malayadhvaja used to go to those pious rivers regularly and take his bath there. Thus he purified himself externally and internally. He took his bath and ate bulbs, seeds, leaves, flowers, roots, fruits and grasses and drank water. In this way he underwent severe austerities. Eventually he became very skinny.

**PURPORT**

We can definitely see that to advance in Kṛṣṇa consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura severely criticized his fat disciples. The idea is that one who intends to advance in Kṛṣṇa consciousness must not eat very much. Devotees used to go to forests, high hills or mountains on pilgrimages, but such severe austerities are not possible in these days. One should instead eat only prasāda and no more than required. According to the Vaiṣṇava calendar, there are many fasts, such as Ekādaśī and the appearance and disappearance days of God and His devotees. All of these are meant to decrease the fat within the body so that one will not sleep more than desired and will not become inactive and lazy. Overindulgence in food will cause a man to sleep more than required. This human form of life is meant for austerity, and austerity means controlling sex, food intake, etc. In this way time can be saved for spiritual activity, and one can purify himself both externally and internally. Thus both body and mind can be cleansed.
śītoṣṇa-vāta-varṣāṇi
kṣut-pipāse priyāpriye
sukha-duḥkhe iti dvandvāny
ajayat sama-darśanah

śīta—cold; uṣṇa—heat; vāta—wind; varṣāṇi—and rainy seasons; kṣut—
hunger; pipāse—and thirst; priya—pleasant; aprīye—and unpleasant; sukha—
happiness; duḥkhe—and distress; iti—thus; dvandvāni—dualities; ajayat—he
conquered; sama-darśanah—equipoised.

TRANSLATION

Through austerity, King Malayadhvaja in body and mind gradually
became equal to the dualities of cold and heat, happiness and distress,
wind and rain, hunger and thirst, the pleasant and the unpleasant. In this
way he conquered all relativities.

PURPORT

Liberation means becoming free from the relativities of the world. Unless
one is self-realized, he has to undergo the dual struggle of the relative world.
In Bhagavad-gītā Lord Kṛṣṇa advises Arjuna to conquer all relativities
through tolerance. Lord Kṛṣṇa points out that it is the relativities like
winter and summer that give us trouble in the material world. In the winter
we do not like taking a bath, but in the summer we wish to take a bath
twice, thrice or more a day. Thus Kṛṣṇa advises us not to be disturbed by
such relativities and dualities when they come and go.

The common man has to undergo much austerity to become equipoised
before dualities. One who becomes agitated by the relativities of life has
accepted a relative position and must therefore undergo the austerities
prescribed in the sāstras to transcend the material body and put an end to
material existence. King Malayadhvaja underwent severe austerities by
leaving his home, going to Kulācala, taking his bath in the sacred rivers and
eating only vegetables like stems, roots, seeds, flowers and leaves, avoiding
any cooked food or grains. These are very, very austere practices. In this
age it is very difficult to leave home and go to the forest or the Himalayas
to adopt the processes of austerity. Indeed, it is almost impossible. If one
is even advised to give up meat-eating, drinking, gambling and illicit sex,
one will fail to do so. What, then, would a person do if he went to the
Himalayas or Kulācala? Such acts of renunciation are not possible in this
age; therefore Lord Kṛṣṇa has advised us to accept the bhakti-yoga process.
Bhakti-yoga will automatically liberate a person from the dualities of life. In bhakti-yoga, Kṛṣṇa is the center, and Kṛṣṇa is always transcendental. Thus in order to transcend dualities, one must always engage in the service of the Lord, as confirmed by Bhagavad-gītā:

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

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

If one is factually engaged in the service of the Lord, bhakti-yoga, he will automatically control his senses, his tongue and so many other things. Once engaged in the bhakti-yoga process with all sincerity, one will have no chance of falling down. Even if one falls down, there is no loss. One’s devotional activities may be stunned or choked for the time being, but as soon as there is another chance, the practitioner begins from the point where he left off.

**TEXT 38**

 yapasa vibhyaya pūṇaṁya ātmaṁ vijitasaṁśāntāya

\[\text{tapasā vidyayā pakva-}
\text{kasāyo niyamair yamaiḥ}
\text{yuyuje brahmaṇy ātmānāṁ}
\text{vijitāksānilāśayāḥ}
\]

\[\text{tapasā—by austerity;} \text{vidyayā—by education;} \text{pakva—burned up;} \text{kasāyaḥ—all dirty things;} \text{niyamaiḥ—by regulative principles;} \text{yamaiḥ—by self-control;} \text{yuyuje—he fixed up;} \text{brahmaṇi—in spiritual realization;} \text{ātmānāṁ—his self;} \text{vijita—completely controlled;} \text{aksā—senses;} \text{anila—life;} \text{āśayāḥ—consciousness.}
\]

**TRANSLATION**

By worshiping, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his con-
sciousness. Thus he fixed everything on the central point of the Supreme Brahman [Kṛṣṇa].

PURPORT

Whenever the word brahman appears, the impersonalists take this to mean the impersonal effulgence, the brahmajyoti. Actually, however, Parabrahman, the Supreme Brahman, is Kṛṣṇa, Vāsudeva. As stated in Bhagavad-gītā, vāsudevaḥ sarvam iti: Vāsudeva extends everywhere as the impersonal Brahman. One cannot fix one’s mind upon an impersonal “something.” Bhagavad-gītā therefore says, kleśo 'dhiṣkataras teṣām aavyaktāsaktacetasāṁ: “For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome.” (Bg. 12.5) Consequently when it is said herein that King Malayadhvaja fixed his mind on brahman, “brahman” means the Supreme Personality of Godhead, Vāsudeva.

TEXT 39

आस्ते स्थानितैक्रत्र दिन्य्य वर्ष्णात तिरं ।
वासुदेवेः मंगवति नान्यदेहोदांत्र रतिः ॥३९॥

äste sthāṇur ivaikatra
divyaṁ varṣa-ṣatam sthirāḥ
vāsudeve bhagavati
nānyad vedodvahan ratim

äste—remains; sthāṇuḥ—immovable; iva—like; ekastra—in one place; divyam—of the demigods; varṣa—years; satam—one hundred; sthirā—steady; vāsudeve unto Lord Kṛṣṇa; bhagavati—the Supreme Personality of Godhead; na—not; anyat—anything else; veda—did know; udvahan—possessing; ratim—attraction.

TRANSLATION

In this way he stayed immovable in one place for one hundred years by the calculations of the demigods. After this time, he developed pure devotional attraction for Kṛṣṇa, the Supreme Personality of Godhead, and remained fixed in that position.

PURPORT

bahūnāṁ janmanāṁ ante
jñānavān māṁ prapadyate
“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19)

Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, is everything, and one who knows this is the greatest of all transcendentalists. It is stated in Bhagavad-gītā that one realizes this after many, many births. This is also confirmed in this verse with the words divyaṁ varṣā-śatam (one hundred years according to the calculations of the demigods). According to the calculations of the demigods, one day (twelve hours) is equal to six months on earth. A hundred years of the demigods would equal 36,000 earth years. Thus King Malayadhvaja executed austerities and penances for 36,000 years. After this time, he became fixed in the devotional service of the Lord. To live on earth for so many years, one has to take birth many times. This confirms the conclusion of Kṛṣṇa. To come to the conclusion of Kṛṣṇa consciousness and remain fixed in the realization that Kṛṣṇa is everything, as well as render service unto Kṛṣṇa, are characteristics of the perfectional stage. As said in Caitanya-caritāmṛta: kṛṣṇe bhakti kaile sarva-karma kṛta haya (Cc. Madhya 22.62). When one comes to the conclusion that Kṛṣṇa is everything by worshiping or by rendering devotional service unto Kṛṣṇa, one actually becomes perfect in all respects. Not only must one come to the conclusion that Kṛṣṇa is everything, but he must remain fixed in this realization. This is the highest perfection of life, and it is this perfection that King Malayadhvaja attained at the end.
deliberation; sākṣiṇam—the witness; virarāma—became indifferent; ha—certainly.

TRANSLATION

King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.

PURPORT

The conditioned soul is often frustrated in trying to understand the distinctions between the material body, the Supersoul and the individual soul. There are two types of Māyāvādī philosophers—the followers of the Buddhist philosophy and the followers of the Śaṅkara philosophy. The followers of Buddha do not recognize that there is anything beyond the body; the followers of Śaṅkara conclude that there is no separate existence of the Paramātmā, the Supersoul. The Śaṅkarites believe that the individual soul is identical with the Paramātmā in the ultimate analysis. But the Vaiṣṇava philosopher, who is perfect in knowledge, knows that the body is made of the external energy and that the Supersoul, the Paramātmā, the Supreme Personality of Godhead, is sitting with the individual soul and is distinct from him. As Lord Kṛṣṇa states in Bhagavad-gītā:

\[
\text{kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreśu bhārata} \\
\text{kṣetra-kṣetrajñayor jñānam yat taj jñānam mataṁ mama}
\]

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion." (Bg. 13.3)

The body is taken to be the field, and the individual soul is taken to be the worker in that field. Yet there is another, who is known as the Supersoul, who, along with the individual soul, simply witnesses. The individual soul works and enjoys the fruits of the body, whereas the Supersoul simply witnesses the activities of the individual soul but does not enjoy the fruits of those activities. The Supersoul is present in every field of activity, whereas the individual soul is present in his one localized body. King Malayadhvaja attained this perfection of knowledge and was able to distinguish between the soul and the Supersoul and the soul and the material body.
TEXT 41

śākṣād bhagavatoktena
guruṇā hariṇā nrpa
viṣuddha-jñāna-dīpena
sphurāt viśvato-mukham

śākṣāt—directly; bhagavatā—by the Supreme Personality of Godhead; uktena—instructed; guruṇā—the spiritual master; hariṇā—by Lord Hari; nrpa—O King; viṣuddha—pure; jñāna—knowledge; dīpena—by the light of; sphurāt—enlightening; viśvataḥ-mukham—all angles of vision.

TRANSLATION

In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge, he could understand everything from all angles of vision.

PURPORT

In this verse the words śākṣād bhagavatoktena guruṇā hariṇā are very significant. The Supreme Personality of Godhead speaks directly to the individual soul when the devotee has completely purified himself by rendering devotional service to the Lord. Lord Kṛṣṇa confirms this also in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvākam
dadāmi buddhi-yogam tam
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. 10.10)

The Lord is the Supersoul seated in everyone’s heart, and He acts as the caitya-guru, the spiritual master within. However, He gives direct instructions only to the advanced pure devotees. In the beginning, when a devotee is serious and sincere, the Lord gives him directions from within to approach a bona fide spiritual master. When one is trained by the spiritual master according to the regulative principles of devotional service and is situated
on the platform of spontaneous attachment for the Lord (rāga-bhakti), the Lord also gives instructions from within. *Teṣāṁ satata-yuktānāṁ bhajatāṁ pṛiti-pūrvakam*. This distinct advantage is obtained by a liberated soul. Having attained this stage, King Malayadhvaja was directly in touch with the Supreme Lord and was receiving instructions from Him directly.

**TEXT 42**

परेऽव्रज्ञाणि नात्मानं परं ब्रह्म तयाःस्त्यनि ।
चिन्तनातो विद्यायेक्षासात्परात्रां ह ॥४२॥

*pare brahmaṇि caṭmānaṁ*
*param brahma tathātmanī*
*vīkṣamāṇo vihāyeṣāṁ*
*asmād upararāma ha*

*pàre—transcendental; brahmaṇi—in the Absolute; ca—and; atmānam—the self; param—the supreme; brahma—Absolute; tathā—also; atman—in himself; vīkṣamāṇaḥ—thus observing; vihāya—giving up; ikṣām—reservation; asmāt—from this process; upararāma—retired; ha—certainly.*

**TRANSLATION**

King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from such activities.

**PURPORT**

In the advanced stage of devotional service, the devotee does not see anything separate between his own interests and those of the Supreme Personality of Godhead. Both interests become one, for the devotee does not act for a separate interest. Whatever he does, he does in the interest of the Supreme Personality of Godhead. At that time he sees everything in the Supreme Personality of Godhead and the Supreme Personality of Godhead in everything. Having attained this stage of understanding, he sees no distinction between the spiritual and material worlds. In perfect vision, the material world becomes the spiritual world due to its being the external energy of the Supreme Lord. For the perfect devotee, the energy and the energetic are nondifferent. Thus the so-called material world becomes
spiritual (sarvam khalv idam brahma). Everything is intended for the service of the Supreme Lord, and the expert devotee can utilize any so-called material thing for the Lord’s service. One cannot serve the Lord without being situated on the spiritual platform. Thus if a so-called material thing is dovetailed in the service of the Lord, it is no longer to be considered material. Thus the pure devotee, in his perfect vision, sees from all angles.

**TEXT 43**

पति परमाध्यमं वैदर्भि मलयध्वजम्।
प्रेम्य पर्याचर्द्वित्सा मोगान्य न पतिदेवता॥४३॥

patim parama-dharma-jñam
vaidarbhī malaya-dhvajam
premā paryacarat dhitvā
bhogān sā pati-devatā

patim—her husband; parama—supreme; dharma-jñam—knower of religious principles; vaidarbhī—the daughter of Vidarbaḥ; malaya-dhvajam—named Malayadhvaja; premā—with love and affection; paryacarat—served in devotion; hitvā—giving up; bhogān—sense enjoyments; sā—she; pati-devatā—accepting her husband as the Supreme Lord.

**TRANSLATION**

The daughter of King Vidarbaḥ accepted her husband all in all as the Supreme. She gave up all sensual enjoyment and in complete renunciation followed the principles of her husband, who was so advanced. Thus she remained engaged in his service.

**PURPORT**

Figuratively, King Malayadhvaja is the spiritual master, and his wife, Vaidarbhī, is the disciple. The disciple accepts the spiritual master as the Supreme Personality of Godhead. As stated by Viśvanātha Cakravartī Thākura in *Guru-aṣṭaka, sākṣād-dharitvena:* “One directly accepts the guru, the spiritual master, as the Supreme Personality of Godhead.” One should accept the spiritual master not in the sense that the Māyāvādī philosophers do but in the way recommended here. Since the spiritual master is the most confidential servant of the Lord, he should be treated exactly like the Supreme Personality of Godhead. The spiritual master
should never be neglected or disobeyed, like an ordinary person.

If a woman is fortunate enough to be the wife of a pure devotee, she can serve her husband without any desire for sense gratification. If she remains engaged in the service of her exalted husband, she will automatically attain the spiritual perfections of her husband. If a disciple gets a bona fide spiritual master, simply by satisfying him, he can attain a similar opportunity to serve the Supreme Personality of Godhead.

TEXT 44

चीरवासा त्रलसामा केणिबृतसिरोरूहाः।
बभाजू पतिः शान्ता शिक्षा शान्तमिवानातस्मृ॥४४॥

cīra-vāsā vrata-kṣāmā
veṇībhūta-śīroruḥā
babhāv upa patim śāntā
śikhā śāntam ivānalam

cīra-vāsā—wearing old garments; vrata-kṣāmā—lean and thin on account of austerities; veṇībhūta—entangled; śīroruḥā—her hair; babhau—she shone; upa patim—near the husband; śāntā—peaceful; śikhā—flames; śāntam—without being agitated; iva—like; analam—fire.

TRANSLATION

The daughter of King Vidarbha wore old garments, and she was lean and thin because of her vows of austerity. Since she did not arrange her hair, it became entangled and twisted in locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire.

PURPORT

When one begins to burn firewood, there is smoke and agitation in the beginning. Although there are so many disturbances in the beginning, once the fire is completely set, the firewood burns steadily. Similarly, when both husband and wife follow the regulative principles of austerity, they remain silent and are not agitated by sex impulses. At such a time both husband and wife are benefitted spiritually. One can attain this stage of life by completely giving up a luxurious mode of life.

In this verse the word cīra-vāsā refers to very old torn garments. The wife especially should remain austere, not desiring luxurious dresses and living...
standards. She should accept only the bare necessities of life and minimize her eating and sleeping. There should be no question of mating. Simply by engaging in the service of her exalted husband, who must be a pure devotee, the wife will never be agitated by sex impulses. The vānaprastha stage is exactly like this. Although the wife remains with the husband, she undergoes severe austerities and penances so that although both husband and wife live together, there is no question of sex. In this way both husband and wife can live together perpetually. Since the wife is weaker than the husband, this weakness is expressed in this verse with the words upa patim. Upa means “near to,” or “almost equal to.” Being a man, the husband is generally more advanced than his wife. Nonetheless, the wife is expected to give up all luxurious habits. She should not even dress nicely or comb her hair. Hair combing is one of the main businesses of women. In the vānaprastha stage the wife should not take care of her hair. Thus her hair will become tangled in knots. Consequently the wife herself will no longer be agitated by sex impulses. In this way both husband and wife can advance in spiritual consciousness. This advanced stage is called the paramahāṁśa stage, and once it is obtained, both husband and wife can be actually liberated from bodily consciousness. If the disciple remains steady in the service of the spiritual master, he need no longer fear falling down into the clutches of māyā.

**TEXT 45**

अजानति दृष्टमं यदोपरतमक्षनः ।
सुखिरासनमासाय यथापूर्वपुर्वातः ॥४५॥

ajānati priyatamam
yadoparatam aṅganā
susthirāsanam āśādyā
yathā-pūrvam upācarat

ajānati—without any knowledge; priya-tamam—her dearmost husband; yadā—when; uparatam—passed away; aṅganā—the woman; su-sthira—fixed up; āsanam—on the seat; āśādyā—going up to; yathā—as; pūrvam—before; upācarat—went on serving him.

**TRANSLATION**

The daughter of King Vidarbha continued as usual to serve her husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body.
PURPORT

It appears that the Queen did not even talk to her husband while serving. She would simply perform her prescribed duties without talk. Thus she did not stop rendering service until she could ascertain that her husband had passed from the body.

TEXT 46

yadā nopalabhetāṅghrāv
ūśmāṇam patyur arcatī
āsīt saṁvigna-hṛdayā
yūtha-bhraṣṭā mṛgī yathā

yadā—when; na—not; upalabheta—could feel; aṅghrau—in the feet; ūśmāṇa—heat; patyuh—of her husband; arcatī—while serving; āsīt—she became; saṁvigna—anxious; hṛdayā—at heart; yūtha-bhraṣṭā—bereft of her husband; mṛgī—the she deer; yathā—as.

TRANSLATION

While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.

PURPORT

As soon as the circulation of blood and air within the body stops, it is to be understood that the soul within the body has left. The stoppage of the blood's circulation is perceived when the hands and feet lose heat. One tests whether a body is alive or not by feeling the heart's palpitations and the coldness of the feet and hands.

TEXT 47


ātmānam śocati dīnam  
abandhum viklavaśrubhiḥ  
stanāv āśicya vipine  
suvaram praruroda sā

ātmānam—about herself; śocati—lamenting; dīnam—wretched; abandhum—without a friend; viklava—brokenhearted; āśrubhiḥ—by tears; stanau—her breasts; āśicya—wetting; vipine—in the forest; su-svaram—loudly; praruroda—began to cry; sā—she.

**TRANSLATION**

Being now alone and a widow in that forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly.

**PURPORT**

Figuratively the Queen is supposed to be the disciple of the King; thus when the mortal body of the spiritual master expires, his disciples should cry exactly as the Queen cries when the King leaves his body. However, the disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple as long as the disciple follows strictly the instructions of the spiritual master. This is called the association of vānī (words). Physical presence is called vapiḥ. As long as the spiritual master is physically present, the disciple should serve the physical body of the spiritual master, and when the spiritual master is no longer physically existing, the disciple should serve the instructions of the spiritual master.

**TEXT 48**

उत्तिष्ठोतिष्ठा राजसे इमामुद्धिमेक्ष्टाम् ।
दस्युभ्याृ क्षत्रानुभयो विभ्यतिः पातुमहे हि ॥४८॥

uttiṣṭhottitiṣṭha rājārṣe  
imāṁ udadhi-mekhalāṁ  
dasyubhyāḥ kṣatra-bandhubhyo  
bibhyatīm pātum arhasi

uttiṣṭha—please get up; uttiṣṭha—please get up; rāja-rṣe—O saintsly king; imāṁ—this earth; udadhi—by the ocean; mekhalāṁ—surrounded; dasyu-
bhayaḥ—from the rogues; ksatra-bandhubhyaḥ—from the unclean kings; bibhyatīm—very much afraid; pātum—to protect; arhasi—you ought.

TRANSLATION

O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.

PURPORT

Whenever an ācārya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gītā. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the ācārya’s duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the ācārya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svāmīṣ, yogīṣ, philanthropists, welfare workers and so on. Actually human life is meant for executing the orders of the Supreme Lord, and this is stated in Bhagavad-gītā:

\[\text{man-manā bhava mad-bhakto}\\\text{mad-yājī mām namaskuru}\\\text{mām evaisyasya yuktvaivam}\\\text{ātmānam māt-parāyaṇaḥ}\]

“Engage your mind always in thinking of Me and become My devotee. Offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.” (Bg. 9.34)

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The ācārya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the ācārya try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Kṛṣṇa
consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.

TEXT 49

एवं विलपत्ति बाला विष्णुनुगता पतिव्रत ।
पतिता पादयोर्भतुं रूद्धश्रृण्यवर्तवद ॥४९॥

evam vilapanti bālā
vipine 'nugata patim
patitā pādayor bhartū
rudaty aśrūny avartayat

eam—thus; vilapanti—lamenting; bālā—the innocent woman; vipine—in the solitary forest; anugatā—strictly adherent; patim—unto her husband; patitā—fallen down; pādayor—at the feet; bhartū—of her husband; rudati—while crying; aśrūni—tears; avartayat—she shed.

TRANSLATION

That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus the tears rolled down from her eyes.

PURPORT

Just as a devoted wife becomes afflicted at the passing away of her husband, when a spiritual master passes away, the disciple becomes similarly bereaved.

TEXT 50

चिति दारुमयित्वा चित्त्वा तस्य पत्युः कलेवरम् ॥
आदीप्य चातुमरणे विलपत्ती मनो दच्छे ॥५०॥

citim dārumayīṁ citvā
tasyāṁ patyuḥ kalevaram
ādīpya cānumarāṇe
vilapanti mano dadhe

citim—funeral pyre; dāru-mayīṁ—made with wood; citvā—having piled up; tasyāṁ—on that; patyuḥ—of the husband; kalevaram—body; ādīpya—
after igniting; ca—also; anumārane—to die along with him; vilapantī—lamenting; manaḥ—her mind; dadhe—fixed.

TRANSLATION

She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.

PURPORT

It is the long-standing tradition of the Vedic system that a faithful wife dies along with her husband. This is called saha-maraṇa. In India this system was prevalent even to the date of British occupation. At that time, however, a wife who did not wish to die with her husband was sometimes forced to do so by her relatives. Formerly that was not the case. The wife used to enter the fire voluntarily. The British government stopped this practice, considering it inhuman. However, from the early history of India we find that when Mahārāja Pāṇḍu died, he was survived by two wives—Mādrī and Kuntī. The question was whether both should die or one should die. After the death of Mahārāja Pāṇḍu, his wives settled that one should remain and the other should go. Mādrī would perish with her husband in the fire, and Kuntī would remain to take charge of the five Pāṇḍava children. Even as late as 1936 we saw a devoted wife voluntarily enter the fire of her husband.

This indicates that a devotee’s wife must be prepared to act in such a way. Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master’s mission. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so his representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.

TEXT 51

तत्र भूर्तं कथितभाषा ब्राह्मण आत्मवान् ।
सांत्वयन वस्तुना साम्भा तामाह रुद्तीर्ष्रमो ॥५१॥
Puranjana Becomes a Woman in the Next Life

My dear King, one brähmana, who was an old friend of King Puranjana, came to that place and began to pacify the Queen with sweet words.

TRANSLATION

My dear King, one brähmana, who was an old friend of King Puranjana, came to that place and began to pacify the Queen with sweet words.

PURPORT

The appearance of an old friend in the form of a brähmana is very significant. In His Paramätmä feature, Kṛṣṇa is the old friend of everyone. According to Vedic injunction, Kṛṣṇa is sitting with the living entity side by side. According to the śruti-mantra (dvā suparna sayujā sakhāyā), the Lord is sitting within the heart of every living entity as suhṛt, the best friend. The Lord is always eager to have the living entity come home, back to Godhead. Sitting with the living entity as witness, the Lord gives him all chances to enjoy himself materially, but whenever there is an opportunity, the Lord gives good counsel and advises the living entity to abandon trying to become happy through material adjustment and instead turn his face toward the Supreme Personality of Godhead and surrender unto Him. When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called vānt-seva. Śrīla Viśvanātha Cakravartī Thākura states in his Bhagavad-gītā commentary on the verse vyavasāyātmikā buddhir ekeha kuru-nañāda (Bg. 2.41) that one should serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead.

The Supreme Personality of Godhead, Paramätmä, appeared before the Queen as a brähmana, but why didn’t He appear in His original form as Śrī Kṛṣṇa? Śrīla Viśvanātha Cakravartī Thākura remarks that unless one is very highly elevated in loving the Supreme Personality of Godhead, one cannot
see Him as He is. Nonetheless, if one sticks to the principles enunciated by the spiritual master, somehow or other he is in association with the Supreme Personality of Godhead. Since the Lord is in the heart, He can advise a sincere disciple from within. This is also confirmed in Bhagavad-gītā:

\[
\text{te\u09b6\u09be\u0982\u09b0\u09be\u0995 satata-yukt\u0980\u0995n\u09ae\u0999n\u09be\u0995 bhajat\u09be\u0995 pr\u09be\u0995ti-p\u0989r\u0995u\u0980\u0995kam dad\u09be\u0995mi buddhi-yog\u0995n t\u09ae\u09be\u0995 yena m\u09ae\u09be\u09aa m upay\u09ae\u0995nti te}
\]

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

In conclusion, if a disciple is very serious to execute the mission of the spiritual master, he immediately associates with the Supreme Personality of Godhead by vai or vapuḥ. This is the only secret of success in seeing the Supreme Personality of Godhead. Instead of being eager to see the Lord in some bush of Vṛndāvana while at the same time engaging in sense gratification, if one instead sticks to the principle of following the words of the spiritual master, he will see the Supreme Lord without difficulty. Śrīla Bilvamārga Śrīkūṭa has therefore said:

\[
bhaktis tvayi sthiratarā bhagavan yadi syād daivena naḥ phalati divya-kiṣora-mūrtih muktiḥ svayaṁ mukulitāñjali sevate 'smān dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ
\]

“If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of dharma [religiosity], artha [economic development] and kāma [sense gratification] stand with her.” (Kṛṣṇa-karnāṁṛta 107) If one is very highly advanced in devotional service, he will have no difficulty in seeing the Supreme Personality of Godhead. If one engages in the service of the spiritual master, he not only sees the Supreme Personality of Godhead but attains liberation. As far as material conveniences are concerned, they automatically come, just as the maidservants of a queen follow the queen wherever she goes. Liberation is no problem for the pure devotee, and all material conveniences are simply awaiting him at all stages of life.
The brahmana inquired as follows: Who are you? Whose wife or daughter are you? Who is the man lying here? It appears you are lamenting for this dead body. Don’t you recognize Me? I am your eternal friend. You may remember that many times in the past you have consulted Me.

PURPORT

When a person’s relative dies, renunciation is automatically visible. Consultation with the Supersoul seated within everyone’s heart is possible only when one is completely free from the contamination of material attachment. One who is sincere and pure gets an opportunity to consult with the Supreme Personality of Godhead in His Paramātmā feature sitting within everyone’s heart. The Paramātmā is always the caitya-guru, the spiritual master within, and He comes before one externally as the instructor and initiator spiritual master. The Lord can reside within the heart, and He can also come out before a person and give him instructions. Thus the spiritual master is not different from the Supersoul sitting within the heart. An uncontaminated soul or living entity can get a chance to meet the Paramātmā face to face. Just as one gets a chance to consult with the Paramātmā within his heart, he also gets a chance to see Him actually situated before him.
Then one can take instructions from the Supersoul directly. This is the duty of the pure devotee: to see the bona fide spiritual master and consult with the Supersoul within the heart.

When the brāhmaṇa asked the woman who the man lying on the floor was, she answered that he was her spiritual master and that she was perplexed about what to do in his absence. At such a time the Supersoul immediately appears, provided the devotee is purified in heart by following the directions of the spiritual master. A sincere devotee who follows the instructions of the spiritual master certainly gets direct instructions from his heart from the Supersoul. Thus a sincere devotee is always helped directly or indirectly by the spiritual master and the Supersoul. This is confirmed in Caitanya-caritāmṛta: guru-krṣṇa-prasāde pāya bhakti-latābīja. If the devotee serves his spiritual master sincerely, Kṛṣṇa automatically becomes pleased. Yasya prasādād bhagavad-prasādāh. By satisfying the spiritual master, one automatically satisfies Kṛṣṇa. Thus the devotee becomes enriched by both the spiritual master and Kṛṣṇa. The Supersoul is eternally the friend of the living entity and always remains with him. The Supersoul has always been ready to help the living entity, even before the creation of this material world. It is therefore stated here: yenāgra vicacartha. The word agre means “before the creation.” Thus the Supersoul has been accompanying the living entity since before the creation.

TEXT 53

अपि खरसि चात्मानमविज्ञातसर्वं सः
हितवा मा पदमनिविच्छन्न ौभौमोगरतो गतः ॥५३॥

api smarasi cātmānam
avijnāta-sakhaṁ sakhe
hitvā māṁ padam anvicchan
bhauma-bhoga-rato gataḥ

api smarasi—do you remember; ca—also; ātmānam—the Supersoul; avijnāta—unknown; sakhaṁ—friend; sakhe—O friend; hitvā—giving up; māṁ—Me; padam—position; anvicchan—desiring; bhauma—material; bhoga—enjoyment; rataḥ—attached to; gataḥ—you became.

TRANSLATION

The brāhmaṇa continued: My dear friend, even though you cannot immediately recognize Me, can’t you remember that in the past you had a
very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world.

PURPORT

As stated in Bhagavad-gītā:

\[
\begin{align*}
\text{icchā-dveśa-samutthena} \\
\text{dvandva-mohena bhārata} \\
\text{sarva-bhūtāni saṁmohāṁ} \\
\text{sarge yānti parantapa}
\end{align*}
\]

“O scion of Bharata [Arjuna], O conquerer of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.” (Bg. 7.27)

This is an explanation of how the living entity falls down into this material world. In the spiritual world there is no duality, nor is there hate. The Supreme Personality of Godhead expands Himself into many. In order to enjoy bliss more and more, the Supreme Lord expands Himself in different categories. As mentioned in the Varāha Purāṇa, He expands Himself in viṣṇu-tattva (the svāmśa expansion) and in His marginal potency (the vibhinnāṁśa, or the living entity). These expanded living entities are innumerable, just as the minute molecules of sunshine are innumerable expansions of the sun. The vibhinnāṁśa expansions, the marginal potencies of the Lord, are the living entities. When the living entities desire to enjoy themselves, they develop a consciousness of duality and come to hate the service of the Lord. In this way the living entities fall into the material world. In the Prema-vivarta it is said:

\[
\begin{align*}
kṛṣṇa-bahirmukha hañā bhoga-vānca kare \\
\text{nīkaṭa-stha māyā tāre jāpaṭiyaḥ dhare}
\end{align*}
\]

The natural position of the living entity is to serve the Lord in a transcendental loving attitude. When the living entity wants to become Kṛṣṇa Himself or imitate Kṛṣṇa, he falls down into the material world. Since Kṛṣṇa is the Supreme Father, His affection for the living entity is eternal. When the living entity falls down into the material world, the Supreme Lord, through His svāmśa expansion (Paramātmā), keeps company with the living entity. In this way the living entity may some day return home, back to Godhead.

By misusing his independence, the living entity falls down from the service of the Lord and takes a position in this material world as an enjoyer. That is to say, the living entity takes his position within a material body.
Wanting to take a very exalted position, the living entity instead becomes entangled in a repetition of birth and death. He selects his position as a human being, a demigod, a cat, a dog, a tree, etc. In this way the living entity selects a body out of the 8,400,000 forms and tries to satisfy himself by a variety of material enjoyment. The Supersoul, however, does not like him to do this. Consequently the Supersoul instructs him to surrender unto the Supreme Personality of Godhead. The Lord then takes charge of the living entity. But unless the living entity is uncontaminated by material desires, he cannot surrender to the Supreme Lord. In Bhagavad-gītā the Lord says:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhrdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ācchati

"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)

The Supreme Lord is the supreme friend of everyone; however, no one can take advantage of the supreme friend’s instructions while making his own plans to become happy and entangling himself in the modes of material nature. When there is creation, the living entities take on different forms according to past desires. This means that all the species or forms of life are simultaneously created. Darwin’s theory stating that no human being existed from the beginning but that humans evolved after many, many years is simply a nonsensical theory. From Vedic literature we find that the first creature within the universe is Lord Brahmā. Being the most intelligent personality, Lord Brahmā could take charge of creating all the variety found within this material world.
harīsau—two swans; aham—I; ca—and; tvam—you; ca—also; ārya—O great soul; sakhāyau—friends; mānasāyanau—together in the Mānasa Lake; abhūtām—became; antarā—separated; vā—indeed; okaḥ—from the original home; sahasra—thousands; pari—successively; vatsarān—years.

TRANSLATION

My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the Mānasa lake. Although we have been living together for many thousands of years, we are still far away from our original home.

PURPORT

The original home of the living entity and the Supreme Personality of Godhead is the spiritual world. In the spiritual world both the Lord and the living entities live together very peacefully. Since the living entity remains engaged in the service of the Lord, they both share a blissful life in the spiritual world. However, when the living entity wants to enjoy himself, he falls down into the material world. Even while he is in that position, the Lord remains with him as the Supersoul, his intimate friend. Because of his forgetfulness, the living entity does not know that the Supreme Lord is accompanying him as the Supersoul. In this way the living entity remains conditioned in each and every millennium. Although the Lord follows him as a friend, the living entity, because of forgetful material existence, does not recognize Him.

TEXT 55

sa tvam vihaya mām bandho
gato grāmya-matir mahīm
vicaran padam adrākṣih
kayācin nirmitam striyā

saḥ—that swan; tvam—yourself; vihaya—leaving; mām—Me; bandho—O friend; gataḥ—went; grāmya—material; mātiḥ—whose consciousness; mahīm—to earth; vicaran—traveling; padam—position; adrākṣih—you saw; kayācit—by someone; nirmitam—manufactured; striyā—by a woman.
TRANSLATION

My dear friend, you are now My very same friend. Since you left Me, You have become more and more materialistic, and, not seeing Me, you have been traveling in different forms throughout this material world, which was created by some woman.

PURPORT

When the living entity falls down, he goes into the material world, which was created by the external energy of the Lord. This external energy is described herein as “some woman,” or prakṛti. This material world is composed of material elements, ingredients supplied by the mahat-tattva, the total material energy. The material world, created by this external energy, becomes the so-called home of the conditioned soul. Within this material world the conditioned soul accepts different apartments or different bodily forms and then travels about. Sometimes he travels in the higher planetary systems and sometimes in the lower systems. Sometimes he travels in higher species of life and sometimes in lower species. He has been wandering within this material universe since time immemorial. As explained by Śrī Caitanya Mahāprabhu:

brahmāṇḍa bhramite kona bhāgyavān jīva

 guru-kṛṣṇa-prasāde pāya bhakti-latā-bija

(Cc. Madhya 19.151)

The living entity wanders into many species of life, but he is fortunate when he once again meets his friend, either in person or through His representative.

Actually, it is Kṛṣṇa who personally advises all living entities to return home, back to Godhead. Sometimes Kṛṣṇa sends His representative, who, delivering Kṛṣṇa’s very message, canvasses all living entities to return home, back to Godhead. Unfortunately the living entity is so greatly attached to material enjoyment that he does not take the instructions of Kṛṣṇa or His representative very seriously. This material tendency is mentioned in this verse as grāmya-matīḥ (sense gratification). The word mahīm means “within this material world.” All living entities within this material world are sensually inclined. Consequently they become entangled in different types of bodies and suffer the pangs of material existence.

TEXT 56

पञ्चारामं नवदारमेकपारं विकोषकृम् ।
पर्कुलं पञ्चविपणं पञ्चप्रकृति ख्रीववेः ॥५६॥
pañcārāmaṁ nava-dvāram
eka-pālam tri-kośṭhakam
ṣaṭ-kulam pañca-vipaṇam
pañca-prakṛti stṛi-dhavam

Pañca-ārāmam—five gardens; nava-dvāram—nine gates; eka—one; pālam—protector; tri—three; kośṭhakam—apartments; ṣaṭ—six; kulam—families; pañca—five; vipaṇam—stores; pañca—five; prakṛti—material elements; stṛi—woman; dhavam—master.

TRANSLATION

In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.

TEXT 57

Pañcendriyārthā ārāmā dvāraḥ prāṇā nava prabhō
Telaj-bannāni kośṭhāni kulam indriya-saṅgrahah

Pañca—five; indriya-arthāḥ—sense objects; ārāmāḥ—the gardens; dvāraḥ—gates; prāṇāḥ—apertures of the senses; nava—nine; prabhō—O King; tejaḥ-ap—fire, water; annāni—food grains or earth; kośṭhāni—apartments; kulam—families; indriya-saṅgrahah—five senses and the mind.

TRANSLATION

My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients—fire, water, and earth. The six families are the aggregate total of the mind and five senses.

PURPORT

The five senses that acquire knowledge are sight, taste, smell, sound and touch, and these act through the nine gates—two eyes, two ears, one
mouth, two nostrils, one genital and one rectum. These holes are compared
to gates in the walls of the city. The principal ingredients are earth, water
and fire, and the principal actor is the mind, which is controlled by the
intelligence (buddhi).

TEXT 58

\[ \text{vipaṇaś tu kriyā-śaktiḥ bhūta-prakṛtir avyayā}
\]
\[ \text{śakty-adhiśaḥ pumāṁs tu atra}
\]
\[ \text{praviṣṭo nāvabudhyate} \]

vipaṇaḥ—stores; tu—then; kriyā-śaktiḥ—the energy for activities, or the
working senses; bhūta—the five gross elements; prakṛtiḥ—the material
elements; avyayā—eternal; śakti—the energy; adhiśaḥ—controller; pumāṁ—
man; tu—then; atra—here; praviṣṭaḥ—entered; na—does not; avabudhyate—
become subjected to knowledge.

TRANSLATION

The five stores are the five working sensory organs. They transact their
business through the combined forces of the five elements, which are
eternal. Behind all this activity is the soul. The soul is a person and an
enjoyer in reality. However, because he is now hidden within the city of
the body, he is devoid of knowledge.

PURPORT

The living entity enters the material creation with the aid of the five
elements—earth, water, fire, air and ether—and thus his body is formed.
Although the living entity is working from within, he is nonetheless
unknown. The living entity enters the material creation, but because he is
bewildered by the material energy, he appears to be hidden. The bodily
conception of life is prominent because of ignorance (nāvabudhyate).
Intelligence is described in the feminine gender, but owing to her promi-
nence in all activities, she is described in this verse as adhiśaḥ, the controller.
The living entity lives by means of fire, water and foodgrain. It is through
the combination of these three that the body is maintained. Consequently
the body is called prakṛti, material creation. All the elements gradually
combine to form flesh, bone, blood and so on. All these appear as various apartments. It is said in the *Vedas* that the digested foods are ultimately divided into three. The solid portion becomes stool, and the semi-liquid portion turns into flesh. The liquid portion turns yellow and is again divided into three. One of these liquid portions is called urine. Similarly, the fiery portion is divided into three, and one is called bone. Out of the five elements, fire, water and foodgrains are very important. These three are mentioned in the previous verse, whereas sky (ether) and air are not mentioned. This is all explained in *Bhagavad-gītā*:

\[
\text{prakṛtiṁ puruṣam caiva} \\
viddhy anāḍi ubhāv api \\
vikārāṁś ca guṇāṁś caiva \\
viddhi prakṛti-sambhavān
\]

“Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.” (Bg. 13.20)

Prakṛti, material nature, and puruṣa, the living entity, are eternal. When they both come in contact, there are different reactions and manifestations. All of them should be considered the results of the interaction of the three modes of material nature.

**TEXT 59**

\[
tasminṁ tvam rāmayā sprṛṭo \\
ramamāṇo 'śruta-smṛtiḥ \\
tat-saṅgād īdṛśīṁ prāpto \\
daśāṁ pāpiyasīṁ prabho
\]

*tasmin*—in that situation; *tvam*—you; *rāmayā*—with the woman; *sprṛṭo*—being in contact; *ramamāṇo*—enjoying; *a-śruta-smṛtiḥ*—without remembrance of spiritual existence; *tat*—with her; *saṅgāt*—by association; *īdṛśīṁ*—like this; *prāptaḥ*—you have attained; *daśāṁ*—a state; *pāpiyasīṁ*—full of sinful activities; *prabho*—my dear friend.
TRANSLATION

My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material conceptions, you are placed in various miserable conditions.

PURPORT

When a person becomes materially engrossed, he has no capacity to hear about spiritual existence. Forgetfulness of spiritual existence entangles a man more and more in material existence. Such is the result of sinful life. Various bodies are developed with the material ingredients because of different types of sinful activities. King Puraṇjana assumed the body of a woman, Vaidarbhi, as a result of his sinful activities. Bhagavad-gītā clearly says (striyo vaiśyās tathā śūḍrāḥ) that such a body is lowborn. If one takes shelter of the Supreme Personality of Godhead, however, he can be elevated to the highest perfection, even though he be lowborn. One acquires lower births when one’s spiritual intelligence is reduced.

TEXT 60

न त्वं विदर्भदुहिता नायं वीरः सुहृतव।
न पतिस्वा पुराणन्या रुद्रो नवयुखे यया॥६०॥

na tvam vidarbha-duhitā
nāyaṁ vīraḥ suhṛt tava
da patis tvam puraṇjanyā
ruddho nava-mukhe yayā

na—not; tvam—you; vidarbha-duhitā—daughter of Vidarbha; na—not; ayam—this; vīraḥ—hero; su-hṛt—well-wishing husband; tava—your; na—not; patiḥ—husband; tvam—you; puraṇjanyāḥ—of Puraṇjanī; ruddhaḥ—captured; nava-mukhe—in the body having nine gates; yayā—by the material energy.

TRANSLATION

Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvaja, your well-wishing husband. Nor were you the actual husband of Puraṇjanī. You were simply captivated in this body of nine gates.
PURPORT

In the material world many living entities come into contact with one another, and, increasing their attachment to a particular type of body, become related as father, husband, mother, wife, etc. Actually every living entity is a separate individual being, and it is because of his contact with matter that he comes together with other bodies and becomes falsely related. False bodies create various associations in the name of family, community, society and nationality. Actually every living entity is part and parcel of the Supreme Personality of Godhead, but the living entities are overly engrossed in the material body. The Supreme Personality of Godhead, Kṛṣṇa, appears and gives instructions in the form of Bhagavad-gītā and Vedic literatures. The Supreme Lord gives these instructions because He is the eternal friend of the living entities. His instructions are important because by them the living entity can obtain liberation from bodily engagement. As water passes down a river, many straws and grasses are carried from the shore. These straws and grasses come together in the river’s current, but when the waves toss this way and that, they are separated and carried somewhere else. Similarly, the innumerable living entities within this material world are being carried by the waves of material nature. Sometimes the waves bring them together, and they form friendships and relate to one another on a bodily basis of family, community or nationality. Eventually they are thrown out of association by the waves of material nature. This process has been going on since the creation of material nature. In this regard, Śrīla Bhaktivinoda Ṭhākura sings,

(miche) māyāra vaśe, yāccha bhese,
khāccha hābuḍubu, bhāi
(jīva) kṛṣṇa-dāsa, e viśvāsa,
karle ta’ āra duḥkha nāi

“My dear living entities, you are being carried away by the waves of material nature. Sometimes you are on the surface, sometimes you are being drowned. In this way your eternal life is being spoiled. If you simply catch hold of Kṛṣṇa and take shelter of His lotus feet, you will once again get free from all the miserable material conditions.”

In this verse the words suhṛt (well-wisher) and tava (your) are very significant. One’s so-called husband, relative, son, father, or whatever can not actually be a well-wisher. The only actual well-wisher is Kṛṣṇa Himself, as Kṛṣṇa confirms in Bhagavad-gītā: suhṛdam sarva-bhūtānām (Bg. 5.29).
Society, friendship, love and well-wishers are all simply results of being packed in different bodies. One should know this well and try to get out of this bodily encagement into which one is thrown birth after birth. One should take shelter of the Supreme Personality of Godhead, Kṛṣṇa, and return home, back to Godhead.

TEXT 61

माया होषा मया दुःख यत्तुस्मांस स्त्रयं सतीयः ।
मन्यसे नोमयं यदैं हसो पर्यायोग्यतित्वः ॥६१॥

māyā hy eṣa mayā srṣṭā
yat pumāṁsaṁ striyam satim
manyase nobhayam yad vai
hamsau paśyāvayor gatim

māyā—illusory energy; hi—certainly; eṣā—this; mayā—by Me; srṣṭā—created; yat—from which; pumāṁsaṁ—a male; striyam—a female; satim—chaste; manyase—you think; na—not; ubhayam—both; yat—because; vai—certainly; hamsau—freed from material contamination; paśya—just see; āvayoḥ—our; gatim—factual position.

TRANSLATION

Sometimes you think yourself a man, sometimes a chaste woman, and sometimes a neutral eunuch. This is all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us—you and I—are pure spiritual identities. Now just try to understand this. I am trying to explain our factual position.

PURPORT

The factual position of both the Supreme Personality of Godhead and the living entity is qualitatively one. The Supreme Lord is the Supreme Spirit, the Supersoul, and the living entity is the individual spiritual soul. Even though both of them are original spiritual identities, the living entity forgets his identity when he comes in contact with material nature and becomes conditioned. At such a time he identifies himself as a product of the material nature. Because of the material body, he forgets that he is the eternal (sanātana) part and parcel of the Supreme Personality of Godhead.
This is confirmed in this way: mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ. The word sanātana is found in several places in Bhagavad-gītā. Both the Lord and the living entity are sanātana (eternal), and there is also a place known as sanātana beyond this material nature. The real residence of both the living entity and God is the domain of sanātana, not this material world. The material world is the temporary external energy of the Lord, and the living entity is placed in this material world because he wanted to imitate the position of the Supreme Personality of Godhead. In this material world he tries to enjoy his senses to his best capacity. All the activities of the conditioned soul within this material world are perpetually taking place in different types of bodies, but when the living entity acquires developed consciousness, he should try to rectify his situation and again become a member of the spiritual world. The process by which one can return home, back to Godhead, is bhakti-yoga, sometimes called sanātana-dharma. Instead of accepting a temporary occupational duty based on the material body, one should take to the process of sanātana-dharma, or bhakti-yoga, so that he can put an end to this perpetual bondage in material bodies and once again return home, back to Godhead. As long as human society works on the basis of false material identification, all the so-called advancements of science and philosophy are simply useless. They only serve to mislead human society. Andhā yathāndhair upaniyamānāḥ. In the material world, the blind simply lead the blind.

TEXT 62

अहं मवाः चान्यस्तवं समेवां विचक्ष्य गोः ।
न नौ पञ्चस्ति कवयिक्ष्ठेऽञु जातु मनायणि ॥६२॥

aham bhavān na cānyas tvam
tvam evāharīν vicaksuva bhoḥ
na nau paśyanti kavyāsa
chidram jātu manāg api

aham—I; bhavān—you; na—not; ca—also; anyaḥ—different; tvam—you; tvam—you; eva—certainly; aham—as I am; vicaksuva—just observe; bhoḥ—My dear friend; na—not; nau—of us; paśyanti—do observe; kavyāḥ—learned scholars; chidram—faulty differentiation; jātu—at any time; manāk—in a small degree; api—even.
TRANSLATION

My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.

PURPORT

Both the Supreme Personality of Godhead and the living entity are qualitatively one. There is no factual difference between the two. The Māyāvādī philosophers are again and again defeated by the illusory energy because they think that there is no separation between the Supersoul and the individual soul or that there is no Supersoul. They are also misled in thinking that everything is the Supersoul. However, those who are kavayaḥ, learned scholars, actually know the facts. They do not commit such mistakes. They know that God and the individual soul are one in quality, but that the individual soul falls under the clutches of māyā, whereas the Supersoul, the Supreme Personality of Godhead, is the controller of māyā. Māyā is the creation of the Supreme Lord (mayaṃ srṣṭā); therefore the Supreme Lord is the controller of māyā. Although one in quality with the Supreme Lord, the individual soul is under the control of māyā. Māyāvādī philosophers cannot distinguish between the controller and the controlled.

TEXT 63

yathā puruṣa ātmānām
ekam ādarsa-caṁkusohaḥ
dvidhābhūtam avekṣeta
tathaivaṅtaram āvayoḥ

yathā—as; puruṣaḥ—the living entity; ātmānām—his body; ekam—one; ādarsa—in a mirror; caṁkusoh—by the eyes; dvideḥ-ābhūtam—existing as two; avekṣeta—sees; tathā—similarly; eva—certainly; antaram—difference; āvayoḥ—between ourselves.
TRANSLATION

As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.

PURPORT

Being affected by the conditioning of matter, Māyāvādī philosophers cannot see the difference between the Supreme Lord and the living entity. When the sun is reflected in a pot of water, the sun knows that there is no difference between him and the reflected sun in the water. Those in ignorance, however, perceive that there are many small suns reflected in each and every pot. As far as the brilliance is concerned, there is brilliance both in the original sun and in the reflections, but the reflections are small, whereas the original sun is very large. Vaiṣṇava philosophers conclude that the living entity is simply a small sample of the original Supreme Personality of Godhead. Qualitatively, God and the living entities are one, but quantitatively the living entities are small fragments of the Supreme Personality of Godhead. The Supreme Lord is full, powerful and opulent. In the previous verse, the Lord says, “My dear friend, you and I are not different.” This nondifference refers to qualitative oneness, for it was not necessary for the Paramātmā, the Supreme Personality, to remind the conditioned soul that he is not one in quantity. The self-realized soul never thinks that he and the Supreme Personality of Godhead are one in every respect. Although he and the Supreme Personality of Godhead are one in quality, the living entity is prone to forget his spiritual identity, whereas the Supreme Personality never forgets. This is the difference between lipta and alipta. The Supreme Personality of Godhead is eternally alipta, uncontaminated by the external energy. The conditioned soul, however, being in contact with material nature, forgets his real identity; therefore when he sees himself in the conditioned state, he identifies himself with the body. For the Supreme Personality of Godhead, however, there is no difference between the body and the soul. He is completely soul; He has no material body. Although the Supersoul, Paramātmā, and the individual soul are both within the body, the Supersoul is devoid of designation, whereas the conditioned soul is designated by his particular type of body. The Supersoul is called antaryāmī, and He is extensive. This is confirmed in Bhagavad-gītā:
scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.” (Bg. 13.3)

The Supersoul is present in everyone’s body, whereas the individual soul is conditioned in one particular type of body. The individual soul cannot understand what is taking place in another’s body, but the Supersoul knows very well what is happening in all bodies. In other words, the Supersoul is always present in His full spiritual position, whereas the individual soul is prone to forget himself. Nor is the individual soul present everywhere. Generally in his conditioned state the individual soul cannot understand his relationship with the Supersoul, but sometimes, when he is free from all conditional existence, he can see the real difference between the Supersoul and himself. When the Supersoul tells the conditioned soul, “You and I are one and the same,” it is to remind the conditioned soul of his spiritual identity as being qualitatively one. In the Third Canto of Srimad-Bhagavatam, it is said:

\[
yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ prthag ulmukāt
\]

(Bhāg. 3.28.40)

Fire has different features. There is flame, the sparks and the smoke. Although these are one in quality, there is still a difference between the fire, the flame, the spark and the smoke. The living entity becomes conditioned, but the Supreme Personality of Godhead is different because He does not become conditioned at any point. In the Vedas it is stated: ātmā tathā prthag draṣṭā bhagavān brahma-samaññītaḥ. Ātmā is the individual soul as well as the Supreme Personality of Godhead, who is the seer of everything. Although both are spirit, still there is always a difference. In the smṛti it is also said: yathāgniḥ kṣudrā visphuliṅgā vyuccaranti. Just as sparks manifest in a large fire, similarly the small individual souls are present in the big spiritual flame. In Bhagavad-gītā Lord Kṛṣṇa says:
mayā tatam idam sarvaṁ
jagad avyakta-mūrtinā
mat-sthāṇi sarva-bhūtāṇi
na cāhāṁ teṣu avasthitaḥ

“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)

Although all living entities are resting in Him, as small fiery sparks rest on a large flame, both are differently situated. Similarly, in the Viṣṇu Purāṇa it is said:

eka-deśa-sthitasyāgner
jyotsnā vistārinī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilam jagat

“Fire is situated in one place, but it distributes heat and light. Similarly, the Supreme Personality of Godhead is distributing His energies in different ways.” The living entity is but one of these energies (marginal energy). The energy and the energetic are one in one sense, but they are differently situated as energy and the energetic. Similarly, the sac-cid-ānanda form confirmed in Brahma-saṁhitā (iśvaraḥ paramaḥ krṣṇaḥ sac-cid-ānanda-vigrahaḥ) is different from that of the living entity in both his conditioned and liberated states. Only atheists consider the living entity and the Personality of Godhead equal in all respects. Caitanya Mahāprabhu therefore says, māyāvādi-bhāṣya śunile haya sarva-nāśa. “If one follows the instructions of Māyāvādi philosophers and believes that the Supreme Personality of Godhead and the individual soul are one, his understanding of real philosophy is forever doomed.”

TEXT 64

एवं स मानसो हंसो हंसेन प्रतिवोधितः ।
खस्यस्तु व्याहिकारेण नष्टामाप पुनः स्मृतिः ||६४||

evaṁ sa mānasō haṁso
haṁsenā pratibodhitaḥ
sva-sthās tad-vyabhicāreṇa
naṣṭām āpa punaḥ śmṛtim
evam—thus; saḥ—he (the individual soul); mānasah—living together within the heart; haṁsaḥ—like the swan; haṁsena—by the other swan; pratibodhitaḥ—being instructed; sva-sthāḥ—situated in self-realization; tat-vyabhicāreṇa—by being separated from the Supersoul; naṣṭām—which was lost; āpa—gained; punaḥ—again; smṛtim—real memory.

TRANSLATION

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Kṛṣṇa consciousness, which was lost because of his material attraction.

PURPORT

Here it is clearly stated: haṁso haṁsena pratibodhitaḥ. The individual soul and the Supersoul are both compared to swans (haṁsa) because they are white or uncontaminated. One swan, however, is superior and is the instructor of the other. When the inferior swan is separated from the other swan, he is attracted to material enjoyment. This is the cause of his fall-down. When he hears the instructions of the other swan, he understands his real position and is again revived to his original consciousness. The Supreme Personality of Godhead, Kṛṣṇa, comes down (avatāra) to deliver His devotees and kill the demons. He also gives His sublime instructions in the form of Bhagavad-gitā. The individual soul has to understand his position by the grace of the Lord and the spiritual master because the text of Bhagavad-gitā cannot be understood simply by academic qualifications. One has to learn Bhagavad-gitā from a realized soul.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānāṁ
jñāninaṁ tattva-darśinaḥ

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” (Bg. 4.34)

Thus one has to select a bona fide spiritual master and become enlightened to his original consciousness. In this way the individual soul can understand that he is always subordinate to the Supersoul. As soon as he declines to remain subordinate and tries to become an enjoyer, he begins
his material conditioning. When he abandons this spirit of being an individual owner or enjoyer, he becomes situated in his liberated state. The word sva-sthā, meaning "situated in one’s original position," is very significant in this verse. When one gives up his unwanted attitude of superiority, he becomes situated in his original position. The word tad-vyabhicāreṇa is also significant, for it indicates that when one is separated from God due to disobedience, his real sense is lost. Again, by the grace of Kṛṣṇa and guru, he can be properly situated in his liberated position. These verses are spoken by Śrīla Nārada Muni, and his purpose in speaking them is to revive our consciousness. Although the living entity and the Supersoul are one in quality, the individual soul has to pursue the instruction of the Supersoul. That is the state of liberation.

TEXT 65

बहिष्माण्वतद्ग्यातम् पारोक्षेण प्रदशितम्
यत् परोक्षाप्रियो देशो भगवान् विश्वमानः

barhiṣmann etad adhyātmanāṁ
pāroksyeṇa pradarśitam
yat parokṣa-priyo devo
bhagavān viśva-bhāvanaḥ

barhiṣman—O King Prācīnabarhi; etat—this; adhyātman—narration of self-realization; pāroksyeṇa—indirectly; pradarśitam—instructed; yat—because; parokṣa-priyāḥ—interesting by indirect description; devāḥ—the Supreme Lord; bhagavān—Personality of Godhead; viśva-bhāvanaḥ—the cause of all causes.

TRANSLATION

My dear King Prācīnabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Puranjana to you. Actually it is an instruction for self-realization.

PURPORT

There are many similar stories in the Purāṇas for self-realization. As stated in the Vedas: parokṣa-priyā iva hi devāḥ. There are many stories in the Purāṇas that are intended to interest ordinary men in transcendental subjects, but actually these refer to real facts. They are not to be considered
stories without a transcendental purpose. Some of them refer to real historical facts. One should be interested, however, in the real purport of the story. Indirect instruction is quickly understandable for a common man. Factually the path of bhakti-yoga is the path of hearing directly about the pastimes of the Supreme Personality of Godhead (śravaṇaṁ kīrtanaṁ viṣṇoḥ), but those who are not interested in hearing directly about the activities of the Lord, or who cannot understand them, can very effectively hear such stories and fables like this one narrated by Nārada Muni.

The following is a glossary of some of the important words in this chapter.

Ādesakāri. The actions resulting from sinful activities.
Agastya. The mind.
Amātya. The governor of the senses, the mind.
Arbuda-arbuda. Various types of śravaṇa and kīrtana of the Supreme Lord’s name, quality, form and so on.
Ari. Impediments like disease.

Bhoga. Enjoyment. Herein this word refers to real enjoyment in spiritual life.
Bhṛtya. The servants of the body, namely the senses.

Dravidā-rāja. Devotional service or a person eligible to act in devotional service.
Dvāra. The doors of the body, such as the eyes and ears.

Grha. Home. For spiritual cultivation one requires an undisturbed place or the good association of devotees.

Idhmavāha. The devotee who approaches the spiritual master. Idhma refers to wood that is taken to burn as fuel for a fire. A brahmacārī is supposed to take this idhma to ignite the fire used in performing sacrifices. By spiritual instruction a brahmacārī is trained to ignite a fire and offer oblations in the morning. He is supposed to go to the spiritual master to take lessons on transcendental subject matter, and the Vedic injunction is that when approaching the spiritual master one must carry
with him fuel to perform *yajñas*, or sacrifices. The exact Vedic injunction is as follows:

\[
\text{tad-vijñānārthaṁ sa gurum evābhigacchet}  \\
\text{samīt-pāṇiḥ śrotriyāṁ brahma-niṣṭham}
\]

“To learn transcendental subject matter, one must approach the spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead.” (*Muṇḍaka Upaniṣad* 1.2.12) By serving such a bona fide spiritual master, gradually a conditioned soul becomes detached from material enjoyment and invariably makes progress in spiritual realization under the direction of the spiritual master. Those who are misled by the illusory energy are never interested in approaching a spiritual master to make life successful.

Jāyā. Intelligence.

Jīrṇa-sarpa. The fatigued air of life.

Kālakanyā. The invalidity of old age.

Kāma. A high fever.

Kulācala. The place where there is no disturbance.

Kuṭumbini. Intelligence.

Madirekṣaṇā. Madirekṣaṇā refers to one whose eyes are so attractive that one who observes them becomes maddened by her. In other words, *madirekṣaṇā* means a very beautiful young girl. According to Jīva Gosvāmī, *madirekṣaṇā* means the personified deity of *bhakti*. If one is attracted by the *bhakti* cult, he becomes engaged in the service of the Lord and the spiritual master, and thus his life becomes successful. Vaidarbhī, the woman, became a follower of her husband. As she left her comfortable home for the service of her husband, so a serious student of spiritual understanding must give up everything for the service of the spiritual master. As stated by Viśvanātha Cakravartī Thākura, *yasya prasādād bhagavat-prasādah*: if one wants actual success in life, he must strictly follow the instructions of the spiritual master. By following such instructions, one is sure to make rapid progress in spiritual life. This statement by Viśvanātha Cakravartī is in pursuance of the following injunction from the *Śvetāsvatara Upaniṣad*:
yasya deve para bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Śvet. Up. 6.23) In the Chāndogya Upaniṣad it is said, ācāryavān puruṣo veda: "One who approaches a bona fide spiritual master can understand everything about spiritual realization."

Malayadhvaja. A nice devotee who is like sandalwood.

Pañcāla. The five sense objects.
Paricchada. The total aggregate of the senses.
Paura-jana. The seven elements that constitute the body.
Pautra. Patience and gravity.
Prajvāra. A kind of fever called viṣṇu-jvāra.
Pratikriyā. Counteracting agents such as mantras and medicines.
Pura-pālaka. The life air.
Putra. Consciousness.

Sainika. The condition of threefold miseries.
Sapta-suta. The seven sons, namely hearing, chanting, remembering, offering prayers, serving the lotus feet of the Lord, worshiping the Deity, and becoming a servant of the Lord.
Sauhṛdyā. Endeavor.
Suta. The son of Vaidarbhi, or, in other words, one who is somewhat advanced in fruitive activities and who comes in contact with a devotee spiritual master. Such a person becomes interested in the subject matter of devotional service.

Vaidarbhi. The woman who was formerly a man but took birth as a woman in his next life because of too much attachment to woman. Darbha means kuśa grass. In fruitive activities, or karma-kāṇḍīya ceremonies, one requires kuśa grass. Thus vaidarbhi refers to one who takes birth in a family of karma-kāṇḍīya understanding. However, if by karma-kāṇḍa activities one by chance comes in contact with a devotee, as Vaidarbhi did when she married Malayadhvaja, his life becomes successful. He then pursues the devotional service of the Lord. The con-
ditioned soul becomes liberated simply by following the instructions of the bona fide spiritual master.

Vidarbhā-rajasimha. The best of persons who are expert in fruitive activities.

Vīrya. One who has mercy.

Yavana. The servant of Yamarāja.

Thus end the Bhaktivedanta purports of the Fourth Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled “Purañjana Becomes a Woman in the Next Life.”
CHAPTER TWENTY-NINE

Talks Between Nārada and King Prācīnabarhi

TEXT 1

प्राचीनबर्हिरवाच

भगवंशे वचोक्षांभिन्न सम्यगवगम्यते ।
कर्मस्तद्दिशानन्ति न वयं कर्मेमोहिताः ॥ १ ॥

prācīnabarhiḥ uvāca
bhagavaṁś te vaco 'smābhīr
na samyag avagamyate
kavayas tad vijānanti
na vayam karma-mohitāḥ

prācīnabarhiḥ uvāca—King Prācīnabarhi said; bhagavan—O my lord; te—your; vacaḥ—words; asmābhīḥ—by us; na—never; samyak—perfectly; avagamyate—are understood; kavayaḥ—those who are expert; tat—that; vijānanti—can understand; na—never; vayam—we; karma—by fruitive activities; mohitāḥ—enchanted.

TRANSLATION

King Prācīnabarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Purāṇjana. Actually those who are perfect in spiritual knowledge can understand, but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

PURPORT

In Bhagavad-gītā Lord Kṛṣṇa says:

tribhir guṇamayair bhāvair
ebhīḥ sarvam idam jagat

1371
mohitaṁ nābhijānāti
mām ebhyāḥ param avyayam

“Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.” (Bg. 7.13)

Generally people are enchanted by the three modes of material nature and therefore practically unable to understand that behind all materialistic activities in the cosmic manifestation is the Supreme Personality of Godhead, Krṣṇa. Generally when people are engaged in sinful or pious activities, they are not perfect in knowledge of devotional service. The allegorical story narrated by Nārada Muni to King Barhiṣṭhamān is especially meant to engage conditioned souls in devotional service. The entire story, narrated allegorically, is easily understood by a person in devotional service, but those who are engaged not in devotional service but in sense gratification cannot perfectly understand it. That is admitted by King Barhiṣṭhamān.

This Twenty-ninth Chapter describes that by too much attachment for women one becomes a woman in the next life, but a person who associates with the Supreme Personality of Godhead or His representative becomes free from all material attachments and is thus liberated.

TEXT 2

नारद उवाच

पुरुषं पुराणं विचाराध्यायत्वा व्यनक्त्यात्मां पुरम्
एकद्वित्रिःचतुष्पादूः बहुपादमपादकम् ॥ २ ॥

nārada uvāca

puruṣaṁ purāṇajanaṁ vidyād
yat vyanakty ātmāṇaḥ puram
eka-dvi-tri-catuṣ-pādaṁ
bahu-pādam apādakam

nāradaḥ uvāca—Nārada said; puruṣam—the living entity, the enjoyer; puraṇjanam—King Puraṇjana; vidyāt—one should know; yat—inasmuch as; vyanakti—he produces; ātmāṇaḥ—of himself; puram—dwelling place; eka—one; dvi—two; tri—three; catuṣ-pādam—with four legs; bahu-pādam—with many legs; apādakam—without legs.
TRANSLATION

The great sage Nārada Muni continued: You must understand that Puraṇajana, the living entity, transmigrates according to his own work into different types of bodies, which may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called enjoyer, is known as Puraṇajana.

PURPORT

How the spirit soul transmigrates from one type of body to another is nicely described here. The word eka-pāda, one-legged, refers to ghosts, for it is said that ghosts walk on one leg. The word dvi-pāda, meaning biped, refers to human beings. When he is old and invalid, the human being is supposed to be a triped, or three-legged, because he walks with the help of a stick or some kind of cane. Of course the word catus-pāda refers to quadrupeds or animals. The word bahu-pāda refers to those creatures who have more than four legs. There are many insects, such as the centipede, and also many aquatic animals that have many legs. The word apādaka, meaning without legs, refers to serpents. The name Puraṇajana indicates one who enjoys possessing different types of bodies. His mentality for enjoyment in the material world is accommodated by different types of bodies.

TEXT 3

Yo vijnātaḥ tatas tasya
puruṣasya sakheśvaraḥ
yan na vijnāyate pumbhir
nāmabhir vā kriyā-guṇaiḥ

yaḥ—he who; avijnāta—unknown; āḥṛtah—described; tasya—of him; puruṣasya—of the living entity; sakha—eternal friend; isvaraḥ—the master; yat—because; na—never; vijnāyate—is understood; pumbhiḥ—by the living entities; nāmabhiḥ—by names; vā—or; kriyā-guṇaiḥ—by activities or qualities.

TRANSLATION

The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the
living entities cannot realize the Supreme Personality of Godhead by material names, activities or qualities, He remains everlastingly unknown to the conditioned soul.

PURPORT

Because the Supreme Personality of Godhead is unknown to the conditioned soul, He is sometimes described in Vedic literatures as nirākāra, avijñāta, or avānmanasa-gocara. Actually it is a fact that the Supreme Personality of Godhead cannot be perceived by material senses as far as His form, name, quality, pastimes or paraphernalia are concerned. However, when one is spiritually advanced, one can understand the name, form, qualities, pastimes and paraphernalia of the Supreme Lord. This is confirmed in Bhagavad-gītā:

\[
\begin{align*}
\text{bhaktyā mām abhijānāti} \\
yāvān yaś cāsmi tattvataḥ \\
tato māṁ tattvato jñātvā \\
viśate tad-anantarām
\end{align*}
\]

“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)

One can understand in truth the Supreme Personality of Godhead only when one is engaged in devotional service. Ordinary persons engaged in pious and impious activities cannot understand the form, name and activities of the Lord. The devotee, however, can know the Personality of Godhead in many respects. He can understand that Krṣṇa is the Supreme Personality of Godhead, that His address is Goloka Vṛndāvana and that His activities are all spiritual. Because the Lord’s form and activities cannot be understood by materialistic people, He is described by the sāstras as nirākāra, that is, one whose form cannot be ascertained by a materialistic person. This does not mean that the Supreme Personality of Godhead has no form; it means that it is not understood by the karmīs or fruitive actors. His form is described in Brahma-saṁhitā as sac-cid-ānanda vigraha. As confirmed by the Padma Purāṇa:

\[
\begin{align*}
atāḥ śrī-krṣṇa-nāmādi \\
na bhavaed grāhyam indriyaiḥ \\
sevonmukhe hi jihvādau \\
svayam eva sphuraty adaḥ
\end{align*}
\]
“No one can understand Kṛṣṇa as He is by utilizing the blunt material senses. However, the Lord reveals Himself to His devotees, being pleased with them because of their transcendental loving service rendered unto Him.”

Since the name, form, qualities and activities of the Supreme Personality of Godhead Kṛṣṇa cannot be understood by the material senses, He is also called adhokṣaja, meaning beyond sense perception. When the senses are purified by devotional activity, the devotee understands everything about the Lord by the Lord’s grace. In this verse the words pumbhir nāmabhir vā kriyā-guṇaiḥ are especially significant because God, Kṛṣṇa, the Supreme Personality of Godhead, has many names, activities and qualities, although none of them are material. Despite the fact that all these names, activities and pastimes are mentioned in the sāstras and understood by the devotees, the karmīs (fruitive laborers) cannot understand them. Nor can the jñānis (mental speculators) understand them. Although there are thousands of names of Lord Viṣṇu, the karmīs and jñānis intermingle the names of the Supreme Godhead with the names of demigods and human beings. Because they cannot understand the actual name of the Supreme Personality of Godhead, they take for granted that any name can be accepted. They believe that since the Absolute Truth is impersonal, they can call Him by any name. Otherwise, they maintain, He has no name. This is not a fact. Here it is clearly stated: nāmabhir vā kriyā-guṇaiḥ. The Lord has specific names such as Rāma, Kṛṣṇa, Govinda, Nārāyaṇa, Viṣṇu and Adhokṣaja. There are indeed many names, but the conditioned soul cannot understand them.

TEXT 4

यदा जिग्रक्षन पुरुषः कार्त्त्यन प्रक्तेगुर्णान् ||
नवद्वारं द्विहस्तांग्री तत्रामुनुत साधव इति || 4 ||

yadā jīghṛkṣan puruṣah
kārtṣnyena prakṛter guṇān
nava-dvāram dvi-hastāṅghri
tatrāmanuta sādhv iti

yadā—when; jīghṛkṣan—desiring to enjoy; puruṣah—the living entity; kārtṣnyena—in total; prakṛteḥ—of material nature; guṇān—the modes; nava-dvāram—having nine gates; dvi—two; hasta—hands; aṅghri—legs; tatra—there; amanuta—he thought; sādhu—very good; iti—thus.
TRANSLATION

When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod.

PURPORT

This is a very nice explanation of how the spiritual being, the part and parcel of Kṛṣṇa, God, accepts a material body by virtue of his own desires. Accepting two hands, two legs, and so on, the living entity fully enjoys the modes of material nature. Lord Kṛṣṇa says in Bhagavad-gītā:

\[
\text{icchā-dveṣa samutthena} \\
\text{dvandva-mohena bhārata} \\
\text{sarva-bhūtāni saṁmohanī} \\
\text{sarge yānti parantapa}
\]

“O scion of Bharata [Arjuna], O conquerer of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.” (Bg. 7.27)

Originally the living entity is a spiritual being, but when he actually desires to enjoy this material world, he comes down. From this verse we can understand that the living entity first accepts a body that is human in form, but gradually, due to his degraded activities, he falls into lower forms of life—into the animal, plant and aquatic forms. By the gradual process of evolution, the living entity again attains the body of a human being and is given another chance to get out of the process of transmigration. If he again misses his chance in the human form to understand his position, he is again placed in the cycle of birth and death in various types of bodies.

The desire of the living entity to come into the material world is not very difficult to understand. Although one may be born in a family of Āryans, where there are restrictions against meat-eating, intoxication, gambling and illicit sex, still one may want to enjoy these forbidden things. There is always someone who wants to go to a prostitute for illicit sex or to a hotel to eat meat and drink wine. There is always someone who wants to gamble at nightclubs or enjoy so-called sports. All these propensities are already within the hearts of the living entities, but some living entities stop to enjoy these abominable activities and consequently
fall down to a degraded platform. The more one desires a degraded life within his heart, the more he falls down to occupy different forms of abominable existence. This is the process of transmigration and evolution. A particular type of animal may have a strong tendency to enjoy one kind of sense enjoyment, but in the human form one can enjoy all the senses. The human form has the facility to utilize all the senses for gratification. Unless one is properly trained, he becomes a victim of the modes of material nature, as confirmed by Bhagavad-gītā:

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature.” (Bg. 3.27)

As soon as one desires to enjoy his senses, he puts himself under the control of material energy and automatically or mechanically is placed into the cycle of birth and death in various life forms.

TEXT 5

बुद्धि तु प्रमदाः विधानमाहिमिति यतःक्रंशः ।
शामिल्लियाय देहेःसिन्यु पुमान च्युद्कश्यमिश्रित्यानां॥२॥

buddhim tu pramadāṁ vidyān
mamāham iti yat-kṛtam
yāṁ adhiśṭhāya dehe ’śmin
pumān bhuṅkte ’ksabhīr guṇān

buddhim—intelligence; tu—then; pramadāṁ—the young woman (Puraṅjanī); vidyāt—one should know; mama—my; aham—I; iti—thus; yat-kṛtam—done by intelligence; yāṁ—which intelligence; adhiśṭhāya—taking shelter of; dehe—in the body; asmin—this; pumān—the living entity; bhuṅkte—suffers and enjoys; aksabhīḥ—by the senses; guṇān—the modes of material nature.

TRANSLATION

The great sage Nārada continued: The word pramadā mentioned in this regard refers to material intelligence, or ignorance. It is to be understood
as such. When one takes shelter of this kind of intelligence, he identifies himself with the material body. Influenced by the material consciousness of “I” and “mine,” he begins to enjoy and suffer through his senses. Thus the living entity is entrapped.

PURPORT

In material existence so-called intelligence is actually ignorance. When intelligence is cleared up, it is called buddhi-yoga. In other words, when intelligence is dovetailed with the desires of Kṛṣṇa, it is called buddhi-yoga or bhakti-yoga. Therefore in Bhagavad-gītā Kṛṣṇa says:

\[\text{teṣāṁ satata-yuktānāṁ}\\ \text{bhajatāṁ prīti-pūrvakām}\\ \text{dadāmi buddhi-yogāṁ taṁ}\\ \text{yena māṁ upayānti te}\]

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

Real intelligence means linking with the Supreme Personality of Godhead. When this is done, the Supreme Personality of Godhead from within gives one the real intelligence by which one can return home, back to Godhead. Intelligence in the material world is described in this verse as pramadā because in material existence the living entity falsely claims things to be his. He thinks, “I am the monarch of all I survey.” This is ignorance. Actually nothing belongs to him. Even the body and the senses do not belong to him, for they are given to him by the grace of the Lord to satisfy his different propensities through the material energy. Nothing actually belongs to the living entity, but he becomes mad after everything, claiming, “This is mine. This is mine. This is mine.” Janasya moho 'yam aham mameti. This is called illusion. Nothing belongs to the living entity, but he claims that everything belongs to him. Lord Caitanya Mahāprabhu recommends that this false intelligence be purified (ceto-darpaṇa-mārjanam). When the mirror of intelligence is polished, the real activities of the living entity begin. This means that when a person comes to the platform of Kṛṣṇa consciousness, his real intelligence acts. At that time he knows that everything belongs to Kṛṣṇa and nothing belongs to him. As long as one thinks that everything belongs to him, he is in material consciousness, and when he knows perfectly that everything belongs to Kṛṣṇa, he is in Kṛṣṇa consciousness.
TEXT 6

साक्षात इन्द्रियण ज्ञान कर्म च यत्कर्तम् ।
साक्ष्यसंदर्भत्तमः प्रणः पञ्चदृष्टिययोगः || ६ ||

sakhāya indriya-gaṇā
jñānam karma ca yat-kṛtam
sakhyaś tad-vṛttayeḥ prāṇaḥ
pañca-vṛttir yathoragaḥ

sakhāyaḥ—the male friends; indriya-gaṇāḥ—the senses; jñānam—knowledge; karma—activity; ca—also; yat-kṛtam—done by the senses; sakhyaḥ—female friends; tat—of the senses; vṛttayaḥ—engagements; prāṇaḥ—life air; pañca-vṛtiḥ—having five processes; yathā—like; uragaḥ—the serpent.

TRANSLATION

The five working senses and the five senses that acquire knowledge are all male friends of Purāṇjanī. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girl friends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.

PURPORT

krṣṇa-bahirmukha haṁa bhoga-vāṁchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

(Prema-vivarta 6.2)

Because of his desire to enjoy the material world, the living entity is dressed with the material gross and subtle bodies. Thus he is given a chance to enjoy the senses. The senses are therefore the instruments for enjoying the material world; consequently the senses have been described as friends. Sometimes, because of too much sinful activity, the living entity does not get a material gross body, but hovers on the subtle platform. This is called ghostly life. Because of his not possessing a gross body, he creates a great deal of trouble in his subtle body. Thus the presence of a ghost is horrible for those who are living in the gross body. As stated in Bhagavad-gītā:

utkṛāmantōṁ sthitam vāpi
bhūjānam vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣusah

“The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.” (Bg. 15.10)

The living entities are merged into the air of life, which acts in different ways for circulation. There is prāṇa, apāṇa, udāna, vyāna, and samāna, and because the life air functions in this fivefold way, it is compared to the five-hooded serpent. The soul passes through the kuṇḍalinī-cakra like a serpent crawling on the ground. The life air is compared to uraga, the serpent. Pañca-vṛtti is the desire to satisfy the senses, attracted by five sense objects—namely, form, taste, sound, smell and touch.

TEXT 7

brhad-balāṁ mano vidyād
ubhayendriya-nāyakam
pañcālāḥ pañca viśayā
yan-madhyaṁ nava-kāṁ puram

brhad-balāṁ—very powerful; mano—the mind; vidyāt—one should know; ubhayayindriya—of both groups of senses; nāyakam—the leader; pañcālāḥ—the kingdom named Pañcāla; pañca—five; viśayāḥ—sense objects; yat—of which; madhye—in the midst; nava-kāṁ—having nine apertures; puram—the city.

TRANSLATION

The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pañcāla kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pañcāla kingdom is the city of the body, which has nine gates.

PURPORT

The mind is the center of all activities and is described here as brhad-balā, very powerful. To get out of the clutches of māyā, material existence,
one has to control his mind. According to training, the mind is the friend and the enemy of the living entity. If one gets a good manager, his estate is very nicely managed, but if the manager is a thief, his estate is spoiled. Similarly, in his material conditional existence, the living entity gives power of attorney to his mind. As such, he is liable to be misdirected by his mind into enjoying sense objects. Śrīla Ambariśa Mahārāja therefore first engaged his mind upon the lotus feet of the Lord. Sa vai manah kṛṣṇa-padāravindayoh. When the mind is engaged in meditation on the lotus feet of the Lord, the senses are controlled. This system of control is called yama, and this means subduing the senses. One who can subdue the senses is called a gosvāmī, but one who cannot control the mind is called go-dāsa. The mind directs the activities of the senses, which are expressed through different outlets, as described in the next verse.

TEXT 8

अक्षीनि नासिके कर्णौ नूतन शिष्णुगुरविति ।
दू दू द्वारिः बहियोति यस्तदिन्त्रियसंयुगे: || 8 ||

aksiṇi nāsike karnaū
mukhaṁ śiśna-gudāv iti
dve dve dvārau bahir yāti
yas tad-indriya-saṁyutah

aksiṇi—two eyes; nāsike—two nostrils; karnaū—two ears; mukham—mouth; śiśna—genitals; gudau—and rectum; iti—thus; dve—two; dve—two; dvārau—gates; bahih—outside; yāti—goes; yaḥ—one who; tat—through the gates; indriya—by the senses; saṁyutah—accompanied.

TRANSLATION

The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genital and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste.

PURPORT

Not being aware of his spiritual position, the living entity, directed by the mind, goes out through the nine gates to enjoy material objects. Because of long association with material objects, he forgets his real
spiritual activities and is thus misled. The entire world is going on being misled by so-called leaders like scientists and philosophers who have no knowledge of the spirit soul. Thus the conditioned soul becomes more and more entangled.

**TEXT 9**

अक्षिणी नासिके आययिति पश्चपरः कृता: ||
दक्षिणा दक्षिणा: कुर्ष उत्तरा चत्तरः स्मृतः ||
पश्चिमे हत्यासेदारी गुदं शिशिमिहोच्यते || ९ ||

*aksāṇī*—two eyes; *nāsike*—two nostrils; *āsyam*—the mouth; *iti*—thus; *pañca*—five; *purāḥ*—on the front; *kṛtāḥ*—made; *dakṣiṇā*—southern gate; *dakṣiṇāḥ*—right; *kārṇa*—ear; *uttarā*—northern gate; *ca*—also; *uttarāḥ*—left ear; *smṛtaḥ*—understood; *paścime*—on the west; *iti*—thus; *adhāḥ*—downwards; *dvārau*—two gates; *gudam*—rectum; *śiśnam*—genital; *iha*—here; *ucyate*—is said.

**TRANSLATION**

Two eyes, two nostrils and a mouth—all together five—are situated in the front. The right ear is accepted as the southern gate, and the left ear as the northern gate. The two holes or gates situated in the west are known as the rectum and genital.

**PURPORT**

Of all the sides, the eastern is considered most important, primarily because the sun rises from that direction. The gates on the eastern side—the eyes, nose and mouth—are thus very important gates in the body.
Talks Between Narada and King Pracíñabarhi

khadyotāvirmukhī cātra
netre ekatra nirmite
rūpaṁ vibhrajitaṁ tābhyaṁ
vicaṣṭe caksuṣeśvaraḥ

khadyotā—named Khadyotā; āvirmukhī—named Āvirmukhī; ca—also; atra—here; netre—the two eyes; ekatra—in one place; nirmite—created; rūpam—form; vibhrajitaṁ—named Vibhrājita (brilliant); tābhyaṁ—through the eyes; vicaṣṭe—perceives; caksuṣā—with the sense of sight; īśvaraḥ—the master.

TRANSLATION

The two gates named Khadyotā and Āvirmukhī, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrājita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of forms.

PURPORT

The two eyes are attracted by brilliant things like light. Sometimes we find that little insects are attracted by the brightness of fire and thus enter into it. Similarly, the two eyes of the living entity are attracted by bright and beautiful forms. They are entangled in these forms, exactly as the insect becomes attracted to fire.

TEXT 11

नलिनी नलिनी नासे गन्धः सौरम उच्यते ।
घाणोवधुतो शुक्लायस्य विपणो वागसिद्धसः ॥ १ ॥

nalini nālini nāse
gandhaḥ saurabha ucyate
ghrāṇo 'vadhūto mukhyāsyam
vipāṇo vāg rasavid rasāḥ

nalini—named Nalini; nālini—named Nālini; nāse—the two nostrils; gandhaḥ—aroma; saurabhaḥ—Saurabha (fragrance); ucyate—is called; ghrāṇaḥ—the sense of smell; avadhūtaḥ—called Avadhūta; mukhyā—called Mukhyā (principal); āsyam—the mouth; vipāṇaḥ—named Vipāṇa; vāk—the faculty of speech; rasa-viś—named Rasajña (expert in tasting); rasāḥ—the sense of taste.
TRANSLATION

The two doors named Nalini and Nalini should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhiita is the sense of smell. The door called Mukhyā is the mouth, and Vipaṇa is the faculty of speech. Rasajna is the sense of taste.

PURPORT

The word avadhūta means “most free.” A person is not under the rules and regulations of any injunction when he has attained the stage of avadhūta. In other words, he can act as he likes. This avadhūta is exactly like air, which does not care for any obstruction. In Bhagavad-gītā it is said:

cañcalam hi manah kṛṣṇa
pramāthi balavad dṛḍham
tasyāhanī migrahanī manye
vāyor iva suduṣkaram

“For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind.” (Bg. 6.34)

Just as the air or wind cannot be checked by anyone, the two nostrils, situated in one place, enjoy the sense of smell without impediment. When the tongue is present, the mouth continually tastes all kinds of relishable foodstuffs.

TEXT 12

आपणो व्यवहारोः पित्र हुः कर्ण उत्तरो देवहूः स्मृतः ॥१२॥

āpano vyavahāro 'tra
citram andho bahūdanam
pitṛhūḥ dakṣināḥ karṇa
uttaro devahūḥ smṛtaḥ

āpanah—named Āpana; vyavahārah—business of the tongue; atra—here; citram—of all varieties; andḥaḥ—eatables; bahūdanam—named Bahūdana; pitṛ-hūḥ—named Pitṛhū; dakṣināḥ—right; karṇa—ear; uttaraḥ—left; deva-hūḥ—Devahū; smṛtaḥ—is called.
The city called Āpaṇa represents engagement of the tongue in speech, and Bahūdāna is the variety of foodstuffs. The right ear is called the gate of Pitṛhū, and the left ear is called the gate of Devahū.

**TEXT 13**

\[
\text{pravṛttanī ca nivṛttanī ca}
\]
\[
\text{śāstrāṁ paścāla-saṃjñitam}
\]
\[
\text{pitṛ-yānam deva-yānam}
\]
\[
\text{śrotrāc chruta-dharād vrajet}
\]

pravṛttam—the process of sense enjoyment; ca—also; nivṛttam—the process of detachment; ca—also; śāstram—scripture; paścāla—Paścāla; saṃjñitam—is described as; pitṛ-yānam—going to Pitṛloka; deva-yānam—going to Devaloka; śrotrāt—by hearing; śruta-dharāt—by the companion named Śrutadhara; vrajet—one can be elevated.

**TRANSLATION**

Nārada Muni continued: The city spoken of as Dakṣiṇa-paścāla represents the scriptures meant for directing pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-paścāla, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitṛloka and some to Devaloka. All this is made possible by the two ears.

**PURPORT**

The Vedas are known as śrutī, and the knowledge received from them through aural reception is called śrutadhara. As stated in Bhagavad-gītā, one can be promoted to the planets of the demigods or to the planets of the pitās (forefathers), or even to the Vaikuṇṭha planets, simply through the process of hearing. These things have already been explained in previous chapters.
TEXT 14

The city called Grāmaka, which is approached through the lower gate of Āsurī [the genital], is meant for sex, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirṛti.

PURPORT

When the world becomes degraded, civilization becomes demoniac, and for the common man the rectum and the genital are taken very seriously as the centers of all activity. Even in such a sacred place as Vṛndāvana, India, unintelligent men pass off this rectal and genital business as spiritual activity. Such people are called sahajiyā. According to their philosophy, through sexual indulgence one can elevate oneself to the spiritual platform. From these verses of Śrīmad-Bhāgavatam, however, we understand that the desires for sexual satisfaction are meant for the arvāk, the lowest among men. To rectify these rascals and fools is very difficult. After all, the sex desires of the common man are condemned in these verses. The word durmada means “wrongly directed,” and nirṛti means “sinful activity.” Although this clearly indicates that sex indulgence is abominable and misdirected even from the ordinary point of view, the sahajiyās nonetheless pass themselves off as devotees conducting spiritual activities. For this reason, Vṛndāvana is no longer visited by intelligent men. Sometimes we are often asked why we have made our center in Vṛndāvana.
From the external point of view, it can be concluded that Vṛndāvana has become degenerate due to these sahajiyā activities, yet from the spiritual point of view, Vṛndāvana is the only place where all these sinful persons can be rectified by means of taking birth in the forms of dogs, hogs and monkeys. By living in Vṛndāvana as a dog, hog or monkey, the living entity can be elevated to the spiritual platform in the next life.

TEXT 15

vaiśasam narakaṁ pāyur
lubdhako 'ndhau tu me śṛṇu
hasta-pādaṁ pumāṁs tābhyāṁ
yukto yāti karotī ca

vaiśasam—named Vaiśasa; narakaṁ—hell; pāyuḥ—the working sense in the rectum; lubdhakaḥ—named Lubdhaka (very greedy); andhau—blind; tu—then; me—to me; śṛṇu—listen; hasta-pādaṁ—hands and legs; pumāṁ—the living entity; tābhyāṁ—with them; yuktaḥ—being engaged; yāti—goes; karotī—works; ca—and.

TRANSLATION

When it is said that Purañjana goes to Vaiśasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves hither and thither.

TEXT 16

antāḥ-puraṁ ca ṇṛdayaṁ
viśūcīr mana ucyate
tatra moham prasādaṁ vā
harṣam prāpnoti tad-guṇaiḥ
The word antah-pura refers to the heart. The word viśuṣīna, meaning “going everywhere,” indicates the mind. Within the mind the living entity enjoys the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation.

**PURPORT**

The mind and intelligence of the living entity in material existence are affected by the modes of material nature, and according to the association of the material modes, the mind is habituated to go here and there. The heart feels satisfaction, jubilation or illusion according to the effects of the modes of material nature. Actually the living entity in his material condition remains inert. It is the modes of material nature that act on the mind and heart. The results are enjoyed or suffered by the living entity. This is clearly stated in Bhagavad-gītā:

\[
\text{prakṛteḥ kriyamāṇāni} \\
\text{guṇaiḥ karmāṇi sarvaśaḥ} \\
\text{ahaṅkāra-vimūḍhātmā} \\
\text{kartāham iti manyate}
\]

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature.” (Bg. 3.27)

**TEXT 17**

\[
yathā yathā vikriyate \\
guṇākto vikaroti vā \\
tathā tathopadraṣṭātmā \\
tad-urvṛttir anukāryate
\]
yathā yathā—just as; vikriyate—is agitated; guṇa-aktaḥ—associated with the modes of nature; vikaroti—as it does; vā—or; tathā tathā—similarly; upadraṣṭā—observer; ātmā—the soul; tat—of the intelligence; vṛttih—occupations; anukāryate—imitates.

TRANSLATION

Formerly it was explained that the Queen is one’s intelligence. While one is awake or asleep, that intelligence creates different situations. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence.

PURPORT

The Queen of Purāñjana is described herein as intelligence itself. Intelligence acts both in the dream state and in the waking state, but it is contaminated by the three modes of material nature. Since the intelligence is contaminated, the living entity is also contaminated. In the conditioned state, the living entity acts according to his contaminated intelligence. Although he simply remains an observer, he nonetheless acts, being forced by a contaminated intelligence, which in reality is a passive agent.

TEXTS 18-20

deho rathas tv indriyāśvaḥ
saṁvatsara-rayo 'gatiḥ
dvi-karma-cakras tri-guṇa-
dhvajaḥ pañcāsu-bandhuraḥ

mano raśmir buddhi-sūto
ḥṛn niḍo dvandva-kūbaraḥ
TRANSLATION

Narada Muni continued: What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot’s flags. The five types of life air constitute the living entity’s bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the knotting place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

PURPORT

The entanglement of the living entity in sense enjoyment is very nicely explained in these verses. The word saṁvatsara, meaning the progress of time, is significant. Day after day, week after week, fortnight after fort-
night, month after month, year after year, the living entity becomes entangled in the chariot’s progress. The chariot rests on two wheels, which are pious and impious activities. The living entity attains a certain position in life in a particular type of body according to his pious and impious activities, but his transmigration into different bodies should not be taken as progress. Real progress is explained in *Bhagavad-gītā*.

\[
\begin{align*}
janma & \text{ karma ca me divyam} \\
evaṁ & \text{ yo vetti tattvataḥ} \\
tyaktvā & \text{ dehaṁ punar janma} \\
naiti & \text{ mām eti so 'ṛjuna}
\end{align*}
\]

“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)

One makes real progress when he does not have to take on another material body. As stated in *Caitanya-caritāmṛta*:

\[
\begin{align*}
eita & \text{ brahma-bhari’ ananta jīva-gaṇa} \\
caurāśī- lakṣaṇa & \text{ yonite karaye bhramaṇa}
\end{align*}
\]

(Cc. Madhya 19.138)

The living entity is wandering throughout the entire universe and taking birth in different species on different planets. Thus he moves up and down, but that is not real progress. Real progress is getting out of this material world altogether. As stated in *Bhagavad-gītā*:

\[
\begin{align*}
ābrahma-bhuvanāl & \text{ lokāḥ} \\
punar & \text{ āvartino 'ṛjuna} \\
mām & \text{ upetya tu kaunteya} \\
punar & \text{ janma na vidyate}
\end{align*}
\]

“Ifom 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)

Even if one is promoted to Brahmāloka, the highest planet in the universe, he has to come down again to the lower planetary systems. Thus he is wandering up and down perpetually under the influence of the three modes of material nature. Being illusioned, he thinks he is making progress. He is like an airplane encircling the earth day and night, incapable of leaving the earth’s gravitational field. Factually there is no progress because the airplane is conditioned by the earth’s gravity.
Just as a king is seated on a chariot, the living entity is seated in the body. The sitting place is the heart, and the living entity sits there and engages in the struggle for existence, which goes on without progress perpetually. In the words of Narottama dāsa Ṭhākura:

\[
\begin{align*}
karma-kāṇḍa, \ jñāna-kāṇḍa, \ kevala \ viṣera \ bhāṇḍa, \\
amṛta \ baliyā \ yebā \ khāya \\
nānā \ yoni \ sadā \ phire, \ kadarya \ bhaksāna \ kare, \\
tāra \ janma \ adhāḥ-pāte \ yāya
\end{align*}
\]

The living entity struggles very hard due to the influence of fruitive activity and mental speculation and simply gets a different type of body life after life. He eats all kinds of nonsense and is condemned by his activities of sense enjoyment. If one really wants to progress in life, he must give up the ways of karma-kāṇḍa and jñāna-kāṇḍa, fruitive activities and mental speculation. Being fixed in Kṛṣṇa consciousness, one can become free from the entanglement of birth and death and the vain struggle for existence. In these verses the words mṛga-trṣṇāṁ pradhāvati are very significant because the living entity is influenced by a thirst for sense enjoyment. He is like a deer that goes to the desert to search out water. In a desert an animal simply searches in vain for water. Of course there is no water in the desert, and the animal simply sacrifices his life in an attempt to find it. Everyone is planning for future happiness, thinking that somehow or other, if he can reach a certain point, he will be happy. In actuality, however, when he comes to that point, he sees that there is no happiness. He then plans to go further and further to another point. This is called mṛga-trṣṇā, and its basis is sense enjoyment in this material world.

**TEXT 21**

\[
\begin{align*}
\text{sāṃvatsaraś caṇḍa-vegaḥ} \\
\text{kālo yenopalaṅkṣitaḥ} \\
\text{tasyāhāṁha gandharvā} \\
\text{gandharvyo rātryaḥ smṛtāḥ} \\
\text{haranty āyuḥ parikrāntyā} \\
\text{saṣṭhy-uttara-sata-trayam}
\end{align*}
\]
TRANSLATION

What was previously explained as Caṇḍavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvis. The body’s life span is gradually reduced by the passage of days and nights, which number 360.

PURPORT

The word parikrāntyā means “by traveling.” The living entity travels on his chariot day and night during a year consisting of 360 (or more) days and nights. Life’s progress is taken for the unnecessary labor required to cover these 360 days and nights of life.

TEXT 22

कालकुंवा जरा साह्वाघोक्तां नामि निन्दरथि ।
स्वसां जगहे मृत्युः यवान्य यवनेश्वरः ॥२२॥

kāla-kanyā jarā sāksāl
lokas tāṁ nābhinandati
svasāram jagrhe mṛtyuḥ
kṣayāya yavanesvaraḥ

kāla-kanyā—the daughter of Time; jarā—old age; sāksāt—directly; lokāḥ—all living entities; tāṁ—her; na—never; abhinandati—welcome; svasāram—as his sister; jagrhe—accepted; mṛtyuḥ—death; kṣayāya—for destruction; yavana-īśvaraḥ—the King of the Yavanas.

TRANSLATION

What was described as Kālakanyā should be understood as old age. No one wants to accept old age, but Yavanesvara [Yavana-rāja], who is death, accepts jarā [old age] as his sister.
Encaged within the body, the living being accepts Kālakanyā, old age, just before death. Yavaneśvara is the emblem of death, Yamarāja. Before going to the place of Yamarāja, the living entity accepts jarā, old age, the sister of Yamarāja. One is subjected to the influence of Yavana-rāja and his sister due to impious activity. Those who are in Kṛṣṇa consciousness and are engaged in devotional service under the instructions of Nārada Muni are not subjected to the influence of Yamarāja and his sister jarā. If one is Kṛṣṇa conscious, he conquers death. After leaving the material body, he does not accept another body that is material but returns home, back to Godhead. This is verified by Bhagavad-gītā (4.9).

**TEXTS 23-25**

ādhayo vyādhayas tasya
sainikā yavanāś carāḥ
bhūtopasargāśu-rayāḥ
prajvāro dvi-vidho jvaraḥ

evaṁ bahu-vidhair duśkhair
daiva-bhūtātma-sambhavaḥ
klīṣyamānah śataṁ varṣaṁ
dehe dehi tamo-vṛtaḥ

prāṇendriya-manō-dharmān
ātmany adhyasya nirguṇaḥ
śete kāma-lavān dhyaṇaṁ
mamāham iti karma-kṛt

ādhayaḥ—disturbances of the mind; vyādhayaḥ—disturbances of the body or diseases; tasya—of Yavaneśvara; sainikāḥ—soldiers; yavanāḥ—Yavanas;
carāḥ—followers; bhūta—of living entities; upasarga—at the time of distress; āśu—very soon; rayāḥ—very powerful; praṇvāraḥ—named Praṇvāra; dvividhāḥ—two kinds; jvaraḥ—fever; evam—thus; bahu-vidhaiḥ—of different varieties; duḥkhaiḥ—by tribulations; daiva—by providence; bhūta—by other living entities; ātma—by the body and mind; sambhavaḥ—produced; kliśyamānaḥ—subjected to sufferings; śatam—hundred; varṣam—years; dehe—in the body; dehi—the living entity; tamaḥ-vṛtaḥ—covered by material existence; prāpaḥ—of life; indriyaḥ—of the senses; manahḥ—of the mind; dharmāḥ—characteristics; ātmani—unto the soul; adhyāśyaḥ—wrongly attributing; nirguṇaḥ—although transcendental; ātma—of sense enjoyment; lavān—on fragments; dhyāyān—meditating; mama—mine; aham—I; iti—thus; karma-kṛt—the actor.

TRANSLATION

The followers of Yavaneśvara [Yamarāja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Praṇvāra represents the two types of fever: extreme heat and extreme cold—typhoid and pneumonia. The living entity lying down within the body is disturbed by many tribulations pertaining to providence, to other living entities and to his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the necessities of the body, mind and senses and suffering from various types of disease, is carried away by many plans due to his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries under the pretext of false egoism (I and mine). In this way he lives for a hundred years within this body.

PURPORT

In the Vedas it is stated: asaṅgo yaṁ puruṣaḥ. The living entity is actually separate from material existence, for the soul is not material. In Bhagavad-gītā it is also said that the living entity is the superior energy, and the material elements—earth, water, fire, air and so on—are the inferior energy. The material elements are also described as bhinna, or separated energy. When the internal or superior energy comes in contact with the external energy, it is subjected to so many tribulations. In Bhagavad-gītā the Lord also says:

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkhā-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata
“O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.” (Bg. 2.14)

Because of the material body, the living entity is subjected to many tribulations brought about by air, water, fire, extreme heat, extreme cold, sunshine, excessive eating, unhealthy food, maladjustments of the three elements of the body (kapha, pitta and vayu), and so on. The intestines, the throat, the brain and the other parts of the body are affected by all kinds of diseases that are so powerful that they become sources of extreme suffering for the living entity. The living entity, however, is different from all these material elements. The two types of fever described in this verse can be explained in contemporary language as pneumonia and typhoid. When there is an extreme fever in the body, there is typhoid and pneumonia, and they are described as Prajvåra. There are also other miseries created by other living entities. The state exacts taxes, and there are also many thieves, rogues and cheaters. Miseries brought about by other living entities are called adhibhautika. There are also miseries in the form of famine, pestilence, scarcity, war, earthquakes and so on. These are caused by the demigods or other sources beyond our control. Actually there are many enemies of the living entities, and these are all described to point out how miserable this material existence is.

Knowing the basic misery of material existence, one should be induced to get out of the material clutches and return home, back to Godhead. Actually the living entity is not at all happy in this material body. Because of the body, he suffers thirst and hunger and is influenced by the mind, by words, by anger, by the belly, by the genitals, by the rectum, and so on. Manifold miseries encircle the transcendental living entity simply because he desires to satisfy his senses in this material world. If he simply withdraws from activities of sense gratification and applies his senses in the service of the Lord, all the problems of material existence will immediately diminish, and, with the advancement of Krṣṇa consciousness, he will be freed from all tribulation and, after giving up the body, will return home, back to Godhead.

TEXTS 26-27

यदानुस्त्क्तान भगवते परं गुह्यः।
पुरूषस्तु स्वगमने गुणेषु प्रहुः स्वत्तः।

||126||
The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion, and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

PURPORT

These different types of bodies are explained in Bhagavad-gītā:

```
puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇāṁ guṇa-saṅgo ’syā
sad-asad-yoni-janmasu
```
"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22)

Because of associating with the modes of nature, the living entity gets a variety of bodies from the 8,400,000 forms. It is clearly explained herein that the living entity has a little independence, indicated by the word *sva-dṛk*, meaning "one who can see his own welfare." The living entity's constitutional position is very minute, and he can be misled in his choice. He may choose to imitate the Supreme Personality of Godhead. A servant may desire to start his own business and imitate his master, and when he chooses to do so, he may leave the protection of his master. Sometimes he is a failure, and sometimes he is successful. Similarly, the living entity, part and parcel of Kṛṣṇa, starts his own business to compete with the Lord. There are many competitors out to attain the Lord's position, but to become like the Lord is not at all possible. Thus there is a great struggle for existence within the material world as different parties try to imitate the Lord. Material bondage is caused by deviation from the service of the Lord and attempts to imitate Him. The Lord is imitated by Māyāvādī philosophers who try to become one with the Lord in an artificial way. When the Māyāvādī philosophers think of themselves as liberated, they are under the delusion of mental concoction. No one can become one with or equal to God. To imagine this is to continue one's bondage in material existence.

**TEXT 28**

ḥṛṣṭa-ḥṛṣṭa-puṇियःḥ्रोक्तनामोति कहिन्ति ।
हृदोदर्पनः क्रियायासांतमः शोकोत्तरानः कहिन्ति ॥२८॥

śuklāt prakāśa-bhūyiṣṭhāḥ
lokān āpnoti karhicit
duḥkhodarkān kriyāyāsāṁs
tamaḥ śokotkaṭān kvacit

śuklāt—by goodness; prakāśa—by illumination; bhūyiṣṭhān—characterized; lokān—planets; āpnoti—achieves; karhicit—sometimes; duḥkhha—distress; udarkān—having as the end result; kriyā-āyāśāṁ—full of laborious activities; tamaḥ—darkness; soka—in lamentation; utkaṭān—abounding; kvacit—sometimes.
TRANSLATION

Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

PURPORT

There are three planetary systems—upper, middle and lower. Those influenced by the mode of goodness are given places in the upper planetary systems—Brahmaloka (Satyaloka), Tapoloka, Janaloka and Maharloka. Those influenced by the mode of passion are given places in the Bhūrloka and Bhuvarloka. Those influenced by the mode of ignorance are given places in Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātāla or the animal kingdom. Qualitatively the living entity is the same as the Supreme Personality of Godhead, but because of his forgetfulness he gets different bodies in different planetary systems. At the present moment human society is overly influenced by the mode of passion, and consequently people are engaged in working in big factories. They forget how distressful it is to live in such places. In Bhagavad-gītā such activities are described as ugra-karma, that is, distressful activities. Those who utilize the energies of the worker are called capitalists, and those who actually perform the work are called laborers. In actuality they are both capitalists, and the workers are in the modes of passion and ignorance. The result is that there is always a distressful situation. In contrast to these men are those influenced by the mode of goodness—the karmīs and jñānīs. The karmīs, under the direction of Vedic instructions, try to elevate themselves to higher planetary systems. The jñānīs try to merge into the existence of Brahman, the impersonal feature of the Lord. In this way all classes of living entities in various species of life are existing within this material world. This explains superior and inferior life forms within the material world.

TEXT 29

कचित्पुराणं कचिव श्री कचित्रोधयमन्वयं |
द्वो मनुष्यतिर्यंगवं यथाकर्मणुः मतः ॥२९॥
**TRANSLATION**

Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

**PURPORT**

Actually, the living entity is part and parcel of the Lord; therefore he is spiritual in quality. The living entity is never material, and his material conception is simply a mistake due to forgetfulness. He is as brilliant as the Supreme Personality of Godhead. Both the sun and the sunshine are very brilliant. The Lord is like the full shining sun, and the living entities are like the small particles of that sun which constitute the all-pervasive sunshine. When these small particles are covered by the cloud of māyā, they lose their shining capacity. When the cloud of māyā is gone, the particles again become brilliant and shining. As soon as the living entity is covered by the ignorance of māyā or darkness, he cannot understand his relationship with the Supreme God. Somehow or other, if he comes before the Lord, he can see himself as shining as the Supreme Lord, although he is not as extensive as the Lord. Because the living entity desires to imitate the Supreme Lord, he is covered by māyā. We cannot imitate the Lord, nor can we become the supreme enjoyer. This is not possible, and when we think it is, we become conditioned by māyā. Thus the encagement of the living entity under the clutches of māyā is brought about by forgetfulness of his relationship with the Supreme Lord.

Under the influence of māyā, the living entity becomes exactly like a person haunted by a ghost. Such a person speaks all kinds of nonsense.

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*kvacit pumān kvacic ca stri*

*kvacin nobhayam andha-dhiḥ*

*devo manuṣyas tiryag vā yathā-karma-guṇam bhavaḥ*

*kvacit—sometimes; pumān—male; kvacic—sometimes; ca—also; stri—female; kvacic—sometimes; na—not; ubhayam—both; andha—blind; dhiḥ—he whose intelligence; devaḥ—demigod; manuṣyaḥ—human being; tiryak—animal, bird, beast; vā—or; yathā—according to; karma—of activities; guṇam—the qualities; bhavaḥ.birth.*
When the living entity is covered by the influence of māyā, he becomes a so-called scientist, philosopher, politician or socialist, and at every moment presents different plans for the benefit of human society. All these plans are ultimately failures because they are illusory. In this way the living entity forgets his position as an eternal servant of the Lord. He instead becomes a servant of māyā. In any case he remains a servant. It is his misfortune that by forgetting his real contact with the Supreme Lord, he becomes a servant of māyā. As servant of māyā, he sometimes becomes a king, sometimes an ordinary citizen, sometimes a brāhmaṇa, a śūdra, and so on. Sometimes he is a happy man, sometimes a prosperous man, sometimes a small insect. Sometimes he is in heaven, and sometimes in hell. Sometimes he is a demigod, and sometimes he is a demon. Sometimes he is a servant, and sometimes he is a master. In this way the living entity wanders all over the universe. Only when he comes in contact with the bona fide spiritual master can he understand his real constitutional position. He then becomes disgusted with material existence. At that time, in full Kṛṣṇa consciousness, he regrets his past experiences in material existence. This regret is very beneficial because it purifies the living entity of material conditional life. He then prays to the Lord to engage in His service, and, at that time, Kṛṣṇa grants liberation from the clutches of māyā. Lord Kṛṣṇa explains this in Bhagavad-gītā:

daiwh hy esā guṇamayi
mama māyā duratrayā
mām eva ye prapadyante
māyām etāṁ taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." (Bg. 7.14)

Only by the grace of Kṛṣṇa can one get out of the clutches of māyā. It is not possible to get out by mental speculation or other activities. When the living entity understands his real position by the grace of Kṛṣṇa, he keeps himself always fit in Kṛṣṇa consciousness and acts accordingly. Thus he gradually becomes completely free from the clutches of māyā. When he is strong in Kṛṣṇa consciousness, māyā cannot touch him. In this way, in the association of Kṛṣṇa conscious devotees, the living entity can get free from the contamination of material existence. In this connection, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says:

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa
“In the Kṛṣṇa conscious state, the living entity engages in devotional service under the direction of the spiritual master. In this way he gets out of the clutches of māyā and takes shelter under the lotus feet of Lord Kṛṣṇa.” (Cc. Madhya 22.25)

TEXTS 30-31

The living entity is exactly like a dog, who, overcome by hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Some-
times he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets and so on.

PURPORT

The living entity’s position is herein likened to a dog’s. By chance a dog may have a very rich owner, and by chance he may become a street dog. As the dog of a rich man, he will live very opulently. Sometimes in Western countries we hear of a master leaving millions of dollars to a dog in his will. Of course there are many dogs loitering in the street without food. Therefore, to liken the conditional existence of the living entity to that of a dog is very appropriate. An intelligent human being, however, can understand that if he has to live the life of a dog, he had best become Kṛṣṇa’s dog. In the material world a dog is sometimes elevated and is sometimes on the street, but in the spiritual world, Kṛṣṇa’s dog is perpetually, eternally happy. Śrīla Bhaktivinoda Ṭhākura has therefore sung: vaiṣṇava ṭhākura tomāra kukura baliyā jānaha more. In this way Bhaktivinoda Ṭhākura offers to become a Vaiṣṇava’s dog. A dog always keeps himself at his master’s door and does not allow any person unfavorable to the master to enter. Similarly, one should engage in the service of a Vaiṣṇava and try to please him in every respect. Unless one does so, he does not make spiritual advancement. Apart from spiritual advancement, in the material world if one does not develop his qualities in goodness, he cannot be promoted to the higher planetary system. As confirmed by Bhagavad-gītā:

ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rajasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

“Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.” (Bg. 14.18)

There are many varieties of life in the different planetary systems, and these come about due to the living entity’s developing his qualities in goodness, passion and ignorance. If one is in goodness, he is promoted to the higher systems; if in passion, he remains in the middle systems; and, if in ignorance, he is pushed down to the lower species of life.
TEXT 32

The living entities are trying to counteract different miserable conditions pertaining to providence, other living entities, or the body and mind. Still, they must remain conditioned by the laws of nature, despite all attempts to counter these laws.

PURPORT

Just as a dog wanders here and there for a piece of bread or punishment, the living entity perpetually wanders about trying to be happy and planning in so many ways to counteract material misery. This is called the struggle for existence. We can actually see in our daily lives how we are forced to make plans to drive away miserable conditions. To get rid of one miserable condition, we have to put ourselves in another kind of miserable condition. A poor man suffers for want of money, but if he wants to become rich, he has to struggle in so many ways. Actually that is not a valid counteracting process but a snare of the illusory energy. If one does not endeavor to counteract his situation but is satisfied with his position, knowing that he has obtained his position through past activities, he can instead engage his energy to develop Kṛṣṇa consciousness. This is recommended in all Vedic literature.
"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Patala]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (Bhāg. 1.5.18) One should simply try to develop his Kṛṣṇa consciousness and not waste his time trying to improve his material condition. Actually the material condition cannot be improved. The process of improvement means accepting another miserable condition. However, if we endeavor to improve our Kṛṣṇa consciousness, the distresses of material life will disappear without extraneous endeavor. Kṛṣṇa therefore promises:

 ksiptaṁ bhavati dharmātmā
 śaśvac-chāntim nigacchati
 kaunteya pratijānīhi
 na me bhaktaḥ prāṇasyati

"He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." (Bg. 9.31)

One who takes to the path of devotional service will never be vanquished, despite all miseries of the body and mind and despite all misery brought about by other living entities and providence, miseries which are beyond our control.

TEXT 33

yathā hi puruṣo bhāram
śirasā gurum udvahan
taṁ skandhena sa ādhatte
tathā sarvāḥ pratikriyāḥ

yathā—as; hi—certainly; puruṣaḥ—a man; bhāram—a burden; śirasā—on the head; gurum—heavy; udvahan—carrying; tam—that; skandhena—on the shoulder; saḥ—he; ādhatte—puts; tathā—similarly; sarvāḥ—all; pratikriyāḥ—counteractions.

TRANSLATION

A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his
shoulder. In this way he tries to relieve himself of the burden. However, whatever process he devises to counteract the burden does nothing more than put the same burden from one place to another.

**PURPORT**

This is a good description of an attempt to transfer a burden from one place to another. When one gets tired of keeping a burden on his head, he will place it on his shoulder. This does not mean that he has become freed from the strains of carrying the burden. Similarly, human society in the name of civilization is creating one kind of trouble to avoid another kind of trouble. In contemporary civilization we see that there are many automobiles manufactured to carry us swiftly from one place to another, but at the same time we have created other problems. We have to construct so many roads, and yet these roads are insufficient to cope with automobile congestion and traffic jams. There are also the problems of air pollution and fuel shortage. The conclusion is that the processes we manufacture to counteract or minimize our distresses do not actually put an end to our pains. It is all simply illusion. We simply place the burden from the head to the shoulder. The only real way we can minimize our problems is to surrender unto the Supreme Personality of Godhead and give ourselves up to His protection. The Lord, being all-powerful, can make arrangements to mitigate our painful life in material existence.

**TEXT 34**

नैकंततात् प्रतिकारम् कर्मणां कर्म केवलम् ।
द्वयं द्विविधोपमुत्रं स्वप्ने स्वम् इवानागः ॥३४॥

*naikāntataḥ* pratikāraḥ ।
*karmaṇāṁ karma kevalam* ।
*dvayaṁ hy avidyopāśrtaṁ* ।
*svapne svapna ivānagha*

*na—never; ekāntataḥ—ultimately; pratikāraḥ—counteraction; karmaṇām—of different activities; karma—another activity; kevalam—only; dvayaṁ—both; hi—because; avidyā—due to illusion; upāśrtaṁ—accepted; svapne—in a dream; svapnaḥ—a dream; iva—like; anagha—O you who are free from sinful activities.*
TRANSLATION

Nārada continued: O you who are free from all sinful activity! No one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Kṛṣṇa consciousness. All such activity is due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awakening. Similarly, our material existence is due to ignorance and illusion. Unless we awaken to Kṛṣṇa consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Kṛṣṇa consciousness.

PURPORT

There are two kinds of fruitive activity. We can place the burden on the head, or we can place it on the shoulder. Actually, keeping the burden in either place is the same. The transferral, however, is taking place under the name of counteraction. In this connection Pṛahlāda Mahārāja said that fools and rascals in the material world plan so gorgeously for bodily comfort without knowing that such arrangements, even if successful, are only māyā. People are working hard day and night for the illusory happiness of the body. This is not a way to achieve happiness. One has to get out of this material entanglement and return home, back to Godhead. That is real happiness. The Vedas therefore enjoin: “Don’t remain in the darkness of this material world. Go to the light of the spiritual world.” To counteract the distress of this material body, one has to take on another distressed condition. Both situations are only illusion. There is no gain in taking on one trouble to counteract another trouble. The conclusion is that one cannot be perpetually happy as long as one exists in this material world. The only remedy is to get out of this material world altogether and return home, back to Godhead.

TEXT 35

अर्थे ह्याविद्यमानेषपि संबृहतिनं निग्रंते।
मनसा लिङ्गस्पेष खप्ने विचरते यथा ॥३५॥

arthe hy avidyamāne 'pi
sāṅśīrtir na nivartate
manasā līṅga-rūpeṇa
svapne vīcarato yathā
arthe—factual cause; hi—certainly; avidyamāne—not existing; api—although; saṃsṛtiḥ—material existence; na—not; niḥvartate—ceases; manasā—by the mind; liṅga-rūpeṇa—by subtle form; svapne—in a dream; vicarataḥ—acting; yathā—as.

TRANSLATION

Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

PURPORT

As stated in the Vedas, the living entity is always separate from two kinds of material bodies—the subtle and the gross. All our sufferings are due to these material bodies. This is explained in Bhagavad-gītā:

\[
mātrā-sparśās tu kaunteya
\]
\[
sītosṇa-sukha-duḥkha-dāḥ
\]
\[
āgamāpāyino 'nityās
\]
\[
tāṁs titikṣasva bhārata
\]

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14)

Lord Kṛṣṇa thus informed Arjuna that all the distresses brought about by the body come and go. One has to learn how to tolerate them. Material existence is the cause of all our sufferings, for we do not suffer once we are out of the material condition. The Vedas therefore enjoin that one should factually understand that he is not material but is actually Brahmān, (ahāṁ brahmāsmī). This understanding cannot be fully realized unless one is engaged in Brahmān activities, namely devotional service. To get free from the material conditions, one has to take to Kṛṣṇa consciousness. That is the only remedy.

TEXTS 36-37
The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vāsudeva, he cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge.

PURPORT

This is the way to become detached from the artificial material condition. The only remedy is to take to Kṛṣṇa consciousness and constantly engage in the devotional service of Lord Vāsudeva, the Supreme Personality of Godhead. Everyone is trying to be happy, and the process adopted to achieve that happiness is called self-interest. Unfortunately the conditioned soul hovering within this material world does not know that his ultimate
goal of self-interest is Vāsudeva. Saṁśṛti, or material existence, begins with the illusioned bodily conception of life, and on the basis of this conception there ensues a series of unwanted things (anarthas). These unwanted things are actually mental desires for various types of sense gratification. In this way one accepts different types of bodies within this material world. One first has to control the mind so that the desires of the mind can be purified. This process is described in the Nārada-paṁcarātra as sarvopādhi-viṁmuktānī tat-paratvena nirmalam. Unless one purifies his mind, there is no question of getting free from the material condition. As stated in Śrīmad-Bhāgavatam:

\[
\text{anarthopaśamaṁ sāksād} \\
\text{bhakti-yogam adhokṣaje} \\
\text{lokasyājānato vidvāṁś} \\
\text{cakre sātvata-saṁhitām}
\]

“The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.” (Bhāg. 1.7.6) Anarthas, unwanted things, come down from one bodily life to another. To get out of this entanglement, one has to take to the devotional service of Lord Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead. The word guru is significant in this connection. The word guru may be translated as “heavy,” or “the supreme.” In other words, the guru is the spiritual master. Śrīla Śrābhadeva advised his sons: guru na sa syāt... na mocayed yah samupeta-mṛtyum. “One should not take up the post of spiritual master unless is able to lead his disciple from the cycle of birth and death.” (Bhāg. 5.5.18) Material existence is actually a chain of action and reaction brought about by different types of fruitive activities. This is the cause of birth and death. One can stop this process only by engaging oneself in the service of Vāsudeva.

Bhakti refers to those activities performed in the service of Lord Vāsudeva. Because Lord Vāsudeva is the Supreme, one should engage himself in His service, not in the service of the demigods. Devotional service begins from the neophyte stage—the stage of observing the rules and regulations—and extends to the point of spontaneous loving service to the Lord. The purpose of all stages is to satisfy Lord Vāsudeva. When one is perfectly advanced in the devotional service of Vāsudeva, he becomes completely detached from the service of the body, that is, his designated
position in material existence. After becoming so detached, one becomes actually perfect in knowledge and engages perfectly in the service of Lord Vāsudeva. Śrī Caitanya Mahāprabhu says: jīvera ‘svārūpa’ haya—krṣnera ‘nitya-dāsa’. “Every living entity is by constitutional position an eternal servant of Kṛṣṇa.” As soon as one engages in the service of Lord Vāsudeva, he attains his normal constitutional position. This position is called the liberated stage. Muktiḥ hitvān yathā rūpaṁ svārūpeṇa vyavasthitāḥ: in the liberated stage one is situated in his original Kṛṣṇa conscious position. He gives up all engagement in the service of matter, engagements concocted under the names of social service, national service, community service, dog service, automobile service, and so many other services conducted under the illusion of “I” and “mine.”

As explained in the Second Chapter of the First Canto:

vāsudeve bhagavati
bhakti-yogāḥ prayojitaḥ
janayaty āṣu vairāgyaṁ
jñānaṁ ca yad ahaitukam

“By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.” (Bhāg. 1.2.7) Thus one must engage in the service of Vāsudeva without material desire, mental speculation or fruitive activity.

TEXT 38

सोडिकरादेव राजेः खाद्ययत्कथाधिभिः ।
溴्भवः खात्यन्य नित्यदा खाद्यायतः ॥३८॥

so 'cirād eva rājarṣe
syād acyuta-kathāśrayah
śrṇvataḥ śraddadānasya
nityadā syād adhiyataḥ

sah—that; acirāt—very soon; eva—certainly; rāja-ṛṣe—O best of kings; syāt—becomes; acyuta—of the Supreme Personality of Godhead; kathā—narrations; āśrayah—depending on; śrṇvataḥ—of one who is hearing; śraddadānasya—faithful; nityadā—always; syāt—becomes; adhiyataḥ—by cultivation.
TRANSLATION

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord’s activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

PURPORT

Constant engagement in the transcendental loving service of Vāsudeva means constantly hearing the glories of the Lord. The principles of bhakti-yoga— śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāśyaṁ sakhyam āṭma-nivedanaṁ—are the only means by which perfection can be attained. Simply by hearing of the glories of the Lord, one is elevated to the transcendental position.

TEXTS 39-40

yatra Bhāgavata rājan sadhavo viṣadāśayāḥ
bhagavad-gūraudānuṣṭhānasārasastraḥ

yatra—where; bhāgavatāḥ—great devotees; rājan—O King; sadhavaḥ—saintly persons; viṣada-āśayāḥ—broad-minded; bhagavat—of the Supreme Personality of Godhead; guṇa—the qualities; anukathana—to regularly
recite; śravaṇa—to hear; vyagra—eager; cetasaḥ—whose consciousness; tasmā—there; mahat—of great saintly persons; mukharitāḥ—emanating from the mouths; madhu-bhit—of the killer of the Madhu demon; caritram—activities or the character; pīyūṣa—of nectar; śeṣa—surplus; saritāḥ—rivers; paritaḥ—all around; sravanti—flow; tāḥ—all of them; ye—they who; pibanti—drink; avitṛṣaḥ—without being satisfied; nr̥pa—O King; gāḍha—attentive; karnaḥ—with their ears; tān—them; na—never; spṛṣanti—touch; aśana—hunger; trī—thirst; bhaya—fear; soka—lamentation; mohāḥ—illusion.

TRANSLATION

My dear king, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.

PURPORT

The cultivation of Kṛṣṇa consciousness is possible where great devotees live together and constantly engage in hearing and chanting the glories of the Lord. In a holy place like Vṛndāvana, there are many devotees constantly engaged in chanting and hearing the glories of the Lord. If one gets the chance to hear from pure devotees in such a place, allowing the constant flow of the river of nectar to come from the mouth of pure devotees, then the cultivation of Kṛṣṇa consciousness becomes very easy. When one is engaged in constantly hearing the glories of the Lord, he certainly rises above the bodily conception. When one is in the bodily conception, he feels the pangs of hunger and thirst, fear, lamentation and illusion. But when one is engaged in hearing and chanting the glories of the Lord, he transcends the bodily conception.

The word bhagavad-guṇānuṇkathana-śravaṇa-vyagra-cetasaḥ, meaning “always eager to find the place where the glories of the Lord are being heard and chanted,” is significant in this verse. A businessman is always very eager to go to a place where business is transacted. Similarly, a devotee is very eager to hear from the lips of liberated devotees. As soon as one hears the glories of the Lord from the liberated devotees, he immediately becomes impregnated with Kṛṣṇa consciousness. This is also confirmed in another verse:
“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and to the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.” (Bhāg. 3.25.25) In the association of pure devotees, one becomes attached to hearing and chanting the glories of the Lord. In this way one can cultivate Kṛṣṇa consciousness, and as soon as this cultivation is advanced, one can become faithful to the Lord, devoted to the Lord and attached to the Lord, and thus one can very quickly attain full Kṛṣṇa consciousness. The secret of success in the cultivation of Kṛṣṇa consciousness is hearing from the right person. A Kṛṣṇa conscious person is never disturbed by the bodily necessities—namely, eating, sleeping, mating and defending.

TEXT 41
एतैर उपाद्रुतो नित्यं जीवलोकः क्षमावजेः ।
न करोति हरेस्तुः कथामृतनिद्धारतिम् ॥४१॥

etair upadruto nityam
jīva-lokaḥ svabhāvajaiḥ
na karoti harer nūnaiḥ
kathāmyṛta-nidhau ratim

etaiḥ—by these; upadrutah—disturbed; nityam—always; jīva-lokaḥ—the conditioned soul in the material world; svabhāva-jaiḥ—natural; na karoti—does not do; hareḥ—of the Supreme Personality of Godhead; nūnam—certainly; kathā—of the words; amṛta—of nectar; nidhau—in the ocean; ratim—attachment.

TRANSLATION
Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead.
PURPORT

Unless one is associated with devotees, he cannot cultivate Kṛṣṇa consciousness. *Nirjana-bhajana*—cultivating Kṛṣṇa consciousness in a solitary place—is not possible for the neophyte, for he will be disturbed by the bodily necessities (eating, sleeping, mating and defending). Being so disturbed, one cannot cultivate Kṛṣṇa consciousness. We therefore see that devotees known as *sahajiyā*, who make everything very easy, do not associate with advanced devotees. Such persons, in the name of devotional activities, are addicted to all kinds of sinful acts—illicit sex, intoxication, gambling, and meat-eating. There are also many so-called devotees passing themselves off as devotees while engaging in these sinful activities. In other words, one who is influenced by sinful activity cannot be accepted as a person in Kṛṣṇa consciousness. A person addicted to sinful life cannot develop Kṛṣṇa consciousness, as indicated in this verse.

**TEXTS 42-44**

```plaintext
prajāpati-patiḥ sāksād
bhagavān giriśo manuḥ
dakṣādayaḥ prajādhyakṣā
naisthikāḥ sanakādayaḥ

maricir atry-aṅgirasau
pulastyah pulahah kratuḥ
bhṛgrūr vasiṣṭha ity ete
mad-antā brahma-vādinah

adyāpi vācas-patayas
tapo-vidyā-samādhihīḥ
paśyanto 'pi na paśyanti
paśyantāṁ paramēśvaram
```
prajāpati-patiḥ—Brahmā, the father of all progenitors; sākṣāt—directly; bhagavān—the most powerful; girīṣṭhaḥ—Lord Śiva; manuḥ—Manu; dakṣa-ādayaḥ—headed by King Dakṣa; prajā-adhyakṣaḥ—the rulers of humankind; naisthīkāḥ—the strong brahma-cārīs; sanaka-ādayaḥ—headed by Sanaka; marīcīḥ—Marīci; atri-aṅgirasau—Atri and Aṅgirā; pulastyaḥ—Pulastya; pulahaḥ—Pulaha; kratuḥ—Kratu; bhṛguḥ—Bṛgu; vaisisthāḥ—Vaiśistha; iti—thus; ete—all of them; mat-antāḥ—ending with me; brahma-vādinaḥ—brāhmaṇas, speakers on Vedic literature; adya api—up to date; vācaḥ-patayaḥ—masters of speaking; tapaḥ—austerities; vidyā—knowledge; sāmadhibhīḥ—and by meditation; paśyantaḥ—observing; api—although; na paśyanti—do not observe; paśyantam—the one who sees; parama-īśvaram—the Supreme Personality of Godhead.

TRANSLATION

The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva, Manu, Dakṣa and the other rulers of humankind; the four saintly first-class brahma-cārīs headed by Sanaka and Sanātana; the great sages Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bṛgu and Vaiśistha; and my humble self [Nārada] are all stalwart brāhmaṇas who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we always see, we do not know perfectly about Him.

PURPORT

According to the foolish Darwinian theory of the anthropologists, it is said that 40,000 years ago Homo sapiens had not appeared on this planet because the process of evolution had not reached that point. However, the Vedic histories—the Purāṇas and Mahābhārata—relate human histories that extend millions and millions of years into the past. In the beginning of creation, there was a very intelligent personality, Lord Brahmā, and from him emanated all the Manus, the brahma-cārīs like Sanaka and Sanātana, as well as Lord Śiva, the great sages and Nārada. All these personalities underwent great austerities and penances and thus became authorities in Vedic knowledge. Perfect knowledge for human beings, as well as all living entities, is contained in the Vedas. All the above-mentioned great personalities are not only powerful—being cognizant of past, present and future—but are also devotees. Still, in spite of their great education in knowledge, and despite their meeting the Supreme Personality of Godhead, Lord Viṣṇu, they cannot actually understand the perfection of the living
entity's relationship with Lord Viṣṇu. This means that these personalities are still limited as far as their knowledge of the unlimited is concerned. The conclusion is that simply by advancing one's knowledge, one cannot be accepted as an expert in understanding the Supreme Personality of Godhead. The Supreme Personality of Godhead can be understood not by advanced knowledge but by pure devotional service, as confirmed in Bhagavad-gītā:

\[
\begin{align*}
bhaktyā mām abhijānāti \\
yāvān yaś cāsmi tattvataḥ \\
tato māṁ tattvato jñātva \\
vīśate tad-anantaram
\end{align*}
\]

“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)

Unless one takes to pure transcendental devotional service, he cannot understand the Supreme Personality of Godhead in truth. Everyone has some imperfect ideas about the Lord. So-called scientists and philosophical speculators are unable to understand the Supreme Lord by virtue of their knowledge. Knowledge is not perfect unless one comes to the platform of devotional service. This is confirmed by the Vedic version:

\[
\begin{align*}
athāpi te deva padāmbuja-dvaya- \\
prasāda-leśānugṛhīta eva hi \\
jñāti tattvaṁ bhagavan mahimno \\
na cānya eko 'pi ciraṁ vicīvān
\end{align*}
\]

(Bhg. 10.14.29)

The speculators, the jñānis, go on speculating about the Supreme Personality of Godhead for many many hundreds of thousands of years, but unless one is favored by the Supreme Personality of Godhead, one cannot understand His supreme glories. All the great sages mentioned in this verse have their planets near Brahmāloka, the planet where Lord Brahmā resides along with four great sages—Sanaka, Sanātana, Sanandana and Sanat-kumāra. These sages reside in different stars known as the southern stars, which circle the pole star. The pole star, called Dhruvaloka, is the pivot of this universe, and all planets move around this pole star. All the stars are planets, as far as we can see, within this one universe. According to Western theory, all the stars are different suns, but according to Vedic information, there is only one sun within this universe. All the so-called stars are but different planets. Besides this universe, there are many mil-
lions of other universes, and each of them contains similar innumerable stars and planets.

**TEXT 45**

श्याम्रकाली हृप्पारे चर्क उरविसरे ।
मन्त्रलिंगविषुविचित्रम मन्त्रानि न विदुः परम् ||४५||

śabda-brahmaṇi duśpāre
caranta uru-vistare
mantra-liṅgair vyavachinnaṁ
bhajanto na viduḥ param

śabda-brahmaṇi—in the Vedic literature; duśpāre—unlimited; carantah—being engaged; uru—greatly; vistare—expansive; mantra—of Vedic hymns; liṅgaiḥ—by the symptoms; vyavachinnaṁ—partially powerful (the demigods); bhajantah—worshiping; na viduḥ—they do not know; param—the Supreme.

**TRANSLATION**

Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the Supreme Powerful Personality of Godhead.

**PURPORT**

As stated in Bhagavad-gītā:

```
kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āstāya
prakṛtyā niyatāḥ svayā
```

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

Most people are interested in worshiping demigods to acquire powers. Each demigod has a particular power. For instance, the demigod Indra, the King of heaven, has power to shower rain on the surface of the globe to give sufficient vegetation to the earth. This demigod is described in the Vedas: vajra-hastāḥ purandaraḥ. Indra rules the water supply with a thun-
derbolt in his hand. The thunderbolt itself is controlled by Indra. Similarly, other demigods—Agni, Varuṇa, Candra, Sūrya—have particular powers. All these demigods are worshiped in the Vedic hymns through a symbolic weapon. Therefore it is said here: \textit{mantra-lingair vyavacchinnam}. By such worship, \textit{karmīs} may obtain the benediction of material opulence in the form of animals, riches, beautiful wives, many followers, and so on. By such material opulence, however, one cannot understand the Supreme Personality of Godhead.

\textbf{TEXT 46}

\begin{quote}
\textit{yada yasyānugṛḥnāti bhagavān ātma-bhāvitaḥ}
\textit{sa jahāti matim loke vede ca parinīṣṭhitām}
\end{quote}

\textit{yadā—when; yasya—whom; anugṛḥnāti—favors by causeless mercy; bhagavān—the Supreme Personality of Godhead; ātma-bhāvitaḥ—realized by a devotee; saḥ—such a devotee; jahāti—gives up; matim—consciousness; loke—in the material world; vede—in the Vedic functions; ca—also; parinīṣṭhitām—fixed.}

\textbf{TRANSLATION}

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

\textbf{PURPORT}

In the previous verse, those who are in knowledge have been described as unable to appreciate the Supreme Personality of Godhead. Similarly, this verse indicates that those who are followers of the Vedic rituals, as well as those who are followers of fruitive activities, are unable to see the Supreme Personality of Godhead. In these two verses both the \textit{karmīs} and \textit{jñānīs} are described as unfit to understand Him. As described by Śrīla Rūpa Gosvāmī, only when one is completely free from mental speculation and fruitive activity (\textit{anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam}) can one engage in pure devotional service without being polluted by material
desires. The significant word ātma-bhāvitaḥ indicates that the Lord is awakened in one's mind if one constantly thinks of Him. A pure devotee is always thinking of the lotus feet of the Lord (sa vai manah kṛṣṇapadāravindayoḥ). A pure devotee cannot remain a moment without being absorbed in thoughts of the Supreme Personality of Godhead. This constant thinking of the Lord is described in Bhagavad-gītā as satata-yuktānām, always engaging in the Lord's service. Bhajatāṁ pṛti-pūrvakam: this is devotional service in love and affection. Because the Supreme Personality of Godhead dictates to the pure devotee from within, the devotee is saved from all material activities. Even the Vedic ritualistic ceremonies are considered material activities because by such activities one is simply elevated to other planetary systems, the residential abodes of the demigods. Lord Kṛṣṇa says in Bhagavad-gītā:

\[
yānti deva-vratā devān
pīṭhān yānti pīṭr-vratāḥ
bhūtānī yānti bhūtejyā
yānti mad-yājino 'pi mām
\]

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. 9.25)

The word ātma-bhāvitaḥ also indicates that a devotee is always engaged in preaching to deliver conditioned souls. It is said of the six Gosvāmīs: nānā-sāstra-vicārāṅka-nipuṇau sad-dharma-saṁsthāpakau lokānāṁ hita-kāriṇau. A pure devotee of the Supreme Personality of Godhead is always thinking of how fallen conditioned souls can be delivered. The Supreme Personality of Godhead, influenced by the merciful devotees’ attempt to deliver fallen souls, enlightens the people in general from within by His causeless mercy. If a devotee is benedicted by another devotee, he becomes free from karma-kāṇḍa and jñāna-kāṇḍa activities. As confirmed in Brahma-saṁhitā, vedesu durablem: the Supreme Personality of Godhead cannot be realized through karma-kāṇḍa and jñāna-kāṇḍa. Adurablem ātma-bhaktau: the Lord is realized only by a sincere devotee.

This material world, the cosmic manifestation, is created by the Supreme Personality of Godhead, and the living entities have come here to enjoy themselves. The Vedic instructions guide them according to different regulative principles, and intelligent people take advantage of these instructions. They thus enjoy material life without being disturbed. This is actually illusion, and to get out of this illusion by one’s own endeavor is very
difficult. The general populace is engaged in material activities, and when people are a little advanced, they become attracted by the ritualistic ceremonies mentioned in the Vedas. However, when one is frustrated in the performance of these ritualistic ceremonies, he again comes to material activities. In this way both the followers of the Vedic rituals and the followers of material activities are entangled in conditional life. These people get the seed of devotional service only by the good will of the guru and Kṛṣṇa. This is confirmed in Caitanya-caritāmṛta: guru-krṣṇa-prasāde pāya bhakti-latā-bīja.

When one is engaged in devotional service, he is no longer attracted to material activities. When a man is covered by different designations, he cannot engage in devotional service. One has to become freed from such designative activities (sarvopādhi-vinirmuktam) and become pure in order to serve the Supreme Personality of Godhead through purified senses. Hṛṣikeṇa hṛṣikeśa-sevanam bhaktir ucyate: the service of the Lord through purified senses is called bhakti-yoga or devotional service. The sincere devotee is always helped by the Supersoul, who resides within the heart of every living entity, as Lord Kṛṣṇa confirms in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prṛti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

This is the stage of becoming free from the contamination of the material world. At such a time a devotee makes friends with another devotee, and his engagement in material activities ceases completely. At that time, he attains the favor of the Lord and loses his faith in material civilization, which begins with varṇāśrama-dharma. Śrī Caitanya Mahāprabhu speaks clearly of one’s becoming liberated from the varṇāśrama-dharma, the most exalted system of human civilization. At such a time one feels himself to be perpetually the servant of Lord Kṛṣṇa, a position taken by Śrī Caitanya Mahāprabhu Himself.

nāham vipro na ca nara-patir nāpi vaiśyo na śūdro
nāham varṇī na ca grha-patir no vana-stho yatir vā
kintu prodyant nikhila-paramāṇanda-pūrṇāṁśāṁśabher
gopi-bhartuḥ pada-kamalayor dāsa-dāsānudāsāḥ

(Padyāvalī 63)
"I am not a brāhmaṇa, kṣatriya, vaiśya or śūdra. I am not a brahmacārī, grhaṭha, vānaprastha or sannyāsī. What am I? I am the eternal servant of the servant of the servant of Lord Kṛṣṇa." Through the disciplic succession, one can attain this conclusion, which is perfect elevation to the transcendental platform.

TEXT 47

तस्मात् कर्मसु बर्हिś्मान ।
मार्थानि कथा: शोभयिण्यवस्मस्यस्तु ॥४७॥

tasmāt karmasu barhiśman
ajñānād artha-kāśiṣu
mārtha-dṛṣṭim kṛthāḥ śrotasparśiṣu asprṣṭa-vastuṣu

tasmāt—therefore; karmasu—in frutitive activities; barhiśman—O King Pracīnabarhiṣat; ajñānāt—out of ignorance; artha-kāśiṣu—in the matter of glittering frutitive result; mā—never; artha-dṛṣṭim—considering as the aim of life; kṛthāḥ—do; śrotas-parśiṣu—pleasing to the ear; asprṣṭa—without touching; vastuṣu—real interest.

TRANSLATION

My dear King Barhiśmān, you should never out of ignorance take to the Vedic rituals or to frutitive activity, which may be pleasing to hear about or which may appear to be the goal of self-interest. You should never take these to be the ultimate goal of life.

PURPORT

In Bhagavād-gītā it is said:

yām imāṁ puṣpitāṁ vācaṁ
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad asti’ti vādinaḥ

kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viṣeṣa-bahulāṁ
bhogaiśvarya-gatīṁ prati
"Men of small knowledge are very much attached to the flowery words of the *Vedas*, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this." (Bg. 2.42-43)

Generally people are very much attracted to the fruitive activities sanctioned in the Vedic rituals. One may be very much attracted to becoming elevated to heavenly planets by performing great sacrifices, like those of King Barhiṣmān. Śrī Nārada Muni wanted to stop King Barhiṣmān from engaging in such fruitive activities. Therefore he is now directly telling him, "Don’t be interested in such temporary benefits." In modern civilization people are very much interested in exploiting the resources of material nature through the methods of science. Indeed, this is considered advancement. This is not actually advancement, however, but is simply pleasing to hear. Although we are advancing according to such concocted methods, we are nonetheless forgetting our real purpose. Bhaktivinoda Ṭhākura therefore says: *jaḍa-vidyā yata māyāra vaibhava tomāra bhajane bādhā.* "Materialistic studies are the glare of māyā only, for they are an obstacle to spiritual progress."

The temporary comforts of life experienced either on this planet or on other planets are all to be taken as illusory because they do not touch the real purpose of life. The real purpose of life is to go back home, back to Godhead. Ignorant of the real purpose of life, people take to either gross materialistic activities or ritualistic activities. King Barhiṣmān is herein requested not to be attached to such activities. In the *Vedas* it is stated that the performance of sacrifice is the actual purpose of life. A section of the Indian population known as the Ārya Samājists lay too much stress on the sacrificial portion of the *Vedas*. This verse indicates, however, that such sacrifices are to be taken as illusory. Actually the aim of human life should be God realization, or Kṛṣṇa consciousness. The Vedic performances are, of course, very glittering and pleasing to hear about, but they do not serve the real purpose of life.

**TEXT 48**

स्वाम लोकम न विदुस ते वा यत्र देवो जनार्दनः ।
आदुप्रेष्यशि प्रेमविक्रमतिदिरः ॥४८॥

svāṁ lokaṁ na vidus te vai
yatṛa deva janārdanaḥ
śvam—own; lokaṃ—abode; na—never; vidūḥ—know; te—such persons; vai—certainly; yatra—where; devaḥ—the Supreme Personality of Godhead; janārdaṇaḥ—Kṛṣṇa or Viṣṇu; āhuḥ—speak; dhūmra-dhiyaḥ—the less intelligent class of men; vedam—the four Vedas; sa-karmakam—full of ritualistic ceremonies; a-tat-vidaḥ—persons who are not in knowledge.

TRANSLATION

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.

PURPORT

Generally people are not aware of their interest in life—to return home, back to Godhead. People do not know about their real home in the spiritual world. In the spiritual world there are many Vaikuṇṭha planets, and the topmost planet is Kṛṣṇaloka, Goloka Vṛndāvana. Despite the so-called advancement of civilization, there is no information of the Vaikuṇṭhalokas, the spiritual planets. At the present moment so-called advanced civilized men are trying to go to other planets, but they do not know that even if they go to the highest planetary system, Brahma-loka, they have to come back again to this planet. This is confirmed in Bhagavad-gītā:

ābrahma-bhuvaṇāḥ lokaḥ
punār āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (Bg. 8.16)

If one goes to the highest planetary system within this universe he still has to return after the effects of pious activities are finished. Space vehicles may go very high in the sky, but as soon as their fuel is finished, they have to return to this earthly planet. All these activities are performed in illusion. The real attempt should now be to return home, back to Godhead. The process
is mentioned in Bhagavad-gītā. Yānti mad-yājīno 'pi mām: those who engage in the devotional service of the Supreme Personality of Godhead return home, back to Godhead. Human life is very valuable, and one should not waste it in vain exploration of other planets. One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual Vaikuṇṭha planets, and in particular the planet known as Goloka Vṛndāvana, and should learn the art of going there by the simple method of devotional service, beginning with hearing (śravaṇaṁ kīrtanaṁ viṣṇoḥ). This is also confirmed in Śrīmad-Bhāgavatam:

\[
\begin{align*}
\text{kaler doṣa-nidhe rājann} \\
\text{asti hy eko mahān guṇaḥ} \\
\text{kīrtanād eva kṛṣṇasya} \\
\text{mukta-saṅgaḥ param vrajet (Bhāg. 12.3.51)}
\end{align*}
\]

One can go to the supreme planet (param vrajet) simply by chanting the Hare Kṛṣṇa mantra. This is especially meant for the people of this age (kaler doṣa-nidhe). It is the special advantage of this age that simply by chanting the Hare Kṛṣṇa mahā-mantra one can become purified of all material contamination and return home, back to Godhead. There is no doubt about this.

TEXT 49

आत्मीय दैवकृत्रिम प्रागमन्त्र कःत्स्येत्र शिष्यिमपेतस्युः।
सत्त्वो ब्रह्मचार्यनामिती कर्म नावैष्ठ यत्तपरमः।
तत्त्वसंहर्षिष्ठो यत्र संविद्या तत्त्वसंविद्ययाः॥४९॥

äśīrya darbhaiḥ prāg-agraiḥ
kārṣṭnyena kṣiti-mañḍalam
stabdho bṛhad-vadhān māṇī
karma nāvaiṣi yat param
tat karma hari-toṣaṁ yat
sā vidyā tan-matir yayaḥ

äśīrya—having covered; darbhaiḥ—by kuśa grass; prāg-agraiḥ—with the points facing east; kārṣṭnyena—altogether; kṣiti-mañḍalam—the surface of the world; stabdhoḥ—proud upstart; bṛhat—great; vadhāt—by killing; māṇī—thinking yourself very important; karma—activity; na a vaisi—you do not know; yat—which; param—supreme; tat—that; karma—activity; hari-
toṣam—satisfying the Supreme Lord; yat—which; sā—that; vidyā—education; tat—unto the Lord; matiḥ—consciousness; yayā—by which.

TRANSLATION

My dear King, the entire world is covered with the sharp points of kuśa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness.

PURPORT

In this verse the great sage Nārada Muni directly insults the King because he was engaged in performing sacrifices that entail the killing of a great number of animals. The King was thinking that he was great for having performed so many sacrifices, but the great sage Nārada directly chastises him, informing him that his animal killing only leads to his being puffed up with false prestige. Actually anything that is done which does not lead to Kṛṣṇa consciousness is a sinful activity, and any education that does not lead one to understand Kṛṣṇa is false education. If Kṛṣṇa consciousness is missing, one is simply engaged in false activities and false educational pursuits.

TEXT 50

हरिरेख्याताय खयं प्रक्तिरिभार: ।
तत्रादभुइं गर्भं यतं क्षेमो नृणामिह ||५०||

harir deha-bhṛtām ātmā
svayaṁ prakṛtir iṣvāraḥ
tat-pāda-mūlam śaraṇaṁ
yataḥ kṣemo nṛṇām iha

hariḥ—Śrī Hari; deha-bhṛtām—of living entities who have accepted material bodies; ātmā—the Supersoul; svayaṁ—Himself; prakṛtiḥ—material nature; iṣvāraḥ—the controller; tat—His; pāda-mūlam—feet; śaraṇam—shelter; yataḥ—from which; kṣemaḥ—good fortune; nṛṇām—of men; iha—in this world.
TRANSLATION

Śrī Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature. He is also our best friend, and everyone should take shelter at His lotus feet. In doing so, one’s life will be auspicious.

PURPORT

In Bhagavad-gītā it is said:

\[
\begin{align*}
\text{īśvaraḥ sarva-bhūtānāṁ} \\
\text{ḥṛd-deśe 'ṛjuna tiṣṭhati} \\
\text{bhrāmayan sarva-bhūtānī} \\
\text{yantrārūḍhāṇi māyāyā}
\end{align*}
\]

“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)

The living entity is within the body, and the Supersoul, the Supreme Personality of Godhead, is also there. He is called antaryāmī and caitya-guru. As Lord Kṛṣṇa states in Bhagavad-gītā, He is controlling everything.

\[
\begin{align*}
sarvasya cāhāṁ hṛdi sanniviṣṭo \\
mataḥ smṛtir jñānam apohanaṁ ca \\
vedaiś ca sarvair aham eva vedyo \\
vedānta-kṛd veda-vid eva cāhām
\end{align*}
\]

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

Everything is being directed by the Supersoul within the body; therefore the better part of valor is to take His direction and be happy. To take His directions, one needs to be a devotee, and this is also confirmed in Bhagavad-gītā.

\[
\begin{align*}
teṣāṁ satata-yuktānāṁ \\
 bhajatāṁ prīti-pūrvakam \\
dadāmi buddhi-yogaṁ taṁ \\
yena māṁ upayānti te
\end{align*}
\]
"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Although the Supersoul is in everyone's heart (īśvarah sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tisṭhāti), He talks only to the pure devotees who constantly engage in His service. In Caitanya-bhāgavata it is said:

![Verse](https://example.com/verse.png)

"One who has fixed his mind on the lotus feet of Kṛṣṇa is to be understood as having the best education and as having studied all the Vedas." (Cb. Antya 3.45) There are also other appropriate quotes in Caitanya-bhāgavata:

![Verse](https://example.com/verse.png)

"The perfect result of an education is the fixing of one’s mind on the lotus feet of Kṛṣṇa." (Cb. Ādi 13.178)

![Verse](https://example.com/verse.png)

"Conquering the world by means of material education is not desirable. If one engages himself in devotional service, his education is perfected." (Cb. Ādi 13.173)

![Verse](https://example.com/verse.png)

"The purpose of education is to understand Kṛṣṇa and His devotional service. If one does not do so, then education is false." (Cb. Ādi 12.49)

![Verse](https://example.com/verse.png)

"Being cultured, educated, very active and religious means developing natural love for Kṛṣṇa." (Cb. Antya 3.44) Everyone has dormant love for Kṛṣṇa, and by culture and education that has to be awakened. That is the purpose of this Kṛṣṇa consciousness movement. Once Lord Caitanya asked Śrī Rāmānanda Rāya what the best part of education was, and Rāmānanda
Rāya replied that the best part of education is advancement in Kṛṣṇa consciousness.

**TEXT 51**

> sa vai priyatamaś cātmā
> yato na bhayam aṇu api
> iti veda sa vai vidvān
> yo vidvān sa gurur hariḥ

\[\text{saḥ—He; vai—certainly; priya-tamaḥ—the most dear; ca—also; ātmā—Supersoul; yataḥ—from whom; na—never; bhayam—fear; aṇu—little; api—even; iti—thus; veda—(one who) knows; saḥ—he; vai—certainly; vidvān—educated; yah—he who; vidvān—educated; saḥ—he; guruḥ—spiritual master; hariḥ—not different from the Lord.}\]

**TRANSLATION**

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

**PURPORT**

Śrīla Viśvanātha Cakravartī Ṭhākura says: \(śākṣād-dharitvena samasta-sāstrair uktas tathā bhāvyata eva saddhiḥ.\) The spiritual master is described in every scripture as the representative of the Supreme Personality of Godhead. The spiritual master is accepted as identical with the Supreme Personality of Godhead because he is the most confidential servant of the Lord \(\text{(kintu prabhor yah priya eva tasya).}\) The purport is that both the Supersoul and the individual soul are very dear to everyone. Everyone loves himself, and when he becomes more advanced, he loves the Supersoul also. A person who is self-realized does not recommend the worship of anyone but the Supersoul. He knows that to worship the
Supreme Personality of Godhead is easier than to worship various demigods under the influence of lust and the desire for material enjoyment. The devotee is therefore always engaged in the loving devotional service of the Lord. Such a person is a true guru. In Padma Purāṇa it is said:

\[
\begin{align*}
&\text{ṣaṭ-karma-nipuṇo vipro} \\
&\text{mantra-tantra-viśāradāḥ} \\
&\text{avaiśṇavo gurur na syād} \\
&\text{vaśiṇavaḥ śvā-paco guruh}
\end{align*}
\]

“Even if a brāhmaṇa is very learned in Vedic scriptures and knows the six occupational duties of a brāhmaṇa, he cannot become a guru or spiritual master unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master.” The conclusion is that one cannot become a spiritual master unless he is a pure devotee of the Lord. One who is a spiritual master in accordance with the above descriptions of devotional service is to be understood as the Supreme Personality of Godhead personally present. According to the words mentioned here (gurur hariḥ), consulting a bona fide spiritual master means consulting the Supreme Personality of Godhead personally. One should therefore take shelter of such a bona fide spiritual master. Success in life means accepting a spiritual master who knows Kṛṣṇa as the only supreme beloved personality. One should worship such a confidential devotee of the Lord.

**TEXT 52**

नारद उवाच

प्रश्न एवं हि संचिन्नो मवतः पुरुषर्ष्यम्।

अत्र मे वदतो गुह्यं निशामय सुनिष्ठितम्॥५२॥

nārada uvāca

praśna evam hi saṁchinno

bhavataḥ puruṣaṁsabha

atra me vadataḥ guhyam

niśāmaya suṁiṣcitam

nāradaḥ uvāca—Nārada said; praśnaḥ—question; evam—thus; hi—certainly; saṁchinnoḥ—answered; bhavataḥ—your; puruṣaṁsabha—O great personality; atra—here; me vadataḥ—as I am speaking; guhyam—confidential; niśāmaya—hear; su-niṣcitam—perfectly ascertained.
TRANSLATION

The great saint Nārada continued: O great personality, I have replied properly about all that you have asked me. Now hear another narration that is accepted by saintly persons and is very confidential.

PURPORT

Śrī Nārada Muni is personally acting as the spiritual master of King Barhiṣmān. It was Nārada Muni’s intention that through his instructions the King would immediately give up all engagement in fruitive activity and take to devotional service. However, although the King understood everything, he was still not prepared to give up his engagements. As the following verses will show, the King was contemplating sending for his sons, who were away from home executing austerities and penances. After their return, he would entrust his kingdom to them and then leave home. This is the position of most people. They accept a bona fide spiritual master and listen to him, but when the spiritual master indicates that they should leave home and fully engage in devotional service, they hesitate. The duty of the spiritual master is to instruct the disciple as long as he does not come to the understanding that this materialistic way of life, fruitive activity, is not at all beneficial. Actually one should take to devotional service from the beginning of life, as Prahlāda Mahārāja advised: kaumāra ācaret prajño dharmān bhāgavatān iha (Bhāg. 7.6.1). According to all the instructions of the Vedas, we can understand that unless one takes to Kṛṣṇa consciousness and devotional service, he is simply wasting his time engaging in the fruitive activities of material existence. Nārada Muni therefore decided to relate another allegory to the King so that he might be induced to give up family life within material existence.

TEXT 53

bhūdabhu rukṣa samanta gambhāre mithitvā
rantī vandhabhikṣaṇam aspātu tāṇyo'bhikṣaṇam
ānre hiukānasutrpaṇaṁ bāgaṇya yāntaṁ
pruṣe mūrga mārga bhūkṛkṣaṇaṁ bhūvanam ||153||

kṣudraṇa caraṇaṁ sumanasāṁ śaraṇe mithitvā
raktan śaḍ-aṅghri-gaṇa-sāmasu lubdha-karmaṇ
agre vṛkān asu-trpo 'vigaṇayya yāntaṁ  
prṣṭhe mṛgāṁ mṛgaya lubdhaka-bāṇa-bhinnam

ksudram—on grass; caram—grazing; sumanasām—of a beautiful flower garden; sarar-e—under the protection; mithitvā—being united with a woman; raktam—attached; saṭ-aṅghri—of bumblebees; gaṇa—of groups; sāmasu—to the singing; lubdhaka-karṇam—whose ear is attracted; agre—in front; vṛkān—tigers; asu-trpaḥ—who live at the cost of another’s life; avigaṇayya—neglecting; yāntam—moving; prṣṭhe—behind; mṛgam—the deer; mṛgaya—search out; lubdhaka—of a hunter; bāṇa—by the arrows; bhinnam—liable to be pierced.

TRANSLATION

My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a tiger which is accustomed to living at the cost of another’s flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer’s death is imminent.

PURPORT

Here is an allegory in which the King is advised to find a deer that is always in a dangerous position. Although threatened from all sides, the deer simply eats grass in a nice flower garden, unaware of the danger all around him. All living entities, especially human beings, think themselves very happy in the midst of families. As if living in a flower garden and hearing the sweet humming of bumblebees, everyone is centered around his wife, who is the beauty of family life. The bumblebees’ humming may be compared to the talk of children. The human being, just like the deer, enjoys his family without knowing that before him is the factor of time, which is represented by the tiger. The fruitive activities of a living entity simply create another dangerous position and oblige him to accept different types of bodies. For a deer to run after a mirage of water in the desert is not unusual. The deer is also very fond of sex. The conclusion is that one who lives like a deer will be killed in due course of time. Vedic literatures therefore advise that we should understand our constitutional position and take to devotional service before death comes. According to the Bhāgavatam:
After many births we have attained this human form; therefore before death comes, we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life.

TEXT 54


sumanaḥ—flowers; sama-dharmaṇāṁ—exactly like; striṇāṁ—of women; śaraṇe—in the shelter; āśrame—household life; puṣpa—in flowers; madhuv-
of honey; *gandha*—the flavor; *vat*—like; *kṣudra-tamam*—most insignificant; *kāmya*—desired; *karma*—of activities; *vipāka-jam*—obtained as a result; *kāma-sukha*—of sense gratification; *lavam*—a fragment; *jaihvya*—enjoyment of the tongue; *aupasthya*—sex enjoyment; *ādi*—beginning with; *vicinvantam*—always thinking of; *mithun-bhūya*—engaging in sex life; *tat*—in his wife; *abhiniyeśita*—always absorbed; *manasam*—whose mind; *sat-aṅghri*—of bumblebees; *gaṇa*—of crowds; *sāma*—gentle; *gītā*—the chanting; *vat*—like; *ati*—very; *manohara*—attractive; *vanitā-ādi*—beginning with the wife; *jana*—of people; *alāpeśu*—to the talks; *atitarām*—excessively; *ati*—very much; *pralobhita*—attracted; *kārnām*—whose ears; *agre*—in front; *ūrka-yūtha*—a group of tigers; *vat*—like; *ātmanaḥ*—of one’s self; *āyuḥ*—span of life; *harataḥ*—taking away; *ahār-rātrān*—days and nights; *tān*—all of them; *kāla-lavāsīsān*—the moments of time; *auiganayya*—without considering; *grhesu*—in household life; *viharantam*—enjoying; *prsthathaḥ*—from the back; *eva*—certainly; *paroksam*—without being seen; *anupraṇvrtaḥ*—following behind; *lubdhakah*—the hunter; *kṛta-antaḥ*—the superintendent of death; *antaḥ*—in the heart; *śareṇa*—by an arrow; *yam*—whom; *iha*—in this world; *paravidhyati*—pierces; *tam*—that; *imam*—this; *ātmanaḥ*—yourself; *aho rājan*—O King; *bhinnahṛdayam*—whose heart is pierced; *draśṭaṁ*—to see; *arhasti*—you ought; *iti*—thus.

**TRANSLATION**

My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires and sex. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

**PURPORT**

Materialistic life means forgetting one’s constitutional position as the eternal servant of Kṛṣṇa, and this forgetfulness is especially enhanced in the grhastra-āśrama. In the grhastra-āśrama a young man accepts a young wife who is very beautiful in the beginning, but in due course of time,
after giving birth to many children and becoming older and older, she
demands many things from the husband to maintain the entire family. At
such a time the wife becomes detestable to the very man who accepted her
in her younger days. One becomes attached to the grhastha-āśrama for two
reasons only—the wife cooks palatable dishes for the satisfaction of her
husband’s tongue, and she gives him sexual pleasure at night. A person
attached to the grhastha-āśrama is always thinking of these two things—
palatable food and sex enjoyment. The talks of the wife, which are enjoyed
as a family recreation, and the talks of the children both attract the living
entity. He thus forgets that he has to die someday and has to prepare for
the next life if he wants to be put into a congenial body.

The deer in the flower garden is an allegory used by the great sage Nārada
to point out to the King that the King himself is similarly entrapped by
such surroundings. Actually everyone is surrounded by such a family life,
which misleads one. The living entity thus forgets that he has to return
home, back to Godhead. He simply becomes entangled in family life.

Prahlāda Mahārāja has therefore hinted: hitvātma-pātāṁ grham andha-
kūpaṁ vanam gato yad dharmāśrayeta. Family life is considered a blind well
(andha-kūpa) into which a person falls and dies without help. Prahlāda
Mahārāja recommends that while one’s senses are there and one is
strong enough, he should abandon the grhastha-āśrama and take shelter
of the lotus feet of the Lord, going to the forest of Vṛndāvana. According
to Vedic civilization, one has to give up family life at a certain age (the age
of fifty), take vānapraśtha and eventually remain alone as a sannyāsī. That is
the prescribed method of Vedic civilization known as vṛṇāśrama-dharma.
When one takes sannyāsa after enjoying family life, he pleases the Supreme
Lord Viṣṇu.

One has to understand one’s position in family or worldly life. That is
called intelligence. One should not remain always trapped in family life to
satisfy his tongue and genitals in association with a wife. In such a way,
one simply spoils his life. According to Vedic civilization, it is imperative
to give up the family at a certain stage, by force if necessary. Unfortunately,
so-called followers of Vedic life do not give up their family even at the end
of life, unless they are forced by death. There should be a thorough over-
hauling of the social system, and society should revert to the Vedic
principles, that is, the four varṇas and the four āśramas.

TEXT 55

स तबं विचारं मृगोहिष्टमात्ररोष्यते-
शिरं नियज्ञ हृदि कर्णधुनि च चिचे ।
sa tvam vicakṣya mṛga-ceṣṭitam ātmano ’ntaḥ
cittam niyaccha hṛdi karṇa-dhunīṁ ca citte
jahy aṅganāśramam asattama-yūthā-gāthāṁ
prīñīhi harīsa-śaraṇāṁ virama krameṇa

sah—that very person; tvam—you; vicakṣya—considering; mṛga-ceṣṭitam—
the activities of the deer; ātmanah—of the self; antah—within; cittam—
consciousness; niyaccha—fix; hṛdi—in the heart; karṇa-dhunīṁ—aural
reception; ca—and; citte—unto the consciousness; jahi—give up; aṅgana-
āśramam—household life; asat-tama—most abominable; yūthā-gātham—
full of stories of man and woman; prīñīhi—just accept; harīsa-śaraṇam—
the shelter of the liberated souls; virama—become detached; krameṇa—
gradually.

TRANSLATION

My dear King, just try to understand the allegorical position of the deer. Be
fully conscious of yourself and give up the pleasure of hearing about
promotion to heavenly planets by fruitive activity. Give up household life,
which is full of sex, as well as stories about such things, and take shelter
of the Supreme Personality of Godhead through the mercy of the liberated
souls. In this way, please give up your attraction for material existence.

PURPORT

In one of his songs, Śrīla Narottama dāsa Ṭhākura writes:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adhaṁ-pāte yāya

“Fruitive activities and mental speculation are simply cups of poison.
Whoever drinks of them, thinking them to be nectar, must struggle very
hard life after life, in different types of bodies. Such a person eats all kinds
of nonsense and becomes condemned by his activities of so-called sense
enjoyment.”
People are generally enamored of the fruitive results of worldly activity and mental speculation. They generally desire to be promoted to heavenly planets, merge into the existence of Brahman, or keep themselves in the midst of family life, enchanted by the pleasures of the tongue and genitals. The great sage Nārada clearly instructs King Barhiṣṭha to not remain his entire life in the grhastha-āśrama. Being in the grhastha-āśrama means being under the control of one’s wife. One has to give up all this and put himself into the āśrama of the paramahāṁsa, that is, put himself under the control of the spiritual master. The paramahāṁsa-āśrama is the āśrama of the Supreme Personality of Godhead, under whom the spiritual master has taken shelter. The symptoms of the bona fide spiritual master are stated in Śrīmad-Bhāgavatam:

\[
\text{tasmād guruṁ prapadyeta} \\
\text{jiñāsuḥ śreya uttamam} \\
\text{sābe pare ca niśpātaṁ} \\
\text{brahmaṇy upaśamāśrayam}
\]

“Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.”

(Bhāg. 11.3.21)

A paramahāṁsa is one who has taken shelter of the Parabrahman, the Supreme Personality of Godhead. If one takes shelter of the paramahāṁsa spiritual master, gradually, through training and instruction, he will become detached from worldly life and ultimately return home, back to Godhead. The particular mention of aṅganāśramam asattama-yātha-gātham is very interesting. The whole world is in the clutches of māyā, being controlled by woman. Not only is one controlled by the woman who is one’s wife, but one is also controlled by so many sex literatures. That is the cause of one’s being entangled in the material world. One cannot give up this abominable association through one’s own effort, but if one takes shelter of a bona fide spiritual master who is a paramahāṁsa, he will gradually be elevated to the platform of spiritual life.

The pleasing words of the Vedas that inspire one to elevate oneself to the heavenly planets or merge into the existence of the Supreme are for the
less intelligent who are described in *Bhagavad-gītā* as *māyāyāpahṛta-jñānaḥ* (those whose knowledge is taken away by the illusory energy). Real knowledge means understanding the miserable condition of material life. One should take shelter of a bona fide liberated soul, the spiritual master, and gradually elevate himself to the spiritual platform and thus become detached from the material world. According to Śrīla Viśvanātha Cakravartī Ṭhākura, *haṁsa-śaraṇam* refers to the cottage in which saintly persons live. Generally a saintly person lives in a remote place in the forest or in a humble cottage. However, we should note that the times have changed. It may be beneficial for a saintly person’s own interest to go to the forest and live in a cottage, but if one becomes a preacher, especially in Western countries, he has to invite many classes of men who are accustomed to living in comfortable apartments. Therefore in this age a saintly person has to make proper arrangements to receive people and attract them to the message of Kṛṣṇa consciousness. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, perhaps for the first time, introduced palatial buildings and motor cars for the residence of saintly persons just to attract the general public in big cities. The main fact is that one has to associate with a saintly person. In this age people are not going to search out a saint in the forest, so the saints and sages have to come to the big cities to make arrangements to receive the people in general, who are accustomed to the modern amenities of material life. Gradually such persons will learn that palatial buildings or comfortable apartments are not at all necessary. The real necessity is to become free from material bondage in whatever way possible. According to the orders of Śrīla Rūpa Gosvāmī:

\[ \text{anāsaktasya viṣayān} \\
\text{yathārham upayuñjataḥ} \\
\text{nirbandhaḥ kṛṣṇa-sambandhe} \\
\text{yuktam vairāgyam ucyate} \]

“When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness.” (Bh.r.s. 1.2.255)

One should not be attached to material opulence, but material opulence may be accepted in the Kṛṣṇa consciousness movement to facilitate the propagation of the movement. In other words, material opulence may be accepted as *yukta-vairāgya*, that is, for renunciation.
TRANSLATION

The King replied: My dear brähmana, whatever you have said I have heard with great attention, and, considering all of it, have come to the conclusion that the ācāryas [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me?

PURPORT

Actually the so-called teachers or leaders of material society do not really know the goal of life. They are described in Bhagavad-gītā as māyayāpahṛta-jñānāḥ. They appear to be very learned scholars, but actually the influence of the illusory energy has taken away their knowledge. Real knowledge means searching out Kṛṣṇa.
"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

All Vedic knowledge is meant for searching out Kṛṣṇa because Kṛṣṇa is the origin of everything. Janmādy asya yataḥ. In Bhagavad-gītā Kṛṣṇa says:

\[
\text{na me viduḥ sura-gaṇāḥ}
\text{prabhavaṁ na mahārṣayaḥ}
\text{aham ādir hi devānāṁ}
\text{mahārṣīnāṁ ca sarvāsaḥ}
\]

"Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages." (Bg. 10.2)

Kṛṣṇa is the origin and beginning of all demigods, including Lord Brahmā, Lord Śiva and all others. The Vedic ritualistic ceremonies are concerned with satisfying different demigods, but unless one is very advanced, he cannot understand that the original personality is Śrī Kṛṣṇa. Govindam ādi-puruṣaṁ tam aham bhajāmi. After hearing the instructions of Nārada, King Barhiṣṭha came to his senses. The real goal of life is to attain devotional service to the Supreme Personality of Godhead. The King therefore decided to reject the so-called priestly orders that simply engage their followers in the ritualistic ceremonies without giving effective instructions about the goal of life. At the present moment the churches, temples and mosques all over the world are not attracting people because foolish priests cannot elevate their followers to the platform of knowledge. Not being aware of the real goal of life, they simply keep their congregation in ignorance. Consequently those who are well educated have become uninterested in the ritualistic ceremonies. At the same time, they are not benefited with real knowledge. This Kṛṣṇa consciousness movement is therefore very important for the enlightenment of all classes. Following in the footsteps of Mahārāja Barhiṣṭha, everyone should take advantage of this Kṛṣṇa consciousness movement and abandon the stereotyped ritualistic ceremonies that go under the garb of so many religions. The Gosvāmīs from the very beginning differed from the priestly class that was engaged in ritualistic ceremonies. Indeed, Śrīla Sanātana Gosvāmī compiled his Hari-bhakti-vilāsa for the guidance of the Vaiṣṇavas. The Vaiṣṇavas, not caring for the lifeless activities of the priestly classes, take to full Kṛṣṇa consciousness and become perfect in this very life. That is described in the previous verse as paramhaṁsa-śaraṇam, taking shelter of the paramhaṁsa, the liberated soul, and becoming successful in this life.
TEXT 57

संशयोऽज्ज तु मेविसा संज्ञ्ञसत्त्वखो महान।
ऋषयोयं हि गुहनित यन्त्र नैन्द्रियव्रृत्तयाः।

sāmśayo 'tra tu me vipra
sāñchinnas tat-krto mahān
ṛṣayo 'pi hi muhyanti
yatra nendriya-vṛttayah

TRANSLATION

My dear brāhmaṇa, there are contradictions between your instructions and those of my spiritual teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about them, but you have now very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered by the real purpose of life. Of course, there is no question of sense gratification.

PURPORT

King Barhiṣmān was engaged in different types of sacrifice for elevation to the heavenly planets. People generally are attracted by these activities, and very rarely is a person attracted to devotional service, as Śrī Caitanya Mahāprabhu confirms. Unless one is very very fortunate, he does not take to devotional service. Even the so-called learned Vedic scholars are bewildered by devotional service. They are generally attracted to the rituals for sense gratification. In devotional service there is no sense gratification but only transcendental loving service to the Lord. Consequently the so-called priests engaged in sense gratification do not very much like devotional service. The brāhmaṇas, the priests, have been against this Kṛṣṇa consciousness movement since it began with Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu started this movement, the priestly class lodged complaints to the Kazi, the magistrate of the Mohammedan government. Caitanya Mahāprabhu had to lead a civil disobedience movement against
the propaganda of the so-called followers of Vedic principles. These people are described as *karma-jāda-smārtas*, which indicates that they are priests engaged in ritualistic ceremonies. It is here stated that such people become bewildered (*ṛṣayo 'pi hi muhyanti*). To save oneself from the hands of these *karma-jāda-smārtas*, one should strictly follow the instructions of the Supreme Personality of Godhead.

```
sarva-dharmān parityajya
mām ekaṁ śarāṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhayo
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)

**TEXT 58**

```
karmāṇy ārabhate yena
pumān iha vīhāya tam
amutrāṇyena dehena
juṣṭāni sa yad aṣnute
```

*karmāṇi*-fruitive activities; *ārabhate*-begins to perform; *yena*-by which; *pumān*-a living entity; *iha*-in this life; *vīhāya*-giving up; *tam*-that; *amutra*-in the next life; *anyena*-another; *dehena*-by a body; *juṣṭāni*-the results; *saḥ*-he; *yat*-that; *aṣnute*-enjoys.

**TRANSLATION**

The results of whatever a living entity does in this life are enjoyed in the next life.

**PURPORT**

A person generally does not know how one body is linked with another body. How is it possible that one suffers or enjoys the results of activities in this body in yet another body in the next life. This is a question the King wants Nārada Muni to answer. How may one have a human body in this life and not have a human body in the next? Even great philosophers
and scientists cannot account for the transferral of *karma* from one body to another. As we experience, every individual soul has an individual body, and one person’s activities, or one body’s activities, are not enjoyed or suffered by another body or another person. The question is how the activities of one body are suffered or enjoyed in the next.

**TEXT 59**

इति वेदविदां वादः श्रुयते तत्र तत्र ह।
कर्म यत्र क्रियते प्रोक्तं परोक्षं न प्रकाशते।॥५९॥

*iti veda-vidāṁ vādaḥ*
śrūyatē tatra tatra ha
*karma yat kriyate proktam*
*parokṣaṁ na prakāśate*

*iti*—thus; *veda-vidām*—of persons who know the Vedic conclusions; *vādaḥ*—the thesis; *śrūyate*—is heard; *tatra tatra*—here and there; *ha*—certainly; *karma*—the activity; *yat*—what; *kriyate*—is performed; *proktam*—as it was said; *parokṣaṁ*—unknown; *na prakāśate*—is not directly manifested.

**TRANSLATION**

The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

**PURPORT**

Atheists want evidence for the resultant actions of past activities. Therefore they ask, “Where is the proof that I am suffering and enjoying the resultant actions of past *karma*?” They have no idea how the subtle body carries the results of the present body’s actions down to the next gross body. The present body may be finished grossly, but the subtle body is not finished; it carries the soul to the next body. Actually the gross body is dependent on the subtle body. Therefore the next gross body must suffer and enjoy according to the subtle body. The soul is carried by the subtle body continuously until liberated from gross material bondage.
TEXT 60

नारद उवाच

येनैवारभते कर्म तेनैवामुत्र तत्पुमान ।
शुद्धै विन्यवधानेन लिङ्गेन मनसा खयम् ॥५०॥

nārada uvāca
yenaiva-rabhate karma
tenāivāmutra tat pumān
bhuṅkte hi avyavadhānena
liṅgena manasā svayam

nāradaḥ uvāca—Nārada said; yena—by which; eva—certainly; arabhate—
begins; karma—frutitive activities; tena—by that body; eva—certainly;
amutra—in the next life; tat—that; pumān—the living entity; bhuṅkte—
enjoys; hi—because; avyavadhānena—without any change; liṅgena—by the
subtle body; manasā—by the mind; svayam—personally.

TRANSLATION

The great sage Nārada continued: The living entity acts in a gross body
in this life. This body is forced to act by the subtle body, composed of
mind, intelligence and ego. After the gross body is lost, the subtle body is
still there to enjoy or suffer. Thus there is no change.

PURPORT

The living entity has two kinds of body—the subtle body and the gross
body. Actually he enjoys through the subtle body, which is composed of
mind, intelligence and ego. The gross body is the instrumental outer
covering. When the gross body is lost, or when it dies, the root of the
gross body—the mind, intelligence and ego—continue and bring about
another gross body. Although the gross bodies apparently change, the real
root of the gross body—the subtle body of mind, intelligence and ego—is
always there. The subtle body’s activities—be they pious or impious—create
another situation for the living entity to enjoy or suffer in the next gross
body. Thus the subtle body continues whereas the gross bodies change
one after another.

Since modern scientists and philosophers are too materialistic, and since
their knowledge is taken away by the illusory energy, they cannot explain
how the gross body is changing. The materialistic philosopher Darwin has tried to study the changes of the gross body, but because he had no knowledge of either the subtle body or the soul, he could not clearly explain how the evolutionary process is going on. One may change the gross body, but he works in the subtle body. People cannot understand the activities of the subtle body, and consequently they are bewildered as to how the actions of one gross body affect another gross body. The activities of the subtle body are also guided by the Supersoul, as explained in Bhagavad-gītā:

\[
\text{sayānam imam uṣṭṝija}
\]  
\[
\text{svaśantaṁ puruśo yathā}
\]
\[
\text{karmātmany āhitam bhuṅkte}
\]  
\[
\text{tādṛśenetareṇa vā}
\]

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

Because the Supreme Personality of Godhead as Supersoul is always guiding the individual soul, the individual soul always knows how to act according to the reactions of his past karma. In other words, the Supersoul reminds him to act in such a way. Therefore although there is apparently a change in the gross body, there is a continuation between the lives of an individual soul.

TEXT 61

शयानमिमसात्य श्यासनं पुरुषं यथा।
कर्मात्मन्याहिंतं शुद्धं ताक्षेतरे वा॥६५॥

\[
\text{sayānam imam uṣṭṝija}
\]  
\[
\text{svaśantaṁ puruśo yathā}
\]
\[
\text{karmātmany āhitam bhuṅkte}
\]  
\[
\text{tādṛśenetareṇa vā}
\]

sayānam—lying down on a bed; imam—this body; uṣṭṝija—after giving up; svasantaṁ—breathing; puruṣah—the living entity; yathā—as; karma—activity; ātmani—in the mind; āhitam—executed; bhuṅkte—enjoys; tādṛśena—by a similar body; itareṇa—by a different body; vā—or.
TRANSLATION

The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body, the living entity enters either an animal body or a demigod’s body on this planet or on another planet. He thus enjoys the results of the actions of his past life.

PURPORT

Although the root of distress and happiness is the mind, intelligence and ego, a gross body is still required as an instrument for enjoyment. The gross body may change, but the subtle body continues to act. Unless the living entity gets another gross body, he will have to continue in a subtle body, or a ghostly body. One becomes a ghost when the subtle body acts without the help of the instrumental gross body. As stated in this verse, \( \text{sayānam imam uṣṭrasya śvasantam} \). The gross body may lie on a bed and rest, and even though the machinery of the gross body is working, the living entity may leave, go into a dream, and return to the gross body. When he returns to the body, he forgets his dream. Similarly, when the living entity takes on another gross body, he forgets the present gross body. The conclusion is that the subtle body—mind, intelligence and ego—creates an atmosphere with desires and ambitions that the living entity enjoys in the subtle body. Actually the living entity is in the subtle body, even though the gross body apparently changes and even though he inhabits the gross body on various planets. All the activities performed by the living entity in the subtle body are called illusory because they are not permanent. Liberation means getting out of the clutches of the subtle body. Liberation from the gross body simply involves the transmigration of the soul from one gross body to another. When the mind is educated in Kṛṣṇa consciousness, or higher consciousness in the mode of goodness, one is transferred either to the upper heavenly planets or to the spiritual world, the Vaikunṭha planets. One therefore has to change his consciousness by cultivating knowledge received from Vedic instructions from the Supreme Personality of Godhead through the disciplic succession. If we train the subtle body in this life by always thinking about Kṛṣṇa, we will transfer to Kṛṣṇaloka after leaving the gross body. This is confirmed by the Supreme Personality of Godhead.

\[ \text{janma karma ca me divyam} \]
\[ \text{evāṁ yo vetti tattvataḥ} \]
\[ \text{tyaktvā deham puṇar janma} \]
\[ \text{naiti māṁ eti so 'ṛjuna} \]
"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Thus the change of the gross body is not very important, but the change of the subtle body is important. The Kṛṣṇa consciousness movement is educating people to enlighten the subtle body. The perfect example in this regard is Ambariṣa Mahārāja, who always engaged his mind on the lotus feet of Lord Kṛṣṇa. Sa vai manah kṛṣṇa-padārvindayoḥ. Similarly, in this life we should always fix our mind on the lotus feet of Kṛṣṇa, who is present in His arcā-vigraha, the incarnation of the Deity in the temple. We should also always engage in His worship. If we engage our speech in describing the activities of the Lord and our ears in hearing about His pastimes, and if we follow the regulative principles to keep the mind intact for advancing in Kṛṣṇa consciousness, we shall certainly be elevated to the spiritual platform. Then at the time of death the mind, intelligence and ego will no longer be materially contaminated. The living entity is present, and the mind, intelligence and ego are also present. When the mind, intelligence and ego are purified, all the active senses of the living entity become spiritual. Thus the living entity attains his sac-cid-ānanda-vigraha form. The Supreme Lord is always in His sac-cid-ānanda-vigraha form, but the living entity, although part and parcel of the Lord, becomes materially contaminated when he desires to come to the material world for material enjoyment. The prescription for returning home, back to Godhead, is given by the Lord Himself in Bhagavad-gītā:

\[
\text{man-manā bhava mad-bhakto}\\ 
\text{mad-yājī māṁ namaskuru}\\ 
\text{māṁ evaṁ yasya yuktaivaṁ}\\ 
\text{ātmānam māṁ parāyaṇaḥ}\]

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

TEXT 62

ममैते मनसा यथद्सावहमिति ब्रह्मृ
गृहीयात्तपमान् गांडः कर्म चेन पुनर्भवः ॥१६२॥

mamaite manasā yad yad
asāv aham iti bruvan
grhṛiyāt tat pumān rāddham
karma yena punar bhavaḥ

mama—mine; ete—all these; manasā—by the mind; yat yat—whatever; asau—that; aham—I (am); iti—thus; bruvan—accepting: grhṛiyāt—takes with him; tat—that; pumān—the living entity; rāddham—perfected; karma—work; yena—by which; punah—again; bhavaḥ—material existence.

TRANSLATION

The living entity labors under the bodily conception of “I am this, I am that. My duty is this, and therefore I shall do it.” These are all mental impressions, and all these activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mental concoctions. Thus he gets another body.

PURPORT

As long as one is absorbed in the bodily conception, his activities are performed on that platform. This is not very difficult to understand. In the world, we see that every nation is trying to supersede every other nation and that every man is trying to advance beyond his fellow man. All these activities are going on under the name of advancement of civilization. There are many plans for making the body comfortable, and these plans are carried in the subtle body after the destruction of the gross body. It is not a fact that after the gross body is destroyed the living entity is finished. Although many great philosophers and teachers in this world are under the impression that after the body is finished everything is finished, this is not a fact. Nārada Muni says in this verse that at death one takes his plans with him (grhṛiyāt), and to execute these plans he gets another body. This is called punar bhavaḥ. When the gross body is finished, the plans of the living entity are taken by the mind, and, by the grace of the Lord, the living entity gets a chance to give these plans shape in the next life. This is known as the law of karma. As long as the mind is absorbed in the laws of karma, a certain type of body must be accepted in the next life.

Karma is the aggregate of fruitive activities conducted to make this body comfortable or uncomfortable. We have actually seen that when one man was about to die he requested his physician to give him a chance to live four more years so that he could finish his plans. This means that while dying he was thinking of his plans. After his body was destroyed, he doubtlessly carried his plans with him by means of the subtle body com-
posed of mind, intelligence and ego. Thus he would get another chance by the grace of the Supreme Lord, the Supersoul, who is always within the heart.

\[
\text{sarvasya cāhāṁ hṛđi sannīvīṣṭo} \\
\text{matatḥ śmṛtir jñānām apanham ca} \\
\text{vedaiś ca sarvair aham eva vedyo} \\
\text{vedānta-kṛd veda-vid eva cāham}
\]

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

In the next birth, one acquires remembrance from the Supersoul and begins to execute the plans begun in the previous life. This is also explained in Bhagavad-gītā in another verse:

\[
\text{īśvarāḥ sarva-bhūtānām} \\
\text{hṛđ-deśe 'rjuna tiṣṭhati} \\
\text{bhrāmaya sarva-bhūtānī} \\
\text{yantrārūḍhāṇī māyāyā}
\]

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

Situated on the vehicle given by material nature and reminded by the Supersoul within the heart, the living entity struggles all over the universe to fulfill his plans, thinking, “I am a brahmaṇa, I am a kṣatriya. I am an American, I am an Indian,” and so on. All these designations are of the same essence. There is no point in becoming a brahmaṇa in preference to an American or becoming an American in preference to a Negro. After all, these are all bodily conceptions under the modes of material nature.
yathā—as; anumāṇīyate—can be imagined; cittam—one’s consciousness or mental condition; ubhayaiḥ—both; indriya—of the senses; īhitaiḥ—by the activities; evam—similarly; prāk—previous; deha-jam—performed by the body; karma—activities; laksyate—can be perceived; citta—of consciousness; uṣṭibhiḥ—by the occupations.

TRANSLATION

One can understand the mental or conscious position of a living entity by the activities of two kinds of senses—the knowledge-acquiring senses and the executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life.

PURPORT

There is an English proverb that says, “The face is the index of the mind.” If one is angry, his anger is immediately expressed in his face. Similarly, other mental states are reflected by the actions of the gross body. In other words, the activities of the gross body are reactions of the mental condition. The mind’s activities are thinking, feeling and willing. The willing portion of the mind is manifest by the activities of the body. The conclusion is that by the activities of the body and senses, we can understand the condition of the mind. The condition of the mind is affected by past activities in the past body. When the mind is joined with a particular sense, it immediately becomes manifest in a certain way. For instance, when there is anger in the mind, the tongue vibrates so many maledictions. Similarly, when the mind’s anger is expressed through the hand, there is fighting. When it is expressed through the leg, there is kicking. There are so many ways in which the subtle activities of the mind are expressed through the various senses. The mind of a person in Kṛṣṇa consciousness also acts in a similar way. The tongue chants Hare Kṛṣṇa, the mahā-mantra, the hands are raised in ecstasy, and the legs dance in Kṛṣṇa consciousness. These symptoms are technically called aṣṭa-sāttvika-vikāra. This is transformation of the mental condition in goodness or sometimes transcendental ecstasy.

TEXT 64

नारुभूतं क च चानेन देहनाद्यमशुक्तम् ।
कदतात्तुपपलम्बेत यद्यूपं यद्गात्मनि ||६४||
nānubhūtam kva cānena
dohenādrṣṭam āśrutam
kadācid upalabhyaeta
yad rūpam yādṛg ātmani

na—never; anubhūtam—experienced; kva—at any time; ca—also; anena
dohon—by this body; adṛṣṭam—never seen; āśrutam—never heard; kadācit—
sometimes; upalabhyaeta—may be experienced; yat—which; rūpam—form;
yādṛk—whatever kind; ātmani—in the mind.

TRANSLATION

Sometimes we suddenly experience something that was never experienced
in the present body by sight or hearing. Sometimes we see such things
suddenly in dreams.

PURPORT

We sometimes see things in dreams that we have never experienced in
the present body. Sometimes in dreams we think that we are flying in the
sky, although we have no experience of flying. This means that once in a
previous life, either as a demigod or astronaut, we flew in the sky. The
impression is there in the stockpile of the mind, and it suddenly expresses
itself. It is like fermentation taking place in the depths of water, which
sometimes manifests itself in bubbles on the water’s surface. Sometimes
we dream of coming to a place we have never known or experienced in this
lifetime, but this is proof that in a past life we experienced this. The
impression is kept within the mind and sometimes becomes manifest
either in dream or in thought. The conclusion is that the mind is the
storehouse of various thoughts and experiences undergone during our past
lives. Thus there is a chain of continuation from one life to another, from
previous lives to this life, and from this life to future lives. This is also
sometimes proved by saying that a man is a born poet, a born scientist or
a born devotee. If, like Maharāja Ambarīśa, we think of Krṣṇa constantly
in this life (sa vai manāḥ krṣṇa-padāravindayaḥ), we will certainly be
transferred to the kingdom of God at the time of death. Even if our at-
ttempt to be Krṣṇa conscious is not complete, our Krṣṇa consciousness will
continue in the next life. This is confirmed in Bhagavad-gītā:

prāpya puṇya-kṛtāṁ lokān
uṣītvā śāśvatīḥ samāḥ
"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. 6.41)

If we rigidly follow the principles of meditation on Kṛṣṇa, there is no doubt that in our next life we will be transferred to Kṛṣṇaloka, Goloka Vṛndāvana.

My dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

Actually the Supreme Personality of Godhead, Kṛṣṇa, is the supreme enjoyer. When a living entity wants to imitate Him, he is given a chance to satisfy his false desire to lord it over material nature. That is the beginning
of his downfall. As long as he is within this material atmosphere, he has a subtle vehicle in the form of the mind, which is the stockpile of all kinds of material desires. Such desires become manifest in different bodily forms. Śrīla Nārada Muni requests the King to accept this fact from him because he is an authority. The conclusion is that the mind is the storehouse of our past desires, and we have this present body due to our past desires. Similarly, whatever we desire in this present body will be expressed in a future body. Thus the mind is the source of different kinds of bodies.

If the mind is purified by Kṛṣṇa consciousness, one will naturally in the future get a body that is spiritual and full of Kṛṣṇa consciousness. Such a body is our original form, as Śrī Caitanya Mahāprabhu confirms: jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'. "Every living entity is constitutionally an eternal servant of Kṛṣṇa." If a person is engaged in the devotional service of the Lord, he is to be considered a liberated soul even in this life. This is confirmed by Śrīla Rūpa Gosvāmī:

\[
\text{ihā yasya harer dāsyey}
\karmaṇā manasā girā
\text{nikhilāsv apy avasthāsu}
\text{jīvan-muktaḥ sa ucyate}
\]

“One who engages in the transcendental service of the Lord in body, mind, and word is to be considered liberated in all conditions of material existence.” (Bh.r.s. 1.2.187) The Kṛṣṇa consciousness movement is based on this principle. We must teach people to absorb themselves always in the service of the Lord because that position is their natural position. One who is always serving the Lord is to be considered already liberated. This is also confirmed in Bhagavad-gītā:

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

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

The devotee is therefore above the three modes of material nature and is even transcendental to the brāhmaṇa platform. A brāhmaṇa may be infected by the two baser modes—namely rajo-guṇa and tamo-guṇa. A pure
devotee, who is free from all material desires experienced on the mental platform and who is also free from empiric philosophical speculation or frutive activity, is always above material conditioning and is always liberated.

**TEXT 66**

\textit{mana eva manuṣyaśa
pūrva-rūpāni śaṁśati
bhaviṣyataḥ ca bhadrāṁ te
tathaiva na bhaviṣyataḥ}

*manaḥ*—the mind; *eva*—certainly; *manuṣyaśa*—of a man; *pūrva*—past; *rūpāni*—forms; *śaṁśati*—indicates; *bhaviṣyataḥ*—of one who will take birth; *ca*—also; *bhadrāṁ*—good fortune; *te*—unto you; *tatha*—thus; *eva*—certainly; *na*—not; *bhaviṣyataḥ*—of one who will take birth.

**TRANSLATION**

O King, all good fortune unto you! The mind is the cause of the living entity’s attaining a certain type of body in accordance with his association with material nature. According to one’s mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies.

**PURPORT**

The mind is the index of information about one’s past and future life. If a man is a devotee of the Lord, he cultivated devotional service in his previous life. Similarly, if one’s mind is criminal, he was criminal in his last life. In the same way, according to the mind, we can understand what will happen in a future life. In Bhagavad-gītā it is said:

\textit{ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jagḥanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ}

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets;
and those in the mode of ignorance go down to the hellish worlds.” (Bg. 14.18)

If a person is in the mode of goodness, his mental activities will promote him to a higher planetary system. Similarly, if he has a low mentality, his future life will be most abominable. The lives of the living entity, in both the past and the future, are indicated by the mental condition. Nārada Muni is herein offering the King blessings of all good fortune so that the King will not desire anything or make plans for sense gratification. The King was engaged in fruitive ritualistic ceremonies because he hoped to get a better life in the future. Nārada Muni desired him to give up all mental concoctions. As explained before, all bodies in heavenly planets and hellish planets arise from mental concoctions, and the sufferings and enjoyments of material life are simply on the mental platform. They take place on the chariot of the mind (mano-ratha). It is therefore said:

\[
\text{yasyāsti bhaktir bhagavaty akīncanā}
\text{ sarvair guṇais tatra samāsate surah}
\text{ harāv abhaktasya kuto mahad-guṇā}
\text{ mano-rathenāsati dhāvato bahiḥ}
\]

“One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy.” (Bhāg. 5.18.12)

Unless one becomes a devotee of the Lord or becomes fully Kṛṣṇa conscious, he will certainly hover on the mental platform and be promoted and degraded in different types of bodies. All qualities that are considered good according to the material estimation actually have no value because these so-called good qualities will not save a person from the cycle of birth and death. The conclusion is that one should be without mental desire. Anyābhilāṣitā-sūnyanā jñāna-karmādy-anāvrtam: one should be fully free from material desires, philosophical speculation and fruitive activity. The best course for a human being is to favorably accept the transcendental devotional service of the Lord. That is the highest perfection of human life.
adṛśtam aśrutam cātra
kvacīn manasi dṛṣyate
yathā tathānumantavyam
deśa-kāla-kriyāśrayam

adṛśam—never experienced; aśrutam—never heard; ca—and; atra—in this
life; kvacit—at some time; manasi—in the mind; dṛṣyate—is visible; yathā—
as; tathā—accordingly; anumantavyam—to be understood; deśa—place;
kāla—time; kriyā—activity; āśrayam—depending on.

TRANSLATION

Sometimes in a dream we see something never experienced or heard of
in this life, but all these incidents have been experienced at different times,
in different places and in different conditions.

PURPORT

In the previous verse it was explained that in dreams we see that which
was experienced during the day. But why is it that we sometimes in our
dreams see what we have never heard of or seen at any time during this
life? Here it is stated that even though such events may not be experienced
in this life, they were experienced in previous lives. According to time and
circumstance, they combine so that in dreams we see something wonderful
that we have never experienced. For instance, we may see an ocean on the
peak of a mountain. Or we may see that the ocean has dried up. These are
simply combinations of different experiences in time and space. Some-
times we may see a golden mountain, and this is due to our having
experienced gold and mountains separately. In the dream, under illusion,
we combine these separate factors. In this way we are able to see golden
mountains or stars during the day. The conclusion is that these are all
mental concoctions, although they have actually been experienced in
different circumstances. They have simply combined together in a dream.
This fact is further explained in the following verse.

TEXT 68

सत्वें क्रमानुरोधेन मनसीन्द्रियाणं गोचरः ||
आयान्ति ब्रह्मो यानि सत्वें समनसो जना: ||६८||
Talks Between Narada and King Pracīnabarhi

sarve kramānurodhena
manasīndriya-gocarāḥ
āyānti bahuṣo yānti
sarve samanaso janāḥ

sarve—all; krama-anurodhena—in order of chronology; manasi—in the mind; indriya—by the senses; gocarāḥ—experienced; āyānti—come; bahuṣaḥ—in many ways; yānti—go away; sarve—all; sa-manasaḥ—with a mind; janāḥ—living entities.

TRANSLATION

The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records different thoughts. In the mind these appear together in different combinations; therefore these images sometimes appear as things never seen or never heard.

PURPORT

The activities of the living entity in the body of a dog may be experienced in the mind of a different body; therefore those activities appear never to have been heard or seen. The mind continues, although the body changes. Even in this lifespan we can sometimes experience dreams of our childhood. Although such incidents now appear strange, it is to be understood that they are recorded in the mind. Because of this, they become visible in dreams. The transmigration of the soul is caused by the subtle body, which is the storehouse of all kinds of material desires. Unless one is fully absorbed in Kṛṣṇa consciousness, material desires will come and go. That is the nature of the mind—thinking, feeling and willing. As long as the mind is not engaged in meditation on the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, the mind will desire so many material enjoyments. Sensual images are recorded in the mind in chronological order, and they become manifest one after another; therefore the living entity has to accept one body after another. The mind plans material enjoyment, and the gross body serves as the instrument to realize such desires and plans. The mind is the platform onto which all desires come and go. Śrīla Narottama dāsa Ṭhākura therefore sings:

guru-mukha-padma-vākya, cīttete kariyā aikya,
āra nā kariha mane āśā
Narottama dāsa Thākura advises everyone to stick to the principle of carrying out the orders of the spiritual master. One should not desire anything else. If the regulative principles ordered by the spiritual master are followed rigidly, the mind will gradually be trained to desire nothing but the service of Kṛṣṇa. Such training is the perfection of life.

**TEXT 69**


cathaeka-niṣṭhe manasi bhagavat-pārśva-vartini
tamaś candramasi-vedam uparajyāvabhāsate

sattva-eka-niṣṭhe—in full Kṛṣṇa consciousness; manasi—in a mind; bhagavat—with the Supreme Personality of Godhead; pārśva-vartini—being constantly associated; tamaḥ—the dark planet; candramasi—in the moon; iva—like; idam—this cosmic manifestation; uparajya—being connected; avabhāsate—becomes manifest.

**TRANSLATION**

Kṛṣṇa consciousness means constantly associating with the Supreme Personality of Godhead in such a mental state that the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is not always possible, but it becomes manifest exactly like the dark planet known as Rāhu, which is observed in the presence of the full moon.

**PURPORT**

It has been explained in the previous verse that all desires on the mental platform become visible one after another. Sometimes, however, by the supreme will of the Supreme Personality of Godhead, the whole stockpile can be visible all at one time. In Brahma-saṁhitā it is said, karmāṇi nirdahati kintu ca bhakti-bhājām (5.54). When a person is fully absorbed in Kṛṣṇa consciousness, his stockpile of material desires is minimized. Indeed, the desires no longer fructify in the form of gross bodies. Instead,
the stockpile of desires becomes visible on the mental platform by the
grace of the Supreme Personality of Godhead.

In this connection, the darkness occurring before the full moon, the
lunar eclipse, can be explained as being another planet, known as Rāhu.
According to Vedic astronomy, the Rāhu planet, which is not visible, is
accepted. Sometimes the Rāhu planet is visible in the presence of full
moonlight. It then appears that this Rāhu planet exists somewhere near the
orbit of the moon. The failure of modern moon excursionists may be due
to the Rāhu planet. In other words, those who are supposed to be going
to the moon may actually be going to this invisible planet Rāhu. Actually
they are not going to the moon but to the planet Rāhu, and after reaching
this planet, they come back. Apart from this discussion, the point is that
a living entity has immense and unlimited desires for material enjoyment,
and he has to transmigrate from one gross body to another until these
desires are exhausted.

No living entity is free from the cycle of birth and death unless he takes
to Kṛṣṇa consciousness; therefore in this verse it is clearly stated (sattvaika-
niṣṭhe) that when one is fully absorbed in Kṛṣṇa consciousness, in one
stroke he is freed of past and future mental desires. Then, by the grace of
the Supreme Lord, everything becomes simultaneously manifest within the
mind. In this regard, Viśvanātha Cakravartī Ṭhākura cites the example of
mother Yaśodā’s seeing the whole cosmic manifestation within the mouth
of Lord Kṛṣṇa. By the grace of Lord Kṛṣṇa, mother Yaśodā saw all the
universes and planets within the mouth of Kṛṣṇa. Similarly, by the grace
of the Supreme Personality of Godhead, Kṛṣṇa, a Kṛṣṇa conscious person
can see all his dormant desires at one time and finish all his future trans-
migrations. This facility is especially given to the devotee to make his path
clear for returning home, back to Godhead.

Why we see things not experienced in this life is explained herein. That
which we see is the future expression of a gross body or is already stocked
in our mental stockpile. Because a Kṛṣṇa conscious person does not have
to accept a future gross body, his recorded desires are fulfilled in a dream.
We therefore sometimes find things in a dream never experienced in our
present life.
nāham mameti bhāvo 'yam
puruṣe vyavadhīyate
yāvad buddhi-mano-′kṣārtha-
guṇa-vyūho hy anādimān

na—not; aham—I; mama—mine; iti—thus; bhāvo—consciousness; ayam—this; puruṣe—in the living entity; vyavadhīyate—is separated; yāvat—so long; buddhi—intelligence; manoh—mind; aksa—senses; artha—sense objects; guṇa—of the material qualities; vyūha—a manifestation; hi—certainly; anādimān—the subtle body (existing since time immemorial).

TRANSLATION
As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well.

PURPORT
The desires in the subtle body of mind, intelligence and ego cannot be fulfilled without a gross body composed of the material elements earth, water, air, fire and ether. When the gross material body is not manifest, the living entity cannot factually act in the modes of material nature. In this verse it is clearly explained that the subtle activities of the mind and intelligence continue due to the sufferings and enjoyments of the living entity’s subtle body. The consciousness of material identification (such as “I and mine”) still continues because such consciousness has been extant from time immemorial. However, when one transfers to the spiritual world by virtue of understanding Kṛṣṇa consciousness, the actions and reactions of both gross and subtle bodies no longer bother the spirit soul.

TEXT 71
When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

PURPORT

Foolish people deny the existence of the soul, but it is a fact that when we sleep we forget the identity of the material body and when we awake, we forget the identity of the subtle body. In other words, while sleeping we forget the activities of the gross body, and when active in the gross body we forget the activities of sleeping. Actually both states—sleeping and waking—are creations of the illusory energy. The living entity actually has no connection with either the activities of sleep or the activities of the so-called wakened state. When a person is in deep sleep or when he has fainted, he forgets his gross body. Similarly, under chloroform or some other anesthetic, the living entity forgets his gross body and does not feel pain or pleasure during a surgical operation. Similarly, when a man is suddenly shocked by some great loss, he forgets his identification with the gross body. At the time of death, when the temperature of the body rises to 107 degrees, the living entity falls into a coma and is unable to identify his gross body. In such cases, the life air that moves within the body is choked up, and the living entity forgets his identification with the gross body. Because of our ignorance of the spiritual body, of which we have no experience, we do not know of the activities of the spiritual body, and, in ignorance, we jump from one false platform to another. We act sometimes in relation to the gross body and sometimes in relation to the subtle body. If, by Krishna's grace, we act in our spiritual body, we can transcend both the gross and subtle bodies. In other words, we can gradually train ourselves to act in terms of the spiritual body. As stated in the Nārada-pañcarātra, hṛṣikeṇa hṛṣikeśa-sevanāṁ bhaktir ucyate: devotional service means engaging the spiritual body and spiritual senses in the service of the Lord. When we are engaged in such activities, the actions and reactions of the gross and subtle bodies cease.
TEXT 72

When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night.

PURPORT

When a living entity is within the womb, his gross body, the ten sense organs and the mind are not fully developed. At such a time the objects of the senses do not disturb him. In a dream a young man may experience the presence of a young woman because at that time the senses are active. Because of undeveloped senses, a child or boy will not see a young woman in his dreams. The senses are active in youth even when one dreams, and although there may be no young woman present, the senses may act and there may be a seminal discharge (nocturnal emission). The activities of the subtle and gross bodies depend on how developed conditions are. The example of the moon is very appropriate. On a dark-moon night, the full shining moon is still present, but it appears not to be present due to conditions. Similarly, the senses of the living entity are there, but they only become active when the gross body and the subtle body are developed. Unless the senses of the gross body are developed, they will not act on the subtle body. Similarly, because of the absence of desires in the subtle body, there may be no development in the gross body.
TEXT 73

अर्थे ब्रव्यभमानेपि संस्मृतिनि निज्वते।
ध्यातो विषयानः स्वात्तेनन्यागमो वया॥७३॥

arthe hy avidyamāne 'pi
saṁśṛtiṁ na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

arthe—sense objects; hi—certainly; avidyamāne—not being present; api—although; saṁśṛtiḥ—material existence; na—never; nivartate—ceases; dhyāyataḥ—meditating; viṣayān—on sense objects; asya—of the living being; svapne—in dream; anartha—of unwanted things; āgamaḥ—appearance; yathā—as.

TRANSLATION

When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease to exist materially, even though he may not be exactly in contact with the sense objects.

PURPORT

It is sometimes said that because a child is innocent he is completely pure. Actually this is not the fact. The effects of fruitive activities reserved in the subtle body appear in three concurrent stages. One is called bija (the root), another is called kūṭastha (the desire), and another is called phalonmukha (about to fructify). The manifest stage is called prārabdha (already in action). In a conscious or unconscious state, the actions of the subtle or gross bodies may not be manifest, but such states cannot be called the liberated state. A child may be innocent, but this does not mean that he is a liberated soul. Everything is held in reservation, and everything will become manifest in due course of time. Even in the absence of certain manifestations in the subtle body, the objects of sense enjoyment may act. The example has been given of a nocturnal emission in which the physical senses act even when the physical objects are not manifest. The three modes of material nature may not be manifest in the subtle body, but the contamination of the three modes remains conserved, and, in due course of time, it becomes manifest. Even if the reactions of the subtle and gross
bodies are not manifest, one does not become free from the material conditions. Therefore it is wrong to say that a child is as good as a liberated soul.

**TEXT 74**

एवं पञ्चविधां लिङ्गं त्रिवेद्विष्टिस्तम |
एवं व्रतनयां युक्तो जीवं हस्तिकीयते ||७४||

evaṁ paṇca-vidhāṁ liṅgaṁ
tri-vṛt šoḍaśa-viṣṭṛtam
eṣa cetanayā yukto
dhā ity abhiddhyate

evam—thus; paṇca-vidham—the five sense objects; liṅgam—the subtle body; tri-vṛt—influenced by the three modes; šoḍaśa—sixteen; viṣṭṛtam—expanded; eṣa—this; cetanayā—with the living entity; yuktah—combined; jīvaḥ—the conditioned soul; iti—thus; abhiddhyate—is understood.

**TRANSLATION**

The five sense objects, the five sense organs, the five knowledge-acquiring senses, and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

**PURPORT**

Lord Kṛṣṇa says in Bhagavad-gītā:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manah saṣṭhānindriyāni
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)

Here it is also explained that the living entity comes in contact with the sixteen material elements and is influenced by the three modes of material nature. The living entity and this combination of elements combine to form what is called jīva-bhūta, the conditioned soul that struggles hard within
material nature. The total material existence is first agitated by the three modes of material nature, and these become the living conditions of the living entity. Thus the subtle and gross bodies develop, and the ingredients are earth, water, fire, air, sky, and so on. According to Śrī Madhvācārya, when consciousness, the living force in the heart, is agitated by the three modes of material nature, then the subtle body of the living entity, consisting of the mind, the sense objects, the five senses that acquire knowledge, and the five senses for acting in the material condition, becomes possible.

TEXT 75

अनेन पुरुषो देहानुष्ठाने विमुक्तिः
हर्ष शोकं भयं दुःखं सुखं चानेन चिन्द्रति ||७५||

anena puruṣo dehān
upādatte vimuṅcati
harṣam śokam bhayam duḥkham
sukham caṇena vindati

anena—by this process; puruṣaḥ—the living entity; dehān—gross bodies;
upādatte—achieves; vimuṅcati—gives up; harṣam—enjoyment; śokam—lamentation; bhayam—fear; duḥkham—unhappiness; sukham—happiness;
ca—also; anena—by the gross body; vindati—enjoys.

TRANSLATION

By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

PURPORT

According to this explanation, one can clearly understand that originally the living entity was as good as the Supreme Personality of Godhead in his pure spiritual existence. However, when the mind becomes polluted by desires for sense gratification in the material world, the living entity drops into the material conditions, as explained in this verse. Thus he begins his material existence, which means that he transmigrates from one body to another and becomes more and more entangled in material existence. The process of Kṛṣṇa consciousness, by which one always thinks of
Krṣṇa, is the transcendental process by which one can revert to his original spiritual existence. Devotional service means always thinking of Krṣṇa.

\[
\begin{align*}
    \text{man-manā bhava mad-bhakto} \\
    \text{mad-yājī māṁ namaskuru} \\
    \text{māṁ evaśyasi satyaṁ te} \\
    \text{pratijāne priyo 'si me}
\end{align*}
\]

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

One should always engage in the Lord's devotional service. As recommended in the arcana-mārga, one should worship the Deity in the temple and constantly offer obeisances to the spiritual master and the Deity. These processes are recommended to one who actually wants to become free from material entanglement. Modern psychologists can study the actions of the mind—thinking, feeling and willing—but they are unable to go deep into the matter. This is due to their lack of knowledge and to their not being associated with a liberated ācārya.

As stated in Bhagavad-gītā:

\[
\begin{align*}
    \text{evaṁ paramparā-prāptam} \\
    \text{imaṁ rājarśayo viduḥ} \\
    \text{sa kāleneha mahatā} \\
    \text{yogo naṣṭaḥ parantapa}
\end{align*}
\]

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost." (Bg. 4.2)

Guided by so-called psychologists and philosophers, people in the modern age do not know of the activities of the subtle body and thus cannot understand what is meant by the transmigration of the soul. In these matters we have to take the authorized statements of Bhagavad-gītā:

\[
\begin{align*}
    \text{dehino 'smin yathā dehe} \\
    \text{kaumāraṁ yauvanaṁ jarā} \\
    \text{tathā dehāntara-prāptir} \\
    \text{dhīras tatra na muhyati}
\end{align*}
\]
"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)

Unless all human society understands this important verse in Bhagavad-gītā, civilization will advance in ignorance, not in knowledge.

TEXTS 76-77

यथा त्रुणजल्कीयं नापयात्यपयाति च ।
न त्यजेत्निर्माणोपि शान्तेहाथिमिति जनः ॥७६॥
शावदन्त्यं न विन्देत व्यवहानेन कर्मणाम् ॥
मन एव मनुष्येन्द्र भूतानं भवभावनम् ॥७७॥

yathā trṇa-jalūkeyāṁ
nāpayāty apayāti ca
na tyajen mriyamāno 'pi
prāg-dehābhimitiṁ janaḥ

yāvad anyaṁ na vindeta
vyavadhānena karmāṇāṁ
manā eva manuṣyendra
bhūtānāṁ bhava-bhāvanam

yathā—as; trṇa-jalūkā—caterpillar; iyaṁ—this; na apayāti—does not go; apayāti—goes; ca—also; na—not; tyajet—gives up; mriyamāṇaḥ—at the point of death; api—even; prāk—former; deha—with the body; abhimitim—identification; janaḥ—a person; yāvat—so long as; anyaṁ—another; na—not; vindeta—obtains; vyavadhānena—by the termination; karmāṇām—of fruitive activities; manaḥ—the mind; eva—certainly; manuṣya-indra—O ruler of men; bhūtānām—of all living entities; bhava—of material existence; bhāvanam—the cause.

TRANSLATION

The caterpillar transports itself from one leaf to another by capturing one leaf before giving up the other. Similarly, according to his previous work, the living entity must capture another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires.
A living entity too much absorbed in material activity becomes very much attracted to the material body. Even at the point of death, he thinks of his present body and the relatives connected to it. Thus he remains fully absorbed in the bodily conception of life, so much so that even at the point of death he abhors leaving his present body. Sometimes it is found that a person on the verge of death remains in a coma for many days before giving up the body. This is common among so-called leaders and politicians who think that without their presence the entire country and all society will be in chaos. This is called māyā. Political leaders do not like to leave their political posts, and they either have to be shot by an enemy or obliged to leave by the arrival of death. By superior arrangement a living entity is offered another body, but because of his attraction to the present body, he does not like to transfer himself to another body. Thus he is forced to accept another body by the laws of nature.

prakṛteḥ kriyamāṇāni
gunaṁ karmāṇi sarvasaṁ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

Material nature is very strong, and the material modes force one to accept another body. This force is visible when the living entity transmigrates from a superior body to an inferior one. One who acts like a dog or hog in the present body will certainly be forced to accept the body of a dog or hog in the next life. A person may be enjoying the body of a prime minister or a president, but when he understands that he will be forced to accept the body of a dog or hog, he chooses not to leave the present body. Therefore he lies in a coma many days before death. This has been experienced by many politicians at the time of death. The conclusion is that the next body is already determined by superior control. The living entity immediately gives up the present body and enters another. Sometimes in the present body the living entity feels that many of his desires and imaginations are not fulfilled. Those who are overly attracted to their life situation are forced to remain in a ghostly body and are not allowed to accept another gross body. Even in the body of a ghost, they create
disturbances for neighbors and relatives. The mind is the prime cause of such a situation. According to one’s mind, different types of bodies are generated, and one is forced to accept them. As confirmed in Bhagavad-gītā:

\[
\text{yaṁ yaṁ vāpi smaran bhāvaṁ}
\text{tyajaty ante kālevaram}
\text{tam tam evaiti kaunteya}
\text{sadā tad-bhāva-bhāvitaḥ}
\]

“Whatever state of being one remembers when he quits his body, that state he will attain without fail.” (Bg. 8.6)

Within one’s body and mind, one can think as either a dog or a god, and the next life is offered to him accordingly. This is explained in Bhagavad-gītā:

\[
\text{puruṣaḥ prakṛti-stho hi}
\text{bhūṅkte prakṛti-jān guṇān}
\text{kāraṇaṁ guṇa-saṅgo 'syā}
\text{sad-asad-yoni-janmasu}
\]

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.” (Bg. 13.22)

The living entity may transmigrate to either a superior or inferior body according to his association with the modes of material nature. If he associates with the mode of ignorance, he gets the body of an animal or an inferior man, but if he associates with the mode of goodness or passion, he gets a body accordingly. This is also confirmed in Bhagavad-gītā:

\[
\text{ūrdhvaṁ gacchanti sattva-sthā}
\text{madhye tiṣṭhanti rājasāḥ}
\text{jaghanya-guṇa-vṛtti-sthā}
\text{adho gacchanti tāmasāḥ}
\]

“Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.” (Bg. 14.18)

The root cause of one’s association is the mind. This great Krṣṇa consciousness movement is the greatest boon to human society because it is
teaching everyone to think always of Kṛṣṇa by executing devotional service. In this way, at the end of life, one may be transferred to the association of Kṛṣṇa. This is technically called nitya-līlā-praviṣṭa, entering into the planet Goloka Vṛndāvana. Bhagavad-gītā explains:

bhaktyā māṁ abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ 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)

After the mind is completely absorbed in Kṛṣṇa consciousness, one can enter the planet known as Goloka Vṛndāvana. To enter the association of the Supreme Personality of Godhead, one has to understand Kṛṣṇa. The process of understanding Kṛṣṇa is devotional service.

After understanding Kṛṣṇa as He is, one can become eligible to enter Kṛṣṇaloka and associate with Him. The mind is the cause of such an exalted position. The mind can also get one a body like dogs and hogs. To absorb the mind always in Kṛṣṇa consciousness is therefore the greatest perfection of human life.

TEXT 78

yatadvaitanāṃ ājñānaṃ kṛmīṇyādibhūtasya
satyāṃ kṛmīnicchayaḥ ānandam:

yatāḥ—when; akṣaiḥ—by the senses; caritāḥ—pleasures enjoyed; dhyāyaḥ—thinking of; karmāṇi—activities; ācīnute—performs; asakṛt—always; sati karmāṇi—when material affairs continue; avidyāyām—under illusion; bandhaḥ—bondage; karmāṇi—in activity; anātmanaḥ—of the material body.

TRANSLATION

As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the
senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

PURPORT

While in the subtle body we create many plans to enjoy sense gratification. These plans are recorded in the spool of one’s mind as bija, the root of fruitive activities. In conditional life the living entity creates a series of bodies one after another, and this is called *karma-bandhana*. As explained in *Bhagavad-gītā*:

\[
\text{yajñārthāt karmāṇo 'nyatra} \\
\text{loko 'yam karma-bandhanah} \\
\text{tad-arthaṁ karma kaunteya} \\
\text{mūkta-saṅgah samācara}
\]

“Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.” (Bg. 3.9)

If we act only for the satisfaction of Viṣṇu, there is no bondage due to material activity. If we act otherwise, we become entrapped by one material activity after another. Under these circumstances, it is to be supposed that by thinking, feeling and willing, we are creating a series of future material bodies. In the words of Bhaktivinoda Ṭhākura, anādi karamaphale, pāḍī bhavārṇava-jale. The living entity falls into the ocean of *karma-bandhana* as a result of past material activities. Instead of plunging oneself into the ocean of material activity, one should accept material activity only to maintain body and soul together. The rest of one’s time should be devoted to engaging in the transcendental loving service of the Lord. In this way one can attain relief from the reactions of material activity.

TEXT 79

\[
\begin{align*}
\text{atas tad apavādārthāṁ} \\
\text{bhaja sarvātmanā harim} \\
\text{paśyaṁś tad-ātmakaṁ viśvaṁ} \\
\text{sthity-uptatty-apyayā yataḥ}
\end{align*}
\]
ataḥ—therefore; tat—that; apavāda-artham—to counteract; bhaja—engage in devotional service; sarva-ātmanā—with all your senses; harim—unto the Supreme Personality of Godhead; paśyan—seeing; tat—of the Lord; ātmakam—under the control; viśvam—the cosmic manifestation; sthiti—maintenance; upatti—creation; apyayāḥ—and annihilation; yataḥ—from whom.

TRANSLATION

You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord.

PURPORT

Self-realization, understanding oneself as Brahman or spirit soul, is very difficult in the material condition. However, if we accept the devotional service of the Lord, the Lord will gradually reveal Himself. In this way the progressive devotee will gradually realize his spiritual position. We cannot see anything in the darkness of night, not even our own selves, but when there is sunshine we can see not only the sun but everything within the world as well. Lord Kṛṣṇa explains in the Seventh Chapter of the Bhagavad-gītā:

\[
\text{mayy āsakta-manāḥ pārtha}
\text{yogaṁ yuñjan mad-āśrayaḥ}
\text{asamśayaṁ samagraṁ māṁ}
\text{yathā jñāsyasi tac chṛṇu}
\]

"Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1)

When we engage ourselves in the devotional service of the Lord to become Kṛṣṇa conscious, we understand not only Kṛṣṇa but everything related to Kṛṣṇa. In other words, through Kṛṣṇa consciousness we can understand not only Kṛṣṇa and the cosmic manifestation but also our constitutional position. In Kṛṣṇa consciousness we can understand that the entire material creation is created by the Supreme Personality of Godhead, maintained by Him, annihilated by Him, and absorbed in Him. We are also part and parcel of the Lord. Everything is under the control of the
Lord, and therefore our only duty is to surrender unto the Supreme and engage in His transcendental loving service.

**TEXT 80**

मैत्रेय उवाच

भागवत्सुध्दो भगवानारदो हंसयोग्यतिम्।

प्रदर्श्य श्रीमायामन्य सिद्धलोकं ततोगमत्।

*maitreya uvāca*

bhāgavata-mukhyo bhagavān

nārada haṁsayor gatim

pradarsya hy amum āmantrya

siddha-lokaṁ tato 'gamat

*maitreyah uvāca—* Maitreya said; bhāgavata—of the devotees; mukhyaḥ—the chief; bhagavān—the most powerful; nāradaḥ—Nārada Muni; haṁsayohḥ—of the living entity and the Lord; gatim—constitutional position; pradarṣya—having shown; hi—certainly; amum—him (the King); āmantrya—after inviting; siddha-lokam—to Siddhaloka; tataḥ—thereafter; agamat—departed.

**TRANSLATION**

The great sage Maitreya continued: The supreme devotee, the great saint Nārada, thus explained to King Prācinabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Nārada Muni left to return to Siddhaloka.

**PURPORT**

Siddhaloka and Brahmāloka are both within the same planetary system. Brahmāloka is understood to be the highest planet within this universe. Siddhaloka is considered to be one of the satellites of Brahmāloka. The inhabitants of Siddhaloka have all the powers of yogic mysticism. From this verse it appears that the great sage Nārada is an inhabitant of Siddhaloka, although he travels to all the planetary systems. All the residents of Siddhaloka are spacemen, and they can travel in space without mechanical help. The residents of Siddhaloka can go from one planet to another individually by virtue of their yogic perfection. After giving instructions
to the great King Prācīnarbarhi, Nārada Muni departed and also invited him to Siddhaloka.

**TEXT 81**

prācīnarbarhi rājarṣīḥ
prajā-sargābhikṣaṇe
ādiśya putrān agamat
tapase kapilāśramam

prācinabarhiḥ—King Prācīnarbarhi; rāja-ṛṣīḥ—the saintly king; prajā-sarga—the mass of citizens; abhirakṣaṇe—to protect; ādiśya—after ordering; putrāḥ—his sons; agamat—departed; tapase—for undergoing austerities; kapila-āśramam—to the holy place known as Kapilāśrama.

**TRANSLATION**

In the presence of his ministers, the saintly King Prācīnarbarhi left orders for his sons to protect the citizens. He then left home and went off to undergo austerities in a holy place known as Kapilāśrama.

**PURPORT**

The word prajā-sarga is very important in this verse. When the saintly King Prācīnarbarhi was induced by the great sage Nārada to leave home and take to the devotional service of the Lord, his sons had not yet returned from their austerities in the water. However, he did not wait for their return but simply left messages to the effect that his sons were to protect the mass of citizens. According to Vīrārāghava Ācārya, such protection means organizing the citizens into the specific divisions of the four varṇas and four āśramas. It was the responsibility of the royal order to see that the citizens were following the regulative principles of the four varṇas (namely the brāhmaṇas, kṣatriyas, vaiśyas and śūdras) and the āśramas (brahmacarya, gṛhastha, vānaprastha and sannyāsa). It is very difficult to rule citizens in a kingdom without organizing this varṇāśrama-dharma. To rule the mass of citizens in a state and keep them in a complete progressive order is not possible simply by passing laws every year in a legislative assembly. The varṇāśrama-dharma is essential in a good government. One class of men (the brāhmaṇas) must be intelligent and brahminically qualified, another
class must be trained in administrative work (ksatriya), another in mercantile business (vaisya) and another simply in labor (sudra). These four classes of men are already there according to nature, but it is the government's duty to see that all four of these classes follow the principles of their varnas methodically. This is called abhiraksana, or protection.

It is significant that when Maharaja Pracinabarhi was convinced of the goal of life through the instructions of Narada, he did not wait even a moment to see his sons return, but left immediately. There were many things to be done upon the return of his sons, but he simply left them a message. He knew what his prime duty was. He simply left instructions for his sons and went off for the purpose of spiritual advancement. This is the system of Vedic civilization.

Srīdhara Svāmī informs us that Kapilāśrama is located at the confluence of the Ganges and the Bay of Bengal, a place known now as Gaṅgā-sāgara. This place is still famous as a place of pilgrimage, and many millions of people gather there every year on the day of Makara-saṅkrānti and take bath. It is called Kapilāśrama because of Lord Kapila's living there to perform His austerities and penances. Lord Kapila propounded the Sāṅkhya system of philosophy.

TEXT 82

तत्राकारणम् धीरौ गोविन्दारमणाभिमुख्या
विभूतस्कृतेऽजुज्ज्वलम् कर्त्या तत्सायतायात्मात् ॥ ८२ ॥

tatraikāgra-manā dhiro
govinda-caranāmbujam
vimukta-saṅgo 'nubhajan
bhaktyā tat-sāmyatām agāt

tatra—there; eka-agra-manāḥ—with full attention; dhīraḥ—sober; govinda—of Kṛṣṇa; caraṇa-ambujam—unto the lotus feet; vimukta—freed from; saṅgaḥ—material association; anubhajan—continuously engaging in devotional service; bhaktyā—by pure devotion; tat—with the Lord; sāmyatām—qualitative equality; agāt—achieved.

TRANSLATION

Having undergone austerities and penances at Kapilāśrama, King Pracīnabarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and
attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

PURPORT

There is special significance in the words *tat-sāmyatām agāt*. The King attained the position of possessing the same status or the same form as that of the Lord. This definitely proves that the Supreme Personality of Godhead is always a person. In His impersonal feature, He is the rays of His transcendental body. When a living entity attains spiritual perfection, he also attains the same type of body, known as *sac-cid-ānanda-vigraha*. This spiritual body never mixes with the material elements. Although in conditional life the living entity is surrounded by material elements (earth, water, fire, air, sky, mind, intelligence and ego), he remains always aloof from them. In other words, the living entity can be liberated from the material condition at any moment, provided that he wishes to do so. The material environment is called *māyā*. According to Kṛṣṇa:

\[
\text{daiūh h y eśa guṇamayī}
\text{mama māyā duratyayā}
\text{mām eva ye prapadyante}
\text{māyām etāṁ taranti te}
\]

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” (Bg. 7.14)

As soon as the living entity engages in the transcendental loving service of the Lord, he immediately attains freedom from all material conditions.

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

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

In the material state the living entity is on the *jīva-bhūta* platform, but when he renders devotional service to the Lord, he is elevated to the *brahma-bhūta* platform. On the *brahma-bhūta* platform the living entity is liberated from material bondage, and he engages in the service of the
Lord. In this verse the word dhīra is sometimes read as vīra. Actually there is not very much difference. The word dhīra means “sober,” and vīra means “hero.” One who is struggling against māyā is a hero, and one who is sober enough to understand his position is a dhīra. Without becoming sober or heroic, one cannot attain spiritual salvation.

**TEXT 83**

एतद्यात्मापरोऽयं गीतं देवसिंहानि ।

यः भावयेद् भृपुयात्स रिल्लेन विनुयाते ॥८३॥

etad adhyātma-pārokṣyam

gītam devaśrīnānaṁ

yah śrāvayed yah śṛṇuyāt

sa liṅgena vimucyate

etat—this; adhyātma—spiritual; pārokṣyam—authorized description; gītam—narrated; deva-ṛśiṇā—by the great sage Narada; anagha—O spotless Vidura; yah—anyone who; śrāvayet—may describe; yah—anyone who; śṛṇuyāt—may hear; saḥ—he; liṅgena—from the bodily concept of life; vimucyate—becomes delivered.

**TRANSLATION**

My dear Vidura, one who hears this narration concerning the understanding of the living entity’s spiritual existence, as described by the great sage Narada, or who relates it to others, will be liberated from the bodily conception of life.

**PURPORT**

This material creation is the spirit soul’s dream. Actually all existence in the material world is a dream of Mahā-Viśu, as the Brahma-saṁhitā describes: yah kāraṇārṇava-jale bhajati sma yoga-nidrām ananta-jagadaṅḍa-saroma-kūpaḥ. This material world is created by the dreaming of Mahā-Viśu. The real factual platform is the spiritual world, but when the spirit soul wants to imitate the Supreme Personality of Godhead, he is put into this dreamland of material creation. After being in contact with the material modes of nature, the living entity develops the subtle and gross bodies. When the living entity is fortunate enough to associate with Śrī Nārada Mahāmuni or his servants, he is liberated from this dreamland of material creation and the bodily conception of life.
TEXT 84

एतनं कुन्दर्यसः स्ववं पुनां
देवर्षियंगुलिनः स्त्रयायास्त्रिया
यः कृत्यानन्त्राक्षण्ठः पारमेष्टः
नासिनु भवेत अभासंहस्यममः।८४॥

etan mukunda-yaśasā bhuvanam punānam
devaśi-varya-mukha-niḥśrtam ātma-saucam
yaḥ kṛtyamānān adhigacchati pārameśṭhyanān
nāsīnu bhave bhrāmata mukta-samasta-bandhah

etat—this narration; mukunda-yaśasā—with the fame of Lord Kṛṣṇa; bhuvanam—this material world; punānam—sanctifying; deva-ṛṣi—of the great sages; varya—of the chief; mukha—from the mouth; niḥśrtam—uttered; ātma-saucam—purifying the heart; yaḥ—anyone who; kṛtyamānān—being chanted; adhigacchati—goes back; pārameśṭhyam—to the spiritual world; na—never; asmin—in this; bhave—material world; bhrāmata—wanders; mukta—being liberated; samasta—from all; bandhah—bondage.

TRANSLATION

This narration spoken by the great sage Nārada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently this narration, when described, certainly sanctifies this material world. It purifies the heart of the living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world.

PURPORT

As indicated in verse 79, Nārada Muni advised King Pṛacīnabarhi to take to devotional service rather than waste time performing ritualistic ceremonies and fruitive activities. The vivid descriptions of the subtle and gross bodies in this chapter are most scientific, and because they are given by the great sage Nārada, they are authoritative. Because these narrations are full of the glory of the Supreme Personality of Godhead, they constitute the most effective process for the purification of the mind. As Śrī Caitanya Mahāprabhu confirmed: ceto-darpaṇa-mārjanam. The more we
talk of Kṛṣṇa, think of Kṛṣṇa, and preach for Kṛṣṇa, the more we become purified. This means we no longer have to accept a hallucinatory gross and subtle body but instead attain our spiritual identity. One who tries to understand this instructive spiritual knowledge is delivered from this ocean of nescience. The word pārameśṭhyam is very significant in this connection. Pārameśṭhyam is also called Brahmāloka; it is the planet on which Lord Brahmā lives. The inhabitants of Brahmāloka always discuss such narrations so that after the annihilation of the material world, they can be directly transferred to the spiritual world. One who is transferred to the spiritual world does not have to go up and down within this material world. Sometimes spiritual activities are also called pārameśṭhyam.

TEXT 85

adhyātma-pārośyam idam
mayādhiyam adbhutam
evaṁ striyā 'śramaṁ puṁsaṁ
chinno 'mutra ca saṁsayaṁ

adhyātma—spiritual; pārośyam—described by authority; idam—this; mayā—by me; adhiyam—heard; adbhutam—wonderful; evam—thus; striyā—with a wife; āśramaṁ—shelter; puṁsaṁ—of the living entity; chinno—finished; amutra—about life after death; ca—also; saṁsayaṁ—doubt.

TRANSLATION

The allegory of King Puraṇājana, described herein according to authority, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purport of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after death. Although one may not understand what transmigration of the soul actually is, one can fully understand it by studying this narration.

PURPORT

The word striyā, meaning “along with the wife,” is significant. The male and female living together constitute the sum and substance of material
existence. The attraction between male and female in this material world is very strong. In all species of life the attraction between male and female is the basic principle of existence. The same principle of intermingling is also in human society but is in a regulative form. Material existence means living together as male and female and being attracted by one another. However, when one fully understands spiritual life, his attraction for the opposite sex is completely vanquished. By such attraction, one becomes overly attached to this material world. It is a hard knot within the heart.

\[
puruṣaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato grha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti \quad (Bhāg. 5.5.8)
\]

Everyone comes to this material world attracted to sense gratification, and the hard knot of sense gratification is the attraction between male and female. By this attraction, one becomes overly attached to the material world in terms of grha-kṣetra-suta-āpta-vitta—that is, home, land, children, friends, money, and so forth. Thus one becomes entangled in the bodily conception of “I and mine.” However, if one understands the story of King Purañjana and understands how, by sexual attraction, Purañjana became a female in his next life, one will also understand the process of transmigration.

SPECIAL NOTE: According to Vijayadhvaja Tīrtha, who belongs to the Madhvācārya-sampradāya, the first two of the following verses appear after the forty-fifth verse of this chapter, and the remaining two verses appear after the seventy-ninth verse.

---

**TEXTS 1a — 2a**

\[
\begin{align*}
sarveṣāṁ eva jantuṁ\thīṁ \\
\text{satataṁ deha-poṣaṇe} \\
\text{asti prajñā samāyattā} \\
\text{ko viśeṣas tadā nṛṇāṁ}
\end{align*}
\]

\[
\begin{align*}
\text{labdhvehānte manusyaatvaṁ} \\
\text{hitvā dehāy-asad-graham} \\
\text{ātma-sṛtyā vihāyedāṁ} \\
\text{īśvātmā sa viśiṣyate}
\end{align*}
\]
A desire to maintain body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.

PURPORT

It is said that man is a rational animal, but from this verse we can also understand that rationality exists even in animal life. Unless there is rationality, how can an animal maintain its body by working so hard? That the animals are not rational is untrue; their rationality, however, is not very advanced. In any case, we cannot deny them rationality. The point is that one should use one’s reason to understand the Supreme Personality of Godhead, for that is the perfection of human life.

TEXT 1b

bhaktiḥ kṛṣṇe dayā jīveṣv
akunṭha-jñānam ātmani
yadi syād ātmano bhūyād
apavargas tu saṁsṛteḥ

bhaktiḥ—devotional service; kṛṣṇe—unto Kṛṣṇa; dayā—mercy; jīveṣu—unto other living entities; akunṭha-jñānam—perfect knowledge; ātmani—of the self; yadi—if; syāt—it becomes; ātmanaḥ—of one’s self; bhūyāt—there must be; apavargaḥ—liberation; tu—then; saṁsṛteḥ—from the bondage of material life.
TRANSLATION

If a living entity is developed in Kṛṣṇa consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.

PURPORT

In this verse the word dayā jīveṣu, meaning mercy to other living entities, indicates that a living entity must be merciful to other living entities if he wishes to make progress in self-realization. This means he must preach this knowledge after perfecting himself and understanding his own position as an eternal servant of Kṛṣṇa. Preaching this is showing real mercy to living entities. Other types of humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence. As Caitanya Mahāprabhu says, jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'. “Every living entity is constitutionally a servant of Kṛṣṇa.” One should know this fact perfectly and should preach it to the mass of people. If one realizes that he is an eternal servant of Kṛṣṇa but does not preach it, his realization is imperfect. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore sings, duṣṭa mana, tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava. “My dear mind, what kind of Vaiṣṇava are you? Simply for false prestige and a material reputation you are chanting the Hare Kṛṣṇa mantra in a solitary place.” In this way people who do not preach are criticized. There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people, or cannot recognize devotees, is called a kaniṣṭha-adhikāri:

arcāyām eva haraye
pūjāṁ yaḥ śraiddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ
(Bhāg. 11.2.47).

TEXT 2b

adrṣṭaṁ drṣṭavān naṅkṣed
bhūtaṁ svapnavad anyathā
bhūtaṁ bhavad bhaviṣyac ca
suptaṁ sarva-raho-rahaḥ

adṛśtaṁ—future happiness; drśta-vat—like direct experience; naḥkṣet—becomes vanquished; bhūtaṁ—the material existence; svapna-vat—like a dream; anyathā—otherwise; bhūtaṁ—which happened in the past; bhavaṭ—present; bhaviṣyat—future; ca—also; suptam—a dream; sarva—of all; rahaḥ-rahaḥ—the secret conclusion.

TRANSLATION

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

PURPORT

Factually all of material existence is only a dream. Thus there is no question of past, present or future. Persons who are addicted to karma-kāṇḍa-vicāra, which means “working for future happiness through fruitive activities,” are also dreaming. Similarly, past happiness and present happiness are merely dreams. The actual reality is Kṛṣṇa and service to Kṛṣṇa, which can save us from the clutches of māyā, for the Lord says in Bhagavad-gītā (7.14), mām eva ye prapadyante māyām etāṁ taranti te: “Those who surrender unto Me can easily cross beyond My illusory energy.”

Thus end the Bhaktivedanta purports of the Fourth Canto, Twentyninth Chapter, of the Śrīmad-Bhāgavatam, entitled “Talks Between Nārada and King Prācinabarhi.”
CHAPTER THIRTY

The Activities of the Pracetas

TEXT 1

विदुर उवाच
वे त्याभिहिताः ब्राह्मण सुताः प्राचीनवर्षिः
ते रुद्रगीताः हरिः सिद्धिमागुः प्रतोष्य कः

vidura uvāca
ye tvayābhihitā brahman
sutāḥ prācīnabarhiṣaḥ
te rudra-gītāna hariṁ
siddhim āpuḥ pratoṣya kām

viduraḥ uvāca—Vidura said; ye—those who; tvayā—by you; abhihitāḥ—were spoken about; brahman—O brāhmaṇa; sutāḥ—sons; prācīnabarhiṣaḥ—of King Prācīnabarhi; te—all of them; rudra-gītāna—by the song composed by Lord Śiva; harim—the Lord; siddhim—success; āpuḥ—achieved; pratoṣya—having satisfied; kām—what.

TRANSLATION

Vidura inquired from Maitreya: O brāhmaṇa, you formerly spoke about the sons of Prācīnabarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Śiva. What did they achieve in this way?

PURPORT

In the beginning, Maitreya Rṣi narrated the activities of the sons of Prācīnabarhi. These sons went beside a great lake, which was like an ocean, and, fortunately finding Lord Śiva, they learned how to satisfy the Supreme Personality of Godhead by chanting the songs composed by Lord
Śiva. Now their father’s attachment for fruitive activities was disapproved by Nārada, who therefore kindly instructed Prācinabarhi by telling him the allegorical story of Purañjana. Now Vidura again wanted to hear about his sons, and he was especially inquisitive to know what they achieved by satisfying the Supreme Personality of Godhead. Here the words siddhim āpuḥ, or “achieved perfection,” are very important. Lord Kṛṣṇa says in Bhagavad-gītā:

\[
\begin{align*}
\text{manuṣyāpāṁh sahasṛṣu} \\
\text{kaścid yatati siddhaye} \\
\text{yatatām api siddhānāṁ} \\
\text{kaścin māṁ vetti tattvataḥ}
\end{align*}
\]

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” (Bg. 7.3)

Out of many many millions of people, one may be interested in learning how to attain success in spiritual matters. The supreme success is mentioned also in Bhagavad-gītā:

\[
\begin{align*}
\text{māṁ upetya punar janma} \\
\text{duḥkhālayam aśāsvatam} \\
\text{nāpnuvanti mahātmānāḥ} \\
\text{saṁsiddhiṁ paramāṁ gatāḥ}
\end{align*}
\]

“After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.” (Bg. 8.15)

And what is that highest perfection? That is also explained in that verse. The highest perfection is to return home, back to Godhead, so that one will not have to return again to this material world and transmigrate from one body to another in the dream of material existence. By the grace of Lord Śiva, the Pracetās actually attained perfection and returned home, back to Godhead, after enjoying material facilities to the highest extent. Maitreya will now narrate that to Vidura.

TEXT 2

किन वाह्यस्तेह परत्र वाय
कैवल्यनाथप्रियार्थर्थर्तिनः
जसाधि देवम् गिरिस्य ब्रह्मच्या
प्राप्तः परं नूतनम् प्रचेतसः ॥ २ ॥
kim bārhaspatyeha paratra vātha
kaivalya-nātha-priya-pārśva-vartinaḥ
āsādyā devaṁ girīśaṁ yadrccchayā
prāpuḥ paraṁ nūnam atha pracetasāḥ

kim—what; bārhaspatya—O disciple of Brhaspati; iha—here; paratra—in different planets; vā—or; atha—as such; kaivalya-nātha—to the bestower of liberation; priya—dear; pārśva-vartinaḥ—being associated with; āsādyā—after meeting; devam—the great demigod; girīśaṁ—the lord of the Kailāsa Hill; yadrccchayā—by providence; prāpuḥ—achieved; param—the Supreme; nūnam—certainly; atha—therefore; pracetasāḥ—the sons of Barhiṣat.

TRANSLATION

My dear Bārhaspatya, what did the sons of King Barhiṣat, known as the Pracetās, obtain after meeting Lord Śiva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?

PURPORT

All types of material happiness are obtained in this life or in the next life, on this planet or on another. The living entity wanders within this material universe in so many species of life and so many planetary systems. The distress and happiness obtained during the span of life are called iha, and the distress and happiness obtained in the next life are called paratra.

Actually Lord Mahādeva (Śiva) is one of the great demigods within this material world. Generally his blessings bestowed on ordinary people mean material happiness. The predominating deity of this material world, Durgā, is under the control of Lord Mahādeva, Giriśa. Thus Lord Mahādeva can offer anyone any kind of material happiness. Generally people prefer to become devotees of Lord Giriśa to obtain material happiness, but the Pracetās met Lord Mahādeva by providential arrangement. Lord Mahādeva instructed them to worship the Supreme Personality of Godhead, and he personally offered a prayer. As stated in the previous verse (rudra-gītena), simply by chanting the prayers offered by Lord Śiva to Viṣṇu, the Pracetās were transferred to the spiritual world. Sometimes devotees desire to enjoy material happiness also; therefore, by the arrangement of the Supreme Personality of Godhead, the devotee is given a chance to enjoy the material world before his final entrance into the spiritual world. Sometimes a devotee is transferred to a heavenly planet, to Janaloka, Maharloka, Tapoloka,
Siddhaloka, and so on. However, a pure devotee never aspires for any kind of material happiness. The pure devotee is consequently transferred directly to Vaikuṇṭhaloka, which is described here as param. In this verse Vidura asks Maitreya, the disciple of Brhaspati, about the different achievements of the Pracetas.

TEXT 3

Maitreya uvāca
pracetaso 'ntar udadhau
pitur ādeśa-kāriṇaḥ
japa-yajñaṇena tapaśā
puraṇjanam atoṣayan

maitreyāḥ uvāca—Maitreya said; pracetasāḥ—the Pracetas; antaḥ—within; udadhau—the sea; pituḥ—of their father; ādeśa-kāriṇaḥ—the order carriers; japa-yajñaṇena—by chanting mantras; tapaśā—under severe austerities; puraṇjanam—the Supreme Personality of Godhead; atoṣayan—satisfied.

TRANSLATION

The great sage Maitreya said: The sons of King Pracinabarhi, known as the Pracetas, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Śiva, they were able to satisfy Lord Viṣṇu, the Supreme Personality of Godhead.

PURPORT

One can offer prayers to the Supreme Personality of Godhead directly, but if one repeats the prayers offered by great devotees like Lord Śiva and Lord Brahmā, or if one follows in the footsteps of great personalities, one can please the Supreme Personality of Godhead very easily. For instance, we sometimes chant this mantra of Brahma-sarīhitā:

cintāmaṇi-prakara-sadmasu kalpa-urkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmiḥ-sahasra-śata-sambhrama-sevyamānāṁ
govindam ādi-puruṣaṁ tam aham bhajāmi
"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose-trees. He is always served with great reverence and affection by hundreds of thousands of lakṣmīs, or gopīs." (Bs. 5.29) Because this prayer was offered by Lord Brahmā, we follow him by reciting this prayer. That is the easiest way to satisfy the Supreme Personality of Godhead. The pure devotee never attempts to reach the Supreme Lord directly. The most important way to worship the Lord is to go through the disciplic succession of devotees. The prayers offered by Lord Śiva to the Supreme Personality of Godhead were thus repeated by the Pracetas, who were thus very successful in pleasing the Supreme Lord.

Here the Supreme Personality of Godhead is described as puraṇijana. According to Madhvacārya, the living entity is called puraṇijana because he has become an inhabitant of this material world, and, under the influence of the three modes of material nature, he is forced to live within it. The Supreme Personality of Godhead creates this material world (pura), and He also enters within it. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. The Lord enters within the heart of the living entity and within the atom; therefore both the living entity and the Lord are called puraṇijana. One puraṇijana, the living entity, is subordinate to the supreme puraṇijana; therefore the duty of the subordinate puraṇijana is to satisfy the supreme puraṇijana. That is devotional service. Lord Rudra, or Lord Śiva, is the original ācārya of the Vaiṣṇava sampradāya called the Rudra-sampradāya. Rudra-gitena indicates that under the disciplic succession of Lord Rudra, the Pracetas achieved spiritual success.

**TEXT 4**

दशबर्षसहस्रान्ते पुरुषस् सनातन: ।

तेषामाविरभूतक्रिच्रमं शान्तेन शमयन रुच: ॥ १ ॥

*daśa-varṣa-sahasrānte* । *puruṣas tu sanātanaḥ* । *teṣām āvirabhut kṛcchram* । *sāntena śamayan rucā* ।

*daśa-varṣa*—ten years; *sahasra-ante*—at the end of a thousand; *puruṣaḥ*—the Supreme Person; *tu*—then; *sanātanaḥ*—eternal; *teṣām*—of the Pracetās; *āvirabhūt*—appeared; *kṛcchram*—the severe austerity; *sāntena*—satisfying; *śamayan*—mitigating; *rucā*—by His beauty.
TRANSLATION

At the end of ten thousand years of severe austerities performed by the Pracetas, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetas and satisfied the labor of their austerities.

PURPORT

Performing ten thousand years of severe austerities does not seem a happy endeavor. Yet the devotees, the serious students of spiritual life, undergo such austerities to attain the favor of the Supreme Personality of Godhead. At that time, when the duration of life was very long, people could undergo severe austerities for thousands of years. It is said that Vālmīki, the author of Rāmāyaṇa, underwent meditational austerities for 60,000 years. The Supreme Personality of Godhead appreciated the austerities undergone by the Pracetas, and He finally appeared before them in a pleasing form. Thus they all became satisfied and forgot the austerities they underwent. In the material world, if one is successful after hard labor, he is very pleased. Similarly, the devotee forgets all his labors and austerities as soon as he contacts the Supreme Personality of Godhead. Although Dhruva Mahārāja was only a five-year-old boy, he underwent severe austerities by eating simply dry foliage, drinking only water and taking no food. In this way, after six months, he was able to see the Supreme Personality of Godhead face to face. When he saw the Lord, he forgot all his austerities and said, svāmin kṛtārtho 'smi: “My dear Lord, I am very pleased.”

Of course, these austerities were performed in the Satya-yuga, Dvāpara-yuga and Tretā-yuga, but not in this age of Kali. In this Kali-yuga, one can attain the same results simply by chanting the Hare Kṛṣṇa mahā-mantra. Because the people of this age are fallen, the Lord is kind enough to give them the easiest method. Simply by chanting the Hare Kṛṣṇa mantra, one can attain the same results. However, as Lord Caitanya Mahāprabhu points out, we are so unfortunate that we are not even attracted to chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 5

सुपर्णस्कन्धमाहेऽदेशस्यभिभाष्यमुदः ।
पीतवासा मणिश्रीम: कुर्वन् वितिमिरा दिशः ॥ ५ ॥
suparna-skandham arūḍho
meru-śṛṅgam ivaṃbudaḥ
pīta-vāsā maṇi-grīvaḥ
kurvan vitimirā disaḥ

suparna—of Garuḍa, the carrier of Lord Viṣṇu; skandham—the shoulder; arūḍhaḥ—sitting on; meru—of the mountain named Meru; śṛṅgam—on the summit; iva—like; ambudaḥ—a cloud; pīta-vāsāḥ—wearing yellow garments; maṇi-grīvaḥ—His neck decorated with the Kaustubha jewel; kurvan—making; vitimirāḥ—free from darkness; disaḥ—all directions.

TRANSLATION

The Personality of Godhead, appearing on the shoulder of Garuḍa, seemed like a cloud resting on the summit of the mountain known as Meru. The transcendental body of the Personality of Godhead was covered by attractive yellow garments, and His neck was decorated with the jewel known as Kaustubha-maṇi. The bodily effulgence of the Lord dissipated all the darkness of the universe.

PURPORT

As stated in Caitanya-caritāmṛta, kṛṣṇa—sūrya-sama; māyā haya andhakāra/ yāhāḥ kṛṣṇa, tāhāḥ nāhi māyāra adhikāra (Cc. Madhya 22.31). The Lord is just like the effulgent sun. Consequently whenever the Supreme Personality of Godhead is present, there cannot be darkness or ignorance. Actually this dark universe is illuminated by the sun, but the sun and moon simply reflect the bodily effulgence of the Supreme Lord. In Bhagavad-gītā the Lord says:

yad āditya-gatam tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam

“The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.” (Bg. 15.12)

The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead. This is also confirmed in Brahma-saṁhitā: yasya prabhā prabhavato jagad-aṇḍa-koṭi. Being illuminated by the bodily effulgence of the Supreme Personality of Godhead, everything is freed from all darkness.
TEXT 6


cāsiṣṇunā kanaka-varṇa-vibhūṣāṇena
bhṛjat-kapola-vadano vilasat-kirīṭaḥ
aṣṭāyudhāir anucarair munibhīṣu surendrair
āsevito garuḍa-kinnara-gītā-kīrtiḥ

kāsiṣṇunā—shining; kanaka—gold; varṇa—colored; vibhūṣāṇena—with ornaments; bhṛjat—shining; kapola—forehead; vadanaḥ—His face; vilasat—dazzling; kirīṭaḥ—His helmet; aṣṭa—eight; āyudhaḥ—with weapons; anucaraḥ—by followers; munibhīṣu—by great sages; surendraḥ—by demigods; āsevitaḥ—served; garuḍa—by Garuḍa; kinnara—inhabitant of the Kinnara planet; gītā—sung; kīrtiḥ—His glories.

TRANSLATION

The Lord's face was very beautiful, and His head was decorated with a shining helmet and golden ornaments. The helmet was dazzling and was very beautifully situated on His head. The Lord had eight arms, which each held a particular weapon. The Lord was surrounded by demigods, great sages and other associates. These were all engaged in His service. Garuḍa, the carrier of the Lord, glorified the Lord with Vedic hymns by flapping his wings. Garuḍa appeared to be an inhabitant of the planet known as Kinnaraloka.

PURPORT

Generally the Viṣṇu form is manifested with four hands holding four objects (a conchshell, disc, club and lotus flower). However, here Lord Viṣṇu is described as possessing eight arms with eight kinds of weapons. According to Viśarāghava Ācārya, the conchshell and lotus flower are also accepted as weapons. Since the Lord is the supreme controller, whatever is in His hand can be considered a weapon. Four hands hold four kinds of weapons, and the extra four hands hold an arrow, bow, trident and snake. Śrī Viśarāghava Ācārya describes the eight weapons as śaṅkha, cakra, gadā, padma, śārṅga, sara, etc.
A king is always accompanied by his ministers, secretaries and commanders, and Lord Viṣṇu is also accompanied by His followers, the demigods, great sages, saintly persons, and so on. He is never alone. Consequently there is no question of the Lord’s being impersonal. He is always Himself, the Supreme Personality of Godhead, and His associates are also persons. From the description given in this verse, Garuḍa appears to have belonged to the Kinnara planet. The inhabitants of the Kinnara planet have the same features as Garuḍa. Their bodily features are like those of a human being, but they have wings. The word gīta-kīrtiḥ indicates that the inhabitants of Kinnaraloka are very expert in singing the glories of the Lord. In Brahma-saṁhitā it is said: jagad-aṇḍa-koṭi-koṭiśv aṣeṣa-vasudhādi-vibhūti-bhīnnaṁ. In each and every universe there are different types of planets, and each planet has distinctive features. On the strength of this verse, we can understand that in Kinnaraloka the inhabitants can fly with their wings. There is also a planet, known as Siddhaloka, where the inhabitants can fly even without wings. Thus each and every planet has some distinctive facility. That is the beauty of the varied creation of the Supreme Personality of Godhead.

TEXT 7

पीनायातास्त्रुषुमण्डलमण्डलायलक्ष्मयाः परिवर्तो वनमालयाद्यायः

बहिष्माताः पुरुष आह सुतान प्रपाणः

पर्जन्यनादहृत्या संघ्र्नावलोकः

pīnāyatāsṭa-bhujamaṇḍalamaḍhya-lakṣmyā
spardhac-chriyā parivṛto vana-mālayādyāḥ
barhismataḥ puruṣa āha sutān prapannān
parjanya-nāda-rutayā saṃghṛṇāvalokaḥ

pīna—stout; āyata—long; aṣṭa—eight; bhujā—arms; maṇḍala—encirclement; maḍhya—in the midst of; lakṣmyā—with the goddess of fortune; spardhat—contending; śriyā—whose beauty; parivṛtaḥ—encircled; vana-mālayā—by a flower garland; ādyāḥ—the original Personality of Godhead; barhismataḥ—of King Prācinabarhi; puruṣāḥ—the Supreme Personality of Godhead; āha—addressed; sutān—the sons; prapannān—surrendered; parjanya—like a cloud; nāda—whose sound; rutayā—by a voice; saṃghṛṇa—with mercy; avalokaḥ—His glancing.
TRANSLATION

Around the neck of the Personality of Godhead hung a flower garland that reached to His knees. His eight stout and elongated arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed the sons of King Prācinabarhiṣat, who were very much surrendered unto Him.

PURPORT

The word ādyaḥ in this verse is very significant. The Supreme Personality of Godhead is the origin even of Paramātma and Brahman. As confirmed in Bhagavad-gītā:

brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyatikāntikasya 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)

The Absolute Truth thus begins not with the impersonal Brahman but with the original Personality of Godhead, Kṛṣṇa. When Arjuna realized Kṛṣṇa’s greatness, he addressed Him in this way:

arjuna uvāca
paraṁ brahma paraṁ dhāma
pavitram paramam bhavān
purusāṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

āhava tvām rṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāśaḥ
svayaṁ caiva brāhaviṣi me

“Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me.” (Bg. 10.12-13)
The Brahma-saṁhitā also says, anādir ādir govindaḥ sarva-kāraṇa-kāraṇam: “The Supreme Lord is not caused by anything [anādi], but He is the cause of all causes.” The Vedaṇṭa-sūtra says, janmādy asya yataḥ: “The Absolute Truth is that from which everything emanates.” The Absolute Truth is described as ādi-puruṣa. The Absolute Truth is therefore a person and is not impersonal.

TEXT 8

Śrībhagavānuvāca

varṛ ṛṣṇīḥ bṛhma, yāṁ me nūpaṇnānaṁ: ||
sauhārdeṇa-prthag-dharmāṁ tuṣṭo 'ham sauhṛdena vah

śrī bhagavān uvāca
varaṁ vrñḍhvair bhadrāṁ vo
yūyaṁ me nṛpa-nandanāṁ
sauhārdenāprthag-dharmāṁ
tuṣṭo 'ham sauḥṛdena vah

śrī bhagavān uvāca—the Supreme Personality of Godhead said; varaṁ—benediction; vrñḍhvam—ask; bhadram—good fortune; vah—of you; yūyaṁ—you; me—from Me; nṛpa-nandanāḥ—O sons of the King; sauḥṛdena—by friendship; aprthak—nondifferent; dharmāḥ—occupation; tuṣṭaḥ—pleased; aham—I; sauḥṛdena—by friendship; vah—of you.

TRANSLATION

The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationships amongst you. All of you are engaged in one occupation—devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.

PURPORT

Since the sons of King Prācinabarhiṣat were all united in Kṛṣṇa consciousness, the Lord was very pleased with them. Each and every one of the sons of King Prācinabarhiṣat was an individual soul, but they were united in offering transcendental service to the Lord. The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. In the material world such unity is not
possible. Even though people may officially unite, they all have different interests. In the United Nations, for instance, all the nations have their particular national ambitions, and consequently they cannot be united. Disunity between individual souls is so strong within this material world that even in a society of Kṛṣṇa consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually in Kṛṣṇa consciousness there cannot be two opinions. There is only one goal: to serve Kṛṣṇa to one's best ability. If there is some disagreement over service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benediction to His devotees, as indicated in this verse. We can see that the Lord is immediately prepared to award all benedictions to the sons of King Prācinabarhiṣat.

TEXT 9

यो 'नुस्मरति सन्ध्याय युष्मान अनुदिन नरः ।
तस्य अत्मासाम्यम् तथा भूतेश्व सौहद्यः ॥ ९ ॥

yo 'nusmarati sandhyāyāṁ
yuṣmān anudināṁ naraḥ
tasya bhrāṭṛṣv ātma-sāmyaṁ
tathā bhūteśu sauḥrdam

yaḥ—one who; anusmarati—always remembers; sandhyāyāṁ—in the evening; yuṣmān—you; anudinam—every day; naraḥ—human being; tasya bhrāṭṛṣu—with his brothers; ātma-sāmyam—personal equality; tathā—as also; bhūteśu—with all living beings; sauḥrdam—friendship.

TRANSLATION

The Lord continued: Those who remember you every evening of every day will become friendly with their brothers and with all other living entities.

TEXT 10

शे तु मां सुगीतेन सायं प्रातः समाहिता: ।
सुवचन्त्यां कामवर्तादस्ये प्रज्ञां च शोभनायः ॥ १० ॥
ye tu māṁ rudra-gītena
sāyam prātaḥ samāhitāh
stuvanti ahaṁ kāma-varān
dāsyey prajñāṁ ca śobhanām

TRANSLATION

Those who will offer Me the prayers composed by Lord Śiva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence.

PURPORT

Good intelligence means going back home, back to Godhead. This is confirmed in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhayatām prṛiti-pūrvakam
dadāmī buddhi-yogāṁ 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. 10.10)

One who offers prayers to the Lord to fulfill his different desires must know that the highest perfectional fulfillment of desire is to go back home, back to Godhead. In this verse it is indicated that those who remember the activities of the Pracetās, the sons of King Prācinabarhiṣat, will be delivered and benedicted. So what to speak of the sons of King Prācinabarhiṣat, who are directly connected with the Supreme Personality of Godhead? This is the way of the paramparā system. If we follow the ācāryas, we attain the same benefit as our predecessors. If one follows the decisions of Arjuna, he should be considered to be directly hearing Bhagavad-gītā from the Supreme Personality of Godhead. There is no difference between hearing Bhagavad-gītā directly from the Supreme Lord and following a personality like Arjuna, who formerly heard Bhagavad-gītā directly from the Lord. Sometimes foolish people argue that since Kṛṣṇa is not present at the moment,
one cannot take direct instructions from Him. Such foolish people do not know that there is no difference between directly hearing Bhagavad-gītā and reading it, as long as one accepts Bhagavad-gītā as it is, spoken by the Lord. However, if one wants to understand Bhagavad-gītā by his imperfect interpretations, one cannot possibly understand the mysteries of Bhagavad-gītā, even though one may be a great scholar according to mundane estimation.

TEXT 11

\begin{verbatim}
 yaḍ yūyam pitur ādēsam
 agrahīṣṭa mudānvitāḥ
 atho va uṣatī kīrtir
 lokān anu bhaviṣyati
\end{verbatim}

\begin{verbatim}
yat—because; yūyam—you; pituḥ—of your father; ādēsam—the order; agrahīṣṭa—accepted; mudā-anvitāḥ—in great happiness; atho—therefore; vaḥ—your; uṣatī—attractive; kīrtih—glories; lokān anu—throughout the universe; bhaviṣyati—will become possible.
\end{verbatim}

TRANSLATION

Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world.

PURPORT

Since every living entity is part and parcel of the Supreme Personality of Godhead, he has small independence. Sometimes unintelligent men ask why one is put into a miserable condition, even though everyone is under the control of the Supreme Personality of Godhead. Because of his minute independence, the living entity can obey or disobey the orders of the Supreme Lord. If he obeys the Supreme Lord’s orders, he becomes happy. If he does not, he becomes unhappy. Therefore the living entity creates his own happiness or unhappiness. The Supreme Lord does not enforce these on anyone. The Supreme Lord praised the Pracetās because they all faithfully obeyed the orders of their father. The Lord therefore blessed the sons of King Prācīnabarhiṣat because they obeyed their father’s orders.
TEXT 12

bhavitā viśrutaḥ putro
'navamo brahmaṇo guṇāḥ
ya etām ātma-vīryeṣa
tri-lokīṁ pūrasyāti

bhavitā—there will be; viśrutaḥ—very famous; putraḥ—son; anavamaḥ—not inferior; brahmaṇaḥ—to Lord Brahmā; guṇaḥ—by qualifications; yaḥ—who; etām—all this; ātma-vīryeṣa—by his progeny; tri-lokīṁ—the three worlds; pūrasyāti—will fill.

TRANSLATION

You will have a nice son, who will be in no way inferior to Lord Brahmā. Consequently, he will be very famous all over the universe, and the sons and grandsons generated by him will fill the three worlds.

PURPORT

As explained in the next verse, the Pracetās will marry the daughter of the great sage Kāṇḍu. It is suggested that the son’s name will be Viśruta and that he will glorify both his father and mother because of his good character. In fact, he would be greater than Lord Brahmā. The great politician Cāṇakya said that if there is a good tree within a garden or forest, its flowers will fill the forest with their fragrance. Similarly, a good son within a family makes the whole family famous all over the world. Kṛṣṇa took birth in the family of the Yadus, and consequently the Yadu dynasty is famous all over the world.

TEXT 13

kaṇḍoḥ pramlocayā labdhā
kanyā kamala-locanā
TRANSLATION

O sons of King Prācinabarhiṣat, the heavenly society girl named Pramloca kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsara named Pramloca with the sage Kaṇḍu.

PURPORT

Whenever a great sage undergoes severe austerities for material power, the King of heaven, Indra, becomes very envious. All the demigods have responsible posts for the management of universal affairs and are very highly qualified with pious activities. Although they are ordinary living entities, they are nonetheless able to attain responsible posts, like Lord Brahmā, Indra, Candra and Varuṇa. As is the nature of this material world, the King of heaven, Indra, is very anxious if a great sage undergoes severe austerities. The whole material world is filled with such envy that everyone becomes afraid of his neighbors. Every businessman is afraid of his associates because this material world is the field of activities for all kinds of envious people who have come here to compete with the opulence of the Supreme Personality of Godhead. Thus Indra was very much afraid of the severe austerities performed by the great sage Kaṇḍu, and he sent Pramloca to break his vows and austerities. A similar incident took place in the case of Viśvāmitra. From other incidents in the śāstras, it appears that Indra has always been envious. When King Prthu was celebrating various sacrifices, outdoing Indra, Indra became very envious, and he disturbed King Prthu’s sacrifice. This has already been discussed in previous chapters. King Indra became successful in breaking the vow of the great sage Kaṇḍu, who became attracted by the beauty of the heavenly society girl Pramloca and begot a female child. This child is described herein as lotus-eyed and very beautiful. Being thus successful in her mission, Pramloca returned to the heavenly planets, leaving the newborn child to the care of the trees. Fortunately the trees accepted the child and agreed to raise her.
TEXT 14

Thereafter the child, who was left to the care of the trees, began to cry in hunger. At that time the King of the forest, namely the King of the moon planet, out of compassion placed his finger, which poured forth nectar, within the child’s mouth. Thus the child was raised by the mercy of the King of the moon.

PURPORT

Although the Apsara left her child to the care of the trees, the trees could not take care of the child properly; therefore the trees handed the child over to the King of the moon. Thus Candra, King of the moon, put his finger within the mouth of the child to satisfy her hunger.

TEXT 15

praśā-viṣarga ādiśtāḥ
pitṛā mām anuvartatā
tatra kanyāṁ varāroham ātmām
tām udvahata mā ciram

praśā-visarge—to create progeny; ādiśtāḥ—being ordered; pitṛā—by your father; mām—My direction; anuvartatā—following; tatra—there; kanyāṁ—
the daughter; varārohām—highly qualified and exquisitely beautiful; tām—her; udvahata—marry; mā—without; ciram—wasting time.

TRANSLATION

Since all of you are very much obedient to My orders, I ask you to immediately marry that girl, who is so well qualified with beauty and good qualities. According to the order of your father, create progeny through her.

PURPORT

The Pracetiīs not only were great devotees of the Supreme Personality of Godhead but were very obedient to the orders of their father. Therefore the Lord asked them to marry the daughter of Pramloca.

TEXT 16

अप्रथग्धर्मशीलां सर्वेश व: सुमध्यमा ।
अप्रथग्धर्मशीलेर्ग्यं भूयात्पत्त्यर्यिताशया ||१६||

aprthag-dharma-śilānāṁ
sarveśāṁ vāḥ sumadhyamā
aprthag-dharma-śileyaṁ
bhūyāt patny arpitāsayā
aprthak—without differences; dharma—occupation; śilānāṁ—whose character; sarveśāṁ—all; vāḥ—of you; su-madhyamā—a girl whose waist is slender; aprthak—without differences; dharma—occupation; śilā—well-behaved; iyam—this; bhūyāt—may she become; patnī—wife; arpitā-āsayā—fully surrendered.

TRANSLATION

You brothers are all of the same nature, being devotees and obedient sons of your father. Similarly, that girl is also of the same type and is dedicated to all of you. Thus both the girl and you, the sons of Prācīnabarhiṣat, are on the same platform, being united on a common principle.

PURPORT

According to Vedic principles, a woman cannot have many husbands, although a husband can have many wives. In special instances, however, it is found that a woman has more than one husband. Draupadī, for
instance, was married to all of the five Pāṇḍava brothers. Similarly, the
Supreme Personality of Godhead ordered all the sons of Prācīnabarhiṣat to
marry the one girl born of the great sage Kaṇṭhu and Pramlocā. In special
cases, a girl is allowed to marry more than one man, provided she is able
to treat her husbands equally. This is not possible for an ordinary woman.
Only one who is especially qualified can be allowed to marry more than
one husband. In this age of Kali, to find such an equipoised woman is very
difficult. Thus according to scripture, kalau paṅca vivarjayet. In this age a
woman is forbidden to marry her husband’s brother. This system is still
practiced in some of the hilly tracts of India. The Lord says: aprtha-
dharma-sīleyaṁ bhūyāt patny arpitāśayā. With the blessings of the Lord,
all things are possible. The Lord especially benedicted the girl to surrender
equally to all brothers. Aprtha-dharma, meaning occupational duty with­
out difference of purpose, is taught in Bhagavad-gītā. Bhagavad-gītā is
divided into three primary divisions—karma-yoga, jñāna-yoga, and bhakti-
yoga. The word yoga means acting on behalf of the Supreme Personality
of Godhead. As confirmed by Bhagavad-gītā:

\[
yajñārthāt karnaṁo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara
\]

“Work done as a sacrifice for Viśṇu has to be performed, otherwise work
binds one to this material world. Therefore, O son of Kuntī, perform your
prescribed duties for His satisfaction, and in that way you will always
remain unattached and free from bondage.” (Bg. 3.9)

One may act according to his own occupational duty just to satisfy the
yajña-puruṣa, the Supreme Personality of Godhead. That is called aprtha-
dharma. Different limbs of the body may act in different ways, but the
ultimate objective is to maintain the entire body. Similarly, if we work for
the satisfaction of the Supreme Personality of Godhead, we will find that
we satisfy everything. We should follow in the footsteps of the Pracetās,
whose only aim was to satisfy the Supreme Lord. This is called aprtha-
dharma. According to Bhagavad-gītā:

\[
sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhīyo
mokṣayisyāmi mā sucaḥ
\]
"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

This is the advice of Lord Kṛṣṇa. Our only aim should be to act in Kṛṣṇa consciousness for the satisfaction of the Lord. This is oneness, or aprthaga-dharma.

TEXT 17

दिव्यवर्षसहस्राणां सहस्रमहतोजसः ।
भोगान्तोिर्यां दिव्यांशानुग्रहान्म। १७।

divya-vara-sahasrañāṁ
sahasram ahataujasaḥ
bhaumān bhokṣyatha bhogān vai
divyāṁś cānugrahān mama

divya—of the heavenly planets; vara—years; sahasrañām—of thousands; sahasram—a thousand; ahata—without being defeated; ojasah—your power; bhaumān—of this world; bhokṣyatha—you will enjoy; bhogān—enjoyments; vai—certainly; divyāṁ—of the heavenly world; ca—also; anugrahāt—by mercy; mama—My.

TRANSLATION

The Lord then blessed all the Pracetas, saying: My dear princes, by My mercy, you can enjoy all the facilities of this world as well as the heavenly world. Indeed, you can enjoy all of them without hindrance and with full strength for one million celestial years.

PURPORT

The duration of life prescribed for the Pracetas by the Supreme Personality of Godhead is calculated by the time measurements of higher planetary systems. Our six earth months are said to equal one day (12 hours) in the higher planetary systems. Thirty days equal one month, and twelve months equal one year. In this way, for one million years according to the calculations of the higher planetary system the Pracetas were allowed to enjoy all kinds of material facilities. Although this lifespan was so long, the Pracetas were given full bodily strength by the grace of the Lord. In the material world, if one wants to live for many years, he must endure the difficulties of old age, invalidity and many other miserable conditions. The Pracetas, however, were given full bodily strength to enjoy material
facilities. This special facility was given to the Pracetas so that they could continue rendering full devotional service. This will be explained in the following verse.

TEXT 18

अथ मय्यनायिन्या मक्त्या पक्कुगुणायीः ।
उपयास्यथा मद्राम निर्विद्या निरयातः ॥१८॥

atha mayy anapāyinyā
bhaktyā pakva-guṇāśayāḥ
upayāsyatha mad-dhāma
nirvidya nirayād atāḥ

atha—therefore; mayi—unto Me; anapāyinyā—without any deviation; bhaktyā—by devotional service; pakva-guṇa—free from material contamination; āśayāḥ—your mind; upayāsyatha—you will attain; mad-dhāma—My abode; nirvidya—being completely detached; nirayāt—from material existence; atāḥ—thus.

TRANSLATION

Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, being completely unattached to material enjoyment in the so-called heavenly planets as well as in hellish planets, you will return home, back to Godhead.

PURPORT

By the grace of the Lord, the Pracetas were given special facilities. Although they could live millions of years to enjoy material facilities, they still would not be deviated from the transcendental loving service of the Lord. Being thus fully engaged, the Pracetas would be completely freed from all material attachment. Material attachment is very strong. During one lifetime, a materialist engages in acquiring land, money, friends, society, friendship, love, and so on. He also wants to enjoy the heavenly planets after the annihilation of the body. If one is engaged in devotional service, however, he becomes unattached to all kinds of material enjoyment and suffering. In the material world, those who are elevated to the higher planetary systems are supposed to enjoy all material facilities, whereas those degraded to lower planetary systems are supposed to live in a hellish condition. A devotee, however, is transcendental to both heavenly and hellish conditions. According to Bhagavad-gītā, a devotee’s position is described in this way:
māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatityaitān
brahma-bhūyāya kalpate

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

A devotee is always situated on the Brahman platform. He has nothing to do with material happiness or distress. When one is strongly fixed in devotional service and free from all material attachment, uncontaminated by the material modes of nature, he becomes fit to return home, back to Godhead. Although by special blessing the Pracetas would enjoy material facilities for millions of years, they would not be attached to them. Thus at the end of their material enjoyment they would be promoted to the spiritual world and return to Godhead.

The word *pakva-guṇāsayāḥ* has special significance, for it means that by devotional service one is able to give up the influence of the three modes of material nature. As long as one is influenced by the modes of material nature, he cannot return to Godhead. It is clearly explained that all planets in the material world—beginning from Brahma-loka down to the hellish planets—are unfit places for a devotee. *Padam padam yad vipadāṁ na teśāṁ.* A place where there is danger at every step is certainly not a comfortable place. The Lord therefore says in *Bhagavad-gītā*:

\[
ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
māṁ upetya tu kaunteya
punar janma na vidyate
\]

“From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never take birth again.” (Bg. 8.16)

Thus there is no profit, even if one is promoted to the highest planet in the material universe, Brahma-loka. However, if one is somehow or other promoted to the abode of the Lord, he never returns to the material world.

**TEXT 19**

उद्योगभन्दकः चापि पुंसां हुशारकर्भणांम्
मद्यात्यावात्यामानं न वन्ध्य ग्रहः मतः: ||१९||
The Activities of the Pracetas

grheṣv āviśatāṁ cāpi
puṁsāṁ kuśala-karmanāṁ
mad-vārtā-yātā-yāmānāṁ
na bandhāya grhā matāḥ

grheṣu—in family life; āviśatām—who have entered; ca—also; api—even; puṁsāṁ—of persons; kuśala-karmanāṁ—engaged in auspicious activities; mat-vārtā—in topics about Me; yātā—is expended; yāmānāṁ—whose every moment; na—not; bandhāya—for bondage; grhāḥ—household life; matāḥ—considered.

TRANSLATION

Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

PURPORT

Generally a person living in a family becomes overly attached to fruitive activity. In other words, he tries to enjoy the results of his activities. A devotee, however, knows that Kṛṣṇa is the supreme enjoyer.

bhoktāraṁ yajña-tapasāṁ
sarva-loka-mahiśvaram
suhrdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ōcchati

"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)

The Supreme Lord is the supreme proprietor; consequently the devotee does not consider himself the proprietor of any occupation. The devotee always thinks of the Supreme Personality of Godhead as the proprietor; therefore the results of his business are offered to the Supreme Lord. One who thus lives in the material world with his family and children never becomes affected by the contaminations of the material world. This is confirmed in Bhagavad-gītā (3.9):
One who tries to enjoy the results of his activities becomes bound by the results. One who offers the results or profits to the Supreme Personality of Godhead, however, does not become entangled in the results. This is the secret of success. Generally people take sannyāsa to become free from the reactions of fruitive activity. One who does not receive the results of his actions but offers them instead to the Supreme Personality of Godhead certainly remains in a liberated condition. In Bhaktirasāmṛta-sindhu, Śrīla Rūpa Gosvāmi confirms this:

\[ \text{iḥā yasya harer dāsye} \\
\text{karmaṇā manasā girā} \\
\text{nikhilāsv apy avasthāsu} \\
\text{jīvan-muktāh sa ucyate} \]

If one engages himself in the service of the Lord through his life, wealth, words, intelligence, and everything he possesses, he will always be liberated in any condition. Such a person is called a jīvan-mukta, one who is liberated during this lifetime. Devoid of Kṛṣṇa consciousness, those who engage in material activities simply become more entangled in material bondage. They have to suffer and enjoy the actions and reactions of all activity. This Kṛṣṇa consciousness movement is therefore the greatest boon to humanity because it keeps one always engaged in Kṛṣṇa’s service. The devotees think of Kṛṣṇa, act for Kṛṣṇa, sleep for Kṛṣṇa, and work for Kṛṣṇa. Thus everything is engaged in the service of Kṛṣṇa. A total life in Kṛṣṇa consciousness saves one from material contamination. As stated by Bhaktisiddhānta Sarasvatī Gosvāmi Mahārāja, kṛṣṇa bhajane yāhā haya anukūla, viṣaya baliyā tyāge tāhā haya bhūla. If one is so expert that he can engage everything or dovetail everything in the service of the Lord, to give up the material world would be a great blunder. One should learn how to dovetail everything in the service of the Lord, for everything is connected to Kṛṣṇa. That is the real purpose of life and secret of success. As reiterated later in the Third Chapter of Bhagavad-gītā:

\[ \text{tasmiḍ asaktāḥ satataṁ} \\
\text{kāryaṁ karma samācara} \]
Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme.” (3.19)

The Third Chapter of Bhagavad-gītā specifically considers material activities for the purpose of sense gratification and material activities for the purpose of satisfying the Supreme Lord. The conclusion is that these are not one and the same. Material activities for sense gratification are the cause of material bondage, whereas the very same activities for the satisfaction of Kṛṣṇa are the cause of liberation. How the same activity can be the cause of bondage and liberation can be explained as follows. One may get indigestion due to eating too many milk preparations—condensed milk, sweet rice, and so on. But even though there is indigestion or diarrhea, another milk preparation—yogurt mixed with black pepper and salt—will immediately cure these maladies. In other words, one milk preparation can cause indigestion and diarrhea, and another milk preparation can cure them.

If one is placed in material opulence due to the special mercy of the Supreme Personality of Godhead, he should not consider that opulence a cause for bondage. When a mature devotee is blessed with material opulence, he does not become affected adversely because he knows how to employ material opulence in the service of the Lord. There are many such examples in the history of the world. There were kings like Pṛthu Mahārāja, Prahlāda Mahārāja, Janaka, Dhruva, Vaivasvata Manu and Mahārāja Ikṣvāku. All of these were great kings and were especially favored by the Supreme Personality of Godhead. If a devotee is not mature, the Supreme Lord will take away all his opulence. This principle is stated by the Supreme Personality of Godhead: yasyāham anugṛhitāmi hariṣye tad-dhanaṁ sanaṁ. “My first mercy shown to My devotee is to take away all his material opulence.” Material opulence detrimental to devotional service is taken away by the Supreme Lord, whereas a person who is mature in devotional service is given all material facilities.
Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [brahma-bhūta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhūta situation.

PURPORT

A devotee is inspired by the Supersoul within the heart to advance in devotional service in a variety of ways. The devotee does not feel hackneyed nor stereotyped, nor does he feel that he is in a stagnant position. In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times. However, one can chant the Hare Kṛṣṇa mahā-mantra all day and night and never feel tired. As chanting is increased, it will come out new and fresh. Śrīla Rūpa Gosvāmī said if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Kṛṣṇa mahā-mantra. There is really nothing uninspiring for a highly advanced devotee. In Bhagavad-gītā the Lord says that He is situated in everyone’s heart and that He helps the living entity forget and remember. By the grace of the Lord, the devotee gets inspiration.

\[
\text{teṣāṁ satata-yuktānāṁ}
\]
\[
\text{bhajatāṁ pṛti-pūrvakam}
\]
\[
\text{dadāmi buddhi-yogāṁ taṁ}
\]
\[
\text{yena māṁ upayānti te}
\]
"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

As stated (kusala-karmaḥ), those engaged in auspicious activities in devotional service are guided by the Supersoul, described in this verse as ājñā, one who knows everything past, present and future. The Supersoul gives instructions to the sincere unalloyed devotee on how he can progress more and more in approaching the Supreme Personality of Godhead. Śrīla Jīva Gosvāmī in this connection says that the Supersoul, the plenary expansion of the Personality of Godhead, exists in everyone’s heart, but in the heart of the devotee He reveals Himself as ever increasingly new. Being inspired by Him, the devotee experiences increased transcendental bliss in the execution of his devotional service.

TEXT 21

Maitreyā uvāca

etam bruvaṇam puruṣārtham-bhājanam
janārdanām prāṇjalayaḥ pracetasāḥ
tad-dārsanā-dhvasta-tamo-rajo-malā
giragrnan gadgadayā suhrt-tamam

maitreyāḥ uvāca—Maitreya said; evam—thus; bruvaṇam—speaking; puruṣa-artha—of the ultimate goal of life; bhājanam—the bestower; janārdanam—who takes away all the disadvantages of the devotee; prāṇjalayaḥ—with folded hands; pracetasāḥ—the Pracetas brothers; tat—Him; dārsanam—by seeing; dhvasta—dissipated; tamaḥ—of darkness; rajaḥ—of passion; malāḥ—whose contamination; girā—with a voice; agrṇan—offered prayers; gadgadayā—faltering; suhrt-tamam—unto the greatest of all friends.

TRANSLATION

The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetas began to offer Him prayers. The Lord is the bestower of
all success in life and is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a faltering voice, due to ecstasy, the Pracetas began to offer prayers. They were purified by the presence of the Lord, who was before them face to face.

PURPORT

The Lord is herein described as purusārtha-bhajanam (the bestower of the ultimate goal of life). Whatever success we want in life can be attained by the mercy of the Lord. Since the Pracetas had already attained the Lord’s mercy, they were no longer subject to the contamination of the material modes. The material modes dissipated from them just as the darkness of night immediately dissipates when the sun rises. Because the Lord appeared before them, naturally all the contaminations of the material qualities of rajas and tamas completely disappeared. Similarly, when an unalloyed devotee chants the Hare Kṛṣṇa mahā-mantra, he is also purified of all material contamination because the name of the Lord and the Lord are identical. As stated in Śrīmad-Bhāgavatam:

śrīvatāṁ svā-kathāḥ kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
ḥṛdy antaḥ-stho hy abhadraṇi
vidhunoti suhṛt satām

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātma [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes his messages, which are in themselves virtuous when properly heard and chanted.” (Bhāg. 1.2.17)

The holy name of the Lord is the Lord Himself. If one chants and hears, he becomes purified. Gradually all material contamination disappears. The Pracetas were already purified due to the Lord’s presence before them, and they could therefore offer the proper prayers with folded hands. In other words, as soon as devotees are engaged in devotional service, they become transcendental to all material contamination immediately. As confirmed in Bhagavad-gitā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

Sometimes the devotees are dissatisfied due to their not seeing the Supreme Personality of Godhead personally. When the Pracetas saw the Supreme Lord personally present, their unhappiness vanished.

**TEXT 22**

प्रचेतस उचः

नमो नमः क्रूरविनाशनाय
निरूपितोदायुणाह्याय
मनोवचोवेगपुरोज्जवाय
सर्वाङ्गरगताच्छने नमः \ ||\ २२ ||

pr acetasa u c u h
namo namah kle§a-vina§anay
nirupitodara-gu§ahvayay
mano-vaco-vega-puro-javaya
sarvak$a-marga$m agatadhvane nama$h

pracetasah ucuh—the Pracetas said; nama$h—obeisances; nama$h—obeisances; kle§a—material distress; vinasa$aya—unto one who destroys; nirupita—settled; udara—magnanimous; gu$a—qualities; ahvayay—a whose name; manah—of the mind; vaca$h—of speech; vega—the speed; purah—before; javaya—a whose speed; sarva-ak$a—a of all material senses; marga$m—by the paths; agata—not perceivable; adhvane—whose course; nama$h—we offer our respects.

**TRANSLATION**

The Pracetas spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.
PURPORT

The word nirūpita, meaning “concluded,” is very significant in this verse. No one has to conduct research work to find God or make progress in spiritual knowledge. Everything is conclusively there in the Vedas. Therefore the Lord says in Bhagavad-gītā:

\[
\text{sarvasya cāham hṛdi sannivoṣṭo} \\
mattatḥ smṛtir jñānam apohanaṁ ca \\
vedaiś ca sarvair aham eva vedyo \\
vedānta-kṛd veda-vid eva cāham
\]

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

Understanding the Supreme Personality of Godhead through the process of the Vedas is perfect and conclusive. The Vedas state, atāḥ śrī-kṛṣṇanāmādi na bhaved grāhyam indriyaiḥ: the transcendental names, forms, qualities, paraphernalia and pastimes of the Lord cannot be understood by our blunt material senses. Sevonmukhe hi jihvādau svayam eva sphuraty adah: when a devotee engages his senses favorably in devotional service, the Lord, through His causeless mercy, reveals Himself to the devotee. This is the conclusive Vedic process. The Vedas also indicate that simply by chanting the holy names of the Lord one can without a doubt become spiritually advanced. We cannot approach the Supreme Personality of Godhead by the speed of mind or words, but if we stick to devotional service we can easily and quickly approach Him. In other words, the Supreme Lord is attracted by devotional service, and He can approach us more swiftly than we can approach Him with our mental speculation. The Lord has stated that He is beyond the range of mental speculation and the speed of thought, yet He can be approached easily by His causeless mercy. Thus only by His causeless mercy can He be attained. Other methods will not be effective.

TEXT 23

इदानि शांतय नमः सनिधुया
मनस्यापरं विलसुद्धाय ।
नमो जगत्सानत्येद्येषु
गृहीतमायागुणविभ्रह्य

||२३||
śuddhāya śāntāya namah sva-niṣṭhayā
manasy aparthaṁ vilasad-dvayāya
namo jagat-sthāna-layodayeṣu
grhīta-māyā-guṇa-vigrahāya

śuddhāya—unto the unadulterated; śāntāya—unto the most peaceful; namah—we offer our obeisances; sva-niṣṭhayā—by being situated in one’s position; manasi—in the mind; aparthaḥ—without any meaning; vilasat—appearing; dvayāya—in whom the dual world; namah—obeisances; jagat—of the cosmic manifestation; sthāna—maintenance; laya—annihilation; udayeṣu—and for creation; grhīta—accepted; māyā—material; guṇa—of the modes of nature; vigrahāya—the forms.

TRANSLATION

Dear Lord, we beg to offer our obeisances unto You. When the mind is fixed upon You, the world of duality, although a place for material enjoyment, appears meaningless. Your transcendental form is full of transcendental bliss. We therefore offer our respects unto You. Your appearances as Lord Brahmā, Lord Viṣṇu and Lord Śiva are meant for the purpose of creating, maintaining and annihilating this cosmic manifestation.

PURPORT

A pure devotee whose mind is always engaged in the service of the Lord can certainly appreciate the impermanence of this material world. Although such a devotee may be engaged in executing material activities, this stage is called anāsakti. As explained by Śrīla Rūpa Gosvāmī, anāsaktasya viṣayān yathāḥam upayuñjataḥ. A devotee is always unattached to material activities because in the liberated stage his mind is always fixed on the lotus feet of the Lord.

This material world is called dvaita, the world of duality. A devotee knows very well that everything within this material world is but a manifestation of the Supreme Lord’s energy. To maintain the three modes of material nature, the Supreme Lord takes on different forms as Lord Brahmā, Lord Viṣṇu and Lord Śiva. Unaffected by the modes of material nature, the Lord takes on different forms to create, maintain and annihilate this cosmic manifestation. The conclusion is that although the pure devotee appears to engage in material activities in the service of the Lord, he knows very well that material enjoyment for sense gratification has no use whatsoever.
TEXT 24

नमो विशुद्धसत्त्वा हरये हरिमेधसे ।
वासुदेवाय कृष्णाय प्रमवे सर्वासत्त्वात् ॥ २४॥

namo viśuddha-sattvāya
haraye hari-medhase
vāsudevāya kṛṣṇāya
prabhāve sarva-sātvatām

namah—obeisances; viśuddha-sattvāya—unto You, whose existence is free from all material influence; haraye—who takes away all miserable conditions of devotees; hari-medhase—whose brain works only for the deliverance of the conditioned soul; vāsudevāya—the all-pervading Supreme Personality of Godhead; kṛṣṇāya—unto Kṛṣṇa; prabhāve—who increases the influence; sarva-sātvatām—of all kinds of devotees.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee’s miserable conditions, for Your brain plans how to do so. You live everywhere as Paramātmā; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name of Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

PURPORT

In the previous verse it has been said (grhīta-māyā-guṇa-vigrāhāya) that the Lord accepts three kinds of bodies (Viśṇu, Brahmā and Śiva) for the purposes of creating, maintaining and annihilating the cosmic manifestation. The three predominating deities of the material universe (Brahmā, Viśṇu and Śiva) are called guṇa-avatāras. There are many kinds of incarnations of the Supreme Personality of Godhead, and the first incarnations within this material world are Brahmā, Viśṇu and Maheśvara (Śiva). Out of these three, Lord Brahmā and Lord Śiva accept material bodies, but Lord Viśṇu does not accept a material body. Lord Viśṇu is therefore known as viśuddha-sattva. His existence is completely free from the contamination of the material modes of nature. One should therefore not think that Lord Viśṇu is in the same category with Lord Brahmā and Śiva. The sāstras forbid us to think in this way.
One who considers Lord Viṣṇu to be in the same category with devas like Lord Brahmā or Lord Śiva or who thinks Lord Brahmā and Śiva to be equal to Lord Viṣṇu is to be considered as pāśaṇḍī (a faithless nonbeliever). Therefore in this verse Lord Viṣṇu is distinguished in the words *namo viśuddha-sattvāyā*.* Although a living entity like us, Lord Brahmā is exalted due to his pious activities; therefore he is given the high post of Brahmā. Lord Śiva is not actually like a living entity, but he is not the Supreme Personality of Godhead. His position is somewhere between Viṣṇu, the Supreme Personality of Godhead, and Brahmā, the living entity. Lord Śiva is therefore explained in *Brahma-saṁhitā* in this way:

\[
kṣiraṁ yathā dadhi vikāra-ūśeṣa-yogāt
saṅjayate na hi tataḥ prthag asti hetoh
yaḥ sambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
\]

Lord Śiva is considered to be like yogurt (*dadhi*). Yogurt is nothing but transformed milk; nonetheless yogurt cannot be accepted as milk. Similarly, Lord Śiva holds almost all the powers of Lord Viṣṇu, and he is also above the qualities of the living entity, but he is not exactly like Viṣṇu, just as yogurt, although transformed milk, is not exactly like milk.

The Supreme Personality of Godhead is also described herein as *vāsudevāya kṛṣṇāya*. Kṛṣṇa is the original Supreme Personality of Godhead, and all Viṣṇu expansions are His plenary portions or portions of His plenary portions (known as *svāṁśa* and *kalā*). The *svāṁśa*, or direct expansion, is also called *aṁśa*. All *viṣṇu-tattvas* are *svāṁśa*, direct parts and parcels of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is known as Vāsudeva because He appeared in this material world as the son of Vasudeva. Similarly, He is known as Devakī-nandana, Yaśodā-nandana, Nanda-nandana, and so on.

Again and again the Lord is very much interested in increasing the influence of His devotees. Therefore He is described herein as *prabhava sarva-sātvatām*. The *sātvata* community is a community of Vaiṣṇavas, pure devotees of the Lord. The Supreme Personality of Godhead has unlimited powers, and He wants to see that His devotees are also entrusted with unlimited powers. A devotee of the Lord is always, therefore, distinguished from all other living entities.
The word hari means “One who takes away all miserable conditions,” and hari-medhase means that the Lord is always planning ways to deliver the conditioned soul from the clutches of mayā. The Lord is so kind that He personally incarnates to deliver the conditioned souls, and whenever He comes, He makes His plans.

\[\text{paritṛṇāya sādhunāṁ} \]
\[\text{vināśāya ca duṣkṛtām} \]
\[\text{dharma-saṁsthāpanārthāya} \]
\[\text{sambhavāmi yuge yuge} \]

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” (Bg. 4.8)

Since the Lord delivers all conditioned souls from the clutches of mayā, He is known as hari-medhāḥ. In the list of incarnations, Kṛṣṇa is described as the supreme and original Personality of Godhead.

\[\text{ete caṁśa-kalāḥ puṁsāḥ} \]
\[\text{kṛṣṇas tu bhagavān śvayam} \]
\[\text{indrāri-vyākulaṁ lokāṁ} \]
\[\text{mṛḍayanti yuge yuge (Bhāg. 1.3.28)} \]

Kṛṣṇa, the original personality of Godhead, appears in this material world when the demigods, who are devotees of the Lord, are disturbed by the demons.

**TEXT 25**

\[\text{नमः कमलनाभाय नमः कमलालिने |} \]
\[\text{नमः कमलपादाय नमस्ते कमलेक्षण ||२५||} \]
\[\text{ namaḥ kamala-nābhāya} \]
\[\text{ namaḥ kamala-māline} \]
\[\text{ namaḥ kamala-pādāya} \]
\[\text{ namas te kamalekṣaṇa} \]

Namaḥ—we offer our respectful obeisances; kamala-nābhāya—unto the Supreme Personality of Godhead, from whose abdomen the original lotus flower originated; namaḥ—obeisances; kamala-māline—who is always decorated with a garland of lotus flowers; namaḥ—obeisances; kamala-pādāya—
whose feet are as beautiful and fragrant as the lotus flower; namaha te—obeisances unto You; kamala-iksara—whose eyes are exactly like the petals of the lotus flower.

TRANSLATION

Dear Lord, we offer our respectful obeisances unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower with all its fragrance. Your eyes are also like the petals of a lotus flower. Therefore we always offer our respectful obeisances unto You.

PURPORT

The word *kamala-nabhaya* indicates that Lord Viṣṇu is the origin of the material creation. From the abdomen of Garbhodakasayi Viṣṇu, a lotus flower sprouts. Lord Brahmā, the first creature of the universe, is born from this lotus flower, and, subsequently, Lord Brahmā creates the whole universe. The origin of all creation is therefore Lord Viṣṇu, and the origin of all the viṣṇu-tattvas is Lord Kṛṣṇa. Consequently Kṛṣṇa is the origin of everything. This is also confirmed in Bhagavad-gītā:

\[
\text{aham sarvasya prabhavo} \\
\text{mattah sarvam pravartate} \\
\text{iti matvā bhajante mām} \\
\text{budhā bhava-samanvitāḥ}
\]

“I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.” (Bg. 10.8) Lord Kṛṣṇa says: “I am the origin of everything.” Therefore whatever we see emanates from Him. This is also confirmed in the Vedānta-sūtra, Janmādy asya yataḥ: “The Absolute Truth is He from whom everything emanates.”

TEXT 26

\[
\text{नमः कमलकिन्जलकिश्मास्मि सर्वं भूतं साक्षी।} \\
\text{नमो युक्तस्मि साक्षी।} \\
\text{namah kamala-kiñjalaka-} \\
\text{piśaṅgāmala-vāsase} \\
\text{sarva-bhūta-nivāsaya} \\
\text{nomo 'yuṅkṣmahi sākṣiye}
\]
namah—obeisances; kamala-kiñjalka—like the saffron in a lotus flower; piśāṅga—yellowish; amala—spotless; vāsase—unto Him whose garment; sarva-bhūta—of all living entities; nivāsāya—the shelter; namah—obeisances; auyukṣmahi—let us offer; sākṣīne—unto the supreme witness.

TRANSLATION

Dear Lord, the garment You have put on is yellowish in color like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone’s heart, You are the direct witness of all the activities of all living entities. We offer our respectful obeisances unto You again and again.

PURPORT

In this verse the dress of the Supreme Personality of Godhead and His all-pervasive nature are described. The Lord puts on a dress that is yellow, but such a garment is never to be considered material. The garments of the Lord are also the Lord. They are nondifferent from the Lord because they are spiritual in nature.

The word sarva-bhūta-nivāsāya further clarifies how Lord Viṣṇu lives in everyone’s heart and acts as the direct witness of all the activities of the conditioned soul. Within this material world the conditioned soul has desires and acts in accordance with these desires. All these acts are observed by the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā:

\[
\text{sarvasya cāhaṁ hṛdi sannivīṣto} \\
\text{mattaḥ smṛtir jñānam apohanaṁ ca}
\]

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” (Bg. 15.15) The Lord is present in everyone’s heart, and He gives the living entity intelligence. According to the desires of the living entity, the Lord makes him remember or forget. If the living entity is demoniac and wants to forget the Supreme Personality of Godhead, the Lord gives him the intelligence to be able to forget the Supreme Lord forever. Similarly, when a devotee wants to serve the Supreme Lord, the Lord, as Paramātmā, gives the devotee the intelligence to make progress in devotional service. The Lord directly witnesses our activities and experiences our desires. The Supreme Lord gives us the facilities to act in the way we wish.
TEXT 27

रूपम् भगवता त्वं एतदामृत्वं संपर्कियसाक्षीयम्।
आयिष्ट्यं न्यायं किमन्यदं तु किरुक्स्प्तम्॥२७॥

rupam bhagavata tv etad
ase˜sa-klesa-sa˜nksayam
aviskram naḥ kliṣṭānāṁ
kim anyad anukampitam

rupam—form; bhagavata—by Your Lordship; tu—but; etat—this; ase˜sa—unlimited; klesa—miseries; sanksayam—which dissipates; aviskram—revealed; naḥ—of us; kliṣṭānāṁ—who are suffering from material conditions; kim anyat—what to speak of; anukampitam—those to whom You are always favorably disposed.

TRANSLATION

Dear Lord, we conditioned souls are always covered by ignorance in the bodily conception of life. We therefore always prefer the miserable conditions of material existence. To deliver us from these miserable conditions, You have advented Yourself in this transcendental form. This is evidence of Your unlimited causeless mercy upon those of us who are suffering in this way. What, then, to speak of the devotees to whom You are always so favorably disposed?

PURPORT

When the Lord appears in His original form, He acts to deliver the pious and annihilate the miscreants (Bg. 4.8). Although He annihilates the demons, He nonetheless benefits them. It is said that all the living entities who died on the Battlefield of Kurukṣetra attained their original constitutional position (svarūpa) because they had the chance to see Kṛṣṇa face to face riding in the chariot of Arjuna. On the Battlefield of Kurukṣetra, superficially two things were going on—the demons were being killed, and the devotee, Arjuna, was being protected. However, the results were the same for everyone. Thus it is said that the appearance of the Lord diminishes all kinds of miserable conditions caused by material existence.

It is clearly stated in this verse that this form (ase˜sa-klesa-sanksayam) is meant to diminish all the miserable conditions experienced in life not only by the devotees but by all others. Āviskram naḥ kliṣṭānāṁ. The
Pracetās identified themselves as common men. *Kim anyad anukampitam.*
The devotees are always favorably accepted by the Lord. The Lord shows all mercy not only to conditioned souls, but also to the devotees who are already liberated due to their devotional service.

The form of the Lord as worshiped in the temples is called *arcā-vigraha* or *arcāvatāra*, the worshipable form, the Deity incarnation. This facility is offered to neophyte devotees so that they can see the real form of the Lord face to face and offer their respectful obeisances and sacrifices in the form of *arcā*. Through such facilities the neophytes gradually invoke their original Kṛṣṇa consciousness. Deity worship in the form of temple worship is the most valuable benediction given by the Lord to beginners. All neophytes must therefore engage in the worship of the Lord by keeping the *arcā-vigraha* (*arcāvatāra*) at home or in the temple.

**TEXT 28**

```
etāvat tvāṁ hi vibhubhir
bhāvyam dīneṣu vatsalaiḥ
yat anusmaryate kāle
sva-buddhyābhadra-randhana
```

*etāvat*—thus; *tvāṁ*—Your Lordship; *hi*—certainly; *vibhubhiḥ*—by expansions; *bhāvyam*—to be conceived; *dīneṣu*—unto the humble devotees; *vatsalaiḥ*—compassionate; *yat*—which; *anusmaryate*—is always remembered; *kāle*—in due course of time; *sva-buddhyā*—by one’s devotional service; *abhadra-randhana*—O killer of all inauspiciousness.

**TRANSLATION**

Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your *arcā-vigraha*. You should certainly think of us as Your eternal servants.

**PURPORT**

The form of the Lord known as *arcā-vigraha* is an expansion of His unlimited potencies. When the Lord is gradually satisfied with the service of a devotee, in due course of time He accepts the devotee as one of His
many unalloyed servants. By nature, the Lord is very compassionate; therefore the service of neophyte devotees is accepted by the Lord. As confirmed in Bhagavad-gītā:

\[
\begin{align*}
\text{patraṁ puṣpaṁ phalaṁ toyaṁ} \\
yo me bhaktyā prayācchati \\
tad ahaṁ bhakty-upahṛtam \\
asāmi prayatātmanāḥ
\end{align*}
\]

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” (Bg. 9.26)

The devotee offers eatables in the form of vegetables, fruits, leaves and water to the arca-vigraha. The Lord, being bhakta-vatsala, compassionate upon His devotees, accepts these offerings. Atheists may think that the devotees are engaged in idol worship, but the fact is different. Janārdana, the Supreme Lord, accepts bhāva, the attitude of service. The neophyte devotee engaged in the worship of the Lord may not understand the value of such worship, but the Supreme Lord, being bhakta-vatsala, accepts His devotee and in due course of time takes him home.

In this connection there is a story about a brāhmaṇa who was offering sweet rice to the Lord within his mind. The brāhmaṇa had no money nor any means of worshiping the Deity, but within his mind he arranged everything nicely. He had gold pots to bring water from the sacred rivers to wash the Deity, and he offered the Deity very sumptuous food, including sweet rice. Once, before he offered the sweet rice, he thought that it was too hot, and he thought, “Oh, let me test it. My, it is very hot.” When he put his finger in the sweet rice to test it, his finger was burned and his meditation broken. Although he was offering food to the Lord within his mind, the Lord accepted it nonetheless. Consequently the Lord in Vaikuṇṭha immediately sent a chariot to bring the brāhmaṇa back home, back to Godhead. Thus it is the duty of every sincere devotee to accept the arca-vigraha at home or in the temple and worship the form of the Lord as advised in authorized scriptures and directed by the spiritual master.
TRANSLATION

When the Lord, out of His natural compassion, thinks of His devotee, by that process only are all desires of the neophyte devotee fulfilled. The Lord is situated in every living entity’s heart, although the living entity may be very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why should the Lord not know our desires?

PURPORT

A very advanced devotee does not think himself advanced. He is always very humble. The Supreme Personality of Godhead in His plenary expansion as the Paramātmā, or Supersoul, sits in everyone’s heart and can understand the attitudes and desires of His devotees. The Lord also gives opportunity to the nondevotees to fulfill their desires, as confirmed in Bhagavad-gītā (mattah smṛtir ānānam apohanaṁ ca).

Whatever a living entity desires, however insignificant he may be, is noted by the Lord, who gives him a chance to fulfill his desires. If the desires of the nondevotees are fulfilled, why not those of the devotee? A pure devotee simply wants to engage in the service of the Lord without material desire, and if he wants this within the core of his heart, where the Lord is situated, and if he is without ulterior motive, why should the Lord not understand? If a sincere devotee renders service to the Lord or to the arcā-vigraha, the form of the Lord, all his activities prove successful because the Lord is present within his heart and understands his sincerity. Thus if a devotee, with all confidence, goes on discharging the prescribed duties of devotional service, he will ultimately attain success.
The Activities of the Pracetas

\[\text{asāv eva varo 'smākam} \\
\text{_ipsito jagataḥ pate} \\
\text{prasanno bhagavān yeśām} \\
\text{apavarga-gurur gatiḥ}\]

**TRANSLATION**

O Lord of the universe, You are the actual teacher of the science of devotional service. We are satisfied that Your Lordship is the ultimate goal of our lives, and we pray that You will be satisfied with us. That is our benediction. We do not desire anything other than Your full satisfaction.

**PURPORT**

In this verse the words apavarga-gurur gatiḥ are very significant. According to Śrīmad-Bhāgavatam, the Supreme Lord is the ultimate fact of the Absolute Truth. Brahmeti paramātmeti bhagavān iti śabdyaite (Bhāg. 1.2.11). The Absolute Truth is realized in three features—impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead, Bhagavān. The word apavarga means liberation. Pavarga means material existence. In material existence, one always works very hard but is ultimately baffled. One then dies and has to accept another body to work very hard again. This is the cycle of material existence. Apavarga means just the opposite. Instead of working hard like cats and dogs, one returns home, back to Godhead. Liberation begins with merging into the Brahman effulgence of the Supreme Lord. This conception is held by the jñāni-sampradāya, philosophical speculators, but realization of the Supreme Personality of Godhead is higher. When a devotee understands that the Lord is satisfied, liberation, or merging into the effulgence of the Lord, is not very difficult. One has to approach the Supreme Personality of Godhead through the impersonal Brahman effulgence just as one has to approach the sun through the sunshine. It is not very difficult to merge into the impersonal effulgence of the Lord, Brahman, if one has satisfied the Supreme Personality of Godhead.
TEXT 31

varam vṛṇīmahe 'thāpi
nātha tvat parataḥ parāt
na hy antas tvad-vibhūtināṁ
so 'nanta iti giyase

varam—benediction; vṛṇīmahe—we shall pray for; athāpi—therefore; nātha—O Lord; tvat—from You; parataḥ parāt—beyond the transcendence; na—not; hi—certainly; antaḥ—end; tvat—Your; vibhūtināṁ—of opulences; saḥ—You; anantaḥ—unlimited; iti—thus; giyase—are celebrated.

TRANSLATION

Dear Lord, we shall therefore pray for Your benediction because You are the Supreme beyond all transcendence and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta.

PURPORT

There was no need for the Pracetas to ask any benediction from the Supreme Lord because the devotees are simply satisfied by the presence of the Supreme Personality of Godhead. Dhruva Mahārāja practiced severe austerities and penances to see the Supreme Lord, and his intention was to receive benediction from the Lord. He wanted to acquire the throne of his father—or attain an even better position—but when he was actually in the presence of the Supreme Lord, he forgot everything. He said, “My dear Lord, I do not wish to ask any benediction.” This is the actual position of the devotee. The devotee simply wants to be in the presence of the Supreme Lord—either in this world or in the next—and engage in His service. That is the ultimate goal and benediction for the devotees.

The Lord asked the Pracetas to pray for some benediction, and they said, “What kind of benediction should we pray for? The Lord is unlimited, and there are unlimited benedictions.” The purport is that if one must ask for benediction, he must ask for unlimited benediction. The words tvat parataḥ are very significant in this verse. The Supreme Personality of Godhead is parataḥ parāt. The word para means transcendental, beyond this material world. The impersonal Brahman effulgence is beyond this
material world, and this is called *param padam*. Āruhya kṛechreṇa *param padam* (*Bhāg.* 10.2.32). Merging into the impersonal effulgence of the Lord is called *param padam*, but there is a higher transcendental position, which is the association of the Supreme Personality of Godhead. *Brahmeti paramātmeti bhagavān iti śabdyaṇe* (*Bhāg.* 1.2.11). The Absolute Truth is realized first as impersonal Brahman, then as Paramātmā, and finally as Bhagavān. Thus the Personality of Godhead, Bhagavān, is *parataḥ paraṁ*, beyond Brahman and Paramātmā realization. In this connection, Śrīla Jīva Gosvāmī points out that *parataḥ paraṁ* means “better than the best.” The best is the spiritual world, and it is known as Brahman. The Supreme Personality of Godhead, however, is known as Parabrahman. Therefore *parataḥ paraṁ* means “better than Brahman realization.”

As will be explained in the next verse, the Pracetās planned to ask the Lord for something that has no limit. The Lord’s pastimes, qualities, forms and names are all unlimited. There is no limit to His name, forms, pastimes, creation and paraphernalia. The living entity cannot conceive of the unlimitedness of the unlimited. However, if living entities are engaged in hearing about the unlimited potencies of the Supreme Lord, they are factually connected directly to the unlimited. Such understanding of the unlimited becomes unlimited by hearing and chanting.

**TEXT 32**

पारिजातेःनसा ऋष्ये सारास्यहन्तम संतते ।
तवद्गिर्माहुलासात्यं मात्रातिकं किं ब्रजीमहि ॥२॥

*pārijāte* 'ṅjasā labdhē
sāraṅgo 'nyan na sevate
tvad-aṅghri-mūlam āsādyā
sāksāt kim kim vṛṇīmahi

*pārijāte*—the celestial tree known as *pārijāta*; *aṅjasā*—completely; *labdhē*—having achieved; *sāraṅgaḥ*—a bee; *anyat*—other; *na sevate*—does not resort to; *tvat-aṅghri*—Your lotus feet; *mūlam*—the root of everything; *āsādyā*—having approached; *sāksāt*—directly; *kim*—what; *kim*—what; *vṛṇīmahi*—may we ask.

**TRANSLATION**

Dear Lord, when the bee approaches the celestial tree called the *pārijāta*, it certainly does not leave the tree, because there is no need for such
action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

PURPORT

When a devotee is actually engaged in the service of the lotus feet of the Lord, his engagement in itself is so perfect that there is no need to ask for further benediction. When a bee approaches the pārijāta tree, it gets unlimited supplies of honey. There is no need to go to another tree. If one is fixed in the service of the lotus feet of the Lord, there is unlimited transcendental bliss, and as such there is no need to ask for further benediction. The pārijāta tree is not commonly found within this material world. The pārijāta tree is also known as kalpa-vṛkṣa, or the wish-fulfilling tree. One can get anything he desires from such a tree. In the material world, one can get oranges from an orange tree or mangoes from a mango tree, but there is no possibility of getting oranges from a mango tree or vice versa. However, one can get whatever he wants from the pārijāta tree—oranges, mangoes, bananas, and so on. This tree is found in the spiritual world. Cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣaṇārteṣu. The spiritual world, cintāmaṇi-dhāma, is surrounded by these kalpa-vṛkṣa trees, but the pārijāta tree is also found in the kingdom of Indra, that is, on Indra’s heavenly planet. This pārijāta tree was brought by Kṛṣṇa to please Satyabhāmā, one of His queens, and this tree was implanted in the Dvārakā mansions constructed for the queens. The lotus feet of the Lord are exactly like the pārijāta trees, or wish-fulfilling trees, and the devotees are like bumblebees. They are always attracted by the lotus feet of the Lord.

TEXT 33

yāvat te māyayā sprśtaḥ
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānāṁ
saṅgaḥ syān no bhave bhave

yāvat—as long as; te—Your; māyayā—by the illusory energy; sprśtaḥ—contaminated; bhramāma—we wander; iha—in this material world; karmabhiḥ—by the reaction of fruitive activities; tāvad—so long; bhavat-prasaṅgānāṁ—
of Your loving devotees; saṅgaḥ—association; syāt—let there be; naḥ—our; bhave bhave—in every species of life.

**TRANSLATION**

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

**PURPORT**

This is the best benediction that a devotee can ask of the Supreme Lord. This is also confirmed by Śrī Caitanya Mahāprabhu: sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhīḥ (Bhāg. 10.14.3). One may be in one position or another according to destiny, but in any case one must continue to hear about the activities and pastimes of the Supreme Lord, regardless of circumstances. A pure devotee does not pray for liberation or for cessation of the cycle of birth and death because he does not consider that important. The most important thing for a devotee is getting a chance to hear about the pastimes and glories of the Lord. The devotees who engage in the service of the Lord in this world will have the same opportunity in the spiritual world also. Thus for a devotee, everything is in the spiritual world, for as long as he can hear about the pastimes of the Lord, or wherever he can chant, the Lord is personally present. Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ. When the pure devotees assemble to chant, hear and talk about the Supreme Personality of Godhead, the place where they assemble becomes Vaikūṇṭha. For the devotee there is no need to pray to the Lord for transferral to the Vaikūṇṭha world. A pure devotee can create Vaikūṇṭha or Vṛndāvana anywhere simply by chanting the glories of the Lord without offense.

The Pracetās pray for an opportunity to hear of the glories of the Lord in every form of life (bhave bhave). A living entity transmigrates from one body to another. The devotee is not particularly eager to stop this process. Caitanya Mahāprabhu prays, mama janmani janmanīvare bhavatād bhaktir ahaṅkāri tvayi: “My dear Lord, life after life may I be fixed in Your pure devotional service.” Out of humility, a devotee considers himself unfit to be transferred to the spiritual world. He always thinks himself contaminated by the modes of material nature. Nor is there any need for a devotee to ask to be freed from the modes of material nature. Devotional service
itself is in the transcendental position; therefore there is no question of asking for this special facility. The conclusion is that a pure devotee is not anxious to stop the repetition of birth and death, but is always eager to associate with other devotees who are engaged in chanting and hearing about the glories of the Lord.

**TEXT 34**

\[
\text{तुलयाम लवेनापि न कर्णे नापुनर्भवम्।}\\
\text{भगवतसक्किग्निं स मत्यानं किं चित्ताविषिष्टं॥३४॥}
\]

\textit{tulayāma lavenāpi} \\
\textit{na svargaṁ nāpunar-bhavam} \\
\textit{bhagavat-saṅgi-saṅgasya} \\
\textit{martyānāṁ kim utāśiṣaḥ}

\textit{tulayāmah—}we compare; \textit{lavena—with a moment; \textit{api—}even; \textit{na—not; svargam—}attainment of the heavenly planets; \textit{na—not; apunāḥ-bhavam—}merging into the Brahman effulgence; \textit{bhagavat—}of the Supreme Personality of Godhead; \textit{saṅgi—with associates; saṅgasya—}of association; \textit{martyānāṁ—}of persons who are destined to die; \textit{kim uta—}how much less; \textit{āśiṣaḥ—}benedictions.

**TRANSLATION**

Even a moment’s association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

**PURPORT**

The great saint Prabodhananda Sarasvati, a devotee of Lord Caitanya, has stated: \textit{kaivalyarh narakīyate tridāsa-pūr ākāśa-puṣpāyate}. For a pure devotee, \textit{kaivalya}, merging into the existence of Brahman, the Brahman effulgence, is no better than living in hell. Similarly, he considers promotion to heavenly planets (\textit{tridāsa-pūr}) just another kind of phantasmasagoria. In other words, a pure devotee does not place much value in the destination of the \textit{karmīs} (the heavenly planets), nor in the destination of the \textit{jñānīs} (merging into the Brahman effulgence). A pure devotee considers a moment’s association with another pure devotee to be far superior to residing in a heavenly planet or merging in the Brahman effulgence. The
The topmost benediction for those who are living in this material world and are subjected to the repetition of birth and death (transmigration) is association with pure devotees. One should search out such pure devotees and remain with them. That will make one completely happy, even though living within the material world. This Kṛṣṇa consciousness movement is started for that purpose. A person who is overly affected materially may take advantage of this movement and become intimately associated with it. In this way the confused and frustrated inhabitants of this material world may find the highest happiness in association with devotees.

**TEXT 35**

yatreḍyante kathā mṛṣṭās
ṛṣṇāyāḥ praśamo yataḥ
nirvairamaḥ yatra bhūteṣu
nudvego yatra kaścana

yatra—where; tṛdyante—are worshiped or discussed; kathā—words; mṛṣṭāḥ—pure; ṛṣṇāyāḥ—of material hankerings; praśamaḥ—satisfaction; yataḥ—by which; nirvairam—nonenviousness; yatra—where; bhūteṣu—among living entities; na—not; udvegaḥ—fear; yatra—where; kaścana—any.

**TRANSLATION**

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

**PURPORT**

Vaikuṇṭha means “without anxiety,” and the material world means full of anxiety. As stated by Prahlāda Mahārāja: sadā samudvigna-dhiyāṁ asad-grahāt (Bhāg. 7.5.5). The living entities who have accepted this material world as a residence are full of anxiety. A place immediately becomes Vaikuṇṭha whenever the holy topics of the Personality of Godhead are discussed by pure devotees. This is the process of śravaṇam kīrtanaṁ viṣṇoḥ, chanting and hearing about the Supreme Lord Viṣṇu. As the Supreme Lord Himself confirms:
“My dear Nārada, actually I do not reside in My abode, Vaikunṭha, nor do I reside within the hearts of yogīs, but I reside in that place where My pure devotees chant My holy name and discuss My form, pastimes and qualities.” Because of the presence of the Lord in the form of the transcendental vibration, the Vaikunṭha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. Śrīvatsaṁ sva-kathāṁ kṛṣṇaṁ puṁya-śravaṇa-kīrtanaṁ (Buṭa 1.2.17). Thus his material hankerings immediately stop. This sāṅkīrtana movement started by the Society for Krishna Consciousness is meant for creating Vaikunṭha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the śravaṇam kīrtanam process throughout the world. In the material world everyone is envious of his fellow man. Animalistic envy exists in human society as long as there is no performance of sāṅkīrtana-yajña, the chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Pracetas therefore decided to remain always in the society of devotees, and they considered that to be the highest benediction possible in human life.

TEXT 36

यत्र नारायणः साक्षाद्गर्तवान्यासिनां गतिः।
संस्तूयते सत्कथासु वृक्षसङ्कः पुनः पुनः ॥१३६॥

yatra nārāyaṇāḥ sākṣād
bhagavān nyāsināṁ gatiḥ
saṁstūyate sat-kathāsu
mukta-saṅgaṁ punah punah

yatra—where; nārāyaṇaḥ—Lord Nārāyaṇa; sākṣāt—directly; bhagavān—the Supreme Personality of Godhead; nyāsināṁ—of persons in the renounced order of life; gatiḥ—the ultimate goal; saṁstūyate—is worshiped; sat-kathāsu—by discussing the transcendental vibration; mukta-saṅgaṁ—
by those who are liberated from material contamination; punaḥ punaḥ—again and again.

TRANSLATION

The Supreme Lord, Nārāyaṇa, is present amongst devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyaṇa is worshiped through this sāṅkṛtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

PURPORT

The Māyāvādī sannyāsīs are missing the real presence of Nārāyaṇa. This is because they falsely claim to be Nārāyaṇa Himself. According to the customary etiquette of Māyāvādī sannyāsīs, they address one another as Nārāyaṇa. To say that everyone is a temple of Nārāyaṇa is correct, but to accept another human being as Nārāyaṇa is a great offense. The conception of daridra-nārāyaṇa (poor Nārāyaṇa), an attempt to identify the poor with Nārāyaṇa, is also a great offense. Even to identify Nārāyaṇa with demigods like Lord Brahmā and Lord Śiva is an offense.

ḥasya tu nārāyaṇāṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva víkṣeta
sa pāśaṇḍī bhaved dhruvaṁ

“One who considers Lord Nārāyaṇa on a level with great demigods like Lord Brahmā and Lord Śiva is immediately listed amongst nonbelievers.” The fact is that by performing sāṅkṛtana-yajña one can immediately please the Supreme Personality of Godhead. Then Nārāyaṇa Himself descends and immediately is present. In this age of Kali, Nārāyaṇa is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, Śrīmad-Bhāgavatam states:

krṣṇa-varṇaṁ tvāsākrṣṇaṁ
sāṅgopāṅgāstra-pārśadam
yajñaṁ sāṅkṛtana-prāyair
yajanti hi sumedhasaḥ

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of
Krṣṇa. Although His complexion is not blackish, He is Krṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” (Bhāg. 11.5.32)

After all, human life is meant for pleasing Nārāyaṇa, and this can easily be done by performing saṅkīrtana-yajña. Whenever there is congregational chanting of the holy names of the Lord, Gaura Nārāyaṇa, the Supreme Personality of Godhead in His incarnation as Lord Caitanya, immediately appears and is worshiped by saṅkīrtana-yajña.

In this verse it is said that Nārāyaṇa is nyāsināṁ gatiḥ, the ultimate goal of the sannyāsīs. The goal of those who have renounced the material world is the attainment of Nārāyaṇa. A Vaiṣṇava sannyāsi therefore dedicates his life to serving Nārāyaṇa; he does not falsely claim to be Nārāyaṇa. Instead of becoming nirvāra (nonenvious of other living entities), one who tries to become Nārāyaṇa becomes envious of the Supreme Lord. Therefore the attempt to become Nārāyaṇa constitutes the greatest offense. Actually when one chants or discusses the transcendental activities of the Lord, he immediately becomes nonenvious. In this material world everyone is envious of everyone else, but by vibrating or discussing the holy name of the Lord, one becomes nonenvious and devoid of material hankering. Because of our envy of the Supreme Personality of Godhead, we have become envious of all other living entities. When we are no longer envious of the Supreme Personality of Godhead, there will be real peace, unity and fraternity in human society. Without Nārāyaṇa or saṅkīrtana-yajña there cannot be peace in this material world.

**TEXT 37**

तेषां विचरतां पदभ्यां तीर्थां ताब्वकानां समागमः ||३७||

teṣāṁ vicaratāṁ padbhyaṁ
tīrthāṁ pāvanacechayā
bhītasya kim na roceta
tāvakānāṁ samāgamaḥ

teṣāṁ—of them; vicaratāṁ—who travel; padbhyaṁ—by their feet; tīrthāṁ—the holy places; pāvana-icchayā—with a desire to purify; bhītasya—to the materialistic person who is always fearful; kim—why; na—not; roceta—becomes pleasing; tāvakānāṁ—of Your devotees; samāgamaḥ—meeting.
TRANSLATION

Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

PURPORT

There are two kinds of devotees. One is called goṣṭhānandī and the other bhajanānandī. The word bhajanānandī refers to the devotee who does not move but remains in one place. Such a devotee is always engaged in the devotional service of the Lord. He chants the mahā-mantra as taught by many acāryas and sometimes goes out for preaching work. The goṣṭhānandī is one who desires to increase the number of devotees all over the world. He travels all over the world just to purify the world and the people residing in it. Caitanya Mahāprabhu advised: prthivite āche yata nagarādi grāma sarvatra pracāra haibe mora nāma. Lord Caitanya Mahāprabhu wanted His followers to move all over the world and preach in every town and village. In the Caitanya-sampradāya those who strictly follow the principles of Lord Caitanya must travel all over the world to preach the message of Lord Caitanya, which is the same as preaching the words of Kṛṣṇa—Bhagavad-gītā—and Śrīmad-Bhāgavatam. The more the devotees preach the principles of kṛṣṇa-kathā, the more people throughout the world will benefit.

Devotees like the great sage Nārada who travel all over to preach are called goṣṭhānandī. Nārada Muni is always wandering throughout the universe just to create different types of devotees. Nārada even made a hunter a devotee. He also made Dhruva Mahārāja and Prahlāda devotees. Actually all devotees are indebted to the great sage Nārada, for he has wandered both in heaven and in hell. A devotee of the Lord is not even afraid of hell. He goes to preach the glories of the Lord everywhere—even in hell—because there is no distinction between heaven and hell for a devotee.

nārāyaṇa-parāḥ sarve
  na kutaścana bibhyati
  svargāpavarga-narakesv
  api tulyārtha-dārśinaḥ

“A pure devotee of Nārāyaṇa is never afraid of going anywhere and everywhere. For him heaven and hell are one and the same.” (Bhāg. 6.17.28) Such devotees, wandering all over the world, deliver those who are actu-
ally afraid of this material existence. Some people are already disgusted with material existence, being confused and frustrated by material enjoyment, and some people, who are intelligent, are interested in understanding the Supreme Lord. Both may take advantage of the pure devotee who wanders throughout the world.

When a pure devotee goes to a place of pilgrimage, he desires to purify that holy place of pilgrimage. Many sinful men bathe in the holy waters of the places of pilgrimage. They take their baths in the waters of the Ganges and Yamunā at places such as Prayāg, Vṛndāvana and Mathurā. In this way the sinful men are purified, but their sinful actions and reactions remain at the holy places of pilgrimage. When a devotee comes to take his bath at those places of pilgrimage, the sinful reactions left by the sinful men are neutralized by the devotee. Tīrthī-kurvanti tīrthāni svāntāḥ-sthena gadā-bhūṭā (Bhāg. 1.13.10). Because the devotee always carries the Supreme Personality of Godhead within his heart, wherever he goes becomes a place of pilgrimage, a holy place for understanding the Supreme Personality of Godhead. It is therefore the duty of everyone to associate with a pure devotee and thus attain freedom from material contamination. Everyone should take advantage of the wandering devotees whose only business is to deliver conditioned souls from the clutches of māyā.

**TEXT 38**

```saṁucchayanam bhava
prīyasya sākṣat kṣaṇa-saṅgamena
suduṣcikītyasya bhavaṣya mṛtyor
bhīṣaktamam tvādyā gatiṁ gatāḥ sma
```

vayam—we; tu—then; sākṣat—directly; bhagavan—O Lord; bhavasya—of Lord Śiva; priyasya—very dear; sakhyuh—Your friend; kṣaṇa—for a moment; saṅgamena—by association; suduṣcikītyasya—very difficult to cure; bhavaṣya—of material existence; mṛtyor—of death; bhīṣak-tamam—the most expert physician; tvā—You; adya—today; gatiṁ—destination; gatāḥ—have achieved; sma—certainly.
TRANSLATION

Dear Lord, by virtue of a moment's association with Lord Śiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet.

PURPORT

It has been said: *hariṁ vinā na srtim taranti*. Without taking shelter of the lotus feet of the Personality of Godhead, one cannot attain relief from the clutches of māyā, the repetition of birth, old age, disease and death. The Pracetās received the shelter of the Supreme Personality of Godhead by the grace of Lord Śiva. Lord Śiva is the supreme devotee of Lord Viṣṇu, the Supreme Personality of Godhead. *Vaiṣṇavānāṁ yathā śambhuḥ*: The most exalted Vaiṣṇava is Lord Śiva, and those who are actually devotees of Lord Śiva follow Lord Śiva's advice and take shelter at the lotus feet of Lord Viṣṇu. The so-called devotees of Lord Śiva who are simply after material prosperity are in a way deceived by Lord Śiva. He does not actually deceive them, because Lord Śiva has no business deceiving people, but because the so-called devotees of Lord Śiva want to be deceived, Lord Śiva, who is very easily pleased, allows them all kinds of material benedictions. These benedictions might ironically result in the destruction of the so-called devotees. For instance, Rāvaṇa took all material benediction from Lord Śiva, but the result was that he was ultimately destroyed with his family, kingdom and everything else because he misused Lord Śiva's benediction. Because of his material power, he became very proud and puffed up so that he dared kidnap the wife of Lord Rāmacandra. In this way he was ruined. To get material benedictions from Lord Śiva is not difficult, but actually these are not benedictions. The Pracetās received benediction from Lord Śiva, and as a result they attained the shelter of the lotus feet of Lord Viṣṇu. This is real benediction. The gopīs also worshiped Lord Śiva in Vṛndāvana, and the Lord is still staying there as Gopīṇvara. The gopīs, however, prayed that Lord Śiva bless them by giving them Lord Kṛṣṇa as their husband. There is no harm in worshiping the demigods, provided that one's aim is to return home, back to Godhead. Generally people go to the demigods for material benefit, as indicated in *Bhagavad-gītā*:

\[ kāmaṁ tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ \]
“Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.” (Bg. 7.20)

One enamored by material benefits is called hrta-jnāna (one who has lost his intelligence). In this connection it is to be noted that sometimes in revealed scriptures Lord Śiva is described as being nondifferent from the Supreme Personality of Godhead. The point is that Lord Śiva and Lord Viṣṇu are so intimately connected that there is no difference in opinion. The actual fact is: ekale śvara krṣṇa, āra saba bhṛtya. “The only supreme master is Krṣṇa, and all others are His devotees or servants.” (Cc. Ādi 5.142) This is the real fact, and there is no difference of opinion between Lord Śiva and Lord Viṣṇu in this connection. Nowhere in revealed scripture does Lord Śiva claim to be equal to Lord Viṣṇu. This is simply the creation of the so-called devotees of Lord Śiva, who claim that Lord Śiva and Lord Viṣṇu are one. This is strictly forbidden in the vaiṣṇavatantra: yas tu nārāyaṇam devam. Lord Viṣṇu, Lord Śiva and Lord Brahmā are intimately connected as master and servants. Śiva-virāṇi-nutam. Viṣṇu is honored and offered obeisances by Lord Śiva and Lord Brahmā. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Viṣṇu is the Supreme Personality of Godhead and all others are His eternal servants.

TEXTS 39-40

यज्ञः स्वर्गः प्रसादिता
विनान्न वृद्धाभ सदाचुतुष्ठया ।
आर्यी नवः सहदो अतर्कः
सन्ताणि भूतान्यन्यसपेव ॥३९॥

यज्ञः सूतसंत तपं एतदीश
निरन्धसं कालमद्वर्षपु ।
सर्वं तदेततपुरुषं भूरो
ब्रह्ममहे ते परितोषणाय ॥४०॥
The Activities of the Pracetas

TRANSLATION

Dear Lord, we have studied the Vedas, accepted a spiritual master, and offered respect to brāhmaṇas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

PURPORT

As stated in Śrīmad-Bhāgavatam, sāṁsiddhir hari-toṣaṇam: the real perfection of life is pleasing the Supreme Personality of Godhead. Vedaiś ca sarvair aham eva vedyaḥ: In understanding the Vedas, one has to understand the Supreme Personality of Godhead. One who has actually understood Him surrenders unto Him after many, many births. We find all these qualifications in the Pracetas. They underwent severe austerities and...
penances within the water, and they did not take any food for a very long
time. They practiced these austerities not for material benediction but for
the satisfaction of the Supreme Lord. One may engage in any business—
material or spiritual—but the purpose should be the satisfaction of the
Supreme Personality of Godhead. This verse presents a perfect picture of
Vedic civilization. People training to become devotees should be respectful
not only to the Supreme Personality of Godhead but also to those who
are elderly in knowledge, who are Āryans and actual devotees of the Lord.
An Āryan is one who does not boast but is an actual devotee of the Lord.
Āryan means advanced. Formerly, those who claimed to be Āryans had to
be devotees of the Lord. For instance, in Bhagavad-gītā Kṛṣṇa chastised
Arjuna by saying that he was speaking like a non-Āryan.

śrī bhagavān uvāca
kutasya kaśmalam īdāṁ
viśame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna

“The Supreme Person [Bhagavān] said: My dear Arjuna, how have these
impurities come upon you? They are not at all befitting a man who knows
the progressive values of life. They do not lead to higher planets, but to
infamy.” (Bg. 2.2)

Arjuna, the kṣatriya, was refusing to fight despite being directly ordered
by the Supreme Lord. He was thus chastised by the Lord as belonging to a
non-Āryan family. Anyone who is advanced in the devotional service of
the Lord certainly knows his duty. It does not matter whether this duty is
violent or nonviolent. If it is sanctioned and ordered by the Supreme Lord,
it must be performed. An Āryan performs his duty. It is not that the
Āryans are unnecessarily inimical to living entities. The Āryans never main-
tained slaughterhouses, and they are never enemies of poor animals. The
Pracetas underwent severe austerities for many, many years, even within
the water. Accepting austerities and penances is the avowed business of
those interested in advanced civilization.

The word nirandhasāṁ means without food. Eating voraciously and
unnecessarily is not the business of an Āryan. Rather, the eating process
should be restricted as far as possible. When Āryans eat, they eat only
prescribed eatables. Regarding this, the Lord says in Bhagavad-gītā:

patram puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
The Activities of the Pracetas

tad aham bhakty-upahṛtam
āśnāmi prayatātmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26)

Thus there are restrictions for the advanced Āryans. Although the Lord Himself can eat anything and everything, He nonetheless restricts Himself to vegetables, fruits, milk, and so on. This verse thus describes the activities of those who claim to be Āryans.

TEXT 41

मनुः स्वयम्भूर्भगवान् महाम्
येन्ये तपोज्ञानविप्रदस्तवः।
अद्वैतार्था अपि यन्महिः
स्तुवन्त्यथो त्वात्सस्तमं गुणीम्।।४१।।

manuḥ svayambhūr bhagavān bhavaś ca
ye 'nye tapo-jñāna-viśuddha-sattvāḥ
adṛṣṭa-pārā api yan-mahimnaḥ
stuvantya atho tvātma-samam grñīmaḥ

TRANSLATION

Dear Lord, even great yogis and mystics who are very much advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahma and Lord Śiva, cannot fully understand Your glories and potencies. Nonetheless they have offered their prayers according to their own capacities. In the same way, we, although much lower than these personalities, also offer our prayers according to our own capability.
PURPORT

Lord Brahmā, Lord Śiva, Manu (the father of mankind), great saintly persons and also great sages who have elevated themselves to the transcendental platform through austerities and penance, as well as devotional service, are imperfect in knowledge compared to the Supreme Personality of Godhead. This is the case with anyone within this material world. No one can be equal to the Supreme Lord in anything, certainly not in knowledge. Consequently anyone’s prayer to the Supreme Personality of Godhead is never complete. It is not possible to measure the complete glories of the Supreme Lord, who is unlimited. Even the Lord Himself in His incarnation as Ananta or Śeṣa cannot describe His own glories. Although Ananta has many thousands of faces and has been glorifying the Lord for many, many years, He could not find the limit of the glories of the Lord. Thus it is not possible to estimate the complete potencies and glories of the Supreme Lord.

Nonetheless, everyone in devotional service can offer essential prayers to the Lord. Everyone is situated in a relative position, and no one is perfect in glorifying the Lord. Beginning with Lord Brahmā and Lord Śiva down to ourselves, everyone is the servant of the Supreme Lord. We are all situated in relative positions according to our own karma. Yet every one of us can offer prayers with heart and soul as far as we can appreciate the Lord’s glories. That is our perfection. Even when one is in the darkest region of existence, he is allowed to offer prayers to the Lord according to his own capacity. The Lord therefore says in Bhagavad-gītā:

\[
māṁ hi pārtha vyapāśritya
\]
\[
ye ’pi syuḥ pāpa-yonayāḥ
\]
\[
striyo vaiśyās tathā śūdrās
\]
\[
te ’pi yānti parāṁ gatim
\]

“O son of Prthū, those who take shelter in Me, though they be of lower birth—woman, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.” (Bg. 9.32)

If one seriously accepts the lotus feet of the Lord, he is purified by the grace of the Lord and by the grace of the Lord’s servant. This is confirmed by Śukadeva Gosvāmī: ye ’nye ca pāpā yad apāśrayāśrayāḥ śudhyantī
tasmai prabhaviṣṇave namaḥ (Bhāg. 2.4.18). One who is brought under the lotus feet of the Lord by the endeavor of the Lord’s servant, the spiritual master, is certainly immediately purified, however lowborn he may be. He becomes eligible to return home, back to Godhead.
TEXT 42

नमः समाय शुद्धाय पुरुषाय पराय च।
वासुदेवाय सत्वाय तुम्हेऽभगवते नमः॥४२॥

namaḥ samāya śuddhāya
puruṣāya parāya ca
vāsudevāya sattvāya
tubhyam bhagavate namaḥ

namaḥ—we offer our respectful obeisances; samāya—who is equal to everyone; śuddhāya—who is never contaminated by sinful activities; puruṣāya—unto the Supreme Person; parāya—transcendental; ca—also; vāsudevāya—living everywhere; sattvāya—who is in the transcendental position; tubhyam—unto You; bhagavate—the Supreme Personality of Godhead; namaḥ—obeisances.

TRANSLATION

Dear Lord, You have no enemies or friends. Therefore You are equal to everyone. You cannot be contaminated by sinful activities, and Your transcendental form is always beyond the material creation. You are the Supreme Personality of Godhead because You remain everywhere within all existence. You are consequently known as Vāsudeva. We offer You our respectful obeisances.

PURPORT

The Supreme Personality of Godhead is known as Vāsudeva because He lives everywhere. The word vas means “to live.” As stated in Bhāma-samhitā, eko 'py asau racayitum jagad-āṇḍa-koṭim: the Lord, through His plenary portion, enters into each and every universe to create the material manifestation. He also enters into each and every heart in all living entities and into each and every atom also (paramāṇu-cayāntara-stham). Because the Supreme Lord lives everywhere, He is known as Vāsudeva. Although He lives everywhere within the material world, He is not contaminated by the modes of nature. The Lord is therefore described in Īśopanisad as apāpa-viddham. He is never contaminated by the modes of material nature. When the Lord descends on this planet, He acts in many ways. He kills demons and performs acts not sanctioned by the Vedic principles, that is, acts considered sinful. Even though He acts in such a way, He is never contaminated by His action. He is therefore described herein as śuddha,
meaning always free from contamination. The Lord is also sama, equal to everyone. In this regard, He states in Bhagavad-gītā:

\[
\begin{align*}
\text{samo 'ham sarva-bhūteṣu} \\
\text{na me dveṣyo 'sti na priyaḥ} \\
\text{ye bhajanti tu māṁ bhaktyā} \\
\text{mayi te teṣu cāpy ahām}
\end{align*}
\]

“I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.” (Bg. 9.29) The Lord has no one as His friend or enemy, and He is equal to everyone.

The word sattvāya indicates that the form of the Lord is not material. It is sac-cid-ānanda-vigraha. Īśvaraḥ paramah kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. His body is different from our material bodies. One should not think that the Supreme Personality of Godhead has a material body like ours.

**TEXT 43**

Maitreya uvāca

iti pracetobhir abhiṣṭuto hariḥ
prītas tathety āha śaraṇya-vatsaḥ
anicchatāṁ yānam atrpta-caksuśāṁ
yayau sva-dhāmānapavarga-vīryāḥ

maitreyah uvāca—Maitreya said; iti—thus; pracetobhiḥ—by the Pracetās; abhiṣṭutaḥ—being praised; hariḥ—the Supreme Personality of Godhead; prītaḥ—being pleased; tathā—so; iti—thus; āha—said; śaraṇya—to the surrendered souls; vatsaḥ—affectionate; anicchatām—not desiring; yānam—His departure; atrpta—not satisfied; caksuśāṁ—their eyes; yayau—He left; sva-dhāma—to His own abode; anapavarga-vīryāḥ—whose prowess is never defeated.
TRANSLATION

The great sage Maitreya continued: My dear Vidura, the Supreme Personality of Godhead, who is the protector of surrendered souls, being thus addressed by the Pracetas and worshiped by them, replied, “May whatever You have prayed for be fulfilled.” After saying this, the Supreme Personality of Godhead, whose prowess is never defeated, left. The Pracetas were unwilling to be separated from Him because they had not seen Him to their full satisfaction.

PURPORT

The word anapavarga-vīrya is significant in this verse. The word ana means “without,” pavarga means “the materialistic way of life,” and vīrya means “prowess.” The prowess of the Supreme Personality of Godhead always contains six basic opulences, one of which is renunciation. Although the Pracetas desired to see the Lord to their full satisfaction, the Lord nonetheless left. According to Śrīla Jīva Gosvāmī, this is an exhibition of His kindness to innumerable other devotees. Although He was being attracted by the Pracetas, He left. This is an example of His renunciation. This renunciation was also exhibited by Lord Caitanya Mahāprabhu when He stayed with Advaita Prabhu after taking sannyāsa. All the devotees there wanted Him to stay a few days longer, but Lord Caitanya left without hesitation. The conclusion is that although the Supreme Lord has unlimited kindness for His devotees, He is not attached to anyone. He is equally kind to His innumerable devotees all over the creation.

TEXT 44

atha niryāya salilāt
pracetasa udanvataḥ
vikṣyākupyan drumaiś channāṁ
gāṁ gāṁ roddhum ivocchritaṁ

atha—thereafter; niryāya—after coming out; salilāt—from the water; pracetasaḥ—all the Pracetas; udanvataḥ—of the sea; vikṣya—having observed; akupyan—became very angry; drumaiḥ—by trees; channāṁ—covered; gāṁ—
the world; gām—the heavenly planets; roddhum—to obstruct; iva—as if; uccritaḥ—very tall.

TRANSLATION

Thereafter all the Pracētās emerged from the waters of the sea. They then saw that all the trees on land had grown very tall as if to obstruct the path of the heavenly planets. These trees had covered the entire surface of the world. At this time the Pracētās became very angry.

PURPORT

King Prācīnabarhiṣat left his kingdom before his sons arrived after their execution of penance and austerity. The sons, the Pracētās, were ordered by the Supreme Personality of Godhead to come out of the water and go to the kingdom of their father in order to take care of that kingdom. However, when they came out, they saw that everything had been neglected due to the King’s absence. They first observed that foodgrains were not being produced and that there were no agricultural activities. Indeed, the surface of the world was practically covered by very tall trees. It seemed as though the trees were determined to stop people from going into outer space to reach the heavenly kingdoms. The Pracētās became very angry when they saw the surface of the globe covered in this way. They desired that the land be cleared for crops.

It is not a fact that jungles and trees attract clouds and rain, because we find rainfall over the sea. Human beings can inhabit any place on the surface of the earth by clearing jungles and converting land for agricultural purposes. People can keep cows, and all economic problems can be solved in that way. One need only work to produce grains and take care of the cows. The wood found in the jungles may be used for constructing cottages. In this way the economic problem of humanity can be solved. At the present moment there are many vacant lands throughout the world, and if they are properly utilized, there will be no scarcity of food. As far as rain is concerned, it is the performance of yajña that attracts rain. As stated in Bhagavad-gītā:

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñaḥ bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

“All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.” (Bg. 3.14)

By performing sacrifice, man will have sufficient rainfall and crops.
The Activities of the Pracetas

TEXT 45

ततोप्रिमास्तै राजनयुज्वत्सलस्तौ रुपा ।
मही निर्गृहतुं करुं संतृप्तक हस्तायथे ॥१५६॥

tato 'gni-märutau rājann
amuṇcan mukhato rusā
mahīṁ nirvīruḍham kartum
saṁvartaka īvātyaye

tataḥ—thereafter; agni—fire; märutau—and air; rājan—O King; amuṇcan—they emitted; mukhataḥ—from their mouths; rusā—out of anger; mahīṁ—the earth; nirvīruḍham—treeless; kartum—to make; saṁvartakaḥ—the fire of devastation; īva—like; ātyaye—at the time of devastation.

TRANSLATION

My dear King, at the time of devastation, Lord Śiva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetas also emitted fire and air from their mouths.

PURPORT

In this verse Vidura is addressed as rājan, which means “O King.” In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura comments that a dhītra never becomes angry because he is always situated in devotional service. Advanced devotees can control their senses; therefore a devotee can be addressed as rājan. A king controls and rules in various ways amongst citizens; similarly, one who can control his senses is the king of his senses. He is a svāmī or gosvāmī. The svāmīs and gosvāmīs are therefore sometimes addressed as mahārāja, or king.

TEXT 46

भस्माक्षरस्यमाणांस्तानुतमानो निःख्यमितमः ।
आगतः शमशामास पुत्रानू बहिःमतो नयेः ॥१४६॥

bhasmasāt kriyamāṇāṁ tān
drumāṅ vikṣya pitā-mahāḥ
āgataḥ śamayāṁ āsa
putrān barhīṣmato nayaiḥ
bhasmasāt—into ashes; kriyamāṇān—being made; tān—all of them; drumān—the trees; vikṣya—seeing; pītā-mahāḥ—Lord Brahmā; āgataḥ—came there; samayām āsa—pacified; putrān—the sons; barhiṣmaṭaḥ—of King Barhiṣmān; nayaḥ—by logic.

**TRANSLATION**

After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahmā immediately came to the sons of King Barhiṣmān and pacified them with words and logic.

**PURPORT**

Whenever there is some uncommon occurrence on any planet, Lord Brahmā, being in charge of the whole universe, immediately comes to control the situation. Lord Brahmā also came when Hiraṇyakaśipu underwent severe penances and austerities and made the whole universe tremble. A responsible man in any establishment is always alert to keep peace and harmony within the establishment. Similarly, Lord Brahmā is also allowed to keep peace and harmony within this universe. He consequently pacified the sons of King Barhiṣmān with good logic.

**TEXT 47**

 tatrāvāsiṣṭā ye vrksā
ehy bhītā duhitaraṁ tadā
ujjahraṁ te pracetobhyā
apaṇīṣṭāḥ svayambhuvā
tatra—there; avaśiṣṭāḥ—remaining; ye—which; vrksāḥ—trees; bhītā—being afraid; duhitaram—their daughter; tadā—at that time; ujjahraṁ—delivered; te—they; pracetobhyāḥ—unto the Pracetas; apaṇīṣṭāḥ—being advised; svayam-bhuvā—by Lord Brahmā.

**TRANSLATION**

The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā.
PURPORT

The daughter of the trees is referred to in text thirteen of this chapter. This daughter was born of Kanda and Pramloci. The society girl Pramloci, after giving birth to the child, immediately left for the heavenly kingdom. While the child was crying, the King of the moon took compassion upon her and saved her by putting his finger into her mouth. This child was cared for by the trees, and when she grew up, by the order of Lord Brahma, she was delivered to the Pracetas as their wife. The name of the girl was Mrija, as the next verse will explain. It was the predominating deity of the trees that delivered the daughter. In this connection Srila Jiva Gosvami Prabhupada states, *vrk.sii.t tad-adhi.st.thiitr-devatiitr:* “The ‘trees’ means the controlling deity of those trees.” In Vedic literatures we find that there is a controlling deity of the water; similarly, there is a controlling deity of the trees. The Pracetas were engaged in burning all the trees to ashes, and they considered the trees their enemies. To pacify the Pracetas, the predominating deity of the trees, under the advice of Lord Brahma, delivered the daughter Mrija.

TEXT 48

*te ca brahma.mapana ade.san*
*mari.sam upayemire*
*yasya.m mahad-avaj.nanad*
*ajany ajana-yonija.h*

*te—all the Pracetas; ca—also; brahma.mapa.h—of Lord Brahma; ade.sat—by the order; mari.sam—Mrija; upayemire—married; yasya.m—in whom; mahat—to a great personality; avaj.nanat—on account of disrespect; ajani—took birth; ajana-yoni.ja.h—the son of Lord Brahma, Daksa.*

TRANSLATION

Following the order of Lord Brahma, all the Pracetas accepted the girl as their wife. From the womb of this girl, the son of Lord Brahma named Daksa took birth. Daksa had to take birth in the womb of Mrija due to his disobeying and disrespecting Lord Mahadeva [Siva]. Consequently he had to give up his body twice.
In this connection the word mahad-avajñānāt is significant. King Daksā was the son of Lord Brahmā; therefore in a previous birth he was a brahmaṇa, but because of his behaving like a non-brahmaṇa (abrahmaṇa) by insulting or disrespecting Lord Mahādeva, he had to take birth within the semen of a kṣatriya. That is to say, he became the son of the Pracetās. Not only that, but because of his disrespecting Lord Śiva, he had to undergo the tribulation of taking birth within the womb of a woman. In the Daksā-yaśa arena, he was once killed by Lord Śiva’s servant, Vīrabhadra. Because that was not sufficient, he again took birth in the womb of Mārīṣā. At the end of the Daksā-yaśa and the disastrous incidents there, Daksā offered his prayer to Lord Śiva. Although he had to give up his body and take birth in the womb of a woman impregnated by the semen of a kṣatriya, he nonetheless received all opulence by the grace of Lord Śiva. These are the subtle laws of material nature. Unfortunately, people in this modern age do not know how these laws are working. Having no knowledge of the eternity of the spirit soul and its transmigration, the population of the present age is in the greatest ignorance. Because of this, it is said in Bhāgavatam: mandaḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ (Bhāg. 1.1.10). The total population in this age of Kali-yuga is very bad, lazy, unfortunate and disturbed by material conditions.

TEXT 49

चाकुषे तन्त्रे प्राप्ते प्राक्सरं कारविदुहते ।
यः ससर्जे प्रजा इत्या: स दक्षो देवचोदितः: ||४९॥

cākṣuse tv antare prāpte
prāk-sarge kālavidrute
yah sasarja prajā īṣṭāḥ
sa dakṣo daiva-coditaḥ

cākṣuse—named Cākṣuṣa; tu—but; antare—the manvantara; prāpte—when it happened; prāk—previous; sarge—creation; kāla-vidrute—destroyed in due course of time; yah—one who; sasarja—created; prajā—living entities; īṣṭāḥ—desirable; saḥ—he; dakṣa—Dakṣa; daiva—by the Supreme Personality of Godhead; coditaḥ—inspired.
TRANSLATION

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.

PURPORT

As stated in Bhagavad-gītā:

\[
\begin{align*}
\text{sahasra-yuga-paryantam} \\
\text{ahar yad brahmaṇo vidūḥ} \\
\text{rātrim yuga-sahasrāntāṁ} \\
\text{te 'ho-rātra-vido janāḥ}
\end{align*}
\]

"By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night." (Bg. 8.17)

Brahmā’s one day consists of one thousand cycles of the four yugas—Satya, Treta, Dvāpara and Kali. In that one day there are fourteen manvantaras, and out of these manvantaras this Cākṣuṣa manvantara is the sixth. The various Manus existing in one day of Lord Brahmā are as follows: (1) Svāyambhuva (2) Śvārociṣa (3) Uttama (4) Tāmasa (5) Raivata (6) Cākṣuṣa (7) Vaivasvata (8) Śāvarṇi (9) Dakṣa-sāvarṇi (10) Brahma-sāvarṇi (11) Dharma-sāvarṇi (12) Rudra-sāvarṇi (13) Deva-sāvarṇi and (14) Indra-sāvarṇi.

Thus there are fourteen Manus in one day of Brahmā. In a year there are 5,040 Manus. Brahmā has to live for one hundred years; consequently the total of Manus appearing and disappearing during the life of one Brahmā is 504,000. This is the calculation for one universe, and there are innumerable universes. All these Manus come and go simply by the breathing process of Mahā-Viṣṇu. As stated in the Brahma-saṁhitā:

\[
\begin{align*}
yasyaika-niśvasita-kālam athāvalambya \\
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ \\
vīṣṇur mahān sa iha yasya kalā-viśeṣo \\
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
\end{align*}
\]

The word jagad-aṇḍa-nātha means Lord Brahmā. There are innumerable jagad-aṇḍa-nātha Brahmās, and thus we can calculate the many Manus. The present age is under the control of Vaivasvata Manu. Each Manu lives 4,320,000 years multiplied by 71. The present Manu has already lived for 4,320,000 years multiplied by 28. All these long lifespans are ultimately ended by the laws of material nature. The controversy of Dakṣa-yajña took
place in the Svāyambhuva manvantara period. As a result, Dakśa was punished by Lord Śiva, but by virtue of his prayers to Lord Śiva he became eligible to regain his former opulence. According to Viśvanātha Cakravartī Ṭhākura, Dakśa underwent severe penances up to the fifth manvantara. Thus at the beginning of the sixth manvantara, known as the Cākṣuṣa manvantara, Dakśa regained his former opulence by the blessings of Lord Śiva.

TEXTS 50-51

 yo jāyamānāḥ sarvēśāṁ
tenas tejasvināṁ rucā
tsvayopādatta dākṣyāc ca
tkarmanāṁ dākṣam abruvan
tāṁ prajā-sarga-rakṣāyām
anādir abhisācyā ca
tyuyojya 'nyāṁś ca
sa vai sarva-prajā-patīṁ

yah—one who; jāyamānāḥ—just after his birth; sarvēśāṁ—of all; tejaḥ—the brilliance; tejasvināṁ—brilliant; rucā—by effulgence; svayā—his; upādatta—covered; dākṣyāt—from being expert; ca—and; karmaṇāṁ—in fructive activities; dākṣam—Dakśa; abruvan—was called; tam—him; prajā—living beings; sarga—generating; rakṣāyām—in the matter of maintaining; anādiḥ—the firstborn, Lord Brahmā; abhisācyā—having appointed; ca—and; yuyojya—engaged; yuyuye—engaged; anyāṁ—others; ca—and; saḥ—he; vai—certainly; sarva—all; prajā-patīṁ—progenitors of living entities.

TRANSLATION

After being born, Dakśa, by the superexcellence of his bodily luster, covered all others’ bodily opulence. Because he was very expert in performing fructive activity, he was called by the name Dakśa, meaning “the
very expert.” Lord Brahmā therefore engaged Dakṣa in the work of generating living entities and maintaining them. In due course of time, Dakṣa also engaged other prajāpatis [progenitors] in the process of generation and maintenance.

PURPORT

Dakṣa became almost as powerful as Lord Brahmā. Consequently Lord Brahmā engaged him in generating population. Dakṣa was very influential and opulent. In his own turn, Dakṣa engaged other prajāpatis, headed by Marīci. In this way the population of the universe increased.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirtieth Chapter of the Śrīmad-Bhāgavatam, entitled “The Activities of the Pracetās.”
CHAPTER THIRTY-ONE

Nārada Instructs the Pracetās

TEXT I

मैत्रेय उवाच
tata utpanna-vijñānā
aśv adhokṣaja-bhāsitam
smaranta ātmāje bhāryām
visṛṣya prāvrajan grhāt

maitreyah uvāca—Maitreya said; tataḥ—thereafter; utpanna—developed; vijñānāḥ—possessing perfect knowledge; āśv—very soon; adhokṣaja—by the Supreme Personality of Godhead; bhāsitam—what was enunciated; smarantaḥ—remembering; ātmā-je—unto their son; bhāryām—their wife; visṛṣya—after giving; prāvrajan—left; grhāt—from home.

TRANSLATION

The great saint Maitreya continued: After that, the Pracetās lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.

PURPORT

After the Pracetās had finished their penances, they were blessed by the Supreme Personality of Godhead. The Lord blessed them by telling them
that after finishing their family life they would return home, back to Godhead, in due course of time. After finishing their family life, which lasted thousands of years according to the calculations of the demigods, the Pracetas decided to leave home, putting their wife in the charge of a son named Dakṣa. This is the process of Vedic civilization. In the beginning of life, as a brahmācārī, one has to undergo severe penances and austerities in order to be educated in spiritual values. The brahmācārī is never allowed to mingle with women and is thus kept from learning about sex enjoyment. The basic flaw in modern civilization is that boys and girls are given freedom during school and college to enjoy sex life. Most of the children are varṇa-saṅkara, meaning born of undesirable fathers and mothers. Consequently the whole world is in chaos. Actually human civilization should be based on the Vedic principles. This means that in the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for some time at home and beget children. When the children are grown up, the man should leave home and search for Kṛṣṇa consciousness. In this way one can make one's life perfect by going home to the kingdom of God.

Unless one practices penances and austerities in his student life, he cannot understand the existence of God. Without realizing Kṛṣṇa, one cannot make his life perfect. The conclusion is that when the children are grown, the wife should be put in the children's charge. The husband may then leave home to develop Kṛṣṇa consciousness. Everything depends on the development of mature knowledge. King Pracinabarhiṣat, the father of the Pracetas, left home before the arrival of his sons, who were engaged in austerity within the water. As soon as the time is ripe, or as soon as one has developed perfect Kṛṣṇa consciousness, he should leave home, even though all his duties may not be fulfilled. Pracinabarhiṣat was waiting for the arrival of his sons, but, following the instructions of Nārada, as soon as his intelligence was properly developed, he simply left instructions for his ministers to impart to his sons. Thus without waiting for their arrival, he left home.

Giving up a comfortable home life is absolutely necessary for human beings and is advised by Prahlāda Mahārāja. Hitvātma-pātam grham andhakūpam: To finish the materialistic way of life, one should leave his so-called comfortable home life, which is simply a means for killing the soul (ātmapaṭam). The home is considered to be a dark well covered by grass, and if one falls within this well, he simply dies without anyone's caring. One should therefore not be too much attached to family life, for it will spoil one's development of Kṛṣṇa consciousness.
TEXT 2

दीक्षितानि ब्रह्मसत्रेण सर्वभूतात्ममेधसाः।
प्रतिच्छ्यादिनिष्कि वेलायं सिद्धोऽसूययुत्र जाजलिः ॥२॥

dīkṣitā brahma-satreṇa
sarva-bhūtātma-medhasā
praticyāṁ diśi velāyāṁ
siddho 'bhūd yatra jājaliḥ

**TRANSLATION**

The Pracetās went to the seashore in the west where the great liberated sage Jājali was residing. After perfecting the spiritual knowledge by which one becomes equal to all living entities, the Pracetās became perfect in Kṛṣṇa consciousness.

**PURPORT**

The word brahma-satra means cultivation of spiritual knowledge. Actually both the Vedas and severe austerity are known as brahma. V edas tattvam tapo brahma. Brahma also means the Absolute Truth. One has to cultivate knowledge of the Absolute Truth by pursuing studies in the Vedas and undergoing severe austerities and penances. The Pracetās properly executed this function and consequently became equal to all other living entities. As Bhagavad-gītā confirms:

brahma-bhūtaḥ prasannātmā
da śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

“One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

When one actually becomes spiritually advanced, he does not see the
difference between one living entity and another. This platform is attained
by determination. When perfect knowledge is expanded, one ceases to see
the outward covering of the living entity. He sees, rather, the spirit soul
within the body. Thus he does not make distinctions between a human
being and an animal, a learned brāhmaṇa and a caṇḍāla.

vidyā-vinaya-sampanne
brāhmaṇe gavy hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśināḥ

“The humble sage, by virtue of true knowledge, sees with equal vision a
learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater
[outcaste].” (Bg. 5.18)

A learned person sees everyone equally on a spiritual basis, and a learned
person, a devotee, wants to see everyone developed in Krṣṇa consciousness.
The place where the Pracetas were residing was perfect for executing spiri­
tual activities, for it is indicated that the great sage Jājali attained mukti
(liberation) there. One desiring perfection or liberation should associate
with a person who is already liberated. This is called sādhu-saṅga, associating
with a perfect devotee.

TEXT 3

ताब्रिजितान्त्रणोद्वोधवो
जितासनान्ता शान्तसमानविग्रहान्
परेऽमले श्रवणी योजितालयः
सुरासुरेष्वो दृश्ये स नारदः ॥ ३ ॥

tān nirjita-prāṇa-manovo-vaco-drṣo
jitāsanān śanta-samāṇa-vigrahaṁ
pare 'male brahmaṇi yojitātmanah
surāsaṁjeyo dadṛṣe sma nāradaṁ

tān—all of them; nirjita—completely controlled; prāṇa—the life air (by
the prāṇāyāma process); manah—mind; vacah—words; drṣaḥ—and vision;
jitā-āsanān—who conquered the yogic āsana, or sitting posture; śaṁta—
pacificed; samāna—straight; vigrahaṁ—whose bodies; pare—transcendental;
amale—free from all material contamination; brahmaṇi—in the Supreme;
yojita—engaged; ātmanaḥ—whose minds;sura-asura-udyaḥ—worshiped by
the demons and by the demigods; *dadṛṣe—*saw; *sma*—in the past; *nāradaḥ*—the great sage Nārada.

**TRANSLATION**

After practicing the yogāsana for mystic yoga, the Pracetas managed to control their life air, mind, words and external vision. Thus by the prāṇāyāma process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost Brahman. While they were practicing this prāṇāyāma, the great sage Nārada, who is worshiped both by demons and by demigods, came to see them.

**PURPORT**

In this verse the words *pare amale* are significant. The realization of Brahman is explained in Śrīmad-Bhāgavatam. The Absolute Truth is realized in three phases—impersonal effulgence (Brahman), localized Paramātmā and the Supreme Personality of Godhead, Bhagavān. In his prayers, Lord Śiva concentrated upon the personal features of Parabrahman, described in personal terms as *snigdha-prāśvṛd-ghana-śyāmam* (Bhāg. 4.24.45). Following the instructions of Lord Śiva, the Pracetas also concentrated their minds on the Śyāmasundara form of the Supreme Brahman. Although impersonal Brahman, Paramātmā Brahman and Brahman as the Supreme Person are all on the same transcendental platform, the personal feature of the Supreme Brahman is the ultimate goal and last word in transcendence.

The great sage Nārada travels everywhere. He goes to the demons and the demigods and is equally respected. He is consequently described herein as *surāsuredya*, worshiped both by demons and by demigods. For Nārada Muni, the door of every house is open. Although there is perpetual animosity between the demons and demigods, Nārada Muni is welcomed everywhere. Nārada is considered one of the demigods, of course, and the word *devaṛsi* means “the saintly person among the demigods.” Not even the demons envy Nārada Muni; therefore he is equally worshiped both by demons and by demigods. A perfect Vaiṣṇava’s position should be just like Nārada Muni’s, completely independent and unbiased.
As soon as the Pracetas saw that the great sage Nārada had appeared, they immediately got up even from their āsanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Nārada Muni was properly seated, they began to ask him questions.

PURPORT

It is significant that all the Pracetas were engaged in practicing yoga to concentrate their minds on the Supreme Personality of Godhead.

TEXT 5

praclaveṣaḥ 
śāgayataṁ te suraṁśe dyā
diṣṭyā no darśanaṁ gataḥ
tava caṅkramaṇaṁ brahmann
abhayāya yathā raveḥ

pracetasaḥ ācuḥ— the Pracetas said; su-āgatam—welcome; te—unto you; sura-ṛṣe—O sage among the demigods; adya—today; diṣṭyā—by good fortune; naḥ—of us; darśanaṁ—audience; gataḥ—you have come; tava—your; caṅkramaṇaṁ—movements; brahman—O great brahmaṇa; abhayāya—for fearlessness; yathā—as; raveḥ—of the sun.
TRANSLATION

All the Pracetas began to address the great sage Narada: O great sage, O brähmaṇa, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the darkness of night—a fear brought about by thieves and rogues. Similarly, your traveling is like the sun’s, for you drive away all kinds of fear.

PURPORT

Because of the night’s darkness, everyone is afraid of rogues and thieves, especially in great cities. People are often afraid to go out on the streets, and we understand that even in a great city like New York people do not like to go out at night. More or less, when it is night, everyone is afraid, either in the city or in the village. However, as soon as the sun rises, everyone is relieved. Similarly, this material world is dark by nature. Everyone is afraid of danger at every moment, but when one sees a devotee like Nārada, all fear is relieved. Just as the sun disperses darkness, the appearance of a great sage like Nārada dispenses ignorance. When one meets Nārada or his representative, a spiritual master, he is freed from all anxiety brought about by ignorance.

TEXT 6

यदादिष्टम् भगवतं शिवेनाधोक्षजेन ् ca
तदु गृहेषु प्रस्तकानां प्रायः कशिपतं प्रभो ॥ ६ ॥

yat—what; ādiṣṭam—was instructed; bhagavatā—by the exalted personality; śivenā—Lord Śiva; adhokṣajena—by Lord Viṣṇu; ca—also; tat—that; grheṣu—to family affairs; prasaktānāṁ—by us who were too much attached; prāyaśca—almost; kṣapitam—forgotten; prabho—O master.

TRANSLATION

O master, may we inform you that because of our being overly attached to family affairs, we almost forgot the instructions we received from Lord Śiva and Lord Viṣṇu.
PURPORT

Remaining in family life is a kind of concession for sense enjoyment. One should know that sense enjoyment is not required, but one has to accept sense enjoyment inasmuch as one has to live. As confirmed in Śrīmad-Bhāgavatam (1.2.10): kāmasya nendriya-prītiḥ. One has to become a gosvāmī and control his senses. One should not simply use his senses for sense gratification; rather, the senses should be employed just as much as required for maintaining body and soul together. Śrīla Rūpa Gosvāmī recommends: anāsaktaṣya viṣayān yathārham upayuṇjataḥ. One should not be attached to sense objects but should accept sense enjoyment as much as required, no more. If one wishes to enjoy the senses more than required, he becomes attached to family life, which means bondage. All the Pracetās admitted their fault in remaining in household life.

TEXT 7

तन्न: प्रभोत्याच्यात्मज्ञानं तत्स्यार्यदर्शेन।
येनान्त्येऽत तारिष्यामो दुस्तरं मवसागरं ॥ ७ ॥

tan naḥ pradyotayādhyātma-
jñānaṁ tattvārtha-darśanam
yenāṇjasā tariṣyāmo
dustaram bhava-sāgaram

tat—therefore; naḥ—for us; pradyotaya—kindly awaken; adhyātma—transcendental; jñānam—knowledge; tattva—Absolute Truth; artha—for the purpose of; darśanam—philosophy; yena—by which; aṁjasā—easily; tariṣyaṁ—easily; dūṣtaṁ bhava-sāgaram— the ocean of nescience.

TRANSLATION

Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.

PURPORT

The Pracetās requested Nārada to enlighten them in transcendental knowledge. Generally when a common man meets a saintly person, he wishes to get some material benediction. However, the Pracetās were not interested in material benefit, for they had enjoyed all this sufficiently.
Nor did they want the fulfillment of their material desires. They were simply interested in crossing the ocean of nescience. Everyone should be interested in getting out of these material clutches. Everyone should approach a saintly person in order to be enlightened in this connection. One should not bother a saintly person to get blessings for material enjoyment. Generally householders receive saintly persons to get their blessings, but their real aim is to become happy in the material world. Asking such material benedictions is not recommended in the śāstras.

TEXT 8

Nārada Instructs the Pracetas

Nor did they want the fulfillment of their material desires. They were simply interested in crossing the ocean of nescience. Everyone should be interested in getting out of these material clutches. Everyone should approach a saintly person in order to be enlightened in this connection. One should not bother a saintly person to get blessings for material enjoyment. Generally householders receive saintly persons to get their blessings, but their real aim is to become happy in the material world. Asking such material benedictions is not recommended in the śāstras.

TEXT 8

मैत्रेय उवाच

इति प्रचेतसां प्रथे भगवानार्दो मुनिः ।
मंगलत्युत्तमस्तोक आविष्टात्माबविनुभवान् ॥ ८ ॥

maitreya uvāca

iti pracetasāṁ prṣto
bhagavān nārada muniḥ
bhagavaty uttama-śloka
āviṣṭātmābravīṁ nrpan

maitreyah uvāca—Maitreya said; iti—thus; pracetasāṁ—by the Pracetas; prṣtaḥ—being asked; bhagavān—the great devotee of the Supreme Personality of Godhead; nāradaḥ—Nārada; muniḥ—very thoughtful; bhagavati—in the Supreme Personality of Godhead; uttama-śloke—possessing excellent renown; āviṣṭa—absorbed; ātmā—whose mind; abravīṁ—replied; nrpan—to the Kings.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetas, the supreme devotee, Nārada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

PURPORT

In this verse bhagavān nāradaḥ indicates that Nārada is always absorbed in thoughts of the Supreme Personality of Godhead. Bhagavaty uttama-śloka āviṣṭātmā. Nārada has no other business than thinking of Kṛṣṇa, talking of Kṛṣṇa and preaching about Kṛṣṇa; therefore he is sometimes called bhagavān. Bhagavān means “one who possesses all opulences.” When a person possesses Bhagavān within his heart, he is also sometimes called
bhagavān. Śrīla Viśvanātha Cakravartī Ṭhākura said, sākṣad-dharitvena samasta-sāstraiḥ: in every śāstra the spiritual master is accepted directly as the Supreme Personality of Godhead. This does not mean that the spiritual master or a saintly person like Nārada has actually become the Supreme Personality of Godhead, but he is accepted in this way because he possesses the Supreme Personality of Godhead within his heart constantly. As described here (āviṣṭātmā), when one is simply absorbed in the thought of Kṛṣṇa, he is also called bhagavān. Bhagavān possesses all opulence. If one possesses Bhagavān within his heart always, does he not automatically possess all opulence also? In that sense a great devotee like Nārada can be called bhagavān. However, we cannot tolerate when a rascal or imposter is called bhagavān. One must possess either all opulences or the Supreme Personality of Godhead, Bhagavān, who possesses all opulences.

TEXT 9

नारद उवाच
taj janma tāni karmāṇi
tat āyus tan mano vacaḥ
nṛpaṁ yena hi viśvātmā
sevyate harir īśvaraḥ

nārada uvāca—Nārada said; tat janma—that birth; tāni—those; karmāṇi—fruitive activities; tat—that; āyuh—span of life; tat—that; manoḥ—mind; vacaḥ—words; nṛpaḥ—of human beings; yena—by which; hi—certainly; viśva-ātmā—the Supersoul; sevyate—is served; hariḥ—the Supreme Personality of Godhead; īśvaraḥ—the supreme controller.

TRANSLATION

The great sage Nārada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his lifespan, his mind and his words are all factually perfect.

PURPORT

In this verse the word nṛpaṁ is very important. There are many other births besides human birth, but Nārada Muni is herein especially speaking
of human birth. Amongst human beings there are different types of men. Of these, those who are advanced in spiritual consciousness or Kṛṣṇa consciousness are called Āryans. Amongst Āryans, one who engages in the devotional service of the Lord is most successful in life. The word nṛṇāṁ indicates that lower animals do not engage in the devotional service of the Lord. In perfect human society everyone should engage in the devotional service of the Lord. It does not matter whether one is born poor or rich, black or white. There may be so many material distinctions for one who takes birth in human society, but everyone should engage in the Lord’s devotional service. At the present moment civilized nations have given up God consciousness for economic development. They are actually no longer interested in advancing in God consciousness. Formerly their forefathers were engaged in executing religious principles. Whether one is Hindu, Moslem, Buddhist, Jewish or whatever, everyone has some religious institution. Real religion, however, means becoming God conscious. It is particularly mentioned herein that birth is successful if an interest in Kṛṣṇa consciousness is taken. Activity is successful if it results in serving the Lord. Philosophical speculation or mental speculation is successful when engaged in understanding the Supreme Personality of Godhead. The senses are worth possessing when engaged in the service of the Lord. Actually, devotional service means engaging the senses in the service of the Lord. At the present moment our senses are not purified; therefore our senses are engaged in the service of society, friendship, love, politics, sociology, and so on. However, when the senses are engaged in the service of the Lord, one attains bhakti, or devotional service. In the next verse these matters will be more clearly explained.

When one great devotee of Lord Caitanya Mahāprabhu saw the Lord, he said that all his desires were fulfilled. He said, “Today everything is auspicious. Today my birthplace and neighborhood are completely glorified. Today my senses, from my eyes down to my toes, are fortunate. Today my life is successful because I have been able to see the lotus feet that are worshiped by the goddess of fortune.”

TEXT 10

कि जन्मभिभिभिवेहं श्रीकृष्णसचित्रयाबिज्ञः ।
कुर्मभिवार्योप्रेतजं पुंसोपिन विचुधायुषः ॥ १०॥

kim janmabhish tribhir veha
śaukra-sāvitra-yājñikaiḥ
TRANSLATION

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semina. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajñika, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the lifespan of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

PURPORT

The word saukra-janma means taking birth by seminal discharge. Animals can take their birth in this way too. However, a human being can be reformed from the saukra-janma, as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called garbhadhana-samskāra, which must be adopted. This garbhadhanā-saṁskāra is especially recommended for higher castes, especially the brāhmaṇa caste. It is said in the śāstras that if the garbhadhanā-saṁskāra is not practiced amongst the higher castes, the entire family becomes śūdra. It is also stated that in this age of Kali, everyone is śūdra due to the absence of the garbhadhanā-saṁskāra. This is the Vedic system. According to the pāñcarātrika system, however, even though everyone is a śūdra due to the absence of the garbhadhanā-saṁskāra, if a person has but a little tendency to become Kṛṣṇa conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Kṛṣṇa consciousness movement adopts this pāñcarātrika-vidhi, as advised by Śrīla Sanātana Gosvāmī, who says:

\[
yathā kāñcanatāṁ yāti \\
kāṁsyam rasa-vidhānataḥ
\]
As bell-metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brāhmaṇa or dvija simply by the initiation process. Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Kṛṣṇa consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Kṛṣṇa mahā-mantra. By chanting the Hare Kṛṣṇa mahā-mantra regularly and following the regulative principles, one becomes qualified to be initiated as a brāhmaṇa because unless one is a qualified brāhmaṇa he cannot be allowed to worship Lord Viṣṇu. This is called yājñika-janma. In our Kṛṣṇa consciousness society, unless one is twice initiated—first by chanting Hare Kṛṣṇa and second by the Gāyatrī mantra—he is not allowed to enter the kitchen or Deity room to execute duties. However, when one is elevated to the platform on which he can worship the Deity, his previous birth does not matter.

Even if one is born in the family of a caṇḍāla, if one engages in the devotional service of the Lord, he becomes the best of brāhmaṇas. But even a brāhmaṇa who is devoid of devotional service is on the level of the lowest dog-eater. If a person is advanced in devotional service, it does not matter whether he was born in a caṇḍāla family. He becomes purified. As Śrī Prahlāda Mahārāja said:

Even if one is a brāhmaṇa and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshiping the Supreme Personality of Godhead. But if a person is attached to the service of the Lord, he becomes glorified even if he is born in a caṇḍāla family. Indeed, such a caṇḍāla can deliver not only himself but all his family predecessors. Without devotional service, even a proud brāhmaṇa cannot deliver himself, and what to speak of his family. In many instances in the śāstras it is seen that even a brāhmaṇa has become a kṣatriya, vaiśya, śūdra, mleccha or non-brāhmaṇa. And there are many instances of one’s being
born a kṣatriya or vaiśya or even lower, and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Nārada Muni says:

\[
\text{yasya yal lakṣaṇāṁ proktaṁ} \\
\text{puṁso varṇāḥ bhīvyañjaṁ} \\
\text{yad anyatāṁ pi drśyeta} \\
\text{tat tenaiva vinirīṣet (Bṛg. 7.11.35)}
\]

It is not a fact that because one is born in a brāhmaṇa family he is automatically a brāhmaṇa. He has a better chance to become a brāhmaṇa, but unless he meets all the brahminical qualifications, he cannot be accepted as such. On the other hand, if the brahminical qualifications are found in the person of a śūdra, he should immediately be accepted as a brāhmaṇa. To substantiate this there are many quotations from Bhāgavatam, Mahābhārata, Bharadvāja-samhitā and the Pañcarātra, as well as many other scriptures.

As far as the duration of life of the demigods, concerning Lord Brahmā it is said:

\[
\text{sahasra-yuga-paryantam} \\
\text{ahar yad brahmaṇo viduḥ} \\
\text{rātrim yuga-sahasrāntiṁ} \\
\text{te 'ho-rātra-vido janāḥ (Bg. 8.17)}
\]

The duration of one day of Brahmā is one thousand times greater than the four yugas aggregating to 4,300,000 years. Similarly, Brahmā’s one night. Brahmā lives for one hundred years of such days and nights. The word vibudhāyusā indicates that even if one gets a long life span, his life span is useless if he is not a devotee. A living entity is the eternal servitor of the Supreme Lord, and unless he comes to the platform of devotional service, his life span, good birth, glorious activities and everything else are null and void.

TEXT 11

\[
\text{श्रुतेन तपसा वा कि क्षोभिषिः स्रुविनिः} \\
\text{बुद्धया वा कि निघण्या बलेनेन्द्रियाधासा ॥ ११ ॥}
\]

\[
\text{srutena tapasā vā kim} \\
\text{vacobhiṣ citta-vṛttibhiḥ} \\
\text{buddhyā vā kim nipuṇaya} \\
\text{balenendriya-rādhasā}
\]
śrutena—by Vedic education; tapasā—by austerities; vā—or; kim—what is the meaning; vacobhiṣḥ—by words; citta—of consciousness; vṛttibhiṣḥ—by the occupations; buddhyā—by intelligence; vā—or; kim—what is the use; nipuṇayā—expert; balena—by bodily strength; indriya-rādhasā—by power of the senses.

TRANSLATION

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength and the power of the senses?

PURPORT

From the Upaniṣads we learn:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṣṇute tena labhyas
tasyaiṣa ātmā vṛṣṇute tanūṁ svāṁ

(Muṇḍaka Upaniṣad 3.2.3)

Our relationship with the Supreme Lord is never advanced by simple study of the Vedas. There are many Māyāvādī sannyāsīs fully engaged in studying the Vedas, Vedānta-sūtra and Upaniṣads, but unfortunately they cannot grasp the real essence of knowledge. In other words, they do not know the Supreme Personality of Godhead. What, then, is the use in studying all the Vedas, if one cannot grasp the essence of the Vedas, Kṛṣṇa? The Lord confirms in Bhagavad-gītā, vedaiś ca sarvair aham eva vedyah: “By all the Vedas, I am to be known.” (Bg. 15.15)

There are many religious systems wherein penances and austerities are greatly stressed, but at the end no one understands Kṛṣṇa, the Supreme Personality of Godhead. There is therefore no point in such penance (tapasya). If one has actually approached the Supreme Personality of Godhead, he does not need to undergo severe austerities. The Supreme Personality of Godhead is understood through the process of devotional service. In the Ninth Chapter of Bhagavad-gītā devotional service is explained as rāja-guhyam, the king of all confidential knowledge. There are many good reciters of Vedic literatures, and they recite works such as the Rāmāyaṇa, Śrīmad-Bhāgavatam and Bhagavad-gītā. Sometimes these professional readers manifest very good scholarship and exhibit word jugglery. Unfortunately they are never devotees of the Supreme Lord. Consequently
they cannot impress upon the audience the real essence of knowledge, Kṛṣṇa. There are also many thoughtful writers and creative philosophers, but despite all their learning, if they cannot approach the Supreme Personality of Godhead, they are simply useless mental speculators. There are many sharply intelligent people in this material world, and they discover so many things for sense gratification. They also analytically study all the material elements, but despite their expert knowledge and expert scientific analysis of the whole cosmic manifestation, their endeavors are useless because they cannot understand the Supreme Personality of Godhead.

As far as our senses are concerned, there are many animals, both beasts and birds, who are very expert in exercising their senses more keenly than human beings. For example, vultures or hawks can go very high in the sky but can see a small body on the ground very clearly. This means that their eyesight is so keen that they can find an eatable corpse from a great distance. Certainly their eyesight is much keener than human beings', but this does not mean that their existence is more important than that of a human being. Similarly, dogs can smell many things from a far distance. Many fish can understand by the power of sound that an enemy is coming. All these examples are described in Śrīmad-Bhāgavatam. If one’s senses cannot help him attain the highest perfection of life, realization of the Supreme, they are all useless.

**TEXT 12**

**किं वा योगेन सांख्येन न्यासवाद्याययोपरि \**

**किं वा भृयोभिरन्यैश्च न यत्रात्मप्रदो हरिः \**

kim vā yogena sāṅkhyaena
nyāsa-svādhyāyayor api
kim vā śreyobhir anyais ca
na yatrātma-prado hariḥ

kim—what is the use; vā—or; yogena—by mystic yoga practice; sāṅkhyaena—by study of Sāṅkhya philosophy; nyāsa—by accepting sannyāsa; svādhyāyayoh—and by study of Vedic literature; api—even; kim—what is the use; vā—or; śreyobhīḥ—by auspicious activities; anyaiḥ—other; ca—and; na—never; yatra—where; ātma-pradaḥ—full satisfaction of self; hariḥ—the Supreme Personality of Godhead.
TRANSLATION

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyāsa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.

PURPORT

In Caitanya-caritāmṛta it is said:

bhakti vinā kevala jñāne ‘mukti’ nahi haya
bhakti sādhana kare yey ‘prāpta-brahmalaya’
(Cc. Madhya 24.109)

Impersonalists do not take to devotional service but take to other practices, such as the analytical study of the material elements, the discrimination between matter and spirit, and the mystic yoga system. These are beneficial only insofar as they are complementary to devotional service. Caitanya Mahāprabhu therefore told Sanātana Gosvāmī that without a touch of devotional service, jñāna, yoga and sāṅkhya philosophy cannot give one the desired results. The impersonalists wish to merge into the Supreme Brahman; however, merging into the Supreme Brahman also requires a touch of devotional service. The Absolute Truth is realized in three phases—impersonal Brahman, Paramātmā and the Supreme Personality of Godhead. All these require a touch of devotional service. Sometimes it is actually seen that these Māyāvādīs also chant the Hare Kṛṣṇa mahā-mantra, although their motive is to merge into the Brahman effulgence of the Absolute. The yogīs also at times take to chanting the Hare Kṛṣṇa mahā-mantra, but their purpose is different from that of the bhaktas. In all processes—karma, jñāna or yoga—bhakti is required. That is the purport of this verse.

TEXT 13

श्रेयसामपि सर्वेषामात्रा ध्वनिवर्ष्टं ।
सर्वेषामपि शून्याः हरिरामात्मस्तदेः प्रय: || १ ३ ॥

śreyasām api sarveśām
ātmā hy avadhīr arthataḥ
Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently the goal of all auspicious activities—karma, jñāna, yoga and bhakti—is the Supreme Personality of Godhead.

PURPORT

The living entity is the marginal energy of the Supreme Personality of Godhead, and the material world is the external energy. Under the circumstances, one must understand that the Supreme Personality of Godhead is factually the original source of both matter and spirit. This is explained in the Seventh Chapter of Bhagavad-gītā:

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.4-5)
the Supreme Lord is simply ignorance. The living entity is the marginal potency of the Supreme Lord, although there is factually no difference between the energy and the energetic. The duty of the living entity is to understand his real identity. When he does, Kṛṣṇa gives him all the facilities to come to the platform of devotional service. That is the perfection of life. This is indicated in the Vedic Upaniṣad:

\[
\text{yam evaiśa vr̥̄nute tena labhyas}
\]
\[
tasyaiśa ātmā vivr̥̄nute tanum svām
\]

Lord Kṛṣṇa confirms this in Bhagavad-gītā:

\[
\text{teśāṁ satata-yuktānāṁ}
\]
\[
bhajatāṁ prīti-pūriṇakam
dadāmi buddhi-yogam tāṁ
\]
\[
yena mām upayānti te
\]

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10) The conclusion is that one must come to the platform of bhakti-yoga, even though one may begin with karma-yoga, jñāna-yoga or āstāṅga-yoga. Unless one comes to the platform of bhakti-yoga, self-realization or realization of the Absolute Truth cannot be achieved.

TEXT 14

\[
yathā taror mūla-nīśecanena
tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyānāṁ
\]
\[
tathāwa sarvārhaṇam acyutejyā
\]

yathā—as; taroḥ—of a tree; mūla—the root; nīśecanena—by watering; tṛpyanti—are satisfied; tat—it; skandha—trunk; bhujā—branches; upāsākhāḥ—and twigs; prāṇa—the life air; upahārāt—by feeding; ca—and; yathā—as; indriyāṇāṁ—of the senses; tathā eva—similarly; sarva—of all
demigods; arhaṇam—worship; acyuta—of the Supreme Personality of Godhead; ijyā—worship.

TRANSLATION

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, so simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

PURPORT

Sometimes people ask why this Kṛṣṇa consciousness movement simply advocates worship of Kṛṣṇa to the exclusion of the demigods. The answer is given in this verse. The example of pouring water on the root of a tree is very appropriate. In Bhagavad-gītā it is said:

śrī bhagavān uvāca
ūrdhva-mūlam atah-śākham
aśvatthāṁ prāhur avyayam
chandāṁsi yasya paraṁśi
yaṁ taṁ veda sa veda-vit

"The blessed Lord said: There is a banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas." (Bg. 15.1)

This cosmic manifestation has expanded downward and the root is the Supreme Personality of Godhead. As the Lord confirms in Bhagavad-gītā:

aham sarvasya prabhavo
matāḥ sarvam pravartate
iti matvā bhajante māṁ
buddhā bhāva-samanvitaḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." (Bg. 10.8)

Kṛṣṇa is the root of everything; therefore rendering service to the Supreme Personality of Godhead, Kṛṣṇa (kṛṣṇa-sevā), means automatically serving all the demigods. Sometimes it is argued that karma and jñāna require a mixture of bhakti in order to be successfully executed, and sometimes it is argued that bhakti also requires karma and jñāna for its
successful termination. The fact is, however, that although karma and jñāna cannot be successful without bhakti, bhakti does not require the help of karma and jñāna. Actually, as described by Śrīla Rūpa Gosvāmī, anyābhirājita-sūnyāṁ jñāna-karmady-anāvṛtam: pure devotional service should not be contaminated by the touch of karma and jñāna. Modern society is involved in various types of philanthropic works, humanitarian works, and so on, but people do not know that these activities will never be successful unless Kṛṣṇa, the Supreme Personality of Godhead, is brought into the center. One may ask what harm there is in worshiping Kṛṣṇa and the different parts of His body, the demigods, and the answer is also given in this verse. The point is that by supplying food to the stomach, the indriyas, the senses, are automatically satisfied. If one tries to feed his eyes or ears independently, the result is only havoc. Simply by supplying food to the stomach, we satisfy all of the senses. It is neither necessary nor feasible to render separate service to the individual senses. The conclusion is that by serving Kṛṣṇa (kṛṣṇa-sevā), everything is complete. As confirmed in Caitanya-caritāmṛta: kṛṣṇe bhakti kaile sarva-karma kṛta haya (Cc. Madhya 22.62). If one is engaged in the devotional service of the Lord, the Supreme Personality of Godhead, everything is automatically accomplished.

TEXT 15

yathāv vṛṣṭvītyamvadatvā vāraḥ
punaḥ ca tasmin praviśanti kāle
bhūtāni bhūmau sthīra-jaṅgamāni
tathā harāv eva guṇa-pravāhaḥ

yathā—as; eva—certainly; sūryāt—from the sun; prabhavanti—is generated; vāraḥ—water; punaḥ—again; ca—and; tasmin—unto it; praviśanti—enters; kāle—in due course of time; bhūtāni—all living entities; bhūmau—to the earth; sthīra—not moving; jaṅgamāni—and moving; tathā—similarly; harau—unto the Supreme Personality of Godhead; eva—certainly; guṇa-pravāhaḥ—emanation of material nature.
TRANSLATION

During the rainy season, water is generated from the sun, and in due course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

PURPORT

Because of their poor fund of knowledge, impersonalist philosophers cannot understand how everything comes out from the Supreme Person and then merges into Him again. As Brahma-saṁhitā confirms:

\[
yasya prabhā prabhavato jagad-aṅga-kotishv
\quad aśeṣa-vasudhādi-vibhūti-bhinnam
\quad tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
\quad govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
\]

(Bs. 5.40)

Transcendental rays emanate from the body of Kṛṣṇa, and within those rays, which are the Brahman effulgence, everything is existing. This is confirmed in Bhagavad-gītā. Mat-sthāni sarva-bhūtāni (Bg. 9.4).

Although Kṛṣṇa is not personally present everywhere, His energy is nonetheless the cause of all creation. The entire cosmic manifestation is nothing but a display of Kṛṣṇa's energy. The two examples given in this verse are very vivid. During the rainy season, the rain, by rejuvenating the production of vegetables on earth, enables man and animals to obtain living energy. When there is no rain, food is scarce, and man and animal simply die. All vegetables, as well as moving living entities, are originally products of the earth. They come from the earth, and again they merge into the earth. Similarly, the total material energy is generated from the body of Kṛṣṇa, and at such a time the entire cosmic manifestation is visible. When Kṛṣṇa winds up His energy, everything vanishes. This is explained in a different way in Brahma-saṁhitā:

\[
yasyaika-niṣvasita-kālam athāvalambya
\quad jīvanti loma-vilajā jagad-aṅga-nāthāḥ
\quad viṣṇur mahāṁ sa iha yasya kalā-viśeṣo
\quad govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
\]

(Bs. 5.48)
This entire material creation comes from the body of the Supreme Personality of Godhead and at the time of annihilation again enters into Him. This process of creation and dissolution is made possible by the breathing of the Mahā-Viṣṇu, who is only a plenary portion of Kṛṣṇa.

**TEXT 16**

\[\text{etat padaṁ taj jagad-ātmanaḥ paraṁ sakṛd vibhātaṁ savitur yathā prabhā yathāsvaño jāgrati supta-śaktayo dravya-kriyā-jñāna-bhidā-bhramātyayaḥ}\]

\textit{etat}—this cosmic manifestation; \textit{padam}—place of habitation; \textit{tat}—that; \textit{jagat-ātmanaḥ}—of the Supreme Personality of Godhead; \textit{param}—transcendental; \textit{sakṛd}—sometimes; \textit{vibhātaṁ}—manifested; \textit{savitur}—of the sun; \textit{yathā}—as; \textit{prabhā}—sunshine; \textit{yathā}—as; \textit{asavaṇa}—the senses; \textit{jāgrati}—become manifest; \textit{supta}—inactive; \textit{śaktayo}—energies; \textit{dravya}—physical elements; \textit{kriyā}—activities; \textit{jñāna}—knowledge; \textit{bhidā-bhrama}—differences from misunderstanding; \textit{atyayaḥ}—passing away.

**TRANSLATION**

Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.

**PURPORT**

This confirms the philosophy of acintya-bhedābheda-tattva (simultaneously one and different) propounded by Lord Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead is simultaneously different and non-
different from this cosmic manifestation. In the previous verse it has been explained that the Supreme Personality of Godhead, as the root of a tree, is the original cause of everything. It was also explained how the Supreme Personality of Godhead is all-pervasive. He is present within everything in this material manifestation. Since the energy of the Supreme Lord is nondifferent from Him, this material cosmic manifestation is also nondifferent from Him, although it appears different. The sunshine is not different from the sun itself, but it is simultaneously also different. One may be in the sunshine, but he is not on the sun itself. Those who live in this material world are living on the bodily rays of the Supreme Personality of Godhead, but they cannot see Him personally in the material condition.

In this verse the word *padam* indicates the place where the Supreme Personality of Godhead resides. As confirmed in *Īsopanisad*, *iṣāvāsyam idāṁ sarvam*. The proprietor of a house may live in one room of the house, but the entire house belongs to him. A king may live in one room in Buckingham Palace, but the entire palace is considered his property. It is not necessary for the king to live in every room of that palace for it to be his. He may be physically absent from the rooms, but still the entire palace is understood to be his royal domicile.

The sunshine is light, the sun globe itself is light, and the sun-god is also light. However, the sunshine is not identical with the sun-god, Vivasvān. This is the meaning of simultaneously one and different (*acintya-bhedabheda-tattva*). All the planets rest on the sunshine, and because of the heat of the sun, they all revolve in their orbits. On each and every planet, the trees and plants grow and change colors due to the sunshine. Being the rays of the sun, the sunshine is nondifferent from the sun. Similarly, all the planets, resting on the sunshine, are nondifferent from the sun. The entire material world is completely dependent on the sun, being produced by the sun, and the cause, the sun, is inherent in the effects. Similarly, Kṛṣṇa is the cause of all causes, and the effects are permeated by the original cause. The entire cosmic manifestation should be understood as the expanded energy of the Supreme Lord.

When one sleeps, the senses are inactive, but this does not mean that the senses are absent. When one is awakened, the senses become active again. Similarly, this cosmic creation is sometimes manifest and sometimes unmanifest. As stated in *Bhagavad-gītā*:

\[
\begin{align*}
\text{bhūta-grāmaḥ sa evāyaṁ} \\
\text{bhūtvā bhūtvā praliyate} \\
\text{rātry-āgame 'vaśaḥ pārtha} \\
\text{prabhavaty ahar-āgame}
\end{align*}
\]
“Again and again the day comes, and this host of beings is active, and again the night falls, O Pārtha, and they are helplessly dissolved.” (Bg. 8.19)

When the cosmic manifestation is dissolved, it is in a kind of sleeping condition, an inactive state. Whether the cosmic manifestation is active or inactive, the energy of the Supreme Lord is always existing. Thus the words “appearance” and “disappearance” apply only to the cosmic manifestation.

TEXT 17

yathā nabhasy abhra-tamah-prakāśā
bhavanti bhūpā na bhavanṭy anukramāt
 evam pare brahmaṇi saktayas tv amū
rajas tamaḥ sattvam iti pravāhaḥ

yathā—as; nabhasi—in the sky; abhra—clouds; tamaḥ—darkness; prakāśāḥ—and illumination; bhavanti—exist; bhū-pāḥ—O Kings; na bhavanti—do not appear; anukramāt—consecutively; evam—thus; pare—supreme; brahmaṇi—in the Absolute; saktayaḥ—energies; tu—then; amūḥ—those; rajaḥ—passion; tamaḥ—darkness; sattvam—goodness; iti—thus; pravāhaḥ—emanation.

TRANSLATION

My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these take place consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.

PURPORT

Darkness, illumination and clouds sometimes appear and sometimes disappear, but even when they have disappeared, the potency is still there, always existing. In the sky sometimes we see clouds, sometimes rainfall and sometimes snow. Sometimes we see night, sometimes day, sometimes illumination and sometimes darkness. All these exist due to the sun, but
the sun is unaffected by all these changes. Similarly, although the Supreme Personality of Godhead is the original cause of the total cosmic manifestation, He is unaffected by the material existence. This is confirmed in Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ
kham mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4)

Although the material or physical elements are the energy of the Supreme Personality of Godhead, they are separate. The Supreme Personality of Godhead is therefore not affected by material conditions. The Vedānta-sūtra confirms (janmādy asya yataḥ) that the creation, maintenance and dissolution of this cosmic manifestation are due to the existence of the Supreme Lord. Nonetheless the Lord is unaffected by all these changes in the material elements. This is indicated by the word pravāha (emanation). The sun always shines brilliantly and is not affected by clouds or darkness. Similarly, the Supreme Personality of Godhead is always present in His spiritual energy and is not affected by the material emanations. Brahma-saṁhitā confirms:

iśvarah paramaḥ kṛṣṇah
sac-cid-ānanda-vigrāhah
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes." (Bs. 5.1)

Although He is the supreme cause, the cause of all causes, He is still parama, transcendental, and His form is sac-cid-ānanda, eternal, spiritual bliss. Kṛṣṇa is the shelter of everything, and this is the verdict of all scripture. Kṛṣṇa is the remote cause, and material nature is the immediate cause of the cosmic manifestation. In the Caitanya-caritāmṛta it is said that understanding prakṛti, or nature, to be the cause of everything is like understanding the nipples on the neck of a goat to be the cause of milk. Material nature is the immediate cause of the cosmic manifestation, but the original cause is Nārāyaṇa, Kṛṣṇa. Sometimes people think that the
cause of an earthen pot is the earth. We see on a potter’s wheel a sufficient amount of earth to produce many pots, and although unintelligent men will say that the earth on the wheel is the cause of the pot, those who are actually advanced will find that the original cause is the potter, who supplies the earth and moves the wheel. Material nature may be a helping factor in the creation of this cosmic manifestation, but it is not the ultimate cause. In \textit{Bhagavad-gītā} the Lord therefore says:

\begin{quote}
\textit{mayādhyakṣena prakṛtih}
\textit{sūyate sa-carācaram}
\end{quote}

“This material nature is working under My direction, O son of Kuntī, and producing all moving and unmoving beings.” (Bg. 9.10)

The Supreme Lord casts His glance over material energy, and His glance agitates the three modes of nature. Creation then takes place. The conclusion is that nature is not the cause of the material manifestation. The Supreme Lord is the cause of all causes.

\textbf{TEXT 18}

\begin{quote}
\textit{tenākmatātmānaṁpūraṇodehiṁ}
\textit{kalāṁpradhānampuruṣampareśam}
\textit{sva-tejasādhvasta-guṇa-pravāham}
\textit{ātmika-bhāvenabhajadhvamaddhā}
\end{quote}

tena—therefore; ekam—one; ātmānam—unto the Supreme Soul; aśeṣa—unlimited; dehināṁ—of the individual souls; kālāṁ—time; pradhānam—the material cause; puruṣam—the Supreme Person; pareśam—the transcendental controller; sva-tejasā—by His spiritual energy; dhvasta—aloof; guṇa-pravāham—from material emanations; ātma—self; eka-bhāvena—accepting as qualitatively one; bhajadhvam—engage in devotional service; addhā—directly.
TRANSLATION

Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

PURPORT

According to Vedic calculations, there are three causes of creation—time, the ingredient and the creator. Combined, these are called tritayatmaka, the three causes. Everything in this material world is created by these three causes. All of these causes are found in the Personality of Godhead. As confirmed in Brahma-samhitā: sarva-kāraṇa-kāraṇam. Nārada Muni therefore advises the Pracetas to worship the direct cause, the Supreme Personality of Godhead. As stated before, when the root of a tree is watered, all the parts are energized. According to the advice of Nārada Muni, one should directly engage in devotional service. This will include all pious activity. Caitanya-caritāmṛta states: krṣṇe bhakti kaile sarva-karma kṛta haya. When one worships the Supreme Lord Kṛṣṇa in devotional service, he automatically performs all other pious activity. In this verse the words sva-tejasā dhvasta-guṇa-pravāham are very significant. The Supreme Personality of Godhead is never affected by the material qualities, although they all emanate from His spiritual energy. Those who are really conversant with this knowledge can utilize everything for the service of the Lord because nothing in this material world is unconnected to the Supreme Personality of Godhead.

TEXT 19

"Daya sarva-bhūteṣu santuṣṭyaḥ yena kena vā sarvendriyopāsaṇṭyaḥ ca tūṣyaty āśu janārdanaḥ"

dayaya—by showing mercy; sarva-bhūteṣu—to all living entities; santuṣṭya—by being satisfied; yena kena vā—somehow or other; sarva-indriya—all
the senses; upaśāntyā—by controlling; ca—also; tuṣyatī—becomes satisfied; āśu—very soon; janārdanaḥ—the Lord of all living entities.

TRANSLATION

By showing mercy to all living entities, being satisfied somehow or other, and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

PURPORT

These are some of the ways in which the Supreme Personality of Godhead can be satisfied by the devotee. The first item mentioned is dayayā sarva-bhūteṣu, showing mercy to all conditioned souls. The best way to show mercy is to spread Kṛṣṇa consciousness. The entire world is suffering for want of this knowledge. People should know that the Supreme Personality of Godhead is the original cause of everything. Knowing this, everyone should directly engage in His devotional service. Those who are actually learned, advanced in spiritual understanding, should preach Kṛṣṇa consciousness all over the world so that people may take to it and make their lives successful.

The word sarva-bhūteṣu is significant because it applies not only to human beings but to all the living entities appearing in the 8,400,000 species of life. The devotee can do good not only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Kṛṣṇa mahā-mantra. When the transcendental vibration of Hare Kṛṣṇa is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Kṛṣṇa mahā-mantra loudly, he actually shows mercy to all living entities. To spread the Kṛṣṇa consciousness movement throughout the world, the devotees should be satisfied in all conditions.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakēṣv
api tulyārtha-darśinaḥ
(Bhāg. 6.17.28)

It does not matter to the pure devotee if he has to go to hell to preach. The Supreme Lord lives in the heart of a hog, although the Lord is in Vaikuṇṭha. Even while preaching in hell, a pure devotee remains a pure devotee by his constant association with the Supreme Personality of God-
head. To attain this state, one has to control his senses. The senses are automatically controlled when one’s mind is engaged in the service of the Lord.

**TEXT 20**

अपहतस्याः प्राकालवतम् -
न्यथिरर्मेलिन्दितमाक्वनोपहतः: ।
निजजनवश्चालनारोदः -
च सरति छिद्रनददशर: सतां हि ॥२०॥

apahata-sakalaishanamalatmanya
aviratam edhita-bhavanopahutaḥ
nija-jana-vaśa-gatvam ātmano 'yan
na sarati chidravad akṣaraḥ satāṁ hi

.apahata—vanquished; sakala—all; eṣaṇa—desires; amala—spotless; ātmā—to the mind; aviratam—constantly; edhita—increasing; bhāvanā—with feeling; upahūtaḥ—being called; nija-jana—of His devotees; vaśa—under the control; gatvam—going; ātmanah—His; ayan—knowing; na—never; sarati—goes away; chidra-vat—like the sky; akṣaraḥ—the Supreme Personality of Godhead; satāṁ—of the devotees; hi—certainly.

**TRANSLATION**

Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.

**PURPORT**

It is clear from the previous verse that the Supreme Personality of Godhead, Janārdana, is very quickly satisfied by the activities of His devotees. The pure devotee is always absorbed in the thought of the Supreme Personality of Godhead. As stated, śrṇvatāṁ svā-kathāḥ kṛṣṇāḥ. By always thinking of Kṛṣṇa, the pure devotee’s heart is freed from all kinds of desires. In the material world, the heart of the living entity is filled with material desires. When the living entity is cleansed, he does not think of anything material. As the mind is completely cleansed, one attains the
perfectional stage of mystic yoga, for then the yogi always sees the Supreme Personality of Godhead within his heart. As soon as the Lord is seated within the heart of the devotee, the devotee cannot be contaminated by the material modes of nature. As long as one is under the control of the material modes, he desires so many things and makes so many plans for material sense enjoyment. As soon as the Lord is perceived in the heart, all material desires vanish. When the mind is completely free from material desire, the devotee can think of the Lord constantly. In this way he becomes completely dependent upon the lotus feet of the Lord. Caitanya Mahāprabhu prays:

\[
\text{ayi nanda-tanuja kiñkaraṁ}
\text{patitaṁ māṁ viśame bhavāmbudhau}
\text{kṛpayā tava pāda-paṅkaja-}
\text{sthita-dhūlt-sadṛśaṁ vicintaya}
\]

“My dear Lord, I am Your eternal servant, but somehow or other I have fallen into the ocean of this material world. Kindly pick me up and fix me as a speck of dust at Your lotus feet.” Similarly, Śrīla Narottama dāsa Ṭhākura prays:

\[
\text{hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,}
\text{karuṇā karaha ei-bāra}
\text{narottama-dāsa kaya, nā ṭhelīha rāṅgā-pāya,}
\text{tomā vine ke āche āmāra}
\]

“My dear Lord, You are now present with the daughter of King Vṛṣabhānu, Śrīmati Rādhārāṇī. Now both of You please be merciful upon me. Don’t kick me away, because I have no shelter other than You.”

In this way the Supreme Personality of Godhead becomes dependent on His devotee. The Lord is invincible, yet He is conquered by His pure devotee. He enjoys being dependent on His devotee, just as Kṛṣṇa enjoyed being dependent on the mercy of mother Yaśodā. Thinking Himself dependent on the devotee gives the Supreme Lord great enjoyment. Sometimes a king may engage a joker, and in the process of joking, the king is sometimes insulted. The king, however, enjoys these activities. Everyone worships the Supreme Lord with great reverence; therefore the Lord sometimes wants to enjoy the chastisement of His devotees. In this way the relationship eternally existing between the Lord and His devotees is fixed, just like the sky overhead.

TEXT 21

न भजति कृमीषिणां स ह्यां
हरिधनात्मशन्निवियो।
रसः।
na bhajati kumanīśiṇāṁ sa ijjāṁ
harir adhanātmadhana-priyo rasa-jñāḥ
śruta-dhana-kula-karmaṇāṁ madair ye
vidadhati pāpam akiṁcanēsu satsu

na—never; bhajati—accepts; ku-manīśiṇām—of persons with a dirty heart; saḥ—He; ijjām—offering; hariḥ—the Supreme Lord; adhana—to those who have no material possessions; ātma-dhana—simply dependent on the Lord; priyāḥ—who is dear; rasa-jñāḥ—who accepts the essence of life; śruta—education; dhana—wealth; kula—aristocracy; karmaṇām—and of fruitive activities; madaiḥ—by pride; ye—all those who; vidadhati—perform; pāpam—disgrace; akiṁcanēsu—without material possessions; satsu—unto the devotees.

TRANSLATION

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

PURPORT

The Supreme Personality of Godhead is dependent on His pure devotees. He does not even accept the offerings of those who are not devotees. A pure devotee is one who feels He does not possess anything material. A devotee is always happy in possessing the devotional service of the Lord. Devotees may sometimes appear materially poor, but because they are spiritually advanced and enriched, they are most dear to the Supreme Personality of Godhead. Such devotees are free from attachment to family, society, friendship, children and so on. They abandon affection for all these material possessions and are always happy in possessing the shelter of the lotus feet of the Lord. The Supreme Personality of Godhead understands the position of His devotee. If a person derides a pure devotee, he is never recognized by the Supreme Personality of Godhead. In other words, the Supreme Lord never excuses one who offends a pure devotee.
There are many examples of this in history. A great mystic yogi, Durvāśa Muni, offended the great devotee Ambarīṣa Mahārāja. The great sage Durvāśa was to be chastised by the Sudarśana cakra of the Lord. Even though the great mystic directly approached the Supreme Personality of Godhead, he was never excused. Those on the path of liberation should be very careful not to offend a pure devotee.

TEXT 22

śriyam anucaratīṁ tad-arthinaś ca
dvipada-patīṁ vibudhāṁś ca yat sva-pūrṇaḥ
na bhajati nija-bhṛtya-varga-tantraḥ
katham amum udvisrjet pumān kṛta-jñāḥ

śriyam—the goddess of fortune; anucaratīṁ—who follows Him; tat—of her; arthinaḥ—those who aspire to get the favor; ca—and; dvipada-patīṁ—rulers of the human beings; vibudhāṁ—demigods; ca—also; yat—because; sva-pūrṇaḥ—self-sufficient; na—never; bhajati—cares for; nija—own; bhṛtya-varga—on His devotees; tantraḥ—dependent; katham—how; amum—Him; udvisrjet—can give up; pumān—a person; kṛta-jñāḥ—grateful.

TRANSLATION

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

PURPORT

Lakṣmī, the goddess of fortune, is worshiped by all materialistic men, including big kings and demigods in heaven. Lakṣmī, however, is always after the Supreme Personality of Godhead, even though He does not require her service. Brahma-saṁhitā says that the Lord is worshiped by
hundreds and thousands of goddesses of fortune, but the Supreme Lord does not require service from any of them because if He so desires He can produce millions of goddesses of fortune through His spiritual energy, the pleasure potency. This very Personality of Godhead, out of His causeless mercy, becomes dependent on the devotees. How fortunate, then, is a devotee who is thus favored by the Personality of Godhead. What ungrateful devotee will not worship the Lord and enter into His devotional service? Actually a devotee cannot forget his obligation to the Supreme Personality of Godhead even for a single moment. Śrīla Viśvanātha Cakravartī Ṭhākura says that both the Supreme Lord and His devotee are *rasa-jña*, full of transcendental humor. The mutual attachment between the Supreme Lord and His devotee is never to be considered material. It always exists as a transcendental fact. There are eight types of transcendental ecstasy (known as *bhāva*, *anubhāva*, *sthayībhāva* and so on), and these are discussed in *The Nectar of Devotion*. Those who are unaware of the position of the living entity and the Supreme Person, Kṛṣṇa, think that the mutual attachment between the Lord and His devotees is a creation of the material energy. Factually such attachment is natural both for the Supreme Lord and for the devotee, and it cannot be accepted as material.

**TEXT 23**

**Maitreya Uvāca**

इति प्रवेतसो राजजन्यायः भगवतकथाः ||

श्रावयित्वा ब्रह्मलोकं ययुः स्वयम्भुवो मुनि: ||२३||

*maitreya uvāca*  

*iti* pracetasaṁ rājann  

anyāḥ ca bhagavat-kathāḥ  

śrāvayitvā brahma-lokaṁ  

yayau svāyambhuvo muniḥ

*maitreyaḥ uvāca*—Maitreya said; *iti*—thus; *pracetasaḥ*—the Pracetās; *rājan*—O King; *anyāḥ*—others; *ca*—also; *bhagavat-kathāḥ*—topics about the relationship with the Supreme Personality of Godhead; *śrāvayitvā*—after instructing; *brahma-lokaṁ*—to Brahmaloka; *yayau*—went back; *svāyambhuvaḥ*—the son of Lord Brahmā; *muniḥ*—the great sage.
TRANSLATION

The great sage Maitreya continued: My dear King Vidura, Śrī Nārada Muni, the son of Lord Brahmā, thus described all these relationships with the Supreme Personality of Godhead to the Pracetas. Afterwards, he returned to Brahmaloka.

PURPORT

One has to hear about the Supreme Personality of Godhead from a pure devotee. The Pracetas got this opportunity from the great sage Nārada, who told them of the activities of the Supreme Personality of Godhead and His devotees.

TEXT 24

तेषपि तन्मुखनिर्याति यशो लोकमलापहम् ।
हरेनिशम्य तत्पादं भयान्तस्मद्रति गयुः ॥२४॥

te 'pi tan-mukha-niryātaṁ
yaśo loka-malāpaham
harer niśamya tat-pādaṁ
dhyāyantās tad-gatiṁ yayuḥ

te—the Pracetas; api—also; tat—of Nārada; mukha—from the mouth; niryātam—gone forth; yaśaḥ—glorification; loka—of the world; mala—sins; apaham—destroying; hareḥ—of Lord Hari; niśamya—having heard; tat—of the Lord; pādam—feet; dhyāyantaḥ—meditating upon; tat-gatiṁ—unto His abode; yayuḥ—went.

TRANSLATION

Hearing from Nārada’s mouth the glories of the Lord, which vanquish all the ill fortune of the world, they also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination.

PURPORT

Here it is seen that by hearing the glories of the Lord from a realized devotee the Pracetas easily attained strong attachment for the Supreme Personality of Godhead. Then, meditating on the lotus feet of the Supreme Lord at the end of their lives, they advanced to the ultimate goal, Viṣṇuloka. It is sure and certain that anyone who always hears the glories of the
Lord and thinks of His lotus feet will reach that supreme destination. As Kṛṣṇa says in Bhagavad-gītā:

\[
\begin{align*}
\text{man-manā bhava mad-bhakto} \\
\text{mad-yājī māṁ nāmas-kuru} \\
\text{māṁ evaśyasi satyaṁ te} \\
\text{pratijāne priyo 'si me}
\end{align*}
\]

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to me without fail. I promise you this because you are My very dear friend.” (Bg. 18.65)

TEXT 25

एतते भिहितं श्रर्यन्मां त्वं परिप्रेयवान \\
प्रचेतसं नारदसं संवादं हरिकीर्तनयु \\

\[
\text{etat te 'bhihitam kśattar} \\
\text{yan māṁ tvam paripṛṣṭavān} \\
\text{pracetasaṁ nāradasya} \\
\text{saṁvādam hari-kīrtanam}
\]

etat—this; te—unto you; abhīhitam—instructed; kṣattar—O Vidura; yat—whatever; māṁ—unto me; tvam—you; paripṛṣṭavān—inquired; pracetasaṁ—of the Pracetas; nāradasya—of Narada; saṁvādam—conversation; hari-kīrtanam—describing the glories of the Lord.

TRANSLATION

My dear Vidura, I have told you everything you wanted to know about the conversation between Nārada and the Pracetas, the conversation describing the glories of the Lord. I have related this as far as possible.

PURPORT

Śrīmad-Bhāgavatam describes the glories of the Lord and His devotees. Because the whole subject matter is the glorification of the Lord, naturally the glorification of His devotees automatically follows.
TEXT 26

श्रीशुकु उचाच

य एष उत्तानपदो मानवसातुरणिनः।
वंशः प्रियत्वत्सापि निबोध नृपसत्तम॥२६॥

śrī śuca uvāca
ya eṣa uttānapado
mānavasyānuvarṇitaḥ
vaiṁśaḥ priya-vratasyāpi
nibodha nṛpa-sattama

śrī śuca uvāca—Śrī Śukadeva Gosvāmi; said; yaḥ—which; eṣaḥ—this
dynasty; uttānapadāḥ—of King Uttānapāda; mānavasya—the son of
Śvāyambhuva Manu; anuvarṇitaḥ—described following the footprints of
previous ācāryas; vaiṁśaḥ—dynasty; priya-vratasya—of King Priyavrata;
apī—also; nibodha—try to understand; nṛpa-sattama—O best of kings.

TRANSLATION

Śukadeva Gosvāmi continued: O best of kings [King Parīkṣit], I have
now finished telling about the descendants of the first son of Śvāyambhuva
Manu, Uttānapāda. I shall now try to relate the activities of the descen­
dants of Priyavrata, the second son of Śvāyambhuva Manu. Please hear
them attentively.

PURPORT

Dhruva Mahārāja was the son of King Uttānapāda, and as far as the
descendants of Dhruva Mahārāja or King Uttānapāda are concerned, their
activities are described up to the point of the Pracētaṣ. Now Śrī Śukadeva
Gosvāmi desires to describe the descendants of Mahārāja Priyavrata, the
second son of Śvāyambhuva Manu.

TEXT 27

यो नारादादात्मविद्यामधिगाम्य पुरुषंहीम् ।
शुक्लो विष्णुभ्य पुनःमेघं समगात्वदम्॥२७॥

yo nāradād ātma-vidyām
adhiγamya punar mahīm
bhuktvā vibhajya putrebhya
aiśvaram samagāt padam

yaḥ—one who; nāradāḥ—from the great sage Nārada; ātma-vidyām—spiritual knowledge; adhīgāmya—after learning; punah—again; mahīm—the earth; bhuktvā—after enjoying; vibhajya—after dividing; putrebhyaḥ—unto his sons; aiśvaram—transcendental; samagāt—achieved; padam—position.

TRANSLATION
Although Mahārāja Priyavrata received instructions from the great sage Nārada, he still engaged in ruling the earth. After fully enjoying material possessions, he divided his property amongst his sons. He then attained a position by which he could return home, back to Godhead.

TEXT 28

imāṁ tu kauśāravinaṇopavarṇitāṁ
ksattā niśamyājita-vāda-sat-kathām
pravrddha-bhāvo 'śru-kalākulo muner
dadhāra mūrdhnā caraṇam hṛdā hareḥ

imāṁ—all this; tu—then; kauśāraviṇaḥ—by Maitreya; upavarṇitāṁ—described; ksattā—Vidura; niśamyā—after hearing; ajita-vāda—glorification of the Supreme Lord; sat-kathāṁ—transcendental message; pravrddha—enhanced; bhāvo—ecstasies; aśru—of tears; kalāḥ—by particles; akulaḥ—overwhelmed; muneh—of the great sage; dadhāra—captured; mūrdhnā—by the head; caraṇam—the lotus feet; hṛdā—by the heart; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION
My dear King, in this way, after hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes,
he immediately fell down at the lotus feet of his guru, his spiritual master. He then fixed the Supreme Personality of Godhead within the core of his heart.

PURPORT

This is a sign of associating with great devotees. A devotee takes instructions from a liberated soul and is thus overwhelmed by ecstasy from transcendental pleasure. As stated by Prahlāda Mahārāja:

\[
\begin{align*}
naiṣāṁ matis tāvad urukramāṅghrīṁ \\
sprṣaty anarthāpaṇaṁ yad-arthāḥ \\
mahīyaśāṁ pāda-rajo 'bhisekaṁ \\
niṣkiṁcaṁ na vṛṇita yāvat (Bhāg. 7.5.32)
\end{align*}
\]

One cannot become a perfect devotee of the Lord without having touched the lotus feet of a great devotee. One who has nothing to do with this material world is called niṣkiṁcana. The process of self-realization and the path home, back to Godhead, means surrendering to the bona fide spiritual master and taking the dust of his lotus feet on one’s head. Thus one advances on the path of transcendental realization. Vidura had this relationship with Maitreya, and he attained the results.

TEXT 29

विदुर उवाच
सोऽत्ममय महायोगिन्म भवतां करुणात्मना ।
दर्शितस्तम्भः पारो यत्त्राकिंचनगो हरि: ॥२९॥

vidura uvāca
so 'yam adya mahā-yogin
bhavatā karuṇatmanā
darśitas tamasaḥ pāro
yatṛākiṁcanago hariḥ

viduraḥ uvāca—Vidura said; saḥ—that; ayam—this; adya—today; mahā-
yogin—O great mystic; bhavatā—by you; karuṇa-ātmanā—most merciful;
darśitaḥ—I have been shown; tamasaḥ—of the darkness; pāraḥ—the other
side; yatra—where; akiṁcana-gaḥ—approachable by the materially free;
hariḥ—the Supreme Personality of Godhead.
TRANSLATION

Śrī Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person liberated from the material world can return home, back to Godhead.

PURPORT

This material world is called tamaḥ, dark, and the spiritual world is called light. The Vedas enjoin that everyone should try to get out of the darkness and go to the kingdom of light. Information of that kingdom of light can be attained through the mercy of a self-realized soul. One also has to get rid of all material desires. As soon as one frees himself from material desires and associates with a liberated person, the path back home, back to Godhead, is clear.

TEXT 30

śrī suka uvāca

śrī sukaḥ uvāca—Śrī Sukadeva Gosvāmi said; iti—thus; ānāmya—offering obeisances; tam—unto Maitreya; āmantrya—taking permission; viduraḥ—Vidura; gaja-sāhvayam—the city of Hastināpura; svānām—own; didṛkṣuḥ—desiring to see; prayayau—left that place; jñā tināṁ—of his kinsmen; nirūpta-āśayaḥ—free from material desires.

TRANSLATION

Śukadeva Gosvāmi continued: Vidura thus offered obeisances unto the great sage Maitreya, and, taking his permission, started for the city of Hastināpura to see his own kinsmen, although he had no material desires.
When a saintly person wants to see his kinsmen, he has no material desire to see them. He simply wants to give them some instructions so that they can benefit. Vidura belonged to the royal family of the Kauravas, and although he knew that all the family members were destroyed at the Battle of Kurukṣetra, he nonetheless wanted to see his elder brother, Dhṛtarāṣṭra, to see if he could deliver him from the clutches of māyā. When a great saintly person like Vidura sees his relatives, he desires only to deliver them from the clutches of māyā. Vidura thus offered his respectful obeisances to his spiritual master and departed for the city of Hastināpura, the kingdom of the Kauravas.

TRANSLATION

O King, those who hear these topics about kings who are completely surrendered to the Supreme Personality of Godhead obtain without difficulty a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirty-first Chapter of the Śrīmad-Bhāgavatam, entitled “Nārada Instructs the Pracetās.”

END OF THE FOURTH CANTO