ŚRĪMAD BHĀGAVATAM

of
KRŚṆA-DVAIPĀYANA VYĀSA

rṣabha uvāca
nāyam deho deha-bhājāṁ nrloke
kaśṭāṁ kāmāṁ arhate vid-bhujāṁ ye
tapo divyāṁ putrākā yena saitvam
śuddhyed yasmād brahma-saukhyam tv anantam

(p.164)
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# Table of Contents

Preface

Introduction

## CHAPTER ONE

**The Activities of Mahārāja Priyavrata**

Summary of the Chapter 1

The Bondage of Household Life 3

The Shade of the Lord's Lotus Feet 6

Priyavrata Sought the Lotus Feet of Nārada 11

Brahmā Descends to See Priyavrata 14

Brahmā Speaks to Priyavrata 20

Divisions of *Varnāśrama* Are Scientifically Arranged 26

One Must Be Conducted by the Supreme Lord 29

The Six Co-wives of One Who Is Not Self-controlled 34

Priyavrata Accepts the Order of Brahmā 40

The Ten Sons of Priyavrata 48

Queen Barhiṣmati Increases Priyavrata's Energy 54

Priyavrata Drives His Chariot Behind the Sun 58

Priyavrata Begins to Speak of Renunciation 66

Verses Regarding Priyavrata's Activities 72

## CHAPTER TWO

**The Activities of Mahārāja Āgnidhra**

Āgnidhra Worships Lord Brahmā 80

Pūrvacitti Attracts Āgnidhra 84

The Powerful Glance of Pūrvacitti 92

Āgnidhra Praises the Girl's Body 95
CHAPTER THREE

Rṣabhadeva’s Appearance in the Womb of Merudevi, the Wife of King Nābhi

Nābhi and His Wife Worship Viṣṇu 110
Viṣṇu Appears Before Nābhi 113
Sacrifices Performed for Fruitive Results 119
Nābhi Desires a Son Like the Lord 125
The Lord Is Pleased with the Prayers of the Sages 131
The Lord Appears as the Son of Merudevi 135

CHAPTER FOUR

The Characteristics of Rṣabhadeva, the Supreme Personality of Godhead

The Son of Nābhi Evinces All Good Qualities 140
Rṣabhadeva Is Enthroned as Emperor of the World 144
Bharata as the Eldest Son of Rṣabhadeva 151
Rṣabhadeva Rules According to Varṇāśrama-dharma 157

CHAPTER FIVE

Lord Rṣabhadeva’s Teachings to His Sons

The Purpose of Human Life 164
The Material Body as the Cause of Misery 170
Attachment to Home, Wife and Children 176
Severing the Knot of Bondage in the Heart 183
Rṣabhadeva as the Supreme Personality of Godhead 191
The Lord Is Inclined to the Brāhmaṇas 196
The True Activity of the Sense Organs 205
# Table of Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIX</td>
<td>The Activities of Lord Ṛṣabhaveva</td>
<td>208</td>
</tr>
<tr>
<td></td>
<td>Ṛṣabhaveva Accepts the Feature of an <em>Avadhūta</em></td>
<td>208</td>
</tr>
<tr>
<td></td>
<td>Ṛṣabhaveva Follows the Behavior of Cows and Deer</td>
<td>215</td>
</tr>
<tr>
<td>SEVEN</td>
<td>The Activities of King Bharata</td>
<td>223</td>
</tr>
<tr>
<td></td>
<td>The Five Sons of Bharata and Pañcajani</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td>Bharata Performs Sacrifices for the Satisfaction of Vāsudeva</td>
<td>253</td>
</tr>
<tr>
<td></td>
<td>Bharata Retires from Family Life</td>
<td>259</td>
</tr>
<tr>
<td></td>
<td>Bharata Worships Nārāyaṇa in the Sun</td>
<td>265</td>
</tr>
<tr>
<td>EIGHT</td>
<td>A Description of the Character of Bharata Mahārāja</td>
<td>273</td>
</tr>
<tr>
<td></td>
<td>The Compassion of Bharata on an Infant Deer</td>
<td>273</td>
</tr>
<tr>
<td></td>
<td>Bharata Is Bound by Affection for the Deer</td>
<td>279</td>
</tr>
<tr>
<td></td>
<td>Bharata Accepts the Deer as a Prince</td>
<td>288</td>
</tr>
<tr>
<td></td>
<td>Bharata Receives the Body of a Deer at Death</td>
<td>296</td>
</tr>
<tr>
<td></td>
<td>Repentance of Bharata</td>
<td>301</td>
</tr>
<tr>
<td>NINE</td>
<td>The Supreme Character of Jaṭa Bharata</td>
<td>307</td>
</tr>
<tr>
<td></td>
<td>Bharata Takes Birth in the Family of a Brāhmaṇa</td>
<td>307</td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
<td>Pages</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>Ten</td>
<td>The Discussion Between Jaḍa Bharata and Mahārāja Rahūgaṇa</td>
<td>312-356</td>
</tr>
<tr>
<td></td>
<td>Jaḍa Bharata Behaves Before His Father Like a Fool</td>
<td>312</td>
</tr>
<tr>
<td></td>
<td>Jaḍa Bharata Works Only for Food</td>
<td>319</td>
</tr>
<tr>
<td></td>
<td>Goddess Kāli Personally Saves Jaḍa Bharata</td>
<td>327</td>
</tr>
<tr>
<td></td>
<td>Jaḍa Bharata Is Forced to Carry the King’s Palanquin</td>
<td>335</td>
</tr>
<tr>
<td></td>
<td>The King Criticizes Jaḍa Bharata</td>
<td>341</td>
</tr>
<tr>
<td></td>
<td>Jaḍa Bharata Replies to the King</td>
<td>345</td>
</tr>
<tr>
<td></td>
<td>Jaḍa Bharata Resumes Carrying the Palanquin</td>
<td>353</td>
</tr>
<tr>
<td></td>
<td>Prayers of the King to Jaḍa Bharata</td>
<td>356</td>
</tr>
<tr>
<td></td>
<td>Questions by the King</td>
<td>361</td>
</tr>
<tr>
<td>Eleven</td>
<td>Jaḍa Bharata Instructs King Rahūgaṇa</td>
<td>378-423</td>
</tr>
<tr>
<td></td>
<td>Material Happiness Is Insignificant</td>
<td>378</td>
</tr>
<tr>
<td></td>
<td>Bondage and Liberation Are Caused by the Mind</td>
<td>384</td>
</tr>
<tr>
<td></td>
<td>A Liberated Soul Sees Things Vividly</td>
<td>391</td>
</tr>
<tr>
<td></td>
<td>The Mind Is Conquered by Devotional Service</td>
<td>398</td>
</tr>
<tr>
<td>Twelve</td>
<td>Conversation Between Mahārāja Rahūgaṇa and Jaḍa Bharata</td>
<td>402-423</td>
</tr>
<tr>
<td></td>
<td>The Instructions of Jaḍa Bharata Are like Medicine</td>
<td>402</td>
</tr>
<tr>
<td></td>
<td>The Universe Has No Real Existence</td>
<td>412</td>
</tr>
<tr>
<td></td>
<td>The Absolute Truth Is Revealed by the Mercy of a Devotee</td>
<td>418</td>
</tr>
<tr>
<td></td>
<td>The Association of Exalted Devotees</td>
<td>423</td>
</tr>
</tbody>
</table>
Table of Contents

CHAPTER THIRTEEN

Further Talks Between King Rahūgaṇa and Jaḍa Bharata

Plunderers in the Forest of Material Existence 428
Household Life Is Compared to a Forest Fire 434
Living Entities Create Enmity Among Themselves 442
The King as a Victim of the External Energy 453
Jaḍa Bharata Forgets the Insult of the King 459

Appendixes

The Author 463
References 465
Glossary 467
Sanskrit Pronunciation Guide 475
Index of Sanskrit Verses 477
General Index 485
Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. Śrīmad-Bhāgavatam will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (janmādy asya yataḥ) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Śrīmad-Bhāgavatam will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

\[
\text{kaumāra ācaret prājño}
\]
\[
dharmān bhāgavatān iha
\]
\[
durlabhāṁ mānuṣam janma
\]
\[
tad āpy adhruvam arthadam
\]
\[
(Bhāg. 7.6.1)
\]

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is
merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhāgavatam or Śrīmad-Bhāgavatam.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedānta-sūtra by the same author, Śrīla Vṛṣṇideva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting Śrīmad-Bhāgavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Śrīmad-Bhāgavatam.

\[
\text{tad vāg-visarga janatāgha-viplavo} \\
\text{yasmin pratiślokaṁ abaddhavat āpi}
\]
“On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

Oṁ tat sat

A. C. Bhaktivedanta Swami
Introduction

“This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.” (Śrīmad-Bhāgavatam 1.3.43)

The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Vyāsadeva set forth their essence in the aphorisms known as Vedānta-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedānta-sūtras. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhāgavatam is the most complete and authoritative exposition of Vedic knowledge.

After compiling the Bhāgavatam, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmi. Śukadeva Gosvāmi subsequently recited the entire Bhāgavatam to Mahārāja Parikṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parikṣit was the emperor of the world and was a great rājarṣi (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The Bhāgavatam begins with Emperor Parikṣit’s sober inquiry to Śukadeva Gosvāmi:

“You are the spiritual master of great saints and devotees. I am thereforebegging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”
Śukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja Parikṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King’s death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited Śrimad-Bhāgavatam, later repeated the Bhāgavatam before a gathering of sages in the forest of Naimiśāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages’ request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of Śrimad-Bhāgavatam, as spoken by Śukadeva Gosvāmī to Mahārāja Parikṣit.

The reader of Śrimad-Bhāgavatam hears Sūta Gosvāmī relate the questions of Mahārāja Parikṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Rṣi, the spokesman for the sages gathered at Naimiśāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parikṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiśāraṇya between Sūta Gosvāmī and the sages at Naimiśāraṇya Forest, headed by Śaunaka Rṣi. Furthermore, while instructing King Parikṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the Bhāgavatam, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of Śrimad-Bhāgavatam to appreciate fully its profound message.

It should also be noted that the volumes of the Bhāgavatam need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the Bhāgavatam to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the Bhāgavatam is the first complete English translation of this important text with an elaborate commentary, and it is the
first widely available to the English-speaking public. It is the product of
the scholarly and devotional effort of His Divine Grace A.C. Bhakti-
vedanta Swami Prabhupāda, the world’s most distinguished teacher of
Indian religious and philosophical thought. His consummate Sanskrit
scholarship and intimate familiarity with Vedic culture and thought as
well as the modern way of life combine to reveal to the West a magnifi-
cent exposition of this important classic.

Readers will find this work of value for many reasons. For those in-
terested in the classical roots of Indian civilization, it serves as a vast
reservoir of detailed information on virtually every one of its aspects.
For students of comparative philosophy and religion, the Bhāgavatam
offers a penetrating view into the meaning of India’s profound spiritual
heritage. To sociologists and anthropologists, the Bhāgavatam reveals the
practical workings of a peaceful and scientifically organized Vedic
culture, whose institutions were integrated on the basis of a highly
developed spiritual world view. Students of literature will discover the
Bhāgavatam to be a masterpiece of majestic poetry. For students of psy-
chology, the text provides important perspectives on the nature of con-
sciousness, human behavior and the philosophical study of identity.
Finally, to those seeking spiritual insight, the Bhāgavatam offers simple
and practical guidance for attainment of the highest self-knowledge and
realization of the Absolute Truth. The entire multivolume text, pre-
sented by the Bhaktivedanta Book Trust, promises to occupy a significant
place in the intellectual, cultural and spiritual life of modern man for a
long time to come.

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
“Prince Priyavrata was a great devotee because he sought the lotus feet of Narada, his spiritual master, and thus achieved the highest perfection in transcendental knowledge. The Prince’s father, Svāyambhuva Manu, asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing bhakti-yoga and therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be diverted from devotional service by accepting the responsibility of ruling over the world. The first created being and most powerful demigod in this universe is Lord Brahmā, who is always responsible for developing universal affairs. This supremely powerful Lord Brahmā, accompanied by his associates and the personified Vedas, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata’s meditation to convince Priyavrata that it was necessary for him to follow the Vedic injunctions and accept the responsibility of ruling over the world. Lord Brahmā, the father of Narada Muni, is the supreme person within this universe. As soon as Narada saw the great swan, he could understand that Lord Brahmā had arrived. Therefore he immediately stood up, along with Svāyambhuva Manu and his son Priyavrata, whom Narada was instructing. Then they folded their hands and began to worship Lord Brahmā with great respect.” (pp.11–17)
PLATE TWO

"While so excellently ruling the universe, King Priyavrata once became dissatisfied with the circumambulation of the most powerful sun-god. In circling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light, and when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He followed the orbit of the sun-god on a brilliant chariot and thus fulfilled his desire. He could perform such wonderful activities because of the power he had achieved by worshiping the Supreme Personality of Godhead." (p.57)
"Mahārāja Nābhi, the son of Agnidhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Mahārāja Nābhi’s wife, Merudevi, who had not given birth to any children at that time, also worshiped Lord Viṣṇu along with her husband. When Mahārāja Nābhi worshiped and offered prayers to the Lord with great faith and devotion and with a pure uncontaminated mind, superficially performing some yajña in the line of Pravargya, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nābhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself in His beautiful body before His devotee. Lord Viṣṇu was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Śrīvatsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nābhi and his priests and associates felt just like poor people who had suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship." (pp.110–113)
PLATE FOUR

"Once while touring the world, Lord Ṛṣabhadeva, the Supreme Lord, reached a place known as Brahmvarta. There was a great conference of learned brāhmaṇas at that place, and all the King’s sons attentively heard the instructions of the brāhmaṇas there. At that assembly, within the hearing of the citizens, Ṛṣabhadeva instructed His sons, although they were already well-behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. The instructions of Lord Ṛṣabhadeva to His sons are very valuable if one wants to live peacefully within this world, which is full of miseries."

(pp.161–162)
"After accepting the feature of avadhūta, a great saintly person without material cares, Lord Ṛṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone. Wherever He traveled, all bad elements surrounded Him, just as the flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone." (pp. 208–209)
"The most exalted devotee, Mahārāja Bharata, was constantly engaged in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Once the great King Bharata, while sitting on the bank of the Gaṅgā River, saw a small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his āśrama. Gradually Mahārāja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Mahārāja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement." (pp.264–275)
"The followers and servants of the dacoit chief bound Jaða Bhārata with ropes and brought him to the temple of the goddess Kāli. All the thieves, according to their imaginative ritual for killing animalistic men, bathed, dressed and decorated Jaða Bhārata with ornaments befitting an animal. Then they brought him before the goddess Kāli, and began worshipping the deity with various offerings before killing the man-animal. At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jaða Bharata, whom they imagined to be an animal-man, to the goddess Kāli to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the mantra of Bhadra Kāli, raised it to kill Jaða Bharata. The goddess Kāli could immediately understand that these sinful dacoits were about to kill a great devotee of the Lord, and she could not bear this. Suddenly the deity's body burst asunder, and the goddess Kāli personally emerged from it in a body burning with an intense and intolerable effulgence. Intolerant of the offenses committed, the infuriated goddess Kāli flashed her eyes and displayed her fierce and curved teeth. Her reddish eyes glowed, and she displayed her fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jaða Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves as if this blood were liquor. Indeed, she drank this intoxicant with her associates who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls."

(pp.322–329)
CHAPTER ONE

The Activities of Mahārāja Priyavrata

This chapter describes how King Priyavrata enjoyed royal opulence and majesty and then returned to full knowledge. King Priyavrata was detached from worldly opulence, and then he became attached to his kingdom, but finally he again became detached from material enjoyment and thus achieved liberation. When King Parikṣit heard about this, he was struck with wonder, but he was somewhat bewildered as to how a devotee with no attachment for material enjoyment could later become attached to it. Thus in astonishment he questioned Śukadeva Gosvāmi about this.

In response to the King’s inquiries, Śukadeva Gosvāmi said that devotional service, being transcendental, cannot be deviated by any material influences. Priyavrata had received transcendental knowledge from the instructions of Nārada, and therefore he did not want to enter a materialistic life of enjoyment in a kingdom. He accepted the kingdom, however, at the request of such superior demigods as Lord Brahmā and Lord Indra, the King of heaven.

Everything is under the control of the Supreme Personality of Godhead, the supreme controller, and everyone must work accordingly. Just as a bull is controlled by a rope tied to its nose, so all conditioned souls are forced to work under the spells of the modes of nature. A civilized man, therefore, works according to the institution of varṇa and āśrama. Even in materialistic life, however, no one is free to act. Everyone is compelled to accept a certain type of body offered by the Supreme Lord and thus be allotted different grades of happiness and distress. Therefore even if one artificially leaves home and goes to the forest, he again becomes attached to materialistic life. Family life is compared to a fortress for practicing sense control. When the senses are controlled, one may live either at home or in the forest; there is no difference.

When Mahārāja Priyavrata, following the instruction of Lord Brahmā, accepted the royal throne, his father, Manu, left home for the forest.
Mahārāja Priyavrata then married Barhiṣmati, the daughter of Viśvakarma. In the womb of Barhiṣmati he begot ten sons, named Āgnidhra, Idhmajīhva, Yajñabāhu, Mahāvīra, Hiranyaretā, Īrātapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. He also begot one daughter, whose name was Urjasvati. Mahārāja Priyavrata lived with his wife and family for many thousands of years. The impressions from the rims of Mahārāja Priyavrata’s chariot wheels created seven oceans and seven islands. Of the ten sons of Priyavrata, three sons named Kavi, Mahāvīra and Savana accepted sannyāsa, the fourth order of life, and the remaining seven sons became the rulers of the seven islands. Mahārāja Priyavrata also had a second wife, in whom he begot three sons named Uttama, Raivata and Tāmasa. All of them were elevated to the post of Manu. Śukadeva Gosvāmi thus described how Mahārāja Priyavrata achieved liberation.

TEXT 1

raja uvāca

priyavrato bhāgavata
ātmārāmaḥ kathāṁ mune
grhe 'ramata yan-mūlaḥ
karma-bandhaḥ parābhavaḥ

raja uvāca—King Parikṣit said; priya-vrataḥ—King Priyavrata; bhāgavataḥ—the great devotee; ātmā-ārāmaḥ—who takes pleasure in self-realization; kathā—why; mune—O great sage; grhe—at home; aramata—enjoyed; yat-mūlaḥ—having which as the root cause; karma-bandhaḥ—the bondage of fruitive activities; parābhavaḥ—the defeat of one’s human mission.

TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmi: O great sage, why did King Priyavrata, who was a great, self-realized devotee of
the Lord, remain in household life, which is the root cause of the bondage of karma [fruitive activities] and which defeats the mission of human life?

PURPORT

In the Fourth Canto, Śrila Śukadeva Gosvāmī explains that Nārada Muni perfectly instructed King Priyavrata about the mission of human life. The mission of human life is to realize one’s self and then gradually to go back home, back to Godhead. Since Nārada Muni instructed the King fully on this subject, why did he again enter household life, which is the main cause of material bondage? Mahārāja Parīkṣit was greatly astonished that King Priyavrata remained in household life, especially since he was not only a self-realized soul but also a first-class devotee of the Lord. A devotee actually has no attraction for household life, but surprisingly, King Priyavrata enjoyed household life very much. One may argue, “Why is it wrong to enjoy household life?” The reply is that in household life one becomes bound by the results of fruitive activities. The essence of household life is sense enjoyment, and as long as one engrosses his mind in working hard for sense enjoyment, one becomes bound by the reactions of fruitive activities. This ignorance of self-realization is the greatest defeat in human life. The human form of life is especially meant for getting out of the bondage of fruitive activities, but as long as one is forgetful of his life’s mission and acts like an ordinary animal—eating, sleeping, mating and defending—he must continue his conditioned life of material existence. Such a life is called svarūpa-vismṛti, forgetfulness of one’s real constitutional position. Therefore in Vedic civilization one is trained in the very beginning of life as a brahmacārī. A brahmacārī must execute austerities and refrain from sex indulgence. Therefore if one is completely trained in the principles of brahmacarya, he generally does not enter household life. He is then called a naiśṭhika-brahmacārī, which indicates total celibacy. King Parīkṣit was thus astonished that the great King Priyavrata, although trained in the principles of naiśṭhika-brahmacarya, entered household life.

The words bhāgavata ātmārāmaḥ are very significant in this verse. If one is self-satisfied as is the Supreme Personality of Godhead, he is called bhāgavata ātmārāmaḥ. There are different types of satisfaction. Karmīs
are satisfied in their fruitive activities, ānūsīs are satisfied to merge into the effulgence of Brahman, and devotees are satisfied to engage in the Lord’s service. The Lord is self-satisfied because He is fully opulent, and one who is satisfied by serving Him is called bhāgavata ātmārāmaḥ. Manusya-ānāṁ sahasresu: out of many thousands of persons, one may endeavor for liberation, and of many thousands of persons attempting to become liberated, one may achieve liberation from the anxieties of material existence and become self-satisfied. Even that satisfaction, however, is not the ultimate satisfaction. The ānūsīs and the karmīṣ have desires, as do the yogīṣ, but devotees have no desires. Satisfaction in the service of the Lord is called akāma, freedom from desire, and this is the ultimate satisfaction. Therefore Mahārāja Parikṣit inquired, “How could one who was fully satisfied on the highest platform be satisfied with family life?”

The word parābhavaḥ in this verse is also significant. When one is satisfied in family life, he is doomed because he must already have forgotten his relationship with the Lord. Prahlāda Mahārāja describes how the activities of family life implicate one more and more. Ātmā-pātam grhaṁ andha-kūpam: household life is like a dark well. If one falls into this well, his spiritual death is assured. How Priyavrata Mahārāja remained a liberated paramahamsa even within family life is described in the next verse.

**TEXT 2**

न नूः शुक्ससञ्ज्ञानां तात्स्वानं द्विजस्व्यं पुंसां भवितमहिति ॥ २ ॥

na nūnam mukta-saṅgānāṁ
tāḍrśānāṁ dvijasabha
gṛheṣv abhiniveso 'yam
puṁsāṁ bhavitum arhati

na—not; nūnam—certainly; mukta-saṅgānāṁ—who are free from attachment; tāḍrśānāṁ—such; dvija-ṛṣabha—O greatest of the brāhmaṇas; gṛheṣu—to family life; abhinivesaḥ—excessive attachment; ayaṁ—this; puṁsāṁ—of persons; bhavitum—to be; arhati—is possible.
TRANSLATION

Devotees are certainly liberated persons. Therefore, O greatest of the brähmaṇas, they cannot possibly be absorbed in family affairs.

PURPORT

In Bhakti-rasāmṛta-sindhu it is said that by executing devotional service to the Lord, one can understand the transcendental position of the living being and the Supreme Personality of Godhead. The Supreme Personality of Godhead cannot be understood by any means except bhakti. The Lord confirms this in Śrīmad-Bhāgavatam (11.14.21). Bhaktyāham ekayā grāhyah: “Only by executing devotional service can one appreciate Me.” Similarly, in Bhagavad-gītā (18.55) Lord Kṛṣṇa says, bhaktyā mām abhijānāti: “Simply by discharging devotional service, one can understand Me.” Thus for a bhakta to become attached to family affairs is impossible, since a bhakta and his associates are liberated. Everyone is searching after ānanda, or bliss, but in the material world there can never be any bliss. It is only possible in devotional service. Attachment for family affairs and devotional service are incompatible. Therefore Mahārāja Parikṣit was somewhat surprised to hear that Mahārāja Priyavrata was simultaneously attached to devotional service and to family life.

TEXT 3

mahatāṁ khalu viprarśe
uttamaśloka-pādayoḥ
chāyā-nirvṛta-cittāṁ
na kuṭumbe sprhā-matiḥ

mahatāṁ—of great devotees; khalu—certainly; vipra-rśe—O great sage among the brähmaṇas; uttama-śloka-pādayoḥ—of the lotus feet of the Supreme Personality of Godhead; chāyā—by the shade; nirvṛta—satiated; cittāṁ—whose consciousness; na—never; kuṭumbe—to family members; sprhā-matiḥ—consciousness with attachment.
TRANSLATION

Elevated mahātmās who have taken shelter of the lotus feet of the Supreme Personality of Godhead are fully satiated by the shade of those lotus feet. Their consciousness cannot possibly become attached to family members.

PURPORT

Śrila Narottama dāsa Ṭhākura has sung, *nītai pada-kamala, koṭićandra suśitala, ye chāyāya jagat juḍāya.* He describes the shade of the lotus feet of Lord Nityānanda as being so nice and cooling that all materialists, who are always in the blazing fire of material activities, may come under the shade of His lotus feet and be fully relieved and satiated. The distinction between family life and spiritual life can be experienced by any person who has undergone the tribulations of living with a family. One who comes under the shelter of the lotus feet of the Lord never becomes attracted by the activities of family life. As stated in *Bhagavad-gītā* (2.59), *param drśtvā nivartate:* one gives up lower engagements when he experiences a higher taste. Thus one becomes detached from family life as soon as he comes under the shelter of the lotus feet of the Lord.

TEXT 4

\[
\begin{align*}
\text{samsayo 'yam mahān brahman} & \\
\text{dārāgāra-sutādiśu} & \\
\text{saktasya yat siddhir abhūt} & \\
\text{krṣne ca matir acyutā}
\end{align*}
\]

*samsayah*—doubt; *ayam*—this; *mahān*—great; *brahman*—O brāhmaṇa; *dāra*—to the wife; *āgāra*—home; *suta*—children; *ādiśu*—and so on; *saktasya*—of a person attached; *yat*—because; *siddhiḥ*—perfection; *abhūt*—became; *krṣne*—unto Kṛṣṇa; *ca*—also; *matiḥ*—attachment; *acyutā*—infallible.
TRANSLATION

The King continued: O great brāhmaṇa, this is my great doubt. How was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost infallible perfection in Kṛṣṇa consciousness?

PURPORT

King Parikṣit wondered how a person so attached to wife, children and home could become so perfectly Kṛṣṇa conscious. Prahlāda Mahārāja has said:

\[ \text{matir na kṛśne parataḥ svato vā} \\
\text{mitho 'bhipadyeta grhavratānām} \]

A grhavṛata, one who has taken a vow to execute family duties, has no chance to become Kṛṣṇa conscious. This is because most grhavṛatas are guided by sense gratification and therefore gradually glide down to the darkest regions of material existence (adānta-gobhir viśatām tamisram). How can they possibly become perfect in Kṛṣṇa consciousness? Mahārāja Parikṣit asked Śukadeva Gosvāmī to resolve this great doubt.

TEXT 5

श्रीशुकुष्वाच

वाणहुक्तं भगवत उत्तममःप्रकरणस्य श्रीमचरणार्बिन्दमकर्तनदसं आवेशितः \\
चेतसो भागवतपरमहंस द्वितिकत्यां किचिदन्तरायविहितां स्तां शिवतमां \\
पद्वर्णं न प्रायेन हिन्न्विति।। ५ ॥

śrī-śuka uvāca


śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said: bādham—correct: uk-tam—what you have said; bhagavataḥ—of the Personality of Godhead:
uttama-ślokasya—who is praised with excellent verses; śrīmat-caraṇa-aravinda—of the feet, which are just like the most beautiful fragrant lotus flowers; makaranda—honey; rase—in the nectar; āvesita—absorbed; cetasaḥ—whose hearts; bhāgavata—to the devotees; parama-hamsa—liberated persons; dayita—pleasing; kathām—glorification; kiṃcit—sometimes; antarāya—by impediments; vihatām—checked; svām—own; śiva-tamām—most exalted; padavim—position; na—do not; prāyena—almost always; hinvanti—give up.

TRANSLATION
Śrī Śukadeva Gosvāmī said: What you have said is correct. The glories of the Supreme Personality of Godhead, who is praised in eloquent, transcendental verses by such exalted personalities as Brahmā, are very pleasing to great devotees and liberated persons. One who is attached to the nectarine honey of the Lord’s lotus feet, and whose mind is always absorbed in His glories, may sometimes be checked by some impediment, but he still never gives up the exalted position he has acquired.

PURPORT
Śrī Śukadeva Gosvāmī accepted both of the King’s propositions—that a person who is advanced in Kṛṣṇa consciousness cannot embrace materialistic life again and that one who has embraced materialistic life cannot take up Kṛṣṇa consciousness at any stage of his existence. Although accepting both these statements, Śukadeva Gosvāmī qualified them by saying that a person who has once absorbed his mind in the glories of the Supreme Personality of Godhead may sometimes be influenced by impediments, but he still does not give up his exalted devotional position.

According to Śrila Viśvanātha Cakravartī Ṭhākura, there are two kinds of impediments to devotional service. The first is an offense at the lotus feet of a Vaiṣṇava. This is called vaiṣṇava-aparādha. Śrī Caitanya Mahāprabhu warned His devotees not to commit vaiṣṇava-aparādha, which He described as the mad elephant offense. When a mad elephant enters a beautiful garden, it destroys everything, leaving a barren field. Similarly, the power of vaiṣṇava-aparādha is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he com-
mits it. Since Kṛṣṇa consciousness is eternal, it cannot be destroyed altogether, but advancement may be checked for the time being. Thus vaiṣṇava-aparādhā is one kind of impediment to devotional service. Sometimes, however, the Supreme Personality of Godhead or His devotee desires to impede one’s devotional service. For example, Hiranyakasipu and Hiranyakṣa were formerly Jaya and Vijaya, the gatekeepers in Vaikuntha, but by the desire of the Lord, they became His enemies for three lives. Thus the desire of the Lord is another kind of impediment. But in both cases, the pure devotee, once advanced in Kṛṣṇa consciousness, cannot be lost. Following the orders of his superiors (Śvāyambhuva and Lord Brahmā), Priyavrata accepted family life, but this did not mean he lost his position in devotional service. Kṛṣṇa consciousness is perfect and eternal, and therefore it cannot be lost under any circumstances. Because the material world is full of obstructions to advancement in Kṛṣṇa consciousness, there may appear to be many impediments, yet Kṛṣṇa, the Supreme Personality of Godhead, declares in Bhagavad-gītā (9.31), kaunteya pratijāṇihi na me bhaktāḥ pranaśyati: once one has taken shelter at the lotus feet of the Lord, he cannot be lost.

In this verse, the word sivatāmām is very significant. Śivatāmām means “the most auspicious.” The devotional path is so auspicious that a devotee cannot be lost under any circumstances. This is described in the Śrīmad Bhagavad-gītā by the Lord Himself. Pārtha naiveha nāmutra vināśas tasya vidyate: “My dear Arjuna, for a devotee there is no question of being lost, either in this life or in the next.” (Bg. 6.40) In Bhagavad-gītā (6.43) the Lord clearly explains how this is so.

\[
\begin{align*}
tatra tam buddhi-saṁyogam \\
labhate paurva-dehikam \\
yatate ca tato bhūyah \\
saṁsiddhau kuru-nandana
\end{align*}
\]

By the order of the Lord, a perfect devotee sometimes comes to this material world like an ordinary human being. Because of his previous practice, such a perfect devotee naturally becomes attached to devotional service, apparently without cause. Despite all kinds of impediments due to surrounding circumstances, he automatically perseveres in devotional service and gradually advances until he once again becomes perfect. Bilvamāṅgala Ṭhākura had been an advanced devotee in his previous
life, but in his next life he became greatly fallen and was attached to a prostitute. Suddenly, however, his entire behavior was changed by the words of the very prostitute who had so much attracted him, and he became a great devotee. In the lives of exalted devotees, there are many such instances, proving that once one has taken to the shelter of the lotus feet of the Lord, he cannot be lost (kaunteya pratiyānihi na me bhaktaḥ pranaśyati).

The fact is, however, that one becomes a devotee when he is completely freed from all reactions to sinful life. As Kṛṣṇa states in Bhagavad-gītā (7.28):

\[
yeṣām tv anta-gatam pāparaṁ
janānām puṇya-karmaṇāṁ

te dvanda-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ
\]

“Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of illusion, engage themselves in My service with determination.” On the other hand, as Prahlāda Mahārāja said:

\[
matir na kṛṣṇe parataḥ svato vā
mitho 'bhipyadyeta grhavratānāṁ
\]

A person who is too attached to materialistic family life—home, family, wife, children and so on—cannot develop Kṛṣṇa consciousness. These apparent contradictions are resolved in the life of a devotee by the grace of the Supreme Lord, and therefore a devotee is never bereft of his position on the path of liberation, which is described in this verse as śivatamiṁ padavim.

TEXT 6

यहि वाच ह राजनु स राजपुतः प्रियत: परमभागवतो
नारदस वर्णोपसेवयांसारगतपरमार्थसत्तव: श्रवस्त्रेष्ण दीक्षित्यमानो-
प्रविध्यायात्मकान्तप्रवर्गणगौकान्तभाजनत्या सप्तर्घःमन्त्रितो
मन्त्रवत्र वासुदेवः एवव्यवधानसमाधियोगेन समावेशितसकलकारकक्रिया-
Sukadeva Gosvami continued: My dear King, Prince Priyavrata was a great devotee because he sought the lotus feet of Nārada, his spiritual master, and thus achieved the highest perfection in tran-
scendental knowledge. With advanced knowledge, he always engaged in discussing spiritual subjects and did not divert his attention to anything else. The Prince’s father then asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing bhakti-yoga by constantly remembering the Supreme Personality of Godhead, thus engaging all his senses in the service of the Lord. Therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be diverted from devotional service by accepting the responsibility of ruling over the world.

PURPORT

Śrila Narottama dāsa Ṭhākura has sung, chādiyā vaiṣṇava-sevā nistāra pāyeche kebā: “Without serving the lotus feet of a pure Vaiṣṇava or spiritual master, no one has ever attained perfect liberation from material bondage.” Prince Priyavrata regularly served the lotus feet of Nārada, and thus the Prince perfectly understood transcendental subjects in truth (sa-tattvāḥ). The word sa-tattvāḥ means that Priyavrata knew all the facts about the spirit soul, the Supreme Personality of Godhead, and the relationship between the spirit soul and the Supreme Personality of Godhead, and he also knew all about this material world and the relationship of the spirit soul and the Supreme Lord within the material world. Thus the Prince decided to engage himself only in rendering service to the Lord.

When Priyavrata’s father, Svāyambhuva Manu, requested him to accept the responsibility of ruling over the world, he did not welcome the suggestion. This is the symptom of a great, liberated devotee. Even though engaged in worldly affairs, he does not take pleasure in them, but remains always absorbed in the Lord’s service. While thus serving the Lord, he deals externally with worldly affairs without being affected. For example, although he has no attraction for his children, he cares for them and educates them to become devotees. Similarly, he speaks to his wife with affectionate words, but he is not attached to her. By rendering devotional service, a devotee acquires all the good qualities of the
Supreme Lord. Lord Kṛṣṇa had sixteen thousand wives, all of them very beautiful, and although He dealt with each of them as a beloved husband, He was not attracted or attached to any of them. In the same way, although a devotee may enter family life and act very affectionately toward his wife and children, he is never attached to these activities.

This verse states that by serving the lotus feet of his spiritual master, Prince Priyavrata very soon attained the perfectional stage of Kṛṣṇa consciousness. This is the only way to advance in spiritual life. As stated in the Vedas:

*yasya deve para bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanāḥ*

"If one has unflinching faith in the Supreme Lord and the spiritual master, the essence of all Vedic knowledge is revealed to him." (Śvetāsvatara Upaniṣad 6.23) A devotee always thinks of the Lord continuously. While chanting the Hare Kṛṣṇa mantra, the words Kṛṣṇa and Hare immediately remind him of all the Lord’s activities. Since his entire life is engaged in the service of the Lord, a devotee cannot forget the Lord at any time. Just as an ordinary man always engages his mind in material activities, a devotee always engages his mind in spiritual activities. This is called brahma-satra, or meditating upon the Supreme Lord always. Prince Priyavrata was perfectly initiated into this practice by Śrī Nārada.
atra—thus; ha—indeed; bhagavān—the most powerful; ādi-devaḥ—the first demigod; etasya—of this universe; guṇa-visargasya—the creation of the three modes of material nature; paribṛmhaṇa—the welfare; anudhyāna—always thinking of; vyavasita—known; sakala—whole; jagat—of the universe; abhirāyaḥ—by whom the ultimate purpose; ātma—the Supreme Self; yonih—whose source of birth; akhila—all; nigama—by the Vedas; nija-gaṇa—by personal associates; pariveṣṭitaḥ—being surrounded; sva-bhavanāt—from his own abode; avatatāra—descended.

TRANSLATION

Śrī Śukadeva Gosvāmi continued: The first created being and most powerful demigod in this universe is Lord Brahmā, who is always responsible for developing universal affairs. Born directly from the Supreme Personality of Godhead, he dedicates his activities to the welfare of the entire universe, for he knows the purpose of the universal creation. This supremely powerful Lord Brahmā, accompanied by his associates and the personified Vedas, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata's meditation.

PURPORT

Lord Viṣṇu, the Supreme Self (ātma), is the source of everything, as explained in the Vedānta-sūtra: janmady asya yataḥ. Because Brahmā was born directly from Lord Viṣṇu, he is called ātma-yoni. He is also called bhagavān, although generally bhagavān refers to the Supreme Personality of Godhead (Viṣṇu or Lord Kṛṣṇa). Sometimes great personalities—such as demigods like Lord Brahmā, Nārada or Lord Śiva—are also addressed as bhagavān because they carry out the purpose of the Supreme Personality of Godhead. Lord Brahmā is called bhagavān because he is the secondary creator of this universe. He is always thinking of how to improve the situation of the conditioned souls who have come to the material world to enjoy material activities. For this reason, he disseminates the Vedic knowledge throughout the universe for everyone's guidance.

Vedic knowledge is divided into two parts: pravṛtti-mārga and nivṛtti-mārga. Nivṛtti-mārga is the path of negating sense enjoyment, and pravṛtti-mārga is the path by which the living entities are given a chance
to enjoy and at the same time are directed in such a way that they can go back home, back to Godhead. Because ruling over this universe is a great responsibility, Brahmā must force many Manus in different ages to take charge of universal affairs. Under each Manu there are different kings who also execute the purpose of Lord Brahmā. It is understood from previous explanations that the father of Dhruva Mahārāja, King Uttānapāda, ruled over the universe because his elder brother, Priyavrata, practiced austerity from the very beginning of his life. Thus up to the point of the Pracetās, the kings of the universe were all descendants of Uttānapāda Mahārāja. Since there were no suitable kings after the Pracetās, Svāyambhūva Manu went to the Gandhamadana Hill to bring back his eldest son, Priyavrata, who was meditating there. Svāyambhūva Manu requested Priyavrata to rule over the universe. When he refused, Lord Brahmā descended from the supreme planetary system, known as Satyaloka, to request Priyavrata to accept the order. Lord Brahmā did not come alone. He came with other great sages like Marīci, Ātreya and Vasiṣṭha. To convince Priyavrata that it was necessary for him to follow the Vedic injunctions and accept the responsibility of ruling over the world, Lord Brahmā also brought with him the personified Vedas, his constant associates.

A significant word in this verse is svā-bhava-nāt, indicating that Lord Brahmā descended from his own abode. Every demigod has his own abode. Indra, the King of the demigods, has his own abode, as do Candra, the lord of the moon planet, and Sūrya, the predominating deity of the sun planet. There are many millions of demigods, and the stars and planets are their respective homes. This is confirmed in Bhagavad-gitā. Yānti deva-vrata devān: “Those who worship the demigods go to their different planetary systems.” Lord Brahmā’s abode, the highest planetary system, is called Satyaloka or sometimes Brahma-loka. Brahma-loka usually refers to the spiritual world. The abode of Lord Brahmā is Satyaloka, but because Lord Brahmā resides there, it is also sometimes called Brahma-loka.

TEXT 8
As Lord Brahmā descended on his carrier, the great swan, all the residents of the planets named Siddhaloka, Gandharvaloka, Sādhyaloka and Cāraṇaloka, as well as great sages and demigods flying in their different airplanes, assembled within the canopy of the sky to receive Lord Brahmā and worship him. As he received respect and adoration from the residents of the various planets, Lord Brahmā appeared just like the full moon surrounded by illuminating stars. Lord Brahmā’s great swan then arrived at the border of Gandhamadana Hill and approached Prince Priyavrata, who was sitting there.

PURPORT

It appears from this description that there is regular interplanetary travel between the planets of the demigods. Another significant point is that there is a planet covered mostly by great mountains, one of which is Gandhamadana Hill. Three great personalities—Priyavrata, Nārada and Svāyambhuva Manu—were sitting on this hill. According to Brahma-
samhitā, each universe is filled with different planetary systems, and every system has a unique opulence. For example, on Siddhaloka, all the residents are very advanced in the powers of mystic yoga. They can fly from one planet to another without airplanes or other flying machines. Similarly, the residents of Gandharvaloka are expert in musical science, and those on Sādhyaloka are all great saints. The interplanetary system undoubtedly exists, and residents of different planets may go from one to another. On this earth, however, we have not invented any machine that can go directly from one planet to another, although an unsuccessful attempt has been made to go directly to the moon.

TEXT 9

तत्र ह वा एवं देवपिरंड्यानलेन पितरं भगवन्तं हिरण्यगर्भमण्डपमान: ।

सहसैनोत्यायांनेन सह पितापुत्रायामवहिताबलिरुपतस्यः || ९ ||

tatra ha vā enam deva-rśhīḥ deva-rśhiḥ—by the great saint Nārada; hāṁsa-yānena—by the swan carrier; pitaram—his father; bhagavantam—most powerful; hiraṇya-garbham—Lord Brahmā; upalabhamānaḥ—understanding; sahasā eva—immediately: utthaya—having stood up; arhaṇena—with paraphernalia for worship; saha—accompanied; pita-putrabhyām—by Priyavrata and his father. Svāyambhuva Manu; avahita-āṅjaliḥ—with respect and folded hands: upatasthe—worshiped.

TRANSLATION

Lord Brahmā, the father of Nārada Muni, is the supreme person within this universe. As soon as Nārada saw the great swan, he could understand that Lord Brahmā had arrived. Therefore he immediately stood up, along with Svāyambhuva Manu and his son Priyavrata, whom Nārada was instructing. Then they folded their hands and began to worship Lord Brahmā with great respect.
PURPORT
As stated in the previous verse, Lord Brahmā was accompanied by other demigods, but his specific carrier was the great swan. Therefore as soon as Nārada Muni saw the swan, he could understand that his father, Lord Brahmā, who is also known as Hiranyagarbha, was arriving. Thus he immediately stood up with Svāyambhuva Manu and his son Priyavrata to receive Lord Brahmā and offer him respect.

TEXT 10
bhagavān api bhārata tad-upanītārhaṇāḥ sūkta-vākenātītarām udita-guṇa-gaṇāvatārā-suṣayāḥ priyavratam ādi-puruṣas tam sadaya-hāsāvaloka iti hovaca.

bhaul—Lord Brahmā; api—moreover; bhārata—O King Parikṣit; tat—by them; upanīta—brought forward; arhaṇāḥ—worshipable paraphernalia; sūkta—according to Vedic etiquette; vākena—by language; atītarām—highly; udita—praised; guṇa-gaṇa—qualities; avatāra—because of the descent; su-jayāḥ—whose glories; priyavratam—unto Priyavrata; ādi-puruṣaḥ—the original person; tam—unto him; sa-daya—with compassion; hāsa—smiling; avalokaḥ—whose looking; iti—thus; ha—certainly; uvāca—said.

TRANSLATION
My dear King Parikṣit, because Lord Brahmā had finally descended from Satyaloka to Bhūloka, Nārada Muni, Prince Priyavrata and Svāyambhuva Manu came forward to offer him objects of worship and to praise him in highly qualified language, according to Vedic etiquette. At that time, Lord Brahmā, the original person of this universe, felt compassion for Priyavrata and, looking upon him with a smiling face, spoke to him as follows.

PURPORT
That Lord Brahmā descended from Satyaloka to see Priyavrata indicates that the matter was very serious. Nārada Muni had come to advise
Priyavrata about the value of spiritual life, knowledge, renunciation and *bhakti*, and Lord Brahmā knew that Nārada’s instructions were very impressive. Therefore unless Lord Brahmā personally went to Gandhamādana Hill to request Priyavrata, Lord Brahmā knew that Prince Priyavrata would not accept his father’s order. Brahmā’s purpose was to break Priyavrata’s determination. Therefore Brahmā first looked upon Priyavrata with compassion. His smile and compassionate features also indicated that although Brahmā would request Priyavrata to accept household life, Priyavrata would not be out of touch with devotional service. By the blessings of a Vaiṣṇava, everything is possible. This is described in *Bhakti-rasaṁrta-sindhu* as *krpa-siddhi*, or perfection attained simply by the blessings of a superior person. One usually becomes liberated and perfect by executing the regulative principles set down in the śāstras. Nonetheless, many persons have achieved perfection simply by the blessings of a spiritual master or superior.

Priyavrata was the grandson of Lord Brahmā, and as joking competition sometimes takes place between grandson and grandfather, in this case also Priyavrata was determined to remain in meditation, whereas Brahmā was determined that he rule the universe. Thus Lord Brahmā’s affectionate smile and glance meant, “My dear Priyavrata, you have decided not to accept household life, but I have decided to convince you that you must accept it.” Actually, Brahmā had come to praise Priyavrata for his high standard of renunciation, austerity, penance and devotion so that he would not be deviated from devotional service, even though he would accept household life.

In this verse, one important word is *sūkta-vākena* (by Vedic hymns). In the *Vedas*, there is the following prayer to Lord Brahmā: *ḥiṁśa-garbhah samavartatāgre bhūtasya jatāḥ patir eka āsit*. Brahmā was received with the appropriate Vedic hymns, and because he was welcomed according to the Vedic etiquette, he was very pleased.

**TEXT 11**

श्रीगगानुचाच
निबोष्ठ ततैद्वृत्तं ब्रह्मीमि
मानवेर्गुण देवसर्वसाधनस्यम्।
sri-bhagavan uvaca
nibodha tatedam rtam bravimi
māsūyitum devam arhasy aprameyam
vayam bhavas te tata eṣa mahārsir
vahāma sarve vivasā yasya diṣṭam

sri-bhagavan uvaca—the supreme person, Lord Brahmā, said; nibodha—kindly hear with attention; tata—my dear son; idam—this; rtam—true; bravimi—I am speaking; mā—not; asūyitum—to be jealous of; devam—the Supreme Personality of Godhead; arhasi—you ought; aprameyam—who is beyond our experimental knowledge; vayam—we; bhavas—Lord Śiva; te—your; tataḥ—father; eṣaḥ—this; mahā-ṛṣih—Narada; vahāmaḥ—carry out; sarve—all; vivasāḥ—unable to deviate; yasya—of whom; diṣṭam—the order.

TRANSLATION

Lord Brahmā, the supreme person within this universe, said: My dear Priyavrata, kindly hear attentively what I shall say to you. Do not be jealous of the Supreme Lord, who is beyond our experimental measurements. All of us, including Lord Śiva, your father and the great sage Mahārṣi Nārada, must carry out the order of the Supreme. We cannot deviate from His order.

PURPORT

Of the twelve great authorities in devotional service, four—Lord Brahmā himself, his son Nārada, Svāyambhuva Manu and Lord Śiva—were present before Priyavrata. They were accompanied by many other authoritative sages. Brahmā first wanted to impress upon Priyavrata that although these great personalities are all authorities, they cannot possibly disobey the orders of the Supreme Personality of Godhead, who is described in this verse as deva, which means “always glorious.” The power, glory and potencies of the Supreme Personality of Godhead can never be diminished. In the Isopaniṣad, the Lord is described as apāpa-
viddha, which indicates that He is never affected by anything materially considered sinful. Similarly, Śrīmad-Bhāgavatam describes the Supreme Personality of Godhead as being so powerful that nothing we might consider abominable can affect Him. An example sometimes given to explain the position of the Supreme Lord is that of the sun, which evaporates urine from the earth but is never affected by contamination. The Supreme Lord can never be accused of doing anything wrong.

When Lord Brahmā went to induce Priyavrata to accept the responsibility for ruling the universe, he did not go whimsically; he was following the dictations of the Supreme Lord. Indeed, Brahmā and other genuine authorities never do anything without His permission. The Supreme Lord is situated in everyone’s heart. In the beginning of Śrīmad-Bhāgavatam it is said, tene brahma hṛdā ya ādi-kavaye: the Lord dictated Vedic knowledge to Brahmā through his heart. The more a living entity is purified by devotional service, the more he comes in direct contact with the Supreme Personality of Godhead, as confirmed in Śrīmad Bhagavad-gitā:

\[
\text{teśāṁ satata-yuktānāṁ,}
\]
\[
\text{bhajatāṁ prṛi-pūrvakam,}
\]
\[
\text{dadāmi buddhi-yogam taṁ,}
\]
\[
\text{yena mām upayānti te.}
\]

“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) Lord Brahmā, therefore, had not come to Priyavrata by his own whims: rather, it is understood that he had been ordered to persuade Priyavrata by the Supreme Personality of Godhead, whose activities cannot be understood by material senses and who is therefore described herein as aprameya. Thus Lord Brahmā first advised Priyavrata to hear his words with attention and without envy.

Why one is induced to perform certain acts despite his desire to do something else is indicated herein. One cannot disobey the orders of the Supreme Lord, even if one is as powerful as Lord Śiva, Lord Brahmā, Manu or the great sage Nārada. All these authorities are certainly very powerful, but they do not have the power to disobey the orders of the
Supreme Personality of Godhead. Since Lord Brahmā had come to Priyavrata in accordance with the orders of the Supreme Lord, he first wanted to dispel any suspicions that he might be acting as Priyavrata’s enemy. Lord Brahmā was following the orders of the Supreme Lord, and therefore it would be worthwhile for Priyavrata to accept Lord Brahmā’s order, as the Lord desired.

**TEXT 12**

\[na \text{ tasya} \ kāścit \ \text{tapasā} \ \text{vidyayā} \ vā \]
\[na \ \text{yoga-viryena} \ \text{manīsayā} \ vā \]
\[naivārtha-dharmaśya-parataḥ \ svato \ vā \]
\[kṛtam \ vihantum \ \text{tānu-bhrāt} \ \text{vibhūyāt}\]

*na*—never; *tasya*—His; *kāścit*—anyone; *tapasā*—by austerity; *vidyayā*—by education; *vā*—or; *na*—never; *yoga*—by power of mystic yoga; *viryena*—by personal strength; *manīsayā*—by intelligence; *vā*—or; *na*—never; *eva*—certainly; *artha*—by material opulence; *dharmaśya*—by the power of religion; *parataḥ*—by any external power; *svato*—by personal endeavor; *vā*—or; *kṛtam*—the order; *vihantum*—to avoid; *tānu-bhrāt*—a living entity who has accepted a material body; *vibhūyāt*—is able.

**TRANSLATION**

One cannot avoid the order of the Supreme Personality of Godhead, not by the strength of severe austerities, an exalted Vedic education, or the power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahmā down to the ant.
PURPORT

In the Garga Upaniṣad, Gargamuni says to his wife, etasya vā akṣarasasya praśāsane gargī sūryā-candramasau vidhrtau tiṣṭhataḥ: “My dear Gargi, everything is under the control of the Supreme Personality of Godhead. Even the sun, the moon and other controllers and demigods like Lord Brahmā and King Indra are all under His control.” An ordinary human being or animal who has accepted a material body cannot go beyond the jurisdiction of the Supreme Personality of Godhead’s control. A material body includes senses. However, the sense activities of so-called scientists who try to be free from God’s law or the laws of nature are useless. This is also confirmed in Bhagavad-gītā (7.14). Mama māyā duratyayā: it is impossible to surpass the control of material nature, for the Supreme Personality of Godhead is working behind it. Sometimes we are proud of our austerities, penances and mystic yogic powers, but it is clearly stated herein that one cannot surpass the laws and directions of the Supreme Personality of Godhead, either by dint of mystic power, a scientific education, or austerities and penances. It is impossible.

The word maniṣayā (“by intelligence”) is of special significance. Priyavrata might argue that Lord Brahmā was requesting him to accept family life and the responsibility for ruling a kingdom, although Nārada Muni had advised him not to enter household life and be entangled in material affairs. Whom to accept would be a puzzle for Priyavrata because both Lord Brahma and Nārada Muni are authorities. Under the circumstances, the use of the word maniṣayā is very appropriate, for it indicates that since both Nārada Muni and Lord Brahmā are authorized to give instruction, Priyavrata should neglect neither of them but should use his intelligence to follow the advice of both. To solve such dilemmas, Śrīla Rūpa Gosvāmī has given a very clear conception of intelligence. He says:

\[
\begin{align*}
anāsaktasya viṣayān \\
yathārham upayuñjataḥ \\
nirbandhah kṛṣṇa-sambandhe \\
yuktam vairāgyam ucyate
\end{align*}
\]

Viṣayān, material affairs, should be accepted without attachment, and everything should be dovetailed with the service of the Lord. That is real
intelligence (manīśa). Becoming a family man or king in the material world is not harmful if one accepts everything for Kṛṣṇa’s service. That necessitates clear intelligence. Māyāvādī philosophers say, brahma satyam jagan mithyā: this material world is false, and only the Absolute Truth is real. However, an intelligent devotee in the line of Lord Brahmā and the great sage Nārada—or, in other words, in the Brahma-sampradāya—does not consider this world false. That which is created by the Supreme Personality of Godhead cannot be false, but using it for enjoyment is. Everything is meant to be enjoyed by the Supreme Personality of Godhead, as confirmed in Bhagavad-gītā (5.29). Bhoktāram yajña-tapasāṁ sarva-loka-maheśvaram: the Supreme Personality of Godhead is the supreme proprietor and enjoyer, and therefore everything should be dovetailed for His enjoyment and service. Regardless of one’s circumstances, favorable or unfavorable, one should use everything to serve the Supreme Lord. That is the perfect way to use one’s intelligence.

**TEXT 13**

भवाय नाॊशाय च कर्म कर्तः ।
शोकाय मोहाय सदा भयाय ।
सुखाय दुःखाय च देहयोग- ।
मन्यक्षिद्विं जनतां धे ध ठे ||१३१।

bhavāya nāśāya ca karma kartum
śokāya mohāya sadā bhayāya
sukhāya duḥkhāya ca deha-yogam
avyakta-diśtam janatāṅga dhatte

bhavāya—for birth; nāśāya—for death; ca—also; karma—activity; kartum—to do; śokāya—for bereavement; mohāya—for illusion; sadā—always; bhayāya—for fear; sukhāya—for happiness; duḥkhāya—for distress; ca—also; deha-yogam—connection with a material body; avyakta—by the Supreme Personality of Godhead; diś-tam—directed; janatā—the living entities; aṅga—O Priyavrata; dhatte—accept.
TRANSLATION

My dear Priyavrata, by the order of the Supreme Personality of Godhead, all living entities accept different types of bodies for birth and death, activity, lamentation, illusion, fear of future dangers, and happiness and distress.

PURPORT

Every living entity who has come to this material world has come here for material enjoyment, but according to his own karma, activities, he must accept a certain type of body given to him by material nature under the order of the Supreme Personality of Godhead. As stated in Bhagavad-gītā (3.27), prakṛteḥ kriyamāṇāni guṇaṁ karmāṇi sarvasaḥ: everything is being done by prakṛti, material nature, under the direction of the Supreme Lord. Modern scientists do not know why there are varieties of bodies in 8,400,000 forms. The fact is that all these bodies are ordained for the living entities by the Supreme Personality of Godhead according to the living entities’ desires. He gives the living entities freedom to act as they like, but on the other hand they must accept a body according to the reactions of their activities. Thus there are different types of bodies. Some living entities have short durations of life, whereas others live for fantastic durations. Every one of them, however, from Brahmā down to the ant, acts according to the direction of the Supreme Personality of Godhead, who is sitting in everyone’s heart. As confirmed in Bhagavad-gītā (15.15):

sarvasya caḥ maṁ hṛdi sannivisto
mattāḥ smṛtir jñānam apohanāṁ ca

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” It is not a fact, however, that the Supreme Personality of Godhead gives direction to certain living entities in one way and other living entities in another way. The truth is that every living entity has a certain desire, and the Supreme Lord gives him a chance to fulfill it. The best course, therefore, is to surrender unto the Supreme Personality of Godhead and act according to His desire. One who does so is liberated.
TEXT 14

yad-vāci tantyāṁ guṇa-karma-dāmabhiḥ
sudustaraṁ vatsa vayam suyojitāḥ
sarve vahāmo balim iṣvarāya
protā nasiva dvi-pade catuṣ-padaḥ

yat—of whom; vāci—in the form of Vedic instruction; tantyāṁ—to a long rope; guṇa—of quality; karma—and work; dāmabhiḥ—by the ropes; su-dustaraiḥ—very difficult to avoid; vatsa—my dear boy; vayam—we; su-yojitāḥ—are engaged; sarve—all; vahāmaḥ—carry out; balim—orders to please Him; iṣvarāya—unto the Supreme Personality of Godhead; protāh—being bound; nasi—in the nose; iva—like; dvi-pade—to the two-legged (driver); catuṣ-padaḥ—the four-legged (bulls).

TRANSLATION

My dear boy, all of us are bound by the Vedic injunctions to the divisions of varnāśrama according to our qualities and work. These divisions are difficult to avoid because they are scientifically arranged. We must therefore carry out our duties of varnāśrama-dharma, like bulls obliged to move according to the direction of a driver pulling on ropes knotted to their noses.

PURPORT

In this verse, the words tantyāṁ guṇa-karma-dāmabhiḥ are very important. We each get a body according to our association with the guṇas, the qualities or modes of material nature, and we act accordingly. As stated in Bhagavad-gītā, the four orders of the social system—namely brāhmaṇa, ksatriya, vaiśya and śūdra— are arranged according to guṇa and karma, their qualities and work. There is some controversy about
this, however, because some say that since one receives a body according to the *guna* and *karma* of his past life, it is one's birth that determines his social status. Others say, however, that one’s birth according to the *guna* and *karma* of his past life is not the essential consideration, since one can change his *guna* and *karma* even in this life. Thus they say that the four divisions of the social order—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*—should be arranged according to the *guna* and *karma* of this life. This version is confirmed in *Śrīmad-Bhāgavatam* by Nārada Muni. While instructing Mahārāja Yudhiṣṭhira about the symptoms of *guna* and *karma*, Nārada Muni said that these symptoms must govern the division of society. In other words, if a person born in the family of a *brahmaṇa* has the symptoms of a *śūdra*, he should be designated as a *śūdra*. Similarly, if a *śūdra* has brahminical qualities, he should be designated a *brahmaṇa*.

The *varṇāśrama* system is scientific. Therefore if we accept the divisions of *varṇa* and *āśrama* according to the Vedic instructions, our lives will be successful. Unless human society is thus divided and arranged, it cannot be perfect. As stated in the *Viṣṇu Purāṇa* (3.8.9):

\[
\text{varṇāśramācāravatā} \\
puruṣeṇa paraḥ pumān \\
vīṣṇur ārādhyate panthā \\
nānyat tat-toṣa-kāraṇam
\]

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas." All of human society is meant to worship Lord Viṣṇu. At the present moment, however, human society does not know that this is the ultimate goal or perfection of life. Therefore instead of worshiping Lord Viṣṇu, people have been educated to worship matter. According to the direction of modern society, men think they can advance in civilization by manipulating matter to build skyscrapers, big roads, automobiles and so on. Such a civilization must certainly be called materialistic because its people do not know the goal of life. The goal of life is to reach Viṣṇu, but
instead of reaching Viṣṇu, people are bewildered by the external manifestation of the material energy. Therefore progress in material advancement is blind, and the leaders of such material advancement are also blind. They are leading their followers in the wrong way.

It is best, therefore, to accept the injunctions of the Vedas, which are mentioned in this verse as yad-vācī. In accordance with those injunctions, everyone should find out whether he is a brāhmaṇa, kṣatriya, vaiśya or śūdra and should thus be educated accordingly. Then his life will be successful. Otherwise, all of human society will be confused. If human society is divided scientifically according to varṇa and āśrama, and if the Vedic directions are followed, one’s life, regardless of his position, will be successful. It is not that brāhmaṇas will be elevated to the transcendental platform but not the śūdras. If the Vedic injunctions are followed, all of them—brāhmaṇas, kṣatriyas, vaiśyas and śūdras—will be elevated to the transcendental platform, and their lives will be successful. The injunctions in the Vedas are explicit directions from the Supreme Personality of Godhead. The example cited in this verse is that bulls tied by ropes in their nostrils move according to the direction of the driver. Similarly, if we move according to the instructions of the Vedas, the perfect paths for our lives will be set. Otherwise, if we do not move in that way but act according to our whimsical ideas, our lives will be spoiled by confusion and will end in despair. Actually, because people at the present moment are not following the instructions of the Vedas, they are all confused. We must therefore accept this instruction by Lord Brahmā to Priyavrata as the factual scientific direction leading to the success of life. This is also confirmed in Bhagavad-gītā (16.23):

\[
\begin{align*}
    \text{yāḥ śāstra-vidhim utsṛjya} \\
    \text{vatate kāma-kārataḥ} \\
    \text{na sa siddhim avāpnoti} \\
    \text{na sukhāṁ na parāṁ gatim}
\end{align*}
\]

If we do not live according to the injunctions of the śāstras, the Vedas, we shall never achieve success in life, to say nothing of happiness or elevation to higher statuses of living.
TEXT 15

My dear Priyavrata, according to our association with different modes of material nature, the Supreme Personality of Godhead gives us our specific bodies and the happiness and distress we achieve. One must therefore remain situated as he is and be conducted by the Supreme Personality of Godhead, exactly as a blind man is led by a person who has eyes with which to see.

PURPORT

By material means, one cannot avoid the happiness and distress unique to his particular body. There are 8,400,000 bodily forms, each destined to enjoy and suffer a certain amount of happiness and distress. This we cannot change, for the happiness and distress are ordained by the Supreme Personality of Godhead, in accordance with whose decision
we have received our bodies. Since we cannot avoid the plan of the Supreme Godhead, we must agree to be directed by Him, just as a blind man is led by a person who has eyes. Under any circumstances, if we remain in the condition allotted to us by the Supreme Lord and follow His instructions, we will become perfect. The main purpose of life is to follow the instructions of the Supreme Personality of Godhead. It is such instructions that constitute one’s religion or occupational duty.

In Bhagavad-gītā, therefore, Lord Kṛṣṇa says, sarva-dharmān parityajya mām ekāṁ saraṇaṁ vraja: “Give up all other engagements. Simply surrender unto Me and follow Me.” (Bg. 18.66) This process of surrendering by following the instructions of the Supreme Personality of Godhead is not meant for any particular caste or creed. A brāhmaṇa can surrender, and so can a kṣatriya, vaiśya or śūdra. Everyone can adopt this process. As stated in this verse, caksusmatāndhā īva niyamānāḥ: one should follow the Lord the way a blind man follows a person who has eyes. If we follow the Supreme Personality of Godhead by following the directions He gives in the Vedas and Bhagavad-gītā, our lives will be successful. The Lord therefore says:

\[
\begin{align*}
\text{man-manā bhava mad-bhakto} \\
\text{mad-yājī mām namaskuru} \\
\text{mām evaisyasi satyaṁ te} \\
\text{pratijāne priyo 'si me}
\end{align*}
\]

“Always think of Me, become My devotee, and offer respect and obeisances unto Me. Then you will certainly come back home, back to Godhead. I promise you this because you are My very dear friend.” (Bg. 18.65) This instruction is meant for everyone—brāhmaṇa, kṣatriya, vaiśya or śūdra. If anyone, from any division of life, surrenders to the Supreme Personality of Godhead and follows His instructions, his life will be successful.

The previous verse has given the analogy of bulls moving under the direction of the driver of a bullock cart. The bulls, being completely surrendered to the driver, remain wherever he wants to place them and eat whatever he wants them to eat. Similarly, being completely surrendered to the Supreme Personality of Godhead, we should not aspire for happiness, or regret distress; we must be satisfied with the position allotted to
us by the Lord. We should follow the path of devotional service and not be dissatisfied with the happiness and distress He has given. People in the material modes of passion and ignorance generally cannot understand the plan of the Supreme Personality of Godhead with its 8,400,000 forms of life, but the human form affords one the special privilege to understand this plan, engage in devotional service and elevate oneself to the highest position of perfection by following the Lord’s instructions. The entire world is working under the influence of the modes of material nature, especially ignorance and passion, but if people engage in hearing and chanting about the glories of the Supreme Lord, their lives can be successful, and they can be elevated to the highest perfection. In the Brhan-naradiya Purana, therefore, it is said:

\[
\text{harer nāma harer nāma} \\
\text{harer nāmaiva kevalam} \\
\text{kalau nāsty eva nāsty eva} \\
\text{nāsty eva gatir anyathā}
\]

“In this age of Kali, there is no other way, no other way, no other way for spiritual perfection than the holy name, the holy name, the holy name of the Lord.” Everyone should be given the chance to hear the holy names of the Supreme Personality of Godhead, for thus one will gradually come to understand his real position in life and be elevated to the transcendental position above the mode of goodness. Thus all impediments to his progress will be cut to pieces. In conclusion, therefore, we must be satisfied in whatever position we have been put into by the Supreme Personality of Godhead, and we should try to engage ourselves in His devotional service. Then our lives will be successful.
mukto 'pi tāvad bibhṛyāt sva-deham
ārabdham aśnann abhimāna-śūnyah
yathānubhūtam pratiyāta-nidraḥ
kim tv anya-dehāya guṇān na vrṇkte

muktah—a liberated person; api—even; tāvat—so long; bibhṛyāt—must maintain; sva-deham—his own body; ārabdham—obtained as a result of past activity; aśnan—accepting; abhimāna-śūnyah—without erroneous conceptions; yathā—as; anubhūtam—what was perceived; pratiyāta-nidraḥ—one who has awakened from sleep; kim tu—but; anya-dehāya—for another material body; guṇān—the material qualities; na—never; vrṇkte—enjoys.

TRANSLATION

Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature.

PURPORT

The difference between a liberated and conditioned soul is that the conditioned soul is under the concept of bodily life, whereas a liberated person knows that he is not the body but a spirit, different from the body. Priyavrata might have thought that although a conditioned soul is forced to act according to the laws of nature, why should he, who was far advanced in spiritual understanding, accept the same kind of bondage and impediments to spiritual advancement? To answer this doubt, Lord Brahmā informed him that even those who are liberated do not resent accepting, in the present body, the results of their past activities. While sleeping, one dreams many unreal things, but when he awakens he disregards them and makes progress in factual life. Similarly, a liberated person—one who has completely understood that he is not the body but a spirit soul—disregards past activities performed in ignorance and performs his present activities in such a way that they produce no reactions.
This is described in Bhagavad-gītā (3.9). Yajñārthāt karmaṇo 'nyatra loko 'yam karma-bandhanah: if one performs activities for the satisfaction of the Supreme Personality, the yajña-purāsa, his work does not produce reactions, whereas karmīs, who act for themselves, are bound by the reactions of their work. A liberated person, therefore, does not think about whatever he has ignorantly done in the past; instead, he acts in such a way that he will not produce another body by fruitive activities.

As clearly mentioned in Bhagavad-gītā:

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

“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) Regardless of what we have done in our past lives, if we engage ourselves in unalloyed devotional service to the Lord in this life, we will always be situated in the brahma-bhūta (liberated) state, free from reactions, and will not be obliged to accept another material body. Tyaktvō dehaṁ punar janma naitī mām eti so 'ṛjuna (Bg. 4.9). After giving up the body, one who has acted in that way does not accept another material body, but instead goes back home, back to Godhead.

**TEXT 17**

भयं प्रमत्स्य वनेष्वपि खाद्
यत: स आस्ते सहस्तसपवः।
जितेन्द्रियायात्मरतेवृष्णव
गृहाभम: किं नु करोत्यवचम् ॥१७॥

bhayaṁ pramattasya vaneṣv api syād
yataḥ sa āste saha-sat-sapatnaḥ
ejitendriyasya-tma-rater budhasya
gṛhāsamā kīṁ nu karoty avadyam
bhayam—fear; pramattasya—of one who is bewildered; vanesu—in forests; api—even; syat—there must be; yatah—because; sah—he (one who is not self-controlled); asta—existing; saha—with; sat-sapat-nah—six co-wives; jita-indriyasya—for one who has already conquered the senses; atma-rateh—self-satisfied; budhasya—for such a learned man; grha-asrama—household life; kim—what; nu—indeed; karoti—can do; avadyam—harm.

TRANSLATION

Even if he goes from forest to forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives—the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

PURPORT

Srila Narottama dasa Thakura has sung, grhe va vanete thake, ‘ha gauranga’ bale dake: whether one is situated in the forest or at home, if he is engaged in the devotional service of Lord Caitanya, he is a liberated person. Here this is also repeated. For one who has not controlled his senses, going to the forest to become a so-called yogi is meaningless. Because his uncontrolled mind and senses are going with him, he cannot achieve anything, even by giving up household life and staying in the forest. Formerly many mercantile men from the up-country of India used to go to Bengal, and thus there is a familiar saying, “If you go to Bengal, your fortune will go with you.” Our first concern, therefore, should be to control the senses, and since the senses cannot be controlled unless engaged in the devotional service of the Lord, our most important duty is to engage the senses in devotional service. Hirikena hrisikeśa-sevanaṁ bhaktir ucyate: bhakti means engagement of the purified senses in the service of the Lord.

Herein Lord Brahmā indicates that instead of going to the forest with uncontrolled senses, it is better and more secure to engage the senses in the service of the Lord. Even household life can do no harm to a self-controlled person acting in this way: it cannot force him into material bondage. Srila Rūpa Gosvāmi has further enunciated this position:
“Regardless of one’s circumstances, if one fully engages his activities, mind and words in the devotional service of the Lord, he should be understood to be a liberated person.” Śrīla Bhaktivinoda Thākura was a responsible officer and a householder, yet his service to the cause of expanding the mission of Lord Caitanya Mahāprabhu is unique. Śrīla Prabhodhānanda Sarasvatī Thākura says, 

\[ \text{durdāntendriya-kāla-sarpa-paṭali protkhāta-damṣṭrayate} \]

The sense organs are certainly our greatest enemies, and they are therefore compared to venomous serpents. However, if a venomous serpent is bereft of its poison fangs, it is no longer fearful. Similarly, if the senses are engaged in the service of the Lord, there is no need to fear their activities. The devotees in the Kṛṣṇa consciousness movement move within this material world, but because their senses are fully engaged in the service of the Lord, they are always aloof from the material world. They are always living in a transcendental position.

**TEXT 18**

\[ \text{yah sat sapatnān vijīgaṃānaṃ} \]
\[ \text{grheṣu nirviśya yateta pūrvam} \]
\[ \text{atyeti durgāśrita urjitārin} \]
\[ \text{ksiṃaṃ kāmam vicared vipaścit} \]

yah—anyone who: sat—six: sapatnān—adversaries: vijīgaṃānaḥ—desiring to conquer: grheṣu—in household life: nir-
viśya—having entered; yateta—must try; pūrvam—first; atyeti—conquers; durga-aśritaḥ—being in a fortified place; īrjita-arin—very strong enemies; kṣīneṣu—decreased; kāmam—lust, desires; vicaret—can go; vipaścit—the most experienced, learned.

TRANSLATION

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

PURPORT

The Vedic system of four varnas and four āśramas is very scientific, and its entire purpose is to enable one to control the senses. Before entering household life (grhastha-āśrama), a student is fully trained to become ājitendriya, a conqueror of the senses. Such a mature student is allowed to become a householder, and because he was first trained in conquering his senses, he retires from household life and becomes vānaprastha as soon as the strong waves of youthful life are past and he reaches the verge of old age at fifty years or slightly more. Then, after being further trained, he accepts sannyāsa. He is then a fully learned and renounced person who can move anywhere and everywhere without fear of being captivated by material desires. The senses are considered very powerful enemies. As a king in a strong fortress can conquer powerful enemies, so a householder in grhastha-āśrama, household life, can conquer the lusty desires of youth and be very secure when he takes vānaprastha and sannyāsa.

TEXT 19

लं स्त्रजनामाहाट्टिसरोजकोशः
दुर्गाभितो निर्जितपर्स्परः ।
श्रुंद्वेहो सोगान पुरुषांतिदिशान।
विमुक्तसङ्क: प्रकृतिः भजस् ॥१९॥
The Activities of Mahārāja Priyavrata

TEXT 19

tvam tv abja-nābhāṅghri-saroja-kośa-
durgāśrito nirjita-ṣat-sapatnah
bhūṅķśveha bhogān puruṣātidiśṭān
vimuktā-saṅgaḥ prakṛtim bhajasva

tvam—yourself; tu—then; abja-nābha—of the Supreme Personality of Godhead, whose navel is like a lotus flower; anghri—feet; saroja—lotus; kośa—hole; durga—the stronghold; āśritaḥ—taken shelter of; nirjita—conquered; ṣat-sapatnāḥ—the six enemies (the mind and five senses); bhūṅķśva—enjoy; iha—in this material world; bhogān—enjoyable things; puruṣa—by the Supreme Person; atidiśṭān—extraordinarily ordered; vimuktā—liberated; saṅgaḥ—from material association; prakṛtim—constitutional position; bhajasva—enjoy.

TRANSLATION

Lord Brahmā continued: My dear Priyavrata, seek shelter inside the opening in the lotus of the feet of the Lord, whose navel is also like a lotus. Thus conquer the six sense organs [the mind and knowledge-acquiring senses]. Accept material enjoyment because the Lord, extraordinarily, has ordered you to do this. You will thus always be liberated from material association and be able to carry out the Lord's orders in your constitutional position.

PURPORT

There are three kinds of men within this material world. Those who are trying to enjoy the senses to the utmost are called karmīs, above them are the jñānīs, who try to conquer the urges of the senses, and above them are the yogīs, who have already conquered the senses. None of them, however, are situated in a transcendental position. Only devotees, who belong to none of the above-mentioned groups, are transcendental. As explained in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicārena
bhakti-yogena sevate
sa gunān 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.” Lord Brahmā herein advises Priyavrata to remain transcendental in the fortress not of family life but of the lotus feet of the Lord (abja-nābhāṅghri-saroja). When a bumblebee enters the opening of a lotus flower and drinks its honey, it is fully protected by the petals of the lotus. The bee is undisturbed by sunshine and other external influences. Similarly, one who always seeks shelter at the lotus feet of the Personality of Godhead is protected from all dangers. It is therefore said in Śrīmad-Bhāgavatam (10.14.58):

\[
\text{samāśritā ye pada-pallava-plavām} \\
\text{mahat-padam punya-yaśo murāreh} \\
\text{bhavāmbudhir vatsa-padam param padam} \\
\text{padam padam yad vipadam na teśām}
\]

For one who has taken shelter of the lotus feet of the Lord, everything becomes easier. Indeed, even crossing the great ocean of nescience (bhavāmbudhi) is exactly like crossing the hoofprint created by a calf (vatsa-padam). For such a devotee, there is no question of remaining in a place where every step is dangerous.

Our actual duty is to carry out the supreme order of the Personality of Godhead. If we are fixed in our determination to carry out the supreme order of the Lord, we are always secure, regardless of where we are situated, whether in hell or in heaven. Herein the words prakṛtīṃ bhajasva are very significant. Prakṛtīm refers to one’s constitutional position. Every living entity has the constitutional position of being an eternal servant of God. Therefore Lord Brahmā advised Priyavrata, “Be situated in your original position as an eternal servant of the Lord. If you carry out His orders, you will never fall, even in the midst of material enjoyment.” Material enjoyment achieved by dint of one’s fruitive activities differs from material enjoyment given by the Supreme Personality of Godhead. A devotee sometimes appears to be in a very opulent position, but he accepts that position to follow the orders of the Supreme Personality of Godhead. Therefore a devotee is never affected by material influences. The devotees in the Kṛṣṇa consciousness movement are preaching all over the world in accordance with the order of Śrī Caitanya Mahāprabhu.
They have to meet many karmīs, but by the mercy of Śrī Caitanya Mahāprabhu, they are unaffected by material influences. He has blessed them, as described in the Caitanya-caritāmṛta (Madhya 7.129):

\[
\text{kabhu nā bādhibe tomāra viṣaya-taraṅga}
\]
\[
punarapi ei ṭhānī pābe mora saṅge
\]

A sincere devotee who engages in the service of Lord Śrī Caitanya Mahāprabhu by preaching His cult all over the world will never be affected by viṣaya-taraṅga, material influences. On the contrary, in due course of time he will return to the shelter of the lotus feet of Lord Śrī Caitanya Mahāprabhu and will thus have perpetual association with Him.

**TEXT 20**

**Srīvya Uṣṇa**

इति समभिहितो महाभागवतो भगवत्स्थित्वनुग्रोरुशास्त्रशासनमातमोऽरुद्धावनन्तशिरोधरो बाठमिति सब्रह्मान्यवाह \| २० \|

sri-suka uvāca

iti samabhīhitāḥ mahā-bhāgavato bhagavataḥ tri-bhuvana-guror anuśāsanam ātmano laghitayāvanataḥ sīrodharo bāḍham iti sabahu-mānām uvāha.

sri-sukah uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; samabhīhitāḥ—completely instructed; mahā-bhāgavataḥ—the great devotee; bhagavataḥ—of the most powerful Lord Brahmā; tri-bhuvanaḥ—of the three worlds; gurōḥ—the spiritual master; anuśāsanam—the order; ātmanah—of himself; laghitayā—because of inferiority; avanataḥ—bowed down; sīrodharaḥ—his head; bāḍham—yes, sir; iti—thus; sa-bahu-mānām—with great respect; uvāha—carried out.

**TRANSLATION**

Śrī Śukadeva Gosvāmi continued: After thus being fully instructed by Lord Brahmā, who is the spiritual master of the three
worlds, Priyavrata, his own position being inferior, offered obeisances, accepted the order and carried it out with great respect.

PURPORT

Śrī Priyavrata was the grandson of Lord Brahmā. Therefore according to social etiquette, his position was inferior. It is the duty of the inferior to carry out the order of the superior with great respect. Priyavrata therefore immediately said, “Yes, sir. I shall carry out your order.” Priyavrata is described as a mahā-bhāgavata, a great devotee. The duty of a great devotee is to carry out the order of the spiritual master, or the spiritual master of the spiritual master in the paramparā system. As described in Bhagavad-gītā (4.2), evam paramparā prāptam: one has to receive the instructions of the Supreme Lord through the disciplic chain of spiritual masters. A devotee of the Lord always considers himself a servant of the servant of the servant of the Lord.

TEXT 21

bhagavān api manunā yathāvad upakalpitāpacitiḥ priyavrata-nāradayōr aviṣamam abhisamikṣamāṇayōr ātmosam avastāhānam avān-manasaṁ kṣayam avyavahṛtam pravartayann āgamat.

bhagavān—the most powerful Lord Brahmā; api—also; manunā—by Manu; yathāvad—as deserved; upakalpita-apacitiḥ—being worshiped; priyavrata-nāradayōḥ—in the presence of Priyavrata and Nārada; aviṣamam—without aversion; abhisamikṣamāṇayōḥ—looking on; ātmosam—just suitable for his position; avastāhānam—to his abode; a-vāk-manasaṁ—beyond the description of mind and words; kṣayam—the planet; avyavahṛtam—extraordinarily situated; pravartayann—departing; āgamat—returned.

TRANSLATION

Lord Brahmā was then worshiped by Manu, who respectfully satisfied him as well as he could. Priyavrata and Nārada also looked
upon Brahmā with no tinges of resentment. Having engaged Priyavrata in accepting his father’s request, Lord Brahmā returned to his abode, Satyaloka, which is indescribable by the endeavor of mundane mind or words.

PURPORT

Manu was certainly very satisfied that Lord Brahmā had persuaded his son Priyavrata to take the responsibility for ruling the world. Priyavrata and Nārada were also very satisfied. Although Brahmā had forced Priyavrata to accept the management of worldly affairs, thus breaking his vow to remain brahmacārī and completely engage in devotional service, Nārada and Priyavrata did not look upon Brahmā with resentment. Nārada was not at all sorry that he had been frustrated in making Priyavrata a disciple. Both Priyavrata and Nārada were exalted personalities who knew how to respect Lord Brahmā. Therefore instead of looking upon Brahmā with resentment, they very feelingly offered him their respect. Lord Brahmā then returned to his celestial abode, known as Satyaloka, which is described here as being impeccable and being unapproachable by words.

It is stated in this verse that Lord Brahmā returned to his residence, which is as important as his own personality. Lord Brahmā is the creator of this universe and the most exalted personality within it. His lifetime is described in Bhagavad-gītā (8.17). Sahasra-yuga-paryantam ahar yad brahmano viduḥ. The total duration of the four yugas is 4,300,000 years, and when that is multiplied a thousand times, it equals twelve hours in the life of Brahmā. Therefore we cannot factually comprehend even twelve hours of Brahmā’s life, to say nothing of the one hundred years that constitute his entire lifetime. How, then, can we understand his abode? The Vedic literatures describe that in Satyaloka there is no birth, death, old age or disease. In other words, since Satyaloka is situated next to Brhamaloka, or the Brahman effulgence, it is almost as good as Vaikuṇṭhaloka. Lord Brahmā’s abode is practically indescribable from our present status. Therefore it has been described as avān-manasa-gocara, or beyond the description of our words and the imagination of our minds. The Vedic literatures thus describe the abode of Lord Brahmā: yad vai parārdhyam tad upārmeṣṭhyaṁ na yatra śoko na jarā na mṛtyur nārtir na codvegaḥ. “In Satyaloka, which is situated many
millions and billions of years away, there is no lamentation, nor is there old age, death, anxiety or the influence of enemies.”

TEXT 22

\[\text{Svayambhuva Manu, with the assistance of Lord Brahmā, thus fulfilled his desires. With the permission of the great sage Nārada, he delivered to his son the governmental responsibility for maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material desires.}\\
\text{PURPORT}\\
\text{Svayambhuva Manu was practically hopeless because such a great personality as Nārada was instructing his son Priyavrata not to accept household life. Now he was very pleased that Lord Brahmā had interfered by inducing his son to accept the responsibility for ruling the government of the universe. From \textit{Bhagavad-gītā} we get information that Vaivasvata Manu was the son of the sun-god and that his son, Mahārāja Ikṣvāku,}\]
ruled this planet earth. Svāyambhuva Manu, however, appears to have been in charge of the entire universe, and he entrusted to his son, Mahārāja Priyavrata, the responsibility for maintaining and protecting all the planetary systems. Dharā-manda means “planet.” This earth, for instance, is called dharā-manda. Akhila, however, means “all” or “universal.” It is therefore difficult to understand where Mahārāja Priyavrata was situated, but from this literature his position certainly appears greater than that of Vaivasvata Manu, for he was entrusted with all the planetary systems of the entire universe.

Another significant statement is that Svāyambhuva Manu took great satisfaction from abnegating the responsibility for ruling all the planetary systems of the universe. At present, politicians are very eager to take charge of the government, and they engage their men in canvassing from door to door to get votes to win the post of president or a similar exalted office. On the contrary, however, herein we find that King Priyavrata had to be persuaded by Lord Brahmā to accept the post of emperor of the entire universe. Similarly, his father, Svāyambhuva Manu, felt relieved to entrust the universal government to Priyavrata. Thus it is evident that the kings and executive heads of government in the Vedic age never accepted their positions for sense enjoyment. Such exalted kings, who were known as rājarṣis, ruled only to maintain and protect the kingdom for the welfare of the citizens. The history of Priyavrata and Svāyambhuva Manu describes how exemplary, responsible monarchs performed the duties of government with disinterest, keeping themselves always aloof from the contamination of material attachment.

Material affairs have herein been compared to an ocean of poison. They have been described in a similar way by Śrīla Narottama dāsa Thākura in one of his songs:

\[
samśāra-visānale, \quad dīvā-niśi hiyā jvale,
\]
\[
judāite nā kainu upāya
\]

“My heart is always burning in the fire of material existence, and I have made no provisions for getting out of it.”

\[
golokera prema-dhana, \quad hari-nāma-saṅkīrtana,
\]
\[
raṭi nā janmila kene tāya
\]
"The only remedy is hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mahā-mantra, which is imported from the spiritual world, Goloka Vṛndāvana. How unfortunate I am that I have no attraction for this." Manu wanted to seek shelter at the lotus feet of the Lord, and therefore when his son Priyavrata took charge of his worldly affairs, Manu was very relieved. That is the system of Vedic civilization. At the end of life, one must free himself from worldly affairs and completely engage in the service of the Lord.

The word surarṣi-vara-anumatena is also significant. Manu entrusted the government to his son with the permission of the great saint Nārada. This is particularly mentioned because although Nārada wanted Priyavrata to become free from all material affairs, when Priyavrata took charge of the universe by the request of Lord Brahmā and Manu, Nārada was also very pleased.

TEXT 23

itī ha vāva sa jagatī-patīr isvarecchhayādhinivesīta-karmādhikāro
'khila-jagad-bandha-dhvaṁsana-parānubhāvasya bhagavata ādi-
purusasyāṅghri-yugalānvavaraṁ-dhyānānubhāvena parirandhi-
kaśāyāsayo 'vadāto 'pi māna-vardhano mahatāṁ mahītalāṁ anuśāśāsa.

iti—thus; ha vāva—indeed; saḥ—he; jagatī-patīḥ—the emperor of
the whole universe; iśvara-icchayā—by the order of the Supreme Per-
sontality of Godhead; adhinivesīta—completely engaged; karma-
adhi-kāraḥ—in material affairs; akhila-jagat—of the entire universe;
bandha—bondage; dhvaṁsana—destroying; para—transcendental;
anubhāvasya—whose influence; bhagavataḥ—of the Supreme Per-
sontality of Godhead; ādi-purusasya—the original person; aṅghri—on
the lotus feet; yugala—two; anavaraṁ—constant; dhyāna-
anubhāvena—by meditation; parirandhi—destroyed; kaśāya—all the
dirty things; āśayaḥ—in his heart; avadātaḥ—completely pure; api—
although; māna-vardhanah—just to give honor; mahatām—to superiors; mahītalam—the material world; anuṣaśāsa—ruled.

TRANSLATION

Following the order of the Supreme Personality of Godhead, Mahārāja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Mahārāja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors.

PURPORT

The words māna-vardhano mahatām ("just to show honor to superiors") are very significant. Although Mahārāja Priyavrata was already a liberated person and had no attraction for material things, he engaged himself fully in governmental affairs just to show respect to Lord Brahmā. Arjuna had also acted in the same way. Arjuna had no desire to participate in political affairs or the fighting at Kurukṣetra, but when ordered to do so by the Supreme Lord, Kṛṣṇa, he executed those duties very nicely. One who always thinks of the lotus feet of the Lord is certainly above all the contamination of the material world. As stated in Bhagavad-gītā:

yoginām api sarveśāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mātih

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47) Mahārāja Priyavrata, therefore, was a liberated person and was among the highest of yogīs, yet superficially he became the emperor of the universe in accordance with the order of Lord Brahmā. Showing respect to his superior in this way was another of his extraordinary qualifications. As stated in Śrīmad-Bhāgavatam (6.17.28):
A devotee who is actually advanced is not afraid of anything, provided he has the opportunity to execute the order of the Supreme Personality of Godhead. This is the proper explanation of why Priyavrata engaged in worldly affairs although he was a liberated person. Also, only because of this principle does a mahā-bhāgavata, who has nothing to do with the material world, come down to the second platform of devotional service to preach the glories of the Lord all over the world.

**TEXT 24**

| aṭh ca duḥhitaram prajāpateviṁśākarmaṇa upayemē bahiṁpatīṁ nāma tasyām u ha vāvā ātmajānaṁ ātma-saṃāna-śīla-guṇa-karma-rūpa-virya-duḥkha-duḥkha-dhāvandyaṁ bhāvayaṁ babhūva kanyāṁ ca yavīyasim urjasvatīṁ nāma. |

atha—thereafter; ca—also; duḥhitaram—the daughter; prajāpateḥ—of one of the prajāpatis entrusted with increasing population; viśvakaṁ—named Viśvakarmā; upayemē—married; barhiṁmatīṁ—Barhiṁmati; nāma—named; tasyām—in her; u ha—as it is celebrated; vāvā—wonderful; ātma-jān—sons; ātma-saṃāna—exactly equal to him; śīla—character; guṇa—quality; karma—activities; rūpa—beauty; virya—prowess; udārān—whose magnanimity; daśa—ten; bhāvayaṁ babhūva—he begot; kanyāṁ—daughter; ca—also; yavīyasim—the youngest of all; urjasvatīṁ—Urjasvati; nāma—named.

**TRANSLATION**

Thereafter, Mahārāja Priyavrata married Barhiṁmati, the daughter of the prajāpati named Viśvakarmā. In her he begot ten
sons equal to him in beauty, character, magnanimity and other qualities. He also begot a daughter, the youngest of all, named Urjasvati.

**PURPORT**

Maharaja Priyavrata not only carried out the order of Lord Brahma by accepting the duties of government, but also married Barhiṣmati, the daughter of Viśvakarmā, one of the prajāpatīs. Since Maharaja Priyavrata was fully trained in transcendental knowledge, he could have returned home and conducted the business of government as a brahmacāri. Instead, however, when he returned to household life, he accepted a wife also. The principle is that when one becomes a grhaṣṭha, he must live perfectly in that order, which means he must live peacefully with a wife and children. When Caitanya Mahāprabhu’s first wife died, His mother requested Him to marry for a second time. He was twenty years old and was going to take sannyāsa at the age of twenty-four, yet by the request of His mother, He married. “As long as I am in household life,” He told His mother, “I must have a wife, for household life does not mean staying in a house. Real household life means living in a house with a wife.”

Three words in this verse are very significant—u ha vāva. These words are used to express wonder. Priyavrata Maharaja had taken a vow of renunciation, but accepting a wife and begetting children have nothing to do with the path of renunciation; these are activities on the path of enjoyment. It was a source of great wonder, therefore, that Priyavrata Maharaja, who had followed the path of renunciation, had now accepted the path of enjoyment.

Sometimes we are criticized because although I am a sannyāsī, I have taken part in the marriage ceremonies of my disciples. It must be explained, however, that since we have started a Kṛṣṇa conscious society and since a human society must also have ideal marriages, to correctly establish an ideal society we must take part in marrying some of its members, although we have taken to the path of renunciation. This may be astonishing to persons who are not very interested in establishing daiva-varnāśrama, the transcendental system of four social orders and four spiritual orders. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, however, wanted to reestablish daiva-varnāśrama. In daiva-varnāśrama there cannot be acknowledgement of social status according to birthright
because in Bhagavad-gītā it is said that the determining considerations are guṇa and karma, one’s qualities and work. It is this daiva-varṇāśrama that should be established all over the world to continue a perfect society for Kṛṣṇa consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Kṛṣṇa conscious society.

TEXT 25

āgnidhradharmajihva-yajñabāhu-mahāvīra-hiranyareto-ghṛtapṛṣṭha-savarna-medhātithi-vitihotra-kavya iti sarva evāgni-nāmān̄aḥ.

agnidhra—Āgnidhra; idhma-jihva—Idhmajihva; yajña-bāhu—Yajñabāhu; mahā-vīra—Mahāvīra; hiranya-retaḥ—Hiranyakarṇa; ghṛtapṛṣṭha—Ghṛtrapṛṣṭha; savana—Savana; medhā-tithi—Medhātithi; vitihotra—Vitihotra; kavya—and Kavi: iti—thus; sarve—all these; eva—certainly; agni—of the demigod controlling fire; nāmān̄aḥ—names.

TRANSLATION

The ten sons of Mahārāja Priyavrata were named Āgnidhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyareta, Ghṛtrapṛṣṭha, Savana, Medhātithi, Vitihotra and Kavi. These are also names of Agni, the fire-god.

TEXT 26

eteṣāṁ kavir mahāvīraḥ savana iti traya āsann ūrdhva-retasas ta ātmavidyāyāṁ arbha-bhāvād ārabhya krta-paricayāḥ pāramahamsyam evāśramam abhajan.

eteṣāṁ kavir mahāvīraḥ savana iti traya āsann ūrdhva-retasas ta ātmavidyāyāṁ arbha-bhāvād ārabhya krta-paricayāḥ pāramahamsyam evāśramam abhajan.
eteśām—of these; kaviḥ—Kavi; mahāvīraḥ—Mahāvira; savanaḥ—Savana; iti—thus; trayah—three; āsan—were; urdhva-retasah—completely celibate; te—they; ātma-vidyāyām—in transcendental knowledge; arbha-bhāvāt—from childhood; ārabhya—beginning; kṛta-paricayāḥ—very well versed; pāramahaṁsyam—of the highest spiritual perfection of human life; eva—certainly; āśramam—the order; abhajan—executed.

TRANSLATION

Three among these ten—namely Kavi, Mahāvira and Savana—lived in complete celibacy. Thus trained in brahmacārī life from the beginning of childhood, they were very conversant with the highest perfection, known as the paramahaṁsa-āśrama.

PURPORT

The word urdhva-retasah in this verse is very significant. Urdhva-retasah refers to one who can control sex life and who instead of wasting semen by discharging it, can use this most important substance accumulated in the body to enrich the brain. One who can completely control sex life is able to work wonderfully with his brain, especially in remembering. Thus students who simply hear Vedic instructions once from their teacher could remember them verbatim without needing to read books, which therefore did not exist in former times.

Another significant word is arbha-bhāvāt, which means “from very childhood.” Another meaning is “from being very affectionate to children.” In other words, paramahaṁsa life is dedicated for the benefit of others. Just as a father sacrifices many things out of affection for his son, great saintly persons sacrifice all kinds of bodily comforts for the benefit of human society. In this connection there is a verse concerning the six Gosvāmīs:

tyaktvā tūrnam aśeṣa-maṇḍala-pati-śreṇīṃ sadā tucchavat
bhūtvā dīna-gaṇeṣakau karuṇayā kaupīna-kanṭhāśritau

Because of their compassion for the poor fallen souls, the six Gosvāmīs gave up their exalted positions as ministers and took vows as mendicants.
Thus minimizing their bodily wants as far as possible, they each accepted only a loincloth and a begging bowl. Thus they remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu by compiling and publishing various Vaiṣṇava literatures.

TEXT 27

Thus minimizing their bodily wants as far as possible, they each accepted only a loincloth and a begging bowl. Thus they remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu by compiling and publishing various Vaiṣṇava literatures.

**tasmin**—in that paramahaṁsa-aśrama; **u**—certainly; **ha**—so celebrated; **vā**—indeed; **upaśama**—the renounced order of life; **parama**—the great sages; **sakala**—all; **jīva**—of living entities; **nikāya**—in total; **āvāsasya**—the residence; **bhagavataḥ**—of the Supreme Personality of Godhead; **vāsudevasya**—Lord Vāsudeva; **bhītānāṁ**—of those afraid of material existence; **śaraṇa-bhūtasya**—the one who is the only shelter; **śrimat**—of the Supreme Personality of Godhead; **carana-aravinda**—the lotus feet; **avirata**—constantly; **smarana**—remembering; **avigalita**—completely uncontaminated; **parama**—supreme; **bhakti-yoga**—of mystic devotional service; **anubhāvena**—by the prowess; **paribhāvita**—purified; **antaḥ**—within; **hṛdaya**—the heart; **adhigate**—perceived; **bhagavati**—the Supreme Personality of Godhead; **sarveśam**—of all; **bhūtaṁ**—living entities; **ātma-bhūte**—situated within the body; **pratyak**—directly; **ātman**—with the Supreme Supersoul; **eva**—certainly; **ātmanāḥ**—of the self; **tādātmayam**—qualitative equality; **aviṣeṣena**—without differences; **samīyuḥ**—realized.
TRANSLATION

Thus situated in the renounced order from the beginning of their lives, all three of them completely controlled the activities of their senses and thus became great saints. They concentrated their minds always upon the lotus feet of the Supreme Personality of Godhead, who is the resting place of the totality of living entities and who is therefore celebrated as Vāsudeva. Lord Vāsudeva is the only shelter of those who are actually afraid of material existence. By constantly thinking of His lotus feet, these three sons of Mahārāja Priyavrata became advanced in pure devotional service. By the prowess of their devotional service, they could directly perceive the Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, and realize that there was qualitatively no difference between themselves and Him.

PURPORT

The paramahāṁsa stage is the topmost position in renounced life. In sannyāsa, the renounced order, there are four stages—kuṭīcaka, bahuḍaka, parivrājakācārya and paramahāṁsa. According to the Vedic system, when one accepts the renounced order, he stays outside his village in a cottage, and his necessities, especially his food, are supplied from home. This is called the kuṭīcaka stage. When a sannyāsi advances further, he no longer accepts anything from home; instead, he collects his necessities, especially his food, from many places. This system is called madhukari, which literally means “the profession of the bumblebees.” As bumblebees collect honey from many flowers, a little from each, so a sannyāsi should beg from door to door but not accept very much food from any particular house; he should collect a little bit from every house. This is called the bahuḍaka stage. When a sannyāsi is still more experienced, he travels all over the world to preach the glories of Lord Vāsudeva. He is then known as parivrājakācārya. The sannyāsi reaches the paramahāṁsa stage when he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life. An actual paramahāṁsa is one who completely controls his senses and engages in the unalloyed service of the Lord. Therefore all three of
these sons of Priyavrata, namely Kavi, Mahāvira and Savana, were situated in the *paramahamsa* stage from the very beginning. Their senses could not disturb them, for their senses were completely engaged in serving the Lord. Therefore the three brothers are described in this verse as *upaśama-śīlāḥ*. *Upaśama* means “completely subdued.” Because they completely subdued their senses, they are understood to have been great sages and saints.

After subduing their senses, the three brothers concentrated their minds upon the lotus feet of Vāsudeva, Lord Kṛṣṇa. As stated in *Bhagavad-gītā* (7.19), *vāsudevaḥ sarvam iti*. The lotus feet of Vāsudeva are everything. Lord Vāsudeva is the reservoir of all living entities. When this cosmic manifestation is dissolved, all living entities enter the supreme body of the Lord, Garbhodakaśayī Viṣṇu, who merges within the body of Mahā-Viṣṇu. Both of these *viṣṇu-tattvas* are *vāsudeva-tattvas*, and therefore the great sages Kavi, Mahāvīra and Savana concentrated always upon the lotus feet of Lord Vāsudeva, Kṛṣṇa. In this way they could understand that the Supersoul within the heart is the Supreme Personality of Godhead, and they could recognize their identity with Him. The complete description of this realization is that simply by discharging the unalloyed form of devotional service, one can realize his self completely. The *parama-bhakti-yoga* mentioned in this verse means that a living entity, by dint of unalloyed devotional service, has no other interest than the service of the Lord, as described in *Bhagavad-gītā* (vāsudevaḥ sarvam iti). By *parama-bhakti-yoga*, by elevating oneself to the highest platform of loving service, one can automatically be relieved from the bodily concept of life and see the Supreme Personality of Godhead face to face. As confirmed in *Brahma-saṁhitā*:

*premāṇjana-cchurita-bhakti-vilocanena*
*santah sadaiva hṛdayeṣu vilokayanti*
*yām śyāmasundaram acintya-guṇa-svarūpaṁ*
*govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

An advanced devotee, who is known as a *sat*, or saint, can always see within his heart the Supreme Personality of Godhead, face to face. Kṛṣṇa, Śyāmasundara, expands Himself by His plenary portion, and thus a devotee can always see Him within his heart.
anyasyām api jāyāyāṃ trayāḥ putrā āsann uttamas tāmaso raivata iti manvantarādhipatayāḥ

anyasyām—other; api—also; jāyāyām—in the wife; trayāḥ—three; putrāḥ—sons; āsann—there were; uttamas tāmasaḥ raivataḥ—Uttama, Tāmasa and Raivata; iti—thus; manu-antara—of the manvantara millennium; adhipatayāḥ—rulers.

TRANSLATION
In his other wife, Mahārāja Priyavrata begot three sons, named Uttama, Tāmasa and Raivata. All of them later took charge of manvantara millenniums.

PURPORT
In every day of Brahmā there are fourteen manvantaras. The duration of one manvantara, the lifespan of one Manu, is seventy-one yugas, and each yuga is 4,320,000 years. Almost all the Manus selected to rule the manvantaras came from the family of Mahārāja Priyavrata. Three of them are particularly mentioned herein, namely Uttama, Tāmasa and Raivata.
evam upaśamāyanesu sva-tanayēsv atha jagati-patir jagatim
arbudāny ekādaśa parivatsarāṇāṁ avyāhata-kāra-sāra-
sambhṛta-dor-daṇḍa-yugalāpīditā-maurvi-guṇa-stanita-viramita-
dharma-pratipakṣo barhiṣmatyāś cānudinam edhamāṇa-pramoda-
prasarāṇa-yauṣṭiṇya-vṛidiḥ-pramūṣita-hāśāvaloka-rucira-ḵsveli-ādibhiḥ
parābhūyamāṇa-viveka ivānavabudhyamāṇa ivā mahāmanā bubhuje.

evan—thus; upaśama-ayaneśu—all well qualified; sva-tanayēsv—
his own sons; atha—thereafter; jagati-patiḥ—the master of the
universe; jagatim—the universe; arbudāṇi—arbudas (one arbuda
equals 100,000,000); ekādaśa—eleven; parivatsarāṇām—of years;
avyāhata—without being interrupted; akhila—universal; puruṣa-
kāra—prowess; sāra—strength; sambhṛta—endowed with; doḥ-daṇ-
daḥ—of powerful arms; yugala—by the pair; āpīḍita—being drawn;
maurvi-guṇa—of the bowstring; stanita—by the loud sound;
viramita—defeated; dharma—religious principles; pratipakṣah—those
who are against; barhiṣmatyāḥ—of his wife Barhiṣmati; ca—and;
anudinam—daily; edhamāṇa—increasing; pramōda—pleasing inter-
course; prasaraṇa—amiability; yauṣṭiṇya—feminine behavior; vṛidiḥ—
by shyness; pramūṣita—held back; hāṣa—laughing; avaloka—
glancing; rucira—pleasing; kšveli-ādibhiḥ—by exchanges of loving prop-
sensities; parābhūyamāṇa—being defeated; vivekah—his true
knowledge; iva—like; anavabudhyamāṇaḥ—a less intelligent person;
iva—like; mahā-manāḥ—the great soul; bubhuje—ruled.

TRANSLATION

After Kavi, Mahāvīra and Savana were completely trained in the
paramahāṁśa stage of life, Mahārāja Priyavrata ruled the universe
for eleven arbudas of years. Whenever he was determined to fix
his arrow upon his bowstring with his two powerful arms, all op-
ponents of the regulative principles of religious life would flee
from his presence in fear of the unparalleled prowess he displayed
in ruling the universe. He greatly loved his wife Barhiṣmati, and
with the increase of days, their exchange of nuptial love also in-
creased. By her feminine behavior as she dressed herself, walked,
got up, smiled, laughed, and glanced about, Queen Barhiṣmati in-
creased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.

PURPORT

In this verse, the word dharma-pratipakṣaḥ ("opponents of religious principles") refers not to a particular faith, but to varṇāśrama-dharma, the division of society, socially and spiritually, into four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and four āśramas (brahma-carya, grha-stha, vānapra-stha and sannyāsa). To maintain proper social order and help the citizens gradually progress toward the goal of life—namely spiritual understanding—the principles of varṇāśrama-dharma must be accepted. From this verse, Mahārāja Priyavrata appears to have been so strict in maintaining this institution of varṇāśrama-dharma that anyone neglecting it would immediately flee from his presence as soon as the King warned him by fighting or administering light punishment. Indeed, Mahārāja Priyavrata would not have to fight, for simply because of his strong determination, they dared not disobey the rules and regulations of varṇāśrama-dharma. It is said that unless human society is regulated by varṇāśrama-dharma, it is no better than a bestial society of cats and dogs. Mahārāja Priyavrata, therefore, strictly maintained varṇāśrama-dharma by his extraordinary, unparalleled prowess.

To maintain such a life of strict vigilance, one needs encouragement from his wife. In the varṇāśrama-dharma system, certain classes, such as the brāhmaṇas and sannyāsīs, do not need encouragement from the opposite sex. Kṣatriyas and grhasthas, however, actually need the encouragement of their wives in order to execute their duties. Indeed, a grha-stha or kṣatriya cannot properly execute his responsibilities without the association of his wife. Śrī Caitanya Mahāprabhu personally admitted that a grha-stha must live with a wife. Kṣatriyas were even allowed to have many wives to encourage them in discharging the duties of government. The association of a good wife is necessary in a life of karma and political affairs. To execute his duties properly, therefore, Mahārāja Priyavrata took advantage of his good wife Barhiṣmati, who was always very expert in pleasing her great husband by properly dressing herself.
smiling, and exhibiting her feminine bodily features. Queen Barhiṣmatī always kept Mahārāja Priyavrata very encouraged, and thus he executed his governmental duty very properly. In this verse iva has twice been used to indicate that Mahārāja Priyavrata acted exactly like a henpecked husband and thereby seemed to have lost his sense of human responsibility. Actually, however, he was fully conscious of his position as a spirit soul, although he seemingly behaved like an acquiescent karmi husband. Mahārāja Priyavrata thus ruled the universe for eleven ar- budas of years. One arbuda consists of 100,000,000 years, and Mahārāja Priyavrata ruled the universe for eleven such arbudas.

TEXT 30

yāvad avabhāsayati sura-girim anuparikrāman bhagavān ādityo
vasudhā-talam ardhenaiva pratapaty ardhena-vacchādayati tadā hi
bhagavad-upāsanopacitāti-pruṣa-prabhāvas tad anabhīnandand
samajavena rathena jyotirmayena rajanīṁ api dināṁ kariṣyāmīṁi saptakṛt
dvistaraṇīṁ anuparyakrāmad dvitiya iva pataṅgaḥ.

yāvat—so long; avabhāsayati—illuminates; sura-girim—the Sumeru Hill; anuparikrāman—by circumambulating; bhagavān—the most powerful; ādityaḥ—sun-god; vasudhā-talam—the lower planetary system; ardhena—by half; eva—certainly; pratapati—makes dazzling; ardhena—by half; avacchādayati—covers with darkness; tadā—at that time; hi—certainly; bhagavat-upāsanā—by worshiping the Supreme Personality of Godhead; upacita—by satisfying Him perfectly; atipuruṣa—superhuman; prabhāvaḥ—influence; tat—that; anabhīnandan—without appreciating; samajavena—by equally powerful; rathena—on a chariot; jyotiḥ-mayena—dazzling; rajanīṁ—night; api—also; dināṁ—day; kariṣyāmi—I shall make it; iti—thus: saptakṛt—seven times; vastaraṇīṁ—exactly following the orbit of the sun;
anuparyakrāmat—circumambulated; dvitiyāḥ—second; iva—like; pataṅgaḥ—sun.

TRANSLATION
While so excellently ruling the universe, King Priyavrata once became dissatisfied with the circumambulation of the most powerful sun-god. Encircling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light, and when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He followed the orbit of the sun-god on a brilliant chariot and thus fulfilled his desire. He could perform such wonderful activities because of the power he had achieved by worshiping the Supreme Personality of Godhead.

PURPORT
There is a Bengali saying which describes that someone is so powerful that he can make the night day and the day night. That saying is current because of the prowess of Priyavrata. His activities demonstrate how powerful he became by worshiping the Supreme Personality of Godhead. Lord Kṛṣṇa is known as Yogēśvara, the master of all mystic powers. In Bhagavad-gitā (18.78) it is said wherever there is the master of all mystic powers (yatṛa yogēśvarah kṛṣṇah), victory, fortune and all other opulences are present. Devotional service is so powerful. When a devotee achieves what he wants to accomplish, it is not by his own mystic power but by the grace of the master of mystic power, Lord Kṛṣṇa; by His grace, a devotee can accomplish wonderful things unimaginable even to the most powerful scientist.

From the description in this verse, it appears that the sun moves. According to modern astronomers, the sun is fixed in one place, surrounded by the solar system, but here we find that the sun is not stationary: it is rotating in a prescribed orbit. This fact is corroborated by Brahma-samhitā (5.52). Yasyājñayā bhramati sambhṛta-kāla-cakrāḥ: the sun is rotating in its fixed orbit in accordance with the order of the Supreme Personality of Godhead. According to Jyotir Veda, the science of
astronomy in the Vedic literature, the sun moves for six months on the northern side of the Sumeru Hill and for six months on the southern side. We have practical experience on this planet that when there is summer in the north there is winter in the south and vice versa. Modern materialistic scientists sometimes present themselves as knowing all the ingredients of the sun, yet they are unable to offer a second sun like Mahārāja Priyavrata’s.

Although Mahārāja Priyavrata devised a very powerful chariot as brilliant as the sun, he had no desire to compete with the sun-god, for a Vaiṣṇava never wants to supersede another Vaiṣṇava. His purpose was to give abundant benefits in material existence. Śrīla Viśvanātha Cakravartī Thākura remarks that in the months of April and May the rays of Mahārāja Priyavrata’s brilliant sun were as pleasing as the rays of the moon, and in October and November, both morning and evening, that sun provided more warmth than the sunshine. In short, Mahārāja Priyavrata was extremely powerful, and his actions extended his power in all directions.

TEXT 31

ye vā u ha tad-ratha-caraṇa-nemi-krta-parikhatās te sapta sindhava āsan yata eva krtāḥ sapta bhuvo dvipāḥ.

ye—that; vā u ha—certainly; tad-ratha—of his chariot; caraṇa—of the wheels; nemi—by the rims; krta—made; parikhatāḥ—trenches; te—those; sapta—seven; sindhavaḥ—oceans; āsan—became; yataḥ—because of which; eva—certainly; krtāḥ—were made; sapta—seven; bhuvaḥ—of the Bhū-manḍala; dvipāḥ—islands.

TRANSLATION

When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven
oceans, dividing the planetary system known as Bhū-maṇḍala into seven islands.

PURPORT

Sometimes the planets in outer space are called islands. We have experience of various types of islands in the ocean, and similarly the various planets, divided into fourteen lokas, are islands in the ocean of space. As Priyavrata drove his chariot behind the sun, he created seven different types of oceans and planetary systems, which altogether are known as Bhū-maṇḍala, or Bhūloka. In the Gāyatri mantra, we chant, oṁ bhūr bhuvah svāḥ tat savitūr vareṇyam. Above the Bhūloka planetary system is Bhūvarloka, and above that is Svargaloka, the heavenly planetary system. All these planetary systems are controlled by Savitā, the sun-god. By chanting the Gāyatri mantra just after rising early in the morning, one worships the sun-god.

TEXT 32


jambu—Jambu; plakṣa—Plakṣa; śālmai—Śālmai; kuṣa—Kuṣa; krauṇca—Krauṇca; śāka—Śāka; puṣkara—Puṣkara; saṁjñāḥ—known as; teśāṁ—of them; parimāṇam—measurement; pūrvasmāt pūrvasmād—from the former; uttaraḥ uttaraḥ—the following; yathā—according to; saṅkhyaṁ—number; dvi-guṇa—twice as much; mānena—with a measure; bahiḥ—outside; samantataḥ—all around; upakāptāḥ—produced.

TRANSLATION

The names of the islands are Jambū, Plakṣa, Śālmai, Kuṣa, Krauṇca, Śāka and Puṣkara. Each island is twice as large as the one
preceding it, and each is surrounded by a liquid substance, beyond which is the next island.

**PURPORT**

The ocean in each planetary system has a different type of liquid. How they are situated is explained in the next verse.

**TEXT 33**

क्षारोदेक्षु-रसोदा-सुरोदा-घर्तोदा-क्षीरोदा-दाद्हि-मान्डोदा-सुध्दोदा: सस्म जलधयः सस्म
प्रेषपरिवा इवास्यन्तः प्रेषसमाना एकाक्षेन यथातुपुर्वः सस्म
वहिद्विपिनः पृथक्कपिरित उपकल्यंतांसैं जम्ब्वाक्षिणः
वहिद्वितीपारितुपुर्वः तमजनायेवामजिहङ्ङाहुतिहिरण्यतत्वं
यस्मात्तात्त्विधितीतित्वितोद्द्वाराणु संस्कारः
क्षारोदेक्षु-रसोदा-सुरोदा-घर्तोदा-क्षीरोदा-दाद्हि-मान्डोदा-सुध्दोदा: सस्म जलधयः सस्म
प्रेषपरिवा इवास्यन्तः प्रेषसमाना एकाक्षेन यथातुपुर्वः सस्म

**Translation**

ksārodeksu—salt; uda—water; iksu-rasa—the liquid extract from sugar-cane; uda—water; sura—liquor; uda—water; ghṛta—clarified butter; uda—water; ksīra—milk; uda—water; dadhimaṇḍa—emulsified yogurt; uda—water; suḍḍha-udāḥ—and drinking water; sapta—seven; jala-dhayaḥ—oceans; sapta—seven; dvīpa—islands; parikhāḥ—trenches; iva—like; abhyantara—internal; dvīpa—islands; samānāḥ—equal to; eka-ekāsyena—one after another; yathā-anupūrvaḥ—in chronological order; sapta-su—seven; api—although; bahih—outside; dvīpeṣu—in islands; prthak—separate; parītaḥ—all around; upakalpitāḥ—situated; teṣu—within them; jambū-ādiṣu—beginning with Jambū; barhiṣmati—of Barhiṣmati; patiḥ—the husband; anuvratān—who were actually followers of the father’s principles;
The seven oceans respectively contain salt water, sugarcane juice, liquor, clarified butter, milk, emulsified yogurt, and sweet drinking water. All the islands are completely surrounded by these oceans, and each ocean is equal in breadth to the island it surrounds. Maharājā Priyavrata, the husband of Queen Barhiṣmati, gave sovereignty over these islands to his respective sons, namely Agnidhra, Idhmajihva, Yajñabāhu, Hiranyaretā, Gṛtaprśṭha, Medhatithi and Vitihotra. Thus they all became kings by the order of their father.

PURPORT

It is to be understood that all the dvīpas, or islands, are surrounded by different types of oceans, and it is said herein that the breadth of each ocean is the same as that of the island it surrounds. The length of the oceans, however, cannot equal the length of the islands. According to Virarāghava Ācārya, the breadth of the first island is 100,000 yojanas. One yojana equals eight miles, and therefore the breadth of the first island is calculated to be 800,000 miles. The water surrounding it must have the same breadth, but its length must be different.

TEXT 34

duhitaram ca rjasvatim nāmośanase prayacchad yasyām āsid devayāni nāma kāvyasūtā

duhitaram—the daughter; ca—also; rjasvatim—Urjasvati; nāma—named; uśanase—unto the great sage Uśanā (Śukrācārya): prayac-
chat—he gave; yasyām—unto whom; āsīt—there was; devayānī—Devayānī; nāma—named; kāvya-sūtā—the daughter of Śukrācārya.

TRANSLATION

King Priyavrata then gave his daughter, Ûrjasvati, in marriage to Śukrācārya, who begot in her a daughter named Devayānī.

TEXT 35

naivaṁ-vidhāḥ puruṣa-kāra uрукramasya
purḥsāṁ tad-aṅghri-rajasā jita-sad-guṇānām
citram vidūra-vigataḥ sakṛd ādadita
yan-nāmadheyam adhunā sa jahāti bandham

na—not; evam-vidhāḥ—like that; puruṣa-kāraḥ—personal influence; uru-kramasya—of the Supreme Personality of Godhead; purḥsāṁ—of the devotees; tat-aṅghriḥ—of His lotus feet; rajasaḥ—by the dust; jita-sat-guṇānām—who have conquered the influence of the six kinds of material whips; citram—wonderful; vidūra-vigataḥ—the fifth-grade person, or the untouchable; sakṛd—only once; ādadita—if he utters; yat—whose; nāmadheyam—holy name; adhunā—immediately; saḥ—he; jahāti—gives up; bandham—material bondage.

TRANSLATION

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips—namely hunger, thirst, lamentation, illusion, old age and death—and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes—
in other words, an untouchable—is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

**PURPORT**

Śukadeva Gosvāmī was speaking to Mahārāja Parikṣit about the activities of King Priyavrata, and since the King might have had doubts about these wonderful, uncommon activities, Śukadeva Gosvāmī reassured him. “My dear King,” he said, “don’t be doubtful about the wonderful activities of Priyavrata. For a devotee of the Supreme Personality of Godhead, everything is possible because the Lord is also known as Urukrama.” Urukrama is a name for Lord Vāmanadeva, who performed the wonderful act of occupying the three worlds with three footsteps. Lord Vāmanadeva requested three paces of land from Mahārāja Bali, and when Mahārāja Bali agreed to grant them, the Lord immediately covered the entire world with two footsteps, and for His third step He placed His foot upon Bali Mahārāja’s head. Śrī Jayadeva Gosvāmī says:

```plaintext
chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vamāna-rūpa jaya jagadīśa hare
```

“All glories to Lord Keśava, who assumed the form of a dwarf. O Lord of the universe, who takes away everything inauspicious for the devotees! O wonderful Vāmanadeva! You tricked the great demon Bali Mahārāja by Your steps. The water that touched the nails of Your lotus feet when You pierced through the covering of the universe purifies all living entities in the form of the River Ganges.”

Since the Supreme Lord is all-powerful, He can do things that seem wonderful for a common man. Similarly, a devotee who has taken shelter at the lotus feet of the Lord can also do wonderful things, unimaginable to a common man, by the grace of the dust of those lotus feet. Caitanya Mahāprabhu therefore teaches us to take shelter of the Lord’s lotus feet:

```plaintext
ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāṁbuddhau
```
“O son of Nanda Mahārāja, I am Your eternal servant, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet.” Lord Caitanya teaches us to come in touch with the dust of the Lord’s lotus feet, for then there will undoubtedly be all success.

Because of the material body, every living entity in material existence is always disturbed by sad-guṇa, six whips—hunger, thirst, lamentation, illusion, invalidity and death. Furthermore, another sad-guṇa are the mind and five sense organs. Not to speak of a sanctified devotee, even a caṇḍāla, an outcaste, who is untouchable, is immediately freed from material bondage if he utters the holy name of the Lord even once. Sometimes caste brāhmaṇas argue that unless one changes his body he cannot be accepted as a brāhmaṇa, for since the present body is obtained as a result of past actions, one who has in the past acted as a brāhmaṇa takes birth in a brāhmaṇa family. Therefore, they contend, without such a brahminical body, one cannot be accepted as a brāhmaṇa. Herein it is said, however, that even vidūra-vigata, a caṇḍāla—a fifth-class untouchable—is freed if he utters the holy name even once. Being freed means that he immediately changes his body. Sanātana Gosvāmi confirms this:

\[
\text{yathā kāṇcanatām yāti} \\
\text{kāmsyaṁ rasa-viṭhānataḥ} \\
\text{tathā đikṣā-viṭhānena} \\
\text{dvija-viṁ jāyate nṛṇām}
\]

When a person, even though a caṇḍāla, is initiated by a pure devotee into chanting the holy name of the Lord, his body changes as he follows the instructions of the spiritual master. Although one cannot see how his body has changed, we must accept, on the grounds of the authoritative statements of the śāstras, that he changes his body. This is to be understood without arguments. This verse clearly says, sa jahāti bandham: “He gives up his material bondage.” The body is a symbolic representation of material bondage according to one’s karma. Although sometimes
we cannot see the gross body changing, chanting the holy name of the Supreme Lord immediately changes the subtle body, and because the subtle body changes, the living entity is immediately freed from material bondage. After all, changes of the gross body are conducted by the subtle body. After the destruction of the gross body, the subtle body takes the living entity from his present gross body to another. In the subtle body, the mind is predominant, and therefore if one’s mind is always absorbed in remembering the activities or the lotus feet of the Lord, he is to be understood to have already changed his present body and become purified. Therefore it is irrefutable that a *caṇḍāla*, or any fallen or lowborn person, can become a *brāhmaṇa* simply by the method of bona fide initiation.

**TEXT 36**

(sa evam aparimita-bala-parākrama ekadā tu devarṣi-
caranānuṣayānānu-patita-guṇa-visarga-saṁsargenaṁ
ivātmānam manyamāna ātma-nirveda idam āha.

**TRANSLATION**

While enjoying his material opulences with full strength and influence, Mahārāja Priyavrata once began to consider that although he had fully surrendered to the great saint Nārada and was actually
on the path of Kṛṣṇa consciousness, he had somehow become again entangled in material activities. Thus his mind now became restless, and he began to speak in a spirit of renunciation.

PURPORT

In Śrīmad-Bhāgavatam (1.5.17) it is said:

\[
\begin{align*}
tyaktvā svā-dharmāṇi caraṇāmbujāṁ harer 
bhajann apakvo 'tha patet tato yadi 
yatra kva vābhadram abhūd amusya kim 
ko vārtha āpto 'bhajatāṁ svā-dharmataḥ
\end{align*}
\]

“One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.” If one somehow or other comes to the shelter of a great Vaiṣṇava, takes to Kṛṣṇa consciousness because of sentiment or realization, but in course of time falls down because of immature understanding, he is not actually fallen, for his having engaged in Kṛṣṇa consciousness is a permanent asset. If one falls down, therefore, his progress might be checked for a certain time, but it will again become manifest at an opportune moment. Although Priyavrata Mahārāja was serving according to the instructions of Nārada Muni meant for going back home, back to Godhead, he returned to material affairs at the request of his father. In due course of time, however, his consciousness for serving Kṛṣṇa reawakened by the grace of his spiritual master, Nārada.

As stated in Bhagavad-gītā (6.41), śucināṁ śrimatāṁ gehe yogabhrāsto 'bhijāyate. One who falls down from the process of bhakti-yoga is again offered the opulence of the demigods, and after enjoying such material opulence, he is given a chance to take birth in a noble family of a pure brāhmaṇa, or in a rich family, to be given the chance to revive his Kṛṣṇa consciousness. This actually happened in the life of Priyavrata: he is a most glorious example of this truth. In due course of time, he no longer wanted to enjoy his material opulences and his wife, kingdom and sons; instead, he wanted to renounce them all. Therefore, after having
described the material opulences of Mahārāja Priyavrata, Śukadeva Gosvāmi, in this verse, describes his tendency for renunciation.

The words devarṣi-caraṇaṇuṣayana indicate that Mahārāja Priyavrata, having fully surrendered to the great sage Devarṣi Nārada, was strictly following all the devotional processes and regulative principles under his direction. In regard to strictly following the regulative principles, Śrila Viśvanātha Cakravartī Ṭhākura says; daṇḍavat-praṇāmās tān anupatitāḥ. By immediately offering obeisances (daṇḍava) unto the spiritual master and by strictly following his directions, the student becomes advanced. Mahārāja Priyavrata was doing all these things regularly.

As long as one is in the material world, he has to be under the influence of the modes of material nature (guna-visarga). It is not that Mahārāja Priyavrata was freed from material influence because he possessed all material opulences. In this material world, both the very poor man and the very rich man are under material influences, for both wealth and poverty are creations of the modes of material nature. As stated in Bhagavad-gītā (3.27), prakṛteśaṇānāni gunaiḥ karmāṇi sarvaśaḥ. According to the modes of material nature we acquire, the material nature gives us facility for material enjoyment.

**TEXT 37**

**ahō abhāṣyitam yat abhinivesitam 'ham indriyair avidyā-racita-viṣama-viṣayāndha-kūpe tat alam alam amusyā vanitāyā vinodam rgaḥ vhitam cakāra.**

- **ahō**—alas; *asādhu*—not good; *anuṣhitam*—executed; **yat**—because; *abhinivesitah*—being completely absorbed; *aham*—I; *indriyaih*—for sense gratification; *avidyā*—by nescience; *racita*—made; *viṣama*—causing distress; *viṣaya*—sense gratification; *andha-kūpe*—in the dark well; **tat**—that; *alam*—insignificant; *alam*—of no importance:
TRANSLATION

The King thus began criticizing himself: Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned.

PURPORT

How condemned is the advancement of material knowledge can be understood from the behavior of Mahārāja Priyavrata. He performed such wonderful acts as creating another sun, which shined during the night, and creating a chariot so great that its wheels formed vast oceans. These activities are so great that modern scientists cannot even imagine how such things can be done. Mahārāja Priyavrata acted very wonderfully in the material field of activities, but because he was dealing in sense gratification—ruling his kingdom and dancing to the indications of his beautiful wife—he personally condemned himself. When we think about this example of Mahārāja Priyavrata, we can just consider how degraded is the modern civilization of materialistic advancement. Modern so-called scientists and other materialists are very satisfied because they can construct great bridges, roads and machines, but such activities are nothing comparable to those of Mahārāja Priyavrata. If Mahārāja Priyavrata could condemn himself in spite of his wonderful activities, how condemned we are in our so-called advancement of material civilization. We can conclude that such advancement has nothing to do with the problems of the living entity entangled within this material world. Unfortunately, modern man does not understand his entanglement and how condemned he is, nor does he know what kind of body he is going to have in the next life. From a spiritual point of view, a great kingdom, beautiful wife and wonderful material activities are all impediments to spiritual advancement. Mahārāja Priyavrata had served the great sage Nārada sincerely.
Therefore even though he had accepted material opulences, he could not be deviated from his own task. He again became Kṛṣṇa conscious. As confirmed in Bhagavad-gītā:

\[
\text{neḥābhikrama-nāśo 'sti} \\
\text{pratyavāyo na vidyate} \\
\text{svalpam apy asya dharmasya} \\
\text{trāyate mahato bhayāt}
\]

"In devotional service there is no loss or diminution, and even a small service rendered in devotional life is sufficient to save one from the greatest danger." (Bg. 2.40) Such renunciation as Mahārāja Priyavrata's is possible only by the grace of the Supreme Personality of Godhead. Generally when people are powerful or when they have a beautiful wife, a beautiful home and material popularity, they become more and more entangled. Priyavrata Mahārāja, however, having been completely trained by the great sage Nārada, revived his Kṛṣṇa consciousness in spite of all impediments.

TEXT 38

परदेवताधिगतात्मप्रत्यावायर्मेवेनानुप्रवृत्तेभ्याः पुनः यथादाय
विभूत्य युज्मोगों च महिषीं युतकमिव सहभाविभूतिं पद्यं
निहितनिदेशों हृदि गृहीतहरिविहाराज्ञों भगवतो नारदस्य दर्वा
पुनरेतससारः ॥ ३८ ॥

para-devatā-prasādādhigatātma-pratyavamarśenānu-pravṛttēbhyaḥ
putrebhya imāṁ yathā-dāyaṁ vibhajya bhukta-bhogāṁ ca mahiśim
mṛtakam iva saha mahā-vidhūtim apahāya svayaṁ nihita-nirvedo hrdi
gṛhita-hari-vihārānubhāvo bhagavato nāradasya padavim punar
evānusārā.

para-devatā—of the Supreme Personality of Godhead; prasāda—by the mercy; adhigata—obtained; ātma-pratyavamarśena—by self-realization; anupravṛttēbhyaḥ—who exactly follow his path:
putrebhyah—unto his sons; imām—this earth; yathā-dāyam—exactly according to the inheritance; vibhajya—dividing; bhukta-bhogām—whom he enjoyed in so many ways; ca—also; mahiśīm—the Queen; mṛtakam iva—exactly like a dead body; saha—with; mahā-vibhūtim—great opulence; apahāya—giving up; svayam—himself; nihiṭa—perfectly taken to; nirvedaḥ—renunciation; hṛdi—in the heart; grhūta—accepted; hari—of the Supreme Personality of Godhead; vīhāra—pastimes; anubhāvaḥ—in such an attitude; bhagavataḥ—of the great saintly person; nāradasya—of Saint Narada; padavim—position; punah—again; eva—certainly; anusasāra—began to follow.

TRANSLATION

By the grace of the Supreme Personality of Godhead, Mahārāja Priyavrata reawakened to his senses. He divided all his earthly possessions among his obedient sons. He gave up everything, including his wife, with whom he had enjoyed so much sense gratification, and his great and opulent kingdom, and he completely renounced all attachment. His heart, having been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Kṛṣṇa consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Nārada.

PURPORT

As enunciated by Śrī Caitanya Mahāprabhu in His Śikṣāstaka, cetodarpana-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇam: as soon as one’s heart is cleansed, the blazing fire of material existence is immediately extinguished. Our hearts are meant for the pastimes of the Supreme Personality of Godhead. This means that one should be fully Kṛṣṇa conscious, thinking of Kṛṣṇa, as He Himself advises (man-manā bhava mad-bhakto mad-yājī mām namaskuru). This should be our only business. One whose heart is not clean cannot think of the transcendental pastimes of the Supreme Lord, but if one can once again place the Supreme Personality of Godhead in his heart, he very easily becomes
qualified to renounce material attachment. Māyāvādi philosophers, yogīs and jñānīs try to give up this material world simply by saying, *brahma satyaṁ jagan mithyā*: "This world is false. There is no use of it. Let us take to Brahman." Such theoretical knowledge will not help us. If we believe that Brahman is the real truth, we have to place within our hearts the lotus feet of Śrī Kṛṣṇa, as Mahārāja Ambariṣa did (*sa vai manāḥ kṛṣṇa-padaravindayoḥ*). One has to fix the lotus feet of the Lord within his heart. Then he gets the strength to be freed from material entanglement.

Mahārāja Priyavrata was able to give up his opulent kingdom, and he also gave up the association of his beautiful wife as if she were a dead body. However beautiful one's wife and however attractive her bodily features, one is no longer interested in her when her body is dead. We praise a beautiful woman for her body, but that same body, when bereft of a spirit soul, is no longer interesting to any lusty man. Mahārāja Priyavrata was so strong, by the grace of the Lord, that even though his beautiful wife was alive, he could give up her association exactly like one who is forced to give up the association of a dead wife. Śrī Caitanya Mahāprabhu said:

\[
\begin{align*}
na dhanam na janam na sundarim \\
kavitām vā jagadiśa kāmaye \\
mama janmani janmaniśvare \\
ḥvatoḥ bhaktir ahautuki tvayi
\end{align*}
\]

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth." For one who desires to advance in spiritual life, attachment to material opulence and attachment to a beautiful wife are two great impediments. Such attachments are condemned even more than suicide. Therefore anyone desiring to cross beyond material nescience must, by the grace of Kṛṣṇa, be freed from attachment to women and money. When Mahārāja Priyavrata became completely free from these attachments, he could again peacefully follow the principles instructed by the great sage Nārada.
TEXT 39

तस्य ह वा एते श्रोकाः—
प्रियव्रतं कर्म के नु कृपदीन्द्रम्।
यो नेमिनिम्नारोऽच्छायां धनू सम्मारियिन्न॥ 39॥

tasya ha vā ete ślokāḥ—
prīyavrata-kṛtam karma
ko nu kuryād vineśvaram
yo nemi-nimmair akaroc
chāyām ghnan sapta vāridhīn

tasya—his; ha vā—certainly; ete—all these; ślokāḥ—verses; prīyavrata—by King Priyavrata; kṛtam—done; karma—activities; kaḥ—who; nu—then; kuryāt—can execute; vinā—without; īśvaram—the Supreme Personality of Godhead; yah—one who; nemi—of the rim of the wheels of his chariot; nimnaiḥ—by the depressions; akarot—made; chāyām—darkness; ghnan—dissipating; sapta—seven; vāridhīn—oceans.

TRANSLATION

There are many famous verses regarding Maharaja Priyavrata’s activities:

“No one but the Supreme Personality of Godhead could do what Maharaja Priyavrata has done. Maharaja Priyavrata dissipated the darkness of night, and with the rims of his great chariot, he excavated seven oceans.”

PURPORT

There are many excellent verses, famous all over the world, concerning the activities of Maharaja Priyavrata. He is so celebrated that his activities are compared to those of the Supreme Personality of Godhead. Sometimes a sincere servant and devotee of the Lord is also called bhagavān. Śrī Nārada is called bhagavān, and Lord Śiva and Vyāsadeva are also sometimes called bhagavān. This designation, bhagavān, is sometimes conferred upon a pure devotee by the grace of the Lord so that
he will be very highly esteemed. Mahārāja Priyavrata was such a devotee.

TEXT 40

भूसंख्यानं क्रतं वेन सारिदिविनादिभिः।
सीमा च भूतनिर्ज्ञयै द्वीपे द्वीपे विभागवः। ॥४०॥

bhū-samsthānam kṛtaṁ yena
sarit-giri-vanādibhiḥ
simā ca bhūta-nirvṛtyai
dvipe dvipe vibhāgaśah

bhū-samsthānam—the situation of the earth; kṛtaṁ—done; yena—by whom; sarit—by rivers; giri—by hills and mountains; vanādibhiḥ—by forests and so on; simā—boundaries; ca—also; bhūta—of different nations; nirvṛtyai—to stop fighting; dvipe dvipe—on the various islands; vibhāgaśah—separately.

TRANSLATION

“To stop the quarreling among different peoples, Mahārāja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another’s property.”

PURPORT

The example set by Mahārāja Priyavrata in marking off different states is still followed. As indicated here, different classes of men are destined to live in different areas, and therefore the boundaries of various tracts of land, which are described here as islands, should be defined by different rivers, forests and hills. This is also mentioned in relation to Mahārāja Prthu, who was born from the dead body of his father by the manipulation of great sages. Mahārāja Prthu’s father was very sinful, and therefore a black man called Niṣāda was first born from his dead body. The Niṣāda race was given a place in the forest because by nature they are thieves and rogues. As animals are given places in various forests and hills, men who are like animals are also destined to
live there. One cannot be promoted to civilized life unless one comes to Kṛṣṇa consciousness, for by nature one is destined to live in a particular situation according to one’s *karma* and association with the modes of nature. If men want to live in harmony and peace, they must take to Kṛṣṇa consciousness, for they cannot achieve the highest standard while absorbed in the bodily concept of life. Mahārāja Priyavrata divided the surface of the globe into different islands so that each class of men would live peacefully and not clash with the others. The modern idea of nationhood has gradually developed from the divisions made by Mahārāja Priyavrata.

**TEXT 41**

![Image](image.png)

*bhaumam*—of the lower planets; *divyam*—heavenly; *mānuṣam*—of human beings; *ca*—also; *mahitvam*—all opulences; *karma*—by fruitive activities; *yoga*—by mystic power; *jam*—born; *yah*—one who; *cakre*—did; *niraya*—with hell; *aupamyam*—comparison or equality; *puruṣa*—of the Supreme Personality of Godhead; *anujana*—to the devotee; *priyah*—most dear.

**TRANSLATION**

“As a great follower and devotee of the sage Nārada, Mahārāja Priyavrata considered hellish the opulences he had achieved by dint of fruitive activities and mystic power, whether in the lower or heavenly planetary systems or in human society.”

**PURPORT**

Śrīla Rūpa Gosvāmi has said that the position of a devotee is so superexcellent that a devotee does not consider any material opulence
worth having. There are different types of opulences on earth, in the heavenly planets and even in the lower planetary system, known as Pātāla. A devotee, however, knows that they are all material, and consequently he is not at all interested in them. As stated in Bhagavad-gītā, param drśtvā nivartate. Sometimes yogīs and jñānīs voluntarily give up all material opulences to practice their system of liberation and taste spiritual bliss. However, they frequently fall down because artificial renunciation of material opulences cannot endure. One must have a superior taste in spiritual life; then he can give up material opulence. Mahārāja Priyavrata had already tasted spiritual bliss, and therefore he had no interest in any of the material achievements available in the lower, higher or middle planetary systems.

Thus end the Bhaktivedanta purports to the Fifth Canto, First Chapter, of Śrimad-Bhāgavatam, entitled “The Activities of Mahārāja Priyavrata.”
CHAPTER TWO

The Activities of Mahārāja Āgnidhra

In this chapter, the character of Mahārāja Āgnidhra is described. When Mahārāja Priyavrata went off for spiritual realization, his son Āgnidhra became the ruler of Jambūdvīpa, in accordance with Mahārāja Priyavrata’s instructions, and maintained its residents with the same affection a father feels for his sons. Once Mahārāja Āgnidhra desired to have a son, and therefore he entered a cave of Mandara Mountain to practice austerity. Understanding his desire, Lord Brahmā sent a celestial girl named Pūrvacitti to Āgnidhra’s hermitage. After dressing herself very attractively, she presented herself before him with various feminine movements, and Āgnidhra was naturally attracted to her. The girl’s actions, expressions, smile, sweet words and moving eyes were fascinating to him. Āgnidhra was expert in flattery. Thus he attracted the celestial girl, who was pleased to accept him as her husband because of his mellifluous words. She enjoyed royal happiness with Āgnidhra for many years before returning to her abode in the heavenly planets. In her womb Āgnidhra begot nine sons—Nābhi, Kiṃpuruṣa, Harivarṣa, Ilāvrta, Ramyaka, Hiraṃmayā, Kuru, Bhadrāśva and Ketumāla. He gave them nine islands with names corresponding to theirs. Āgnidhra, however, his senses unsatisfied, was always thinking of his celestial wife, and therefore in his next life he was born in her celestial planet. After the death of Āgnidhra, his nine sons married nine daughters of Meru named Merudevi, Pratirūpā, Ugradāṁśtri, Latā, Ramyā, Śyāmā, Nāri, Bhadrā and Devaviti.

TEXT 1

श्रीशुक उच्च
एवं पितरिः सम्प्रदृढः तद्तुशासने वर्त्तमान आशीश्रो जम्बुवद्वैपाकः
प्रजा जीर्तस्वद्वर्षवेक्ष्माणः पर्येमोपयत् || ॥ ||
Śrī-śuka uvāca

evam pitari sampravṛtte tad-anuśāsane vartamāṇa āgnidhra
jambūdvipaukasah prajā aurasavad dharmāvekṣamāṇah paryagopāyat.

Śrī-śukah—Śrī Śukadeva Gosvāmi; uvāca—said; evam—thus;
pitari—when his father; sampravṛtte—took to the path of liberation;
tat-anuśāsane—according to his order; vartamāṇah—situated;
āgnidhra—King Āgnidhra; jambū-dvīpa-okasah—the inhabitants of
Jambūdvipa; prajā—citizens; aurasa-vat—as if they were his sons;
dharma—religious principles; avekṣamāṇah—strictly observing;
paryagopāyat—completely protected.

TRANSLATION
Śrī Śukadeva Gosvāmi continued: After his father, Mahārāja
Priyavrata, departed to follow the path of spiritual life by un­
dergoing austerities, King Āgnidhra completely obeyed his order.
Strictly observing the principles of religion, he gave full protec­
tion to the inhabitants of Jambūdvipa as if they were his own
begotten sons.

PURPORT
Following the instruction of his father, Mahārāja Priyavrata, Mahārāja
Āgnidhra ruled the inhabitants of Jambūdvipa according to religious
principles. These principles are exactly contrary to the modern principles
of faithlessness. As clearly stated here, the King protected the citizens
the way a father protects his begotten children. How he ruled the citizens
is also described here—dharmāvekṣamāṇah, strictly according to
religious principles. It is the duty of the executive head of a state to see
that the citizens strictly follow religious principles. The Vedic religious
principles begin with varṇāśrama-dharma, the duties of the four varnas
and four āśramas. Dharma refers to principles given by the Supreme
Personality of Godhead. The first principle of dharma, or religion, is to
observe the duties of the four orders as enjoined by the Supreme Per­
sonality of Godhead. According to people’s qualities and activities,
society should be divided into brāhmaṇas, kṣatriyas, vaiśyas and śūdras
and then again into brahmacāris, grhastras, vānaprasthas and san­
nyāsīs. These are religious principles, and it is the duty of the head of
state to see that his citizens strictly follow them. He should not merely act officially; he should be like a father who is always a well-wisher of his sons. Such a father strictly observes whether his sons are performing their duties, and sometimes he also punishes them.

Just contrary to the principles mentioned here, the presidents and chief executives in the age of Kali are simply tax collectors who do not care whether religious principles are observed. Indeed, the chief executives of the present day introduce all kinds of sinful activity, especially illicit sex, intoxication, animal killing and gambling. These sinful activities are now very prominently manifested in India. Although a hundred years ago these four principles of sinful life were strictly prohibited in the families of India, they have now been introduced into every Indian family; therefore they cannot follow religious principles. In contrast to the principles of the kings of old, the modern state is concerned only with propaganda for levying taxes and is no longer responsible for the spiritual welfare of the citizens. The state is now callous to religious principles. Śrīmad-Bhāgavatam predicts that in Kali-yuga the government will be entrusted with dasyu-dharma, which means the occupational duty of rogues and thieves. Modern heads of state are rogues and thieves who plunder the citizens instead of giving them protection. Rogues and thieves plunder without regard for law, but in this age of Kali, as stated in Śrīmad-Bhāgavatam, the lawmakers themselves plunder the citizens. The next prediction to be fulfilled, which is already coming to pass, is that because of the sinful activities of the citizens and the government, rain will become increasingly scarce. Gradually there will be complete drought and no production of food grains. People will be reduced to eating flesh and seeds, and many good, spiritually inclined people will have to forsake their homes because they will be too harassed by drought, taxation and famine. The Kṛṣṇa consciousness movement is the only hope to save the world from such devastation. It is the most scientific and authorized movement for the actual welfare of the whole human society.
sa ca kadācit pitrloka-kāmaḥ sura-vara-vanitākriḍācala-dronyām bhagavantaṁ viśva-sṛjām patim ābhṛta-paricaryopakaraṇa ātmaikāgryeṇa tapasyā ārādhayām babhūva.

saḥ—he (King Āgnidhra); ca—also; kadācit—one upon a time; pitr-loka—the Pitrloka planet; kāmaḥ—desiring; sura-vara—of the great demigods; vanitā—the women; ākriḍā—the place of pastimes; acalā-dronyām—in one valley of the Mandara Hill; bhagavantaṁ—unto the most powerful (Lord Brahmā); viśva-sṛjām—of personalities who have created this universe; patim—the master; ābhṛta—having collected; paricaryā-upakaraṇaḥ—ingredients for worship; ātma—of the mind; eka-agryeṇa—with full attention; tapasvī—one who executes austerity; ārādhayām babhūva—became engaged in worshiping.

TRANSLATION
Desiring to get a perfect son and become an inhabitant of Pitrloka, Maharāja Āgnidhra once worshiped Lord Brahmā, the master of those in charge of material creation. He went to a valley of Mandara Hill, where the damsels of the heavenly planets come down to stroll. There he collected garden flowers and other necessary paraphernalia and then engaged in severe austerities and worship.

PURPORT
The King became pitrloka-kāma, or desirous of being transferred to the planet named Pitrloka. Pitrloka is mentioned in Bhagavad-gītā (yānti deva-vrata devān pitṛn yānti pitr-vratāḥ). To go to this planet, one needs very good sons who can make offerings to Lord Viṣṇu and then offer the remnants to their forefathers. The purpose of the śrāddha ceremony is to please the Supreme Personality of Godhead, Lord Viṣṇu, so that after pleasing Him one may offer prasāda to one’s forefathers and in this way make them happy. The inhabitants of Pitrloka are generally men of the karma-kāṇḍīya, or fruitive activities category, who have been transferred there because of their pious activities. They can stay there as long as their descendants offer them viṣṇu-prasāda. Everyone in heavenly planets such as Pitrloka, however, must return to earth after
exhausting the effects of his pious acts. As confirmed in *Bhagavad-gītā* (9.21), *kṣīne punye martya-lokaṁ viśanti*: persons who perform pious acts are transferred to higher planets, but when the effects of their pious acts are over, they are again transferred to earth.

Since Mahārāja Priyavrata was a great devotee, how could he have begotten a son who desired to be transferred to Pitrloka? Lord Kṛṣṇa says, *pitṛn yānti pitṛ-vratāḥ*: persons who desire to go to Pitrloka are transferred there. Similarly, *yānti mad-yājino ’pi mām*: persons who desire to be transferred to the spiritual planets, Vaikuṇṭhalokas, can also go there. Since Mahārāja Āgnidhra was the son of a Vaiṣṇava, he should have desired to be transferred to the spiritual world, Vaikuṇṭhaloka. Why, then, did he desire to be transferred to Pitrloka? In answer to this, Gosvāmī Giridhara, one of the Bhāgavatam commentators, remarks that Āgnidhra was born when Mahārāja Priyavrata was infatuated by lusty desires. This may be accepted as a fact because sons are begotten with different mentalities according to the time of their conception. According to the Vedic system, therefore, before a child is conceived, the *garbhādhaṇa-saṃskāra* is performed. This ceremony molds the mentality of the father in such a way that when he plants his seed in the womb of his wife, he will beget a child whose mind will be completely saturated with a devotional attitude. At the present moment, however, there are no such *garbhādhaṇa-saṃskāras*, and therefore people generally have a lusty attitude when they beget children. Especially in this age of Kali, there are no *garbhādhaṇa* ceremonies; everyone enjoys sex with his wife like a cat or dog. Therefore according to śāstric injunctions, almost all the people of this age belong to the sūdra category. Of course, although Mahārāja Āgnidhra had a desire to be transferred to Pitrloka, this does not mean that his mentality was that of a sūdra; he was a kṣatriya.

Mahārāja Āgnidhra desired to be transferred to Pitrloka, and therefore he needed a wife because anyone desiring to be transferred to Pitrloka must leave behind a good son to offer yearly *piṇḍa*, or *prasāda* from Lord Viṣṇu. To have a good son, Mahārāja Āgnidhra wanted a wife from a family of demigods. Therefore he went to Mandara Hill, where the women of the demigods generally come, to worship Lord Brahmā. In *Bhagavad-gītā* (4.12) it is said, *kāṁśantaḥ karmanāṁ siddhim yajanta iha devatāḥ*: materialists who want quick results in the material world
worship demigods. This is also confirmed in Śrīmad-Bhāgavatam. Śrī-aiśvarya-prajepṣavah: those who desire beautiful wives, substantial wealth and many sons worship the demigods, but an intelligent devotee, instead of being entangled by the happiness of this material world in the form of a beautiful wife, material opulence and children, desires to be immediately transferred back home, back to Godhead. Thus he worships the Supreme Personality of Godhead, Viṣṇu.

TEXT 3

तद्धपलथ्य भगवानादिपुरुषः सदसि गायन्तिः पूर्वचिचि नामासरसम-भियाप्यामास।

_tad upalabhya bhagavān ādi-puruṣaḥ sadasi gāyantim pūrvacittim nāmāpsarasam abhiyāpayām āsa._

_tat—that; upalabhya—understanding; bhagavān—the most powerful; ādi-puruṣaḥ—the first created being within this universe; sadasi—in his assembly; gāyantim—dancing girl; pūrvacittim—Pūrvacitti; nāma—named; apsarasam—the heavenly dancing girl; abhiyāpayām āsa—sent down._

TRANSLATION

Understanding King Āgnidhra’s desire, the first and most powerful created being of this universe, Lord Brahmā, selected the best of the dancing girls in his assembly, whose name was Pūrvacitti, and sent her to the King.

PURPORT

In this verse, the words bhagavān ādi-puruṣaḥ are significant. Bhagavān ādi-puruṣaḥ is Lord Kṛṣṇa. Govindaṁ ādi-puruṣam tam aham bhajāmi. Lord Kṛṣṇa is the original person. In Bhagavad-gītā, He is also addressed by Arjuna as puruṣam ādyam, the original person, and He is called Bhagavān. In this verse, however, we see that Lord Brahmā is described as bhagavān ādi-puruṣaḥ. The reason he is called bhagavān
is that he fully represents the Supreme Personality of Godhead and is the first-born creature in this universe. Lord Brahmā could understand Maharāja Āgnidhra’s desire because he is as powerful as Lord Viṣṇu. As Lord Viṣṇu, situated as Paramātmā, can understand the desire of the living entity, so Lord Brahmā can also understand the living entity’s desire, for Viṣṇu, as a via medium, informs him. As stated in Śrīmad-Bhāgavatam (1.1.1), tene brahma hṛdā ya aḍī-kavaye: Lord Viṣṇu informs Lord Brahmā of everything from within his heart. Because Maharāja Āgnidhra specifically worshiped Lord Brahmā, Lord Brahmā was pleased, and he sent Pūr vacitti, the Apsara, to satisfy him.

Text 4


sā—she (Pūr vacitti); ca—also; tat—of Maharāja Āgnidhra; āṣrama—of the place of meditation; upavanam—the park; ati—very; rāmaṇīyaṁ—beautiful; vividha—varieties of; nibīḍa—dense; viṭāpi—trees; viṭapa—of branches and twigs; nikara—masses; saṁśīṣa—attached; puraṭa—golden; latā—with creepers; āṛūḍha—going high; sthala-vihaṅgama—of land birds; mithunaiḥ—with pairs; procyamāṇa—vibrating; śrutibhiḥ—pleasing sounds; pratibodhyamāna—responding; salila-kukkuṭa—water fowl; kāraṇḍava—ducks; kalahaṁsa—with various kinds of swans; aḍībhiḥ—and so on; vicitram—variegated; upakūjita—resounding with the vibration; amala—clear; jala-āśaya—in the lake; kamala-ākaram—the source of lotus flowers: upababhrāma—began to walk in.
TRANSLATION

The Apsarā sent by Lord Brahmā began strolling in a beautiful park near the place where the King was meditating and worshiping. The park was beautiful because of its dense green foliage and golden creepers. There were pairs of varied birds such as peacocks, and in a lake there were ducks and swans, all vibrating very sweet sounds. Thus the park was magnificently beautiful because of the foliage, the clear water, the lotus flowers and the sweet singing of various kinds of birds.

TEXT 5

tasyāḥ sulalita-gamana-pada-vinyāsa-gati-vilāsāyāś cānupadām
khana-khanāyamāna-rucira-caranaśbharaṇa-svanam upākarnya
naradeva-kumārah samādhi-yoganāmīlita-nayana-nalina-mukulayugalam īśad vikacayya vyacāsta.

tasyāḥ—of her (Pūrvacitti); sulalita—in a very beautiful; gamana—movements; pada-vinyāsa—with styles of walking; gati—in the progression; vilāsāyāḥ—whose pastime; ca—also; anupadām—with every step; khana-khanāyamāna—making a tinkling sound; rucira—very pleasing; carana-ābharana—of the ornaments on the feet; svanam—the sound; upākarnya—hearing; naradeva-kumārah—the Prince; samādhi—in ecstasy; yogena—by controlling the senses; āmīlita—half-open; nayana—eyes; nalina—of lotus; mukula—buds; yugalam—like a pair; īsat—slightly; vikacayya—opening; vyacāsta—saw.

TRANSLATION

As Pūrvacitti passed by on the road in a very beautiful style and mood of her own, the pleasing ornaments on her ankles tinkled with her every step. Although Prince Āgnidhra was controlling his
senses, practicing yoga with half-open eyes, he could see her with his lotuslike eyes, and when he heard the sweet tinkling of her bangles, he opened his eyes slightly more and could see that she was just nearby.

**PURPORT**

It is said that yogīs always think of the Supreme Personality of Godhead within their hearts. *Dhyānāvasthita-tad-gatena manasā paśyanti yam yoginah* (Bhāg. 12.13.1). The Supreme Personality of Godhead is always observed by yogīs who practice controlling the venomous senses. As recommended in *Bhagavad-gītā*, yogīs should practice *samprēkṣya nāsikāgram*, keeping their eyes half-open. If the eyes are closed completely, there will be a tendency to sleep. So-called yogīs sometimes practice a fashionable form of yoga by closing their eyes and meditating, but we have actually seen such so-called yogīs sleeping and snoring while meditating. This is not the practice of yoga. To actually practice yoga, one should keep his eyes half-open and gaze at the tip of his nose.

Although Āgnidhra, the son of Priyavrata, was practicing mystic yoga and trying to control his senses, the tinkling sound of Pūrvacītī’s ankle bells disturbed his practice. *Yoga indriya-saṁyamah*: actual yoga practice means controlling the senses. One must practice mystic yoga, to control the senses, but the sense control of a devotee who fully engages in the service of the Lord with his purified senses (*hṛṣikeṣa-sevanam*) can never be disturbed. Śrīla Prabhodhānanda Sarasvatī therefore stated, *durdāntendriya-kāla-sarpa-paṭali protkhāta-damśṭrāyate* (Caitanya-candrāṁrta 5). The practice of yoga is undoubtedly good because it controls the senses, which are like venomous serpents. When one engages in devotional service, however, completely employing all the activities of the senses in the service of the Lord, the venomous quality of the senses is completely nullified. It is explained that a serpent is to be feared because of its poison fangs, but if those fangs are broken, the serpent, although it seems fearsome, is not at all dangerous. Devotees, therefore, may see hundreds and thousands of beautiful women with fascinating bodily movements and gestures but not be allured. whereas such women would make ordinary yogīs fall. Even the advanced yogī Viśvāmitra broke his mystic practice to unite with Menakā and
beget a child known as Śakuntalā. The practice of mystic yoga, therefore, is not sufficiently strong to control the senses. Another example is Prince Āgnidhra, whose attention was drawn to the movements of Pūrvacitti, the Apsarā, simply because he heard the tinkling of her ankle bells. In the same way that Viśvāmitra Muni was attracted by the tinkling bangles of Menakā, Prince Āgnidhra, upon hearing the tinkling bangles of Pūrvacitti, immediately opened his eyes to see her beautiful movements as she walked. The prince was also very handsome. As described herein, his eyes were just like the buds of lotus flowers. As he opened his lotuslike eyes, he could immediately see that the Apsarā was present by his side.

**TEXT 6**

तामेवाविद्वऽ मधुकरीमिव सुमनस उपजिह्नातीं दिविजयमुजानोनयनाहाद्वः
हुंगार्तिविहारवृद्धिविवारावारसुरक्षरावयवेंमनसि नृणां कुष्मादुध्यस्य
विद्यतीं दिविज्यमुग्गलितायात्मसः सहस्रासमाप्तायोद्धद्रानुभुक्ति
निकोरोपरोऽधेन दुष्पदविव्यासेन क्षणिस्पन्दनस्तनकलशक्षरभारस्य
्य देवीं तदस्ताहोत्त्वासस्य भगवतो मधरध्वजस्य वस्मापनीतो
जडवदिति होवाच ॥ ६ ॥

tām evāvidūre madhukarīṁ iva sumanasa upajīghrantīṁ divīja-manuja-
mano-nayanāhāla-dughair gati-vihāra-vrīḍā-vinayāvalokaka-
susvarākṣarāvayavair manasi nrnāṁ kusumāyuḥhasya vidādhatīm
vivarāṁ nija-mukha-vigalitāmṛtāsava-sahāsa-bhāsanāmoda-
madāndha-madhukara-nikaroprodhena druta-pada-vinyāsena valgu-
spandana-stana-kalasa-kabara-bhāra-raśanāṁ devīṁ tad-avalokanena
vivṛtāvārasasya bhagavato makara-dhvaajasya vaśam upanito jaḍavad iti
hovāca.

tām—to her; eva—indeed; avidūre—nearby; madhukarīṁ iva—like a honeybee; sumanasaḥ—beautiful flowers; upajīghrantīṁ—smelling; 
divī-ja—of those born in the heavenly planets; manu-ja—of those born in human society; manaḥ—mind; nayana—for the eyes; āhāda—
pleasure; *dughaiḥ*-producing; *gati*-by her movement; *vihāra*-by pastimes; *vṛūḍā*-by shyness; *vinaya*-by humility; *avaloκa*-by glancing; *su-svara-aksara*-by her sweet voice; *avayavaiḥ*-and by the limbs of the body; *manasi*-in the mind; *nṛṇām*-of men; *kusuma-āyudhasya*-of Cupid, who has a flower arrow in his hand; *vidadhatim*-making; *vivaram*-aural reception; *nija-mukha*-from her own mouth; *vīgalita*-pouring out; *amṛta-āśava*-nectar like honey; *sa-hāsa*-in her smiling; *bhāṣaṇa*-and talking; *āmoda*-by the pleasure; *mada-andha*-blinded by intoxication; *madhukara*-of bees; *nikara*-by groups; *uparodhena*-because of being surrounded; *druta*-hasty; *pada*-of feet; *vinyāsena*-by stylish stepping; *valgu*-a little; *spandana*-moving; *stana*-breasts; *kalaśa*-like waterpots; *kabara*-of her braids of hair; *bhāra*-weight; *ṛasaṇāṁ*-the belt upon the hips; *devim*-the goddess; *tat-avalokanena*-simply by seeing her; *vivrta-avasarasya*-taking the opportunity of; *bhagavataḥ*-of the greatly powerful; *makara-dhvajasya*-of Cupid; *vaṣam*-under the control; *upanītah*-being brought in; *jaṭa-vat*-as if stunned; *iti*-thus; *ha*-certainly; *uvāca*-he said.

**TRANSLATION**

Like a honeybee, the Apsarā smelled the beautiful and attractive flowers. She could attract the minds and vision of both humans and demigods by her playful movements, her shyness and humility, her glances, the very pleasing sounds that poured from her mouth as she spoke, and the motion of her limbs. By all these qualities, she opened for Cupid, who hears an arrow of flowers, a path of aural reception into the minds of men. When she spoke, nectar seemed to flow from her mouth. As she breathed, the bees, mad for the taste of her breath, tried to hover about her beautiful lotuslike eyes. Disturbed by the bees, she tried to move hastily, but as she raised her feet to walk quickly, her hair, the belt on her hips, and her breasts, which were like water jugs, also moved in a way that made her extremely beautiful and attractive. Indeed, she seemed to be making a path for the entrance of Cupid, who is most powerful. Therefore the prince, completely subdued by seeing her, spoke to her as follows.
PURPORT

How a beautiful woman’s movements and gestures, her hair and the structure of her breasts, hips and other bodily features attract the minds not only of men but of demigods also is very finely described in this statement. The words divīja and manuja specifically emphasize that the attraction of feminine gestures is powerful everywhere within this material world, both on this planet and in the higher planetary systems. It is said that the standard of living in the higher planetary systems is thousands and thousands of times higher than the standard of living on this planet. Therefore the beautiful bodily features of the women there are also thousands and thousands of times more attractive than the features of the women on earth. The creator has constructed women in such a way that their beautiful voices and movements and the beautiful features of their hips, their breasts, and the other parts of their bodies attract the members of the opposite sex, both on earth and on other planets, and awaken their lusty desires. When one is controlled by Cupid or the beauty of women, he becomes stunned like matter such as stone. Captivated by the material movements of women, he wants to remain in this material world. Thus one’s promotion to the spiritual world is checked simply by seeing the beautiful bodily structure and movements of women. Śrī Caitanya Mahāprabhu has therefore warned all devotees to beware of the attraction of beautiful women and materialistic civilization. Śrī Caitanya Mahāprabhu even refused to see Pratāparudra Mahārāja because he was a very opulent person in the material world. Lord Caitanya said in this connection, nīśkīñcanasya bhagavad-bhajanomukhasya: those who are engaged in the devotional service of the Lord because they are very serious about going back home, back to Godhead, should be very careful to avoid seeing the beautiful gestures of women and should also avoid seeing persons who are very rich.

nīśkīñcanasya bhagavad-bhajanomukhasya
pāram param jīgamisor bhava-sāgarasya
sandarśanaṁ viṣayināṁ atha yositāṁ ca
hā hanta hanta viṣa-bhakṣanaṁ āpy asādhu

“Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without
material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.” (Caitanya-caritāmṛta, Madhya 11.8) One who is serious about going back home, back to Godhead, should not contemplate the attractive features of women and the opulence of rich men. Such contemplation will check one’s advancement in spiritual life. Once a devotee is fixed in Kṛṣṇa consciousness, however, these attractions will not agitate his mind.

TEXT 7

का तवं चिकिर्षसि च कि श्रुतिः पूर्वे मायासि कापि भगवत्यर्देवतायाः।
विन्ये विभाषे धनुषी सुहृदस्मानोद्वर्ये कि वा मृगानन्यगये विपिने प्रमत्तान् ॥ ७ ॥

$kā tvam cikir̥sasi ca kim muni-varya śaile
māyāsī kāpi bhagavat-para-devatāyāḥ
vijye bibharṣi dhanuṣī suḥrdd-ātmano ‘rthe
kim vā mṛgān mṛgayase vipine pramattān$

$kā$—who; $tvam$—are you; $cikir̥sasi$—are you trying to do; $ca$—also; $kim$—what; $muni-varya$—O best of munis; $śaile$—on this hill; $māyā$—illusory potency; $asi$—are you; $kāpi$—some; $bhagavat$—the Supreme Personality of Godhead; $para-devatāyāḥ$—of the transcendental Lord; $vijye$—without strings; $bibharṣi$—you are carrying; $dhanuṣī$—two bows; $suḥṛt$—of a friend; $ātmanah$—of yourself; $arthe$—for the sake; $kim$ $vā$—or; $mṛgān$—forest animals; $mṛgayase$—are you trying to hunt; $vipine$—in this forest; $pramattān$—who are materially maddened.

TRANSLATION

The Prince mistakenly addressed the Apsarā: O best of saintly persons, who are you? Why are you on this hill, and what do you want to do? Are you one of the illusory potencies of the Supreme Personality of Godhead? You seem to be carrying two bows without strings. What is the reason you carry these bows? Is it for some
purpose of your own or for the sake of a friend? Perhaps you carry them to kill the mad animals in this forest.

PURPORT

While undergoing severe penances in the forest, Āgnidhra was captivated by the movements of Pūrvacitti, the girl sent by Lord Brahmā. As stated in Bhagavad-gītā, kāmais tais tair hrta-jñānāh: when one becomes lusty, he loses his intelligence. Therefore Āgnidhra, having lost his intelligence, could not distinguish whether Pūrvacitti was male or female. He mistook her for a muni-putra, the son of a saintly person in the forest, and addressed her as muni-varya. Because of her personal beauty, however, he could not believe her to be a boy. He therefore began studying her features. First he saw her two eyebrows, which were so expressive that he wondered whether he or she might be the māyā of the Supreme Personality of Godhead. The words used in this connection are bhagavat-para-devatāyāh. Devatāḥ, the demigods, all belong to this material world, whereas Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, is always beyond this material world and is therefore known as para-devatā. The material world is certainly created by māyā, but it is created under the direction of para-devatā, the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (mayādhyakṣena prakṛtiḥ sūyate sa-caracaram), māyā is not the ultimate authority for the creation of this material world. Māyā acts on behalf of Kṛṣṇa.

Pūrvacitti's eyebrows were so beautiful that Āgnidhra compared them to bows without strings. He therefore asked her whether they were to be used for her own purposes or for the sake of someone else. Her eyebrows were like bows meant to kill animals in the forest. This material world is like a great forest, and its inhabitants are like forest animals such as deer and tigers meant to be killed. The killers are the eyebrows of beautiful women. Captivated by the beauty of the fair sex, all the men of the world are killed by bows without strings, but cannot see how they are killed by māyā. It is a fact, however, that they are being killed (bhūtvā bhūtvā praliyate). By dint of his tapasya, Āgnidhra could understand how māyā acts under the direction of the Supreme Personality of Godhead.

The word pramattān is also significant. Pramatta refers to one who cannot control his senses. The entire material world is being exploited by people who are pramatta, or vimūḍha. Prahlāda Mahārāja therefore said:
The Activities of Mahārāja Āgnidhra

"They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of māyā." (Bhāg. 7.9.43) Karmīs who act very seriously for sense gratification are always referred to in the sāstras by such terms as pramatta, vimukha and vimūdhā. They are killed by māyā. However, one who is apramatta, a sane, sober person, a dhīra, knows very well that a human being’s primary duty is to render service to the Supreme Person. Māyā is always ready to kill those who are pramatta with her invisible bows and arrows. Āgnidhra questioned Pūrvacittī about this.

TEXT 8

bānāv imau bhagavataḥ śata-patra-patrau
śāntāv apuṇkha-rucirāv ati-tigma-dantau
kasmai yuyuṅkṣasi vane vicaran na vidmaḥ
kṣemāya no jaḍa-dhiyāṁ tava vikramo 'stu

bānau—two arrows; imau—these; bhagavataḥ—of you, the most powerful; śata-patra-patrau—having feathers like the petals of a lotus flower; śāntau—peaceful; apuṇkha—without a shaft; rucirau—very beautiful; ati-tigma-dantau—having a very sharp point; kasmai—whom; yuyuṅkṣasi—you want to pierce; vane—in the forest; vicaran—loitering; na vidmaḥ—we cannot understand; kṣemāya—for welfare; naḥ—of us; jaḍa-dhiyāṁ—who are dull-headed; tava—your; vikramaḥ—prowess; astu—may be.
TRANSLATION

Then Āgnidhra observed the glancing eyes of Pūrvacitti and said: My dear friend, you have two very powerful arrows, namely your glancing eyes. Those arrows have feathers like the petals of a lotus flower. Although they have no shafts, they are very beautiful, and they have very sharp, piercing points. They appear very peaceful, and thus it seems that they will not be shot at anyone. You must be loitering in this forest to shoot those arrows at someone, but I cannot understand whom. My intelligence is dull, and I cannot combat you. Indeed, no one can equal you in prowess, and therefore I pray that your prowess will be for my good fortune.

PURPORT

Āgnidhra thus began appreciating Pūrvacitti's powerful glance upon him. He compared her glancing eyes to very sharp arrows. Although her eyes were as beautiful as lotuses, they were simultaneously like shaftless arrows, and Āgnidhra was therefore afraid of them. He hoped that her glances upon him would be favorable because he was already captivated, and the more captivated he became, the more impossible it would be for him to remain without her. Āgnidhra therefore prayed to Pūrvacitti that her glances at him would be auspicious, not futile. In other words, he prayed that she would become his wife.

TEXT 9

śisyā ime bhagavataḥ paritah paṭhanti
gāyanti sāma sarahasyam ajasram īsām
yuṣmac-chikha-vilulitāḥ sumano 'bhivṛṣṭih
sarve bhajanty rṣi-gaṇā ēva veda-śākhāḥ
śiśyāḥ—disciples, followers; ime—these; bhagavataḥ—of your worshipable self; paritāḥ—surrounding; pāthanti—are reciting; gāyanti—are singing; sāma—the Sāma Veda; sa-rahasyam—with the confidential portion; ajasram—incessantly; iśam—unto the Lord; yuṣmat—your; sikhā—from bunches of hair; vīlulitāḥ—fallen; sumanāḥ—of flowers; abhivr̥ṣṭih—showers; sarve—all; bhajanti—enjoy, resort to; rṣi-gaṇāḥ—sages; iva—like; veda-sākhāḥ—branches of Vedic literature.

TRANSLATION

Seeing the bumblebees following Pūrvacitti, Mahārāja Āgnidhra said: My dear Lord, the bumblebees surrounding your body are like disciples surrounding your worshipable self. They are incessantly chanting the mantras of the Sāma Veda and the Upaniṣads, thus offering prayers to you. Just as great sages resort to the branches of Vedic literatures, the bumblebees are enjoying the showers of flowers falling from your hair.

TEXT 10

vācam param caraṇa-paṇjarā-tittirīnāṁ
brahmann arūpa-mukharāṁ śrṇavāma tubhyam
labdhā kadamba-rucir aṅka-viṭaṅka-bimbe
yasyāṁ alātā-paridhiḥ kva ca valkalāṁ te

vācam—the resounding vibration; param—only; caraṇa-paṇjarā—of the ankle bells; tittirīnāṁ—of the tittiri birds; brahman—O brāhmaṇa; arūpa—without form; mukharāṁ—able to be very distinctly heard; śrṇavāma—I hear; tubhyam—your; labdhā—gotten: kadamba—like the kadamba flower; ruciḥ—lovely color; aṅka-viṭaṅka-
bimbe—on the beautiful circular hips; yasyām—on which; alāta-paridhiḥ—encirclement of burning cinders; kva—where; ca—also; vallalam—covering cloth; te—your.

TRANSLATION

O brāhmaṇa, I can simply hear the tinkling of your ankle bells. Within those bells, tittiri birds seem to be chirping among themselves. Although I do not see their forms, I can hear how they are chirping. When I look at your beautiful circular hips, I see they are the lovely color of kadamba flowers, and your waist is encircled by a belt of burning cinders. Indeed, you seem to have forgotten to dress yourself.

PURPORT

With lusty desires to see Pūrvacittī, Āgnidhra especially gazed upon the girl’s attractive hips and waist. When a man looks upon a woman with such lusty desires, he is captivated by her face, her breasts and her waist, for a woman first attracts a man to fulfill his sexual desires by the beautiful features of her face, by the beautiful slope of her breasts and also by her waist. Pūrvacittī was dressed in fine yellow silk, and therefore her hips looked like kadamba flowers. Because of her belt, her waist seemed to be encircled by burning cinders. She was fully dressed, but Āgnidhra had become so lusty that he asked, “Why have you come naked?”

TEXT 11

kim sambhṛtam rucirayor dvija śṛṅgayos te
madhye kṛśo vahasi yatra dṛśīḥ śritā me
paṅko ’ruṇah surabhīr ātma-visāṇa idṛg
yenāśramam subhaga me surabhī-karoṣi

kim sambhṛtam rucirayor dvija śṛṅgayos te
madhye kṛśo vahasi yatra dṛśīḥ śritā me
paṅko ’ruṇah surabhīr ātma-visāṇa idṛg
yenāśramam subhaga me surabhī-karoṣi
kim—what; sambhṛtam—filled; rucirayoḥ—very beautiful; dvija—O brāhmaṇa; śṛṅgayoh—within two horns; te—your; madhye—in the middle; krṣah—thin; vahasi—you are carrying; yatra—wherein; dṛśih—eyes; śrītā—attached; me—my; pāṅkah—powder; aruṇah—red; surabhiḥ—fragrant; ātma-viśāne—on the two horns; īḍrīk—such; yena—by which; āśramam—place of residence; su-bhaga—O most fortunate one; me—my; surabhi-karōṣi—you are perfuming.

TRANSLATION

Āgnidhra then praised Pūrvacitti’s raised breasts. He said: My dear brāhmaṇa your waist is very thin, yet with great difficulty you are carefully carrying two horns, to which my eyes have become attracted. What is filling those two beautiful horns? You seem to have spread fragrant red powder upon them, powder that is like the rising morning sun. O most fortunate one, I beg to inquire where you have gotten this fragrant powder that is perfuming my āśrama, my place of residence.

PURPORT

Āgnidhra appreciated Pūrvacitti’s raised breasts. After seeing the girl’s breasts, he became almost mad. Nevertheless, he could not recognize whether Pūrvacitti was a boy or a girl, for as a result of his austerity, he saw no distinction between the two. He therefore addressed her with the word dvija, “O brāhmaṇa.” Yet why should a dvija, a brāhmaṇa boy, have horns on his chest? Because the boy’s waist was thin, Āgnidhra thought, he was carrying the horns with great difficulty, and therefore they must be filled with something very valuable. Otherwise why would he carry them? When a woman’s waist is thin and her breasts are full, she looks very attractive. Āgnidhra, his eyes attracted, contemplated the heavy breasts on the girl’s thin body and imagined how her back must sustain them. Āgnidhra imagined that her raised breasts were two horns she had covered with cloth so that others would not see the valuables within them. Āgnidhra, however, was very anxious to see them. Therefore he requested, “Please uncover them so that I can see what you are carrying. Rest assured that I shall not take it away. If you
feel an inconvenience in removing the covering, I can help you; I myself can uncover them to see what valuable things those raised horns contain.” He was also surprised to see the red dust of perfumed kuṅkuma spread over her breasts. Nevertheless, still considering Pūrvacitti a boy, Āgnidhra addressed her as subhaga, most fortunate muni. The boy must have been fortunate; otherwise how simply by standing there could he perfume Āgnidhra’s entire āśrama?

TEXT 12

lokam pradarśaya suhrttama tāvakam me
yatratya ittham urasāvayavāv apūrva
asmad-vidhasya mana-unnayanaub bibharti
bahu adbhutam sarasa-rāsa-sudhādi vaktre

lokam—residential place; pradarśaya—please show; suhrt-tama—O best of friends; tāvakam—your; me—unto me; yatratyaḥ—a person born wherein; ittham—like this; urasā—by the chest; avayavāv—two limbs (breasts); apūrva—wonderful; asmat-vidhasya—of a person like me; manaḥ-unnayanau—very agitating to the mind; bibharti—sustains; bahu—many; adbhutam—wonderful; sarasa—sweet words; rāsa—amorous gestures like smiling; sudhā-ādi—such as nectar; vaktre—in the mouth.

TRANSLATION

O best friend, will you kindly show me the place where you reside? I cannot imagine how the residents of that place have gotten such wonderful bodily features as your raised breasts, which agitate the mind and eyes of a person like me who sees them. Judging by the sweet speech and kind smiles of those residents, I think that their mouths must contain nectar.
Still bewildered, Āgnidhra wanted to see the place from which the brāhmaṇa boy had come, where the men had such raised breasts. Such attractive features, he thought, must be due to the severe austerities performed there. Āgnidhra addressed the girl as suhṛttama, the best friend, so that she would not refuse to take him there. Not only was Āgnidhra captivated by the girl’s raised breasts; he was also attracted by her sweet speech. Nectar seemed to emanate from her mouth, and therefore he was increasingly surprised.

TEXT 13

ka vātma-vṛttir adanād dhavir aṅga vāti
viśṇoh kalāsy animiṣonmakarau ca karṇau
udvigna-mīna-yugalam dvija-paṅkti-śocir
āsanna-bhrṅga-nikaram sara in mukham te

.TRANSLATION

My dear friend, what do you eat to maintain your body? Because you are chewing betel, a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Viṣṇu. Indeed, you must also be an expansion of Lord
Viṣṇu’s body. Your face is as beautiful as a pleasing lake. Your jeweled earrings resemble two brilliant sharks with unblinking eyes like those of Viṣṇu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.

PURPORT

The devotees of Lord Viṣṇu are also His expansions. They are called vibhinnāṁśa. Lord Viṣṇu is offered all kinds of sacrificial ingredients, and because devotees always eat prasāda, the remnants of His food, the scent of sacrificial ingredients emanates not only from Viṣṇu but also from the devotees who eat the remnants of His food or the food of His devotees. Āgnidhra considered Pūrvacitti an expansion of Lord Viṣṇu because of the pleasing scent of her body. Aside from that, because of her jeweled earrings, shaped like sharks, because of her scattered hair, resembling bumblebees mad after the scent of her body, and because of the white rows of her teeth, which resembled swans. Āgnidhra compared Pūrvacitti’s face to a beautiful lake decorated with lotus flowers, fish, swans and bumblebees.

TEXT 14

 yo ’sau tvayā kara-saroja-hataḥ pataṅgo
dikṣu bhraman bhramata ejayate ’kṣiṇī me
muktair na te smarasi vakra-jaṭā-varūṭham
kaṣṭo ’nilo harati lampaṭa eṣa nīvīm
The Activities of Mahārāja Āgnidhra

My mind is already restless, and by playing with a ball, moving it all about with your lotuslike palm, you are also agitating my eyes. Your curling black hair is now scattered, but you are not attentive to arranging it. Are you not going to arrange it? Like a man attached to women, the most cunning wind is trying to take off your lower garment. Are you not mindful of it?

PURPORT

The girl Pūrvacitti was playing with a ball in her hand, and the ball seemed like nothing but another lotus flower captured by her lotuslike palm. Because of her movements, her hair was loose, and the belt holding her cloth was giving way, as if the cunning wind were trying to make her naked. Yet she paid no attention to arranging her hair or fixing her dress. As Āgnidhra tried to see the girl’s naked beauty, his eyes were very agitated by her movements.

TEXT 15

rupam tapodhana tapas caratam tapoghnam
hy etat tu kena tapasā bhavatopalabdham
cartum tapo 'rhasi mayā saha mitra mahyam
kim vā prasīdati sa vai bhava-bhāvano me

rūpam—beauty; tapah-dhana—O best of the sages performing austerity; tapah caratām—of persons engaged in executing austerities and penances; tapah-ghnam—which dismantles the austerities; hi—certainly; etat—this; tu—indeed; kena—by what; tapasa—austerity; bhavatā—by you; upalabdham—achieved; cartum—to execute; tapaḥ—austerity; arhasi—you ought; mayā saha—with me; mitra—my dear friend; mahyam—unto me; kim vā—or maybe; prasīdati—is pleased; saḥ—he; vai—certainly; bhava-bhāvanaḥ—the creator of this universe; me—with me.

TRANSLATION

O best among those performing austerities, where did you get this wonderful beauty that dismantles the austerities performed by others? Where have you learned this art? What austerity have you undergone to achieve this beauty, my dear friend? I desire that you join me to perform austerity and penance, for it may be that the creator of the universe, Lord Brahmā, being pleased with me, has sent you to become my wife.

PURPORT

Āgnidhra appreciated the wonderful beauty of Pūrvacitti. Indeed, he was surprised to see such exceptional beauty, which must have been the result of past austerities and penances. He therefore asked the girl whether she had achieved such beauty just to break the penances and austerities of others. He thought that Lord Brahmā, the creator of the universe, might have been pleased with him and might therefore have sent her to become his wife. He requested Pūrvacitti to become his wife so that together they could perform austerities and penances in family life. In other words, a suitable wife helps her husband perform penances and austerities in household life if both of them are on the same elevated platform of spiritual understanding. Without spiritual understanding, husband and wife cannot be equally situated. Lord Brahmā, the creator of the universe, is interested in good progeny. Therefore unless he is
pleased, one cannot get a suitable wife. In fact, Lord Brahmā is worshiped in marriage ceremonies. In India even today, wedding invitations are still issued with a picture of Lord Brahmā on the face of the card.

TEXT 16

न त्वां त्यजामि द्वियां द्विजेद्वेदां
यक्षिन्मानो हंगापि नो न वियाति लग्नम्।
मां चारुश्रुद्ध्यधिः सेतुमनुवरं ते
विचल्यते प्रतिलक्षतु शिवा: सचिवः।१६।

na tvāṁ tyajāmi dayitam dvīja-deva-dattam
yasmin mano drg api no na viyāti lagnam
māṁ cāru-śrīṅgy arhasi netum anuvratam te
cittam yataḥ pratisarantu śivāḥ sacivyāḥ

na—not; tvām—you; tyajāmi—I shall give up; dayitam—very dear; dvīja-deva—by Lord Brahmā, the demigod worshiped by the brāhmaṇas; dattam—given; yasmin—unto whom; manah—mind; drk—eyes; api—also; nah—my; na viyāti—do not go away; lagnam—tightly attached; māṁ—me; cāru-śrīṅgi—O woman with beautiful raised breasts; arhasi—you ought; netum—to lead; anuvratam—follower; te—your; cittam—desire; yataḥ—wherever; pratisarantu—may follow; śivāḥ—favorable; sacivyāḥ—friends.

TRANSLATION

Lord Brahmā, who is worshiped by the brāhmaṇas, has very mercifully given you to me, and that is why I have met you. I do not want to give up your company, for my mind and eyes are fixed upon you and cannot be drawn away. O woman with beautiful raised breasts, I am your follower. You may take me wherever you like, and your friends may also follow me.

PURPORT

Now Āgnidhra frankly admits his weakness. He was attracted to Pūrvacitti, and therefore before she could say, “But I have no business with
you,” he expressed his desire to be united with her. He was so attracted that he was ready to go anywhere, hell or heaven, in her company. When one is absorbed in lust and the influence of sex, one surrenders to the feet of a woman without reservations. Śrīla Madhvacārya remarks in this connection that when one engages in joking and talking like a crazy person, one may say anything and everything, but his words will be meaningless.

TEXT 17

Sūryak Uvāca

इति उत्ताजनयात्विषारदो ग्राम्येत्सर्जया विनियम्यतीर्थिरक्षुवायाः ॥ १७॥

śrī-śuka uvāca

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; iti—thus; lalana—women; anunaya—in winning over; ati-visāradaḥ—very expert; grāmya-vaidagdhyayā—expert in fulfilling one’s material desires; paribhāṣayā—by selected words; tām—her; vibudha-vadhūṃ—the celestial girl; vibudha-matiḥ—Āgniḍhra, who possessed intelligence like that of the demigods; adhisabhājayāṃ āsa—gained the favor of.

TRANSLATION

Śukadeva Gosvāmī continued: Mahārāja Āgniḍhra, whose intelligence was like that of a demigod, knew the art of flattering women to win them to his side. He therefore pleased that celestial girl with his lusty words and gained her favor.

PURPORT

Since King Āgniḍhra was a devotee, he actually had no attraction for material enjoyment, but because he wanted a wife for progeny and Lord Brahmā had sent Pūrvacitti for this purpose, he expertly pleased her
with flattering words. Women are attracted by a man’s flattering words. One who is expert in this art of flattery is called vidagdha.

**TEXT 18**

Attracted by the intelligence, learning, youth, beauty, behavior, opulence and magnanimity of Agnidhra, the King of Jambūdvipa and master of all heroes, Purvacitti lived with him for many thousands of years and luxuriously enjoyed both worldly and heavenly happiness.

**PURPORT**

By the grace of Lord Brahmā, King Āgnidhra and the heavenly girl, Purvacitti, found their union quite suitable. Thus they enjoyed worldly and heavenly happiness for many thousands of years.
TEXT 19

In the womb of Purvacitti, Maharaja Agnidhra, the best of kings, begot nine sons, named Nabhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṁmaya, Kuru, Bhadrāśva and Ketumāla.

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TRANSLATION

Pürvacitti gave birth to these nine sons, one each year, but after they grew up, she left them at home and again approached Lord Brahmā to worship him.

PURPORT

There are many instances in which Apsaras, heavenly angels, have descended to this earth by the order of a superior demigod like Lord Brahmā or Lord Indra, have followed the demigod’s order by marrying someone and giving birth to children, and have then returned to their celestial homes. For example, after Menakā, the celestial woman who had come to delude Viśvāmitra Muni, gave birth to the child Śakuntalā, she left both the child and her husband and returned to the heavenly planets. Pürvacitti did not remain permanently with Mahārāja Āgnidhra. After cooperating in his household affairs, she left Mahārāja Āgnidhra and all nine sons and returned to Brahmā to worship him.

TEXT 21

āgnidhra-sutās te mātur anugrahād autpattikenaiva sarīhanana-balopetāḥ pitrā vibhaktā ātma-tulya-nāmāni yathā-bhāgam jambūdvipa-varṣāṇī bubhujuḥ.

āgnidhra-sutāḥ—the sons of Mahārāja Āgnidhra; te—they; mātur—the mother; anugrahāḥ—by the mercy or by drinking the breast milk; autpattikena—naturally; eva—certainly; sarīhanana—well-built body; balā—strength; upetāḥ—obtained; pitrā—by the father; vibhaktāḥ—divided; ātma-tulya—following their own; nāmāni—possessing names; yathā-bhāgam—divided properly; jambūdvipa-varṣāṇī—different parts of Jambūdvipa (probably Asia and Europe combined together); bubhujuḥ—ruled.
Because of drinking the breast milk of their mother, the nine sons of Āgnidhra naturally had strong, well-built bodies. Their father gave them each a kingdom in a different part of Jambūdvipa. The kingdoms were named according to the names of the sons. Thus the sons of Āgnidhra ruled the kingdoms they received from their father.

PURPORT

The ācāryas specifically mention that in this verse the words mātukh anugrahāt (“by the mercy of their mother”) refer to the breast milk of their mother. In India it is a common belief that if a baby is fed his mother’s milk for at least six months, his body will be very strong. Besides that, it is mentioned herein that all the sons of Āgnidhra were endowed with the nature of their mother. Bhagavad-gītā (1.40) also declares, strīsu duṣṭāsu vārṣṇeyā jāyate varṇa-saṅkaraḥ: when women are polluted, varṇa-saṅkara, unqualified children, are generated, and when the varṇa-saṅkara population increases, the entire world becomes hellish. Therefore, according to Manu-saṁhitā, a woman needs a great deal of protection in order to remain pure and chaste so that her children can be fully engaged for the benefit of human society.

TEXT 22

āgnidhro rājātrptah kāmānām āpsarasam evānudinam adhi-
manyamānas tasyāḥ salokatāṁ śrutibhir avārundha yatra pitaro mādayante|| ॥ २२ ॥

āgnidhraḥ—Āgnidhra; rājā—the King; atrptaḥ—not satisfied; kāmānām—with sense gratification; āpsarasam—the celestial woman (Pūrvacitti); eva—certainly; ānudinam—day after day; adhi—exceedingly; manyamānas—thinking of; tasyāḥ—of her; sa-lokatāṁ—promotion to the same planet; śrutibhiḥ—by the Vedas; avārundha—
got; yatra—where; pitaraḥ—the forefathers; mādayante—take pleasure.

TRANSLATION

After Purvacitti’s departure, King Agnidhra, his lusty desires not at all satisfied, always thought of her. Therefore, in accordance with the Vedic injunctions, the King, after his death, was promoted to the same planet as his celestial wife. That planet, which is called Pitrīloka, is where the pitarās, the forefathers, live in great delight.

PURPORT

If one always thinks of something, he certainly gets a related body after death. Mahārāja Āgnīdhra was always thinking of Pitrīloka, the place where his wife had returned. Therefore after his death he achieved that same planet, probably to live with her again. Bhagavad-gītā also says:

\[\text{yam yam vāpi smaran bhāvaṁ} \]
\[\text{tyajaty ante kalevaram} \]
\[\text{tam tam evaiti kaunteya} \]
\[\text{sadā tad-bhāva-bhāvitaḥ} \]

“Whatever state of being one remembers when he quits his body, that state he will attain without fail.” (Bg. 8.6) We can naturally conclude that if we always think of Kṛṣṇa or become fully Kṛṣṇa conscious, we can be promoted to the planet of Goloka Vṛndāvana, where Kṛṣṇa eternally lives.

TEXT 23

सम्परेते पितारी नव भ्रातरो मेरुदुहितर्मेद्येवी प्रतितह्पाययुद्धी लतां रम्यां
श्यामं नारीं भद्रं देवनितिमितिस्मा नवोदवहन ॥२३॥

samparete pitari nava bhrātaro meru-duhitṛ merudevīṁ pratirūpāṁ
ugradanistṛīṁ latāṁ ramyāṁ śyāmāṁ nāriṁ bhadrāṁ devavīṁ iti
samijnā navodavahān.
After the departure of their father, the nine brothers married the nine daughters of Meru named Merudevi, Pratirūpā, Ugradānśtri, Latā, Ramyā, Śyāmā, Nāri, Bhadrā and Devavīti.

Thus end the Bhaktivedanta purports of the Fifth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled “The Activities of Mahā-rajā Agnidhra.”
In this chapter the spotless character of King Nābhi, the oldest son of Āgnidhra, is described. Wanting to have sons, Mahārāja Nābhi underwent severe austerities and penances. He performed many sacrifices along with his wife and worshiped Lord Viṣṇu, master of all sacrifices. Being very kind to His devotees, the Supreme Personality of Godhead was very pleased with the austerities of Mahārāja Nābhi. He personally appeared before the King in His four-handed feature, and the priests, who were performing the sacrifices, began to offer their prayers unto Him. They prayed for a son like the Lord, and Lord Viṣṇu agreed to take birth in the womb of Merudevi, the wife of King Nābhi, and incarnate as King Rṣabhadeva.

TEXT 1

श्रीशुकु उवाच
नामिरस्यकामोप्रजया मेरुदेव्या मघर्न्तं यज्ञपुरुषमवहितामयायजत

śri-śuka uvāca
nābhīr apatyā-kāmo 'prajayā merudevya bhagavantam yajña-puruṣam avahitātmayajata.

śri-śukah uvāca—Śukadeva Gosvāmi said: nābhīḥ—the son of Mahārāja Āgnidhra; apatyā-kāmaḥ—desiring to have sons: aprajayā—who had not given birth to any children: merudevya—with Merudevi: bhagavantam—the Supreme Personality of Godhead: yajña-puruṣam—Lord Viṣṇu, the master and enjoyer of all performances of sacrifice:
Srimad-Bhagavatam [Canto 5, Ch. 3]

avahitā-ātmā—with great attention; ayajata—offered prayers and worshiped.

TRANSLATION

Śukadeva Gosvāmi continued to speak: Mahārāja Nābhi, the son of Āgnidhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Mahārāja Nābhi’s wife, Merudevi, who had not given birth to any children at that time, also worshiped Lord Viṣṇu along with her husband.

TEXT 2

तस्य हि वाः प्रधर्म विश्वदेशावेत यज्ञः प्रवर्ग्यसु प्रचरस्वा द्रव्यदेशकालेन
मन्त्रस्तिश्चूदिक्षाविधानायोगोपपत्त्याया दुरंधिगामो यपि मनवानुः भागवतवास्यलयत्या
सूप्तीक्ष आत्मानमपरारजिंतं निन्जनामिनेतार्थविधित्त्या गृहीतादयो हुदयझम
मनोनियाननन्दात्मयामाहिरामासिद्धिकार

तस्या हि वाः प्रधर्म विश्वदेशावेत यज्ञः प्रवर्ग्यसु प्रचरस्वा द्रव्यदेशकालेन
मन्त्रस्तिश्चूदिक्षाविधानायोगोपपत्त्याया दुरंधिगामो यपि मनवानुः भागवतवास्यलयत्या
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मनोनियाननन्दात्मयामाहिरामासिद्धिकार

tasya ha vaśa śraddhayā visuddha-bhāvena yajataḥ pravargyēsu
pracaratsu dravya-desā-kāla-mantrartvig-dakṣinā-vidhāna-
yogopapattyā duradhigamo 'pi bhagavān bhāgavata-vātsalyatayā
supratika ātmānam aparājitaṁ nija-janēbhipretārtha-vidhītasayā
gṛhīta-
hṛdayo hṛdayāṅgamam mano-nayanānandananāvavābhīrāmam
āvīscakāra.

tasya—when he (Nābhi); ha vaśa—certainty; śraddhayā—with great
faith and devotion; visuddha-bhāvena—with a pure, uncontaminated
mind; yajataḥ—was worshiping; pravargyeśu—while the fruitive ac-
tivities called pravargya; pracaratsu—were being performed; dravya—
the ingredients; desā—place; kāla—time; mantra—hymns; rtvik—
priests conducting the ceremony; dakṣinā—gifts to the priests;
vidhāna—regulative principles; yoga—and of the means; upapattyā—
by the performance; duradhigamah—not obtainable; api—although;
bhagavān—the Supreme Personality of Godhead; bhāgavata-vāt-
salyatayā—because of His being very affectionate to His devotee; su-
pratikah—possessing a very beautiful form; ātmānam—Himself; aparājitaṁ—not to be conquered by anyone; nīja-jana—of His devotee; abhipretārtha—the desire; vidhītasyā—to fulfill; grhita-hṛdayaḥ—His heart being attracted; hṛdaya-rigamam—captivating; manah-nayana-ānandana—pleasing to the mind and eyes; avayava—by the limbs; abhirāmam—beautiful; aviścakāra—manifested.

TRANSLATION

In the performance of a sacrifice, there are seven transcendental means to obtain the mercy of the Supreme Personality of Godhead: (1) by sacrificing valuable things or eatables, (2) by acting in terms of place, (3) by acting in terms of time, (4) by offering hymns, (5) by going through the the priest, (6) by offering gifts to the priests and (7) by observing the regulative principles. However, one cannot always obtain the Supreme Lord through this paraphernalia. Nonetheless, the Lord is affectionate to His devotee; therefore when Mahārāja Nābhi, who was a devotee, worshiped and offered prayers to the Lord with great faith and devotion and with a pure uncontaminated mind, superficially performing some yajña in the line of pravargya, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nābhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself in His beautiful body before His devotee. This body pleases the mind and eyes of the devotees.

PURPORT

In Bhagavad-gītā it is clearly said:

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme
Lord by such devotion, he can enter into the kingdom of God.”
(Bg. 18.55)

One can understand and see the Supreme Personality of Godhead through the process of devotional service, and not in any other way. Although Maharāja Nābhi performed prescribed duties and sacrifices, it should still be considered that the Lord appeared before him not due to his sacrifices but because of his devotional service. It was for this reason that the Lord agreed to appear before him in His beautiful bodily features. As stated in Brahma-samhitā (5.30), the Supreme Lord in His original nature is very beautiful. Veṇum kvanantam aravindadalāyatakāṃ barhāvatamsam asitāmbuda-sundarāṅgam: the Supreme Personality of Godhead, although blackish, is very, very beautiful.

**TEXT 3**

atha ha tam āvīṣkṛta-bhuja-yugala-dvayam hiraṇmayam puruṣa-viśesam kapiśa-kauśeyāmbara-dharam urasi vilasac-chrivatssa-lalāmam
daravara-vanaruha-vana-mālācchūry-amṛta-manī-gadādibhir
upalaksitarāṁ sphuṭa-kirāṇa-pravara-mukūṭa-kundala-kataka-katī-
sūtra-hāra-keyūra-nūpurādy-aṅga-bhūṣana-vibhūṣitam rtvīk-sadasya-
grha-patayo ’dhanā ivottama-dhanam upalabhya sabahu-mānām
arhanēnāvanata-śirsāṇa upasthuh.

atha—thereafter; ha—certainly; tam—Him; āvīṣkṛta-bhuja-yugala-
dvayam—who manifested Himself with four arms; hiraṇmayam—very
bright; puruṣa-viśesam—the topmost of all living beings, Puruṣottama;
kapiśa-kauśeyāmbara-dharam—wearing a yellow silk garment;
urasi—on the chest; vilasat—beautiful; śrivatssa—called Śrivatssa;
lalāmam—possessing the mark; daravara—by a conchshell; vanaruha—lotus flower; vana-mālā—garland of forest flowers; acchūri—
disc; amṛta-maṇi—the Kaustubha gem; gadā-ādibhiḥ—and by a club and other symbols; upalakṣitam—symptomized; sphaṭa-kirāṇa—radiant; pravara—excellent; mukūṭa—helmet; kuṇḍala—earrings; kaṭaka—bracelets; kaṭi-sūtra—girdle; hāra—necklace; keyūra—armlets; nūpura—ankle bells; ādi—and so on; aṅga—of the body; bhūṣaṇa—with ornaments; vibhūṣitam—decorated; rtvih—the priests; sādasya—associates; grha-patayah—and King Nabhi; adhanāḥ—poor persons; iva—like; uttama-dhanam—a great treasure; upalabhya—having achieved; sa-bahu-mānam—with great regard; arhaṇa—with ingredients for worship; avanata—bent; śīrṣaṇaḥ—their heads; upatāsthaḥ—worshipped.

TRANSLATION

Lord Viṣṇu appeared before King Nabhi with four arms. He was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Śrivatsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nabhi and his priests and associates felt just like poor people who have suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship.

PURPORT

It is distinctly mentioned here that the Supreme Personality of Godhead did not appear as an ordinary human being. He appeared before King Nabhi and his associates as the best of all personalities (Puruṣottama). As stated in the Vedas: Nityo nityānāṁ cetanas cetanānām. The Supreme Personality of Godhead is also a living being, but He is the supreme living being. In Bhagavad-gītā (7.7), Lord Kṛṣṇa Himself says, mattaḥ parataram nānyat kiñcid aste dhanañjaya: “O conquerer of wealth [Arjuna], there is no truth superior to Me.” No one is more attractive or more authoritative than Lord Kṛṣṇa. That is one of the
differences between God and an ordinary living being. According to this description of the transcendental body of Lord Viṣṇu, the Lord can easily be distinguished from all other living beings. Consequently Mahārāja Nābhi and his priests and associates all offered the Lord obeisances and began to worship Him with various things. As stated in Bhagavad-gitā (6.22), yāṁ labdhvā cāparam lābhāṁ manyate nādhikam tataḥ. That is, “Upon gaining this, one thinks that there is no greater gain.” When one realizes God and sees the Lord face to face, one certainly thinks that he has gained the best of all things. Raso ’py asya param dṛṣṭvā nivartate: when one experiences a higher taste, his consciousness is fixed. After seeing the Supreme Personality of Godhead, one ceases to be attracted by anything material. One then remains steady in his worship of the Supreme Personality of Godhead.

TEXTS 4-5

रत्विजा उऽ्ुः

अहिंसा मुहुर्तमार्हणमाञ्चकमुपवानां नमो नम इत्येतावतसदेशिष्टिः
को श्रद्धित पवानू प्रकृतिगुणयतिकर्ममतिर्नीश ईश्वरय परस्य प्रकृतिपुरुषोऽस्वातन्त्रतामर्गे
र्वाुक्नाप्तनामस्पाक्ततिमी रूपनिरूपणस्।।४।।
सकलजनोंनिकायश्रुजननिर्मफषितमार्हणमप्रवरगुणणं कदेशक्षणानं हेत।।५।।

रत्विजा उऽ्ुः—the priests said; arhasi—please (accept); muhuऽ—again and again; arhat-tama—O most exalted, worshipable person; arhanam—offering of worship; asmākam—of us; anupathānām—who are Your servants; namah—respectful obeisances; namah—respectful obeisances; iti—thus; etāvat—so far; sat—by exalted personalities; upaśikṣitaṁ—instructed; kāḥ—what; arhati—is able (to make);
The priests began to offer prayers to the Lord, saying: O most worshipable one, we are simply Your servants. Although You are full in Yourself, please, out of Your causeless mercy, accept a little service from us, Your eternal servants. We are not actually aware of Your transcendental form, but we can simply offer our respectful obeisances again and again, as instructed by the Vedic literatures and authorized ācāryas. Materialistic living entities are very much attracted to the modes of material nature, and therefore they are never perfect, but You are above the jurisdiction of all material conceptions. Your name, form and qualities are all transcendental and beyond the conception of experimental knowledge. Indeed, who can conceive of You? In the material world we can perceive only material names and qualities. We have no other power than to offer our respectful obeisances and prayers unto You, the transcendental person. The chanting of Your auspicious transcendental qualities will wipe out the sins of all mankind. That is the most auspicious activity for us, and we can thus partially understand Your supernatural position.

The Supreme Personality of Godhead has nothing to do with material perception. Even the impersonalist Śaṅkarācārya says, *nārāyaṇah para 'vyaktāt*: “Nārāyaṇa, the Supreme Personality of Godhead, is beyond the
material conception.” We cannot concoct the form and attributes of the Supreme Personality of Godhead. We must simply accept the description given in Vedic literatures about the Lord’s form and activities. As stated in Brahma-samhitā (5.29):

\[
cintāmaṇī-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmi-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam aham bhajāmi
\]

“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 and thousands of goddesses of fortune.” We can have some conception of the Absolute Truth, His form and His attributes simply by reading the descriptions given in Vedic literatures and authoritative statements given by exalted personalities like Brahmā, Nārada, Śukadeva Gosvāmī and others. Śrīla Rūpa Gosvāmī says, \(\text{atāḥ śrī-krṣṇa-nāmādi na bhaved grāhyam indriyaiḥ:} \) “We cannot conceive the name, form and qualities of Śrī Kṛṣṇa through our material senses.” Because of this, other names for the Lord are \(\text{adhokṣaja} \) and \(\text{aprakṛta} \), which indicate that He is beyond any material senses. Out of His causeless mercy upon His devotees, the Lord appeared before Mahārāja Nābhi. Similarly, when we are engaged in the Lord’s devotional service, the Lord reveals Himself to us. Sevonmukhe hi jihvādau svayam eva sphuraty adāh. This is the only way to understand the Supreme Personality of Godhead. As confirmed in Bhagavad-gitā, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: one can understand the Supreme Personality of Godhead through devotional service. There is no other way. We have to hear from the authorities and from the śāstras and consider the Supreme Lord in terms of their statements. We cannot imagine or concoct forms and attributes of the Lord.

TEXT 6
parijanānurāga-viracita-śabala-saṁśabda-saṁlīla-sita-kīsalaya-tulasikā-
dūrva-āṅkurair api sambhṛtayā saparyayā kila parama paritūsyasi.

parijana—by Your servants; anurāga—in great ecstasy; viracita—executed; śabala—with a faltering voice; saṁśabda—with prayers; saṁlīla—water; sita-kīsalaya—twigs bearing new leaves; tulasikā—tulasi leaves; dūrva-āṅkuraiḥ—and with newly grown grass; api—also; sambhṛtayā—performed; saparyayā—by worship; kila—indeed; parama—O Supreme Lord; paritūsyasi—You become satisfied.

TRANSLATION

O Supreme Lord, You are full in every respect. You are certainly very satisfied when Your devotees offer You prayers with faltering voices and in ecstasy bring You tulasi leaves, water, twigs bearing new leaves, and newly grown grass. This surely makes You satisfied.

PURPORT

One does not need great wealth, education or opulence to satisfy the Supreme Personality of Godhead. If one is fully absorbed in love and ecstasy, he need offer only a flower and a little water. As stated in Bhagavad-gītā, patram puspaṁ phalam toyaṁ yo me bhaktya prayac-chatī: “If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” (Bg. 9.26)

The Supreme Lord can be pleased only by devotional service: therefore it is said here that the Lord is surely satisfied by devotion and nothing else. Quoting from the Gautamiya-tantra, the Hari-bhakti-vilāsa states:

tulasī-dala-mātreṇa
jalasya culukena vā
vikriṇīte svam ātmānam
bhaktēbhyo bhakta-vatsalah

“Śri Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a tulasi leaf and a palmful of water.” The Supreme Lord is causelessly merciful upon His devotee. so much so that
even the poorest of men can offer Him a little water and a flower in devotion and thus please Him. This is due to His affectionate dealings with His devotees.

TEXT 7

atha-nāyāpi na bhavata ijjayorū-bhāra-bharayā samucitam artham ihopalabhāmahe.

atha—otherwise; anayā—this; api—even; na—not; bhavataḥ—of Your exalted personality; ijjayā—by performance of sacrifice; urubhāra-bharayā—encumbered by much paraphernalia; samucitam—required; artham—use; iha—here; upalabhāmahe—we can see.

TRANSLATION

We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship.

PURPORT

Śrila Rūpa Gosvāmī says that if one is offered varied foods but has no appetite, the offering has no value. In a big sacrificial ceremony there may be many things accumulated to satisfy the Supreme Personality of Godhead, but if there is no devotion, attachment or love for the Lord, the arrangement is useless. The Lord is complete in Himself, and He does not need anything from us. However, if we offer Him a little water, a flower and a tulasi leaf, He will accept them. Bhakti, devotional service, is the main way to satisfy the Supreme Personality of Godhead. It is not a question of arranging huge sacrifices. The priests were regretful, thinking that they were not on the path of devotional service and that their sacrifice was not pleasing to the Lord.
TEXT 8

atmana evanusavanam anajasavyatirekena bobhuyamanasa-purasartha-svarupasya kintu nahasisa aasasanam etad abhisamraddhana-matram bhavitum arhati.

atmanah—self-sufficiently; eva—certainly; anusavanam—at every moment; anajas—directly; avyatirekena—without stopping; bobhuyama—increasing; ase—aunlimtedly; purusa-artha—the goals of life; sva-rupasya—Your actual identity; kintu—but; natha—O Lord; aishah—benedictions for material enjoyment; aasasanam—of us, who are always desiring; etat—this; abhisamraddhana—for getting Your mercy; matram—only; bhavitum arhati—can be.

TRANSLATION

All of life’s goals and opulences are directly, self-sufficiently, unceasingly and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself. As far as we are concerned, O Lord, we are always after material enjoyment. You do not need all these sacrificial arrangements, but they are meant for us so that we may be benedicted by Your Lordship. All these sacrifices are performed for our fruitive results, and they are not actually needed by You.

PURPORT

Being self-sufficient, the Supreme Lord does not need huge sacrifices. Fruitive activity for a more opulent life is for those who desire such material opulence for their interest. Yajnarthath karmano 'nyatra loko 'yan karma-bandhanah: if we do not act to satisfy the Supreme Lord, we engage in maya’s activities. We may construct a gorgeous temple and spend thousands of dollars, but such a temple is not required by the Lord. The Lord has many millions of temples for His residence, and He does not need our attempt. He does not require opulent activity at all.
Such engagement is meant for our benefit. If we engage our money in constructing a gorgeous temple, we are freed from the reactions of our endeavors. This is for our benefit. In addition, if we attempt to do something nice for the Supreme Lord, He is pleased with us and gives us His benediction. In conclusion, the gorgeous arrangements are not for the Lord’s sake but for our own. If we somehow or other receive blessings and benedictions from the Lord, our consciousness can be purified and we can become eligible to return home, back to Godhead.

TEXT 9

तद्यथा वालिष्णां स्मार्यातमनः श्रेयः परामित्रुपः परपरपुर्वः प्रकरणः-करणार्य स्माहिमानां चापर्याल्पाकपुष्पार्थ्यानां स्यं नापचित्त
एवेतस्वदिः होपलक्षितः।॥ ६ ॥

tad yathā bāliśānāṁ svayam ātmānāḥ śreyah param aviduṣāṁ parama-paraṁ-puruaḥ prakarṣa-karunayā svā-mahimānāṁ cāpavargākhyam upakalpayiśyan svayam nāpacita evetaravad ihopalakṣitaḥ.

that; yathā—as; bāliśānām—of the fools; svayam—by Yourself; ātmānāḥ—own; śreyah—welfare; param—ultimate; aviduṣām—of persons who do not know; parama-parama-puruaḥ—O Lord of lords; prakarṣa-karunayā—by abundant causeless mercy; svā-mahimānām—Your personal glory; ca—and; apavarga-ākhyam—called apavarga (liberation); upakalpayiśyan—desiring to give; svayam—personally; na apacitaḥ—not properly worshiped; eva—although; itara-vat—like an ordinary person; iha—here; upalakṣitaḥ—(You are) present and seen (by us).

TRANSLATION

O Lord of lords, we are completely ignorant of the execution of dharma, artha, kāma and mokṣa, the process of liberation, because we do not actually know the goal of life. You have appeared personally before us like a person soliciting worship, but actually You are present here just so we can see You. You have come out of Your abundant and causeless mercy in order to serve our purpose, our
interest, and give us the benefit of Your personal glory called apavarga, liberation. You have come, although You are not properly worshiped by us due to our ignorance.

PURPORT

Lord Viṣṇu was personally present at the sacrificial arena, but this does not mean that He had any interest in His own personal benefit. Similarly, the arca-vigraha, the Deity in the temple, is present for the same purpose. Out of His causeless mercy, the Supreme Personality of Godhead presents Himself before us so that we can see Him. Since we have no transcendental vision, we cannot see the spiritual sac-cid-ān-anda-vigraha of the Lord; therefore, out of His causeless mercy He comes in a form we can see. We can only see material things like stone and wood, and therefore He accepts a form of stone and wood and thus accepts our service in the temple. This is an exhibition of the Lord’s causeless mercy. Although He has no interest in such things, in order to receive our loving service, He agrees to act as He does. We cannot actually offer suitable paraphernalia for the Lord’s worship because we are completely ignorant. It was out of His causeless mercy that the Lord appeared in the sacrificial arena of Mahārāja Nābhi.

TEXT 10

adyayam eva varo hy arhattama yarhi barhiṣi rājarṣer varadarṣabho bhavān nija-puruṣekṣaṇa- viṣaya āsit.

atha—then; ayam—this; eva—certainly; varah—benediction; hi—indeed; arhat-tama—O most worshipable of the worshipable; yarhi—because; barhiṣi—in the sacrifice; rāja-rṣer—of King Nābhi; varada-rṣabhaḥ—the best of the benefactors; bhavān—Your Lordship; nija-puruṣa—of Your devotees; ikṣaṇa-viṣayah—the object of the sight; āsit—has become.
TRANSLATION

O most worshipable of all, You are the best of all benefactors, and Your appearance at saintly King Nâbhi’s sacrificial arena is meant for our benediction. Because You have been seen by us, You have bestowed upon us the most valuable benediction.

PURPORT

Nija-puruṣa-īkṣaṇa-viśaya. In Bhagavad-gītā (9.29) Krṣṇa says, samo 'ham sarva-bhūteṣu: “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.”

The Supreme Personality of Godhead is equal to everyone. In that sense, He has no enemies and no friends. Everyone is enjoying the fruitive reactions of his own work, and the Lord, within everyone’s heart, is observing and giving everyone the desired result. However, just as the devotees are always anxious to see the Supreme Lord satisfied in every way, similarly the Supreme Lord is very anxious to present Himself before His devotees. Śrī Krṣṇa says in Bhagavad-gītā (4.8):

paritrānāya sādhūnāṁ
vināśāya ca duṣkṛtāṁ
dharma-samsthepanārthāya
sambhavāmi yuge yuge

“To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium.”

Thus Krṣṇa’s appearance is for the deliverance and satisfaction of His devotees. Actually He does not advent Himself simply to kill the demons, for that can be done by His agents. Lord Viṣṇu’s appearance at the sacrificial arena of Maharāja Nâbhi was just to please the King and his assistants. Otherwise there was no reason for His being present there.

TEXT 11

असंक्षिप्तिनितित्तमनन्दिविष्णुविषयकम्प्रायत| सतदृढ्यभावानामात्मारामां||
धनीनामनवरतप्राप्यगुणमितज्ज्ञानम| परममझलायन्यन्यन्यन्यनकथनो जसः ॥ ११ ॥
Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare.

PURPORT
The priests in Mahārāja Nābhi’s sacrificial arena appreciated the personal presence of the Supreme Lord Viṣṇu, and they considered themselves very much obliged. The Lord’s appearance is rare even for great saintly persons who have become completely detached from this material world and whose hearts are clean due to constantly chanting the glories of the Lord. Such people are satisfied by chanting the transcendental qualities of the Lord. The Lord’s personal presence is not actually required. The priests are pointing out that the Lord’s personal presence is very rare even for such elevated sages but that He was so kind to them that now He was personally present. Therefore the priests were very much obliged.
ATHA KATHANICIT SKHALANA-KSUT-PATANA-JRMBHANA-DURAVASTHANADISHU
VIVASANAM NAH SMARANAYA JVARA-MARANA-DASAYAM API SAKALA-KASMALA-
NIRASANANI TAVA GUÑA-KRTA-NAMADHEYANI VACANA-GOCARANI BHAVANTU.

ATHA—STILL; KATHANICIT—SOMEHOW OR OTHER; SKHALANA—STUMBLING;
KSUT—HUNGER; PATANA—FALLING DOWN; JRMBHANA—YAWNING;
DURAVASTHANA—BECAUSE OF BEING PLACED IN AN UNDESIRABLE POSITION;
ADISU—AND SO ON; VIVASANAM—UNABLE; NAH—OF OURSELVES;
SMARANAYA—TO REMEMBER; JVARA-MARANA-DASAYAM—in the case of
HAVING A HIGH FEVER AT THE TIME OF DEATH; API—ALSO; SAKALA—ALL;
KASMALA—SINS; NIRASANANI—which can dispel; TAVA—YOUR; GUÑA—AT-
TRIBUTES; KRTA—ACTIVITIES; NAMADHEYANI—NAMES; VACANA-GOCARANI—
POSSIBLE TO BE UTTERED; BHAVANTU—LET THEM BECOME.

TRANSLATION

Dear Lord, we may not be able to remember Your name, form
and qualities due to stumbling, hunger, falling down, yawning or
being in a miserable diseased condition at the time of death when
there is a high fever. We therefore pray unto You, O Lord, for You
ARE VERY AFFECTIONATE TO YOUR DEVOTEES. Please help us remember
YOU AND UTTER YOUR HOLY NAMES, ATTRIBUTES AND ACTIVITIES, WHICH CAN
DISPEL ALL THE REACTIONS OF OUR SINFUL LIVES.

PURPORT

The real success in life is ante nārāyaṇa-smṛti—remembering the
holy name, attributes, activities and form of the Lord at the time of
death. Although we may be engaged in the Lord’s devotional service in
the temple, material conditions are so tough and inevitable that we may
forget the Lord at the time of death due to a diseased condition or mental
derangement. Therefore we should pray to the Lord to be able to remem-
ber His lotus feet without fail at the time of death, when we are in such a precarious condition. In this regard, one may also see Śrīmad-Bhāgavatam (6.2.9-10 and 14-15).

**TEXT 13**

\[
\text{kīncāyaṁ rājarśir apatya-kāmah prajāṁ bhavādṛśim āsāsāna īśvaram āśiśāṁ svargāpavargayor api bhavantam upadhāvati prajāyāṁ artha-pratyayo dhanadam ivādhanaḥ phalikaraṇam.}
\]

**TRANSLATION**

Dear Lord, here is the great King Nābhi, whose ultimate goal in life is to have a son like You. Your Lordship, his position is like that of a person approaching a very rich man and begging for a little grain. Mahārāja Nābhi is so desirous of having a son that he is worshiping You for a son, although You can offer him any exalted position, including elevation to the heavenly planets or liberation back to Godhead.

**PURPORT**

The priests were a little ashamed that King Nābhi was performing a great sacrifice just to ask the Lord’s benediction for a son. The Lord could
offer him promotion to the heavenly planets or the Vaikuṇṭha planets. Śrī Caitanya Mahāprabhu has taught us how to approach the Supreme Lord and ask Him for the ultimate benediction. He said: na dhanam na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye. He did not want to ask the Supreme Lord for anything material. Material opulence means riches, a nice family, a good wife and many followers, but an intelligent devotee doesn’t ask the Supreme Lord for anything material. His only prayer is: mama janmani janmanīśvare bhavatād bhaktir ahaituki tvayi. He wants to be engaged perpetually in the loving service of the Lord. He does not want promotion to the heavenly planets or mukti, liberation from material bondage. If this were the case, Śrī Caitanya Mahāprabhu would not have said, mama janmani janmani. It doesn’t matter to a devotee whether or not he takes birth life after life, as long as he remains a devotee. Actually eternal liberty means returning home, back to Godhead. A devotee is never concerned about anything material. Although Nābhī Mahārāja wanted a son like Viṣṇu, wanting a son like God is also a form of sense gratification. A pure devotee wants only to engage in the Lord’s loving service.

TEXT 14

ko vā iha te 'parājito 'parājitayā māyayānavasita-padavyānāvṛta-matir viśaya-viṣa-rayānāvṛta-prakṛtrī anupāsita-mahac-caranaḥ.

kah vā—who is that person: iha—within this material world: te—of Your Lordship: aparājitaḥ—not conquered: aparājitayā—by the unconquerable: māyā—illusory energy: anavasita-padavya—whose path cannot be ascertained: anāvṛta-matiḥ—whose intelligence is not bewildered: viṣaya-viṣa—of material enjoyment, which is like poison: raya—by the course: anāvṛta—not covered: prakṛtiḥ—whose nature: anupāsita—without worshiping: mahat-caraṇaḥ—the lotus feet of great devotees.
TRANSLATION

Dear Lord, unless one worships the lotus feet of great devotees, one will be conquered by the illusory energy, and his intelligence will be bewildered. Indeed, who has not been carried away by the waves of material enjoyment, which are like poison? Your illusory energy is unconquerable. No one can see the path of this material energy or tell how it is working.

PURPORT

Mahārāja Nābhi was inclined to performing great sacrifices for begetting a son. The son might be as good as the Supreme Personality of Godhead, but such a material desire—be it great or insignificant—is brought about by the influence of māyā. A devotee does not at all desire anything for sense gratification. Devotion is therefore explained as devoid of material desires (anyābhilāsitā-sūnya). Everyone is subjected to the influence of māyā and entangled in all kinds of material desire, and Mahārāja Nābhi was no exception. Freedom from māyā’s influence is possible when one engages in the service of the great devotees (mahacarana-sevā). Without worshipping the lotus feet of a great devotee, one cannot be freed from māyā’s influence. Śrīla Narottama dāsa Ṭhākura therefore says, chādiyā vaiṣṇava-sevā nistāra pāyeche kebā: “Who has been freed from māyā’s clutches without serving the lotus feet of a Vaiṣṇava?” Māyā is aparājita, and her influence is also aparājita. As confirmed in Bhagavad-gītā (7.14):

\[
daiś hy eśa guṇamayī \\
mama māyā duratyayā
\]

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.”

Only a devotee can surpass māyā’s great influence. It was no fault on Mahārāja Nābhi’s part that he wanted a son. He wanted a son like the Supreme Personality of Godhead, who is the best of all sons. By the association of the Lord’s devotee, one no longer desires material opulence. This is confirmed in Caitanya-caritāmṛta (Madhya 22.54):
If one is serious about escaping māyā’s influence and returning home, back to Godhead, one must associate with a sādhu (devotee). That is the verdict of all scriptures. By the slight association of a devotee, one can be freed from the clutches of māyā. Without the mercy of the pure devotee, one cannot get freedom by any means. Certainly a pure devotee’s association is necessary in order to obtain the loving service of the Lord. One cannot be freed from māyā’s clutches without sādhu-saṅga, the benediction of a great devotee. In Śrīmad-Bhāgavatam (7.5.32) Prahlāda Mahārāja says:

One cannot become the Lord’s pure devotee without taking the dust of a great devotee on his head (pāda-rajo-‘bhisekam). A pure devotee is niśkiñcana; he has no material desire to enjoy the material world. One has to take shelter of such a pure devotee in order to attain his qualities. The pure devotee is always free from the clutches of māyā and her influence.

TEXT 15

यदु हु वाच तव पुनरदशकर्तीरिह समाहृतस्तत्रार्थियां मन्दानां नस्तथावहेलनं देव- 
देवाहिः साम्येन सर्वानु प्रतिवोधमविद्याम् ॥ १५॥

yad u ha vāva tava punar adabhra-kartar iha samāhūtas tatrārtha-
dhiyāṁ mandānāṁ nas tad yad deva-helanaṁ deva-devārhasi sāmyena 
sarvān prativoḍhām aviduśām.
yat—because; u ha vāva—indeed; tava—Your; punaḥ—again; adabhra-kartah—O Lord, who performs many activities; iha—here, in this arena of sacrifice; samāhūtaḥ—invited; tatra—therefore; artha-dhiyām—who aspire to fulfill material desires; mandānām—not very intelligent; nah—of us; tat—that; yat—which; deva-helanaṁ—disrespect of the Supreme Personality of Godhead; deva-deva—Lord of lords; arhasi—please; sāmyena—because of Your equipoised position; sarvān—everything; prativodhum—tolerate; aviduṣām—of us, who are all ignorant.

TRANSLATION

O Lord, You perform many wonderful activities. Our only aim was to acquire a son by performing this great sacrifice; therefore our intelligence is not very sharp. We are not experienced in ascertaining life’s goal. By inviting You to this negligible sacrifice for some material motive, we have certainly committed a great offense at Your lotus feet. Therefore, O Lord of lords, please excuse our offense because of Your causeless mercy and equal mind.

PURPORT

The priests were certainly unhappy to have called the Supreme Lord from Vaikunṭha for such an insignificant reason. A pure devotee never wants to see the Lord unnecessarily. The Lord is engaged in various activities, and the pure devotee does not want to see Him whimsically, for his own sense gratification. The pure devotee simply depends on the Lord’s mercy, and when the Lord is pleased, he can see Him face to face. The Lord is unseen even by demigods like Lord Brahmā and Lord Śiva. By calling on the Supreme Lord, the priests of Nābhi Mahārāja proved themselves unintelligent; nonetheless, the Lord came out of His causeless mercy. All of them therefore wanted to be excused by the Lord.

Worship of the Supreme Lord for material gain is not approved by authorities. As stated in Bhagavad-gītā (7.16):

catur-vidhā bhajante māṁ
janāḥ sukrṭino 'rjuna
ārto jijnāsur arthārthi
jñāṇī ca bharatarṣabha
“O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.”

Initiation into bhakti begins when one is in a distressed condition or in want of money, or when one is inquisitive to understand the Absolute Truth. Nonetheless, people who approach the Supreme Lord in this way are not actually devotees. They are accepted as pious (sukṛtinaḥ) due to their inquiring about the Absolute Truth, the Supreme Personality of Godhead. Not knowing the various activities and engagements of the Lord, such people unnecessarily disturb the Lord for material gain. However, the Lord is so kind that even though disturbed, He fulfills the desires of such beggars. The pure devotee is anyābhilāṣitā-śūnya; he has no motive behind his worship. He is not conducted by the influence of māyā in the form of karma or jñāna. The pure devotee is always prepared to execute the order of the Lord without personal consideration. The rtvijāḥ, the priests at the sacrifice, knew very well the distinction between karma and bhakti, and because they considered themselves under the influence of karma, frutitive activity, they begged the Lord’s pardon. They knew that the Lord had been invited to come for some paltry reason.

TEXT 16

श्रीशुक उवाच
इति निगदेनाभिषुष्ययमानो मंगवानिनिपिष्टभो वर्षवर्षामिवादिताभिविन्दित
चरणः सद्यमिद्माह १६।

śrī-śuka uvāca

iti nigadenābhiṣūṣṭyayamāno bhagavān animiśarṣabho varṣa-
dharaḥbhivāditabhivandita-caraṇah sadayam idam āha.

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; nigadena—by prayers in prose; abhiṣṭuṣṭyamānah—being worshiped; bhagavān—the Supreme Personality of Godhead; animiṣa-rṣabhaḥ—the chief of all the demigods; varṣa-dhara—by King Nābhi, the Emperor of Bhārata-varṣa; abhivādita—worshiped; abhivandita—were bowed down to; caraṇah—whose feet; sadayam—kindly; idam—this; āha—said.
TRANSLATION

Śrī Śukadeva Gosvāmi said: The priests, who were even worshiped by King Nābhi, the Emperor of Bhārata-varṣa, offered prayers in prose [generally they were in poetry] and bowed down at the Lord’s lotus feet. The Lord of lords, the ruler of the demigods, was very pleased with them, and He began to speak as follows.

TEXT 17

श्रीभगवानuvāca

ahobatahṛṣayo bhavadbhir avitathagirbhira varam asulabham abhiyacito yada musyätma jayo maya sadṛśo bhūyād iti mamāhaṃ evābhūrūpaḥ kaivalyād athāpi brahma-vādo na mrṣā bhavitum arhati mamaiva hi mukham yad dvija-deva-kulam.

 śrī-bhagavān uvāca—The Supreme Personality of Godhead said: aho—alas; bata—certainly I am pleased; aham—I; ṛṣayāḥ—O great sages; bhavadbhiḥ—by you; avitatha-girbhira—whose words are all true; varam—for a benediction; asulabham—very difficult to achieve; abhiyācitāḥ—have been requested; yat—that; amusya—of King Nābhi; ātma-jāḥ—a son; mayā sadṛśaḥ—like Me; bhūyāḥ—there may be; iti—thus; mama—My; aham—I; eva—only; abhirūpaḥ—equal: kaivalyaḥ—because of being without a second; athāpi—nevertheless: brahma-vādaḥ—the words spoken by exalted brāhmaṇas; na—not; mrṣā—false; bhavitum—to become; arhati—ought; mama—My; eva—certainly; hi—because; mukham—mouth; yat—that: dvija-deva-kulam—the class of pure brāhmaṇas.

TRANSLATION

The Supreme Personality of Godhead replied: O great sages, I am certainly very pleased with your prayers. You are all truthful.
You have prayed for the benediction of a son like Me for King Nabhi, but this is very difficult to obtain. Since I am the Supreme Person without a second and since no one is equal to Me, another personality like Me is not possible to find. In any case, because you are all qualified brāhmaṇas, your vibrations should not prove untrue. I consider the brāhmaṇas who are well qualified with brahminical qualities to be as good as My own mouth.

PURPORT

The word avitatha-gīrbbih means “they whose spoken vibrations cannot be nullified.” The brāhmaṇas (dvija, the twiceborn), are given a chance by the śāstric regulations to become almost as powerful as the Supreme Lord. Whatever a brāhmaṇa speaks cannot be nullified or changed in any circumstance. According to the Vedic injunctions, a brāhmaṇa is the mouth of the Supreme Personality of Godhead; therefore in all rituals a brāhmaṇa is offered food (brāhmaṇa-bhojana) because when a brāhmaṇa eats, it is considered that the Supreme Lord Himself eats. Similarly, whatever a brāhmaṇa speaks cannot be changed. It must act. The learned sages who were priests at Maharaja Nabhi’s sacrifice were not only brāhmaṇas but were so qualified that they were like devas, demigods, or God Himself. If this were not the case, how could they invite Lord Viṣṇu to come to the sacrificial arena? God is one, and God does not belong to this or that religion. In Kali-yuga, different religious sects consider their God to be different from the God of others, but that is not possible. God is one, and He is appreciated according to different angles of vision. In this verse the word kaivalyāt means that God has no competitor. There is only one God. In the Śvetāsvatara Upaniṣad (6.8) it is said, na tat-samaś cābhyaḥdhiśa ca drśyate: “No one is found to be equal to Him or greater than Him.” That is the definition of God.

TEXT 18

तत आमृतीश्वेयःकलयावतरिष्यामात्मतुल्यमनुपलभामानः ||१८||

tata āgnidhriye 'mśa-kalayāvatariṣyāmy ātma-tulyam anupalabhamānāḥ.
tatah—therefore; āgniḍhriye—in the wife of Nābhi, the son of Āgnidhra; aṁśa-kalayā—by an expansion of My personal form; avatarisyāmi—I shall advent Myself; ātma-tulyam—My equal; anupalabhamānah—not finding.

TRANSLATION

Since I cannot find anyone equal to Me, I shall personally expand Myself into a plenary portion and thus advent Myself in the womb of Merudevi, the wife of Mahārāja Nābhi, the son of Āgnidhra.

PURPORT

This is an example of the omnipotence of the Supreme Personality of Godhead. Although He is one without a second, He expands Himself by svāṁśa, His personal expansion, and sometimes by vibhinnāṁśa, or His separated expansion. Lord Viṣṇu herein agrees to send His personal expansion as the son of Merudevi, the wife of Mahārāja Nābhi, who is the son of Āgnidhra. The rtvijah, the priests, knew that God is one, yet they prayed for the Supreme Lord to become the son of Mahārāja Nābhi to let the world know that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. When He incarnates, He expands Himself in different potencies.

TEXT 19

श्रीशुक उवाच
इति निशामयंत्या मेरुदेव्या: पतिमभिधायान्तद्धे मन्वानुः।१९।

śrī-śuka uvāca

iti niśāmayantyā merudevyāḥ patim abhidhāyāntadade bhagavān.

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmi said: iti—thus; niśāmayan-
tyāḥ—who was listening; merudevyāḥ—in the presence of Merudevi; patim—unto her husband; abhidhāya—having spoken; antardadhe—disappeared; bhagavān—the Supreme Personality of Godhead.
Srimad-Bhagavatam (Canto 5, Ch. 3)

TRANSLATION

Śukadeva Gosvāmi continued: After saying this, the Lord disappeared. The wife of King Nābhi, Queen Merudevi, was sitting by the side of her husband, and consequently she could hear everything the Supreme Lord had spoken.

PURPORT

According to the Vedic injunctions, one should perform sacrifices in the company of one's own wife. Sapatniko dharmam ācaret: religious rituals should be performed with one's wife; therefore Mahārāja Nābhi conducted his great sacrifice with his wife by his side.

TEXT 20

barhiṣi tasminn eva viṣṇudatta bhagavān paramaṛśibhiḥ prasādito
nābheḥ priya-cikirṣayā tad-avarodhāyane merudevyāṁ dharmān
darśayitu-kāmo vāta-raśanānāṁ śramaṇānāṁ ṛṣiṇāṁ urdhva-
manthināṁ śuklayā tanuvāvatatāra.

barhiṣi—in the arena of sacrifice; tasmin—that; eva—in this way; viṣṇu-datta—O Mahārāja Parikṣit; bhagavān—the Supreme Personality of Godhead; paramaṛśibhiḥ—by the great rṣis; prasāditah—being pleased; nābheḥ priya-cikirṣayā—to please King Nābhi; tatavaraṭodhāyane—in his wife; merudevyāṁ—Merudevi; dharmān—the principles of religion; darśayitu-kāmaḥ—desiring to exhibit how to perform; vāta-raśanānāṁ—of the sannyāsīs (who have almost no cloth); śramaṇānāṁ—of the vānaprasthas; ṛṣiṇāṁ—of the great sages; urdhva-manthināṁ—of the brahmacāris; śuklayā tanuvā—in His original spiritual form, which is above the modes of material nature; avatātāra—appeared as an incarnation.
TRANSLATION

O Viṣṇudatta, Parīkṣit Mahārāja, the Supreme Personality of Godhead was pleased by the great sages at that sacrifice. Consequently the Lord decided to personally exhibit the method of executing religious principles [as observed by brahmācāris, sannyāsīs, vānaprasthas and grhasthas engaged in rituals] and also satisfy Maharaja Nabhī’s desire. Consequently He appeared as the son of Merudevī in His original spiritual form, which is above the modes of material nature.

PURPORT

When the Supreme Lord appears or descends as an incarnation within this material world, He does not accept a body made of the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa). Māyāvādī philosophers say that the impersonal God appears in this material world by accepting a body in the sattva-guṇa. Śrīla Viśvanātha Cakrārvātī states that the word śukla means “consisting of sūddha-sattva.” Lord Viṣṇu descends in His sūddha-sattva form. Sūddha-sattva refers to the sattva-guṇa which is never contaminated. In this material world, even the mode of goodness (sattva-guṇa) is contaminated by tinges of rajo-guṇa and tamo-guṇa. When sattva-guṇa is never contaminated by rajo-guṇa and tamo-guṇa, it is called sūddha-sattva. Sattvam viśuddham vasudeva-śabdītam (Bhāg. 4.3.23). That is the platform of vasudeva, whereby the Supreme Personality of Godhead, Vāsudeva, can be experienced. In Bhagavad-gītā (4.7) Śrī Kṛṣṇa Himself says:

\[
yadā yadā hi dharmasya
glānir bhavati bhārata
abhuyuthānam adharmasya
tadātmānam srjāmy aham
\]

“Whenver and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.”

Unlike ordinary living entities, the Supreme Lord is not forced by the modes of material nature to appear. He appears dharmān darśayitu-
kāma—to show how to execute the functions of a human being. The word dharma is meant for human beings and is never used in connection with beings inferior to human beings, such as animals. Unfortunately, without being guided by the Supreme Lord, human beings sometimes manufacture a process of dharma by concoction. Actually dharma cannot be made by man. Dharmam tu sāksād bhagavat-pranītam. (Bhāg. 6.3.19) Dharma is given by the Supreme Personality of Godhead, just as the law is given by the state government. Man-made dharma has no meaning. Śrīmad-Bhāgavatam refers to man-made dharma as kaitavadharma, cheating religion. The Supreme Lord sends an avatāra (incarnation) to teach human society the proper way to execute religious principles. Such religious principles are bhakti-mārga. As the Supreme Lord Himself says in Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ saranāṁ vraja. The son of Mahārāja Nabhi, Rṣabhadeva, appeared on this earth to preach the principles of religion. That will be explained in the Fifth Chapter of this Fifth Canto.

Thus end the Bhaktivedanta purports of the Fifth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled “Rṣabhadeva’s Appearance in the Womb of Merudevi, the wife of King Nābhi.”
CHAPTER FOUR

The Characteristics of Ṛṣabhadeva,
the Supreme Personality of Godhead

In this chapter, Ṛṣabhadeva, the son of Mahārāja Nābhī, begot a hundred sons, and during the reign of those sons the world was very happy in all respects. When Ṛṣabhadeva appeared as the son of Mahārāja Nābhī, He was appreciated by the people as the most exalted and beautiful personality of that age. His poise, influence, strength, enthusiasm, bodily luster and other transcendental qualities were beyond compare. The word ṛṣabha refers to the best, or the supreme. Due to the superexcellent attributes of the son of Mahārāja Nābhī, the King named his son Ṛṣabha, or “the best.” His influence was incomparable. Although there was a scarcity of rain, Ṛṣabhadeva did not care for Indra, the King of heaven, who is in charge of supplying rain. Through His own potency, Ṛṣabhadeva sumptuously covered Ajanābha with ample rain. Upon receiving Ṛṣabhadeva, who is the Supreme Personality of Godhead, as his son, King Nābhī began to raise Him very carefully. After that, he entrusted the ruling power to Him and, retiring from family life, lived at Badarikāśrama completely engaged in the worship of Vāsudeva, the Supreme Lord. To follow social customs, Lord Ṛṣabhadeva for a while became a student in the gurukula, and after returning, He followed the orders of His guru and accepted a wife named Jayantī, who had been given to Him by the King of heaven, Indra. He begot a hundred sons in the womb of Jayantī. Of these hundred sons, the eldest was known as Bharata. Since the reign of Mahārāja Bharata, this planet has been called Bhārata-varṣa. Ṛṣabhadeva’s other sons were headed by Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indrasprk, Vidarbhā and Kikaṭa. There were also other sons named Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. Instead of ruling the kingdom, these nine became mendicant preachers of Kṛṣṇa consciousness, following the religious precepts of the Bhāgavatam. Their characteristics and activities are described in the
Eleventh Canto of Śrīmad-Bhāgavatam during the talks between Vasudeva and Nārada at Kurukṣetra. To teach the general populace, King Śrābhadeva performed many sacrifices and taught His sons how to rule the citizens.

TEXT 1

śṛṣṭi-ūvāca

śṛ-śuka uvāca

atha ha tam utpattyaiśbhivyajyamāna-bhagaval-lakṣaṇaṁ
sāmyopaśama-vairāgyaisvarya-mahā-vibhūtitibhir anudinam
edhamānānubhāvaṁ prakṛtayaḥ praśaḥ brāhmaṇā devatās cavani-tala-
samavanāyātitarāṁ jagṛdhuḥ.

Śrī Śukadeva Gosvāmi said: as soon as the Lord was born as the son of Mahārāja Nābhi, He manifested symptoms of the Supreme Lord, such as marks on the bottoms of His feet [the flag,
The Characteristics of Ṛṣabha-deva

This son was equal to everyone and very peaceful. He could control His senses and His mind, and, possessing all opulence, He did not hanker for material enjoyment. Endowed with all these attributes, the son of Mahārāja Nābhi became more powerful day after day. Due to this, the citizens, learned brāhmaṇas, demigods and ministers wanted Ṛṣabha-deva to be appointed ruler of the earth.

PURPORT

In these days of cheap incarnations, it is very interesting to note the bodily symptoms found in an incarnation. From the very beginning of His birth, it was observed that Ṛṣabha-deva’s feet were marked with the transcendental signs (a flag, thunderbolt, lotus flower, etc.). In addition to this, as the Lord began to grow, He became very prominent. He was equal to everyone. He did not favor one person and neglect another. An incarnation of God must have the six opulences—wealth, strength, knowledge, beauty, fame and renunciation. It is said that although Ṛṣabha-deva was endowed with all opulences, He was not at all attached to material enjoyment. He was self-controlled and therefore liked by everyone. Due to His superexcellent qualities, everyone wanted Him to rule the earth. An incarnation of God has to be accepted by experienced people and by the symptoms described in the sāstras. An incarnation is not accepted simply by the adulation of foolish people.

TEXT 2

तस्य हि वा इत्थं वर्मण्ण्या वरीयसा बुधच्छोलकेन चौजसा बलेन धिया यशसा तीर्य-श्रौरेयम्यं च पिता ऋषभं इतीदं नाम चकार॥ २ ॥

tasya ha vā ittham varṣamanā vibhijāya varijāsā brhac-chlokena caujjasā balena śriyā yaśasā virya-śauryābhyaṁ ca pitā Ṛṣabha itīdam nāma cakāra.

(Mahārāja Nābhi): rṣabhaḥ—the best; iti—thus; idam—this; nāma—name; cakāra—gave.

**TRANSLATION**

When the son of Mahārāja Nābhi became visible, He evinced all good qualities described by the great poets—namely, a well-built body with all the symptoms of the Godhead, prowess, strength, beauty, name, fame, influence and enthusiasm. When the father, Mahārāja Nābhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being. Therefore he gave Him the name Rṣabha.

**PURPORT**

To accept someone as God or an incarnation of God, one must observe the symptoms of God in his body. All the symptoms were found in the body of Mahārāja Nābhi’s extraordinarily powerful son. His body was well structured, and He displayed all the transcendental qualities. He showed great influence, and He could control His mind and senses. Consequently He was named Rṣabha, which indicates that He was the supreme living being.

**TEXT 3**

yasya hindraḥ spardhamāno bhagavān varṣe na vavarṣa tad avadhārya bhagavān rṣabhadevo yogēsvarah prahasyātmaya-yogamāyāyā sva-varṣam ajanābhamaḥ nāmābhivyavarsat.

yasya—of whom; hi—indeed; indraḥ—King Indra of heaven; spardhamānaḥ—being envious; bhagavān—very opulent; varṣe—on Bhārata-varṣa; na vavarṣa—did not pour water; tat—that; avadhārya—knowing; bhagavān—the Supreme Personality of Godhead; rṣabhadevaḥ—Rṣabhadeva; yoga-īṣvarah—the master of all mystic power; prahasya—smiling; ātma-yoga-māyayah—by His own spiritual potency; sva-varṣam—on His place; ajanābhamaḥ—Ajanābha; nāma—named; abhyavarsat—He poured water.
TRANSLATION

Indra, the King of heaven, who is very materially opulent, became envious of King Ṛṣabhadeva. Consequently he stopped pouring water on the planet known as Bhārata-varṣa. At that time the Supreme Lord, Ṛṣabhadeva, the master of all mystic power, understood King Indra’s purpose and smiled a little. Then, by His own prowess, through yogamāyā [His internal potency], He profusely poured water upon His own place, which was known as Ajanābha.

PURPORT

We find the word bhagavān used twice in this verse. Both King Indra and Ṛṣabhadeva, the incarnation of the Supreme Lord, are described as bhagavān. Sometimes Nārada and Lord Brahmā are also addressed as bhagavān. The word bhagavān means that one is a very opulent and powerful person like Lord Brahmā, Lord Śiva, Nārada or Indra. They are all addressed as bhagavān due to their extraordinary opulence. King Ṛṣabhadeva is an incarnation of the Supreme Lord, and therefore He was the original Bhagavān. Consequently He is described herein as yogesvara, which indicates that He has the most powerful spiritual potency. He is not dependent on King Indra for water. He can supply water Himself, and He did so in this case. In Bhagavad-gītā, it is stated: yajñād bhavati parjanyah. Due to the performance of yajña, clouds of water are manifest in the sky. Clouds and rainfall are under the management of Indra, the heavenly King, but when Indra is neglectful, the Supreme Lord Himself, who is also known as yajña or yajña-pati, takes the task upon Himself. Consequently there was sufficient rainfall in the place named Ajanābha. When yajña-pati wants to, He can do anything without the help of any subordinate. Therefore the Supreme Lord is known as almighty. In the present age of Kali there will eventually be a great scarcity of water (anāvṛsti), for the general populace, due to ignorance and the scarcity of yajnic ingredients, will neglect to perform yajñas. Śrīmad-Bhāgavatam therefore advises: yajñaiḥ śaṅkīrtana-prāyaiḥ yajanti hi sumedhasah. After all, yajña is meant to satisfy the Supreme Personality of Godhead. In this age of Kali, there is great scarcity and ignorance: nonetheless, everyone can perform saṅkīrtana-yajña. Every family in every society can conduct saṅkīrtana-yajña at least every evening. In this way there will be no disturbance or scarcity.
of rain. It is essential for the people in this age to perform the *sankirtana-yajña* in order to be materially happy and to advance spiritually.

**TEXT 4**


nābhiḥ—King Nabhi; tu—certainly; yathā—according to his desire; su-prajastvam—the most beautiful son; avarudhya—getting; ati-pramoda—of great jubilation; bhara—by an excess; vihvalaḥ—being overwhelmed; gadgada-akṣarayā—faltering in ecstasy; girā—with a voice; svairam—by His independent will; grhīta—accepted; nara-loka-sadharman—acting as if a human being; bhagavantam—the Supreme Personality of Godhead; purāṇa-puruṣaṁ—the oldest among living beings; māyā—by yogamāyā; vilasita—bewildered; matiḥ—his mentality; vatsa—my dear son; tāta—my darling; iti—thus; sa-anurāgam—with great affection; upalālaman—raising; parāṁ—transcendental; nirvṛtim—bliss; upagataḥ—achieved.

**TRANSLATION**

Due to getting a perfect son according to his desire, King Nābhi was always overwhelmed with transcendental bliss and was very affectionate to his son. It was with ecstasy and a faltering voice that he addressed Him, “My dear son, my darling.” This mentality was brought about by yogamāyā, whereby he accepted the Supreme Lord, the supreme father, as his own son. Out of His supreme good will, the Lord became his son and dealt with everyone as if He were an ordinary human being. Thus King Nābhi began to raise
his transcendental son with great affection, and he was over­whelmed with transcendental bliss, joy and devotion.

PURPORT

The word māyā is used in the sense of illusion. Considering the Supreme Personality of Godhead to be his own son, Mahārāja Nābhi was certainly in illusion, but this was transcendental illusion. This illusion is required; otherwise how can one accept the supreme father as his own son? The Supreme Lord appears as the son of one of His devotees, just as Lord Kṛṣṇa appeared as the son of Yaśodā and Nanda Mahārāja. These devotees could never think of their son as the Supreme Personality of Godhead, for such appreciation would hamper their relationship of paternal love.

TEXT 5

viditaunrāgamanāparāsmtsūcī स जनपदो राजा नाभिरत्मजं समयसेतु-रक्षायामभिविचय भाण्डाण्डपतिनाथय सह मरुदेव्या विशालाया प्रस्नव-निपुनेन तपसा समाधियोगेन नरनारायणायः भगवन्तं बासुदेवमुपासीन: कालेन तन्महिष्मानववात। ॥ ५ ॥

vidita—known very well; anurāgam—popularity; āpaura-prakṛti—among all the citizens and government officers; jana-padah—desiring to serve the people in general; rājā—the King; nābhiḥ—Nābhi; ātmajam—his son; samaya-setu-rakṣayām—to protect the people strictly according to the Vedic principles of religious life; abhiṣicya—enthroning; brāhmaṇeṣu—to the learned brāhmaṇas; upanidhāya—entrusting; saha—with; merudevīḥ—his wife. Merudevi: viśālāyām—in Badarikāśrama; prasanna-nipūnena—performed with great satisfaction.
King Nabhi understood that his son, Rasabhadeva, was very popular among the citizens and among government officers and ministers. Understanding the popularity of his son, Maharaja Nabhi enthroned Him as the emperor of the world to give protection to the general populace in terms of the Vedic religious system. To do this, he entrusted Him into the hands of learned brahmaṇas, who would guide Him in administrating the government. Then Maharaja Nabhi and his wife, Merudevi, went to Badarikasrama in the Himalaya Mountains, where the King engaged Himself very expertly in austerities and penances with great jubilation. In full samādhi he worshiped the Supreme Personality of Godhead, Nara-Nārāyaṇa, who is Kṛṣṇa in His plenary expansion. By doing so, in course of time Maharaja Nabhi was elevated to the spiritual world known as Vaikuṇṭha.

PURPORT

When Maharaja Nabhi saw that his son Rasabhadeva was popular with the general populace and the governmental servants, he chose to install Him on the imperial throne. In addition, he wanted to entrust his son into the hands of the learned brahmaṇas. This means that a monarch was supposed to govern strictly according to Vedic principles under the guidance of learned brahmaṇas, who could advise Him according to the standard Vedic scriptures like Manu-smṛti and similar śāstras. It is the duty of the king to rule the citizens according to Vedic principles. According to Vedic principles, society is divided into four categories—brahmaṇa, kṣatriya, vaiśya and śūdra. Catur-varnyam .nayā srṣṭam guṇa-karma-vibhāgaśah. After dividing society in this way, it is the king’s duty to see that everyone executes Vedic principles according to his caste. A
brāhmaṇa must perform the duty of a brāhmaṇa without cheating the public. It is not that one attains the name of a brāhmaṇa without the qualifications. It is the king's duty to see that everyone engages in his occupational duty according to Vedic principles. In addition, retirement at the end of life is compulsory. Mahārāja Nābhi, although still a king, retired from family life and went with his wife to a place called Badarikāśrama in the Himalayas, where the Deity Nara-Nārāyaṇa is worshiped. The words prasanna-nipureṇa tapasā indicate that the King accepted all kinds of austerity very expertly and jubilantly. He did not at all mind leaving his comfortable life at home, although he was the emperor. Despite undergoing severe austerities and penances, he felt very pleased at Badarikāśrama, and he did everything there expertly. In this way, being fully absorbed in Krṣṇa consciousness (samādhi-yoga), always thinking of Krṣṇa, Vāsudeva, Mahārāja Nābhi attained success at the end of his life and was promoted to the spiritual world, Vaikuṇṭhaloka.

This is the way of Vedic life. One must stop the process of repeated birth and death and return home, back to Godhead. The words tanmahimānam avāpa are significant in this regard. Śrīla Śridhara Svāmī says that mahimā means liberation in this life. We should act in such a way in this life that after giving up this body, we will become liberated from the bondage of repeated birth and death. This is called jīvan-mukti. Śrīla Virarāghava Ācārya states that in the Chandogya Upaniṣad there are eight symptoms of a jīvan-mukta, a person who is already liberated even when living in this body. The first symptom of one so liberated is that he is freed from all sinful activity (apahata-pāpa). As long as one is under the clutches of māyā in the material energy, one has to engage in sinful activity. Bhagavad-gitā describes such people as duṣkrītiṇah, which indicates that they are always engaged in sinful activity. One who is liberated in this life does not commit any sinful activities. Sinful activity involves illicit sex, meat-eating, intoxication and gambling. Another symptom of a liberated person is vijara, which indicates that he is not subjected to the miseries of old age. Another symptom is vimṛtyu. A liberated person prepares himself in such a way that he does not take on any more material bodies, which are destined to die. In other words, he does not fall down again to repeat birth and death. Another symptom is viśoka, which indicates that he is callous to material distress and
happiness. Another is *vijighatsa*, which indicates that he no longer desires material enjoyment. Another symptom is *apipātā*, which means that he has no desire other than to engage in the devotional service of Kṛṣṇa, his dearest pursuable Lord. A further symptom is *satya-kāma*, which indicates that all his desires are directed to the Supreme Truth, Kṛṣṇa. He does not want anything else. He is *satya-saṅkalpa*. Whatever he desires is fulfilled by the grace of Kṛṣṇa. First of all, he does not desire anything for his material benefit, and secondly if he desires anything at all, he simply desires to serve the Supreme Lord. That desire is fulfilled by the Lord’s grace. That is called *satya-saṅkalpa*. Śrila Viśvanātha Cakravartī points out that the word *mahimā* means returning to the spiritual world, back home, back to Vaikuṇṭha. Śrī Śukadeva says that the word *mahimā* means that the devotee attains the qualities of the Supreme Personality of Godhead. This is called *sadharma*, or “the same quality.” Just as Kṛṣṇa is never born and never dies. His devotees who return to Godhead never die and never take birth within the material world.

**TEXT 6**

*yasya ha pāṇḍaveya ślokāv udāharanti—*  
ko nu tat karma rājarṣer  
nābher anv ācaret pumān  
apatyatām agād yasya  
hariḥ suddhena karmanā*

*yasya—of whom; ha—indeed; pāṇḍaveya—O Mahārāja Parikṣit; ślokāu—two verses; udāharanti—recite; kaḥ—who; nu—then; tat—that; karma—work; rāja-rṣeh—from the pious King; nābheḥ—Nābhi; anu—following; ācaret—could execute; pumān—a man; apatyatām—sonhood; agāt—accepted; yasya—whose; hariḥ—the Supreme Personality of Godhead; suddhena—pure, executed in devotional service; karmanā—by activities.*
TRANSLATION

O Mahārāja Parikṣit, to glorify Mahārāja Nābhi, the old sages composed two verses. One of them is this: “Who can attain the perfection of Mahārāja Nābhi? Who can attain his activities? Because of his devotional service, the Supreme Personality of Godhead agreed to become his son.”

PURPORT

The words śuddhena karmaṇā are significant in this verse. If work is not carried out in devotional service, it is contaminated by the modes of material nature. That is explained in Bhagavad-gītā: yajñaarthā t karmaṇo 'nyatra loko 'yaṁ karma-bandhanah. Activities performed only for the satisfaction of the Supreme Lord are pure and are not contaminated by the modes of material nature. All other activities are contaminated by the modes of ignorance and passion, as well as goodness. All material activities meant for satisfying the senses are contaminated, and Mahārāja Nābhi did not perform anything contaminated. He simply executed his transcendental activities even when performing yajña. Consequently he obtained the Supreme Lord as his son.

TEXT 7

brahmanyaḥ—a devotee of the brahманas; anyāḥ—any other; kutah—where is; nābheḥ—besides Mahārāja Nābhi; viprāḥ—the brahmanas; maṅgala-pūjītāḥ—well worshiped and satisfied; yasya—of whom; barhiṣṭi—in the sacrificial arena; yajña-īṣam—the Supreme Personality of Godhead, the enjoyer of all sacrificial ceremonies; darśayāṁ āsuḥ—showed; ojasā—by their brahminical prowess.
TRANSLATION

[The second prayer is this.] “Who is a better worshiper of brähmanas than Mahārāja Nābhi? Because he worshiped the qualified brähmanas to their full satisfaction, the brähmanas, by their brahminical prowess, showed Mahārāja Nābhi the Supreme Personality of Godhead, Nārāyaṇa, in person.”

PURPORT

The brähmanas engaged as priests in the sacrificial ceremony were not ordinary brähmanas. They were so powerful that they could bring forth the Supreme Personality of Godhead by their prayers. Thus Mahārāja Nābhi was able to see the Lord face to face. Unless one is a Vaiṣṇava, he cannot call forth the Supreme Personality of Godhead. The Lord does not accept an invitation unless one is a Vaiṣṇava. Therefore it is said in Padma Purāṇa:

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viṣāradaḥ
avaiśnavo gurur na syād
vaiśnavaḥ sva-paco guruḥ

“A scholarly brähmana expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava.” These brähmanas were certainly very expert in chanting the Vedic mantras. They were competent in the performance of the Vedic rituals, and over and above this they were Vaiṣṇavas. Therefore by their spiritual powers they could call on the Supreme Personality of Godhead and enable their disciple, Mahārāja Nābhi, to see the Lord face to face. Śrīla Viśvanātha Cakravarti Ṭhākura comments that the word ojasā means “by dint of devotional service.”

TEXT 8

अथ ह महाराजनन्दन: स्वर्ण कमीश्वरानम्यमान: प्रदनितपुरुषकुल-वासो उन्मयरूपमित्रिनाशतो गुरुमेधिनां धर्माननुशिष्मानो जयन्त्यामिन्द्र-
The Characteristics of Rśabhadeva

After Nābhi Mahārāja departed for Badarikāśrama, the Supreme Lord, Rśabhadeva, understood that His kingdom was His field of activities. He therefore showed Himself as an example and taught the duties of a householder by first accepting brahmacarya under the direction of spiritual masters. He also went to live at the spiritual masters' place, gurukula. After His education was finished, He gave gifts (guru-dakṣiṇā) to His spiritual masters and then accepted the life of a householder. He took a wife named Jayanti and begot one hundred sons who were as powerful and qualified as He Himself. His wife Jayanti had been offered to Him by Indra, the King of heaven. Rśabhadeva and Jayanti performed
householder life in an exemplary way, carrying out ritualistic activities ordained by the śruti and smṛti śāstra.

PURPORT

Being an incarnation of the Supreme Personality of Godhead, Rṣabhadeva had nothing to do with material affairs. As stated in Bhagavad-gītā, paritrāṇāya sādhūnām vināśāya ca dukṣrātm: the purpose of an incarnation is to liberate His devotees and to stop the demonic activities of nondevotees. These are the two functions of the Supreme Lord when He incarnates. Śrī Caitanya Mahāprabhu has said that in order to preach, one must live a practical life and show people how to do things. Āpānācārī bhakti śikhāimu sabāre. One cannot teach others unless he behaves the same way himself. Rṣabhadeva was an ideal king, and He took His education in the gurukula, although He was already educated because the Supreme Lord is omniscient. Although Rṣabhadeva had nothing to learn from gurukula, He went there just to teach the people in general how to take an education from the right source, from Vedic teachers. He then entered householder life and lived according to the principles of Vedic knowledge—śruti and smṛti. In his Bhakti-rasāmṛta-sindhu (1.2.10) Śrīla Rūpa Gosvāmi, quoting the Skanda Purāṇa, states:

śruti-smṛti-purāṇādi-
paṅcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

Human society must follow the instructions received from śruti and smṛti, Vedic literature. Practically applied in life this is worship of the Supreme Personality of Godhead according to the pāncarātriKA-vidhi. Every human being must advance his spiritual life and at the end return home, back to Godhead. Mahārāja Rṣabhadeva strictly followed all these principles. He remained an ideal grhastha and taught His sons how to become perfect in spiritual life. These are some examples of how He ruled the earth and completed His mission as an incarnation.
Of Rṣabhadeva’s one hundred sons, the eldest, named Bharata, was a great, exalted devotee qualified with the best attributes. In his honor, this planet has become known as Bhārata-varṣa.

PURPORT

This planet known as Bhārata-varṣa is also called punya-bhūmi, the pious land. At the present moment Bhārata-bhūmi, or Bhārata-varṣa, is a small piece of land extending from the Himalaya Mountains to Cape Comorin. Sometimes this peninsula is called punya-bhūmi. Śrī Caitanya Mahāprabhu has given special importance to the people of this land.

“One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.” (Cc. Ādi 9.41) The inhabitants of this piece of land are very fortunate. They can purify their existence by accepting this Kṛṣṇa consciousness movement and go outside Bhārata-bhūmi (India) and preach this cult to benefit the whole world.
TEXT 10

Following Bharata, there were ninety-nine other sons. Among these were nine elderly sons, named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraśrīk, Vidarbha and Kīkata.

TRANSLATION

Following Bharata, there were ninety-nine other sons. Among these were nine elderly sons, named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraśrīk, Vidarbha and Kīkata.

TEXTS 11-12

kāviraṁ kāviraṁ antariṣṭaṁ
prabhudṛṣṭaṁ pippalāyanaṁ
āvīrhotra 'tha drumilaś
ca masāḥ karabhājanaḥ

iti bhāgavata-dharma-darśanā nava mahā-bhāgavatās teṣāṁ sucaritam bhagavan-mahimopāṁhitam vasudeva-nārada-saṁvādam upaśamāyaṁ upariṣṭād varṇayisyāmaḥ.
In addition to these sons were Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. These were all very exalted, advanced devotees and authorized preachers of Śrimad-Bhāgavatam. These devotees were glorified due to their strong devotion to Vasudeva, the Supreme Personality of Godhead. Therefore they were very exalted. To satisfy the mind perfectly, I [Sukadeva Gosvāmi] shall hereafter describe the characteristics of these nine devotees when I discuss the conversation between Nārada and Vasudeva.

**TEXT 13**

यवीयांम् एकाशीतिर्ज्जयन्तेया: पितुरदेशकरस महाशालीना महाश्रोत्रिया यज्ञशीला: कर्मचिन्हु ब्राह्मणा वधूइः || १३ ||

yaviyāmsa ekāṣītir jāyanteyāḥ pitur ādesakarāḥ mahā-śālinā mahā-śrotriyā yajña-śilāḥ karma-viśuddhā brāhmanā babhūvuh.

yaviyāmsaḥ—younger; ekāṣītih—numbering eighty-one: jāyanteyāḥ—the sons of Jayantī, the wife of Rṣabhadeva; pituḥ—of their father; ādesakarāḥ—following the order; mahā-śālināḥ—well behaved, well cultured; mahā-śrotriyāḥ—extremely learned in Vedic knowledge; yajña-śilāḥ—expert in performing ritualistic ceremonies; karma-viśudd-
In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Råbhadeva and Jayanti. According to the order of their father, they became well cultured, well behaved, very pure in their activities and expert in Vedic knowledge and the performance of Vedic rituals. Thus they all became perfectly qualified brāhmaṇas.

PURPORT

From this verse we have good information of how the castes are qualified according to quality and work. Råbhadeva, a king, was certainly a kṣatriya. He had a hundred sons, and out of these, ten were engaged as kṣatriyas and ruled the planet. Nine sons became good preachers of Śrīmad-Bhāgavatam (mahā-bhāgavatas), and this indicates that they were above the position of brāhmaṇas. The other eighty-one sons became highly qualified brāhmaṇas. These are some practical examples of how one can become fit for a certain type of activity by qualification, not by birth. All the sons of Mahārāja Råbhadeva were kṣatriyas by birth, but by quality some of them became kṣatriyas, and some became brāhmaṇas. Nine became preachers of Śrīmad-Bhāgavatam (bhāgavata-dharma-darśanāḥ), which means that they were above the categories of kṣatriya and brāhmaṇa.

TEXT 14

bhagavan råbha-samija ätma-tantra svayaä nitya-nivrtÄnartha-paramparaÄ kevalänandänubhava isvara eva viparitavat karmäny
The Characteristics of Ṝṣabha

ārabhamāṇah kālenānugatam dharmam ācaraṇenopāsikṣayann atadvidām sama upaśānto maitrāḥ kāruṇikāḥ dharmārtha-yaśah-prajānan-
dāmṛtāvarodhena grheṣu lokāṁ niyamayat.

bhagavān—the Supreme Personality of Godhead; Ṝṣabha—Ṝṣabha; samjñāḥ—named; ātma-tantraḥ—fully independent; svayam—personally; nitya—eternally; nivṛttā—free from; anartha—of things not wanted (birth, old age, disease and death); paramparah—the continual succession, one after another; kevala—only; ānanda-anubhavaḥ—full of transcendental bliss; iśvaraḥ—the Supreme Lord, the controller; eva—indeed; viparita-vat—just like the opposite; karmaṇī—material activities; ārabhamāṇah—performing; kālena—in course of time; anugatam—neglected; dharma—the varṇāśrama-dharma; ācara-

TRANSLATION

Being an incarnation of the Supreme Personality of Godhead, Lord Ṝṣabhadēva was fully independent because His form was spiritual, eternal and full of transcendental bliss. He eternally had nothing to do with the four principles of material misery [birth, death, old age and disease]. Nor was He materially attached. He was always equipoised, and He saw everyone on the same level. He was unhappy to see others unhappy, and He was the well-wisher of all living entities. Although He was a perfect personality, the Supreme Lord and controller of all, He nonetheless acted as if He were an ordinary conditioned soul. Therefore He strictly followed the principles of varṇāśrama-dharma and acted accordingly. In due course of time, the principles of varṇāśrama-dharma had become neglected; therefore through His personal characteristics and behavior, He taught the ignorant public how to perform duties
within the varṇāśrama-dharma. In this way He regulated the general populace in householder life, enabling them to develop religion and economic well-being and to attain reputations, sons and daughters, material pleasure and finally eternal life. By His instructions, He showed how people could remain householders and at the same time become perfect by following the principles of varṇāśrama-dharma.

PURPORT

The varṇāśrama-dharma is meant for imperfect, conditioned souls. It trains them to become spiritually advanced in order to return home, back to Godhead. A civilization that does not know the highest aim of life is no better than an animal society. As stated in Śrīmad-Bhāgavatam: na te viduḥ svārtha-gatiṁ hi viṣṇum. A human society is meant for elevation to spiritual knowledge so that all of the people can be freed from the clutches of birth, death, old age and disease. The varṇāśrama-dharma enables human society to become perfectly fit for getting out of the clutches of māyā, and by following the regulative principles of varṇāśrama-dharma, one can become successful. In this regard, see Bhagavad-gītā (3.21-24).

TEXT 15

Yad yac chirṣanyācaritam tat tad anuvartate lokaḥ. || 15 ||

yat yat—whatever; śirṣanyā—by the leading personalities; ācaritam—performed; tat tat—that; anuvartate—follow; lokaḥ—the people in general.

TRANSLATION

Whatever action is performed by a great man, common men follow.

PURPORT

A similar verse is also found in Bhagavad-gītā (3.21). It is essential for human society to have a section of men perfectly trained as qualified
brāhmaṇas according to the instructions of Vedic knowledge. Those below the brahminical qualification—administrators, merchants and workers—should take instructions from those ideal people who are considered to be intellectuals. In this way, everyone can be elevated to the highest transcendental position and be freed from material attachment. The material world is described by Lord Kṛṣṇa Himself as duḥkhālayam aśāśvatam, a temporary place of misery. No one can stay here, even if he makes a compromise with misery. One has to give up this body and accept another, which may not even be a human body. As soon as one gets a material body, he becomes deha-bhṛti, or dehi. In other words, he is subjected to all the material conditions. The leaders of society must be so ideal that by following them one can be relieved from the clutches of material existence.

TEXT 16

yadyapi svāviditaṁ sakala-dharmam brāhmaṁ guhyam brāhmaṇair
darśita-mārgena sāmādibhir upāyair janatāṁ anuśaśāsa.

yadyapi—although; svāviditaṁ—known by Him; sakala-dharmaṁ—which includes all different types of occupational duties: brāhmaṁ—Vedic instruction; guhyam—very confidential: brāhmaṇaiḥ—by the brāhmaṇas; darśita-mārgena—by the path showed; sāma-ādibhiḥ—sāma, dama, titikṣā (controlling the mind, controlling the senses, practicing tolerance) and so on: upāyaiḥ—by the means; janatāṁ—the people in general: anuśaśāsa—he ruled over.

TRANSLATION

Although Lord Rṣabhaveva knew everything about confidential Vedic knowledge, which includes information about all types of occupational duties, He still maintained Himself as a kṣatriya and followed the instructions of the brāhmaṇas as they related to mind control, sense control, tolerance and so forth. Thus He ruled the people according to the system of varṇāśrama-dharma, which
enjoins that the brähmaṇas instruct the kṣatriyas and the kṣatriyas administer to the state through the vaiśyas and śūdras.

**PURPORT**

Although Rādhādeva knew all the Vedic instructions perfectly well, He nonetheless followed the instructions of the brähmaṇas in order to perfectly maintain the social order. The brähmaṇas would give advice according to the śāstras, and all the other castes would follow. The word brahma means “perfect knowledge of all activities,” and this knowledge is very confidentially described in the Vedic literatures. Men trained perfectly as brähmaṇas should know all Vedic literature, and the benefit derived from this literature should be distributed to the general populace. The general populace should follow the perfect brähmaṇa. In this way, one can learn how to control the mind and senses and thus gradually advance to spiritual perfection.

**TEXT 17**

द्रव्यदेशकालत्वः आद्यतिविविधोपेशोपकर्तितः सर्वरपि क्रतुभिर्याथोपादेशं शतक्रत्वा ह्याज ॥ १७ ॥

> dravya-deśa-kāla-vayah-śraddhārtvik-vividhodēśopacaitiḥ sarvair api kratubhir yathopadeśam śata-kr̥tva iyāja.

*dravya*—the ingredients for performing yajña; *deśa*—the particular place, a holy place or a temple; *kāla*—the suitable time, such as springtime; *vayah*—the age, especially youth; *śraddhā*—faith in goodness, not in passion and ignorance; *rtvik*—the priests; *vividha-uddeśa*—worshiping different demigods for different purposes; *upacaitiḥ*—enriched by; *sarvaḥ*—all kinds of; *api*—certainly; *kratubhiḥ*—by sacrificial ceremonies; *yathā-upadeśam*—according to the instruction; *śata-kr̥tvaḥ*—one hundred times; *iyāja*—He worshiped.

**TRANSLATION**

Lord Rādhādeva performed all kinds of sacrifices one hundred times according to the instructions of the Vedic literatures. Thus He satisfied Lord Viṣṇu in every respect. All the rituals were
enriched by first-class ingredients. They were executed in holy places according to the proper time by priests who were all young and faithful. In this way Lord Viṣṇu was worshiped, and the prasāda was offered to all the demigods. Thus the functions and festivals were all successful.

**PURPORT**

It is said, kaumāra ācare prājña dharmān bhāgavatān iha (Bhāg. 7.6.1). A ritual should be performed by young men, even boys, at a tender age in order for the ritual to be performed successfully. From childhood, people should be trained in Vedic culture, especially in devotional service. In this way, one can perfect one’s life. A Vaiṣṇava does not disrespect the demigods, but on the other hand he is not so foolish that he accepts each and every demigod as the Supreme Lord. The Supreme Lord is master of all demigods: therefore the demigods are His servants. The Vaiṣṇava accepts them as servants of the Supreme Lord, and he worships them directly. In the Brahma-samhitā, the important demigods—Lord Śiva, Lord Brahmā and even the incarnations and expansions of Lord Kṛṣṇa like Mahā-Viṣṇu, Garbhodakāśayi Viṣṇu and all the other viṣṇu-tattvas, as well as the śakti-tattvas like Durgādevī—are all worshiped by the process of worshiping Govinda with the words govindam adi-purūṣaṁ tam aham bhajāmi. A Vaiṣṇava worships the demigods in relation to Govinda, not independently. Vaiṣṇavas are not so foolish that they consider the demigods independent of the Supreme Personality of Godhead. This is confirmed in Caitanya-caritāmṛta. Ekale iśvara kṛṣṇa, āra saba bhṛtya: the supreme master is Kṛṣṇa, and all others are His servants.

**TEXT 18**

bhagavatarṣabhena pariraksyamāṇa etasmin varṣe na kaścana puruṣo vānchaty avidyamānam ivatmano ’nyasmāt kathañcana kimapi kahicid avekṣate bhartary anusavanāṁ vijrmbhita-snehātiṣayam an-tareṇa.
bhagavatā—by the Supreme Personality of Godhead; rṣabheṇa—King Rṣabha; parirakṣyamāṇe—being protected; etasmin—on this; varṣe—planet; na—not; kāścana—anyone; puruṣaḥ—even a common man; vāṁchati—desires; avidyamāṇaḥ—not existing in reality; iva—as if; ātmanaḥ—for himself; anyasmāt—from anyone else; kathaṁcana—by any means; kimapi—anything; kahicit—at any time; avehṣate—does care to see; bhartari—toward the master; anusavanam—always; vijrmbhitā—expanding; sneha-atiśayam—very great affection; antareṇa—within one’s self.

TRANSLATION
No one likes to possess anything that is like a will-o’-the-wisp or a flower in the sky, for everyone knows very well that such things do not exist. When Lord Rṣabhadeva ruled this planet of Bhārata-varṣa, even common men did not want to ask for anything, at any time or by any means. No one ever asks for a will-o’-the-wisp. In other words, everyone was completely satisfied, and therefore there was no chance of anyone’s asking for anything. The people were absorbed in great affection for the King. Since this affection was always expanding, they were not inclined to ask for anything.

PURPORT
In Bengal the word ghodā-dimba is used, which means “the egg of a horse.” Since a horse never lays an egg, the word ghodā-dimba actually has no meaning. In Sanskrit there is a word kha-puṣpa, which means “the flower in the sky.” No flower grows in the sky; therefore no one is interested in asking for kha-puṣpa or ghodā-dimba. During the reign of Mahārāja Rṣabhadeva, people were so well equipped that they did not want to ask for anything. They were immensely supplied with all necessities for life due to King Rṣabhadeva’s good government. Consequently everyone felt full satisfaction and did not want anything. This is the perfection of government. If the citizens are unhappy due to bad government, the heads of government are condemned. During these democratic days, monarchy is disliked by the people, but here is an example of how an emperor of the whole world kept all the citizens fully
satisfied by supplying the necessities of life and following the Vedic principles. Thus everyone was happy during the reign of Maharaja Rśabhadeva, the Supreme Personality of Godhead.

TEXT 19

sa kadācid aṭamāno bhagavān rśabho brahmāvarta-gato brahma-rṣi-pravara-sabhāyāṁ praṭāṇām niśāmayantīnām ātmajān avahitātmanah praśraya-praṇaya-bhara-suyantritān apy upāsikṣayann iti hovāca.

TRANSLATION

Once while touring the world, Lord Rśabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned brāhmaṇas at that place, and all the King’s sons attentively heard the instructions of the brāhmaṇas there. At that assembly, within the hearing of the citizens, Rśabhadeva instructed His sons, although they were already very well behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. Thus he spoke as follows.
PURPORT

The instructions of Lord Ṛṣabhadeva to His sons are very valuable if one wants to live peacefully within this world, which is full of miseries. In the next chapter, Lord Ṛṣabhadeva gives His sons these valuable instructions.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Characteristics of Ṛṣabhadeva, the Supreme Personality of Godhead.”
CHAPTER FIVE

Lord Rṣabhadeva’s Teachings to His Sons

In this chapter there is a description of bhāgavata-dharma, religious principles in devotional service that transcend religious principles for liberation and the mitigation of material misery. It is stated in this chapter that a human being should not work hard like dogs and hogs for sense gratification. The human life is especially meant for the revival of our relationship with the Supreme Lord, and to this end all kinds of austerities and penances should be accepted. By austere activities, one’s heart can be cleansed of material contamination, and as a result one can be situated on the spiritual platform. To attain this perfection, one has to take shelter of a devotee and serve him. Then the door of liberation will be open. Those who are materially attached to women and sense gratification gradually become entangled in material consciousness and suffer the miseries of birth, old age, disease and death. Those who are engaged in the general welfare of all and who are not attached to children and family are called mahātmās. Those who are engaged in sense gratification, who act piously or impiously, cannot understand the purpose of the soul. Therefore they should approach a highly elevated devotee and accept him as a spiritual master. By his association, one will be able to understand the purpose of life. Under the instructions of such a spiritual master, one can attain devotional service to the Lord, detachment from material things, and tolerance of material misery and distress. One can then see all living entities equally, and one becomes very eager to know about transcendental subject matters. Endeavoring persistently for the satisfaction of Kṛṣṇa, one becomes detached from wife, children and home. He is not interested in wasting time. In this way one becomes self-realized. A person advanced in spiritual knowledge does not engage anyone in material activity. And one who cannot deliver another person by instructing him in devotional service should not become a spiritual master, father, mother, demigod or husband. Instructing His one hundred sons, Lord Rṣabhadeva advised them to accept their eldest
brother, Bharata, as their guide and lord, and thereby serve him. Of all living entities, the brahmanas are the best, and above the brahmanas the Vaiśnavas are situated in an even better position. Serving a Vaiśnava means serving the Supreme Personality of Godhead. Thus Śukadeva Gosvāmī describes the characteristics of Bharata Mahārāja and the sacrificial performance executed by Lord Rṣabhadeva for the instruction of the general populace.

TEXT 1

Lord Rṣabhadeva said: na—not; ayam—this; deha—body; deha-bhājāṁ—all living entities who have accepted material bodies; nr-loke—in this world; kaśṭāṁ—troublesome; kāmāṁ—sense gratification; arhate—deserves; viṭ-bhujāṁ—of stool-eaters; ye—which; tapaḥ—austerities and penances; divyam—divine; putrakāḥ—My dear sons; yena—by which; sattvam—the heart; śuddhyet—becomes purified; yasmāt—from which; brahma-saukhyam—spiritual happiness; tu—certainly; anantam—unending.

TRANSLATION

Lord Rṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and
night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

PURPORT

In this verse Lord Rṣabhadeva tells His sons about the importance of human life. The word deha-bhāk refers to anyone who accepts a material body, but the living entity who is awarded the human form must act differently from animals. Animals like dogs and hogs enjoy sense gratification by eating stool. After undergoing severe hardships all day, human beings are trying to enjoy themselves at night by eating, drinking, having sex and sleeping. At the same time, they have to properly defend themselves. However, this is not human civilization. Human life means voluntarily practicing suffering for the advancement of spiritual life. There is, of course, suffering in the lives of animals and plants, which are suffering due to their past misdeeds. However, human beings should voluntarily accept suffering in the form of austerities and penances in order to attain the divine life. After attaining the divine life, one can enjoy happiness eternally. After all, every living entity is trying to enjoy happiness, but as long as one is encaged in the material body, he has to suffer different kinds of misery. A higher sense is present in the human form. We should act according to superior advice in order to attain eternal happiness and go back to Godhead.

It is significant in this verse that the government and the natural guardian, the father, should educate subordinates and raise them to Kṛṣṇa consciousness. Devoid of Kṛṣṇa consciousness, every living being suffers in this cycle of birth and death perpetually. To relieve them from this bondage and enable them to become blissful and happy, bhakti-yoga should be taught. A foolish civilization neglects to teach people how to rise to the platform of bhakti-yoga. Without Kṛṣṇa consciousness, a person is no better than a hog or dog. The instructions of Rṣabhadeva are very essential at the present moment. People are being educated and trained to work very hard for sense gratification, and there is no sublime aim in life. A man travels to earn his livelihood, leaving home early in
the morning, catching a local train and being packed in a compartment. He has to stand for an hour or two in order to reach his place of business. Then again he takes a bus to get to the office. At the office he works hard from nine to five; then he takes two or three hours to return home. After eating, he has sex and goes to sleep. For all this hardship, his only happiness is a little sex. \textit{Yan maithunādi-grhamedhi-sukham hi tuccham.} Rśabhadeva clearly states that human life is not meant for this kind of existence, which is enjoyed even by dogs and hogs. Indeed, dogs and hogs do not have to work so hard for sex. A human being should try to live in a different way and should not try to imitate dogs and hogs. The alternative is mentioned. Human life is meant for \textit{tapasya}, austerity and penance. By \textit{tapasya}, one can get out of the material clutches. When one is situated in Krṣṇa consciousness, devotional service, his happiness is guaranteed eternally. By taking to \textit{bhakti-yoga}, devotional service, one’s existence is purified. The living entity is seeking happiness life after life, but he can make a solution to all his problems simply by practicing \textit{bhakti-yoga}. Then he immediately becomes eligible to return home, back to Godhead. As confirmed in \textit{Bhagavad-gītā} (4.9):

\begin{verbatim}
janma karma ca me divyam
evat yo vetti tattvatah
tyaktvā deham punar janma
naiti mām eti so 'ṛjuna
\end{verbatim}

“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.”

\textbf{TEXT 2}

\begin{verbatim}
mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāram yoṣitāṁ saṅgi-saṅgam
\end{verbatim}
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye

mahat-sevāṁ—service to the spiritually advanced persons called mahātmās; dvāram—the way; āhuḥ—they say; vimukteḥ—of liberation; tamah-dvāram—the way to the dungeon of a dark, hellish condition of life; yośitām—of women; saṅgi—of associates; saṅgam—association; mahāntaḥ—highly advanced in spiritual understanding: te—they; sama-cittāḥ—persons who see everyone in a spiritual identity; praśāntāḥ—very peaceful, situated in Brahman or Bhagavān; vimanyavaḥ—without anger (one must distribute Kṛṣṇa consciousness to persons who are hostile without becoming angry at them): suhṛdaḥ—well-wishers of everyone; sādhavaḥ—qualified devotees, without abominable behavior: ye—they who.

TRANSLATION

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord’s existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās.

PURPORT

The human body is like a junction. One may either take the path of liberation or the path leading to a hellish condition. How one can take these paths is described herein. On the path of liberation, one associates with mahātmās, and on the path of bondage one associates with those attached to sense gratification and women. There are two types of mahātmās—the impersonalist and the devotee. Although their ultimate goal is
different, the process of emancipation is almost the same. Both want eternal happiness. One seeks happiness in impersonal Brahman, and the other seeks happiness in the association of the Supreme Personality of Godhead. As described in the first verse: *brahma-saukhyam.* Brahman means spiritual or eternal; both the impersonalist and the devotee seek eternal blissful life. In any case, it is advised that one become perfect. In the words of *Caitanya-caritāmṛta* (Madhya 22.87):

\[
\text{asat-saṅga-tyāga, —ei vaiṣṇava-ācāra}
\]
\[
\text{‘stri-saṅgi’—eka asādhu, ‘krṣṇābhakta’ āra}
\]

To remain unattached to the modes of material nature, one should avoid associating with those who are *asat*, materialistic. There are two kinds of materialists. One is attached to women and sense gratification, and the other is simply a nondevotee. On the positive side is association with *mahātmās*, and on the negative side is the avoidance of nondevotees and women-hunters.

**TEXT 3**

\[
ye vā mayiśe kṛta-sauhṛdārthā
\]
\[
janēṣu dehambhara-vārtikeṣu
\]
\[
graḥṣu jāyātmaja-rātimatsu
\]
\[
na prīti-yuktā yāvad-arthāḥ ca loke
\]

*ye*—those who; *vā*—or; *mayi*—unto Me; *iśe*—the Supreme Personality of Godhead; *kṛta-sauhṛda-arthaḥ*—very eager to develop love (in a relationship of *dāsya, sakhyā, vātsalya* or *mādhurya*); *janēṣu*—to people; *dehambhara-vārtikeṣu*—who are interested only in maintaining the body, not in spiritual salvation; *graḥṣu*—to the home; *jāyā*—wife; *ātma-ja*—children; *rāti*—wealth or friends; *matsu*—consisting of; *na*—
Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together.

PURPORT

Whether he is an impersonalist or a devotee, one who is actually interested in advancing spiritually should not mingle with those who are simply interested in maintaining the body by means of the so-called advancement of civilization. Those who are interested in spiritual life should not be attached to homely comforts in the company of wife, children, friends and so forth. Even if one is a grhastha and has to earn his livelihood, he should be satisfied by collecting only enough money to maintain body and soul together. One should not have more than that nor less than that. As indicated herein, a householder should endeavor to earn money for the execution of bhakti-yoga—śravaṇam kīrtanam viśnoḥ smaraṇam pāda-sevanam/ arcanam vandanaṁ dāsyam sakhyam ātma-nivedanam. A householder should lead such a life that he gets full opportunity to hear and chant. He should worship the Deity at home, observe festivals, invite friends in and give them prasāda. A householder should earn money for this purpose, not for sense gratification.
TRANSLATION

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

PURPORT

Begging, borrowing and stealing to live for sense gratification is condemned in this verse because such consciousness leads one to a dark, hellish condition. The four sinful activities are illicit sex, meat-eating, intoxication and gambling. These are the means by which one gets another material body that is full of miseries. In the Vedas it is said: 

\textit{asaṅgo hy ayam puruṣah}. The living entity is not really connected with this material world, but due to his tendency to enjoy the material senses, he is put into the material condition. One should perfect his life by asso-
ciating with devotees. He should not become further implicated in the material body.

**TEXT 5**

\[
\begin{align*}
\text{parābhavaś tāvad abodha-jāto} \\
yāvan na jijnāsata ātma-tattvam \\
yāvat kriyās tāvad idam mano vai \\
karmātmakam yena śarīra-bandhaḥ
\end{align*}
\]

parābhavaḥ—defeat, misery; tāvat—so long; abodha-jātaḥ—produced from ignorance; yāvan—not; jijnāsate—inquires about; ātma-tattvam—the truth of the self; yāvat—as long as; kriyāḥ—fruitative activities; tāvat—as long as; idam—this; manah—mind; vai—indeed; karma-ātmakaḥ—absorbed in material activities; yena—by which; śarīra-bandhaḥ—bondage in this material body.

**TRANSLATION**

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmātmaka, colored with fruitative activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitative activity, he has to accept a material body.

**PURPORT**

Generally people think that one should act very piously in order to be relieved from misery, but this is not a fact. Even though one engages in pious activity and speculation, he is nonetheless defeated. His only aim should be emancipation from the clutches of māyā and all material
activities. Speculative knowledge and pious activity do not solve the problems of material life. One should be inquisitive to understand his spiritual position. As stated in Bhagavad-gitā (4.37):

\[
yathaidhāṁsi samiddho 'gnir
bhasmasāt kurute 'ṛjuna
jñānāgniḥ sarva-karmāṇī
bhasmasāt kurute tathā
\]

"As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities."

Unless one understands the self and its activities, one has to be considered in material bondage. In Śrimad-Bhāgavatam (10.2.32) it is also said: ye 'naye 'ravindākṣa vimukta-māninas tvayy āsta-bhāvād aviśuddha-buddhayāḥ. A person who doesn’t have knowledge of devotional service may think himself liberated, but actually he is not. Āruhyā kṛcchreṇa param padaṁ tataḥ patanty adho 'nāḍṛta-yuṣmad-anāgrhayāḥ: such people may approach the impersonal Brahman effulgence, but they fall down again into material enjoyment because they have no knowledge of devotional service. As long as one is interested in karma and jñāna, he continues enduring the miseries of material life—birth, old age, disease and death. Karmīs certainly take on one body after another. As far as jñānīs are concerned, unless they are promoted to the topmost understanding, they must return to the material world. As explained in Bhagavad-gitā (7.19): bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate. The point is to know Kṛṣṇa, Vāsudeva, as everything and surrender unto Him. Karmīs do not know this, but a devotee who is one hundred percent engaged in the devotional service of the Lord knows fully what is karma and jñāna; therefore a pure devotee is no longer interested in karma or jñāna. Anyābhilāṣitā-śūnyam jñāna-karmādy-anārūtam. The real bhakta is untouched by any tinge of karma and jñāna. His only purpose in life is to serve the Lord.

TEXT 6

एवं मन: कर्मबंधन प्रयुक्तेः
अविद्यासत्मन्युपधीयमाने
When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again.

PURPORT

When the mind is polluted by fruitive activity, the living entity wants to be elevated from one material position to another. Generally everyone is involved in working hard day and night to improve his economic condition. Even when one understands the Vedic rituals, he becomes interested in promotion to heavenly planets, not knowing that one’s real interest lies in returning home, back to Godhead. By acting on the platform of fruitive activity, one wanders throughout the universe in different species and forms. Unless he comes in contact with a devotee of the Lord, a guru, he does not become attached to the service of Lord Vasudeva. Knowledge of Vasudeva requires many births to understand. As confirmed in Bhagavad-gītā (7.19): vāsudevaḥ sarvam iti sa mahātmā sudurlabhahaḥ. After struggling for existence for many births, one
may take shelter at the lotus feet of Vāsudeva, Kṛṣṇa. When this happens, one actually becomes wise and surrenders unto Him. That is the only way to stop the repetition of birth and death. This is confirmed in Caitanya-caritāmṛta (Madhya 19.151) in the instructions given by Śrī Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī at Daśāsvamedha-ghāṭa.

brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-krṣṇa-prasāde pāya bhakti-latā-bīja

The living entity wanders throughout different planets in different forms and bodies, but if by chance he comes in contact with a bona fide spiritual master, by the grace of the spiritual master he receives Lord Kṛṣṇa’s shelter, and his devotional life begins.

TEXT 7

yadā na paśyaty ayathā guṇehāṁ  
svārthe pramattāḥ sahasā vipaścit  
gata-smṛtir vindati tatra tāpān  
āsādyā maithunyam agāram ajñāḥ

yat—when; na—not; paśyati—sees; ayathā—unnecessary; guṇa-ihām—endeavor to satisfy the senses; sva-arthe—in self-interest; pramattāḥ—mad; sahasā—very soon; vipaścit—even one advanced in knowledge; gata-smṛtih—being forgetful; vindati—gets; tatra—there; tāpān—material miseries; āsādyā—getting; maithunyam—based on sexual intercourse; agāram—a home; ajñāḥ—being foolish.

TRANSLATION

Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a
useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

PURPORT

In the lowest stage of devotional life, one is not an unalloyed devotee. Anyābhilāṣitā-sūnyām jñāna-karmādy-anāṛtam: to be an unalloyed devotee, one must be freed from all material desires and untouched by frutitive activity and speculative knowledge. On the lower platform, one may sometimes be interested in philosophical speculation with a tinge of devotion. However, at that stage one is still interested in sense gratification and is contaminated by the modes of material nature. The influence of māyā is so strong that even a person advanced in knowledge actually forgets that he is Kṛṣṇa’s eternal servant. Therefore he remains satisfied in his householder life, which is centered around sexual intercourse. Conceding to a life of sex, he agrees to suffer all kinds of material miseries. Due to ignorance, one is thus bound by the chain of material laws.

TEXT 8

puṁsaḥ striyā mithunī-bhāvam etam
tayor mitho hṛdaya-granthim āhuḥ
ato grha-kṣetra-sutāpta-vittair
janasya mohō 'yam aham mameti

puṁsaḥ—of a male; striyā—of a female; mithunī-bhāvam—attraction for sexual life; etam—this; tayoh—of both of them; mithaḥ—between one another; hṛdaya-granthim—the knot of the hearts; āhuḥ—they call; atah—thereafter; grha—by home; kṣetra—field; suta—
children: āpta—relatives; vittaiḥ—and by wealth; janasya—of the living being; mohaiḥ—illusion; ayam—this; aham—I; mama—mine; iti—thus.

TRANSLATION

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life’s illusions and thinks in terms of “I and mine.”

PURPORT

Sex serves as the natural attraction between man and woman, and when they are married, their relationship becomes more involved. Due to the entangling relationship between man and woman, there is a sense of illusion whereby one thinks, “This man is my husband,” or “This woman is my wife.” This is called hṛdaya-granthi, “the hard knot in the heart.” This knot is very difficult to undo, even though a man and woman separate either for the principles of varnāśrama or simply to get a divorce. In any case, the man always thinks of the woman, and the woman always thinks of the man. Thus a person becomes materially attached to family, property and children, although all of these are temporary. The possessor unfortunately identifies with his property and wealth. Sometimes, even after renunciation, one becomes attached to a temple or to the few things that constitute the property of a sannyāsi, but such attachment is not as strong as family attachment. The attachment to the family is the strongest illusion. In the Satya-samhitā, it is stated:

brahmādyā yājñavalkādyā mucyante stri-sahāyinah
bodhyante kecanaiṭeṣāṁ viśeṣam ca vido viduḥ

Sometimes it is found among exalted personalities like Lord Brahmā that the wife and children are not a cause of bondage. On the contrary, the
wife actually helps further spiritual life and liberation. Nonetheless, most people are bound by the knots of the marital relationship, and consequently they forget their relationship with Kṛṣṇa.

TEXT 9

\[
yadā mano-hṛdaya-granthiṁ asya karmānuḥbaddho dr̥ḍha āślatheta
tadā janaṁ samparivartate 'śmad muktaṁ param yāty atihāya hetum
\]

\[yadā—when; manaḥ—the mind; hṛdaya-granthiṁ—the knot in the heart; asya—of this person; karma-\[nubaddho—bound by the results of his past deeds; dr̥ḍha—very strong; āślatheta—becomes slackened: tadā—at that time; janaṁ—the conditioned soul; samparivartate—turns away; asmāt—from this attachment for sex life; muktaṁ—liberated: param—to the transcendental world; yāti—goes; atihāya—giving up: hetum—the original cause.\]

TRANSLATION

When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.

PURPORT

When, by associating with sādhus and engaging in devotional service, one is gradually freed from the material conception due to knowledge, practice and detachment, the knot of attachment in the heart is
slackened. Thus one can get freed from conditional life and become eligible to return home, back to Godhead.

**TEXTS 10-13**

हंसे गुरौ मयि भक्त्यानुवृत्त्या
विदुष्ण्या इन्द्रतितिक्ष्या च।
सर्वेऽ जन्तोत्त्वसनावगत्या
जिहास्या तपसेहानिवृत्त्या ॥१०॥

मत्कर्मभिर्मिहत्या च नित्यं
मदेवसख्तृ गुणकीर्तिनान्मे।

निवेंसाम्योपशेण पुत्रा
जिहास्या देहेगात्रमुद्रे। ॥११॥

अध्यात्मयोगेन विविधसेव्या
प्राणेन्द्रियात्माभिज्ञेयन सह्यक।

सस्त्रद्वया धन्दार्चयेण श्रद्धा
अस्मप्रभादेन यमेन वाचाम। ॥१२॥

सर्वेऽ मञ्ज्राकविक्षणेन
ञ्जानेन विज्ञानविराजितेन।

योगेन धर्मयुधसत्चयुक्तः
हिंद्रू व्यपोहेनश्चालयाहार्यम्। ॥१३॥

**Translation:**

harenga gurau mayi bhaktynuvrtya
vitrushayav dvandva-titiksayac
sarvatra jantor vyasanavagatyac
jijnasayat tapaseha-nivrtya

mat-karmabhir mat-kathayac nityam
mad-deva-sangad guna-kirtanam me
nirvairasamyopasamena putray
jihasa va deha-gehatma-buddheh
Lord Rṣabhadeva’s Teachings

adhyātma-yogena vivikta-sevāyā
prāṇendriyātmābhijayena sadhryak
sac-chṛaddhayā brahmacaryena śaśvod
asampramādēna yamena vācām

sarvatra mad-bhāva-vicākṣanēna
jñānena vijnāna-virājītena
yogena dhrty-udyama-sattva-yukto
liṅgāṃ vyapohet kuśalo 'ham-aṅkhyaṃ

hamse—who is a paramahamsa, or the most exalted, spiritually advanced person; gurau—to the spiritual master; mayi—unto Me, the Supreme Personality of Godhead; bhaktyā—by devotional service; anuvṛtyā—by following; vitṛṣṇayā—by detachment from sense gratification; dvandvā—of the dualities of the material world; titikaśayā—by tolerance; ca—also; sarvatra—everywhere; āntoh—of the living entity; vyāsana—the miserable condition of life; avagatīyā—by realizing; jījnāsayā—by inquiring about the truth; tapasā—by practicing austerities and penances; īhā-nivṛttyā—by giving up the endeavor for sense enjoyment; maṭ-karmabhīḥ—by working for Me; maṭ-kathayā—by hearing topics about Me; ca—also; nityam—always; maṭ-deva-saṅgāt—by association with My devotees; gaṇa-kīrtanāḥ me—by chanting and glorifying My transcendental qualities; nirvairā—being without enmity; sāmya—seeing everyone equally by spiritual understanding; upaśamanē—by subduing anger, lamentation and so on: putrāḥ—O sons; jīhāsayā—by desiring to give up; deha—with the body; geha—with the home; ātma-buddheḥ—identification of the self: adhyātma-yogena—by study of the revealed scriptures: vivikta-sevāyā—by living in a solitary place: prāṇa—the life air; indriya—the senses; ātma—the mind; abhijayena—by controlling; sadhryak—completely; sat-śraddhayā—by developing faith in the scriptures: brahmacaryena—by observing celibacy: śaśvat—always: asampramādena—by not being bewildered: yamena—by restraint: vācāṃ—of words; sarvatra—everywhere; maṭ-bhāva—thinking of Me: vicākṣanēna—by observing; jñānena—by development of knowledge: vijnāna—by practical application of knowledge; virājītēna—illumined:
yogena—by practice of bhakti-yoga; dhṛti—patience; udyama—enthusiasm; sattva—discretion; yuktah—endowed with; lingam—the cause of material bondage; vyapohet—one can give up; kuṣalaḥ—in full auspiciousness; aham-ākhyam—false ego, false identification with the material world.

TRANSLATION

O My sons, you should accept a highly elevated paramahamsa, a spiritually advanced spiritual master. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the miserable condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth. Then undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for sense enjoyment and engage in the service of the Lord. Listen to discussions about the Supreme Personality of Godhead, and always associate with devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally on the spiritual platform. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talks. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing bhakti-yoga, you will patiently and enthusiastically be elevated in knowledge and will be able to give up the false ego.

PURPORT

In these four verses, Rṣabhadeva tells His sons how they can be freed from the false identification arising from false ego and material conditional life. One gradually becomes liberated by practicing as mentioned
above. All these prescribed methods enable one to give up the material body (\textit{lingaṁ vyapohet}) and be situated in his original spiritual body. First of all one has to accept a bona fide spiritual master. This is advocated by Śrīla Rūpa Gosvāmi in his \textit{Bhakti-rasāmṛta-sindhu: śrī-guru-pādāśrayah}. To be freed from the entanglement of the material world, one has to approach a spiritual master. \textit{Tad-viṇānārtham sa gurum evābhigacchet}. By questioning the spiritual master and by serving him, one can advance in spiritual life. When one engages in devotional service, naturally the attraction for personal comfort—for eating, sleeping and dressing—is reduced. By associating with the devotee, a spiritual standard is maintained. The word \textit{mad-deva-saṅgāt} is very important. There are many so-called religions devoted to the worship of various demigods, but here good association means association with one who simply accepts Kṛṣṇa as his worshipable Deity.

Another important item is \textit{dvandva-tiṭikṣā}. As long as one is situated in the material world, there must be pleasure and pain arising from the material body. As Kṛṣṇa advises in \textit{Bhagavad-gītā}, \textit{tāṁs tiṭikṣasva bhārata}. One has to learn how to tolerate the temporary pains and pleasures of this material world. One must also be detached from his family and practice celibacy. Sex with one’s wife according to the scriptural injunctions is also accepted as \textit{brahmacarya} (celibacy), but illicit sex is opposed to religious principles, and it hampers advancement in spiritual consciousness. Another important word is \textit{viṇāna-virājita}. Everything should be done very scientifically and consciously. One should be a realized soul. In this way, one can give up the entanglement of material bondage.

As Śrī Madhvācārya points out, the sum and substance of these four \textit{slokas} is that one should refrain from acting out of a desire for sense gratification and should instead always engage in the Lord’s loving service. In other words, \textit{bhakti-yoga} is the acknowledged path of liberation. Śrīla Madhvācārya quotes from the \textit{Adhyātma}:

\begin{quote}
\textit{ātmano 'vihitam karma}
\textit{varjyavitvānya-karmanah}
\textit{kāmasya ca purityāgo}
\textit{nirihety āhur uttamāḥ}
\end{quote}
One should perform activities only for the benefit of the soul; any other activity should be given up. When a person is situated in this way, he is said to be desireless. Actually a living entity cannot be totally desireless, but when he desires the benefit of the soul and nothing else, he is said to be desireless.

Spiritual knowledge is jñāna-vijñāna-samanvitam. When one is fully equipped with jñāna and vijñāna, he is perfect. Jñāna means that one understands the Supreme Personality of Godhead, Viṣṇu, to be the Supreme Being. Vijñāna refers to the activities that liberate one from the ignorance of material existence. As stated in Śrīmad-Bhāgavatam (2.9.31): jñānam parama-guhyam me yad vijñāna-samanvitam. Knowledge of the Supreme Lord is very confidential, and the supreme knowledge by which one understands Him furthers the liberation of all living entities. This knowledge is vijñāna. As confirmed in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ārjuna

“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.”

TEXT 14

karmāśayāṁ hrdaya-granthi-bandham
avidyāyāśādītām apramattaḥ
anena yogena yathopadeśaṁ
samyag vyapohyoparameta yogāt
**TRANSLATION**

As I have advised you, My dear sons, you should act accordingly. Be very careful. By these means you will be freed from the ignorance of the desire for fruitive activity, and the knot of bondage in the heart will be completely severed. For further advancement, you should also give up the means. That is, you should not become attached to the process of liberation itself.

**PURPORT**

The process of liberation is brahma-jñāsā, the search for the Absolute Truth. Generally brahma-jñāsā is called neti neti, the process by which one analyzes existence to search out the Absolute Truth. This method continues as long as one is not situated in his spiritual life. Spiritual life is brahma-bhūta, the self-realized state. In the words of Bhagavad-gītā (18.54):

```
brahma-bhūtah prasannātmā
da śocati na kānkṣati
samaḥ sarvesu bhūteśu
mad-bhaktiṁ labhate parām
```

“One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state, he attains pure devotional service unto Me."

The idea is to enter into the parā bhakti, the transcendental devotional service of the Supreme Lord. To attain this, one must analyze one’s existence, but when one is actually engaged in devotional service, he should
not bother seeking out knowledge. By simply engaging in devotional service undeviatingly, one will always remain in the liberated condition.

\[
māṁ ca yo 'vyabhicāreṇa
dhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
\]

(Bg. 14.26)

The unflinching execution of devotional service is in itself brahma-bhūta. Another important feature in this connection is anena yogena yathopadeśam. The instructions received from the spiritual master must be followed immediately. One should not deviate from or surpass the instructions of the spiritual master. One should not be simply intent on consulting books but should simultaneously execute the spiritual master’s order (yathopadeśam). Mystic power should be achieved to enable one to give up the material conception, but when one actually engages in devotional service, one does not need to practice the mystic yoga system. The point is that one can give up the practice of yoga, but devotional service cannot be given up. As stated in Śrīmad-Bhāgavatam (1.7.10):

\[
ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ
\]

Even those who are liberated (ātmārāma) must always engage in devotional service. One may give up the practice of yoga when one is self-realized, but at no stage can one give up devotional service. All other activities for self-realization, including yoga and philosophical speculation, may be given up, but devotional service must be retained at all times.

TEXT 15

पुनः शिप्यांश्च नृपो गुरुवा
मल्लोककामो मदनुग्रहयोः।
If one is serious about going back home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have advised. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow his order. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should always avoid fruitive activity. If one puts into
the bondage of karmic activity his disciple, son or citizen who is bereft of transcendental vision, how will one profit? It is like leading a blind man to a dark well and causing him to fall in.

**PURPORT**

It is stated in *Bhagavad-gītā* (3.26):

\[
na \text{ buddhi-bhedam janayet}
\]
\[
ajñānām karma-saṅginām
\]
\[
joṣayet sarva-karmāṇi
\]
\[
vidvān yuktaḥ samācaraṇa
\]

“Let not the wise disrupt the minds of the ignorant who are attached to frutitive action. They should be encouraged not to refrain from work, but to work in the spirit of devotion.”

**TEXT 16**

लोकः स्वयं श्रेयसि नष्टदृष्टि-
योर्थानि समीहेत निकामकामः।
अन्योन्यवैरः सुखवेशेऽहैतो-
रत्नतुषः च न वेद मृढः।।१६।।

lokaḥ svayam śreyasi naṣṭa-dṛṣṭir
yo 'rthān samiheta nikāma-kāmah
anyonya-vairah sukha-leśa-hetor
ananta-duḥkham ca na veda mūḍhaḥ

**lokaḥ**—people; **svayam**—personally; **śreyasi**—of the path of auspiciousness; **naṣṭa-dṛṣṭiḥ**—who have lost sight; **yah**—who; **arthān**—things meant for sense gratification; **samiheta**—desire; **nikāma-kāmah**—having too many lusty desires for sense enjoyment; **anyonya-vairah**—being envious of one another; **sukha-leśa-hetoḥ**—simply for temporary material happiness; **ananta-duḥkham**—unlimited sufferings; **ca**—also; **na**—do not; **veda**—know; **mūḍhaḥ**—foolish.
TRANSLATION

Due to ignorance, the materialistic person does not know anything about his real self-interest, the auspicious path in life. He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not even know about this.

PURPORT

The word nasta-drṣṭiḥ, meaning “one who has no eyes to see the future,” is very significant in this verse. Life goes on from one body to another, and the activities performed in this life are enjoyed or suffered in the next life, if not later in this life. One who is unintelligent, who has no eyes to see the future, simply creates enmity and fights with others for sense gratification. As a result, one suffers in the next life. But due to being like a blind man, he continues to act in such a way that he suffers unlimitedly. Such a person is a mūḍha, one who simply wastes his time and does not understand the Lord’s devotional service. As stated in Bhagavad-gītā (7.25):

nāham prakāśaḥ sarvasya
yogamāyā samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

“I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamāya]; and so the deluded world knows Me not, who am unborn and infallible.”

In the Katha Upaniṣad it is also said: avidyāyāṁ antare vartamānāḥ svayam dhīrāḥ pāṇḍitaṁ manyamānāḥ. Although ignorant, people still go to other blind men for leadership. As a result, both are subjected to miserable conditions. The blind lead the blind into the ditch.

TEXT 17

कस्तं खयं तद्भजो विपश्चिदं
अविद्यायामन्तरे वर्तमानम्।
kas taṁ svayāṁ tad-abhijño vipaścīd
avidyāyām antare vartamānam
dṛṣṭvā punas taṁ saghṛṇah kubuddhim
prayojayed utpathagam yathāndham

kah—who is that person; tam—him; svayam—personally; tat-abhijñah—knowing spiritual knowledge; vipaścīt—a learned scholar; avidyāyām antare—in ignorance; vartamānam—existing; dṛṣṭvā—seeing; punah—again; tam—him; sa-ghṛṇah—very merciful; ku-buddhim—who is addicted to the path of saṁsāra; prayojayet—would engage; utpatha-gam—who is proceeding on the wrong path; yathā—like; andham—a blind man.

TRANSLATION

If someone is ignorant and addicted to the path of saṁsāra, how can one who is actually learned, merciful and advanced in spiritual knowledge engage him in fruitive activity and thus further entangle him in material existence? If a blind man is walking down the wrong path, how can a gentleman allow him to continue on his way to danger? How can he approve this method? No wise or kind man can allow this.

TEXT 18

gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj janani na sā syāt
devāṁ na tat syān patiś ca sa syān
na mocayed yah samupeta-mṛtyum
guru — a spiritual master; na — not; sah — he; syat — should become; sva-jana — a relative; na — not; sah — such a person; syat — should become; pita — a father; na — not; sah — he; syat — should become; janani — a mother; na — not; sa — she; syat — should become; daivam — the worshipable deity; na — not; tat — that; syat — should become; na — not; pati — a husband; ca — also; sah — he; syat — should become; na — not; mocayet — can deliver; yah — who; samupeta-mrityum — one who is on the path of repeated birth and death.

**TRANSLATION**

“One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

**PURPORT**

There are many spiritual masters, but Rshabhadeva advises that one should not become a spiritual master if he is unable to save his disciple from the path of birth and death. Unless one is a pure devotee of Krsna, he cannot save himself from the path of repeated birth and death. Tyaktv dahtm punar janma naiti mam eti so 'rjuna. One can stop birth and death only by returning home, back to Godhead. However, who can go back to Godhead unless he understands the Supreme Lord in truth? Janma karma ca me divyam evam yo vetti tattvatah.

We have many instances in history illustrating Rshabhadeva’s instructions. Sukracarya was rejected by Bali Maharaja due to his inability to save Bali Maharaja from the path of repeated birth and death. Sukracarya was not a pure devotee, he was more or less inclined to fruitive activity, and he objected when Bali Maharaja promised to give everything to Lord Visnu. Actually one is supposed to give everything to the Lord because everything belongs to the Lord. Consequently, the Supreme Lord advises in Bhagavad-gita (9.27):

\[
\begin{align*}
yat karo\| \ yad a\|nasi & 
yaj juho\| \ dadasi yat & 
yat tapasyasi kaunteya & 
tat kurusva mad-arpanam
\end{align*}
\]
“O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” This is bhakti. Unless one is devoted, he cannot give everything to the Supreme Lord. Unless one can do so, he cannot become a spiritual master, husband, father or mother. Similarly, the wives of the brahmanas who were performing sacrifices gave up their relatives just to satisfy Kṛṣṇa. This is an example of a wife rejecting a husband who cannot deliver her from the impending dangers of birth and death. Similarly, Prahlāda Mahārāja rejected his father, and Bharata Mahārāja rejected his mother (janaṇī na sā syāt). The word daivam indicates a demigod or one who accepts worship from a dependent. Ordinarily, the spiritual master, husband, father, mother or superior relative accepts worship from an inferior relative, but here Rādhādeva forbids this. First the father, spiritual master or husband must be able to release the dependent from repeated birth and death. If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death.

**TEXT 19**

हदं शरीरं मम दृविमान्यं
सत्वं हि मे हदयं यत्र धर्मं
पृष्ठे कृते मे यद्यार्थं आराद
अतो हि माया प्राहुरायां

_idam śarīram mama durvibhāvyam_
_sattvam hi me hṛdayam yatra dharmah_
_prṣṭhe kṛto me yad adharma ārād_
_ato hi mām rṣabham prāhur āryāḥ_

_idam—this; śarīram—transcendental body, sac-cid-ānanda-vigraha; mama—My; durvibhāvyam—inconceivable; sattvam—with no tinge of_
the material modes of nature; *hi*—indeed; *me*—My; *hrdayam*—heart; *yatra*—wherein; *dharmaḥ*—the real platform of religion, *bhakti-yoga*; *prṣṭhe*—on the back; *kṛtah*—made; *me*—by Me; *yat*—because; *adharmaḥ*—irreligion; *ārāt*—far away; *ataḥ*—therefore; *hi*—indeed; *mām*—Me; *ṛṣabham*—the best of the living beings; *prāhuḥ*—call; *āryāḥ*—those who are advanced in spiritual life, or the respectable superiors.

**TRANSLATION**

My transcendental body [*sac-cid-ānanda-vigraha*] looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion [*adharma*] and nondevotional activities. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Ṛṣabhadeva, the Supreme Personality of Godhead, the best of all living entities.

**PURPORT**

In this verse the words *idam śarīram mama durvibhāvyam* are very significant. Generally we experience two energies—material energy and spiritual energy. We have some experience of the material energy (earth, water, air, fire, ether, mind, intelligence and ego) because in the material world everyone’s body is composed of these elements. Within the material body is the spirit soul, but we cannot see it with the material eyes. When we see a body full of spiritual energy, it is very difficult for us to understand how the spiritual energy can have a body. It is said that Lord Ṛṣabhadeva’s body is completely spiritual; therefore for a materialistic person, it is very difficult to understand. For a materialistic person, the completely spiritual body is inconceivable. We have to accept the version of the Vedas when our experimental perception cannot understand a subject. As stated in *Brahma-samhitā*: *iśvaraḥ paramaḥ kṛṣṇah sac-cid-ānanda-vigrahaḥ*. The Supreme Lord has a body with form, but that body is not composed of material elements. It is made of
spiritual bliss, eternity and living force. By the inconceivable energy of the Supreme Personality of Godhead, the Lord can appear before us in His original spiritual body, but because we have no experience of the spiritual body, we are sometimes bewildered and see the form of the Lord as material. The Māyāvādī philosophers are completely unable to conceive of a spiritual body. They say that the spirit is always impersonal, and whenever they see something personal, they take it for granted that it is material. In Bhagavad-gītā (9.11) it is said:

\[
avajānanti māṁ mūḍhā \\
mūnuṣīṁ tanum āśritam \\
parāṁ bhāvam ajānanto \\
mama bhūta-maheśvaram
\]

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Unintelligent people think that the Supreme Lord accepts a body composed of the material energy. We can easily understand the material body, but we cannot understand the spiritual body. Therefore Rṣabhadeva says: *idāṁ śarīraṁ mama durvibhāvyam.* In the spiritual world, everyone has a spiritual body. There is no conception of material existence there. In the spiritual world there is only service and the receiving of service. There is only *sevya,* *sevā,* and *sevaka*—the person served, the process of service and the servant. These three items are completely spiritual, and therefore the spiritual world is called absolute. There is no tinge of material contamination there. Being completely transcendental to the material conception, Lord Rṣabhadeva states that His heart is composed of *dharma.* *Dharma* is explained in Bhagavad-gītā (18.66): *sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja.* In the spiritual world, every living entity is surrendered to the Supreme Lord and is completely on the spiritual platform. Although there are servitors, the served and service, all are spiritual and variegated. At the present moment, due to our material conception, everything is *durvibhāvyas,* inconceivable. Being the Supreme, the Lord is called Rṣabha, the best. In terms of the Vedic language, *nityo nityānām.* We are also spiritual, but we are subordinate. Kṛṣṇa, the Supreme Lord, is the foremost living en-
tity. The word ābhā means “the chief,” or “the supreme,” and indicates the Supreme Being, or God Himself.

TEXT 20

तस्माद बहवतो ह्रदयेण जाताः
सर्वं महीयाःसमुः सनामभां
अक्षिष्टुद्दाय भरतं भजात्रां
शुभ्रूषं तद्धर्षं प्रजानाम्

tasmād bhavanto hṛdayena jātāḥ
sarve mahīyāṁsam amum sanābham
akliṣṭa-buddhyā bharataṁ bhajadhvam
śuṣrūṣaṇam tad bharatam prajānām

tasmāt—therefore (because I am the Supreme); bhavantaḥ—you; hṛdayena—from My heart; jātāḥ—born; sarve—all; mahīyāṁsam—the best; amum—that; sa-nābham—brother; akliṣṭa-buddhyā—with your intelligence, without material contamination; bharatam—Bharata; bhajadhvam—just try to serve; śuṣrūṣaṇam—service; tat—that; bharatam prajānām—ruling over the citizens.

TRANSLATION

My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept your eldest brother, Bharata, who is exalted in devotional service. If you engage yourselves in Bharata’s service, your service to him will include My service, and you will rule the citizens automatically.

PURPORT

In this verse the word hṛdaya indicates the heart, which is also called ūrṇaḥ, the chest. The heart is situated within the chest, and although instrumentally the son is born with the aid of the genitals, he is actually born from within the heart. According to the heart’s situation, the
semen takes the form of a body. Therefore according to the Vedic system, when one begets a child his heart should be purified through the ritualistic ceremony known as garbhādhāna. Rṣabhaveva’s heart was always uncontaminated and spiritual. Consequently all the sons born from the heart of Rṣabhaveva were spiritually inclined. Nonetheless, Rṣabhaveva suggested that His eldest son was superior, and He advised the others to serve him. All the brothers of Bharata Mahārāja were advised by Rṣabhaveva to adhere to Bharata’s service. The question may be asked why one should be attached to family members, for in the beginning it was advised that one should not be attached to home and family. However, it is also advised, mahīyasām pāda-rajo-‘bhiṣeka—one has to serve the mahīyān, one who is very spiritually advanced. Mahat-sevām dvāram āhur vimukteḥ: by serving the mahat, the exalted devotee, one’s path for liberation is open. The family of Rṣabhaveva should not be compared to an ordinary materialistic family. Bharata Mahārāja, Rṣabhaveva’s eldest son, was specifically very exalted. For this reason the other sons were advised to serve him for his pleasure. That was to be their duty.

The Supreme Lord was advising Bharata Mahārāja to be the chief ruler of the planet. This is the real plan of the Supreme Lord. In the Battle of Kurukṣetra, we find that Lord Kṛṣṇa wanted Mahārāja Yudhiṣṭhīra to be the supreme emperor of this planet. He never wanted Duryodhana to take the post. As stated in the previous verse, Lord Rṣabhaveva’s heart is hrdayam yatra dharmaḥ. The characteristic dharma is also explained in Bhagavad-gitā: surrender unto the Supreme Personality of Godhead. To protect dharma (paritrāṇāya sādhunām), the Lord always wants the ruler of the earth to be a devotee. Then everything goes on nicely for the benefit of everyone. As soon as a demon rules the earth, everything becomes chaotic. At the present moment, the world is inclined toward the democratic process, but the people in general are all contaminated by the modes of passion and ignorance. Consequently they cannot select the right person to head the government. The president is selected by the votes of ignorant śūdras; therefore another śūdra is elected, and immediately the entire government becomes polluted. If people strictly followed the principles of Bhagavad-gitā, they would elect a person who is the Lord’s devotee. Then automatically there would be good government. Rṣabhaveva therefore recommended Bharata Mahārāja as the em-
peror of this planet. Serving a devotee means serving the Supreme Lord, for a devotee always represents the Lord. When a devotee is in charge, the government is always congenial and beneficial for everyone.

**TEXTS 21-22**

\[
\begin{align*}
\text{bhūteṣu} & \text{ virudbhya uduttamā ye} \\
\text{sarīsrpaṣṭeṣu} & \text{ sabodha-niṣṭhāḥ} \\
\text{tato} & \text{ manusyaḥ pramathāḥ tato 'pi} \\
\text{gandharva-siddhā vibudhānugā ye} & \|21\| \\
\text{devāsurebhyo maghavat-pradhānā} & \text{brahma-sutiis tu teśām} \\
\text{bhavaḥ paraḥ} & \text{tha virinca-viryah} \\
\text{sa mat-paro} & \text{ham dvija-deva-devaḥ} \|22\|
\end{align*}
\]

*bhūteṣu*—among things generated (with and without symptoms of life); *virudbhyaḥ*—than the plants; *uduttamāḥ*—far superior; *ye*—those who; *sarīsrpaṣṭeṣu*—moving entities like worms and snakes; *teṣu*—of them; *sa-bodha-niṣṭhāḥ*—those who have developed intelligence; *tataḥ*—than them; *manusyaḥ*—the human beings; *pramathāḥ*—the ghostly spirits; *tataḥ api*—better than them; *gandharva*—the inhabitants of Gandharvaloka (appointed singers in the planets of the demigods); *siddhāḥ*—the inhabitants of Siddhaloka, who have all mystic powers; *vibudha-anugāḥ*—the Kinnaras; *ye*—those who; *deva*—the
demigods; 

TRANSLATION

Of the two energies manifest [spirit and dull matter], beings possessing living force [vegetables, grass, trees and plants] are superior to dull matter [stone, earth, etc.]. Superior to nonmoving plants and vegetables are worms and snakes, which can move. Superior to worms and snakes are animals that have developed intelligence. Superior to animals are human beings, and superior to human beings are ghosts because they have no material bodies. Superior to ghosts are the Gandharvas, and superior to them are the Siddhas. Superior to the Siddhas are the Kinnaras, and superior to them are the asuras. Superior to the asuras are the demigods, and of the demigods, Indra, the King of heaven, is supreme. Superior to Indra are the direct sons of Lord Brahmā, sons like King Dakṣa, and supreme among Brahmā’s sons is Lord Śiva. Since Lord Śiva is the son of Lord Brahmā, Brahmā is considered superior, but Brahmā is also subordinate to Me, the Supreme Personality of Godhead. Because I am inclined to the brāhmaṇas, the brāhmaṇas are best of all.

PURPORT

In this verse the brāhmaṇas are given a position superior to that of the Supreme Lord. The idea is that the government should be conducted under the guidance of the brāhmaṇas. Although Rṣabhadeva recommended His eldest son, Bharata, as emperor of the earth, he still had to follow the instructions of the brāhmaṇas in order to govern the world perfectly. The Lord is worshiped as brahmanyadeva. The Lord is very fond of devotees, or brāhmaṇas. This does not refer to so-called caste brāhmaṇas, but to qualified brāhmaṇas. A brāhmaṇa should be
qualified with the eight qualities mentioned in text 24, such as sama, dama, satya and titikṣā. The brāhmaṇas should always be worshiped, and under their guidance the ruler should discharge his duty and rule the citizens. Unfortunately, in this age of Kali, the executive is not selected by very intelligent people, nor is he guided by qualified brāhmaṇas. Consequently, chaos results. The mass of people should be educated in Kṛṣṇa consciousness so that according to the democratic process they can select a first-class devotee like Bharata Mahārāja to head the government. If the head of the state is headed by qualified brāhmaṇas, everything is completely perfect.

In this verse, the evolutionary process is indirectly mentioned. The modern theory that life evolves from matter is to some extent supported in this verse because it is stated, bhūteṣu viruddhyāḥ. That is, the living entities evolve from vegetables, grass, plants and trees, which are superior to dull matter. In other words, matter also has the potency to manifest living entities in the form of vegetables. In this sense, life comes out of matter, but matter also comes out of life. As Kṛṣṇa says in Bhagavad-gītā (10.8), aham sarvasya prabhavo maaṁ sarvaṁ pravartate: “I am the source of all spiritual and material worlds. Everything emanates from Me.”

There are two energies—material and spiritual—and both originally come from Kṛṣṇa. Kṛṣṇa is the supreme living being. Although it may be said that in the material world a living force is generated from matter, it must be admitted that originally matter is generated from the supreme living being. Nityo nityāṁ cetanaṁ cetanaṁ. The conclusion is that everything, both material and spiritual, is generated from the Supreme Being. From the evolutionary point of view, perfection is reached when the living entity attains the platform of a brāhmaṇa. A brāhmaṇa is a worshiper of the Supreme Brahman, and the Supreme Brahman worships the brāhmaṇa. In other words, the devotee is subordinate to the Supreme Lord, and the Lord is inclined to see to the satisfaction of His devotee. A brāhmaṇa is called dvija-deva, and the Lord is called dvija-deva-deva. He is the Lord of brāhmaṇas.

The evolutionary process is also explained in Caitanya-caritāmṛta (Madhya, Chapter Nineteen), wherein it is said that there are two types of living entities—moving and nonmoving. Among moving entities, there are birds, beasts, aquatics, human beings and so on. Of these, the
human beings are supposed to be the best, but they are few. Of these small numbers of human beings, there are many low-class human beings like mlecchas, Pulindas, bauddhas and śabarás. The human being elevated enough to accept the Vedic principles is superior. Among those who accept the Vedic principles generally known as varnāśrama (presently known as the Hindu system), few actually follow these principles. Of those who actually follow the Vedic principles, most perform fruitive activity or pious activity for elevation to a high position. Manusyaṁ sahasreśu kaścid yatati siddhaye: out of many attached to fruitive activity, one may be a jñānī—that is, one philosophically inclined and superior to the karmis. Yatatām api siddhānāṁ kaścin māṁ vetti tat-tvataḥ: out of many jñānīs, one may be liberated from material bondage, and out of many millions of liberated jñānīs, one may become a devotee of Kṛṣṇa.

TEXT 23

न ब्राह्मणेऽतुल्ये भूतमन्यत  
पत्यामि बिः म: किमत: परं तु ।  
यसिन्नृभि: प्रहुंतं भद्रयाह-  
मक्षामि कामं न तयाप्रिहोते ॥२३॥

na brāhmaṇais tulaye bhūtam anyat  
pasyāmi viprāḥ kim ataḥ param tu  
yasmin nrbhiḥ prahutaṁ śraddhayāham  
aśnāmi kāman na tathāgni-hotre

na—not; brāhmaṇaiḥ—with the brāhmaṇas; tulaye—I count as equal; bhūtam—entity; anyat—other; pasyāmi—I can see; viprāḥ—O assembled brāhmaṇas; kim—anything; ataḥ—to the brāhmaṇas; param—superior; tu—certainly; yasmin—through whom; nrbhiḥ—by people; prahutaṁ—food offered after ritualistic ceremonies are properly performed; śraddhayā—with faith and love; aham—I; aśnāmi—eat; kāman—with full satisfaction; na—not; tathā—in that way; agni-hotre—in the fire sacrifice.
TRANSLATION

O respectful brāhmaṇas, as far as I am concerned, no one is equal or superior to the brāhmaṇas in this world. I do not find anyone comparable to them. When people know My motive after performing rituals according to the Vedic principles, they offer food to Me with faith and love through the mouth of a brāhmaṇa. When food is thus offered unto Me, I eat it with full satisfaction. Indeed, I derive more pleasure from food offered in that way than from the food offered in the sacrificial fire.

PURPORT

According to the Vedic system, after the sacrificial ceremony the brāhmaṇas are invited to eat the remnants of the offered food. When the brāhmaṇas eat the food, it is to be considered directly eaten by the Supreme Lord. Thus no one can be compared to qualified brāhmaṇas. The perfection of evolution is to be situated on the brahminical platform. Any civilization not based on brahminical culture or guided by brāhmaṇas is certainly a condemned civilization. Presently human civilization is based on sense gratification, and consequently more and more people are becoming addicted to different types of things. No one respects brahminical culture. Demonic civilization is attached to ugra-karma, horrible activities, and big industries are created to satisfy unfathomable lusty desires. Consequently the people are greatly harassed by governmental taxation. The people are irreligious and do not perform the sacrifices recommended in Bhagavad-gītā. Yajñād bhavati parjanyāḥ: by the performance of sacrifice, clouds form and rain falls. Due to sufficient rainfall, there is sufficient production of food. Guided by the brāhmaṇas, society should follow the principles of Bhagavad-gītā. Then people will become very happy. Annād bhavanti bhūtāni: when animals and man are sufficiently fed with grains, they become stronger, their hearts become tranquil and their brains peaceful. They can then advance in spiritual life, life’s ultimate destination.

TEXT 24

चूँता तनुस्खति में पुराणी
येनेह सचं परमं पवित्रम्।
TRANSLATION

The Vedas are My eternal transcendental sound incarnation. Therefore the Vedas are sabda-brahma. In this world, the brahmaṇas thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are also to be considered the Vedas personified. The brahmaṇas are situated in the supreme transcendental mode of nature—sattva-guna. Because of this, they are fixed in mind control [ṣama], sense control [dama], and truthfulness [satya]. They describe the Vedas in their original sense, and out of mercy [anugraha] they preach the purpose of the Vedas to all conditioned souls. They practice penance [tapasya] and tolerance [titikṣā], and they realize the position of the living entity and the Supreme Lord [anubhava]. These are the eight qualifications of the brahmaṇas. Therefore among all living entities, no one is superior to the brahmaṇas.

PURPORT

This is a true description of a brahmaṇa. A brahmaṇa is one who has assimilated the Vedic conclusions by practicing mind and sense control.
He speaks the true version of all the Vedas. As confirmed in the Bhagavad-gītā (15.15): vedaiṣ ca sarvair aham eva vedyah. By studying all the Vedas, one should come to understand the transcendental position of Lord Śrī Kṛṣṇa. One who actually assimilated the essence of the Vedas can preach the truth. He is compassionate to conditioned souls who are suffering the threefold miseries of this conditional world due to their not being Kṛṣṇa conscious. A brāhmaṇa should take pity on the people and preach Kṛṣṇa consciousness in order to elevate them. Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, personally descends into this universe from the spiritual kingdom to teach conditioned souls about the values of spiritual life. He tries to induce them to surrender unto Him. Similarly, the brāhmaṇas do the same thing. After assimilating the Vedic instructions, they assist the Supreme Lord in His endeavor to deliver conditioned souls. The brāhmaṇas are very dear to the Supreme Lord due to their high sattva-guṇa qualities, and they also engage in welfare activities for all conditioned souls in the material world.

**TEXT 25**

matto 'py anantāt paratah parasmāt
svargāpavargādhipater na kiñcit
yesām kim u syād itareṇa teṣām
akiñcanānāṁ mayi bhakti-bhājām

matto—from Me: api—even: anantāt—unlimited in strength and opulence: paratah parasmāt—higher than the highest: svarga-apavarga-adhipateḥ—able to bestow happiness obtainable by living in the heavenly kingdom, by liberation, or by enjoyment of material comfort and then liberation: na—not: kiñcit—anything: yesām—of whom: kim—what need; u—oh; syāt—can there be: itareṇa—with any other:
teṣām—of them; akiñcanānāṁ—without needs or without possessions; mayi—unto Me; bhakti-bhājāṁ—executing devotional service.

**TRANSLATION**

I am fully opulent, almighty and superior to Lord Brahmā and Indra, the King of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brahmaṇas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?

**PURPORT**

The perfect brahminical qualification is stated herein: akiñcanānāṁ mayi bhakti-bhājāṁ. The brahmaṇas are always engaged in the devotional service of the Lord; consequently they have no material wants, nor do they possess material things. In Caitanya-caritāmṛta (Madhya 11.8), Caitanya Mahāprabhu explains the position of pure Vaiṣṇavas who are anxious to return home, back to Godhead. Niśkincanasya bhagavad-bhajājanonmukhasya. Those who actually want to return back to Godhead are niskincana—that is, they have no desire for material comfort. Śrī Caitanya Mahāprabhu advises, sandarsanāṁ viśayināṁ atha yośitāṁ ca hā hanta hanta viṣa-bhakṣanato 'py asādhu: material opulence and sense gratification through the association of women are more dangerous than poison. Brāhmaṇas who are pure Vaiṣṇavas always engage in the Lord’s service and are devoid of any desire for material gain. The brahmaṇas do not worship demigods like Lord Brahmā, Indra or Lord Śiva for any material comfort. They do not even ask the Supreme Lord for material profit; therefore it is concluded that the brahmaṇas are the supreme living entities of this world. Śrī Kapiladeva also confirms this in Śrīmad-Bhāgavatam (3.29.33):

\[
\begin{align*}
tasmān mayy arpitāśeṣa- \\
kriyārthātmā nirantarāḥ \\
mayy arpitātmanah puṁso \\
mayi sannyasta-karmanāḥ
\end{align*}
\]
na paśyāmi param bhūtam
akartuh sama-darśanāt

The brāhmaṇas are always dedicated to the Lord’s service with their bodies, words and mind. There is no better person than a brāhmaṇa who thus engages himself and dedicates himself to the Supreme Lord.

TEXT 26

sarvāṇi mad-dhiṣṇyatayā bhavadbhīṣ
carāṇi bhūtāṇi sutā dhruvāṇi
sambhāvitavyāṇi pade pade vo
vivikta-dṛgbhīṣ tad u hāraṇam me

sarvāṇi—all; mat-dhiṣṇyatayā—because of being My sitting place: bhavadbhīṣ—by you; carāṇi—that move: bhūtāṇi—living entities: sutā—My dear sons: dhruvāṇi—that do not move: sambhāvitavyāṇi—to be respected; pade pade—at every moment: vaḥ—by you: vivikta-dṛgbhīṣ—possessing clear vision and understanding (that the Supreme Personality of Godhead in His Paramātmā feature is situated everywhere): tat u—that indirectly; ha—certainly: arhaṇam—offering respect; me—unto Me.

TRANSLATION

My dear sons, you should not envy any living entity—be he moving or nonmoving. Knowing that I am situated in them, you should offer respect to all of them at every moment. In this way, you offer respect to Me.

PURPORT

In this verse the word vivikta-dṛgbhīṣ, meaning without envy, is used. All living entities are the abode of the Supreme Personality of Godhead
in His Paramātmā feature. As confirmed in Brahma-samhitā: anān-
tara-stham paramānu-cayaṁtara-stham. The Lord is situated in this
universe as Garbhodakāsāyī Viṣṇu and Kṣirodakāsāyī Viṣṇu. He is also
situated within every atom. According to the Vedic statement: īśāvāsyam
idāṁ sarvam. The Supreme Lord is situated everywhere, and wherever
He is situated is His temple. We even offer respects to a temple from a
distant place, and all living entities should similarly be offered respect.
This is different from the theory of pantheism, which holds that every-
thing is God. Everything has a relationship with God because God is situ-
ated everywhere. We should not make any particular distinction between
the poor and the rich like the foolish worshipers of daridra-nārāyaṇa.
Nārāyaṇa is present in the rich as well as the poor. One should not simply
think Nārāyaṇa is situated among the poor. He is everywhere. An ad-
vanced devotee will offer respects to everyone—even to cats and dogs.

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinah

“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) This sama-darśinah, equal vision, should not be
mistaken to mean that the individual is the same as the Supreme Lord.
They are always distinct. Every individual person is different from the
Supreme Lord. It is a mistake to equate the individual living entity with
the Supreme Lord on the plea of vivikta-drk, sama-drk. The Lord is al-
ways in an exalted position, even though He agrees to live everywhere.
Śrīla Madhvacārya, quoting Padma Purāṇa, states: vivikta-drṣṭi-jīvānāṁ
dhiṣṇyatayā parameśvarasya bheda-drṣṭiḥ. “One who has clear vision
and who is devoid of envy can see that the Supreme Lord is separate
from all living entities, although He is situated in every living entity.”
Madhvācārya further quotes from Padma Purāṇa:

upapādayet parātmānaṁ
jīvebhyo yah pade pade
bhedenaiṣva na caitasmāt
priyo viṣṇos tu kaścana
“One who sees the living entity and the Supreme Lord as always distinct is very dear to the Lord.” Padma Purāṇa also states, yo hareś caiva jīvānāṃ bheda-vaktā hareḥ priyah: “One who preaches that the living entities are separate from the Supreme Lord is very dear to Lord Viṣṇu.”

TEXT 27

मनोवचोऽकरानेहितस्य
साक्षात्कर्तवऽ म परिवर्त्ते नन्दि
विना पुमान चेत महाविमोहत
क्रत्तांतपाठां विमोक्तमीशेत

mano-vaco-drk-karannehitasya
sāksāt-kṛtaṁ me paribaraṁhi
vinā pumān yena mahā-vimohāt
kṛtānta-pāśān na vimoktum īset

TRANSLATION

The true activity of the sense organs—mind, sight, words and all the knowledge-gathering and working senses—is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamarāja’s stringent rope.

PURPORT

As stated in the Nārada-pañcarātra:

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
This is the conclusion of bhakti. All the time, Lord Rṣabhadeva has been stressing devotional service, and now He is concluding by saying that all the senses should be engaged in the Lord’s service. There are five senses by which we gather knowledge and five senses with which we work. These ten senses and the mind should be fully engaged in the Lord’s service. Without engaging them in this way, one cannot get out of the clutches of māyā.

TEXT 28

Srī Śūkra Uvāca

Srimad-Bhāgavatam  
[Canto 5, Ch. 5]

hrṣikeṇa hrṣikeśa-  
sevanāṁ bhaktiḥ ucyate

Srī-Sukadeva Gosvāmī said: evam—in this way; anuśasya—after instructing; ātma-jān—His sons; svayam—personally; anuśiṣṭān—highly educated in culture; api—although; loka-anuśāsanarthaḥ—the great per-
Sonality: *parama-suhrt*—everyone’s sublime well-wisher; *bhagavan*—the Supreme Personality of Godhead; *raśbha-apadeśaḥ*—who is celebrated and known as Raśabhadeva; *upaśama-sīlānām*—of persons who have no desire for material enjoyment; *uparata-karmanām*—who are no longer interested in fruitive activities; *mahā-muninām*—who are sannyāsīs; *bhakti*—devotional service; *jñāna*—perfect knowledge; *vairāgya*—detachment; *lakṣaṇam*—characterized by; *pāramahamsya*—of the best of human beings; *dharmaṃ*—the duties; *upaśīkṣamanaḥ*—instructing; *sva-tanaya*—of His sons; *śata*—hundred; *jyeṣṭham*—the eldest; *parama-bhāgavatam*—a topmost devotee of the Lord; *bhagavatanka-parāyanam*—a follower of the devotees of the Lord, brāhmaṇas and Vaiṣṇavas; *bharatam*—Bharata Maharaja; *dharani-pālanāya*—with a view to ruling the world; *abhiṣicya*—placing on the throne; *svayam*—personally; *bhavane*—at home; *eva*—although; *urvarita*—remaining; *śarīra-mātra*—the body only; *parigrahaḥ*—accepting; *unmattaḥ*—a madman; *iva*—exactly like; *gagana-paridhānāḥ*—taking the sky as His dress; *prakīrṇa-keśaḥ*—having scattered hair; *atmani*—in Himself; *āropita*—keeping; *āhavaniyāḥ*—the Vedic fire; *brahmāvartat*—from the place known as Brahmāvarta: *pravvraja*—began to travel all over the world.

**TRANSLATION**

Śukadeva Gosvāmī said: Thus the great well-wisher of everyone, the Supreme Lord Raśabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyāsīs, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Raśabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaiṣṇavas. In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Raśabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmāvarta to tour the whole world.
PURPORT

Actually the instructions given to Lord Rṣabhadeva’s sons were not exactly meant for His sons because they were already educated and highly advanced in knowledge. Rather, these instructions were meant for sannyāsīs who intend to become advanced devotees. Sannyāsīs must abide by Lord Rṣabhadeva’s instructions while on the path of devotional service. Lord Rṣabhadeva retired from family life and lived like a naked madman even while still with His family.

TEXT 29

After accepting the feature of avadhūta, a great saintly person without material cares, Lord Rṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone.

PURPORT

The word avadhūta refers to one who does not care for social conventions, particularly the varnāśrama-dharma. However, such a person may be situated fully within himself and be satisfied with the Supreme Personality of Godhead, on whom he meditates. In other words, one who has...
surpassed the rules and regulations of varṇāśrama-dharma is called avadhūta. Such a person has already surpassed the clutches of māyā, and he lives completely separate and independent.

**TEXT 30**

तत्र तत्र पुराणामाकरकरेत्वात्रवैकर्तिकिष्ठिविरुद्धज्ञापेष्टथिकांगिरिविनायकाश्रमादिव्यतुपथ
मवनिच्छापदे: परिभूमिमानो मक्षिकाभिर मवनगज्जर्जनतात्वातादृहे मैहन- 
ण्यक्रणांशक्रुद्र: मक्षेपशूरनातद्रुसदविग्ययथासत्संस्थान एतसिद्ध 
देशोपलक्षणे सदपदलेखमयातुभुतथलिपियान्- 
ममाभिमानत्वद्विस्कितितमन: श्रुतिविनेवेचार: परिभ्रमा ॥३०॥

**tatra tatra**—here and there; **pura**—cities; **grāma**—villages; **ākara**—mines; **khetā**—agricultural places; **vāta**—gardens; **kharvaṭa**—villages in valleys; **śibira**—military encampments; **vraja**—cow pens; **ghoṣa**—residential places of cowherd men; **sārtha**—resting places for pilgrims; **giri**—hills; **vana**—forests; **āśrama**—in the residential places of hermits; **ādiṣu**—and so on; **anupatham**—as He passed through; **avanicara-apasadaḥ**—by undesirable elements, wicked persons; **paribhūyamānaḥ**—being surrounded; **maksikābhīḥ**—by flies; **iva**—like; **vāna-gajas**—an elephant coming from the forest; **tarjana**—by threats; **tādaṇa**—beating; **avamehena**—passing urine on the body; **śīhivana**—spitting on the body; **grāva-śakṛt**—stones and stool; **rajah**—dust; **prakṣepa**—throwing; **pūti-vāta**—passing air over the body; **duruktaiḥ**—and by bad words; **tat**—that; **avīganayān**—without caring about; **eva**—thus; **asat-saṁsthāne**—habitat not fit for a gentleman; **etasmin**—in this; **deha-upalakṣaṇe**—in the shape of the material body; **sat-apadeśe**—
called real; \textit{ubhaya-anubhava-svarūpaṇa}—by understanding the proper situation of the body and the soul; \textit{sva-mahima}—in His personal glory; \textit{avasthānena}—by being situated; \textit{asamāropita-aham-mama-abhīmānatvāt}—from not accepting the misconception of “I and mine”; \textit{avikhaṇḍita-manaḥ}—undisturbed in mind; \textit{prthivim}—all over the world; \textit{eka-caraḥ}—alone; \textit{paribabhrāma}—He wandered.

\textbf{TRANSLATION}

Ṛṣabhadeva began to tour through cities, villages, mines, countrysides, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone.

\textbf{PURPORT}

Narottama dāsa Thākura says: \textit{deha-smṛti nāhi yāra, saṁsāra bandhana kāhān tāra}. When a person fully realizes that the material body and world are temporary, he is not concerned with pain and pleasures of the body. As Śrī Kṛṣṇa advises in \textit{Bhagavad-gītā} (2.14):

\begin{quote}
\begin{align*}
mātrā-sparśās tu kaunteya \\
sītosṇa-sukha-duḥkha-dāḥ \\
āgamāpayino 'nityās \\
tāṁs titikṣasva bharata
\end{align*}
\end{quote}
“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.”

As far as Rṣabhadeva is concerned, it has already been explained: idam śarīraṁ mama durvibhāvyam. He did not at all possess a material body; and therefore He was tolerant of all the trouble offered to Him by the bad elements in society. Consequently He could tolerate people’s throwing stool and dust upon Him and beating Him. His body was transcendental and consequently did not at all suffer pain. He was always situated in His spiritual bliss. As stated in Bhagavad-gītā (18.61):

iśvarāḥ sarva-bhūtānāṁ
hrd-deśe 'rjuna tiṣṭhati
bhṛmāyan sarva-bhūtāni
yantrārūḍhāni māyāyā
t

“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.”

Since the Lord is situated in everyone’s heart, He is in the heart of hogs and dogs also. If hogs and dogs in their material bodies live in filthy places, one should not think that the Supreme Personality of Godhead in His Paramātmā feature also lives in a filthy place. Although Lord Rṣabhadeva was maltreated by the bad elements of the world. He was not at all affected. Therefore it is stated here. sva-mahima-avasthānena: “He was situated in His own glory.” He was never saddened due to being insulted in the many ways described above.

**TRANSLATION**

Lord Ṛṣabhadeva’s hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth was beautifully decorated with His natural smile, and He appeared all the more lovely with His reddish eyes spread wide like the petals of a newly grown lotus flower covered with dew in the early morning. The irises of His eyes were
so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

PURPORT

Although Lord Rṣabhadeva’s body was very much neglected. His transcendental features were so attractive that even married women were attracted to Him. His beauty and dirtiness combined to make His beautiful body appear as though it were haunted by a ghost.

TEXT 32

\[\text{Text 32}\]

\[\text{Lord Rṣabhadeva’s Teachings}\]

so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

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TEXT 32

\[\text{Text 32}\]

\[\text{Lord Rṣabhadeva’s Teachings}\]
TRANSLATION

When Lord Rśabhadeva saw that the general populace was very antagonistic to His execution of mystic yoga, He accepted the behavior of a python in order to counteract their opposition. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him.

PURPORT

According to one's destiny, one enjoys allotted happiness and distress. even though one keeps himself in one place. This is the injunction of the śāstras. When one is spiritually situated, he may stay in one place, and all his necessities will be supplied by the arrangement of the supreme controller. Unless one is a preacher, there is no need to travel all over the world. A person can stay in one place and execute devotional service suitably according to time and circumstance. When Rśabhadeva saw that He was simply being disturbed by traveling throughout the world, He decided to lie down in one place like a python. Thus He ate. drank, and He passed stool and urine and smeared His body with them so that people would not disturb Him.

TEXT 33

**TASYA** ha yah puriṣa-surabhi-saugandhya-vāyus tam desam daśa-yojanam samantāt surabhim cakāra.  

_tasya—His; ha—indeed; yah—which; puriṣa—of the stool; surabhi—by the aroma; saugandhya—possessing a good fragrance; vāyuh—the air; tam—that; desam—country; daśa—up to ten; yojanam—yojanas (one yojana equals eight miles); samantāt—all around; surabhim—aromatic; cakāra—made._
Because Lord Ṛṣabhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite the contrary, His stool and urine were so aromatic that they filled eighty miles of the countryside with a pleasant fragrance.

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From this we can certainly assume that Lord Ṛṣabhadeva was transcendently blissful. His stool and urine were so completely different from material stool and urine that they were aromatic. Even in the material world, cow dung is accepted as purified and antiseptic. A person can keep stacks of cow dung in one place, and it will not create a bad odor to disturb anyone. We can take it for granted that in the spiritual world, stool and urine are also pleasantly scented. Indeed, the entire atmosphere became very pleasant due to Lord Ṛṣabhadeva’s stool and urine.

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In this way Lord Ṛṣabhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving exactly like the crows, deer and cows; sometimes He stood, sitting, lying down, eating, drinking, and passing urine.
exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way.

PURPORT
Being the Supreme Personality of Godhead, Lord Ršabhadeva possessed a transcendental, spiritual body. Since the general public could not appreciate His behavior and mystic yoga practice, they began to disturb Him. To cheat them, He behaved like crows, cows and deer.
flying in the sky; manah-java—traveling at the speed of mind; antardhāna—the ability to disappear; parakāya-praveśa—the ability to enter another’s body; dūra-graḥāṇa—the ability to perceive things far, far away; ādīni—and others; yadācchayā—without difficulty, automatically; upagatāni—achieved; na—not; aṅjasā—directly; nrpa—O King Parīkṣit; hṛdayena—within the heart; abhyanandat—accepted.

TRANSLATION

O King Parīkṣit, just to show all the yogīs the mystic process, Lord Rṣabhadeva, the partial expansion of Lord Kṛṣṇa, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in transcendental bliss, which increased a thousandfold. Lord Kṛṣṇa, Vāsudeva, the son of Vasudeva, is the original source of Lord Rṣabhadeva. There is no difference in Their constitution, and consequently Lord Rṣabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers.

PURPORT

In the Caitanya-caritāmṛta (Madhya 19.149) it is said:

krṣṇa-bhakta—niśkāma, ataeva ‘sānta’
bhukti-mukti-siddhi-kāmi—sakali ‘aśānta’

The word sānta means completely peaceful. Unless all one’s desires are fulfilled, one cannot be peaceful. Everyone is trying to fulfill his aspirations and desires, be they material or spiritual. Those in the material world are aśānta (without peace) because they have so many desires to fulfill. The pure devotee, however, is without desire. Anyābhilāṣitā-sūnya: a pure devotee is completely free from all kinds of material desire. Karmīs, on the other hand, are simply full of desires because they try to enjoy sense gratification. They are not peaceful in this life, nor the next, during the past, present or future. Similarly, jñānīs are always
aspiring after liberation and trying to become one with the Supreme. Yogīs are aspiring after many *siddhis* (powers)—*anīmā, laghīmā, prāpti*, etc. However, a devotee is not at all interested in these things because he is fully dependent on the mercy of Kṛṣṇa. Kṛṣṇa is *yogeśvara*, the possessor of all mystic powers (*siddhis*), and He is *ātmārāma*, fully self-satisfied. The *yoga-siddhis* are described in this verse. One can fly in outer space without the aid of a machine, and he can travel at the speed of mind. This means that as soon as a yogī desires to go somewhere within this universe or even beyond this universe, he can do so immediately. One cannot estimate the speed of mind, for within a second the mind can go many millions of miles. Sometimes yogīs enter into the bodies of other people and act as they desire when their bodies are not working properly. When the body becomes old, a perfect yogī can find a young, able body. Giving up his old body, the yogī can enter into the young body and act as he pleases. Being a plenary expansion of Lord Vāsudeva, Lord Rṣabhadeva possessed all these mystic yoga powers, but He was satisfied with His devotional love of Kṛṣṇa, which was evinced by the ecstatic symptoms, such as crying, laughing and shivering.

*Thus end the Bhaktivedanta purports of the Fifth Canto, Fifth Chapter of the Śrīmad-Bhāgavatam entitled “Lord Rṣabhadeva’s Teachings to His Sons.”*
CHAPTER SIX

The Activities of Lord Rṣabhadeva

This chapter tells how Lord Rṣabhadeva left His body. He was not attached to His body even when it was being burned up in a forest fire. When the seed of fruitive activity is burned by the fire of knowledge, the spiritual properties and mystic powers are automatically manifest, yet bhakti-yoga is not affected by these mystic powers. An ordinary yogi is captivated by mystic powers and his progress checked; therefore a perfect yogi does not welcome them. Because the mind is restless and undependable, it must remain always under control. Even the mind of the advanced yogi Saubhari created such a disturbance that he lost his yogic mystic powers. Due to a restless mind, even a very advanced yogi can fall down. The mind is so restless that it induces even a perfect yogi to be controlled by the senses. Therefore Lord Rṣabhadeva, for the instruction of all yogīs, showed the process of quitting the body. While traveling in South India, through the provinces of Karnaṭa, Koṅka, Veṅka and Kuṭaka, Lord Rṣabhadeva arrived in the neighborhood of Kuṭakācala. Suddenly there was a forest fire that burned the forest and Lord Rṣabhadeva's body to ashes. The pastimes of Lord Rṣabhadeva as a liberated soul were known by the King of Koṅka, Veṅka and Kuṭaka. This King's name was Arhat. He later became captivated by the illusory energy, and in this condition he set forth the basic principles of Jainism. Lord Rṣabhadeva set forth the principles of religion that can free one from material bondage, and He put an end to all kinds of atheistic activities. On this earth, the place known as Bhārata-varṣa was a very pious land because the Supreme Lord appeared there when He wanted to incarnate.

Lord Rṣabhadeva neglected all the mystic powers for which the so-called yogīs hanker. Because of the beauty of devotional service, devotees are not at all interested in so-called mystic power. The master of all yogic power, Lord Kṛṣṇa, can exhibit all powers on behalf of His devotee. Devotional service is more valuable than yogic mystic powers. Devotees who are sometimes misled aspire for liberation and mystic powers. The
Supreme Lord gives these devotees whatever they desire, but they cannot attain the most important function of devotional service. Devotional service to the Lord is guaranteed for those who do not desire liberation and mystic power.

**TEXT 1**

राजोवाच

न नूनं भगव आत्मारामाणां योगसमीतिर्त्यानात्मकर्मवीजानामेः

शरीणि पुनः कृशदानि भवितमहंत्त्व यद्यच्छयोपगतानि || १ ||

राजोवाच

na nūnam bhagava atmārāmānāṁ yoga-samīriti-jñānāvabharjita-karma-bijānām aiśvaryāṇi punaḥ kleśadāni bhavitum arhanti yadṛcchayopagatāni.

rājā uvāca—King Parikṣit inquired: na—not; nūnam—indeed; bhagavaḥ—O most powerful Śukadeva Gosvāmi; atmārāmānāṁ—of pure devotees simply engaged in devotional service; yoga-samīrita—achieved by practice of yoga; jñāna—by knowledge; avabharjita—burned; karma-bijānām—of those whose seeds of fruitive activities; aiśvaryāṇi—the mystic powers; punaḥ—again; kleśadāni—sources of distress; bhavitum—to become; arhanti—are able; yadṛccchayā—automatically; upagatāni—achieved.

**TRANSLATION**

King Parikṣit asked Śukadeva Gosvāmi: My dear Lord, for those who are completely pure in heart, knowledge is attained by the practice of bhakti-yoga, and attachment for fruitive activity is completely burned to ashes. For such people, the powers of mystic yoga automatically arise. They do not cause distress. Why, then, did Rṣabhadeva neglect them?

**PURPORT**

A pure devotee is constantly engaged in the service of the Supreme Personality of Godhead. Whatever is necessary for the discharge of devo-
tional service is automatically attained, though it may appear to be the result of mystic yoga power. Sometimes a yogī displays a little yogic power by manufacturing gold. A little quantity of gold captivates foolish people, and thus the yogī gets many followers, who are willing to accept such a tiny person as the Supreme Personality of Godhead. Such a yogī may also advertise himself as Bhagavān. However, a devotee does not have to exhibit such magical wonders. Without practicing the mystic yogic process, he achieves even greater opulence all over the world. Under the circumstances, Lord R̄ṣabha Deva refused to manifest mystic yogic perfections, and Mahārāja Parīkṣit asked why He did not accept them, since, for a devotee, they are not at all disturbing. A devotee is never distressed or satisfied by material opulence. His concern is how to please the Supreme Personality of Godhead. If, by the grace of the Supreme Lord, a devotee achieves extraordinary opulence, he utilizes the opportunity for the Lord’s service. He is not disturbed by the opulence.

TEXT 2

विरिरवाच
सत्यसुकृं किन्निवह वा एकेन मनसोद्द्वा विभ्रमभवनवशास्त्रपु शालकिरात इव सहस्त्रं चन्ते ॥ २ ॥

ṛṣīr uvāca

satyam uktam kintu iha vā eke na manaso 'ddhā viśrambham anavasthānasya śaṭha-kirāta iva saṅgacchante.

ṛṣih uvāca—Śukadeva Gosvāmi said: satyam—the correct thing; uktam—have said; kintu—but; iha—in this material world; vā—either; eke—some; na—not; manasah—of the mind; addhā—directly; viśrambham—faithful; anavasthānasya—being unsteady; śaṭha—very cunning; kirātaḥ—a hunter; iva—like; saṅgacchante—become.

TRANSLATION

Śrīla Śukadeva Gosvāmi replied: My dear King, you have spoken correctly. However, after capturing animals, a cunning hunter does not put faith in them, for they might run away. Similarly,
those who are advanced in spiritual life do not put faith in the mind. Indeed, they always remain vigilant and watch the mind’s action.

**PURPORT**

In *Bhagavad-gītā* (18.5) Lord Kṛṣṇa says:

\[ \text{yajña-dāna-tapaḥ-karma} \\
\text{na tyājyam kāryam eva tat} \\
\text{yajño dānam tapaś caiva} \\
\text{pāvanāni maniṣīṇām} \]

“Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.”

Even one who has renounced the world and has taken sannyāsa should not renounce chanting the Hare Kṛṣṇa *mahā-mantra*. Renunciation does not mean that one has to renounce *sankirtana-yajña*. Similarly, one should not renounce charity or *tapasya*. The yoga system for control of the mind and senses must be strictly followed. Lord Rṣabhadeva showed how severe types of *tapasya* could be performed, and He set an example for all others.

**TEXT 3**

\[ \text{तथा चोक्तम्}— \\
\text{न कुर्योत्कर्षितस्य मनसि ह्यानवास्तिते} \\
\text{यद्विष्माद्विद्विदिर चस्कंद तप ऐश्वर्यम्} \]

\[ \text{tathā coktam—} \\
\text{na kuryāt karhicit sakhyaṁ} \\
\text{manasi hy anavasthite} \\
\text{yad-viśrambhāc cirāc cirṇāṁ} \\
\text{caskanda tapa aiśvaram} \]

tathā—so: ca—and; uktam—it is said; na—never; kuryāt—should do; karhicit—at any time or with anyone; sakhyaṁ—friendship:
The Activities of Lord Ṛṣabhadeva

3) manasi—in the mind; hi—certainly; anavasthite—which is very restless; yat—in which; viśrambhat—from placing too much faith; cirāt—for a long time; cirām—practiced; caskanda—became disturbed; tapah—the austerity; aśvaram—of great personalities like Lord Śiva and the great sage Saubhāri.

TRANSLATION

All the learned scholars have given their opinion. The mind is by nature very restless, and one should not make friends with it. If we place full confidence in the mind, it may cheat us at any moment. Even Lord Śiva became agitated upon seeing the Mohini form of Lord Kṛṣṇa, and Saubhāri Muni also fell down from the mature stage of yogic perfection.

PURPORT

The first business of one trying to advance in spiritual life is to control the mind and senses. As Śrī Kṛṣṇa says in Bhagavad-gītā (15.7):

\[
\begin{align*}
\text{mama} & \text{ive} \text{mśo jiva-loke} \\
\text{jiva-bhūtah sanātanaḥ} \\
\text{manah śaṣṭhānindriyāni} \\
\text{prakṛti-sthāni karsati}
\end{align*}
\]

Although the living entities are part and parcel of the Supreme Lord and are therefore in a transcendental position, they are still suffering in this material world and struggling for existence due to the mind and the senses. To get out of this false struggle for existence and become happy in the material world, one has to control the mind and senses and be detached from material conditions. One should never neglect austerities and penances; one should always perform them. Lord Ṛṣabhadeva personally showed us how to do this. In the Śrīmad-Bhāgavatam (9.19.17) it is specifically stated:

\[
\begin{align*}
\text{mātra} & \text{vasra duhitrā vā} \\
\text{nāviviktāsano bhavet} \\
\text{balavān indriya-grāmo} \\
\text{vidvāṁsam api karsati}
\end{align*}
\]
A grhastra, vanaprasta, sannyasi and brahmacari should be very careful when associating with women. One is forbidden to sit down in a solitary place even with one’s mother, sister or daughter. In our Krsna consciousness movement it has been very difficult to disassociate ourselves from women in our society, especially in Western countries. We are therefore sometimes criticized, but nonetheless we are trying to give everyone a chance to chant the Hare Krsna mahā-mantra and thus advance spiritually. If we stick to the principle of chanting the Hare Krsna mahā-mantra offenselessly, then, by the grace of Srila Haridasa Thakura, we may be saved from the allurement of women. However, if we are not very strict in chanting the Hare Krsna mahā-mantra, we may at any time fall victim to women.

TEXT 4

नित्यं ददाति कामस्यचिद्रं तमनु येतरयः ||
शोगिनः कुत्मैत्रस्य पत्यञ्जयेव पुनः श्वली || 4 ||

nityam dadati kamsya
chidraṁ tam anu ye 'rayah
yoginaḥ kṛta-maitrasya
patyur jayeva pumścali

nityam—always; dadati—gives; kamsya—of lust; chidram—facility; tam—that (lust); anu—following; ye—those; arayah—enemies; yogināḥ—of the yogis or persons trying to advance in spiritual life; kṛta-maitrasya—having put faith in the mind; patyuḥ—of the husband; jāyā iva—like the wife; pumścalī—who is unchaste or easily carried away by other men.

TRANSLATION

An unchaste woman is very easily carried away by paramours, and it sometimes happens that her husband is violently killed by her paramours. If the yogi gives his mind a chance and does not restrain it, his mind will give facility to enemies like lust, anger and greed, and they will doubtlessly kill the yogi.
PURPORT

In this verse the word puriścali refers to a woman who is easily carried away by men. Such a woman is never to be trusted. Unfortunately, in the present age, women are never controlled. According to the directions of the sāstras, women are never to be given freedom. When a child, a woman must be strictly controlled by her father. When she is young, she must be strictly controlled by her husband, and when she is old, she must be controlled by her elderly sons. If she is given independence and allowed to mingle unrestrictedly with men, she will be spoiled. A spoiled woman, being manipulated by paramours, might even kill her husband. This example is given here because a yogi desiring to get free from material conditions must always keep his mind under control. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura used to say that in the morning our first business should be to beat the mind with shoes a hundred times, and, before going to bed, to beat the mind a hundred times with a broomstick. In this way one’s mind can be kept under control. An uncontrolled mind and an unchaste wife are the same. An unchaste wife can kill her husband at any time, and an uncontrolled mind, followed by lust, anger, greed, madness, envy and illusion, can certainly kill the yogi. When the yogi is controlled by the mind, he falls down into the material condition. One should be very careful of the mind, just as a husband should be careful of an unchaste wife.

TEXT 5

कामो मन्युर्मदो लोभः शोकमोहमयादयः ||
कर्मबंधवय यथूः खीर्यात्को नु तद्वुधः || ५ ||

kāmo manyur mado lobhāḥ
śoka-moha-bhayādayaḥ
karma-bandhaḥ ca yan-mūlaḥ
svikuryāt ko nu tad budhaḥ

kāmaḥ—lust; manyuḥ—anger; madāḥ—pride; lobhāḥ—greed;
śoka—lamentation; moha—illusion; bhaya—fear; ādayaḥ—all these together; karma-bandhaḥ—bondage to fruitive activities; ca—and; yat-
mūlaḥ—the origin of which; svikuryāt—would accept; kahaḥ—who; nu—indeed; tat—that mind; budhaḥ—if one is learned.

**TRANSLATION**

The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to frutitive activity. What learned man would put faith in the mind?

**PURPORT**

The mind is the original cause of material bondage. It is followed by many enemies, such as anger, pride, greed, lamentation, illusion and fear. The best way to control the mind is to engage it always in Kṛṣṇa consciousness (sa vai manah kṛṣṇa-padāravindayaḥ). Since the followers of the mind bring about material bondage, we should be very careful not to trust the mind.

**TEXT 6**


atha—thereafter; evam—in this way; akhila-loka-pāla-lalāmaḥ—the head of all kings and monarchs of the universe; api—although; vilakṣaṇaiḥ—various; jaḍa-vat—as if stupid; avadhūta-veṣa-bhāṣā-caritaiḥ—by the dress, language and characteristics of an avadhūta; avilakṣita-bhagavat-prabhāvaḥ—hiding the opulence of the Supreme Personality of Godhead (keeping Himself like an ordinary human
being): 
yoginām—of the yogīs; sāmparāya-vidhim—the method of
giving up this material body; anuśikṣayan—teaching; sva-kalevaram—
His own personal body, which is not at all material; jihāsuh—desiring to
give up like an ordinary human being; ātmanī—unto Vāsudeva, the
original person; ātmānam—Himself, Lord Rādhādeva, being an āveśa-
avatāra of Lord Viṣṇu; asamvyavahitam—without intervention by the
illusory energy; anartha-antara-bhāvena—Himself in the status of
Viṣṇu; anvikṣamānaḥ—always seeing; uparata-anuvṛttih—who was
acting as if giving up His material body; uparāma—ceased His
pastimes as the King of this planet.

TRANSLATION

Lord Rādhādeva was the head of all kings and emperors within
this universe, but assuming the dress and language of an avadhūta,
He acted as if dull and materially bound. Consequently no one
could observe His divine opulence. He adopted this behavior just
to teach yogīs how to give up the body. Nonetheless, He main-
tained His original position as a plenary expansion of Lord
Vāsudeva, Kṛṣṇa. Remaining always in that state, He gave up His
pastimes as Lord Rādhādeva within the material world. If,
following in the footsteps of Lord Rādhādeva, one can give up his
subtle body, there is no chance that one will accept a material body
again.

PURPORT

As Lord Kṛṣṇa says in Bhagavad-gītā (4.9):

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

“One who knows the transcendental nature of My appearance and ac-
tivities does not, upon leaving the body, take his birth again in this
material world, but attains My eternal abode. O Arjuna.”

This is possible simply by keeping oneself an eternal servant of the
Supreme Lord. One must understand his constitutional position and the
constitutional position of the Supreme Lord as well. Both have the same spiritual identity. Maintaining oneself as a servant of the Supreme Lord, one should avoid rebirth in this material world. If one keeps himself spiritually fit and thinks of himself as an eternal servant of the Supreme Lord, he will be successful at the time he has to give up the material body.

**TEXT 7**

\[\text{tasya ha vā evam mukta-līngasya bhagavata rṣabhasya yogamāyā-}
\text{vāsanayā deha imām jagatim abhimānābhāsena sankramamāṇah}
\text{koṅka-veṅka-kutakān daksīṇa-karnātakān desān yadṛcchayopagataḥ}
\text{kutakācalopavana āśya kṛtāśma-kavala unmāda iva mukta-mūrdhajo}
\text{'samvita eva vicacāra.}
\]

tasya—of Him (Lord Rṣabhadeva); ha vā—as it were; evam—thus; mukta-līngasya—who had no identification with the gross and subtle body; bhagavataḥ—of the Supreme Personality of Godhead; rṣabhasya—of Lord Rṣabhadeva; yoga-māyā-vāsanayā—by the accomplishment of yogamāya for the purpose of the Lord's pastimes; dehaḥ—body; imām—this; jagatim—earth; abhimāna-ābhāsena—with the apparent conception of having a body of material elements; sankramamāṇah—traveling; koṅka-veṅka-kutakān—Konka, Venka and Kuṭaka; daksīṇa—in South India; karnātakān—in the province of Karnaṭa desān—all the countries; yadṛcchayā—of His own accord; upagataḥ—reached; kutakācalo-upavane—a forest near Kuṭakācalo; āśya—within the mouth; kṛta-āśma-kavalaḥ—having put a mouthful of stone; unmāda iva—just like a madman; mukta-mūrdhajo—having scattered hair; 'samvita—naked; eva—just; vicacāra—traveled.

**TRANSLATION**

Actually Lord Rṣabhadeva had no material body, but due to yogamāya, He considered His body material, and therefore,
because He played like an ordinary human being, He gave up the mentality of identifying with it. Following this principle, He began to wander all over the world. While traveling, He came to the province of Karṇāṭa in South India and passed through Koṅka, Veṅka and Kuṭaka. He had no plan to travel this way, but He arrived near Kuṭakācala and entered a forest there. He placed stones within His mouth and began to wander through the forest, naked and with His hair disheveled like a madman.

TEXT 8

अथ समीरेविध्वनेविध्वनिकर्षणजातोऽयदावानलस्तदनमालेलिहानः
सह तेन ददाह ||८||


atha—thereafter; samīra-vega—by the force of the wind; vidhūta—tossed about; veṇu—of bamboos; vikarṣaṇa—by the rubbing; jāta—produced; ugra—fierce; dāva-analāḥ—a forest fire; tat—that; vanam—forest near Kuṭakācala; ālelihānāḥ—devouring all around; saha—with; tena—that body; dadāha—burned to ashes.

TRANSLATION

While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kuṭakācala and the body of Lord Rṣabhadeva were burnt to ashes.

PURPORT

Such a forest fire can burn the external bodies of animals, but Lord Rṣabhadeva was not burned, although He apparently seemed so. Lord Rṣabhadeva is the Supersoul of all living entities within the forest, and His soul is never burned by fire. As stated in Bhagavad-gītā, adāhyo 'yam—the soul is never burned by fire. Due to Lord Rṣabhadeva’s presence, all the animals in the forest were also liberated from material encagement.
TEXT 9

yasya kilānučaritam upākarnya koṅka-veṅka-kuṭakānāṁ rājārhan-
nāmopaśikṣya kalāv adharma utkṛṣṭyamāṇe bhavitavyena vimohitāḥ
sva-dharma-patham akuto-bhayam apahāya kupatha-pākhaṇḍām
asamaṇjasām nija-maniśayā mandaḥ sampravartayiṣyate.

yasya—of whom (Lord Ṛṣabhadeva); kilā anucaritam—pastimes as a
paramahāṁsa, above all regulative varṇāśrama principles: upākarn-
nya—hearing; koṅka-veṅka-kuṭakānāṁ—of Koṅka, Veṅka and
Kuṭaka; rājā—the King; arhat-nāma—whose name was Arhat (now
known as the Jain); upaśikṣya—imitating the activities of Lord
Ṛṣabhadeva in His paramahāṁsa feature; kalau—in this age of Kali;
adharme utkṛṣṭyamāṇe—because of increasing irreligious life; bhavi-
tavyena—by that which was about to happen; vimohitāḥ—bewildered;
sva-dharma-patham—the path of religion: akuto-bhayam—which is
free from all kinds of fearful danger: apahāya—giving up (such prac-
tices as cleanliness, truthfulness, control of the senses and mind,
simplicity, the principles of religion, and practical application of
knowledge): ku-patha-pākhaṇḍām—the wrong path of atheism:
asamaṇjasām—improper or against the Vedic literature; nija-
maniśayā—by his own fertile brain; mandaḥ—most foolish:
sampravartayiṣyate—will introduce.

TRANSLATION

Śukadeva Gosvāmī continued speaking to Mahārāja Parikṣit: My
dear King, the King of Koṅka, Veṅka and Kuṭaka whose name was
Arhat, heard of the activities of Ṛṣabhadeva and, imitating Ṛṣabhadeva’s principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to
the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.

PURPORT

When Lord Śrī Kṛṣṇa was present on this planet, a person named Paunḍraka imitated the four-handed Nārāyaṇa and declared himself the Supreme Personality of Godhead. He desired to compete with Kṛṣṇa. Similarly, during the time of Lord Rṣabhadeva, the King of Koṅka and Veṅka acted like a paramahamsa and imitated Lord Rṣabhadeva. He introduced a system of religion and took advantage of the fallen condition of the people in this age of Kali. It is said in Vedic literatures that people in this age will be more inclined to accept anyone as the Supreme Lord and accept any religious system opposed to Vedic principles. The people in this age are described as mandāḥ sumanda-matayaḥ. Generally they have no spiritual culture, and therefore they are very fallen. Due to this, they will accept any religious system. Due to their misfortune, they forget the Vedic principles. Following non-Vedic principles in this age, they think themselves the Supreme Lord and thus spread the cult of atheism all over the world.

TEXT 10

yena ha váva kalau manujāpasadā deva-māyā-mohitāḥ sva-vidhi- 
nyoga-sauca-cārita-vihinā deva-helānāy apavrataṁ nija-nijecchaya 
grhnānā asnānācāmanāśauca-keśollučanādini kalinādharma- 
bahulenopahata-dhiyo brahma-brāhmaṇa-yajña-puruṣa-loka- 
vidūṣakāḥ prāyena bhaviṣyanti || १० ॥

yena—by which pseudo religious system: ha váva—certainly: 
kalau—in this age of Kali: manuja-apasadāḥ—the most condemned
people who are lowest among men and bewildered by the illusory energy of the Supreme Lord will give up the original varṇāśrama-dharma and its rules and regulations. They will abandon bathing three times daily and worshiping the Lord. Abandoning cleanliness and neglecting the Supreme Lord, they will accept nonsensical principles. Not regularly bathing or washing their mouths regularly, they will always remain unclean, and they will pluck out their hair. Following a concocted religion, they will flourish. During this age of Kali, people are more inclined to irreligious systems. Consequently these people will naturally deride Vedic authority, the followers of Vedic authority, the brāhmaṇas, the Supreme Personality of Godhead and the devotees.

TRANSLATION

Presently the hippies in the Western countries fit this description. They are irresponsible and unregulated. They do not bathe, and they deride standard Vedic knowledge. They concoct new life-styles and religions. There are many hippie groups at the present moment, but they all originated from King Arhat, who imitated the activities of Lord Rṣabhadeva, who was situated on the paramahamsa stage. King Arhat
did not care for the fact that although Lord Rṣabhadēva acted like a man, His stool and urine were nonetheless aromatic, so much so that they nicely scented the countryside for miles around. The followers of King Arhat went under the name Jains, and they were later followed by many others, particularly by the hippies, who are more or less offshoots of Māyāvāda philosophy because they think themselves the Supreme Personality of Godhead. Such people do not respect the real followers of Vedic principles, the ideal brāhmaṇas. Nor do they have respect for the Supreme Personality of Godhead, the Supreme Brahman. Due to the influence of this age of Kali, they are apt to concoct false religious systems.

TEXT 11

ते च द्वर्जकनाथा निजलोकयात्रयान्यपरम्यराज्याःस्वस्तसात्मस्यन्ये स्यमेव
प्रणतिष्यन्ति || ११ ||

te ca hy arvāktanayā nija-loka-yātrayāndha-paramparayāśvastās
tamasy andhe svayam eva prapatisyanti.

TE=N=THOSE PEO=P=PLE NOT FOLLOWING THE VEDIC PRINCIPLES; CA—AND; HI—CERTAINLY; ARVĀKTANAYĀ—DEVIATING FROM THE ETERNAL PRINCIPLES OF VEDIC RELIGION; NJI=LA=LOKA=YATRAYĀ—BY A PRACTICE ARRIVED AT BY THEIR OWN MENTAL CONCOCTION; ANDHA-PARAMPARAYĀ—BY A DISCIPILC SUCCESSION OF BLIND, IGNORANT PEOPLE; ĀVASTĀH—BEING ENCOURAGED; TAMASI—INTO THE DARKNESS OF IGNORANCE; ANDHE—BLINDNESS; SVA=YM EVA—THEMSELVES: PRA=PATISYANTI—WILL FALL DOWN.

TRANSLATION

Low-class people, due to their gross ignorance, introduce a system of religion that deviates from the Vedic principles. Following their own mental concoctions, they automatically fall down into the darkest regions of existence.

PURPORT

In this connection, one may see Bhagavad-gītā, Chapter Sixteen, where there is a description of the downfall of the asuras (16.16 and 16.23).
TEXT 12

अयमः वातिरे रजसोपाध्यायोपाशिस्मानार्थः १२

ayam avatāro rajasopapluta-kaivalyopasīkṣānārthāh.

ayam avatāraḥ—this incarnation (Lord Ṛṣabhadeva); rajasā—by the mode of passion; upapluta—overwhelmed; kaivalya-upāsīkṣānārthāḥ—to teach people the path of liberation.

TRANSLATION

In this age of Kali, people are overwhelmed by the modes of passion and ignorance. Lord Ṛṣabhadeva incarnated Himself to deliver them from the clutches of māyā.

PURPORT

The symptoms of Kali-yuga are predicted in the Twelfth Canto, Third Chapter, of Śrīmad-Bhāgavatam. Lāvanyam keśa-dhāraṇam. It is predicted how fallen souls will behave. They will keep their hair long and consider themselves very beautiful, or they will pluck out their hair as the Jains do. They will keep themselves unclean and will not wash their mouths. Jains refer to Lord Ṛṣabhadeva as their original preceptor. If such people are serious followers of Ṛṣabhadeva, they must also take His instructions. In the Fifth Chapter of this canto, Ṛṣabhadeva gave His one hundred sons instructions whereby they could become free from the clutches of māyā. If one actually follows Ṛṣabhadeva, he will certainly be delivered from the clutches of māyā and return home, back to Godhead. If one strictly follows the instructions of Ṛṣabhadeva given in the Fifth Chapter, he will certainly be liberated. Lord Ṛṣabhadeva incarnated specifically to deliver these fallen souls.

TEXT 13

तस्यातुपुगानं श्रोकान् गायनः ।

ahā śrūvam samputrācchaya
dhīpèṣu vṛśīvahaptameta ।
TRANSLATION

Learned scholars chant about the transcendental qualities of Lord Rṣabhadeva in this way: “Oh, this earthly planet contains seven seas and many islands and lands, of which Bhārata-varṣa is considered the most pious. People of Bhārata-varṣa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations as Lord Rṣabhadeva and others. All these activities are very auspicious for the welfare of humanity.

PURPORT

Śrī Caitanya Mahāprabhu said:

bhārata-bhūmite haila manusya-janma yāra
janma sārthaka kari' kara para-upakāra

As stated in this verse, Bhārata-varṣa is a most pious land. The followers of Vedic literature understand the Supreme Personality of Godhead in
His different incarnations, and they are privileged to glorify the Lord by following the directions of Vedic literature. After realizing the glories of human life, such people should take up the mission to spread the importance of human life throughout the whole world. This is the mission of Śrī Caitanya Mahāprabhu. The word adhipunyam indicates that there are certainly many other pious men throughout the world, but the people of Bhārata-varṣa are even more pious. Therefore they are fit to spread Kṛṣṇa Consciousness throughout the world for the benefit of all human society. Śrila Madhvācārya also recognizes the land of Bhārata-varṣa: viśeṣad bhārate punyam. Throughout the world, there is no question of bhagavat-bhakti or devotional service, but the people of Bhārata-varṣa can easily understand the devotional service of the Lord. Thus every inhabitant of Bhārata-varṣa can perfect his life by discharging bhagavat-bhakti and then preaching this cult throughout the world for the benefit of everyone.

TEXT 14

अहो  नु  वंशो  यशसावदातः
प्रेयत्रतो  यत्र  पुमान्  पुराणः।
कृतावतारः  पुरुषः  स  आद्
चैचार  धर्मः  यद्दर्शैहेतुम् ।१५१।

ahō nu vamśo yaśasāvadātaḥ
praiyavrato yatra pumān purāṇaḥ
kṛtāvatāraḥ puruṣaḥ sa ādyas
caçāra dharman yad akarma-hetum

ahō—oh; nu—indeed; vamśaḥ—the dynasty; yaśasā—with widespread fame; avadātaḥ—fully pure; praiyavrataḥ—related to King Priyavrata; yatra—wherein; pumān—the Supreme Person; purāṇaḥ—the original; kṛta-avatāraḥ—descended as an incarnation; puruṣaḥ—the Supreme Personality of Godhead; saḥ—He; ādyas—the original person; cacāra—executed; dharman—religious principles; yat—from which; akarma-hetum—the cause of the end of fruitive activities.
TRANSLATION

“Oh, what shall I say of the dynasty of Priyavrata, which is pure and very much celebrated. In that dynasty, the Supreme Person, the original Personality of Godhead, descended as an incarnation and executed religious principles that could free one from the results of fruitive activity.

PURPORT

There are many dynasties in human society wherein the Supreme Lord descends as an incarnation. Lord Kṛṣṇa appeared in the Yadu dynasty, and Lord Rāmacandra appeared in the Ikṣvāku, or Raghu, dynasty. Similarly, Lord Rṣabhadeva appeared in the dynasty of King Priyavrata. All these dynasties are very famous, and of them the dynasty of Priyavrata is most famous.

TEXT 15

ko nāśa kāṇḍamaparōṣuṇugचे

न्मनोर्षेनाणाध्यवस्य योगी

शो योगमायाः स्यस्तशुद्वद्वा

हस्ताचय चेन क्रत्रप्रयत्नः ॥१५॥

ko nū asya kāṣṭhām aparō 'nugacchen
mano-rathenaśy abhavasya yogi
yo yoga-māyāḥ sprhayaty udastā
hy asattayā yena kṛta-prayatnāḥ

kah—who; nu—indeed; asya—of Lord Rṣabhadeva; kāṣṭhām—the example; aparāḥ—else; anugacchē—can follow; manāḥ-rathena—by the mind; api—even; abhavasya—of the unborn; yogī—the mystic; yaḥ—who; yoga-māyāḥ—the mystic perfections of yoga; sprhayati—desires; udastāḥ—rejected by Rṣabhadeva; hi—certainly; asattayā—by the quality of being insubstantial; yena—by whom. Rṣabhadeva: kṛta-prayatnāḥ—although eager to serve.
TRANSLATION

"Who is that mystic yogi who can follow the examples of Lord Rñabhadeva even with his mind? Lord Rñabhadeva rejected all kinds of yogic perfection, which other yogis hanker to attain. Who is that yogi who can compare to Lord Rñabhadeva?"

PURPORT

Generally yogis desire the yogic perfections of anîma, laghimā, mahimā, prâkāmya, prâpti, iśītva, vaśītva and kāmavaśāyitā. Lord Rñabhadeva, however, never aspired for all these material things. Such siddhis (perfections) are presented by the illusory energy of the Lord. The real purpose of the yoga system is to achieve the favor and shelter of the lotus feet of the Supreme Personality of Godhead, but this purpose is covered by the illusory energy of yoganūyā. So-called yogis are therefore allured by the superficial material perfections of anîma, laghimā, prâpti and so forth. Consequently ordinary yogis cannot compare to Lord Rñabhadeva, the Supreme Personality of Godhead.

TEXT 16

iti ha sma sakala-veda-loka-deva-brähmaṇa-gavāṁ parama-guroh bhagavata rñabhākhyasya viśuddha-caritatam īritam purīsāṁ samast-{
\begin{verbatim}
\textit{\textbf{itī} ha sma sakala-veda-loka-deva-brähmaṇa-gavāṁ parama-guroh bhagavata rñabhākhyasya viśuddha-caritatam īritam purīsāṁ samast-duścarita-bhiharanam parama-mahā-maṅgalaiyānam idam}
\end{verbatim}
\textit{anuśraddhayopacayānuśrṇoty āśrāvayati vāvahito bhagavati tasmin vāsudeva ekāntato bhaktir anayor api samanuvartate. II 16 II}

iti—thus; ha sma—indeed; sakala—all; veda—of knowledge; loka—of people in general; deva—of the demigods; brähmaṇa—of the brähmaṇas; gavāṁ—of the cows; parama—the supreme; guroh—master; bhagavataḥ—of the Supreme Personality of Godhead; rñabhā-
akhyasya—whose name was Lord Ṛṣabhadeva; viśuddha—pure; ācaritam—activities; i:ritam—now explained; puĩsām—of every living entity; samasta—all; du:scarita—sinful activities; abhiharana:ṃ—destroying; parama—foremost; mahā—great; maṅgala—of auspiciousness; ayanam—the shelter; idam—this; anuśraddhayā—with faith; upacitayā—increasing; anuśr̥noti—hears from the authority; āsr̥vayati—speaks to others; vā—or; avaḥitaḥ—being attentive; bhagavati—the Supreme Personality of Godhead; tasmin—unto Him; vāsudeve—to Lord Vāsudeva, Lord Kṛṣṇa; eka-antataḥ—unflinching; bhaktiḥ—devotion; anayoḥ—of both groups, the listeners and the speakers; api—certainly; samanuvartate—factually begins.

**TRANSLATION**

Śukadeva Gosvāmī continued: Lord Ṛṣabhadeva is the master of all Vedic knowledge, human beings, demigods, cows and brāhmaṇas. I have already explained His pure, transcendental activities, which will vanquish the sinful activities of all living entities. This narration of Lord Ṛṣabhadeva’s pastimes is the reservoir of all auspicious things. Whoever attentively hears or speaks of them, following in the footsteps of the ācāryas, will certainly attain unalloyed devotional service at the lotus feet of Lord Vāsudeva, the Supreme Personality of Godhead.

**PURPORT**

The teachings of Lord Ṛṣabhadeva are for the people of all yugas—Satya-yuga, Tretā-yuga, Dvāpara-yuga and especially Kali-yuga. These instructions are so powerful that even in this age of Kali, one can attain perfection simply by explaining the instructions, following in the footsteps of the ācāryas or listening to the instructions with great attention. If one does so, one can attain the platform of pure devotional service to Lord Vāsudeva. The pastimes of the Supreme Personality of Godhead and His devotees are recorded in Śrīmad-Bhāgavatam so that those who recite these pastimes and listen to them will become purified. Nityam bhāgavata-sevayā. As a matter of principle, devotees should read, speak and hear Śrīmad-Bhāgavatam persistently, twenty-four hours daily if possible. That is the recommendation of Śrī Caitanya Mahāprabhu.
Kīrtaniyāḥ sadā hariḥ. One should either chant the Hare Kṛṣṇa mahā-
mantra or read Śrīmad-Bhāgavatam and thereby try to understand the
characteristics and instructions of the Supreme Lord, who appeared as
Lord Rṣabhadēva, Lord Kapila and Lord Kṛṣṇa. In this way one can
become fully aware of the transcendental nature of the Supreme Per-
sonality of Godhead. As stated in Bhagavad-gītā, one who knows the
transcendental nature of the Lord's birth and activities attains liberation
from material bondage and returns to Godhead.

TEXT 17

yasyām eva kavaya ātmānam aviratam vividha-vṛjina-samsāra-
paritāpopatapyamānān anusavanām snāpayantas tayaiva parayā
nirvṛtyā hy apavargam ātyantikam parama-puruṣārtham api svayam
āsāditam no evādriyante bhagavadiyatvenaiva parisamāpta-sarvārthāḥ.

yasyām eva—in which (Kṛṣṇa consciousness or the nectar of devo-
tional service); kavayaḥ—the advancement of learned scholars or
philosophers in spiritual life; ātmānam—the self; aviratam—con-
stantly; vividha—various; vṛjina—full of sins; samsāra—in material
existence; paritāpa—from miserable conditions; upatapyamānām—
suffering; anusavanām—without stopping; snāpayantaḥ—bathing;
tayaḥ—by that; eva—certainly; parayā—great; nirvṛtyā—with happy-
ness; hi—certainly; apavargam—liberation; ātyantikam—uninter-
rupted; parama-puruṣa-arthaḥ—the best of all human achievements;
api—although; svayam—itslf; āsāditam—obtained; no—not; eva—
certainly; ādriyante—endeavor to achieve; bhagavadiyatvena eva—
because of a relationship with the Supreme Personality of Godhead;
parisamāpta-sarva-arthaḥ—those who have ended all kinds of material
desires.
TRANSLATION

Devotees always bathe themselves in devotional service in order to be relieved from the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees, liberation [mukti] is very unimportant because, having attained the Lord’s transcendental loving service, they have attained everything desirable and have transcended all material desires.

PURPORT

Devotional service unto the Lord is the highest attainment for anyone desiring liberation from the tribulations of material existence. As stated in Bhagavad-gītā (6.22), yam labdhvā cāparam lābham manyate nā-dhikam tataḥ: “Gaining this, one thinks there is no greater gain.” When one attains the service of the Lord, which is non-different from the Lord, one does not desire anything material. Mukti means relief from material existence. Bilvamāṅgala Ṭhākura says: muktīḥ mukulitāṅjaliḥ sevate ’smān. For a devotee, mukti is not a very great achievement. Mukti means being situated in one’s constitutional position. The constitutional position of every living being is that of the Lord’s servant: therefore when a living entity is engaged in the Lord’s loving service, he has already attained mukti. Consequently a devotee does not aspire for mukti, even if it is offered by the Supreme Lord Himself.

TEXT 18

राजान पतिगुरुरलं भवतां यदृनां
दैव प्रिय: कुलपति: क च किन्नपो वः।
अस्वेतमध्य-भगवानं भजतां मुकुन्दो
मुक्ति ददाति कहिंचित्तम न मक्तियोगम् १८

rājan patir gurur alam bhavatāṁ yadūnāṁ
daiivam priyah kula-patiḥ kva ca kīṅkaro vah
Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord’s favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.

PURPORT

While instructing Mahārāja Parikṣit, Śukadeva Gosvāmī thought it wise to encourage the King because the King might be thinking of the glorious position of various royal dynasties. Especially glorious is the dynasty of Priyavrata, in which the Supreme Lord Rādhādeva incarnated. Similarly, the family of Uttanapāda Mahārāja, the father of Mahārāja Dhruva, is also glorious due to King Prthu’s taking birth in it. The dynasty of Mahārāja Raghu is glorified because Lord Rāmacandra appeared in that family. As far as the Yadu and Kuru dynasties are concerned, they existed simultaneously, but of the two, the Yadu dynasty was more glorious due to the appearance of Lord Krṣṇa. Mahārāja...
Parikṣit might have been thinking that the Kuru dynasty was not as fortunate as the others because the Supreme Lord did not appear in that family, neither as Kṛṣṇa, Lord Rāmacandra, Lord Rṣabhadeva or Mahārāja Prthu. Therefore Parikṣit Mahārāja was encouraged by Sukadeva Gosvāmī in this particular verse.

The Kuru dynasty may be considered more glorious due to the presence of devotees like the five Pāṇḍavas, who rendered unalloyed devotional service. Although Lord Kṛṣṇa did not appear in the Kuru dynasty, He was so obligated to the Pāṇḍavas' devotional service that He acted as a maintainer of the family and spiritual master of the Pāṇḍavas. Although He took birth in the Yadu dynasty, Lord Kṛṣṇa was more affectionate to the Pāṇḍavas. By His actions, Lord Kṛṣṇa proved that He was more inclined to the Kuru dynasty than the Yadu dynasty. Indeed, Lord Kṛṣṇa, indebted to the Pāṇḍavas' devotional service, sometimes acted as their messenger, and He guided them through many dangerous situations. Therefore Mahārāja Parikṣit should not have been saddened because Lord Kṛṣṇa did not appear in his family. The Supreme Personality of Godhead is always inclined toward His pure devotees, and by His action it is clear that liberation is not very important for the devotees. Lord Kṛṣṇa easily gives one liberation, but He does not so easily give one the facility to become a devotee. Muktirhaḥ dadāti karhicit sma na bhakti-yogam. Directly or indirectly, it is proved that bhakti-yoga is the basis for the supreme relationship with the Supreme Lord. It is far superior to liberation. For a pure devotee of the Lord, mukti is automatically attained.

TEXT 19

नित्यानुभूतनितिजलामनिर्धच्चरणः
श्रेयস्तन्त्रृचनया चिरसुसबुधे ।
लोकस्य यः करुण्याभयमात्मलोकः
मार्गावचो भगवते अष्टशायातस्मै ॥१९॥

nityānubhūta-nijā-lābha-nivṛttas-trṣnaḥ
śreyasy atad-racanayā cira-supita-buddheḥ
lokaśyā yaḥ karunayābhayam ātma-lokam
ākhyān namo bhāgavate rṣabhāyā tasmai
nitya-anubhūta—due to being always conscious of His real identity; nija-lābha-nivṛttā-trṣṇāḥ—who was complete in Himself and had no other desire to fulfill; śreyasi—in life's genuine welfare: a-tatra-canaṇayā—by expanding activities in the material field, mistaking the body for the self; cira—for a long time; supta—sleeping; buddheḥ—whose intelligence; lokasya—of men; yah—who (Lord Rṣabhadeva); karuṇayā—by His causeless mercy; abhayam—fearlessness; ātmalokam—the real identity of the self; ākhyāt—instructed; namāḥ—respectful obeisances; bhagavate—unto the Supreme Personality of Godhead; rṣabhāya—unto Lord Rṣabhadeva; tasmai—unto Him.

TRANSLATION
The Supreme Personality of Godhead, Lord Rṣabhadeva, was fully aware of His true identity; therefore He was self-sufficient, and He did not desire external gratification. There was no need for Him to aspire for success, since He was complete in Himself. Those who unnecessarily engage in bodily conceptions and create an atmosphere of materialism are always ignorant of their real self-interest. Out of His causeless mercy, Lord Rṣabhadeva taught the self's real identity and the goal of life. We therefore offer our respectful obeisances unto the Lord, who appeared as Lord Rṣabhadeva.

PURPORT
This is the summary of this chapter, in which the activities of Lord Rṣabhadeva are described. Being the Supreme Personality of Godhead Himself, Lord Rṣabhadeva is complete in Himself. We living entities, as parts and parcels of the Supreme Lord, should follow the instructions of Lord Rṣabhadeva and become self-sufficient. We should not create unnecessary demands due to the bodily conception. When one is self-realized, he is sufficiently satisfied due to being situated in his original spiritual position. As confirmed in Bhagavad-gitā (18.54): Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. This is the goal of all living entities. Even though one may be situated within this material world, he can become fully satisfied and devoid of hankering and lamentation simply by following the instructions of the Lord as set forth in
Satisfaction through self-realization is called svarūpānanda. The conditioned soul, eternally sleeping in darkness, does not understand his self-interest. He simply tries to become happy by making material adjustments, but this is impossible. It is therefore said in Śrīmad-Bhāgavatam, na te viduḥ svārtha-gatiṁ hi viṣṇum: due to gross ignorance, the conditioned soul does not know that his real self-interest is to take shelter at the lotus feet of Lord Viṣṇu. To try to become happy by adjusting the material atmosphere is a useless endeavor. Indeed, it is impossible. By His personal behavior and instructions, Lord Rṣabhadeva enlightened the conditioned soul and showed him how to become self-sufficient in his spiritual identity.

Thus end the Bhaktivedanta purports of the Fifth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Activities of Lord Rṣabhadeva.”
The Activities of King Bharata

In this chapter, the activities of King Bharata Mahārāja, the emperor of the whole world, are described. Bharata Mahārāja performed various ritualistic ceremonies (Vedic yajñas) and satisfied the Supreme Lord by his different modes of worship. In due course of time, he left home and resided in Hardwar and passed his days in devotional activities. Being ordered by his father, Lord Ṛṣabhadeva, Bharata Mahārāja married Pañcajani, the daughter of Viśvarūpa. After this, he ruled the whole world peacefully. Formerly this planet was known as Ajanābha, and after the reign of Bharata Mahārāja it became known as Bhārata-varṣa. Bharata Mahārāja begot five sons in the womb of Pañcajani, and he named the sons Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu. Bharata Mahārāja was very rigid in executing religious principles and following in the footsteps of his father. He therefore ruled the citizens very successfully. Because he performed various yajñas to satisfy the Supreme Lord, he was personally very satisfied. Being of undisturbed mind, he increased his devotional activities unto Lord Vāsudeva. Bharata Mahārāja was competent in understanding the principles of saintly persons like Nārada, and he followed in the footsteps of the sages. He also kept Lord Vāsudeva constantly within his heart. After finishing his kingly duties, he divided his kingdom among his five sons. He then left home and went to the place of Pulaha known as Pulahāśrama. There he ate forest vegetables and fruits, and worshiped Lord Vāsudeva with everything available. Thus he increased his devotion toward Vāsudeva, and he automatically began to realize further his transcendental, blissful life. Due to his highly advanced spiritual position, there were sometimes visible in his body the āṣṭa-sāttvika transformations, such as ecstatic crying and bodily trembling, which are symptoms of love of Godhead. It is understood that Mahārāja Bharata worshiped the Supreme Lord with the mantras mentioned in the Rg Veda, generally known as Gāyatrī mantra, which aim at the Supreme Nārāyaṇa situated within the sun.
TEXT 1

भरतस्तु महामागवतो यदा भगवताननित्तपरिपालनाय सत्त्रिनित-लतदनुशासनपरः पञ्चजनी विश्वपुषुहितंखयेमे ॥ १ ॥

śri-śuka uvāca

bharatas tu mahā-bhāgavato yadā bhagavatāvani-tala-paripālana-yā
daścintitas tad-anuśāsana-parah pāncajanīṁ viśvarūpa-duhitaram upayeme.

śri-śukaḥ uvāca—Śukadeva Gosvāmi said: bharataḥ—Mahārāja Bharata; tu—but; mahā-bhāgavataḥ—a mahā-bhāgavata, most exalted devotee of the Lord; yadā—when; bhagavatā—by the order of his father, Lord Rṣabha-deva; avani-tala—the surface of the globe; pari-pālana—-for ruling over; saṅcintitaḥ—made up his mind; tat-anuśāsana-parah—engaged in governing the globe; pāncajanī—Pañcajanī; viśvarūpa-duhitaram—the daughter of Viśvarūpa; upayeme—married.

TRANSLATION

Śukadeva Gosvāmi continued speaking to Mahārāja Parīkṣit: My dear King, Bharata Mahārāja was a topmost devotee. Following the orders of his father, who had already decided to install him on the throne, he began to rule the earth accordingly. When Bharata Mahārāja ruled the entire globe, he followed the orders of his father and married Pañcajanī, the daughter of Viśvarūpa.

TEXT 2

तस्याद्ध ह च आस्मजान कात्स्येनातुरुपानात्तमं पञ्च जनयामास सूतादिरिव भूतक्षणमै सूरभिरुतिः सततमहामार्गो भूमकेतुमिति ॥ २ ॥

tasyām u ha vā ātmajān kārtenyānurūpān ātmanāḥ pānca janayām āsa bhūtādir iva bhūta-sūkṣmāni. sumatiṁ rāṣṭrabhrītāṁ sudarśanam āvaraṇam dhūmraṇetum iti.
The Activities of King Bharata

TRANSLATION

Just as the false ego creates the subtle sense objects, Maharaja Bharata created five sons in the womb of Pañcajani, his wife. These sons were named Sumati, Rastrabhṛta, Sudarśana, Ávaraṇa and Dhūmraketu.

TEXT 3

अजनाभम नामैतद भारतमिति यत आरभ्य व्यपदिशानि || ३ ||

ajanābhāṁ nāmaite tadd bharatam iti yata ārabhyā vyapadiśanti.

ajanābhāṁ—Ajanābha; nāma—by the name; etat—this; vaṛṣaṁ—island; bharatam—Bharata; iti—thus; yataḥ—from whom; ārabhyā—beginning; vyapadiśanti—they celebrate.

TRANSLATION

Formerly this planet was known as Ajanābha-varṣa, but since Maharāja Bharata’s reign, it has become known as Bhārata-varṣa.

PURPORT

This planet was formerly known as Ajanābha because of the reign of King Nābhi. After Bharata Mahārāja ruled the planet, it became celebrated as Bhārata-varṣa.

TEXT 4

स वहुविन्दृष्टिपतिः विद्यासिद्धस्वस्वेत्तत्त्वात् स्वेच्छा कर्मणि वर्तमानाः: प्रजाः स्वयंस्वयंवर्तमानः पर्यपालयत् || ६ ||

The form of the planets is described in this verse, and the activities of the Earth are mentioned in detail.
Sa bahuvin mahi-patiḥ pitr-pitāmahavat uru-vatsalatayā sve sve karmani vartamānāḥ prajāḥ sva-dharmam anuvartamānāḥ paryapālayat.

**TRANSLATION**

Mahārāja Bharata was a very learned and experienced king on this earth. He perfectly ruled the citizens, being himself engaged in his own respective duties. Mahārāja Bharata was as affectionate to the citizens as his father and grandfather had been. Keeping them engaged in their occupational duties, he ruled the earth.

**PURPORT**

It is most important that the chief executive rule the citizens by keeping them fully engaged in their respective occupational duties. Some of the citizens were brāhmaṇas, some were ksatriyas, and some were vaiśyas and südras. It is the duty of the government to see that the citizens act according to these material divisions for their spiritual advancement. No one should remain unemployed or unoccupied in any way. One must work as a brāhmaṇa, ksatriya, vaiśya or südra on the material path, and on the spiritual path, everyone should act as a brahmacāri, grhastha, vānaprastha or sannyāsī. Although formerly the government was a monarchy, all the kings were very affectionate toward the citizens, and they strictly kept them engaged in their respective duties. Therefore society was very smoothly conducted.

**TEXT 5**

ईँजे च भगवन्तं यज्ञकुर्तुर्यं कलुमित्तवाचः भद्रयशह्यतायिःहिंदेशर्व-पूर्वमासवातुमासयथेक्यसमाजं प्रर्तितिङ्गतितिमितुसवं चाहत्यामत्रविधिनां।१५॥
In this way, King Bharata Mahāraja worshipped the Supreme Personality of Godhead.

TRANSLATION

With great faith King Bharata performed various kinds of sacrifice. He performed the sacrifices known as agni-hotra, darśa, pūrṇamāsa, cāturmāsya, paśu-yajña [wherein a horse is sacrificed] and soma-yajña [wherein a kind of beverage is offered]. Sometimes these sacrifices were performed completely and sometimes partially. In any case, in all the sacrifices the regulations of cāturhotra were strictly followed. In this way Bharata Mahāraja worshipped the Supreme Personality of Godhead.

PURPORT

Animals like hogs and cows were offered in sacrifice to test the proper execution of the sacrifice. Otherwise, there was no purpose in killing the animal. Actually the animal was offered in the sacrificial fire to get a rejuvenated life. Generally an old animal was sacrificed in the fire, and it would come out again in a youthful body. Some of the rituals, however, did not require animal sacrifice. In the present age, animal sacrifices are forbidden. As stated by Śrī Caitanya Mahāprabhu:

aśvamedham gavālambhaṁ
sannyāsaṁ pala-paitrkam
“In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man’s begetting children in his brother’s wife.” (Cc. Adi 17.164) Such sacrifices are impossible in this age due to the scarcity of expert brāhma-ṇas or ṛtvijaḥ who are able to take the responsibility. In the absence of these, the saṅkīrtana-yajña is recommended. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah (Bhāg. 11.5.32). After all, sacrifices are executed to please the Supreme Personality of Godhead. Yajñārtha-karma: such activities should be carried out for the Supreme Lord’s pleasure. In this age of Kali, the Supreme Lord in His incarnation of Śrī Caitanya Mahāprabhu should be worshiped with His associates by performance of saṅkīrtana-yajña, the congregational chanting of the Hare Kṛṣṇa mantra. This process is accepted by intelligent men. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah. The word sumedhasah refers to intelligent men who possess very good brain substance.

TEXT 6

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣu apūrvam yat tat kriyā-
phalam dharmākhyām pare brahmaṇi yajña-puruṣe sarva-devatā-
liṅgānāṁ mantrānāṁ artha-niyāma-katayā sākṣāt-kartari para-
devatāyāṁ bhagavati vāsudeva eva bhāvayamānaḥ atmā-naipūṇya-
mrdita-kaśāyo haviḥsv adhvaryubhir grhyamāṇeṣu sa yajamāno yajña-
bhājo devāms tān purusāvayāvesv abhyadhyāyat.
After performing the preliminaries of various sacrifices, Mahārāja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vāsudeva. In other words, he performed all the yajñas for the satisfaction of Lord Vāsudeva, Kṛṣṇa. Mahārāja Bharata thought that since the demigods were different parts of Vāsudeva’s body, He controls those who are explained in the Vedic mantras. By thinking in this way, Mahārāja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire, Mahārāja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Sūrya [the sun] is His eye. Thus Mahārāja Bharata considered that the
oblations offered to different demigods were actually offered unto the different limbs of Lord Vāsudeva.

PURPORT

The Supreme Personality of Godhead says that as long as one does not develop the pure devotional service of śravaṇaṁ kīrtanam, hearing and chanting, one must carry out his prescribed duties. Since Bharata Mahārāja was a great devotee, one may ask why he performed so many sacrifices that are actually meant for karmīs. The fact is that he was simply following the orders of Vāsudeva. As Kṛṣṇa says in Bhagavad-gītā, sarva dharmān parityajya mām ekaṁ saranaṁ vraja: “Abandon all varieties of religion and just surrender unto Me.” (Bg. 18.66) Whatever we do, we should constantly remember Vāsudeva. People are generally addicted to offering obeisances to various demigods, but Bharata Mahārāja simply wanted to please Lord Vāsudeva. As stated in Bhagavad-gītā: bhoktāraṁ yajña-tapasāṁ sarva-loka-mahēśvaram (Bg. 5.29). A yajña may be carried out to satisfy a particular demigod, but when the yajña is offered to the yajña-puruṣa, Nārāyaṇa, the demigods are satisfied. The purpose of performing different yajñas is to satisfy the Supreme Lord. One may perform them in the name of different demigods or directly. If we directly offer oblations to the Supreme Personality of Godhead, the demigods are automatically satisfied. If we water the root of a tree, the branches, twigs, fruits and flowers are automatically satisfied. When one offers sacrifices to different demigods, one should remember that the demigods are simply parts of the body of the Supreme. If we worship the hand of a person, we intend to satisfy the person himself. If we massage a person’s legs, we do not really serve the legs but the person who possesses the legs. All the demigods are different parts of the Lord, and if we offer service to them, we actually serve the Lord Himself. Demigod worship is mentioned in Brahma-saṁhitā, but actually the ślokas advocate worship of the Supreme Personality of Godhead, Govinda. For instance, worship of the goddess Durgā is mentioned this way in Brahma-saṁhitā (5.44):

srṣṭi-sthiti-pralaya-sādhana-saktir ekā
chāyeva yasya bhuvanāni vibharti durgā
The Activities of King Bharata

Following the orders of Śrī Kṛṣṇa, the goddess Durgā creates, maintains and annihilates. Śrī Kṛṣṇa also confirms this statement in Bhagavad-gītā: Mayādhyakṣena prakṛtiḥ sūyate sa-carācaram: “This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings.” (Bg. 9.10)

We should worship the demigods in that spirit. Because the goddess Durgā satisfies Kṛṣṇa, we should therefore offer respects to goddess Durgā. Because Lord Śiva is nothing but Kṛṣṇa’s functional body, we should therefore offer respects to Lord Śiva. Similarly, we should offer respects to Brahmā, Agni and Sūrya. There are many offerings to different demigods, and one should always remember that these offerings are usually meant to satisfy the Supreme Personality of Godhead. Bharata Mahārāja did not aspire to receive some benediction from demigods. His aim was to please the Supreme Lord. In the Mahābhārata, among the thousand names of Viṣṇu, it is said yajña-bhug yajña-kṛd yajña: The enjoyer of yajña, the performer of yajña and yajña itself are the Supreme Lord. The Supreme Lord is the performer of everything, but out of ignorance the living entity thinks that he is the actor. As long as we think we are the actors, we bring about karma-bandha (bondage to activity). If we act for yajña, for Kṛṣṇa, there is no karma-bandha. Yajnārthāt karmano ’nyatra loko ’yam karma-bandhahāh: “Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world.” (Bg. 3.9)

Following the instructions of Bharata Mahārāja, we should act not for our personal satisfaction but for the satisfaction of the Supreme Personality of Godhead. In Bhagavad-gītā (17.28) it is also stated:

aśraddhyā hutam dattam
tapas taptām kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha

Sacrifices, austerities and charities performed without faith in the Supreme Personality of Godhead are nonpermanent. Regardless of
whatever rituals are performed, they are called asat, nonpermanent. They are therefore useless both in this life and the next.

Kings like Mahārāja Ambariṣa and many other rājarṣis who were pure devotees of the Lord simply passed their time in the service of the Supreme Lord. When a pure devotee executes some service through the agency of another person, he should not be criticized, for his activities are meant for the satisfaction of the Supreme Lord. A devotee may have a priest perform some karma-kāṇḍa, and the priest may not be a pure Vaiṣṇava, but because the devotee wants to please the Supreme Lord, he should not be criticized. The word apūrva is very significant. The resultant actions of karma are called apūrva. When we act piously or impiously, immediate results do not ensue. We therefore wait for the results, which are called apūrva. The results are manifest in the future. Even the smārtas accept this apūrva. Pure devotees simply act for the pleasure of the Supreme Personality of Godhead; therefore the results of their activities are spiritual, or permanent. They are not like those of the karmīs, which are nonpermanent. This is confirmed in Bhagavad-gītā (4.23):

\[
gata-saṅgasya muktasya
jñānāvasthita-cetasaḥ
yajñāyācarataḥ karma
samagram praviliyate
\]

"The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence."

A devotee is always free from material contamination. He is fully situated in knowledge, and therefore his sacrifices are intended for the satisfaction of the Supreme Personality of Godhead.

TEXT 7

एवं कर्मविषणुद्धया तिर्युद्धसन्धायान्त्रविश्वेश्वरीरे बन्धनं भगवति वासुदेवे महापुरुषोपपत्त्वं श्रीमृत्सन्तुमित्रमार्दितर्कादिदिमिरुपलखिते

TRANSLATION

In this way, being purified by ritualistic sacrifices, the heart of Maharāja Bharata was completely uncontaminated. His devotional service unto Vāsudeva, Lord Kṛṣṇa, increased day after day. Lord Kṛṣṇa, the son of Vasudeva, is the original Personality of Godhead manifest as the Supersoul [Paramātmā] as well as the impersonal Brahman. Yogīs meditate upon the localized Paramātmā situated in
the heart, jñānis worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vāsudeva, the Supreme Personality of Godhead, whose transcendental body is described in the sāstras. His body is decorated with the Śrīvatsa, the Kaustubha jewel and a flower garland, and His hands hold a conchshell, disc, club and lotus flower. Devotees like Nārada always think of Him within their hearts.

PURPORT

Lord Vāsudeva, or Śrī Kṛṣṇa, the son of Vasudeva, is the Supreme Personality of Godhead. He is manifest within the hearts of yogīs in His Paramātmā feature, and He is worshiped as impersonal Brahman by jñānis. The Paramātmā feature is described in the sāstras as having four hands, holding disc, conchshell, lotus flower and club. As confirmed in the Śrīmad-Bhāgavatam (2.2.8):

\[
\begin{align*}
\text{kecit sva-dehāntar-hṛdayāvakāśe} \\
\text{prādeśa-mātraṁ puruṣaṁ vasantam} \\
\text{catur-bhujāṁ kaṇja-rathāṅga-sāṅkha-} \\
\text{gadā-dharaṁ dhāraṇayā smaranti}
\end{align*}
\]

Paramātmā is situated in the hearts of all living beings. He has four hands, which hold four symbolic weapons. All devotees who think of the Paramātmā within the heart worship the Supreme Personality of Godhead as the temple Deity. They also understand the impersonal features of the Lord and His bodily rays, the Brahman effulgence.

TEXT 8

एवं वर्षायुतसहस्रपर्यन्तावस्तुसारात्तत्त्वार्थशीमितिशिल्प्यमां स्वतन्त्रेभ्यो रिक्यं पितृपैतामहं यथायाय तिमयं स्वं सकलसम्प्रस्थितात्त्विनिकृतात् पुलहास्रमप्रवर्त्तवां || 8 ||

evam—thus being always engaged; varṣa-ayuta-sahasra—one thousand times ten thousand years; paryanta—until then; avasita-karma-nirvāna-avasarha—Mahārāja Bharata who ascertained the moment of the end of his royal opulence; adhibhujyamānam—being enjoyed in this way for that duration; svā-tanayebhyāḥ—unto his own sons; riktham—the wealth; pitṛ-paitāmaham—which he received from his father and forefathers; yathā-dāyam—according to the dāya-bhāk laws of Manu; vibhajya—dividing; svayam—personally; sakala-sampat—of all kinds of opulence; niketā—the abode; svā-niketā—from his paternal home; pulaḥa-āśramam pravavraja—he went to the āśrama of Pulaha in Hardwar (where the śālagrāma-śilās are obtainable).

TRANSLATION

Destiny fixed the time for Mahārāja Bharata’s enjoyment of material opulence at one thousand times ten thousand years. When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir of all opulence, and started for Pulahāśrama, which is situated in Hardwar. The śālagrāma-śilās are obtainable there.

PURPORT

According to the law of dāya-bhāk, when one inherits an estate, he must hand it over to the next generation. Bharata Mahārāja did this properly. First he enjoyed his paternal property for one thousand times ten thousand years. At the time of his retirement, he divided this property among his sons and left for Pulaha-āśrama.

TEXT 9

yatra ha vaśa bhagavān harir adyāpi tatrātyānāṁ nija-janaṅgam vātsalyena sannidhāpyata icchā-rūpena.

yatra—where; ha vaśa—certainly; bhagavān—the Supreme Personality of Godhead; hariḥ—the Lord; adya-āpi—even today; tatra-
tyānām—residing in that place; nija-janānām—for His own devotees; vātsalyena—by His transcendental affection; sannidhāpyate—becomes visible; icchā-rūpena—according to the desire of the devotee.

TRANSLATION
At Pulaha-āśrama, the Supreme Personality of Godhead, Hari, out of His transcendental affection for His devotee, becomes visible to His devotee, satisfying His devotee’s desires.

PURPORT
The Lord always exists in different transcendental forms. As stated in Brahma-samhitā (5.39):

rāmādi-mūrtisu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvanesu kintu
krṣṇah svayam samabhavat paramaḥ pumān yo
govindam ādi-puruṣam tam aham bhajāmi

The Lord is situated as Himself. Lord Kṛṣṇa, the Supreme Personality of Godhead, and He is accompanied by His expansions like Lord Rāma, Baladeva, Saṅkarṣaṇa, Nārāyaṇa, Mahā-Viṣṇu and so forth. The devotees worship all these forms according to their liking, and the Lord, out of His affection, presents Himself as arcā-vigraha. He sometimes presents Himself personally before the devotee out of reciprocation or affection. A devotee is always fully surrendered to the loving service of the Lord, and the Lord is visible to the devotee according to the devotee’s desires. He may be present in the form of Lord Rāma, Lord Kṛṣṇa, Lord Nṛsiṁhadeva and so on. Such is the exchange of love between the Lord and His devotees.

TEXT 10
yatrasramapadanyubhayato nabhibhir drśac-cakraśi cakra-nadi nāma sarit-pravarā sarvataḥ pavitri-karoti II 10 II

yatrasrama-padany ubhayato nabhihbhir drśac-cakrais cakra-nadi nāma sarit-pravarā sarvataḥ pavitri-karoti.
yatra—where; āśrama-padāṇi—all hermitages; ubhayatāḥ—both on top and below; nābhībhiḥ—like the symbolic mark of a navel; drṣat—visible; ca kraih—with the circles; ca kra-nadī—the Cakra-nadi River (generally known as the Gaṇḍāki): nāma—of the name; sarit-pravarā—the most important river of all; sarvataḥ—everywhere; pavitri-karoti—sanctifies.

TRANSLATION

In Pulaha-āśrama is the Gaṇḍāki River, which is the best of all rivers. The śālagrama-śilā, the marble pebbles, purify all those places. On each and every marble pebble, up and down, circles like navels are visible.

PURPORT

Śālagrama-śilā refers to pebbles that appear like stones with circles marked up and down. These are available in the river known as Gaṇḍāki-nadi. Wherever the waters of this river flow, the place becomes immediately sanctified.

TEXT 11

tasmin vāva kilā sa ekalāḥ pulahāśramopavane vividha-kusuma- kisalaya-tulasikāmbubhiḥ kanda-mūla-phalopahārais ca samihamānaḥ bhagavata ārādhanaṁ vivikta uparata-viṣayābhilāsa upabhrtopaśamaḥ parāṁ nirvṛtim avāpa.

tasmin—in that āśrama; vāva kilā—indeed; saḥ—Bharata Mahārāja; ekalāḥ—alone. only. only: pulaha-āśrama-upavane—in the gardens situated in Pulaha-āśrama; vividha-kusuma-kisalaya-tulasikā-ambubhiḥ—with varieties of flowers, twigs and tulasi leaves. as well as with water: kanda- mūla-phala-upahāraḥ—by offerings of roots, bulbs and fruits: ca—and; samihamānaḥ—performing: bhagavataḥ—of the Supreme
Personality of Godhead; ārādhanaṁ—worshiping; viviktaḥ—purified; uparata—being freed from; viśaya-abhilāsaḥ—desire for material sense enjoyment; upabhrta—increased; upaśamaḥ—tranquility; parām—transcendental; nirūtim—satisfaction; avāpa—he obtained.

TRANSLATION

In the gardens of Pulaha-āśrama, Mahārāja Bharata lived alone and collected a variety of flowers, twigs and tulasi leaves. He also collected the water of the Gaṅḍaki River, as well as various roots, fruits and bulbs. With these he offered food to the Supreme Personality of Godhead, Vāsudeva, and, worshiping Him, he remained satisfied. In this way his heart was completely uncontaminated, and he did not have the least desire for material enjoyment. All material desires vanished. In this steady position, he felt full satisfaction and was situated in devotional service.

PURPORT

Everyone is searching after peace of mind. This is obtainable only when one is completely freed from the desire for material sense gratification and is engaged in the devotional service of the Lord. As stated in Bhagavad-gītā: patram puspam phalam toyam yo me bhaktyā prayacchati (9.26). Worship of the Lord is not at all expensive. One can offer the Lord a leaf, a flower, a little fruit and some water. The Supreme Lord accepts these offerings when they are offered with love and devotion. In this way, one can become freed from material desires. As long as one maintains material desires, he cannot be happy. As soon as one engages in the devotional service of the Lord, his mind is purified of all material desires. Then one becomes fully satisfied.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihiṭā
yayātmā suprasidati

vāsudeve bhagavatī
bhakti-yogāḥ prayojitaḥ
"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self. By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (Bhāg. 1.2.6-7)

These are the instructions given in Śrīmad-Bhāgavatam, the supreme Vedic literature. One may not be able to go to Pulaha-āśrama, but wherever one is one can happily render devotional service to the Lord by adopting the processes mentioned above.

TEXT 12

तयेऽथमविरतपुरुषपरिचययायाभगवति प्रवर्धयावानुसायसददर्शशीत्य: प्रवर्धयावानुसायसददर्शशीत्य: प्रवर्धयावानुसायसददर्शशीत्य: प्रवर्धयावानुसायसददर्शशीत्य: प्रवर्धयावानुसायसददर्शशीत्य: प्रवर्धयावानुसायसददर्शशीत्य: प्रवर्धयावानुसायसददर्शशीत्य:

That most exalted devotee, Mahārāja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.

PURPORT

When one is actually advanced in ecstatic love for Kṛṣṇa, eight transcendental, blissful symptoms are manifest in the body. Those are the symptoms of perfection arising from loving service to the Supreme Personality of Godhead. Since Mahārāja Bharata was constantly engaged in devotional service, all the symptoms of ecstatic love were manifest in his body.
TEXT 13

The predominating Deity within the sun is Hiranmaya. Lord Narayana. He is worshiped by the Gâyatri mantra: om bhûr bhûvah svah
tat savitur vareṇyāṁ bhargo devasya dhīmahi. He is also worshiped by other hymns mentioned in the Rg Veda, for instance: dhyeyah sadā savitr-mandala-madhya-vartī. Within the sun, Lord Nārāyaṇa is situated, and He has a golden hue.

TEXT 14

parah-rajaḥ savitur jāta-vedaḥ
devasya bhargo manasedam jajāna
suretasādāḥ punar āviśya caṣte
hamṣam grdhṛanam nrṣad-ṛṅgirāṁ imaḥ

parah-rajaḥ—beyond the mode of passion (situated in the pure mode of goodness); savitur—of the one who illuminates the whole universe; jāta-vedaḥ—from which all the devotee’s desires are fulfilled; devasya—of the Lord; bhargo—the self-effulgence; manasaḥ—simply by contemplating; idam—this universe; jajāna—created; su-retasaḥ—by spiritual potency; adah—this created world; punah—again; āviṣya—entering; caṣte—sees or maintains; hamṣam—the living entity; grdhṛanam—desiring for material enjoyment; nrṣat—to the intelligence; ṛṅgirāṁ—to one who gives motion; imaḥ—let me offer my obesances.

TRANSLATION

“The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material
enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence.”

PURPORT

The predominating Deity of the sun is another expansion of Nārāyaṇa, who is illuminating the entire universe. The Lord enters the hearts of all living entities as the Supersoul, and He gives them intelligence and fulfills their material desires. This is also confirmed in Bhagavad-gītā. Sarvasya cāham hrīdī sanniviṣṭah. “I am sitting in everyone’s heart.” (Bg. 15.15)

As the Supersoul, the Lord enters the hearts of all living entities. As stated in Brahma-saṁhitā (5.35), anḍāntara-stha-paramānu-cayān-tara-stham: “He enters the universe and the atom as well.” In the Rg Veda, the predominating Deity of the sun is worshiped by this mantra: dhyeyah sadā savitr-māndala-madhya-vartī nārāyaṇah sarasijāsana-sanniviṣṭah. Nārāyaṇa sits on His lotus flower within the sun. By reciting this mantra, every living entity should take shelter of Nārāyaṇa just as the sun rises. According to modern scientists, the material world rests on the sun’s effulgence. Due to the sunshine, all planets are rotating and vegetables are growing. We also have information that the moonshine helps vegetables and herbs grow. Actually Nārāyaṇa within the sun is maintaining the entire universe; therefore Nārāyaṇa should be worshiped by the Gāyatrī mantra or the Rg mantra.

Thus end the Bhaktivedanta purports of the Fifth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “The activities of King Bharata.”
Although Bharata Mahārāja was very elevated, he fell down due to his attachment to a young deer. One day after Bharata Mahārāja had taken his bath as usual in the River Gaṅgā and was chanting his mantra, he saw a pregnant deer come to the river to drink water. Suddenly there could be heard the thundering roar of a lion, and the deer was so frightened that it immediately gave birth to its calf. It then crossed the river, but died immediately thereafter. Mahārāja Bharata took compassion upon the motherless calf, rescued it from the water, took it to his āśrama and cared for it affectionately. He gradually became attached to this young deer and always thought of it affectionately. As it grew up, it became Mahārāja Bharata’s constant companion, and he always took care of it. Gradually he became so absorbed in thinking of this deer that his mind became agitated. As he became more attached to the deer, his devotional service slackened. Although he was able to give up his opulent kingdom, he became attached to the deer. Thus he fell down from his mystic yoga practice. Once when the deer was absent, Mahārāja Bharata was so disturbed that he began to search for it. While searching and lamenting the deer’s absence, Mahārāja Bharata fell down and died. Because his mind was fully absorbed thinking of the deer, he naturally took his next birth from the womb of a deer. However, because he was considerably advanced spiritually, he did not forget his past activities, even though he was in the body of a deer. He could understand how he had fallen down from his exalted position, and remembering this, he left his mother deer and again went to Pulaha-āśrama. He finally ended his fruitive activities in the form of a deer, and when he died he was released from the deer’s body.
TEXT 1

Srīśukadeva Gosvāmi continued: My dear King, one day, after finishing his morning duties— evacuating, urinating and bathing—Mahārāja Bharata sat down on the bank of the River Gaṅḍaki for a few minutes and began chanting his mantra, beginning with omkāra.

TEXT 2

O King, while Bharata Mahārāja was sitting on the bank of that river, a doe, being very thirsty, came there to drink.
TEXT 3

त्या  पेरीयमान  उदके  तावदेवाविष्कृतं  नस्तो  मृगपतेहारातो  लोकमय्य्कर
उदपतः  ॥ ३  ॥

तया  पेरीयमाना  उदके  तावद  व्यविदुरेर्  नदतो  मृग-पतेर  
उन्नदो  लोक-भयान्करा  उदापतत।  

tayā—by the doe: pepīyamāne—being drunk with great satisfaction: 
udake—the water: tāvat eva—exactly at that time: avidūreṇa—very 
near: nadataḥ—roaring: mṛga-pateḥ—of one lion: unnādaḥ—the 
tumultuous sound: loka-bhayaṁ-kara—very fearful to all living en-
tities: udapatat—arose.

TRANSLATION

While the doe was drinking with great satisfaction, a lion, which 
was very close, roared very loudly. This was frightful to every 
living entity, and it was heard by the doe.

TEXT 4

तयं पप्पयमान सा  मृगवधु:  प्रकृति  विक्लव चकितनिरीक्षणा  सुतारमपिहरि-
मयामिनिवेशथाच्यष्टद्या  पारिमुद्धिगतर्  मयात्  सहसैवोच्चक्राम  ॥ ४  ॥

tam upaśrutya sā mṛga-vadhūḥ prakṛti-viklavā cakita-nirikṣanā 
sutarām api hari-bhayaṁ-abhiniveśa-vyagra-hṛdayā pāriplava-drṣṭir 
agata-trṣā bhayāt sahasaivoccakrāma.

tam upaśrutya—hearing that tumultuous sound: sā—that: mṛga-
vadhūḥ—wife of a deer: prakṛti-viklavā—by nature always afraid of 
being killed by others: cakita-nirikṣanā—having wandering eyes: 
sutarām api—almost immediately: hari—of the lion: bhaya—of fear: 
abhiniveśa—by the entrance: vyagra-hṛdayā—whose mind was agi-
tated: pāriplava-drṣṭih—whose eyes were moving to and fro: agata-
trṣā—without fully satisfying the thirst: bhayāt—out of fear: sahasā—
suddenly: eva—certainly: uccākrāma—crossed the river.
TRANSLATION

By nature the doe was always afraid of being killed by others, and it was always looking about suspiciously. When it heard the lion’s tumultuous roar, it became very agitated. Looking here and there with disturbed eyes, the doe, although it had not fully satisfied itself by drinking water, suddenly leaped across the river.

TEXT 5

तस्या उत्पत्तत्त्‌या अन्तर्वतन्त्या उरुभयावगालितो योनिनिर्गतो गर्भः।
सोतसि निपपात ॥ ५ ॥

tasyā utpatantyā antarvatnyā uru-bhayāvagalito yoni-nirgato
garbhah srotasi nipapāta.

tasyāḥ—of it; utpatantyāḥ—forcefully jumping up; antarvatnyāḥ—having a full womb; uru-bhaya—due to great fear; avagalitāḥ—having slipped out; yoni-nirgataḥ—coming out of the womb; garbhah—the offspring; srotasi—in the flowing water; nipapāta—fell down.

TRANSLATION

The doe was pregnant, and when it jumped out of fear, the baby deer fell from its womb into the flowing waters of the river.

PURPORT

There is every chance of a woman’s having a miscarriage if she experiences some ecstatic emotion or is frightened. Pregnant women should therefore be spared all these external influences.

TEXT 6

तत्प्रसवोत्सर्पणभयेकदतुरा खगणेन वियुञ्जयमाना कस्याभिधयः क्रृष्णासारसती
निपपाताय च ममा ॥ ६ ॥

tat-prasavotsarpana-bhaya-khedāturā sva-gaṇena viyujuyamānā
kasyāṇcid daryāṁ krṣṇa-sārasati nipapātātha ca mamāra.
The Character of Bharata Mahārāja

Being separated from its flock and distressed by its miscarriage, the black doe, having crossed the river, was very much distressed. Indeed, it fell down in a cave and died immediately.

The great King Bharata, while sitting on the bank of the river, saw the small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his āśrama.
PURPORT

The laws of nature work in subtle ways unknown to us. Mahārāja Bharata was a great king very advanced in devotional service. He had almost reached the point of loving service to the Supreme Lord, but even from that platform he could fall down onto the material platform. In Bhagavad-gītā we are therefore warned:

\[
yam hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukham dhīraṁ
so 'mṛtatvāya kalpate
\]

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation." (Bg. 2.15)

Spiritual salvation and liberation from material bondage must be worked out with great caution, otherwise a little discrepancy will cause one to fall down again into material existence. By studying the activities of Mahārāja Bharata, we can learn the art of becoming completely freed from all material attachment. As it will be revealed in later verses, Bharata Mahārāja had to accept the body of a deer due to being overly compassionate for this infant deer. We should be compassionate by raising one from the material platform to the spiritual platform; otherwise at any moment our spiritual advancement may be spoiled, and we may fall down onto the material platform. Mahārāja Bharata’s compassion for the deer was the beginning of his falldown into the material world.

TEXT 8

तस्य ह वा एणकुणक उस्त्रीभेतसिन् कृतनिजामिनानासाहिरत्तैत्सरणालालन-लालनप्रीणनातुध्यानात्मनिमि: सहहाम: पुरुषपरिच्छद्य एकैकः कतिपयनाहर्गणेन वियुत्यामान: कित सर्वे एवोद्वस्तः || 8 ||

tasya ha vā ēṇa-kūṇaka uccair etasmin kṛta-nijābhimānasyāhar-ahas tat-poṣāṇa-pālana-lālana-priṇanānudhyānenaṁ-tma-niyamāḥ saha-
Gradually Maharaja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Maharaja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.

PURPORT

From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Kṛṣṇa mahā-mantra. If we neglect doing this, we will eventually fall down. We must rise early in the morning, bathe, attend maṅgala-ārati, worship the Deities, chant the Hare Kṛṣṇa mantra, study the Vedic literatures and follow all the rules prescribed by...
the ācāryas and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced. As stated in Bhagavad-gītā (18.5):

\[
yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajña dānāṁ tapaś caiva
pāvanāṁ maniṣiṇāṁ
\]

“Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great soul.” Even if one is in the renounced order, he should never give up the regulative principles. He should worship the Deity and give his time and life to the service of Kṛṣṇa. He should also continue following the rules and regulations of austerity and penance. These things cannot be given up. One should not think oneself very advanced simply because one has accepted the sannyāsa order. The activities of Bharata Mahārāja should be carefully studied for one’s spiritual advancement.

TEXT 9

ahō batāyam harina-kuṇakah krpaṇa īśvara-ratha-carana-paribhramaṇa-rayena śvagana-suhṛd-vanuṣyam: parirjñāṇāṁ: kṛpaṇaṁ ca māyaṁ suhṛd-bandhubhyām parivarjitaṁ saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māyaṁ suhṛd-bandhubhyām saranaṁ ca māya心裡_of: the deer calf; krpaṇa—helpless; īśvara-ratha-carana-paribhramaṇa-rayena—by the force of the rotation of the time agent of the Supreme Personality of
Godhead, which is compared to the wheel of His chariot; sva-gana—own kinsmen; suhrt—and friends; bandhubhyah—relatives; parivarjitah—deprived of; sarañam—as shelter; ca—and; mā—me; upasāditah—having obtained; māṁ—me; eva—alone; mātā-pitarau—father and mother; bhrātr-jnātin—brothers and kinsmen; yauthikān—belonging to the herd; ca—also; eva—certainly; upeyāya—having gotten; na—not; anyam—anyone else; kañcana—some person; veda—it knows; mayi—in me; ati—very great; visrabdhaḥ—having faith; ca—and; ataḥ eva—therefore; mayā—by me; mat-parāyanasya—of one who is so dependent upon me; poṣaṇa-pālana-prīṇana-lālanam—raising, maintaining, petting and protecting; anasūyunā—who am without any grudge; anuṣṭheyam—to be executed; sarañya—the one who has taken shelter; upeskā—of neglecting; doṣa-viduṣā—who knows the fault.

TRANSLATION

The great King Mahārāja Bharata began to think: Alas, this helpless young deer, by the force of time, an agent of the Supreme Personality of Godhead, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, as I have become its father, mother, brother and relatives. This deer is thinking in this way, and it has full faith in me. It does not know anyone but me; therefore I should not be envious and think that for the deer my own welfare will be destroyed. I should certainly raise, protect, gratify and fondle it. When it has taken shelter with me, how can I neglect it? Even though the deer is disturbing my spiritual life, I realize that a helpless person who has taken shelter cannot be neglected. That would be a great fault.

PURPORT

When a person is advanced in spiritual consciousness or Krṣṇa consciousness, he naturally becomes very sympathetic toward all living entities suffering in the material world. Naturally such an advanced person thinks of the suffering of the people in general. However, if one does not know of the material sufferings of fallen souls and becomes sympathetic because of bodily comforts, as in the case of Bharata Mahārāja, such sympathy or compassion is the cause of one's downfall. If one is actually
sympathetic to fallen, suffering humanity, he should try to elevate people from material consciousness to spiritual consciousness. As far as the deer was concerned, Bharata Mahārāja became very sympathetic, but he forgot that it was impossible for him to elevate a deer to spiritual consciousness, because, after all, a deer is but an animal. It was very dangerous for Bharata Mahārāja to sacrifice all his regulative principles simply to take care of an animal. The principles enunciated in Bhagavad-gītā should be followed. *Yam hi na vyathayanty ete puruṣam puruṣarṣabha.*

As far as the material body is concerned, we cannot do anything for anyone. However, by the grace of Kṛṣṇa, we may raise a person to spiritual consciousness if we ourselves follow the rules and regulations. If we give up our own spiritual activities and simply become concerned with the bodily comforts of others, we will fall into a dangerous position.

**TEXT 10**

> nūnāṁ hy āryāḥ sādhava upaśāma-śīlāḥ kṛpaṇa-suhṛda evam-vidhārthe svārthān api gurutarān upekteṣante.

**TRANSLATION**

Even though one is in the renounced order, one who is advanced certainly feels compassion for suffering living entities. One should certainly neglect his own personal interests, although they may be very important, to protect one who has surrendered.

**PURPORT**

Māyā is very strong. In the name of philanthropy, altruism and communism, people are feeling compassion for suffering humanity
Philanthropists and altruists do not realize that it is impossible to improve people’s material conditions. Material conditions are already established by the superior administration according to one’s karma. They cannot be changed. The only benefit we can render to suffering beings is to try to raise them to spiritual consciousness. Material comforts cannot be increased or decreased. It is therefore said in Śrīmad-Bhāgavatam (1.5.18), tal labhyate duḥkhavat anyataḥ sukham: “As far as material happiness is concerned, that comes without effort, just as tribulations come without effort.” Material happiness and pain can be attained without endeavor. One should not bother for material activities. If one is at all sympathetic or able to do good to others, he should endeavor to raise people to Kṛṣṇa consciousness. In this way everyone advances spiritually by the grace of the Lord. For our instruction, Bharata Mahārāja acted in such a way. We should be very careful not to be misled by so-called welfare activities conducted in bodily terms. One should not give up his interest in attaining the favor of Lord Viṣṇu at any cost. Generally people do not know this, or they forget it. Consequently they sacrifice their original interest, the attainment of Viṣṇu’s favor, and engage in philanthropic activities for bodily comfort.

TEXT 11

Due to attachment for the deer, Mahārāja Bharata lay down with it, walked about with it, bathed with it and even ate with it. Thus his heart became bound to the deer in affection.

TRANSLATION

Due to attachment for the deer, Mahārāja Bharata lay down with it, walked about with it, bathed with it and even ate with it. Thus his heart became bound to the deer in affection.
TEXT 12


*kuśa*—a kind of grass required for ritualistic ceremonies; *kusuma*—flowers; *samit*—firewood; *palāśa*—leaves; *phala*—fruits and roots; *udakāni*—and water; *āharisyamānah*—desiring to collect; *vrkasālā-vrka*—from wolves and dogs; *ādibhyāh*—and other animals, such as tigers; *bhayam*—fear; *āṣaṁsamānah*—doubting; *yadā*—when; *saha*—with; *hariṇa-kuṇakena*—the deer calf; *vanam*—the forest; *samāviṣati*—enters.

TRANSLATION

When Mahārāja Bharata wanted to enter the forest to collect kuśa grass, flowers, wood, leaves, fruits, roots and water, he would fear that dogs, jackals, tigers and other ferocious animals might kill the deer. He would therefore always take the deer with him when entering the forest.

PURPORT

How Mahārāja Bharata increased his affection for the deer is described herein. Even such an exalted personality as Bharata Mahārāja, who had attained loving affection for the Supreme Personality of Godhead, fell down from his position due to his affection for some animal. Consequently, as will be seen, he had to accept the body of a deer in his next life. Since this was the case with Bharata Mahārāja, what can we say of those who are not advanced in spiritual life but who become attached to cats and dogs? Due to their affection for their cats and dogs, they have to take the same bodily forms in the next life unless they clearly increase their affection and love for the Supreme Personality of Godhead. Unless we increase our faith in the Supreme Lord, we shall be attracted to many other things. That is the cause of our material bondage.
TEXT 13

pathisù ca mugdha-bhāvena tatra tatra viṣakta-mati-pranāya-bhara-
hrdayaḥ kārpaṇyāt skandhenodvahati evam utsaṅga urasi
cādhāyopalālayan mudam paramām avāpa.

pathisù—on the forest paths; ca—also; mugdha-bhāvena—by the
childish behavior of the deer; tatra tatra—here and there; viṣakta-
mati—whose mind was too much attracted; pranāya—with love;
bhara—loaded; hṛdayaḥ—whose heart; kārpaṇyāt—because of affec-
tion and love; skandhena—by the shoulder; udvahati—carries; evam—
in this way; utsaṅga—sometimes on the lap; urasi—on the chest while
sleeping; ca—also; ādhāya—keeping; upalālayan—fondling; 
mudam—pleasure; paramām—very great; avāpa—he felt.

TRANSLATION

When entering the forest, the animal would appear very attrac-
tive to Maharaja Bharata due to its childish behavior. Maharaja
Bharata would even take the deer on his shoulders and carry it due
to affection. His heart was so filled with great love for the deer that
he would sometimes keep it on his lap or, when sleeping, on his
chest. In this way he felt great pleasure in fondling the animal.

PURPORT

Maharaja Bharata left his home, wife, children, kingdom and every-
thing else to advance his spiritual life in the forest. but again he fell vic-
tim to material affection due to his attachment to an insignificant pet
deer. What, then, was the use of his renouncing his family? One who is
serious in advancing his spiritual life should be very cautious not to
become attached to anything but Kṛṣṇa. Sometimes, in order to preach,
we have to accept many material activities, but we should remember that
everything is for Kṛṣṇa. If we remember this, there is no chance of our
being victimized by material activities.
TEXT 14

kriyāyām nirvartyamānānāyām antarāle 'py utthāyotthāya yadainam abhicaksita tarhi vāva sa varṣa-patih prakṛti-sthena manasā tasmā āśīṣa āśāste svasti stād vatsa te sarvata iti.

kriyāyām—the activities of worshiping the Lord or performing ritualistic ceremonies; nirvartyamānānāyām—even without finishing; antarāle—at intervals in the middle; api—although; utthāya utthāya—repeatedly getting up; yadā—when; enam—the deer calf; abhicaksita—would see; tarhi vāva—at that time; saḥ—he; varṣa-patih—Mahārāja Bharata; prakṛti-sthena—happy; manasā—within his mind; tasmāi—unto it; āśīṣa āśāste—bestows benedictions; svasti—all auspiciousness; stāt—let there be; vatsa—O my dear calf; te—unto you; sarvataḥ—in all respects; iti—thus.

TRANSLATION

When Mahārāja Bharata was actually worshiping the Lord or was engaged in some ritualistic ceremony, although his activities were unfinished, he would still, at intervals, get up and see where the deer was. In this way he would look for it, and when he could see that the deer was comfortably situated, his mind and heart would be very satisfied, and he would bestow his blessings upon the deer, saying, “My dear calf, may you be happy in all respects.”

PURPORT

Because his attraction for the deer was so intense, Bharata Mahārāja could not concentrate upon worshiping the Lord or performing his ritualistic ceremonies. Even though he was engaged in worshiping the Deity, his mind was restless due to his inordinate affection. While trying to meditate, he would simply think of the deer, wondering where it had gone. In other words, if one’s mind is distracted from worship, a mere
show of worship will not be of any benefit. The fact that Bharata Mahārāja had to get up at intervals to look for the deer was simply a sign that he had fallen down from the spiritual platform.

TEXT 15

अन्यदा भ्रृश्मुद्विग्नम् ना स्त्रे-द्रविना इव क्रपाणः सकरुणमतित्वेऽपः
हरिणकु मका-विराह-विहवला-हर्दया-संतापस तम एवाणु-सोका किल काश्मलम् महाद भिरभिमितः
इति होवः॥ १५॥

anyadā bhr̥sam udvigna-manā naśta-dravinā iva kṛpaṇaṁ
sakaruṇaṁ ati-tarṣena hariṇa-kunaka-viraḥa-vihvala-hṛdaya-santāpas
tam evānuśocan kila kaśmalam mahad abhirambhita iti hovacca.

anyadā—sometimes (not seeing the calf); bhr̥sam—very much; udvigna-manāḥ—his mind full of anxiety; naśta-dravināḥ—who has lost his riches; iva—like; kṛpaṇaḥ—a miserly man; sa-karuṇaṁ—piteously; ati-tarṣena—with great anxiety; hariṇa-kunaka—from the calf of the deer; viraha—by separation; vihvala—agitated; hṛdaya—in mind or heart; santāpaḥ—whose affliction; tam—that calf; eva—only; anuśocan—continuously thinking of; kila—certainly; kaśmalam—illusion; mahat—very great; abhirambhitah—obtained; iti—thus; ha—certainly; uvāca—said.

TRANSLATION

If Bharata Mahārāja sometimes could not see the deer, his mind would be very agitated. He would become like a miser, who, having obtained some riches, had lost them and had then become very unhappy. When the deer was gone, he would be filled with anxiety and would lament due to separation. Thus he would become illusioned and speak as follows.

PURPORT

If a poor man loses some money or gold, he at once becomes very agitated. Similarly, the mind of Mahārāja Bharata would become agitated when he did not see the deer. This is an example of how our attachment
can be transferred. If our attachment is transferred to the Lord’s service, we progress. Śrila Rūpa Gosvāmī prayed to the Lord that he would be as naturally attracted to the Lord’s service as young men and young women are naturally attracted to each other. Śrī Caitanya Mahāprabhu exhibited such attachment to the Lord when He jumped into the ocean or cried at night in separation. However, if our attachment is diverted to material things instead of to the Lord, we will fall down from the spiritual platform.

TEXT 16

अपि बत सं वै क्रपण एण्वालको द्रुतहरिणीसुतोहो ममानायथाशस्तकिरातमतेर-हरसुक्मस्य हृतविस्मिभ आत्मप्रतययेन तदविगाणयनु सुजन इगामिशयति

api bata sa vai krpana ena-balako mṛta-harinī-suto 'ho mamānāryasya śatḥa-kirāta-mater akṛta-sukṛtasya kṛta-visrambha atma-pratyayena tad avigaṇayan sujana ivāgamiśyati.

 api—indeed; bata—alas; saḥ—that calf; vai—certainly; krpanah—aggrieved; ena-bālakah—the deer child; mṛta-harinī-sutah—the calf of the dead doe; aho—oh; mama—of me; anāryasya—the most ill-behaved; śatḥa—of a cheater; kirāta—or of an uncivilized aborigine; mateḥ—whose mind is that; akṛta-sukṛtasya—who has no pious activities; kṛta-visrambhah—putting all faith; ātma-pratyayena—by assuming me to be like himself; tat avigaṇayan—without thinking of all these things; su-janaḥ iva—like a perfect gentle person; agamiśyati—will he again return.

TRANSLATION

Bharata Mahārāja would think: Alas, the deer is now helpless. I am now very unfortunate, and my mind is like a cunning hunter, for it is always filled with cheating propensities and cruelty. The deer has put its faith in me, just as a good man who has a natural interest in good behavior forgets the misbehavior of a cunning friend and puts his faith in him. Although I have proved faithless, will this deer return and place its faith in me?
Bharata Mahārāja was very noble and exalted, and therefore when the deer was absent from him he thought himself unworthy to give it protection. Due to his attachment for the animal, he thought that the animal was as noble and exalted as he himself was. According to the logic of ātman manyate jagat, everyone thinks of others according to his own position. Therefore Mahārāja Bharata felt that the deer had left him due to his negligence and that due to the animal’s noble heart, it would again return.

APĪ KSEMENĀŚMİNÑ ĀŚRAMOPAVANE ṢASPĀṆI CARANTĀM DEVĀ-GUPTĀM DRAKSYĀMI ||17||

 api kṣeṇāśminn āśramopavane śaṣpāṇi carantām deva-guptām draksyāmi.

 api—it may be; kṣemenā—with fearlessness because of the absence of tigers and other animals; asmin—in this; āśrama-upavane—garden of the hermitage; śaṣpāṇi carantam—walking and eating the soft grasses: deva-guptam—being protected by the demigods; drakṣyāmi—shall I see.

TRANSLATION

Alas, is it possible that I shall again see this animal protected by the Lord and fearless of tigers and other animals? Shall I again see him wandering in the garden eating soft grass?

PURPORT

Mahārāja Bharata thought that the animal was disappointed in his protection and had left him for the protection of a demigod. Regardless, he ardently desired to see the animal again within his āśrama eating the soft grass and not fearing tigers and other animals. Mahārāja Bharata could think only of the deer and how the animal could be protected from all kinds of inauspicious things. From the materialistic point of view, such kind thoughts may be very laudable, but from the spiritual point of view
the King was actually falling from his exalted spiritual position and un-necessarily becoming attached to an animal. Thus degrading himself, he would have to accept an animal body.

TEXT 18

अपि च न बुकः सालावकोशन्यपसो वा नैकर एकचेऽ वा मस्तिति ॥१८॥

api ca na vṛkaḥ sālā-vṛko 'nyatamo vā naika-cara eka-caro vā bhakṣayati.

api ca—or; na—not; vṛkaḥ—a wolf; sālā-vṛkaḥ—a dog; anyatamaḥ—any one of many; vā—or; na-eka-caraḥ—the hogs that flock together; eka-caraḥ—the tiger that wanders alone; vā—or; bhakṣayati—is eating (the poor creature).

TRANSLATION

I do not know, but the deer might have been eaten by a wolf or a dog or by the boars that flock together or the tiger who travels alone.

PURPORT

Tigers never wander in the forest in flocks. Each tiger wanders alone, but forest boars keep together. Similarly, hogs, wolves and dogs also do the same. Thus Mahārāja Bharata thought that the deer had been killed by some of the many ferocious animals within the forest.

TEXT 19

nimlocati ha bhagavān sakala-jagat-kṣemodayas trayy-ātmādyāpi mama na mṛga-vadhū-nyāsa āgacchati ॥१९॥

nimlocati ha bhagavān sakala-jagat-kṣemodayas trayy-ātmādyāpi mama na mṛga-vadhū-nyāsa āgacchati.
nimlocati—sets: ha—alas: bhagavān—the Supreme Personality of Godhead, represented as the sun: sakala-jagat—of all the universe: kṣema-udayāḥ—who increases the auspiciousness: trayi-ātmā—who consists of the three Vedas: adya api—until now; mama—my; na—not; mṛga-vadhū-nyāsaḥ—this baby deer entrusted to me by its mother; āgacchati—has come back.

TRANSLATION

Alas, when the sun rises, all auspicious things begin. Unfortunately, they have not begun for me. The sun-god is the Vedas personified, but I am bereft of all Vedic principles. That sun-god is now setting, yet the poor animal who trusted in me since its mother died has not returned.

PURPORT

In the Brahma-saṁhitā (5.52), the sun is described as the eye of the Supreme Personality of Godhead.

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rāja samasta-sura-mūrtir aṣeṣa-tejāḥ
yasyājñayā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam aham bhajāmi

As the sun arises, one should chant the Vedic mantra beginning with the Gāyatrī. The sun is the symbolic representation of the eyes of the Supreme Lord. Mahārāja Bharata lamented that although the sun was going to set, due to the poor animal’s absence, he could not find anything auspicious. Bharata Mahārāja considered himself most unfortunate. for due to the animal’s absence, there was nothing auspicious for him in the presence of the sun.

TEXT 20

अपिस्विधुक्रतसुकृतमागतया मां सुकृष्णिति हरिराजकुमारो
विविधरुचिरदश्तनीयनिजसमुदायकनिविदीयरकविनोदिष्टाक्रि

|20|

मानसामापरदुः ||20||

TRANSLATION

That deer is exactly like a prince. When will it return? When will it again display its personal activities, which are so pleasing? When will it again pacify a wounded heart like mine? I certainly must have no pious assets, otherwise the deer would have returned by now.

PURPORT

Out of strong affection, the King accepted the small deer as if it were a prince. This is called moha. Due to his anxiety over the deer’s absence, the King addressed the animal as though it were his son. Out of affection, anyone can be addressed as anything.

TEXT 21

ksvelikāyāṁ māṁ mṛṣā-samādhināṃmīlitadṛṣāṁ prema-samārābhaṇa rakita-cakita āgatya prṣad-apperṇa-visāṅagreṇa tvāhati ॥ २१ ॥

ksvelikāyāṁ—while playing; māṁ—unto me; mṛṣā—feigning; samādhinā—by a meditational trance; āmīlitadṛṣā—with closed eyes;
prema-sāmrambhena—because of anger due to love; cakita-cakitaḥ—
with fear; āgatya—coming; prṣat—like drops of water; aparuṣa—very
soft; viṣāṇa—of the horns; agreṇa—by the point; lutḥati—touches my
body.

TRANSLATION

Alas, the small deer, while playing with me and seeing me
feigning meditation with closed eyes, would circumambulate me
due to anger arising from love, and it would fearfully touch me
with the points of its soft horns, which felt like drops of water.

PURPORT

Now King Bharata considers his meditation false. While engaged in
meditation, he was actually thinking of his deer, and he would feel great
pleasure when the animal pricked him with the points of its horns.
Feigning meditation, the King would actually think of the animal, and
this was but a sign of his downfall.

TEXT 22

आसादितहविषि बहिषि दूषिते मयोपालनो मीतमीतः सप्पुष्परतरास
ञ्ज्ञिष्कुमारवदवहितकरणकलाप आस्ते || २२ ||

āsādita-haviṣi barhiṣi dūṣite mayopālabdho bhita-bhitaḥ sapady
uparata-rāsa ṛṣi-kumāravat avahita-karaṇa-kalāpa āste.

āsādita—placed: haviṣi—all the ingredients to be offered in the
sacrifice: barhiṣi—on the kuṣa grass: dūṣite—when polluted: mayā
upalabdhah—being scolded by me: bhita-bhitaḥ—in great fear:
sapadi—immediately: uparata-rāsaḥ—stopped its playing: ṛṣi-kumāra-
vat—exactly like the son or disciple of a saintly person: avahita—com-
pletely restrained: karaṇa-kalāpaḥ—all the senses: āste—sits.

TRANSLATION

When I placed all the sacrificial ingredients on the kuṣa grass,
the deer, when playing, would touch the grass with its teeth and
thus pollute it. When I chastised the deer by pushing it away, it would immediately become fearful and sit down motionless, exactly like the son of a saintly person. Thus it would stop its play.

PURPORT

Bharata Mahārāja was constantly thinking of the activities of the deer, forgetting that such meditation and diversion of attention was killing his progress in spiritual achievement.

TEXT 23


kim vā—what; are—oh; ācaritam—practiced; tapaḥ—penance; tapasvinyāḥ—by the most fortunate; anayā—this planet earth; yat—since; iyam—this; avaniḥ—earth; sa-vinaya—very mild and well-behaved; krṣṇa-sāra-tanaya—of the calf of the black deer; tanutara—small; subhaga—beautiful; śiva-tama—most auspicious; akhara—soft; khura—of the hooves; pada-pañktibhiḥ—by the series of the marks; draviṇa-vidhura-āturasya—who is very aggrieved because of loss of wealth; kṛpaṇasya—a most unhappy creature; mama—for me; draviṇa-padavim—the way to achieve that wealth; sücayanti—indicating; ātmānam—her own personal body; ca—and; sarvataḥ—on all sides; kṛta-kautukam—ornamented; dvijānām—of the brāhmaṇas; svarga-apavarga-kāmānām—who are desirous of achieving heavenly planets or
liberation; deva-yajanam—a place of sacrifice to the demigods; karoti—it makes.

**TRANSLATION**

After speaking like a madman in this way, Mahārāja Bharata got up and went outside. Seeing the footprints of the deer on the ground, he praised the footprints out of love, saying: O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth’s severe penances, the footprints of this deer, which are small, beautiful, most auspicious and soft, are imprinted on the surface of this fortunate planet. This series of footprints show a person like me, who am bereaved due to loss of the deer, how the animal has passed through the forest and how I can regain my lost wealth. By these footprints, this land has become a proper place for brāhmaṇas who desire heavenly planets or liberation to execute sacrifices to the demigods.

**PURPORT**

It is said that when a person becomes overly involved in loving affairs, he forgets himself as well as others, and he forgets how to act and how to speak. It is said that once when a man’s son was blind since birth, the father, out of staunch affection for the child, named him Padmalocana, or “lotus-eyed.” This is the situation arising from blind love. Bharata Mahārāja gradually fell into this condition due to his material love for the deer. It is said in the smṛti-śāstra:

\[
\text{yasmin deśe mrgah kṛṣṇas} \\
\text{tasmin dharmāṇi ivodhata}
\]

“There tract of land wherein the footprints of a black deer can be seen is to be understood as a suitable place to execute religious rituals.”

**TEXT 24**
api svid asau bhagavān uḍu-patir enam mṛga-pati-bhayān mṛta-
mātaram mṛga-bālakaṁ svāsrama-paribhraṣṭam anukampayā kṛpaṇa-
jana-vatsalāḥ paripātī.

api svit—can it be; asau—that; bhagavān—most powerful; uḍu-
patiḥ—the moon; enam—this; mṛga-pati-bhayāt—because of fear of
the lion; mṛta-mātaram—who lost its mother; mṛga-bālakaṁ—the son
of a deer; sva-āśrama-paribhraṣṭam—who strayed from its āśrama;
anukampayā—out of compassion; kṛpaṇa-jana-vatsalāḥ—(the moon)
who is very kind to the unhappy men; paripātī—now is protecting it.

TRANSLATION
Mahārāja Bharata continued to speak like a madman. Seeing
above his head the dark marks on the rising moon, which
resembled a deer, he said: Can it be that the moon, who is so kind
to an unhappy man, might also be kind upon my deer, knowing
that it has strayed from home and has become motherless? This
moon has given the deer shelter near itself just to protect it from
the fearful attacks of a lion.

TEXT 25

kim vātmaja-viśleṣa-jvara-dava-dahana-śikhābhīr upatapyāmāna-
hṛdaya-sthala-nalinikaṁ mām upasṛta-mṛgi-tanayāṁ śīśira-
sāntānurāga-guṇita-nīja-vadana-salilāmṛtamaya-gabhastibhiḥ
svadhayatīti ca.

kim vā—or it may be: ātma-ja—from the son: viśleṣa—because of
separation: jvara—the heat: dava-dahana—of the forest fire:
śikhābhīh—by the flames: upatapyāmāna—being burned: hṛdaya—the
heart: sthala-nalinikam—compared to a red lotus flower: mām—unto
me: upasṛta-mṛgi-tanayam—to whom the son of the deer was so sub-
After perceiving the moonshine, Maharaja Bharata continued speaking like a crazy person. He said: The deer’s son was so submissive and dear to me that due to its separation I am feeling separation from my own son. Due to the burning fever of this separation, I am suffering as if enflamed by a forest fire. My heart, which is like the lily of the land, is now burning. Seeing me so distressed, the moon is certainly splashing its shining nectar upon me just as a friend throws water on another friend who has a high fever. In this way, the moon is bringing me happiness.

PURPORT

According to Ayur-vedic treatment, it is said that if one has a high fever, someone should splash him with water after gargling this water. In this way the fever subsides. Although Bharata Maharaja was very aggrieved due to the separation of his so-called son, the deer, he thought that the moon was splashing gargled water on him from its mouth and that this water would subdue his high fever, which was raging due to separation from the deer.

evam—in that way; aghatamāna—impossible to be achieved; manah-ratha—by desires, which are like mental chariots; ākula—agrieved; hṛdayaḥ—whose heart; mṛgā-darakā-ābhāsenā—resembling the son of a deer; svā-ārabdha-karmanā—by the bad results of his unseen fruitive actions; yoga-ārambhānataḥ—from the activities of yoga performances; vibhramishitā—fallen down; saḥ—he (Mahārāja Bharata); yoga-tāpasah—executing the activities of mystic yoga and austerities; bhagavat-ārādhana-laksanat—from the activities of devotional service rendered to the Supreme Personality of Godhead: ca—and; katham—how; itarathā—else; jāti-antare—belonging to a different species of life; ena-kuṇake—to the body of a deer calf; āśaṅgah—so much affectionate attachment; sākṣāt—directly; niḥsreyasa—to achieve the ultimate goal of life; pratipakṣatayā—with the quality of being an obstacle: prāk—who previously; parityakta—given up: dustaya—although very difficult to give up; hṛdaya-abhijātasya—his sons, born of his own heart; tasya—of him; evam—thus; antarāya—by that obstacle; vihata—obstructed: yoga-ārambhanasya—whose path of executing the mystic yoga practices: rāja-rēṣeh—of the great saintly King: bharatasya—of Mahārāja Bharata; tāvat—in that way; mṛgā-arbhaka—the son of a deer; poṣanā—in maintaining; pālana—in protecting; prīnana—in making happy; lālana—in fondling: anuṣāṅgena—by constant absorption; aviganayataḥ—neglecting: atmānam—his own soul; ahiḥ iva—like a serpent: ākhubilam—the hole of a mouse: duratikramah—unsurpassable; kālā—ultimate death: karāla—terrible; rabhasah—having speed: āpadyata—arrived.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, in this way Bharata Mahārāja was overwhelmed by an uncontrollable desire which was
manifest in the form of the deer. Due to the fruitle results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitle activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering them stumbling blocks on the path of spiritual life? How could he show such uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him.

PURPORT

As will be seen in later verses, Bharata Mahārāja, at the time of death, would be forced to accept the body of a deer due to his attraction for the deer. In this regard, a question may be raised. How can a devotee be affected by his past misconduct and vicious activities? In Brahma-samhitā (5.54) it is said, karmāṇi nirdahati kintu ca bhakti-bhājām: “For those engaged in devotional service, bhakti-bhajana, the results of past deeds are indemnified.” According to this, Bharata Mahārāja could not be punished for his past misdeeds. The conclusion must be that Mahārāja Bharata purposefully became over-addicted to the deer and neglected his spiritual advancement. To immediately rectify his mistake, for a short time he was awarded the body of a deer. This was just to increase his desire for mature devotional service. Although Bharata Mahārāja was awarded the body of an animal, he did not forget what had previously happened due to his purposeful mistake. He was very anxious to get out of his deer body, and this indicates that his affection for devotional service was intensified, so much so that he was quickly to attain perfection in a brāhmaṇa body in the next life. It is with this conviction that we declare in our Back to Godhead magazine that devotees like the gosvāmis living in Vṛndāvana who purposely commit some sinful activity are born in the bodies of dogs, monkeys and tortoises in that holy land. Thus they take on these lower life forms for a short while, and after they give up those animal bodies, they are again promoted to the spiritual world. Such punishment is only for a short period, and it is not due to
past *karma*. It may appear to be due to past *karma*, but it is offered to rectify the devotee and bring him to pure devotional service.

**TEXT 27**

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tadānim api pārśva-vartinam ātmajam ivānuśocantam abhivikṣamāno mṛgā evābhiniveśita-manā visṛjya lokam imam saha mṛgeṇa kalevaram mṛtam anu na mṛta-janmānusmṛtir itaravan mṛga-śarīram avāpa.
```

*TRANSLATION*

At the time of death, the King saw that the deer was sitting by his side, exactly like his own son, and was lamenting his death. Actually the mind of the King was absorbed in the body of the deer, and consequently—like those bereft of Kṛṣṇa consciousness—he left the world, the deer, and his material body and acquired the body of a deer. However, there was one advantage. Although he lost his human body and received the body of a deer, he did not forget the incidents of his past life.

*PURPORT*

There was a difference between Bharata Mahārāja’s acquiring a deer body and others’ acquiring different bodies according to their mental
condition at the time of death. After death, others forget everything that has happened in their past lives, but Bharata Mahārāja did not forget. According to Bhagavad-gītā:

\[
yam yam vapi smaran bhāvām
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhāvitaḥ
\]

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

After quitting his body, a person gets another body according to his mental condition at the time of death. At death, a person always thinks of that subject matter in which he has been engrossed during his life. According to this law, because Bharata Mahārāja was always thinking of the deer and forgetting his worship of the Supreme Lord, he acquired the body of a deer. However, due to his having been elevated to the topmost platform of devotional service, he did not forget the incidents of his past life. This special benediction saved him from further deterioration. Due to his past activities in devotional service, he became determined to finish his devotional service even in the body of a deer. It is therefore said in this verse, mṛtam, although he had died, anu, afterwards. na mṛta-janmānusmṛtir itaravat, he did not forget the incidents of his past life as others forget them. As stated in Brahma-samhitā: karmāṇi nir-dahati kintu ca bhakti-bhājām (Bs. 5.54). It is proved herein that due to the grace of the Supreme Lord, a devotee is never vanquished. Due to his willful neglect of devotional service, a devotee may be punished for a short time, but he again revives his devotional service and returns home, back to Godhead.

TEXT 28

तत्रापि ह वा आत्मानो मुगलत्वकारण गवारासाधनसमीलाभावेतरामुस्थ्य
भृषभनुत्यपायां आह ||२८१||

tatrāpi ha vā ātmano mṛgatva-kāraṇam bhagavad-ārādhana-
samihānubhāvenānusmṛtya bhrāsam anutapyamāna āha.
TRANSLATION

Although in the body of a deer, Bharata Mahārāja, due to his rigid devotional service in his past life, could understand the cause of his birth in that body. Considering his past and present life, he constantly repented his activities, speaking in the following way.

PURPORT

This is a special concession for a devotee. Even if he attains a body that is nonhuman, by the grace of the Supreme Personality of Godhead he advances further in devotional service, whether by remembering his past life or by natural causes. It is not easy for a common man to remember the activities of his past life, but Bharata Mahārāja could remember his past activities due to his great sacrifices and engagement in devotional service.

TEXT 29

ahor kaṣṭam bhrāsto 'ham ātmavatām anupathād yad-vimukta-samastasaṅgasya vivikta-puñyārṇya-śaraṇasyātmavata ātmani sarvesām ātmanāṁ bhagavati vāsudeve tad-anusravāna-mananasaṅkirtanārādhanaṁ bhagavatābhāvam bhrāstantiṁ samāveśitam samāhītaṁ kārtṣyaṁ manastu puṇāṁpuṇāṁ sārāṁsrayageṇānurūnyāsaṅkṣeṣyaṁ kāleṇ ca sāyaṁ bhūtyaṁ suṣūkṣmaṁ manas tat tu punar mamābudhāsyārīṁ mṛga-sutam anu parisusrāva.
In the body of a deer, Bharata Mahārāja began to lament: What misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service, hearing, thinking, chanting, worshiping and remembering the Supreme Personality of Godhead, Vasudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my personal foolishness, my mind again became attached—this time to a deer. Now I have obtained the body of a deer and have fallen far from my devotional practices.

PURPORT

Due to his stringent execution of devotional service, Mahārāja Bharata could remember the activities of his past life and how he was raised to
the spiritual platform. Due to his foolishness, he became attached to an insignificant deer and thus fell down and had to accept the body of a deer. This is significant for every devotee. If we misuse our position and think that we are fully engaged in devotional service and can do whatever we like, we have to suffer like Bharata Mahārāja and be condemned to accept the type of body that impairs our devotional service. Only the human form is able to execute devotional service, but if we voluntarily give this up for sense gratification, we certainly have to be punished. This punishment is not exactly like that endured by an ordinary materialistic person. By the grace of the Supreme Lord, a devotee is punished in such a way that his eagerness to attain the lotus feet of Lord Vāsudeva is increased. By his intense desire, he returns home in the next lifetime. Devotional service is very completely described here: *tad-anuśravana-manana-saṅkirtanārādhanānasmaranābhīyogena*. The constant hearing and chanting of the glories of the Lord is recommended in *Bhagavat-gītā*: *satatam kirtayanto māṁ yatantaḥ ca drḍha-vratāḥ*. Those who have taken to Kṛṣṇa consciousness should be very careful that not a single moment is wasted and that not a single moment is spent without chanting and remembering the Supreme Personality of Godhead and His activities. By His own actions and by the actions of His devotees, Kṛṣṇa teaches us how to become cautious in devotional service. Through the medium of Bharata Mahārāja, Kṛṣṇa teaches us that we must be careful in the discharge of devotional service. If we want to keep our minds completely fixed without deviation, we must engage them in devotional service full time. As far as the members of the International Society for Krishna Consciousness are concerned, they have sacrificed everything to push on this Kṛṣṇa consciousness movement. Yet they must take a lesson from the life of Bharata Mahārāja to be very cautious and to see that not a single moment is wasted in frivolous talk, sleep or voracious eating. Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked at least for the time being. The best course is to take the advice of Śrīla Rūpa Gosvāmī: *avyarthakālatvam*. We should see that every moment of our lives is utilized for the rendering of devotional service and nothing else. This is the secure position for one wanting to return home, back to Godhead.
TEXT 30

"ity evaṁ nigūḍha-nirvedo visrjya mṛgīṁ mātaram punar bhagavat-kṣetram upaśama-śīla-muni-gaṇa-dayitam sālagrāmam pulastya-pulahāśramam kālaṅjarāt pratyājagāma."

**TRANSLATION**

Although Bharata Mahārāja received the body of a deer, by constant repentance he became completely detached from all material things. He did not disclose these things to anyone, but he left his mother deer in a place known as Kālaṅjara Mountain, where he was born. He again went to the forest of Sālagrāma and to the āśrama conducted by such great sages as Pulastya and Pulaha; kālaṅjarāt—from the Kālaṅjara Mountain, where he had taken his birth in the womb of a deer; pratyājagāma—he came back.

**PURPORT**

It is significant that Mahārāja Bharata, by the grace of Vāsudeva, remembered his past life. He did not waste a moment: he returned to Pulaha-āśrama to the village known as Śālagrāma. Association is very meaningful: therefore ISKCON tries to perfect one who enters the society. The members of this society should always remember that the society is not like a free hotel. All the members should be very careful to
execute their spiritual duties so that whoever comes will automatically become a devotee and will be able to return back to Godhead in this very life. Although Bharata Mahārāja acquired the body of a deer, he again left his hearth and home, in this case the Mountain Kālanjara. No one should be captivated by his birthplace and family; one should take shelter of the association of devotees and cultivate Kṛṣṇa consciousness.

**TEXT 31**

तत्किंचिन्दै प्रतिक्षितकालं प्रतीक्षितमः सञ्ज्ञाति भूर्यशुद्धिं आत्मसहचरः शुच्यक्षरं-नुस्विरङ्गितुष्टवात्मिनि-पितरविस्तारितवनसानेव गणयन्मृगविश्वारीं

तीर्थोदकोऽणि-वत्ससारं || ३१ ||

*tasmin api kālam pratikṣamāṇah saṅgac ca bhrāsam udvigna ātma-sahacaraḥ śuṣka-parṇa-trṇa-virudhā vartamāno mṛgatva-nimitāvāsānam eva gaṇayan mṛga-śarīram tiṁthodaka-klīnam utsasārja.*

**TRANSLATION**

Remaining in that āśrama (Pulaha-āśrama); kālam—the end of the duration of life in the deer body; pratikṣamāṇah—always waiting for; saṅgac—from association; ca—and; bhrāsam—constantly; udvignah—full of anxiety; ātma-sahacaraḥ—having the Supersoul as the only constant companion (no one should think of being alone); śuṣka-parṇa-trṇa-virudhā—by eating only the dry leaves and herbs; vartamānah—existing; mṛgatva-nimitta—of the cause of a deer’s body; avasānam—the end; eva—only; gaṇayan—considering; mṛga-śarīram—the body of a deer; tiṁthodaka-klīnam—bathing in the water of that holy place; utsasārja—gave up.
PURPORT

Holy places like Vṛndāvana, Hardwar, Prayāga and Jagannātha Puri are especially meant for the execution of devotional service. Vṛndāvana specifically is the most exalted and preferred holy place for Vaiṣṇava devotees of Lord Kṛṣṇa who are aspiring to return back to Godhead, the Vaikuṇṭha planets. There are many devotees in Vṛndāvana who regularly bathe in the Yamuna, and this cleanses all the contamination of the material world. By constantly chanting and hearing the holy names and pastimes of the Supreme Lord, one certainly becomes purified and becomes a fit candidate for liberation. However, if one purposefully falls victim to sense gratification, he has to be punished, at least for one lifetime, like Bharata Mahārāja.

Thus end the Bhaktivedanta purports of the Fifth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled “A Description of the Character of Bharata Mahārāja.”
CHAPTER NINE

The Supreme Character of Jāda Bharata

In this chapter Bharata Mahārāja’s attainment of the body of a brāhmaṇa is described. In this body he remained like one dull, deaf and dumb, so much so that when he was brought before the goddess Kāli to be killed as a sacrifice, he never protested but remained silent. After having given up the body of a deer, he took birth in the womb of the youngest wife of a brāhmaṇa. In this life he could also remember the activities of his past life, and in order to avoid the influence of society, he remained like a deaf and dumb person. He was very careful not to fall down again. He did not mix with anyone who was not a devotee. This process should be adopted by every devotee. As advised by Śrī Caitanya Mahāprabhu: asat-saṅga-tyāga, — ei vaiṣṇava-ācāra. One should strictly avoid the company of nondevotees, even though they may be family members. When Bharata Mahārāja was in the body of a brāhmaṇa, the people in the neighborhood thought of him as a crazy, dull fellow, but within he was always chanting and remembering Vāsudeva, the Supreme Personality of Godhead. Although his father wanted to give him an education and purify him as a brāhmaṇa by offering him the sacred thread, he remained in such a way that his father and mother could understand that he was crazy and not interested in the reformatory method. Nonetheless, he remained fully Kṛṣṇa conscious, even without undergoing such official ceremonies. Due to his silence, some people who were no better than animals began to tease him in many ways, but he tolerated this. After the death of his father and mother, his stepmother and stepbrothers began to treat him very poorly. They would give him the most condemned food. but still he did not mind; he remained completely absorbed in Kṛṣṇa consciousness. He was ordered by his stepbrothers and mother to guard a paddy field one night, and at that time the leader of a dacoit party took him away and tried to kill him by offering him as a sacrifice before Bhadra Kāli. When the dacoits brought Bharata Mahārāja before the goddess Kāli and raised a chopper to kill him, the goddess Kāli became
immediately alarmed due to the mistreatment of a devotee. She came out of the deity and, taking the chopper in her own hands, killed all the dacoits there. Thus a pure devotee of the Supreme Personality of Godhead can remain silent despite the mistreatment of nondevotees. Rogues and dacoits who misbehave toward a devotee are punished at last by the arrangement of the Supreme Personality of Godhead.

**TEXTS 1-2**

 showAlert  

अथ कायचिद् दिजवरसाक्षिः प्रवरस्य शमदस्तपः साक्ष्यायाध्ययनत्यागः
सन्तोषप्रतिश्रव्यविधानसुक्षमार्थां नद्यत्मसत्संपदश्रृंखलावपेष्यात्
दार्विच्युता नव सोदर्य अञ्जन बहुमूर्तिमिथुनं च खचियस्यां मार्यायम्

॥ १ ॥

यस्तु तत्र पुमांसं परमावरवतं राजविभूषणरं भरतश्लोकः नन्दग्राम-
शरीरं चरमशरीरेण विप्रत्वं गतमः

॥ २ ॥

**Śrī-Śuka uvāca**

atha kasyacid dvija-varasyāngirah-pravarasya sama-dama-tapah-
svādhyāyādhyayana-tyāga-santoṣa-titikṣā-praśraya-vidyānasūyātma-
jñānānanda-yuktasyātma-sadṛśa-śruta-śilācara-rūpaudārya-guṇā nava
sodāryā aṅgajā babhūvur mithunāṁ ca yāvīyasyāṁ bhāryāyām. yas tu
tatra pumāṁs tam parama-bhāgavataṁ rājarṣi-pravaram bharatam
utsṛṣṭa-mṛga-śarīrāṁ carama-śarīreṇa vipratvam gatam āhuḥ.

**Śrī-Śukadeva Gosvāmi** continued to speak: *atha*—thereafter; *kasyacit*—of some; *dvija-varasya*—brāhmaṇa; *āngirah-pravarasya*—who came in the dynasty of the great saint Āṅgirā; *śama*—control of the mind; *dama*—control of the senses; *tapah*—practice of austerities and penances; *svādhyāya*—recitation of the Vedic literatures; *adhyayana*—studying; *tyāga*—renunciation; *santoṣa*—satisfaction; *titikṣā*—tolerance; *praśraya*—very gentle; *vidyā*—knowledge; *anāsīya*—without envy; *ātma-jñāna-ānanda*—satisfied in self-realization; *yuktasya*—who was qualified with; *ātma-sadṛśa*—and exactly like himself; *śruta*—in education; *śila*—in character; *ācāra*—in behavior; *rūpa*—in beauty; *audārya*—in magnanimity; *guṇāḥ*—
possessing all these qualities; \textit{nava sa-udaryāḥ}—nine brothers born of the same womb; \textit{aṅga-jāḥ}—sons; \textit{babhūvuh}—were born; \textit{mithunam}—a twin brother and sister; \textit{ca}—and; \textit{yavīyasyām}—in the youngest; \textit{bhāryāyām}—wife; \textit{yah}—who; \textit{tu}—but; \textit{tatra}—there; \textit{pumān}—the male child; \textit{tam}—him; \textit{parama-bhāgavatam}—the most exalted devotee; \textit{rāja-rṣi}—of saintly kings; \textit{pravaram}—most honored; \textit{bharatam}—Bharata Mahārāja; \textit{utsṛṣṭa}—having given up; \textit{mrga-śariram}—the body of a deer; \textit{carama-śaireṇa}—with the last body; \textit{vipratvam}—being a brahmana; \textit{gatam}—obtained; \textit{āhuḥ}—they said.

\textbf{TRANSLATION}

Śrīla Śukadeva Gosvāmi continued: My dear King, after giving up the body of a deer, Bharata Mahārāja took birth in a very pure brahmana family. There was a brahmana who belonged to the dynasty of Aṅgirā. He was fully qualified with brahminical qualifications. He could control his mind and senses, and he had studied the Vedic literatures and other subsidiary literatures. He was expert in giving charity, and he was always satisfied, tolerant, very gentle, learned and nonenvious. He was self-realized and engaged in the devotional service of the Lord. He remained always in a trance. He had nine equally qualified sons by his first wife, and by his second wife he begot twins—a brother and a sister, of which the male child was said to be the topmost devotee and foremost of saintly kings—Bharata Mahārāja. This, then, is the story of the birth he took after giving up the body of a deer.

\textbf{PURPORT}

Bharata Mahārāja was a great devotee, but he did not attain success in one life. In \textit{Bhagavad-gītā} it is said that a devotee who does not fulfill his devotional duties in one life is given the chance to be born in a fully qualified brahmana family or a rich ksatriya or vaiṣya family. \textit{Śucināṁ śrīmatāṁ gehe} (Bg. 6.41). Bharata Mahārāja was the firstborn son of Mahārāja Rṣabha in a rich ksatriya family, but due to his willful negligence of his spiritual duties and his excessive attachment to an insignificant deer, he was obliged to take birth as the son of a deer. However, due to his strong position as a devotee, he was gifted with the remembrance of his past life. Being repentant, he remained in a solitary
forest and always thought of Kṛṣṇa. Then he was given the chance to take birth in a very good brāhmaṇa family.

**TRANSLATION**

Due to his being especially gifted with the Lord’s mercy, Bharata Mahārāja could remember the incidents of his past life. Although he received the body of a brāhmaṇa, he was still very much afraid
of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman—dull, blind and deaf—so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord’s glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of nondevotee associates.

PURPORT

Every living entity is bound by different activities due to association with the modes of nature. As stated in Bhagavad-gītā, kāraṇām guṇasaṅgo ’syā sad-asad-yoni-janmasu: “This is due to his association with that material nature. Thus he meets with good and evil among various species.” (Bg. 13.22)

We get different types of bodies among 8,400,000 species according to our karma. Karmaṇā daiva-netreṇa: we work under the influence of material nature contaminated by the three modes, and thus we get a certain type of body according to superior order. This is called karma-bandha. To get out of this karma-bandha, one must engage himself in devotional service. Then one will not be affected by the modes of material nature.

māṁ ca yo ’vyabhicārenā
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) To remain immune from the material qualities, one must engage himself in devotional service—śravaṇam kīrtanam viṣṇoh. That is the perfection of life. When Mahārāja Bharata took birth as a brāhmaṇa, he was not very interested in the duties of a brāhmaṇa, but within he remained a pure Vaiṣṇava, always thinking of the lotus feet of the Lord. As advised in Bhagavad-gītā:
man-manā bhava mad-bhakto mad-yāji mām namaskuru. This is the only process by which one can be saved from the danger of repeated birth and death.

**TEXT 4**

तस्यापि ह व आत्मजस्य विषः: पुत्रस्नेहनुबद्धमानाः सामावतनात्संस्कारान् यथोपदेशं विद्याहु उपनीतस्य च पुनः: शौचाच्यमादीनः कर्मनियामन-भिन्नेतानपि समशिश्यद्विशिष्टं हि मान्यं पितः: पुत्रेणेति ॥ ॥

tasyāpi ha vā ātmajasya viprah putra-snehānubaddha-manā āsamāvartanāt samskārān yathopadeśam vidadhānā upanītasya ca punah saucācamanādīn karma-niyamān anabhīpṛetān api samaśikṣayad anusīṣṭena hi bhāvyam pituḥ putreneti.

tasya—of him; api ha vā—certainly; ātmajasya—of his son; viprah—the brāhmaṇa father of Jaḍa Bharata (mad, crazy Bharata); putra-sneha-anubaddha-manāḥ—who was obliged by affection for his son; ā-sama-āvartanāt—until the end of the brahmacarya-āśrama; saṃskārān—the purificatory processes; yathā-upadeśam—as prescribed in the śāstras; vidadhānāḥ—performing; upanītasya—of one who has a sacred thread; ca—also; punah—again; sauca-ācamana-ādin—practice of cleanliness, washing of the mouth, legs and hands, etc.; karma-niyamān—the regulative principles of fruitive activities; anabhīpṛetān api—although not wanted by Jaḍa Bharata; samaśikṣayat—taught; anusīṣṭena—taught to follow the regulative principles; hi—indeed; bhāvyam—should be; pituḥ—from the father; putrena—the son; iti—thus.

**TRANSLATION**

The brāhmaṇa father’s mind was always filled with affection for his son, Jaḍa Bharata [Bharata Mahārāja]. Therefore he was always attached to Jaḍa Bharata. Because Jaḍa Bharata was unfit to enter the grhastra-āśrama, he simply executed the purificatory process up to the end of the brahmacarya-āśrama. Although Jaḍa Bharata was unwilling to accept his father’s instructions, the brāhmaṇa nonetheless instructed him in how to keep clean and how to wash, thinking that the son should be taught by the father.
Jaḍa Bharata was Bharata Mahārāja in the body of a brāhmaṇa, and he outwardly conducted himself as if he were dull, deaf, dumb and blind. Actually he was quite alert within. He knew perfectly well of the results of fruitive activity and the results of devotional service. In the body of a brāhmaṇa, Mahārāja Bharata was completely absorbed in devotional service within; therefore it was not at all necessary for him to execute the regulative principles of fruitive activity. As confirmed in Śrīmad-Bhāgavatam: svanuṣṭhitasya dharmaṁ svaṁ saṁsiddhir hari-toṣaṇam (Bhāg. 1.2.13). One has to satisfy Hari, the Supreme Personality of Godhead. That is the perfection of the regulative principles of fruitive activity. Besides that, it is stated in Śrīmad-Bhāgavatam:

\[
dharmaḥ svanuṣṭhitah puṁsāṁ
viṣvaksena-kāthāsu yah
notpādayed yadi ratim
śrama eva hi kevalam
\]

“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) These karma-kāṇḍa activities are required as long as one has not developed Kṛṣṇa consciousness. If one is developed in Kṛṣṇa consciousness, there is no need to execute the prior regulative principles of karma-kāṇḍa. Śrīla Mādhavendra Puri said, “O regulative principles of karma-kāṇḍa, please excuse me. I cannot follow all these regulative principles, for I am fully engaged in devotional service.” He expressed the desire to sit somewhere beneath a tree and continue chanting the Hare Kṛṣṇa mahā-mantra. Consequently he did not execute all the regulative principles. Similarly, Haridāsa Thākura was born in a Mohammedan family. From the very beginning of his life he was never trained in the karma-kāṇḍa system, but because he was always chanting the holy name of the Lord, Śrī Caitanya Mahāprabhu accepted him as nāmācārya, the authority in chanting the holy name. As Jada Bharata, Bharata Mahārāja was always engaged in devotional service within his mind. Since he had executed the regulative principles
continuously for three lives, he was not interested in continuing to 
execute them, although his brāhmaṇa father wanted him to do so.

**TEXT 5**

sa cāpi tad u ha pitṛ-sannidhāv evāsadhrīcinam iva sma karoti 
chandāmsy adhyāpayiṣyān saha vyāhrtibhiḥ sapraṇava-siras tripadīm 
śāvitrīṃ graiśma-vāsantikāṃ māsān adhiyānam apy asamaveta-rūpam 
grāhayaṃ āsa.

***TRANSLATION***

Jaḍa Bharata behaved before his father like a fool, despite his 
father’s adequately instructing him in Vedic knowledge. He 
behaved in that way so that his father would know that he was unfit 
for instruction and would abandon the attempt to instruct him 
further. He would behave in a completely opposite way. Although 
instructed to wash his hands after evacuating, he would wash them 
before. Nonetheless, his father wanted to give him Vedic instruc-
tions during the spring and summer. He tried to teach him the Gayatri mantra along with omkāra and vyahṛti, but after four months, his father still was not successful in instructing him.

TEXT 6

And, the brahman father of Jaḍa Bharata considered his son his heart and soul, and therefore he was very much attached to him.

TRANSLATION

The brahmana father of Jada Bharata considered his son his heart and soul, and therefore he was very much attached to him.
He thought it wise to educate his son properly, and being absorbed in this unsuccessful endeavor, he tried to teach his son the rules and regulations of brahmacarya—including the execution of the Vedic vows, cleanliness, study of the Vedas, the regulative methods, service to the spiritual master and the method of offering a fire sacrifice. He tried his best to teach his son in this way, but all his endeavors failed. In his heart he hoped that his son would be a learned scholar, but all his attempts were unsuccessful. Like everyone, this brāhmaṇa was attached to his home, and he had forgotten that someday he would die. Death, however, was not forgetful. At the proper time, death appeared and took him away.

PURPORT

Those too attached to family life, who forget that death comes in the future to take them away, become attached and unable to finish their duty as human beings. The duty of human life is to solve all the problems of life, but instead people remain attached to family affairs and duties. Although they forget death, death will not forget them. Suddenly they will be kicked off the platform of a peaceful family life. One may forget that he has to die, but death never forgets. Death comes always at the right time. The brāhmaṇa father of Jaśa Bharata wanted to teach his son the process of brahmacarya, but he was unsuccessful due to his son’s unwillingness to undergo the process of Vedic advancement. Jaśa Bharata was simply concerned with returning home, back to Godhead, by executing devotional service through śravaṇāṁ kīrtanaṁ viṣṇoḥ. He did not care for the Vedic instructions of his father. When one is fully interested in the service of the Lord, he does not need to follow all the regulative principles enunciated in the Vedas. Of course, for an ordinary man, the Vedic principles are imperative. No one can avoid them. But when one has attained the perfection of devotional service, it is not very important to follow the Vedic principles. Lord Kṛṣṇa advised Arjuna to ascend to the platform of nistraiguṇya, the transcendental position above the Vedic principles.

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

traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān
"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." (Bg. 2.45)

**TEXT 7**

अय यथीयसि दिजसति सर्वभुजान्त मिधुनं सपत्या उपन्यस्य स्य-मन्तुसंस्थया पतिलोकमगात् ॥ ७ ॥

atha yaviyasi dvija-sati sva-garbha-jātāṁ mithunam sapatnyā upanyasya svayam anusāmsthayā patilokam agāt.

atha—thereafter; yaviyasi—the youngest; dvija-sati—wife of the brāhmaṇa; sva-garbha-jātāṁ—born of her womb; mithunam—the twins; sapatnyai—unto the co-wife; upanyasya—entrusting; svayam—personally; anusāmsthayā—by following her husband; pati-lokam—the planet named Patiloka; agāt—went to.

**TRANSLATION**

Thereafter, the brāhmaṇa’s younger wife, after entrusting her twin children—the boy and girl—to the elder wife, departed for Patiloka, voluntarily dying with her husband.

**TEXT 8**

पितृयापरे आतार एनमतत्त्वाचारविद्वत्त्वाय विद्वायमेव पर्यवसितमतयो न परविद्वायां जडपतिरिति आतारुशशासननिर्विवाचाल्यश्चं सन्तव ॥ ८ ॥

pitāry uparate bhrātara enam atat-prabhāva-vidas trayyāṁ vidyāyāṁ eva paryavasita-matayo na para-vidyāyāṁ jaḍa-matir iti bhrātur anuśāsana-nirbandhān nyavrtsanta.

pitāry uparate—after the death of the father; bhrātaraḥ—the stepbrothers; enam—unto this Bharata (Jaḍa Bharata); a-tat-prabhāva-vidaḥ—without understanding his exalted position; trayyāṁ—of the three *Vedas*; vidyāyāṁ—in the matter of material ritualistic knowledge:
After the father died, the nine stepbrothers of Jaḍa Bharata, who considered Jaḍa Bharata dull and brainless, abandoned the father’s attempt to give Jaḍa Bharata a complete education. The stepbrothers of Jaḍa Bharata were learned in the three Vedas—the Rg Veda, Sāma Veda and Yajur Veda—which very much encourage frutitive activity. The nine brothers were not at all spiritually enlightened in devotional service to the Lord. Consequently they could not understand the highly exalted position of Jaḍa Bharata.
viśuddhānubhavānanda-svātma-lābhādhiṃgamah sukhā-duḥkhhayor
dvanda-nimittayor asambhāvita-dehābhīmānāh. śītoṣṇa-vāta-varṣesu
vrṣa ivānāvṛtāṅgah pīnah samhananāṅgaḥ sthāndila-
saṃveśanānumandāmājajana-rajasa mahāmanir ivānabhiḥvyakta-
brhma-varcasah kupaṭāvṛta-kaṭir upavītenoru-maśīnā dvijātir iti
brahma-bandhur iti samjñayātaj-ñājanāvavamato vicacāra.

śaḥ ca—he also; prākrtaih—by common persons who have no access
to spiritual knowledge; dvi-pada-paśubhiḥ—who are nothing but
animals with two legs; unmatta—mad; jaḍa—dull; badhira—deaf;
mūka—dumb; iti—thus; abhibhāṣyamānāḥ—being addressed; yadā—
when; tat-anurūpāṇi—words suitable to reply to theirs; prabhāṣate—he
used to speak; karmāṇi—activities; ca—also; kāryamānāḥ—being
called to execute; para-icchāyā—by the order of others; karoti—he
used to act; viṣṭitaḥ—by force; vētanaṭaḥ—or by some wages; vā—
either; yācīnayā—by begging; yadṛcchayā—by its own accord; vā—or;
upāśādītam—gotten; alpaṃ—a very small quantity; bāhu—a large
quantity; mṛṣṭam—very palatable; kāṭa-annam—stale, tasteless foods;
vā—or; abhyavaharati—he used to eat; param—only; na—not;
indriya-prīti-nimittam—for the satisfaction of the senses; nītya—eter-
nally; nivṛtta—stopped; nimitta—fruitive activity; sva-siddha—by self-
accomplished; viśuddha—transcendental; anubhava-ānanda—blissful
perception; sva-ātma-lābha-adhigamah—who has achieved knowledge
of the self; sukhā-duḥkhayoh—in happiness and distress; dvandva-
imittayoh—in the causes of duality; asambhāvita-deha-abhimānāḥ—
not identified with the body; śīta—in the winter; uṣṇa—in the summer;
vāta—in the wind; varṣesu—in the rainfall; vṛṣah—a bull; iva—like:
anāvṛta-aṅgah—uncovered body; pīnah—very strong; samhanana-
aṅgaḥ—whose limbs were firm; sthāndila-saṃveśāna—from lying
down on the ground; anunmardana—without any massage; amajjana—
without bathing; rajasa—by dirt; mahā-maniḥ—highly valuable gem;
iva—like; anabhīvyakta—unmanifested; brahma-varcasah—spiritual
splendor; ku-paṭa-āvṛta—covered by a dirty cloth; kaṭih—whose loins:
upavītena—with a sacred thread; uru-maśīnā—which was highly
blackish due to dirt; dvi-jātiḥ—born in a brāhmaṇa family; iti—thus
(saying out of contempt); brahma-bandhuḥ—a friend of a brāhmaṇa;
itih—thus; samjñayā—by such names; a-tat-jña-jana—by persons not
Knowing his real position; _avamataḥ_—being disrespected; _vicacāra_—he wandered.

**TRANSLATION**

Degraded men are actually no better than animals. The only difference is that animals have four legs and such men have only two. These two-legged, animalistic men used to call _Jaḍa_ Bharata _mad_, _dull_, _deaf_ and _dumb_. They mistreated him, and _Jaḍa_ Bharata behaved for them like a madman who was deaf, blind or dull. He did not protest or try to convince them that he was not so. If others wanted him to do something, he acted according to their desires. Whatever food he could acquire by begging or by wages, and whatever came of its own accord—be it a small quantity, palatable, stale or tasteless—he would accept and eat. He never ate anything for sense gratification because he was already liberated from the bodily conception, which induces one to accept palatable or unpalatable food. He was full in the transcendental consciousness of devotional service, and therefore he was unaffected by the dualities arising from the bodily conception. Actually his body was as strong as a bull’s, and his limbs were very muscular. He didn’t care for winter or summer, wind or rain, and he never covered his body at any time. He lay on the ground, and never smeared oil on his body or took a bath. Because his body was dirty, his spiritual effulgence and knowledge were covered, just as the splendor of a valuable gem is covered by dirt. He only wore a dirty loincloth and his sacred thread, which was blackish. Understanding that he was born in a _brahmaṇa_ family, people would call him a _brahma-bandhu_ and other names. Being thus insulted and neglected by materialistic people, he wandered here and there.

**PURPORT**

_Śrila Narottama dāsa Thākura_ has sung: _deha-smṛti nāhi yāra, sam-sāra-bandhana kāhān tāra_. One who has no desire to maintain the body or who is not anxious to keep the body in order and who is satisfied in any condition must be either mad or liberated. Actually Bharata Mahārāja in his birth as _Jaḍa_ Bharata was completely liberated from material dualities. He was a _paramahāṁsa_ and therefore did not care for bodily comfort.
yadā tu parata āhāram karma-vetanataḥ ihamānaḥ sva-bhrātṛbhīr api kedāra-karmanī nirūpitas tad api karoti kintu na samām viṣamam nyūnam adhikam iti veda kāṇa-pinyāka-phali-karaṇa-kulmāsa-sthālipuriśādīny apy amṛtavat abhyavaharati.

yadā—when; tu—but; parataḥ—from others; āhāram—food; karma-vetanataḥ—in exchange for wages from working; ihamānaḥ—looking for; sva-bhrātṛbhīḥ api—even by his own stepbrothers; kedāra-karmanī—in working in the field and adjusting the agricultural work; nirūpitaḥ—engaged; tat api—at that time also; karoti—he used to do; kintu—but; na—not; samām—level; viṣamam—uneven; nyūnam—deficient; adhikam—more raised; iti—thus; veda—he knew; kāṇa—broken rice; pinyāka—oil cakes; phali-karaṇa—the chaff of rice; kulmāsa—worm-eaten grains; sthāli-puriśa-ādīnī—burned rice stuck to the pot and so on; api—even; amṛta-vat—like nectar; abhyavaharati—used to eat.

TRANSLATION

Jaḍa Bharata used to work only for food. His stepbrothers took advantage of this and engaged him in agricultural field work in exchange for some food, but actually he did not know how to work very well in the field. He did not know where to spread dirt or where to make the ground level or uneven. His brothers used to give him broken rice, oil cakes, the chaff of rice, worm-eaten grains and burned grains that had stuck to the pot, but he gladly accepted all this as if it were nectar. He did not hold any grudges and ate all this very gladly.

PURPORT

The platform of paramahāṁsa is described in Bhagavad-gītā (2.15): sama-duḥkha-sukham dhiram so 'mṛtatvāya kalpate. When one is
callous to all duality, the happiness and distress of this material world, one is fit for amrtatva, eternal life. Bharata Mahārāja was determined to finish his business in this material world, and he did not at all care for the world of duality. He was complete in Kṛṣṇa consciousness and was oblivious to good and evil, happiness and distress. As stated in Caitanya-caritāmṛta (Antya 4.176):

‘dvaita’ bhadrābhadra-jñāna, saba-‘manodharma’
‘ei bhāla, ei manda’,—saba ‘bhrama’

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good and this is bad,’ is all a mistake.” One has to understand that in the material world of duality, to think that this is good or that this is bad is simply a mental concoction. However, one should not imitate this consciousness; one should actually be situated on the spiritual platform of neutrality.

TEXT 12

atha kadācit kaścid vrṣala-patir bhadra-kālaiyai puruṣa-paśum ālabhatāpatya-kāmaḥ.

atha—thereafter; kadācit—at some time; kaścit—some; vrṣala-patih—the leader of śūdras engaged in plundering the property of others; bhadra-kālaiyai—unto the goddess known as Bhadra Kāli; puruṣa-paśum—an animal in the shape of a man; ālabhata—started to sacrifice; apatyā-kāmaḥ—desiring a son.

TRANSLATION

At this time, being desirous of obtaining a son, a leader of dacoits who came from a śūdra family wanted to worship the goddess Bhadra Kāli by offering her in sacrifice a dull man, who is considered no better than an animal.
PURPORT

Low-class men such as śudras worship demigods like goddess Kāli, or Bhadra Kāli, for the fulfillment of material desires. To this end, they sometimes kill a human being before the deity. They generally choose a person who is not very intelligent—in other words, an animal in the shape of a man.

TEXT 13

The leader of the dacoits captured a man-animal for sacrifice, but he escaped, and the leader ordered his followers to find him. They ran in different directions but could not find him. Wandering here and there in the middle of the night, covered by dense darkness, they came to a paddy field where they saw the exalted
son of the Āṅgirā family [Jaḍa Bharata], who was sitting in an elevated place guarding the field against the attacks of deer and wild pigs.

TEXT 14

atha ta enam anavadya-lakṣaṇam avamṛṣya bhartr-karma-nispatīm manyamānā baddhvā rasanayā candikā-grham upaninyur mudā vikasita-vadanāḥ.

atha—thereafter; te—they (the servants of the leader of the dacoits); enam—this (Jaḍa Bharata); anavadya-lakṣaṇam—as bearing the characteristics of a dull animal because of a fat body like a bull’s and because of being deaf and dumb; avamṛṣya—recognizing; bhartr-karma-nispatīm—the accomplishment of their master’s work; manyamānāḥ—understanding; baddhvā—binding tightly; rasanayā—with ropes; candikā-grham—to the temple of goddess Kāli; upaninyuḥ—brought; mudā—with great happiness; vikasita-vadanāḥ—with bright faces.

TRANSLATION

The followers and servants of the dacoit chief considered Jaḍa Bharata to possess qualities quite suitable for a man-animal, and they decided that he was a perfect choice for sacrifice. Their faces bright with happiness, they bound him with ropes and brought him to the temple of the goddess Kāli.

PURPORT

In some parts of India, animalistic men are still sacrificed before the goddess Kāli. However, such a sacrifice is only performed by śūdras and dacoits. Their business is to plunder the wealthy, and to become successful they offer an animalistic man before the goddess Kāli. It should be noted that they never sacrifice an intelligent man before the goddess.
In the body of a *brāhmaṇa*, Bharata Mahārāja appeared deaf and dumb, yet he was the most intelligent man in the world. Nonetheless, being completely surrendered unto the Supreme Personality of Godhead, he remained in that condition and did not protest being brought before the deity for slaughter. As we have learned from the previous verses, he was very strong and could have very easily avoided being bound with ropes, but he did not do anything. He simply depended on the Supreme Personality of Godhead for his protection. Śrīla Bhaktivinoda Ṭhākura describes surrender unto the Supreme Lord in this way:

\[ mārabi rākhābi—yo icchā tohārā \\
\text{nitya-dāsa-prati tuya adhikārā } \]

“My Lord, I am now surrendered unto You. I am Your eternal servant, and if You like You can kill me, or, if You like, You can protect me. In any case, I am fully surrendered unto You.”

TEXT 15

\[ \text{atha paṇayatas tam sva-vidhinābhisicyāhatena vāsasācchādyā} \\
\text{bhūṣanālepa-srak-tilakādibhir upaskṛtam bhuktavantaṁ dhūpa-dipā-} \\
\text{mālya-lāja-kisalayāṅkura-phalopahāropetaya vaiśasa-samsthyā ā} \\
\text{mahatā gīta-stuti-mrdaṅga-paṇava-ghoṣena ca puruṣa-paśuṁ bhadrā-} \\
\text{kālyāḥ purata upaveśayāṁ āsuḥ.} \]

\[ \text{atha—thereafter; paṇayaḥ—all the followers of the dacoit; tam—} \\
\text{him (Jaḍa Bharata); sva-vidhinā—according to their own ritualistic} \\
\text{principles; abhīṣicya—bathing; ahatena—with new; vāsasā—gar-} \\
\text{ments; ācchādyā—covering; bhūṣana—ornaments; ālepa—smearing} \\
\text{the body with sandalwood pulp; srak—a flower garland; tilaka-} \\
\text{ādibhiḥ—with markings on the body and so on; upaskṛtam—completely} \]
decorated; bhuktavantam—having eaten; dhūpa—with incense; dipa—lamps; mālya—garlands; lāja— parched grain; kisalaya-aṅkura—twigs and sprouts; phala—fruits; upahāra—other paraphernalia; upetayā—fully equipped; vaiśasa-samsthayā—with complete arrangements for sacrifice; mahatā—great; gītā-stuti—of songs and prayers; mṛdaṅga— of the drums; pāṉava—of the bugles; ghoṣena—by vibration; ca—also; puruṣa-paśum—the man-animal; bhadra-kālyāḥ—of the goddess Kāli; purataḥ—just in front; upaveśayāṁ āsuḥ—made him sit down.

TRANSLATION

After this, all the thieves, according to their imaginative ritual for killing animalistic men, bathed Jaḍa Bharata, dressed him in new clothes, decorated him with ornaments befitting an animal, smeared his body with scented oils and decorated him with tilaka, sandalwood pulp and garlands. They fed him sumptuously and then brought him before the goddess Kāli, offering her incense, lamps, garlands, parched grain, newly grown twigs, sprouts, fruits and flowers. In this way they worshiped the deity before killing the man-animal, and they vibrated songs and prayers and played drums and bugles. Jaḍa Bharata was then made to sit down before the deity.

PURPORT

In this verse the word sva-vidhinā (according to their own ritualistic principles) is very significant. According to the Vedic śāstras, everything must be done according to regulative principles, but here it is stated that the thieves and rogues devised their own process for killing an animalistic man. The tamasic śāstras give instructions for the sacrifice of an animal like a goat or buffalo before the goddess Kāli, but there is no mention of killing a man, however dull he may be. This process was manufactured by the dacoits themselves; therefore the word sva-vidhinā is used. Even at this time there are many sacrifices being conducted without reference to the Vedic scriptures. For instance, in Calcutta recently a slaughterhouse was being advertised as a temple of the goddess Kāli. Meat-eaters foolishly purchase meat from such shops, thinking it different from ordinary meat and taking it to be the prasāda of goddess
Kāli. The sacrifice of a goat or a similar animal before the goddess Kāli is mentioned in śāstras just to keep people from eating slaughterhouse meat and becoming responsible for the killing of animals. The conditioned soul has a natural tendency toward sex and meat-eating; consequently the śāstras grant them some concessions. Actually the śāstras aim at putting an end to these abominable activities, but they impart some regulative principles so that gradually meat-eaters and sex hunters will be rectified.

TEXT 16

अथ वृष्टराजपणि: पुरुषोपोपास्यां देवीं पद्रकालीं वध्यमाण-स्तद्धिमिनित्रतसिमितकरालिनिरितियादेः।१६।।


atha—thereafter; vrṣala-rāja-paniḥ—the so-called priest of the leader of the dacoits (one of the thieves); puruṣa-paśoh—of the animalistic man for being sacrificed (Bharata Mahārāja); asṛg-āsavena—with the liquor of blood; devim—to the deity; bhadra-kālim—the goddess Kāli; yaksyamāṇah—desiring to offer; tat-abhimantritam—consecrated by the mantra of Bhadra Kāli; asim—the sword; ati-karāla—very fearful; niśitam—finely sharpened; upādade—he took up.

TRANSLATION

At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jaḍa Bharata, whom they imagined to be an animal-man, to the goddess Kāli to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the mantra of Bhadra Kāli, raised it to kill Jaḍa Bharata.

TEXT 17

इति तेषां वृष्टलानां रजस्तमः प्रकृतीनां धनयेदयतिनिस्तकमनस्तं भवत्कपाविचार-कुलं कर्त्तिक्योत्पत्तेन स्वैं विहरतं हिन्दाविहारणां कर्मातिदारणं यहुः-


All the rogues and thieves who had made arrangements for the worship of goddess Kāli were low minded and bound to the modes
of passion and ignorance. They were overpowered by the desire to become very rich; therefore they had the audacity to disobey the injunctions of the Vedas, so much so that they were prepared to kill Jaḍa Bharata, a self-realized soul born in a brāhmaṇa family. Due to their envy, these dacoits brought him before the goddess Kāli for sacrifice. Such people are always addicted to envious activities, and therefore they dared to try to kill Jaḍa Bharata. Jaḍa Bharata was the best friend of all living entities. He was no one’s enemy, and he was always absorbed in meditation on the Supreme Personality of Godhead. He was born of a good brāhmaṇa father, and killing him was forbidden, even though he might have been an enemy or aggressive person. In any case, there was no reason to kill Jaḍa Bharata, and the goddess Kāli could not bear this. She could immediately understand that these sinful dacoits were about to kill a great devotee of the Lord. Suddenly the deity’s body burst asunder, and the goddess Kāli personally emerged from it in a body burning with an intense and intolerable effulgence.

PURPORT

According to the Vedic injunctions, only an aggressor can be killed. If a person comes with an intent to kill, one can immediately take action and kill in self-defense. It is also stated that one can be killed if he comes to set fire to the home or to pollute or kidnap one’s wife. Lord Rāmacandra killed the entire family of Rāvana because Rāvana kidnapped His wife, Sītādevī. However, killing is not sanctioned in the sāstras for other purposes. The killing of animals in sacrifice to the demigods, who are expansions of the Supreme Personality of Godhead, is sanctioned for those who eat meat. This is a kind of restriction for meat-eating. In other words, the slaughter of animals is also restricted by certain rules and regulations in the Vedas. Considering these points, there was no reason to kill Jaḍa Bharata, who was born in a respectable, highly exalted brāhmaṇa family. He was a God-realized soul and a well-wisher to all living entities. The Vedas did not at all sanction the killing of Jaḍa Bharata by rogues and thieves. Consequently the goddess Bhadra Kāli emerged from the deity to give protection to the Lord’s devotee. Śrīla Viśvanātha Cakravartī Thākura explains that due to the Brahman effulgence of such a devotee as Jaḍa Bharata, the deity was fractured.
Only thieves and rogues in the modes of passion and ignorance and mad­dened by material opulence offer a man in sacrifice before the goddess Kāli. This is not sanctioned by the Vedic instructions. Presently there are many hundreds and thousands of slaughterhouses throughout the world that are maintained by a puffed-up population mad for material opu­lence. Such activities are never supported by the Bhāgavata school.

TEXT 18

bhṛṣam amarṣa-rośāveṣa-rabhasa-vilasita-bhṛu-kuti-viṭapa-kuṭila­
darśṭrārunekṣaṇātopāti-bhayānaka-vadanā hantu-kāmevedam
mahā-ta-hāsam ati-samrambhena vimuṇcanti tata utpatya pāpiyasām
duṣṭānām tenaivāsīnā vivṛkṣa-śīrṣnām galāt sraṇantam aṣag-āsavam
atyuṣnam saha ganena nipīyaṭi-pāṇa-mada-viḥvaloccaistāram sva­
pārśadosaiḥ saha jagau nanarta ca vijahāra ca śirah-kanduka-lilayā.

bhṛṣam—very highly; amarṣa—in intolerance of the offenses; roṣa—
in anger; āveṣa—of her absorption; rabhasa-vilasita—expanded by the
force; bhṛu-kuti—of her eyebrows; viṭapa—the branches; kuṭila—
curved; darśṭra—teeth; aruṇa-ikṣaṇa—of reddish eyes; ātopa—by the
agitation; ati—very much; bhayānaka—fearful; vadanā—having a
face; hantu-kāmā—desirous to destroy; iva—as if; idam—this
universe; mahā-aṭṭa-hāsam—a greatly fearful laugh; ati—great;
samrambhena—because of anger; vimuṇcanti—releasing; tataḥ—from
that altar; utpatya—coming forth; pāpiyasām—of all the sinful;
duṣṭānām—great offenders; tena eva asinā—by that same chopper;
vivṛkṣa—separated; śīrṣnām—whose heads; galāt—from the neck; sra­
vantam—oozing out; aṣag-āsavam—the blood, compared to an intoxi­
cating beverage; ati-uṣṇam—very hot; saha—with; gaṇena—her asso­
ciates; nipīya—drinking; ati-pāṇa—from drinking so much; mada—by
intoxication; vihvala—overwhelmed; uccaih-taräm—very loudly; svapärśadaih—her own associates; saha—with; jagau—sang; nanarta—danced; ca—also; vijahara—played; ca—also; sirah-kanduka—using the heads as balls; lilaya—by sports.

**TRANSLATION**

Intolerant of the offenses committed, the infuriated goddess Kåli flashed her eyes and displayed her fierce, curved teeth. Her reddish eyes glowed, and she displayed her fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jaåa Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves, as if this blood were liquor. Indeed, she drank this intoxicant with her associates, who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls.

**PURPORT**

It is evident from this verse that the devotees of goddess Kåli are not at all favored by her. It is goddess Kåli’s work to kill and punish the demons. Goddess Kåli (Durgä) engages in decapitating many demons, dacoits and other unwanted elements in society. Neglecting Krśna consciousness, foolish people try to satisfy the goddess by offering her many abominable things, but ultimately when there is a little discrepancy in this worship, the goddess punishes the worshiper by taking his life. Demoniac people worship goddess Kåli to obtain some material benefit, but they are not excused of the sins performed in the name of worship. To sacrifice a man or animal before the deity is specifically forbidden.

**TEXT 19**

एवमेव खङ्गु महद्भिचारातित्रमः कालस्येनात्मने फलाति || १९ ||
evam eva khalu mahad-abhicārāti-kramaḥ kārtsnyenaṁ atmane phalati.

evam eva—in this way; khalu—indeed; mahat—to great personalities; abhicāra—in the form of envy; ati-kramaḥ—the limit of offense; kārtsnyena—always; atmane—unto oneself; phalati—gives the result.

TRANSLATION

When an envious person commits an offense before a great personality, he is always punished in the way mentioned above.

TEXT 20

na va etad viṣṇudatta mahad-adbhutaṁ yad asambhramah sva-śiras-chedana āpatite 'pi vimukta-dehādy-ātma-bhava-sudṛḍha-hṛdaya-granthināṁ sarva-sattva-suhrd-ātmanāṁ nirvairāṇāṁ sāksād bhagavatānimīśāri-varāyudhenāpramattena tais tair bhāvaiḥ parirakṣyamāṇāṁ tat-pāda-mūlam akutaścīd-bhayam upasṛtānāṁ bhagavata-paramahamsānāṁ

na—not; vā—or; etat—this; viṣṇu-datta—O Mahārāja Parikṣit, who was protected by Lord Viṣṇu; mahat—a great; adbhuta—wonder; yat—which; asambhramaḥ—lack of perplexity; sva-śiraḥ-chedana—when the chopping off of the head; āpatite—was about to happen; api—even though; vimukta—completely liberated from; deha-ādi-ātma-bhava—the false bodily concept of life; su-drḍha—very strong and tight; hṛdaya-granthināṁ—of those whose knots within the heart; sarva-sattva-suhrd-ātmanāḥ—of persons who in their hearts always wish well to all living entities; nirvairāṇāḥ—who do not find anyone as their enemy; sāksāt—directly; bhagavatā—by the Supreme Personality
of Godhead; animiṣa—invincible time; ari-vara—and the best of weapons, the Sudarśana cakra; āyudhena—by Him who possesses the weapons; apramattena—not agitated at any time; taiḥ taiḥ—by those respective; bhāvaiḥ—moods of the Supreme Personality of Godhead; parirakṣyamāṇānām—of persons who are protected; tat-pāda-mūlam—at the lotus feet of the Supreme Personality of Godhead; akutaścit—from nowhere; bhayam—fear; upasṛtanām—of those who have taken complete shelter; bhāgavata—of devotees of the Lord; parama-haṁsānām—of the most liberated persons.

**TRANSLATION**

Śukadeva Gosvāmī then said to Mahārāja Parikṣit: O Viṣṇudatta, those who already know that the soul is separate from the body, who are liberated from the invincible knot in the heart, who are always engaged in welfare activities for all living entities and who never contemplate harming anyone are always protected by the Supreme Personality of Godhead, who carries His disc [the Sudarśana cakra] and acts as supreme time to kill the demons and protect His devotees. The devotees always take shelter at the lotus feet of the Lord. Therefore at all times, even if threatened by decapitation, they remain unagitated. For them, this is not at all wonderful.

**PURPORT**

These are some of the great qualities of a pure devotee of the Supreme Personality of Godhead. First, a devotee is firmly convinced of his spiritual identity. He never identifies with the body; he is firmly convinced that the spirit soul is different from the body. Consequently he fears nothing. Even though his life may be threatened, he is not at all afraid. He does not even treat an enemy like an enemy. Such are the qualifications of devotees. Devotees are always fully dependent on the Supreme Personality of Godhead, and the Lord is always eager to give them all protection in all circumstances.

*Thus end the Bhaktivedanta purports of the Fifth Canto, Ninth Chapter, of the Śrimad-Bhāgavatam, entitled “The Supreme Character of Jaḍa Bharata.”*
CHAPTER TEN

The Discussion Between 
Jaḍa Bharata and Mahārāja Rahūgaṇa

In this chapter Bharata Mahārāja, now Jaḍa Bharata, was successfully accepted by King Rahūgaṇa, ruler of the states known as Sindhu and Sauvira. The King forced Jaḍa Bharata to carry his palanquin and chastised him because he did not carry it properly. A carrier of King Rahūgaṇa’s palanquin was needed, and to fulfill this need the chief carriers found Jaḍa Bharata as the most likely person to do the work. He was therefore forced to carry the palanquin. Jaḍa Bharata, however, did not protest this proud order, but humbly accepted the job and carried the palanquin. While carrying it, however, he was very careful to see that he did not step on an ant, and whenever he saw one, he would stop until the ant had passed. Because of this, he could not keep pace with the other carriers. The King within the palanquin became very disturbed and chastised Jaḍa Bharata with filthy language, but Jaḍa Bharata, being completely freed from the bodily conception, did not protest; he proceeded carrying the palanquin. When he continued as before, the King threatened him with punishment, and being threatened by the King, Jaḍa Bharata began to talk. He protested against the filthy language used by the King when the King chastised him, and the King, hearing the instructions of Jaḍa Bharata, was awakened to his real knowledge. When he came to his consciousness, he understood that he had offended a great, learned and saintly person. At that time he very humbly and respectfully prayed to Jaḍa Bharata. He now wanted to understand the deep meaning of the philosophical words used by Jada Bharata, and with great sincerity, he begged his pardon. He admitted that if one offends the lotus feet of a pure devotee, he is certainly punished by the trident of Lord Śiva.
TEXT 1

Sri-suka uvaca

atha sindhu-sauvira-pate rahu-ganasya vrajata iksumatyāś taṁ tate tat-kula-patinā śibikā-vāha-puruṣānvesaṇa-samaye daivenopasaditaḥ sa dvija-vara upalabdhā esa pīva yuvā samhananaṅgo go-kharavad dhurām vodhum alam iti pūrva-viṣṭi-grhitaiḥ saha grhitaiḥ prasabham atad-arha uvāha śibikāṁ sa mahānubhāvah.

Sri-suka uvaca—Śukadeva Gosvāmi continued to speak: atha—thus; sindhu-sauvira-pateḥ—of the ruler of the states known as Sindhu and Sauvira; rahu-ganasya—the King known as Rahu-ganasya; vrajataḥ—while going (to the asrama of Kapila); īkṣu-matyaḥ tate—on the bank of the river known as Īkṣumati; tat-kula-patinā—by the leader of the palanquin carriers; śibikā-vāha—to become a carrier of the palanquin; puruṣā-anvesaṇa-samaye—at the time of searching for a man; daivena—by chance; upasāditah—led near; saḥ—that; dvija-varahā—Jaḍa Bharata, the son of a brahmaṇa; upalabdhah—obtained; eṣāḥ—this man; pīva—very strong and stout; yuvā—young; samhanana-aṅgah—having very firm limbs; go-khara-vat—like a cow or an ass; dhurām—a load; vodhum—to carry; alam—able; iti—thus thinking; pūrva-viṣṭi-grhitaiḥ—others who were formerly forced to do the task; saha—with; grhitaiḥ—being taken; prasabham—by force; a-tat-arhaḥ—although not fit for carrying the palanquin; uvāha—carried; śibikām—the palanquin; saḥ—he; mahā-anubhāvah—a great soul.

TRANSLATION

Śukadeva Gosvāmi continued: My dear King, after this, King Rahu-ganasya, ruler of the states known as Sindhu and Sauvira, was
going to Kapilāśrama. When the King’s chief palanquin carriers reached the banks of the River Ikṣumati, they needed another carrier. Therefore they began searching for someone, and by chance they came upon Jaḍa Bharata. They considered the fact that Jaḍa Bharata was very young and strong and had firm limbs. Like cows and asses, he was quite fit to carry loads. Thinking in this way, although the great soul Jaḍa Bharata was unfit for such work, they nonetheless unhesitatingly forced him to carry the palanquin.

TEXT 2

yadā hi dvija-varasyeṣu-mātrāvalokānugater na samāhitā puruṣa-gatis tadā viṣama-gatām sva-śibikām rahūgaṇa upadhārya puruṣān adhivahata āha he voḍhārahā sādhv atikramata kim iti viṣamam uhyate yānām iti.

�adā—when; hi—certainly; dvija-varasya—of Jaḍa Bharata; iṣumātra—the measurement of an arrow (three feet) ahead; avalokānugater— from moving only after glancing; na samāhitā—not united; puruṣa-gatiḥ—the movement of the carriers; tadā—at that time; viṣama-gatām—becoming uneven; sva-śibikām—his own palanquin; rahūgaṇaḥ—King Rahūgaṇa; upadhārya—understanding; puruṣān—unto the men; adhivahataḥ—who were carrying the palanquin; āha—said; he—oh; voḍhārah—carriers of the palanquin; sādhu atikramata—please walk evenly so that there will not be bouncing; kim iti—for what reason; viṣamam—uneven; uhyate—is being carried; yānām—the palanquin; iti—thus.

TRANSLATION

The palanquin, however, was very erratically carried by Jaḍa Bharata due to his sense of nonviolence. As he stepped forward, he checked before him every three feet to see whether he was about
to step on ants. Consequently he could not keep pace with the other carriers. Due to this, the palanquin was shaking, and King Rahūgaṇa immediately asked the carriers, “Why are you carrying this palanquin unevenly? Better carry it properly.”

PURPORT

Although Jada Bharata was forced to carry the palanquin, he did not give up his sympathetic feelings toward the poor ants passing on the road. A devotee of the Lord does not forget his devotional service and other favorable activities, even when he is in a most distressful condition. Jada Bharata was a qualified brahmāṇa, highly elevated in spiritual knowledge, yet he was forced to carry the palanquin. He did not mind this, but while walking on the road, he could not forget his duty to avoid killing even an ant. A Vaiṣṇava is never envious or unnecessarily violent. There were many ants on the path, but Jada Bharata took care by looking ahead three feet. When the ants were no longer in his way, he would place his foot on the ground. A Vaiṣṇava is always very kind at heart to all living entities. In His sāṅkhyā-yoga, Lord Kapiladeva explains: suhṛdaḥ sarva-dehinām. Living entities assume different bodily forms. Those who are not Vaiṣṇavas consider only human society worthy of their sympathy, but Kṛṣṇa claims to be the supreme father of all life forms. Consequently the Vaiṣṇava takes care not to annihilate untimely or unnecessarily any life form. All living entities have to fulfill a certain duration for being encaged in a particular type of material body. They have to finish the duration allotted a particular body before being promoted or evolved to another body. Killing an animal or any other living being simply places an impediment in the way of his completing his term of imprisonment in a certain body. One should therefore not kill bodies for one’s sense gratification, for this will implicate one in sinful activity.

TEXT 3

atha ta īśvara-vacāh sopālabham upākarnyopāya-turiyāc chaṅkita-manasas tam vijñāpayāṁ babhūvuh.
atha—thus; te—they (the carriers of the palanquin); īśvara-vacah—the words of the master, King Rahūgaṇa; sa-upālambham—with reproach; upākarnya—hearing; upāya—the means; tuṇḍhaku—from the fourth one; saṅkita-manasaḥ—whose minds were afraid; tam—him (the King); vijñāpayāṁ babhūvuh—informed.

TRANSLATION

When the palanquin carriers heard the threatening words of Mahārāja Rahūgaṇa, they became very afraid of his punishment and began to speak to him as follows.

PURPORT

According to political science, a king sometimes tries to pacify his subordinates, sometimes chastises them, sometimes derides them and sometimes rewards them. In this way the king rules his subordinates. The bearers of the palanquin could understand that the King was angry and that he would chastise them.

TEXT 4

na vayam nara-deva pramattā bhavan-niyamanupatāḥ sādhu eva vahāmah. ayam adhunaiva niyukto ’pi na drutāṁ vrajati nānena saha voḍhum u ha vayam pārayāma iti.

na—not; vayam—we; nara-deva—O lord among human beings (the king is supposed to be the representative of deva, the Supreme Personality of Godhead); pramattāḥ—neglectful in our duties; bhavatniyama-anupatāḥ—who are always obedient to your order; sādhu—properly; eva—certainly; vahāmaḥ—we are carrying; ayam—this man; adhuna—just recently; eva—indeed; niyuktāḥ—being engaged to work with us; api—although; na—not; drutam—very quickly; vrajati—works; na—not; anena—him; saha—with; voḍhum—to carry; u ha—oh; vayam—we; pārayāmaḥ—are able; iti—thus.
TRANSLATION

O lord, please note that we are not at all negligent in discharging our duties. We have been faithfully carrying this palanquin according to your desire, but this man who has been recently engaged to work with us cannot walk very swiftly. Therefore we are not able to carry the palanquin with him.

PURPORT

The other palanquin carriers were śūdras, whereas Jada Bharata was not only a high-caste brāhmaṇa but also a great devotee. Śūdras do not sympathize with other living beings, but a Vaiṣṇava cannot act like a śūdra. Whenever a śūdra and a brāhmaṇa Vaiṣṇava are combined, there will certainly be imbalance in the execution of duties. The śūdras were walking with the palanquin without at all caring for the ants on the ground, but Jada Bharata could not act like a śūdra, and therefore difficulty arose.

TEXT 5

śāṁsargikāko dūṣa eva nūnam ekasyāpi sarveṣāṁ śāṁsargikānāṁ bhavitum arhati niścītya niśamyā krpaṇa-vacā rājā rauravaḥ upāsit-vṛddho 'pi niṣargena balāt kṛta iṣad-utthita-manyur avispaṭa-brahmathajam jāta-vedasam iva rajasāvṛta-matir āha.

śāṁsargikāḥ—resulting from intimate association; doṣah—a fault; eva—indeed; nūnam—certainly; ekasya—of one; api—although; sarveṣāṁ—of all other; śāṁsargikānāṁ—persons associated with him; bhavitum—to become; arhati—is able; iti—thus; niścītya—ascertaining; niśamyā—by hearing; krpaṇa-vacāḥ—the words of the poor servants, who were very afraid of being punished; rājā—the King;
King Rahūgāṇa could understand the speeches given by the carriers, who were afraid of being punished. He could also understand that simply due to the fault of one person, the palanquin was not being carried properly. Knowing this perfectly well and hearing their appeal, he became a little angry, although he was very advanced in political science and was very experienced. His anger arose due to his inborn nature as a king. Actually King Rahūgāṇa’s mind was covered by the mode of passion, and he therefore spoke as follows to Jaḍa Bharata, whose Brahman effulgence was not clearly visible, being covered like a fire covered by ashes.

PURPORT

The distinction between rajo-guṇa and sattva-guṇa is explained in this verse. Although the King was very upright and advanced in political science and governmental management, he was nonetheless in the mode of passion, and therefore, due to a slight agitation, he became angry. Jaḍa Bharata, despite all kinds of injustice endured because of his deaf and dumb display, remained silent by the strength of his spiritual advancement. Nonetheless his brahma-tejāḥ, his Brahman effulgence, was indistinctly visible in his person.
King Rahūgaṇa told Jada Bharata: How troublesome this is, my dear brother. You certainly appear very fatigued because you have
carried this palanquin alone without assistance for a long time and for a long distance. Besides that, due to your old age you have become greatly troubled. My dear friend, I see that you are not very firm, nor very strong and stout. Aren’t your fellow carriers cooperating with you?

In this way the King criticized Jaḍa Bharata with sarcastic words, yet despite being criticized in this way, Jaḍa Bharata had no bodily conception of the situation. He knew that he was not the body, for he had attained his spiritual identity. He was neither fat, lean nor thin, nor had he anything to do with a lump of matter, a combination of the five gross and three subtle elements. He had nothing to do with the material body and its two hands and legs. In other words, he had completely realized his spiritual identity [aham brahmāsmi]. He was therefore unaffected by this sarcastic criticism from the King. Without saying anything, he continued carrying the palanquin as before.

PURPORT

Jaḍa Bharata was completely liberated. He did not even care when the dacoits attempted to kill his body; he knew that he certainly was not the body. Even if the body were killed, he would not have cared, for he was thoroughly convinced of the proposition found in Bhagavad-gītā (2.20): na hanyate hanyamāne ātire. He knew that he could not be killed even if his body were killed. Although he did not protest, the Supreme Personality of Godhead in His agent could not tolerate the injustice of the dacoits; therefore he was saved by the mercy of Kṛṣṇa, and the dacoits were killed. In this case, while carrying the palanquin, he also knew that he was not the body. This body was very strong and stout, in sound condition and quite competent to carry the palanquin. Due to his being freed from the bodily conception, the sarcastic words of the King did not at all affect him. The body is created according to one’s karma, and material nature supplies the ingredients for the development of a certain type of body. The soul the body covers is different from the bodily construction: therefore anything favorable or mischievous done to the body does not affect the spirit soul. The Vedic injunction is asaṅgo hy ayaṁ puruṣah: the spirit soul is always unaffected by material arrangements.
TEXT 7

Thereafter, when the King saw that his palanquin was still being shaken by the carriers, he became very angry and said: You rascal, what are you doing? Are you dead despite the life within your body? Do you not know that I am your master? You are disregarding me and are not carrying out my order. For this disobedience I shall now punish you just as Yamarāja, the superintendent of death, punishes sinful people. I shall give you proper treatment so that you will come to your senses and do the correct thing.
evam bahv abaddham api bhāṣamāṇam nara-devābhiminām rajasā
tamasānuviddhena madena tiraskṛtāsēṣa-bhagavat-priya-niketām
pandita-mānininam sa bhagavān brāhmaṇo brahma-bhūta-sarva-bhūta-
suhṛt-ātmā yogēṣvara-caryāyāṁ nāti-vyutpanna-matīṁ smayamānā
iva vigata-smaya idam āha.

TRANSLATION
Thinking himself a king, King Rahūgaṇa was in the bodily conception and was influenced by material nature’s modes of passion and ignorance. Due to madness, he chastised Jaḍa Bharata with uncalled-for and contradictory words. Jaḍa Bharata was a topmost
devotee and the dear abode of the Supreme Personality of Godhead. Although considering himself very learned, the King did not know about the position of an advanced devotee situated in devotional service, nor did he know his characteristics. Jāda Bharata was the residence of the Supreme Personality of Godhead; he always carried the form of the Lord within his heart. He was the dear friend of all living beings, and he did not entertain any bodily conception. He therefore smiled and spoke the following words.

**PURPORT**

The distinction between a person in the bodily conception and a person beyond the bodily conception is presented in this verse. In the bodily conception, King Rāhuḷaṇa considered himself a king and chastised Jāda Bharata in so many unwanted ways. Being self-realized, Jāda Bharata, who was fully situated on the transcendental platform, did not at all become angry; instead, he smiled and began to deliver his teachings to King Rāhuḷaṇa. A highly advanced Vaiṣṇava devotee is a friend to all living entities, and consequently he is a friend to his enemies also. In fact, he does not consider anyone to be his enemy. *Suḥrdhaḥ sarvadehinām*. Sometimes a Vaiṣṇava becomes superficially angry at a non-devotee, but this is good for the non-devotee. We have several examples of this in Vedic literature. Once Nārada became angry with the two sons of Kuvera, Nalakuvera and Maṇigrīva, and he chastised them by turning them into trees. The result was that later they were liberated by Lord Śrī Kṛṣṇa. The devotee is situated on the absolute platform, and when he is angry or pleased, there is no difference, for in either case he bestows his benediction.

**TEXT 9**

भाक्षण उवाच

स्यादेदित्वं व्यक्तमविप्रस्तुत्वं
मत्तेऽसे स मे स्यादिदि वीर भारे।
गन्तुपर्चयि स्यादिभिगम्यमणा
पीतवति रात्रोऽन विदां प्रवादे॥ ९ ॥
Mahārāja Rahūgaṇa Meets Jaḍa Bharata

Brāhmaṇa uvāca
tvayoditaṁ vyaktam avipralabdham
bhartuḥ sa me syād yadi vīra bhāraḥ
gantur yadi syād adhigamyam adhvā
pīveti rāśau na vidām pravādaḥ

Brāhmaṇa uvāca—the learned Brāhmaṇa (Jaḍa Bharata) spoke; tvaya—by you; uditam—explained; vyaktam—very clearly; avipralabdham—without contradictions; bhartuḥ—of the bearer, the body; saḥ—that; me—mine; syāt—it would have been; yadi—if; vīra—O great hero (Mahārāja Rahūgaṇa); bhāraḥ—a load; gantuḥ—of the mover, also the body; yadi—if; syāt—it had been; adhigamyam—the object to be obtained; adhvā—the path; pīvā—very stout and strong; iti—thus; rāśau—in the body; na—not; vidām—of the self-realized persons; pravādaḥ—subject matter for discussion.

Translation

The great Brāhmaṇa Jaḍa Bharata said: My dear King and hero, whatever you have spoken sarcastically is certainly true. Actually these are not simply words of chastisement, for the body is the carrier. The load carried by the body does not belong to me, for I am the spirit soul. There is no contradiction in your statements because I am different from the body. I am not the carrier of the palanquin; the body is the carrier. Certainly, as you have hinted, I have not labored carrying the palanquin, for I am detached from the body. You have said that I am not stout and strong, and these words are befitting a person who does not know the distinction between the body and the soul. The body may be fat or thin, but no learned man would say such things of the spirit soul. As far as the spirit soul is concerned, I am neither fat nor skinny; therefore you are correct when you say that I am not very stout. Also, if the object of this journey and the path leading there were mine, there would be many troubles for me, but because they relate not to me but to my body, there is no trouble at all.
PURPORT

In *Bhagavad-gītā* it is stated that one who is advanced in spiritual knowledge is not disturbed by the pains and pleasures of the material body. The material body is completely separate from the spirit soul, and the pains and pleasures of the body are superfluous. The practice of austerity and penance is meant for understanding the distinction between the body and the soul and how the soul can be unaffected by the pleasures and pains of the body. Jaḍa Bharata was actually situated on the platform of self-realization. He was completely aloof from the bodily conception; therefore he immediately took this position and convinced the King that whatever contradictory things the King had said about his body did not actually apply to him as a spirit soul.

TEXT 10

स्थाल्यं कार्यं ज्ञाधयं आधयत्थ
शून्यं मयं कलिरिण्या जरा च।
निद्रा रतिमेन्युहंसम्भु: शुचो देहेन जातस्य हि मे न सन्ति।

\[ sthaulyam kārṣyam vyādhaya ādhayaś ca kṣut tṛṭ bhayam kalir icchā jarā ca nīdrā ratir manyur aham madaḥ śuco dehena jātasya hi me na santi \]

*sthaulyam*—being very stout and strong; *kārṣyam*—being skinny and weak; *vyādhayaḥ*—the pains of the body, such as disease; *ādhayaḥ*—the pains of the mind; *ca*—and; *kṣut tṛṭ bhayam*—hunger, thirst and fear; *kalih*—quarrels between two persons; *icchā*—desires; *jarā*—old age; *ca*—and; *nīdrā*—sleep; *ratih*—attachment for sense gratification; *manyuḥ*—anger; *aham*—false identification (in the bodily concept of life); *madaḥ*—illusion; *śuco*—lamentation; *dehena*—with this body; *jātasya*—of one who has taken birth; *hi*—certainly; *me*—of me; *na*—not; *santi*—exist.
TRANSLATION

Fatness, thinness, bodily and mental distress, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person absorbed in the material bodily conception is affected by these things, but I am free from all bodily conceptions. Consequently I am neither fat nor skinny nor anything else you have mentioned.

PURPORT

Śrila Narottama dāsa Ṭhākura has sung: deha-smṛti nāhi yāra, saṁsāra-bandhana kāhān tāra. One who is spiritually advanced has no connection with the body or with the bodily actions and reactions. When one comes to understand that he is not the body and therefore is neither fat nor skinny, one attains the topmost form of spiritual realization. When one is not spiritually realized, the bodily conception entangles one in the material world. At the present moment all human society is laboring under the bodily conception; therefore in the śāstras people in this age are referred to as dvipada-pāsu, two-legged animals. No one can be happy in a civilization conducted by such animals. Our Kṛṣṇa consciousness movement is trying to raise fallen human society to the status of spiritual understanding. It is not possible for everyone to become immediately self-realized like Jaḍa Bharata. However, as stated in Śrīmad-Bhāgavatam (1.2.18): naṣṭa-prāyēsv abhadreṣu nityaṁ bhāgavata-sevayā. By spreading the Bhāgavata principles, we can raise human society to the platform of perfection. When one is not affected by the bodily conceptions, one can advance to the Lord’s devotional service.

naṣṭa-prāyēsv abhadreṣu
nityaṁ bhāgavata-sevayā
bhāgavaty uttamaśloke
bhaktir bhavati naiṣṭikī

The more we advance our freedom from the bodily conception, the more we are fixed in devotional service, and the more we are happy and
peaceful. In this regard, Śrīla Madhvācārya says that those who are too materially affected continue the bodily conception. Such persons are concerned with different bodily symptoms, whereas one freed from bodily conceptions lives without the body even in the material condition.

TEXT 11

jīvan-mṛtātvam niyamena rājan
ādyantavad yad vikṛtasya drṣṭam
sva-svāmya-bhāvo dhruva ēdyā yatra
tarhy ucyate ’sau vidhikṛtya-yogah

jīvat-mṛtātvam—the quality of being dead while living; niyamena—by the laws of nature; rājan—O King; ādi-anta-vat—everything material has a beginning and an end; yat—because; vikṛtasya—of things that are transformed, such as the body; drṣṭam—is seen; sva-svāmya-bhāvo—the condition of servanthood and mastership; dhruva—unchangeable; ēdyā—O you who are worshiped; yatra—wherein; tarhi—then; ucyate—it is said; asau—that; vidhi-kṛtya-yogah—fitness of order and duty.

TRANSLATION

My dear King, you have unnecessarily accused me of being dead though alive. In this regard, I can only say that this is the case everywhere because everything material has its beginning and end. As far as your thinking that you are the king and master and are thus trying to order me, this is also incorrect because these positions are temporary. Today you are a king and I am your servant, but tomorrow the position may be changed, and you may be my servant and I your master. These are temporary circumstances created by providence.
The bodily conception is the basic principle of suffering in material existence. In Kali-yuga especially, people are so uneducated that they cannot even understand that the body is changing at every moment and that the ultimate change is called death. In this life one may be a king, and in the next life one may be a dog, according to *karma*. The spirit soul is in a deep slumber caused by the force of material nature. He is put in one type of condition and again changed into another type. Without self-realization and knowledge, conditional life continues, and one falsely claims himself a king, a servant, a cat or a dog. These are simply different transformations brought about by the supreme arrangement. One should not be misled by such temporary bodily conceptions. Actually no one is master within the material world, for everyone is under the control of material nature, which is under the control of the Supreme Personality of Godhead. Therefore the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate master. As explained in *Caitanya-caritāmṛta*, *ekale iśvara kṛṣṇa, āra saba bhrtya*: the only master is Kṛṣṇa, and everyone else is His servant. Forgetfulness of our relationship with the Supreme Lord brings about our suffering in the material world.

**TEXT 12**

viśeṣa-buddheḥ—of the conception of the distinction between master and servant; vivaram—the scope; manāk—a little; ca—also; paśyāmaḥ—I see; yat—which; na—not; vyavahārataḥ—than the temporary usage or convention; anyat—other; kāḥ—who; iṣvaraḥ—the
master; *tatra*—in this; *kim*—who; *āsītavyam*—is to be controlled; *tathāpi*—nevertheless; *rājan*—O King (if you still think that you are master and I am servant); *karavāma*—I may do; *kim*—what; *te*—for you.

**TRANSLATION**

My dear King, if you still think that you are the King and that I am your servant, you should order me, and I should follow your order. I can then say that this differentiation is temporary, and it expands only from usage or convention. I do not see any other cause. In that case, who is the master, and who is the servant? Everyone is being forced by the laws of material nature; therefore no one is master, and no one is servant. Nonetheless, if you think that you are the master and that I am the servant, I shall accept this. Please order me. What can I do for you?

**PURPORT**

It is said in Śrīmad-Bhāgavatam, *ahāṁ māmēti*: One thinks, “I am this body, and in this bodily relationship he is my master, he is my servant, she is my wife, and he is my son.” All these conceptions are temporary due to the inevitable change of body and the arrangement of material nature. We are gathered together like straws floating in the waves of an ocean, straws that are inevitably separated by the laws of the waves. In this material world, everyone is floating on the waves of the ocean of nescience. As described by Bhaktivinoda Ṭhākura:

(miche) māyāra vaṣe, yāccha bhese',
khāccha hābuḍhubu, bhāi
(jīva) krṣṇa-dāṣa, e viśvāṣa,
karle ta' āra duḥkhha nāi

Śrīla Bhaktivinoda Ṭhākura states that all men and women are floating like straws on the waves of material nature. If they come to the understanding that they are the eternal servants of Krṣṇa, they will put an end to this floating condition. As stated in *Bhagavad-gītā* (3.37): *kāma eṣa krodha eṣa rajoguṇa-samudbhavaḥ*. Due to the mode of passion, we desire many things, and according to our desire or anxiety and according
to the order of the Supreme Lord, material nature gives us a certain type of body. For some time we play as master or servant, as actors play on the stage under someone else’s direction. While we are in the human form, we should put an end to this nonsensical stage performance. We should come to our original constitutional position, known as Kṛṣṇa consciousness. At the present moment, the real master is material nature. Daivi hy eṣā guṇamayī mama māyā duratayā (Bg. 7.14). Under the spell of material nature, we are becoming servants and masters, but if we agree to be controlled by the Supreme Personality of Godhead and His eternal servants, this temporary condition ceases to exist.

TEXT 13

unmatta-matta-jaḍavat sva-saṁsthāṁ
gatasya me vīra cikitsitena
arthāḥ kiyān bhavatā śikṣitena
stabdha-pramattasya ca piṣṭapesah

unmatta—madness; matta—a drunkard; jaḍa-vat—like a dunce; sva-saṁsthāṁ—situation in my original constitutional position; gatasya—of one who has obtained; me—of me; vīra—O King; cikitsitena—by your chastisement; arthāḥ—the meaning or purpose: kiyān—what; bhavatā—by you; śikṣitena—by being instructed: stabdha—dull; pramattasya—of a crazy man; ca—also: piṣṭa-pesah—like grinding flour.

TRANSLATION

My dear King, you have said, “You rascal, you dull, crazy fellow! I am going to chastise you, and then you will come to your senses.” In this regard, let me say that although I live like a dull, deaf and dumb man, I am actually a self-realized person. What will you gain by punishing me? If your calculation is true and I am a madman,
then your punishment will be like beating a dead horse. There will be no effect. When a madman is punished, he is not cured of his madness.

**PURPORT**

Everyone in this material world is working like a madman under certain impressions falsely acquired in the material condition. For example, a thief who knows that stealing is not good and who knows that it is followed with punishment by a king or by God, who has seen that thieves are arrested and punished by the police, nonetheless steals again and again. He is obsessed with the idea that by stealing he will be happy. This is a sign of madness. Despite repeated punishment, the thief cannot give up his stealing habit; therefore the punishment is useless.

**TEXT 14**

श्रीशुकु उवाच

एतानवदञ्चादपरिभाष्य प्रत्युदिर्या भुनिवर उपशमशील उपरतानात्म्यनिमित्त उपारोगेन कर्मराग्यं व्यपनयन् राजयानमपि तथोवाह ||१४||

śrī-śuka uvāca
eṭāvad anuvāda-paribhāsaṁyā pratyudīrya muni-vara upāsama-sīla

uparatānātmya-nimitta upabhogena karmārabdhāṁ vyapanayan rāja-
yānam api tathovāha.

śrī-śukāḥ uvāca—Śukadeva Gosvāmī continued to speak; etāvat—so much; anuvāda-paribhāsaṁyā—by explanatory repetition of words spoken previously by the King; pratyudīrya—giving replies one after another; muni-varaḥ—great sage Jaḍa Bharata; upāsama-śīlaḥ—who was calm and peaceful in character; uparata—ceased; anātmya—things not related to the soul; nimittaḥ—whose cause (ignorance) for identification with things not related to the soul; upabhogena—by accepting the consequences of his karma; karmā-ārabdhāṁ—the resultant action now attained; vyapanayan—finishing; rāja-yānam—the palanquin of the King; api—again; tathā—as before; uvāha—continued to carry.
TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parikṣit, when King Rahukaṇa chastised the exalted devotee Jaḍa Bharata with harsh words, that peaceful, saintly person tolerated it all and replied properly. Nescience is due to the bodily conception, and Jaḍa Bharata was not affected by this false conception. Out of his natural humility, he never considered himself a great devotee, and he agreed to suffer the results of his past karma. Like an ordinary man, he thought that by carrying the palanquin, he was destroying the reactions of his past misdeeds. Thinking in this way, he began to carry the palanquin as before.

PURPORT

An exalted devotee of the Lord never thinks that he is a paramahāṁsa or a liberated person. He always remains a humble servant of the Lord. In all reverse conditions, he agrees to suffer the results of his past life. He never accuses the Lord of putting him into a distressed condition. These are the signs of an exalted devotee. Tat te 'nukampāṁ susamikṣyamāṇah. When suffering reversed conditions, the devotee always considers that the reverse conditions are the Lord’s concessions. He is never angry with his master; he is always satisfied with the position his master offers. In any case, he continues performing his duty in devotional service. Such a person is guaranteed promotion back home, back to Godhead. As stated in Śrīmad-Bhāgavatam (10.14.8):

\[
\text{tat te 'nukampāṁ susamikṣamāṇo}
\]
\[
\text{bhuṇjāna evātma-kṛtam vipākam}
\]
\[
\text{ḥṛd-vāg-vapurbhir vidadhan nāmas te}
\]
\[
\text{jīveta yo mukti-pade sa dāya-bhāk}
\]

“My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart, is surely eligible for liberation, for it has become his rightful claim.”
TEXT 15

Sukadeva Gosvāmi continued: O best of the Pāṇḍu dynasty [Mahārāja Parikṣit], the King of the Sindhu and Sauvira states [Mahārāja Rahūgaṇa] had great faith in discussions of the Absolute Truth. Being thus qualified, he heard from Jaḍa Bharata that philosophical presentation which is approved by all scriptures on the mystic yoga process and which slackens the knot in the heart. His material conception of himself as a king was thus destroyed. He immediately descended from his palanquin and fell flat on the
ground with his head at the lotus feet of Jaḍa Bharata in such a way that he might be excused for his insulting words against the great brāhmaṇa. He then prayed as follows.

PURPORT

In Bhagavad-gītā (4.2) Lord Kṛṣṇa says:

\[
\text{evam paramparā-prāptam} \\
\text{imam rājarṣayo viduḥ} \\
\text{sa kāleneha mahatā} \\
\text{yogo naṣṭah parantapa}
\]

“This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.”

Through the disciplic succession the royal order was on the same platform as great saintly persons (rāja-ṛṣis). Formerly they could understand the philosophy of life and knew how to train the citizens to come to the same standard. In other words, they knew how to deliver the citizens from the entanglement of birth and death. When Mahārāja Daśaratha ruled Ayodhya, the great sage Viśvāmitra once came to him to take away Lord Rāmacandra and Lakṣmaṇa to the forest to kill a demon. When the saintly person Viśvāmitra came to the court of Mahārāja Daśaratha, the King, in order to receive the saintly person, asked him, \text{aihiṣṭam yat tat punar-janma-jayāya}. He asked the sage whether everything was going on well in his endeavor to conquer the repetition of birth and death. The whole process of Vedic civilization is based on this point. We must know how to conquer the repetition of birth and death. Mahārāja Rahuḍaṇa also knew the purpose of life; therefore when Jaḍa Bharata put the philosophy of life before him, he immediately appreciated it. This is the foundation of Vedic society. Learned scholars, brāhmaṇas, saintly persons and sages who were fully aware of the Vedic purpose advised the royal order how to benefit the general masses, and by their cooperation, the general masses were benefited. Therefore everything was successful. Mahārāja Rahuḍaṇa attained this perfection of understanding the value
of human life; therefore he regretted his insulting words to Jaḍa Bharata, and he immediately descended from his palanquin and fell down at the lotus feet of Jaḍa Bharata in order to be excused and to hear from him further about the values of life known as brahma-jijnāsa (inquiry into the Absolute Truth). At the present moment, high government officials are ignorant of the values of life, and when saintly persons endeavor to broadcast the Vedic knowledge, the so-called executives do not offer their respectful obeisances but try to obstruct the spiritual propaganda. Thus one can say that the former kingly government was like heaven and that the present government is like hell.

**TEXT 16**

कर्त्तवं निगृहस्य स दिक्षा नाम ।
विवर्ष्येष्वरन्त्रं कत्मोंद्रश्यतः ।
कस्यासि कुत्रत्य इहापि कमत
क्षेमाय नश्चेदाति नोत गुरुः ॥ १८६॥

_kas tvam nigūḍhaś carasi dvijānām_
_bibharṣi sūtram katamo 'vadhūtah_
_kasyāsi kutrata ya ihāpi kasmāt_
_kṣemāya naś ced asi nota śuklaḥ_

_kaha tvam—who are you; nigūḍhaḥ—very much covered; carasi—you move within this world; dvijānam—among the brāhmaṇas or saintly persons; bibharṣi—you also wear; sūtram—the sacred thread belonging to the first-class brāhmaṇas; katamah—which; avadhūtah—highly elevated person; kasya asi—whose are you (whose disciple or son are you); kutrataḥ—from where; iha api—here in this place; kasmāt—for what purpose; kṣemāya—for the benefit; naḥ—of us; cet—if; asi—you are; na ụta—or not; śuklaḥ—the personality of the pure mode of goodness (Kapiladeva).

**TRANSLATION**

King Rahūgaṇa said: O brāhmaṇa, you appear to be moving in this world very much covered and unknown to others. Who are
you? Are you a learned brähmana and saintly person? I see that you are wearing a sacred thread. Are you one of those exalted, liberated saints such as Dattātreya and other highly advanced, learned scholars? May I ask whose disciple you are? Where do you live? Why have you come to this place? Is your mission in coming here to do good for us? Please let me know who you are.

PURPORT

Mahārāja Rahūgaṇa was very anxious to receive further enlightenment in Vedic knowledge because he could understand that Jaḍa Bharata belonged to a brahman family either by disciplic succession or by birth in a brahman dynasty. As stated in the Vedas: tad vijnānārtham sa gurum evābhigacchet. Rahūgaṇa was accepting Jaḍa Bharata as a guru, but a guru must prove his position not only by wearing a sacred thread but by advancing knowledge in spiritual life. It is also significant that Rahūgaṇa asked Jaḍa Bharata which family he belonged to. There are two types of families—one according to dynasty and the other according to disciplic succession. In either way, one can be enlightened. The word śukla refers to a person in the mode of goodness. If one wants to receive spiritual knowledge, he must approach a bona fide brahman-guru, either in the disciplic succession or in a family of learned brahmans.

TEXT 17

नाहं विशाङे सुरराजंजनà- ॥ ३५७ ॥
नाम्नयंकरोभानिभिर्नित्यतपस्या- ॥ ३५८ ॥
चण्डके भृषां ब्रह्मकुलांमानात ॥ ३५९ ॥

nāham viśāṅke sura-rāja-vajrān
na tryakṣa-śūlān na yamasya daṇḍāt
nāgny-arka-somānila-vittapāstrāc
chaṅke bhrāṁ brahma-kulāvamanāt

na—not; aham—I; viśāṅke—I am afraid; sura-rāja-vajrāt—from the thunderbolt of the King of heaven, Indra: na—nor; tryakṣa-śūlāt—
from the piercing trident of Lord Śiva; na—nor; yamasya—of the superintendent of death, Yamarāja; dandaḥ—from the punishment; na—nor; agni—of fire; arka—of the scorching heat of the sun; soma—of the moon; anila—of the wind; vitta-pa—of the owner of riches, Kuvera, the treasurer of the heavenly planets; astrat—from the weapons; śaṅke—I am afraid; bhrāsam—very much; brahma-kula—the group of the brāhmaṇas; avamānāt—from offending.

TRANSLATION

My dear sir, I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Śiva. I do not care about the punishment of Yamarāja, the superintendent of death, nor am I afraid of fire, scorching sun, moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a brāhmaṇa. I am very much afraid of this.

PURPORT

When Śrī Caitanya Mahāprabhu was instructing Rūpa Gosvāmī at the Daśāśvamedha-ghāta in Prayāga, He pointed out very clearly the seriousness of offending a Vaiṣṇava. He compared the vaiṣṇava-aparādha to hāti mātā, a mad elephant. When a mad elephant enters a garden, it spoils all the fruits and flowers. Similarly, if one offends a Vaiṣṇava, he spoils all his spiritual assets. Offending a brāhmaṇa is very dangerous, and this was known to Mahārāja Rahūgaṇa. He therefore frankly admitted his fault. There are many dangerous things—thunderbolts, fire, Yamarāja’s punishment, the punishment of Lord Śiva’s trident, and so forth—but none is considered as serious as offending a brāhmaṇa like Jaḍa Bharata. Therefore Mahārāja Rahūgaṇa immediately descended from his palanquin and fell flat before the lotus feet of the brāhmaṇa Jaḍa Bharata just to be excused.

TEXT 18

तद् ब्रव्यसङ्गे जडबलिगृढः
विज्ञानवीरो विचरस्यपारः ।
My dear sir, it appears that the influence of your great spiritual knowledge is hidden. Factually you are bereft of all material association and fully absorbed in the thought of the Supreme. Consequently you are unlimitedly advanced in spiritual knowledge. Please tell me why you are wandering around like a dullard. O great, saintly person, you have spoken words approved by the yogic process, but it is not possible for us to understand what you have said. Therefore kindly explain it.

PURPORT

Saintly people like Jaḍa Bharata do not speak ordinary words. Whatever they say is approved by great yogīṣ and those advanced in spiritual life. That is the difference between ordinary people and saintly people. The listener must also be advanced to understand the words of such exalted, spiritually advanced people as Jaḍa Bharata. Bhagavad-gītā was spoken to Arjuna, not to others. Lord Kṛṣṇa especially selected
Arjuna for instruction in spiritual knowledge because Arjuna happened to be a great devotee and confidential friend. Similarly, great personalities also speak to the advanced, not to śūdras, vaiśyas, women or unintelligent men. Sometimes it is very risky to give great philosophical instructions to ordinary people, but Śrī Caitanya Mahāprabhu, for the benefit of the fallen souls of Kali-yuga, has given us a very nice instrument, the chanting of the Hare Kṛṣṇa mantra. The general mass of people, although śūdras and less, can be purified by chanting this Hare Kṛṣṇa mantra. Then they can understand the exalted philosophical statements of Bhagavad-gītā and Śrīmad-Bhāgavatam. Our Kṛṣṇa consciousness movement has therefore adopted the chanting of the Hare Kṛṣṇa mahā-mantra for the general masses. When people gradually become purified, they are instructed in the lessons of Bhagavad-gītā and Śrīmad-Bhāgavatam. Materialistic people like strī, śūdra and dvija-bandhu cannot understand words of spiritual advancement, yet one can take to the shelter of a Vaiṣṇava, for he knows the art of enlightening even śūdras in the highly elevated subject matter spoken in Bhagavad-gītā and Śrīmad-Bhāgavatam.

TEXT 19

अहमः च योगेश्वरामात्मत्वचः

विदां मुनीनां परमं गुरूं वै

प्रश्चुम्य प्रविष्टम् क्रिमिहारण तत्

साधारणिः ज्ञानकलात्वतीर्थस् ॥ १९॥

aham ca yogesvaram ātma-tattva-vidām munināṁ paramāṁ gurun vai

prasūm pravṛttah kim ihāraṇam tat

sāksād dhariṁ jñāna-kalāvatīrṇam

aham—I; ca—and; yoga-iśvaram—the master of all mystic power; ātma-tattva-vidām—of the learned scholars who are aware of the spiritual science; munināṁ—of such saintly persons; paramam—the best; gurum—the preceptor; vai—indeed; prasūm—to inquire; pravṛttah—engaged; kim—what; iha—in this world; araṇam—the most
secure shelter; *tat*—that which; *sāksāt harim*—directly the Supreme Personality of Godhead; *jñāna-kalā-avatīrṇam*—who has descended as the incarnation of complete knowledge in His plenary portion known as Kapiladeva.

**TRANSLATION**

I consider your good self the most exalted master of mystic power. You know the spiritual science perfectly well. You are the most exalted of all learned sages, and you have descended for the benefit of all human society. You have come to give spiritual knowledge, and you are a direct representative of Kapiladeva, the incarnation of God and the plenary portion of knowledge. I am therefore asking you, O spiritual master, what is the most secure shelter in this world?

**PURPORT**

As Kṛṣṇa confirms in *Bhagavad-gītā*:

*yoginām api sarveṣāṁ mad-galenāntarātmānā śraddhāvān bhajate yo māṁ sa me yuktatamo mātāḥ*

“Of all *yogīs*, he who abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all.” (Bg. 6.47)

Jaḍa Bharata was a perfect *yogī*. He was formerly the emperor Bharata Mahārāja, and he was now the most exalted personality among learned sages and the master of all mystic powers. Although Jaḍa Bharata was an ordinary living entity, he had inherited all the knowledge given by the Supreme Personality of Godhead, Kapiladeva. He could therefore be taken directly as the Supreme Personality of Godhead. As confirmed by Śrīla Viśvanātha Cakravartī Thākura in his stanzas to the spiritual master: *sāksād-dharitvena samasta-śastraḥ*. An exalted personality like Jaḍa Bharata is as good as the Supreme Personality of Godhead because he fully represents the Lord by giving knowledge to others. Jaḍa Bharata
is herein accepted as the direct representative of the Supreme Person- 
ality of Godhead because he was imparting knowledge on behalf of 
the Supreme Lord. Therefore Mahārāja Rañugāṇa concluded that it was 
appropriate to ask him about atma-tattva, the spiritual science. Tad-
vijñānārtham sa gurum evābhigacchet. This Vedic injunction is also con-
firmed herein. If anyone is at all interested in knowing the spiritual 
science (brahma-jīnāsā), he must approach a guru like Jaḍa Bharata.

TEXT 20

sah—that Supreme Personality of Godhead or His incarnation 
Kapiladeva; vai—indeed; bhavān—your good self; loka-nirikṣaṇartham—just to study 
the characteristics of the people of this world; avyakta-linga—without manifesting your real 
identity; vicarati—are traveling in this world; api svit—whether; yoga-īśvarāṇām—of all the 
advanced yogīs; gatim—the characteristics or actual behavior; andha-
buddhiḥ—who are illusioned and have become blind to spiritual 
knowledge; katham—how; vicaksīta—may know; grha-anubandhah—I 
who am bound by attachment to family life, or worldly life.

TRANSLATION

Is it not a fact that your good self is the direct representative of 
Kapiladeva, the incarnation of the Supreme Personality of 
Godhead? To examine people and see who is actually a human 
being and who is not, you have presented yourself to be a deaf and 
dumb person. Are you not moving this way upon the surface of the
world? I am very attached to family life and worldly activities, and I am blind to spiritual knowledge. Nonetheless, I am now present before you and am seeking enlightenment from you. How can I advance in spiritual life?

PURPORT

Although Mahārāja Rahugāna was playing the part of a king, he had been informed by Jāda Bharata that he was not a king nor was Jāda Bharata deaf and dumb. Such designations were simply coverings of the spirit soul. Everyone must come to this knowledge. As confirmed in Bhagavad-gītā (2.13): dehino ’smin yathā dehe. Everyone is encased within the body. Since the body is never identical with the soul, the bodily activities are simply illusory. In the association of such a sādhu as Jāda Bharata, Mahārāja Rahugāna came to the awareness that his activities as a royal authority were simply illusory phenomena. He therefore agreed to receive knowledge from Jāda Bharata, and that was the beginning of his perfection. Tad-vijñānārtham sa gurum evābhigaci­chet. A person like Mahārāja Rahugāna, who was very inquisitive to know the value of life and the spiritual science, must approach a personality like Jāda Bharata. Tasmād gurum prapadyeta jijñāsuḥ śreyo ut­tamam (Bhāg. 11.3.21). One must approach a guru like Jada Bharata, a representative of the Supreme Personality of Godhead, to inquire about the goal of human life.

TEXT 21

dṛṣṭaḥ śramaḥ karmata iitmano vai bhartur gantur bhavataś cānumanye yathāsatodānayanādy-abhāvāt samūla iśto vyavahāra-mārgaḥ
You have said, “I am not fatigued from labor.” Although the soul is different from the body, there is fatigue because of bodily labor, and it appears to be the fatigue of the soul. When you are carrying the palanquin, there is certainly labor for the soul. This is my conjecture. You have also said that the external behavior exhibited between the master and the servant is not factual, but although in the phenomenal world it is not factual, the products of the phenomenal world can actually affect things. That is visible and experienced. As such, even though material activities are impermanent, they cannot be said to be untrue.

This is a discussion on impersonal Mayāvāda philosophy and the practical philosophy of Vaiṣṇavas. The Mayāvāda philosophy explains this phenomenal world to be false, but Vaiṣṇava philosophers do not agree. They know that the phenomenal world is a temporary manifestation, but it is not false. A dream that we see at night is certainly false, but a horrible dream certainly affects the person seeing it. The soul’s fatigue is not factual, but as long as one is immersed in the illusory bodily conception, one is affected by such false dreams. When dreaming, it is not possible to avoid the actual facts, and the conditioned soul is forced to suffer due to his dream. A waterpot is made of earth and is temporary. Actually there is no waterpot; there is simply earth. However, as long as the waterpot can contain water, we can use it in that way. It cannot be said to be absolutely false.
King Rahūgaṇa continued: My dear sir, you have said that designations like bodily fatness and thinness are not characteristics of the soul. That is incorrect because designations like pain and pleasure are certainly felt by the soul. You may put a pot of milk and rice within fire, and the milk and rice are automatically heated one after the other. Similarly, due to bodily pains and pleasures, the senses, mind and soul are affected. The soul cannot be completely detached from this conditioning.

PURPORT

This argument put forward by Mahārāja Rahūgaṇa is correct from the practical point of view, but it arises from an attachment to the bodily conception. It can be said that a person sitting in his car is certainly...
different from his car, but if there is damage to the car, the owner of the car, being overly attached to the car, feels pain. Actually, the damage done to the car has nothing to do with the car’s proprietor, but because the proprietor has identified himself with the interest of the car, he feels pleasure and pain connected with it. This conditional state can be avoided if attachment is withdrawn from the car. Then the proprietor would not feel pleasure or pain if the car is damaged or whatever. Similarly, the soul has nothing to do with the body and the senses, but due to ignorance, he identifies himself with the body, and he feels pleasure and pain due to bodily pleasure and pain.

TEXT 23

śaṣṭābhīgoptaḥ nrpaṭīḥ praṭānāṁ
yah kīṅkarō vai na pīṇaṣṭi piṣṭam
sva-dharmam ārādhanam acyutasya
yat ihāmāno vijahāti agaughām

śaṣṭā—the governor; abhīgoptaḥ—a well-wisher of the citizens as a father is the well-wisher of his children; nrpaṭīḥ—the king; praṭānāṁ—of the citizens; yah—one who; kīṅkarāḥ—order carrier; vai—indeed; na—not; pīṇaṣṭi piṣṭam—grinds what is already ground; sva-dharmam—one’s own occupational duty; ārādhanam—worshiping; acyutasya—of the Supreme Personality of Godhead; yat—which; ihāmāno—performing; vijahāti—they are released from; agaughām—all kinds of sinful activity and faulty action.

TRANSLATION

My dear sir, you have said that the relationship between the king and the subject or between the master and the servant are not eter-
nal, but although such relationships are temporary, when a person takes the position of a king, his duty is to rule the citizens and punish those who are disobedient to the laws. By punishing them, he teaches the citizens to obey the laws of the state. Again, you have said that punishing a person who is deaf and dumb is like chewing the chewed or grinding the pulp; that is to say, there is no benefit in it. However, if one is engaged in his own occupational duty as ordered by the Supreme Lord, his sinful activities are certainly diminished. Therefore if one is engaged in his occupational duty by force, he benefits because he can vanquish all his sinful activities in that way.

PURPORT

This argument offered by Mahārāja Rahūgaṇa is certainly very effective. In his Bhakti-rasāmṛta-sindhu (1.2.4), Śrīla Rūpa Gosvāmī says, tasmāt kenāpy upāyena manaḥ kṛṣṇe niveṣayet: somehow or other, one should engage in Kṛṣṇa consciousness. Actually every living being is an eternal servant of Kṛṣṇa, but due to forgetfulness, a living entity engages himself as an eternal servant of māyā. As long as one is engaged in māyā’s service, he cannot be happy. Our Kṛṣṇa consciousness movement aims at engaging people in Lord Kṛṣṇa’s service. That will help them become freed from all material contamination and sinful activity. This is confirmed in Bhagavad-gītā (4.10): vita-rāga-bhaya-krodhāḥ. By becoming detached from material activities, we will be freed from fear and anger. By austerity, one becomes purified and eligible to return home, back to Godhead. The duty of the king is to rule his citizens in such a way that they can become Kṛṣṇa conscious. This would be very beneficial for everyone. Unfortunately the king or president engages people in sense gratification instead of the Lord’s service, and such activities are certainly not beneficial for anyone. King Rahūgaṇa tried to engage Jaḍa Bharata in carrying the palanquin, which is a form of sense gratification for the King. However, if one is engaged as a palanquin carrier in the Lord’s service, that is certainly beneficial. In this godless civilization, if a president engages people somehow or other in devotional service or the awakening of Kṛṣṇa consciousness, he renders the very best service to the citizens.
TEXT 24

तन्में भरान्तदेशाशिष्ण—
मदेन तुच्छाक्तसतमस्य ।
कृष्णस्व मैत्रीद्र्समातैवन्यो
यथा तरे सदयद्यानमहः॥२४॥

tan me bhavāṁ nara-devābhimāna-
madena tucchikṛta-sattamasya
krṣīṣṭa maitṛī-drśam āṛta-bandho
yathā tare sad-avadhyānam arṁhaḥ

Therefore; me—unto me; bhavāṁ—your good self; nara-devābhimāna-madena—by madness due to having the body of a king and thus being proud of it; tucchikṛta—who has insulted; sat-tamasya—you who are the best among human beings; krṣīṣṭa—kindly show; maitṛī-drśam—your causeless mercy upon me like a friend; āṛta-bandho—O friend of all distressed persons; yathā—so; tare—I can get relief from; sat-avadhyānam—neglecting a great personality like you; arṁhaḥ—the sin.

TRANSLATION

Whatever you have spoken appears to me to be contradictory. O best friend of the distressed, I have committed a great offense by insulting you. I was puffed up with false prestige due to possessing the body of a king. For this I have certainly become an offender. Therefore I pray that you kindly glance at me with your causeless mercy. If you do so, I can be relieved from sinful activities brought about by insulting you.

PURPORT

Śrī Caitanya Mahāprabhu has said that by offending a Vaiṣṇava, one finishes all his spiritual activities. Offending a Vaiṣṇava is considered the mad elephant offense. A mad elephant can destroy an entire garden which has been developed with great labor. One may attain the topmost platform of devotional service, but somehow or other if he offends a
Vaiṣṇava, the whole structure collapses. Unconsciously, King Rahūgaṇa offended Jaḍa Bharata, but due to his good sense, he asked to be excused. This is the process by which one can be relieved from a vaiṣṇava-aparādha. Krṣṇa is always very simple and by nature merciful. When one commits an offense at the feet of a Vaiṣṇava, one must immediately apologize to such a personality so that his spiritual advancement may not be hampered.

**TEXT 25**

न विक्रिया विश्वसुहृतसाक्ष्य 
साम्येन वीताभिमातस्तवापि ।
महद्विमानात्व स्तुक्तातथ्या माहद् 
नास्त्यत्यदृढ़रादपि ग्युप्याणिः ॥ २५॥

na vikriyā visva-suhṛt-sakhasya
sāmyena vitābhimateś tavāpi
mahad-vimānāt sva-kr̥tād dhi mādṝ̤
nāṅksyaty adūrād api śūlapāṇih

na—not; vikriyā—material transformation; visva-suhṛt—of the Supreme Personality of Godhead, who is a friend to everyone; sakhasya—of you, the friend; sāmyena—because of your mental equilibrium; vīta-abhimateḥ—who has completely forsaken the bodily concept of life; tava—your; api—indeed; mahat-vimānāt—of insulting a great devotee; sva-kr̥tād—from my own activity; hi—certainly; mādṝ̤k—a person like me; nāṅksyati—will be destroyed; adūrāt—very soon; api—certainly; śūla-pāṇih—even though as powerful as Lord Śiva (Śūlapāṇi).

**TRANSLATION**

O my dear lord, you are the friend of the Supreme Personality of Godhead, who is the friend of all living entities. You are therefore equal to everyone, and you are free from the bodily conception. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insult. You are
fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Śiva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaiṣṇava.

PURPORT

Mahārāja Rahūgaṇa was very intelligent and conscious of the inauspicious effects arising from insulting a Vaiṣṇava. He was therefore very anxious to be excused by Jāda Bharata. Following in the footsteps of Mahārāja Rahūgaṇa, everyone should be very cautious not to commit an offense at the lotus feet of a Vaiṣṇava. Śrīla Vṛndāvana dāsa Ṭhākura in the Caitanya-bhāgavata (Madhya 13) says:

śūlapāṇi-sama yadi bhakta-nindā kare
bhāgavata pramāṇa—tathāpi śighra mare

hena vaiṣṇavere ninde sarvajña ha-i
se janera adhaḥ-pāta sarva-śāstre ka-i

"Even if one is as strong as Lord Śiva, who carries a trident in his hand, one will nonetheless fall down from his spiritual position if he tries to insult a Vaiṣṇava. That is the verdict of all Vedic scriptures." He also says this in Caitanya-bhāgavata (Madhya 22).

vaiṣṇavera nindā karibeka yāra gaṇa
tāra rakṣā sāmarthya nāhika kona jana

śūlapāṇi-sama yadi vaiṣṇavere ninde
 tathāpiha nāsa yāya—kahe śāstra-ṛṇde

ihā nā māniyā ye sujana nindā kare
janme janme se pāpiṣṭha dāiva-dōse mare

"One who blasphemes a Vaiṣṇava cannot be protected by anyone. Even if a person is as strong as Lord Śiva, if he blasphemes a Vaiṣṇava, he is sure to be destroyed. This is the verdict of all śāstras. If one does not care for
the verdict of the śāstras and dares blaspheme a Vaiṣṇava, he suffers life after life because of this."

Thus end the Bhaktivedanta purports of the Fifth Canto, Tenth Chapter, of the Śrīmad-Bhagavatam, entitled, "The Discussion Between Jaḍa Bharata and Mahārāja Rahūgaṇa."
CHAPTER ELEVEN

Jaḍa Bharata Instructs King Rahūgaṇa

In this chapter the brāhmaṇa Jaḍa Bharata instructs Mahārāja Rahūgaṇa in detail. He tells the King: “You are not very experienced, yet you pose yourself as a learned person because you are very proud of your knowledge. Actually a person who is on the transcendental platform does not care for social behavior that sacrifices spiritual advancement. Social behavior comes within the jurisdiction of karma-kāṇḍa, material benefit. No one can spiritually advance by such activities. The conditioned soul is always overpowered by the modes of material nature, and consequently he is simply concerned with material benefits and auspicious and inauspicious material things. In other words, the mind, which is the leader of the senses, is absorbed in material activities life after life. Thus he continuously gets different types of bodies and suffers miserable material conditions. On the basis of mental concoction, social behavior has been formulated. If one’s mind is absorbed in these activities, he certainly remains conditioned within the material world. According to different opinions, there are eleven or twelve mental activities, which can be transformed into hundreds and thousands. A person who is not Kṛṣṇa conscious is subjected to all these mental concoctions and is thus governed by the material energy. The living entity who is free from mental concoctions attains the platform of pure spirit soul, devoid of material contamination. There are two types of living entities—jīvātmā and paramātmā, the individual soul and the Supreme Soul. That Supreme Soul in His ultimate realization is Lord Vāsudeva, Kṛṣṇa. He enters into everyone’s heart and controls the living entity in his different activities. He is therefore the supreme shelter of all living entities. One can understand the Supreme Soul and one’s position in relationship with Him when one is completely freed from the unwanted association of ordinary men. In this way one can become fit to cross the ocean ofnescience. The cause of conditional life is attachment to the external energy. One has to conquer these mental concoctions: unless one does so, he will
never be freed from material anxieties. Although mental concoctions have no value, their influence is still very formidable. No one should neglect to control the mind. If one does, the mind becomes so powerful that one immediately forgets his real position. Forgetting that he is an eternal servant of Kṛṣṇa and that service to Kṛṣṇa is his only business, one is doomed by material nature to serve the objects of the senses. One should kill mental concoctions by the sword of service to the Supreme Personality of Godhead and His devotee [guru-krṣṇa-prasāde pāya bhakti-latā-bīja]."

TEXT 1

brāhmaṇa uvāca
akovidā kōvīda-vāda-vādān
vadasy atho nātī-vidāṁ variṣṭhāḥ
na sūrayo hi vyavahāram enam
tattvāvamārṣeṇa sahāmananti


TRANSLATION

The brāhmaṇa Jaḍa Bharata said: My dear King, although you are not at all experienced, you are trying to speak like a very ex-
experienced man. Consequently you cannot be considered an experienced person. An experienced person does not speak the way you are speaking about the relationship between a master and a servant or about material pains and pleasures. These are simply external activities. Any advanced, experienced man, considering the Absolute Truth, does not talk in this way.

PURPORT

Krṣṇa similarly chastised Arjuna. Aśocyaṇ anvaśocas tvam prajñā-vādāṁś ca bhāṣaṁ: “While speaking learned words, you are lamenting for what is not worthy of grief.” (Bg. 2.11) Similarly, among people in general, 99.9 percent try to talk like experienced advisers, but they are actually devoid of spiritual knowledge and are therefore like inexperienced children speaking nonsensically. Consequently their words cannot be given any importance. One has to learn from Krṣṇa or His devotee. If one speaks on the basis of this experience—that is, on the basis of spiritual knowledge—one’s words are valuable. At the present moment, the entire world is full of foolish people. Bhagavad-gītā describes these people as mūḍhas. They are trying to rule human society, but because they are devoid of spiritual knowledge, the entire world is in a chaotic condition. To be released from these miserable conditions, one has to become Krṣṇa conscious and take lessons from an exalted personality like Jaḍa Bharata, Lord Krṣṇa and Kapiladeva. That is the only way to solve the problems of material life.

TEXT 2

tathāiva rājann uru-gārhamedha-vitāna-vidyoru-vijrmbhiteṣu
na veda-vādeṣu hi tattva-vādaḥ
prāyeṇa śuddho nu cakāśti sādhuḥ ||21||

tathaiva rājann uru-gārhamedha-vitāna-vidyoru-vijrmbhiteṣu
na veda-vādeṣu hi tattva-vādaḥ
prāyeṇa śuddho nu cakāśti sādhuḥ
tathā—therefore; eva—indeed; rājan—O King; uru-gārha-medha—rituals related to material household life; vitāna-vidyā—in knowledge that expands; uru—very greatly; vijrmbhiteṣu—among those interested; na—not; veda-vādesu—who speak the version of the Vedas; hi—indeed; tattva-vādah—the spiritual science; prāyena—almost always; suddhaḥ—free from all contaminated activities; nu—indeed; cakāsti—appear; sādhuḥ—a person who is advanced in devotional service.

TRANSLATION

My dear King, talks of the relationship between the master and the servant, the king and the subject and so forth are simply talks about material activities. People interested in material activities, which are expounded in the Vedas, are intent on performing material sacrifices and placing faith in their material activities. For such people, spiritual advancement is definitely not manifest.

PURPORT

In this verse, two words are significant—veda-vāda and tattva-vāda. According to Bhagavad-gītā, those who are simply attached to the Vedas and who do not understand the purpose of the Vedas or the Vedānta-sūtra are called veda-vāda-ratāḥ.

yāṁ imāṁ puṣpitāṁ vācam
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astiti vādinaḥ

kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-višeṣa-bahulāṁ
bhogaiśvarya-gatim prati

"Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power and so forth. Being desirous of sense gratification and opulent life, they say there is nothing more than this." (Bg. 2.42-43)
The *veda-vāda* followers of the *Vedas* are generally inclined to *karma-kāṇḍa*, the performance of sacrifice according to the Vedic injunctions. They are thereby promoted to higher planetary systems. They generally practice the Cāturmāśya system. *Aksayyam ha vai cāturmāśya-yājinaḥ sukṛtam bhavati*: one who performs the *cāturmāśya-yājna* becomes pious. By becoming pious, one may be promoted to the higher planetary systems (*ūrdhvaṁ gacchanti sattva-sthāḥ*). Some of the followers of the *Vedas* are attached to *karma-kāṇḍa*, the fruitive activities of the *Vedas*, in order to be promoted to a higher standard of life. Others argue that this is not the purpose of the *Vedas*. *Tad yathaiveha karma-jītaḥ lokāḥ kṣiyate evam evam utra pūnya-jītaḥ lokāḥ kṣiyate*. In this world someone may become very highly elevated by taking birth in an aristocratic family, by being well educated, beautiful or very rich. These are the gifts for pious activities enacted in the past life. However, these will be finished when the stock of pious activity is finished. If we become attached to pious activities, we may get these various worldly facilities in the next life and may take birth in the heavenly planets. But all this will eventually be finished. *Kṣine pūrye martya-lokaṁ viśanti* (Bg. 9.21): when the stock of pious activity is finished, one again has to come to this *martya-loka*. According to the Vedic injunctions, the performance of pious activity is not really the objective of the *Vedas*. The objective of the *Vedas* is explained in *Bhagavad-gītā*. *Vedaiś ca sarvair aham eva vedyah*: the objective of the *Vedas* is to understand Kṛṣṇa, the Supreme Personality of Godhead. Those who are *veda-vādis* are not actually advanced in knowledge, and those who are followers of *jñāna-kāṇḍa* (Brahman understanding) are also not perfect. However, when one comes to the platform of *upāsanā* and accepts the worship of the Supreme Personality of Godhead, he becomes perfect (*ārādhanaṁ sarvēśam viṣṇor ārādhanaṁ param*). In the *Vedas* the worship of different demigods and the performance of sacrifice are certainly mentioned, but such worship is inferior because the worshipers do not know that the ultimate goal is Viṣṇu (*na te viduḥ svārtha-gatim hi viṣṇum*). When one comes to the platform of *viṣṇor ārādhanaṁ*, or *bhakti-yoga*, one has attained the perfection of life. Otherwise, as indicated in *Bhagavad-gītā*, one is not a *tattva-vādi* but a *veda-vādi*, a blind follower of the Vedic injunctions. A *veda-vādi* cannot be purified from material contamination unless he becomes a *tattva-vādi*, that is, one who knows *tattva*, the Absolute Truth. *Tattva* is also experienced in three features—
brahmeti paramātmeti bhagavān iti śabdyaṁ. Even after coming to the platform of understanding tattva, one must worship Bhagavān, Viṣṇu and His expansions, or one is not yet perfect. Bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate: after many births, one who is actually in knowledge surrenders unto Kṛṣṇa. The conclusion is that unintelligent men with a poor fund of knowledge cannot understand Bhagavān, Brahmaṇ or Paramātmā, but after studying the Vedas and attaining the understanding of the Absolute Truth, the Supreme Personality of Godhead, one is supposed to be on the platform of perfect knowledge.

TEXT 3

nasya tattva-grahaṇāya sāksād
variyaśir api vācaḥ samāsan
svapne niruktyā grha-medhi-saukhyam
na yasya heya-anumitaṁ svayam syāt

na—not; tasya—of him (a student studying the Vedas); tattva-grahaṇāya—for accepting the real purpose of Vedic knowledge; sāk-ṣāt—directly; variyaśiḥ—very exalted; api—although; vācaḥ—words of the Vedas; samāsan—sufficiently became; svapne—in a dream; niruktyā—by example; grha-medhi-saukhyam—happiness within this material world; na—not; yasya—of him who; heya-anumitaṁ—concluded to be inferior; svayam—automatically; syāt—become.

TRANSLATION

A dream becomes automatically known to a person as false and immaterial, and similarly one eventually realizes that material happiness in this life or the next, on this planet or a higher planet, is insignificant. When one realizes this, the Vedas, although an ex-
cellent source, are insufficient to bring about direct knowledge of the truth.

PURPORT

In *Bhagavad-gītā* (2.45), Kṛṣṇa advised Arjuna to become transcendental to the material activities impelled by the three material modes of nature (*traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*). The purpose of Vedic study is to transcend the activities of the three modes of material nature. Of course in the material world the mode of goodness is accepted as the best, and one can be promoted to the higher planetary systems by being on the *sattva-guṇa* platform. However, that is not perfection. One must come to the conclusion that even the *sattva-guṇa* platform is also not good. One may dream that he has become a king with a good family, wife and children, but immediately at the end of that dream he comes to the conclusion that it is false. Similarly, all kinds of material happiness are undesirable for a person who wants spiritual salvation. If a person does not come to the conclusion that he has nothing to do with any kind of material happiness, he cannot come to the platform of understanding the Absolute Truth, or *tattva-jñāna*. Karmīs, jñānis and yogīs are after some material elevation. The karmīs work hard day and night for some bodily comfort, and the jñānis simply speculate about how to get out of the entanglement of karma and merge into the Brahman effulgence. The yogīs are very much addicted to the acquisition of material perfection and magical powers. All of them are trying to be materially perfect, but a devotee very easily comes to the platform of *nirguṇa* in devotional service, and consequently for the devotee the results of karma, jñāna and yoga become very insignificant. Therefore only the devotee is on the platform of *tattva-jñāna*, not the others. Of course the jñāni’s position is better than that of the karmī but that position is also insufficient. The jñāni must actually become liberated, and after liberation he may be situated in devotional service (*mad-bhaktim labhate parām*).

TEXT 4

**Yāvānmano rajasa pūrū̍ṣaḥ**

**सत्वेन वा तमसा वायुरुद्धम्**
yāvan mano rajasā pūruṣasya
sattvena vā tamasā vānuruddham
cetobhir ākūtibhir ātanoti
nirāṅkuṣām kuśalam cetaram vā

TRANSLATION
As long as the mind of the living entity is contaminated by the three modes of material nature (goodness, passion and ignorance), his mind is exactly like an independent, uncontrolled elephant. It simply expands its jurisdiction of pious and impious activities by using the senses. The result is that the living entity remains in the material world to enjoy and suffer pleasures and pains due to material activity.

PURPORT
In Caitanya-caritāmṛta it is said that material pious and impious activities are both opposed to the principle of devotional service. Devotional service means mukti, freedom from material entanglement. But pious and impious activities result in entanglement within this material world. If the mind is captivated by the pious and impious activities mentioned in the Vedas, one remains eternally in darkness: one cannot attain the absolute platform. To change the consciousness from ignorance to passion or from passion to goodness does not really solve the problem. As stated in Bhagavad-gītā (14.26), sa guṇān samatītyaitān brahma-
bhūyāya kalpate. One must come to the transcendental platform; otherwise life's mission is never fulfilled.

**TEXT 5**

sa vāsanātmā viṣayoparaktō
guṇa-pravāhō vikṛtaḥ śoḍaśātmā
tibhṛat prthah-nāmabhī rūpa-bhedam
antar-bahiṣṭvam ca purais tanoti

sah—that; vāsanā—endowed with many desires; ātmā—the mind; viṣaya-uparaktah—attached to material happiness, sense gratification; guṇa-pravāhah—driven by the force of either sattva-guṇa, rajo-guṇa or tamo-guṇa; vikṛtaḥ—transformed by lust and so on; śoḍaśa-ātmā—the chief of the sixteen material elements (the five gross elements, the ten senses and the mind); bibhṛat—wandering; prthak-nāmabhīḥ—with separate names; rūpa-bhedam—assuming different forms; antah-bahiṣṭvam—the quality of being first-class or last-class; ca—and; puraiḥ—with different bodily forms; tanoti—manifests.

**TRANSLATION**

Because the mind is absorbed in desires for pious and impious activities, it is naturally subjected to the transformations of lust and anger. In this way, it becomes attracted to material sense enjoyment. In other words, the mind is conducted by the modes of goodness, passion and ignorance. There are eleven senses and five material elements, and out of these sixteen items, the mind is the chief. Therefore the mind brings about birth in different types of bodies among demigods, human beings, animals and birds. When the mind is situated in a higher or lower position, it accepts a higher or lower material body.
PURPORT

Transmigration among the 8,400,000 species is due to the mind’s being polluted by certain material qualities. Due to the mind, the soul is subjected to pious and impious activities. The continuation of material existence is like the waves of material nature. In this regard, Śrila Bhaktivinoda Ṭhākura says, māyāra vaśe vāccha bhese’, khāccha hābudubu, bhāi: “My dear brother, the spirit soul is completely under the control of māyā, and you are being carried away by its waves.” This is also confirmed in 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, which are in actuality carried out by nature.” (Bg. 3.27)

Material existence means being fully controlled by material nature. The mind is the center for accepting the dictations of material nature. In this way the living entity is carried away in different types of bodies continuously, millennium after millennium.

krṣṇa bhuli’ sei jīva anādi-bahirnukha
ataeva māyā tāre deya samsāra-duḥkha
(Caitanya-caritāmṛta, Madhya 20.117)

Due to the living entity’s forgetfulness of Krṣṇa, one is bound by the laws of material nature.

TEXT 6

ṝṇāṁ śravān vyātirīktam ca tīvram
kalopapam falamāyānacchā
ādīdraśā āyaṁ vyātītāntarātma
śvadehīṁ sanskritāḥkṛtam || 5 ||
duḥkham sukham vyatiriktam ca tīvram kālopaṇānām phalam āvyānakti āliṅgya māyā-racitāntarātmā sva-dehinam saṁśrīti-cakra-kūṭah

duḥkham—unhappiness due to impious activities; sukham—happiness due to pious activities; vyatiriktaṁ—illusion; ca—also; tīvram—very severe; kāla-upaṇānam—obtained in the course of time; phalam—the resultant action; āvyānakti—creates; āliṅga—embracing; māyā-racita—created by material nature; antah-ātmā—the mind; sva-dehinam—the living being himself; saṁśrīti—of the actions and reactions of material existence; cakra-kūṭah—which deceives the living entity into the wheel.

TRANSLATION

The materialistic mind covering the living entity’s soul carries it to different species of life. This is called continued material existence. Due to the mind, the living entity suffers or enjoys material distress and happiness. Being thus illusioned, the mind further creates pious and impious activities and their karma, and thus the soul becomes conditioned.

PURPORT

Mental activities under the influence of material nature cause happiness and distress within the material world. Being covered by illusion, the living entity eternally continues conditioned life under different designations. Such living entities are known as nitya-buddha, eternally conditioned. On the whole, the mind is the cause of conditioned life: therefore the entire yogic process is meant to control the mind and the senses. If the mind is controlled, the senses are automatically controlled. and therefore the soul is saved from the reactions of pious and impious activity. If the mind is engaged at the lotus feet of Lord Kṛṣṇa (sa vai manah kṛṣṇa-padāraṇīdayoḥ), the senses are automatically engaged in the Lord’s service. When the mind and senses are engaged in devotional service, the living entity naturally becomes Kṛṣṇa conscious. As soon as one always thinks of Kṛṣṇa, he becomes a perfect yogi, as confirmed in Bhagavad-gītā (yoginām api sarvaśām mad-gatenaṁ namāntarātmā). This
antarātmā, the mind, is conditioned by material nature. As stated here, māyā-racitāntarātmā sva-dehināṁ saṁśṛti-cakra-kūṭah: the mind, being most powerful, covers the living entity and puts him in the waves of material existence.

**TEXT 7**

तात्तात्त्वान्य व्यवहारः सदाविः
क्षेत्रज्ञास्यो भवति स्थूलसुक्ष्मः।
तस्मान्य लिङ्गमेदो वदन्ति
गुणागुणत्वसं परावर्तः।७।।

tāvān ayam vyavahāraḥ sadāvīḥ
kṣetrajña-sākṣyo bhavati sthūla-sūkṣmaḥ
tasmān mano liṅgam ado vadanti
guṇa-agunatvasya parāvaram

tāvān—until that time; ayam—this; vyavahāraḥ—the artificial designations (being fat or skinny, or belonging to the demigods or human beings); sadā—always; āvīḥ—manifesting; kṣetra-jña—of the living entity; sākṣyaḥ—testimony; bhavati—is; sthūla-sūkṣmaḥ—fat and skinny; tasmāt—therefore; manāḥ—the mind; liṅgam—the cause; adāḥ—this; vadanti—they say; guṇa-agunatvasya—of being absorbed in material qualities or devoid of material qualities: para-avarasya—and of lower and higher conditions of life.

**TRANSLATION**

The mind makes the living entity within this material world wander through different species of life, and thus the living entity experiences mundane affairs in different forms as a human being, demigod, fat person, skinny person and so forth. Learned scholars say that bodily appearance, bondage and liberation are caused by the mind.

**PURPORT**

Just as the mind is the cause of bondage, it can also be the cause of liberation. The mind is described here as para-avarā. Para means tran-
scendental, and avara means material. When the mind is engaged in the Lord’s service (sa vai manañ kṛṣṇa-padāravindayoh), it is called para, transcendental. When the mind is engaged in material sense gratification, it is called avara, or material. At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification, but it can be purified and brought to its original Kṛṣṇa consciousness by the process of devotional service. We have often given the example of Ambariṣa Mahārāja. Sa vai manañ kṛṣṇa-padāravindayor vacāmsi vaikunṭha-guṇānuvarṇane. The mind must be controlled in Kṛṣṇa consciousness. The tongue can be utilized to spread the message of Kṛṣṇa and glorify the Lord or take prasāda, the remnants of food offered to Kṛṣṇa. Sevonmukhe hi jihvādau: when one utilizes the tongue in the service of the Lord, the other senses can become purified. As stated in the Nārada-paṅcarātra, sarvopādhi-vinirmuktāṁ tat-paratvena nirmalam: when the mind and senses are purified, one’s total existence is purified, and one’s designations are also purified. One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth. When the senses and mind are purified and one is fully engaged in Kṛṣṇa’s service, one can be liberated and return home, back to Godhead.

TEXT 8

ɡuṇānuraktāṁ vyasanāya jantoh
kṛṣeṁaṁ naṅguṇyam ato manañ syāt
yathā pradīpō ghrīta-vartim aṣṭan
śikhāḥ sadhūṁā bhajati hy anyadā svam
padām tathā guna-karmānuvbaddham
vṛttir manañ śrayate ’nyatra tattvam

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śikhāḥ sadhūṁā bhajati hy anyadā svam
padām tathā guna-karmānuvbaddham
vṛttir manañ śrayate ’nyatra tattvam
TRANSLATION

When the living entity’s mind becomes absorbed in the sense gratification of the material world, it brings about his conditioned life and suffering within the material situation. However, when the mind becomes unattached to material enjoyment, it becomes the cause of liberation. When the flame in a lamp burns the wick improperly, the lamp is blackened, but when the lamp is filled with ghee and is burning properly, there is bright illumination. Similarly, when the mind is absorbed in material sense gratification, it causes suffering, and when detached from material sense gratification, it brings about the original brightness of Kṛṣṇa consciousness.

PURPORT

It is therefore concluded that the mind is the cause of material existence and liberation also. Everyone is suffering in this material world because of the mind: it is therefore proper to train the mind or to cleanse the mind from material attachment and engage it fully in the Lord’s service. This is called spiritual engagement. As confirmed in Bhagavad-gītā:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītaitān
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 Brahma.” (Bh. 14.26)

We should engage the mind fully in Kṛṣṇa conscious activities. Then it will be the cause of our liberation, for our returning home, back to Godhead. However, if we keep the mind engaged in material activities for sense gratification, it will cause continuous bondage and will make us remain in this material world in different bodies, suffering the consequences of our different actions.

TEXT 9

एकादशास्मानसो हि वृत्तय
आकृतयः पञ्चा धीयो भिमानाः।
मात्राणि कर्माणि पुरं च तासां
वदन्ति हैकदास वीर भूमिः। ९ ॥

ekādaśāsan manaso hi vr̥ttaya
ākūtayah paṇca dhiyo 'bhimānah
mātrāṇi karmāṇi puram ca tāsāṁ
vadanti haikādāsa vīra bhūmiḥ


TRANSLATION

There are five working senses and five knowledge-acquiring senses. There is also the false ego. In this way, there are eleven items for the mind's functions. O hero, the objects of the senses [such as sound and touch], the organic activities [such as
evacuation] and the different types of bodies, society, friendship and personality are considered by learned scholars the fields of activity for the functions of the mind.

PURPORT

The mind is the controller of the five knowledge-acquiring senses and the five working senses. Each sense has its particular field of activity. In all cases, the mind is the controller or owner. By the false ego one thinks oneself the body and thinks in terms of "my body, my house, my family, my society, my nation" and so on. These false identifications are due to the expansions of the false ego. Thus one thinks that he is this or that. Thus the living entity becomes entangled in material existence.

TEXT 10

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\begin{align*}
gandhākṛti- & \text{smell;} \ \text{ākṛti-} \text{form;} \ \text{sparśa-} \text{touch;} \ \text{rasa-} \text{taste;} \ \text{śravāmsi-} \text{and sound;} \\
\text{visarga-} & \text{evacuating;} \ \text{rati-} \text{sexual intercourse;} \\
\text{arthi-} & \text{movement;} \ \text{abhijalpa-} \text{speaking;} \ \text{śilpāḥ-} \text{grasping or releasing;} \\
\text{ekādaśāṃ} & \text{eleventh;} \ \text{svikaraṇāṃ} \text{accepting as;} \ \text{mama-} \text{mine;} \ \text{iti-} \text{thus;} \ \text{sayyām-} \text{this body;} \ \text{aham-} \text{I;} \ \text{dvādaśāṃ} \text{twelfth;} \ \text{ekte-} \text{some;} \ \text{āhuḥ-} \text{have said.}
\end{align*}
\]

TRANSLATION

Sound, touch, form, taste and smell are the objects of the five knowledge-acquiring senses. Speech, touch, movement, evacuation and sexual intercourse are the objects of the working senses.
Besides this, there is another conception by which one thinks, “This is my body, this is my society, this is my family, this is my nation,” and so forth. This eleventh function, that of the mind, is called the false ego. According to some philosophers, this is the twelfth function, and its field of activity is the body.

PURPORT

There are different objects for the eleven items. Through the nose we can smell, by the eyes we can see, by the ears we can hear, and in this way we gather knowledge. Similarly, there are the karmendriyas, the working senses—the hands, legs, genitals, rectum, mouth and so forth. When the false ego expands, it makes one think, “This is my body, family, society, country,” etc.

TEXT 11

\[ \text{dravya-svabhāvāsaya-karma-kālair} \]
\[ \text{reka-dāśāmi manaso vikārāḥ} \]
\[ \text{sahasraśaḥ śataśaḥ kotiśaś ca} \]
\[ \text{kṣetrajñato na mitho na svataḥ syuḥ} \]

\( \text{dravya} \)—by physical objects; \( \text{sva-bhāva} \)—by nature as the cause of development; \( \text{āsaya} \)—by culture; \( \text{karma} \)—by predestined resultant actions; \( \text{kālaḥ} \)—by time; \( \text{ekādaśa} \)—eleven; \( \text{amī} \)—all these; \( \text{manasaḥ} \)—of the mind; \( \text{vikāraḥ} \)—transformations; \( \text{sahasraśaḥ} \)—in thousands; \( \text{śataśaḥ} \)—in hundreds; \( \text{kotiśaś ca} \)—and in millions; \( \text{kṣetra-jñataḥ} \)—from the original Supreme Personality of Godhead; \( \text{na} \)—not; \( \text{mithaḥ} \)—one another; \( \text{na} \)—nor; \( \text{svataḥ} \)—from themselves; \( \text{syuḥ} \)—are.

TRANSLATION

The physical elements, nature, the original cause, culture, destiny and the time element are all material causes. Agitated by
these material causes, the eleven functions transform into hundreds of functions and then into thousands and then into millions. But all these transformations do not take place automatically by mutual combination. Rather, they are under the direction of the Supreme Personality of Godhead.

PURPORT

One should not think that all the interactions of the physical elements, gross and subtle, that cause the transformation of mind and consciousness are working independently. They are under the direction of the Supreme Personality of Godhead. In Bhagavad-gītā (15.15), Kṛṣṇa says that the Lord is situated in everyone’s heart (sarvasya cāham hṛdi sanniviśto mattah smṛtir jñānam apohanaṁ ca). As mentioned herein, Supersoul (kṣetrajña) is directing everything. The living entity is also kṣetrajña, but the supreme kṣetrajña is the Supreme Personality of Godhead. He is the witness and order giver. Under His direction, everything takes place. The different inclinations of the living entity are created by his own nature or his expectations, and he is trained by the Supreme Personality of Godhead through the agency of material nature. The body, nature and the physical elements are under the direction of the Supreme Personality of Godhead. They do not function automatically. Nature is neither independent nor automatic. As confirmed in Bhagavad-gītā, the Supreme Personality of Godhead is behind nature.

\[
\text{mayādhyaśena prakṛtiḥ}
\]
\[
\text{sūyate sa-carācaram}
\]
\[
\text{hetunānena kaunteya}
\]
\[
\text{jagad viparivartate}
\]

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

TEXT 12

क्षेत्रं एता मनसे विमूर्ति-
जीवन्स्य मायारचितस्य नित्यः।
The individual soul bereft of Krishna consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the wakening state and in the dream state, but during deep sleep [unconsciousness] or trance, they disappear. A person who is liberated in this life [jivan-mukta] can see all these things vividly.

**PURPORT**

As stated in Bhagavad-gita (13.3), kṣetrajñam cāpi māṁ viddhi sarva-kṣetresu bhārata. There are two kinds of kṣetrajña, or living beings. One is the individual living being, and the other is the supreme living being. The ordinary living being knows about his body to some extent, but the Supreme, Paramātma, knows the condition of all bodies. The individual living being is localized, and the Supreme, Paramātma, is all-pervading. In this sloka the word kṣetrajña refers to an ordinary living being, not the supreme living being. This ordinary living being is of two kinds—nitya-baddha or nitya-mukta. One is eternally conditioned and the other eternally liberated. The eternally liberated living beings
are in the Vaikuṇṭha jagat, the spiritual world, and they never fall into the material world. Those in the material world are conditioned souls, nitya-baddha. The nitya-baddhas can become liberated by controlling the mind because the cause of conditioned life is the mind. When the mind is trained and the soul is not under the mind’s control, the soul can be liberated even in this material world. When it is liberated, one is called jīvan-mukta. A jīvan-mukta knows how he has become conditioned: therefore he tries to purify himself and return home, back to Godhead. The eternally conditioned soul is eternally conditioned because he is controlled by the mind. The conditioned state and liberated state are compared to the sleeping, unconscious state and the awakened state. Those who are sleeping and unconscious are eternally conditioned, but those who are awake understand that they are eternally part and parcel of the Supreme Personality of Godhead, Kṛṣṇa. Therefore even in this material world, they engage in Kṛṣṇa’s service. As confirmed by Śrila Rūpa Gosvāmī: ihā yasya harer dāsye. If one takes to Kṛṣṇa’s service, he is liberated, even though he appears to be a conditioned soul within the material world. Jīvan-muktah sa ucyate. In any condition, one is to be considered liberated if his only business is to serve Kṛṣṇa.

**TEXTS 13-14**

kṣetraṁ ātmā puruṣah purāṇah
sākṣat svayam jyotir ajah pareṇah
nārāyaṇo bhagavān vāsudevah
sva-māyayātmany avadhīyamānāh

$kṣetrajña ātmā puruṣah purāṇah$
$sākṣat svayam jyotir ajah pareṇah$
$nārāyaṇo bhagavān vāsudevah$
$sva-māyayātmany avadhīyamānāh$
yathānīlāṁ sthāvaramañgamaṁ
ātma-svarūpeneṁ niviśtaṁ īset
evaṁ paraḥ bhagavān vāsudevaḥ
kṣetrajña ātmedaṁ anupraviṣṭaḥ

kṣetra-jñāḥ—the Supreme Personality of Godhead*: ātma—all-pervading, present everywhere; puruṣah—the unrestricted controller, who has unlimited power; purāṇah—the original; sākṣat—perceivable by hearing from the authorities and by direct perception; svayam—personal; jyotiḥ—manifesting His bodily rays (the Brahman effulgence); ajaḥ—never born; paresah—the Supreme Personality of Godhead; nārāyaṇah—the resting place of all living entities; bhagavān—the Personality of Godhead with six full opulences; vāsudevaḥ—the shelter of everything, manifested and nonmanifest; svamāyāḥ—by His own potency: ātmani—in His own self, or in the ordinary living entities: avadhiyamānāḥ—existing as the controller; yathā—as much as; anīlāḥ—the air; sthāvara—of nonmoving living entities; janīgamānāṁ—and of the moving living entities; ātma-svarūpeneṁ—by His expansion as the Supersoul; niviśtaḥ—entered; īset—controls; evaṁ—thus; paraḥ—transcendental; bhagavān—the Supreme Personality of Godhead; vāsudevaḥ—the shelter of everything; kṣetra-jñāḥ—known as kṣetra-jña; ātma—the vital force; idam—this material world; anupraviṣṭaḥ—entered within.

TRANSLATION

There are two kinds of kṣetra-jña—the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age or disease. He is the controller of all the demigods, beginning with Lord Brahmā. He is called Nārāyaṇa, and He is the shelter of living entities after the annihilation of this material world. He is full of all opulences, and He is the resting

---

*In text 12 the word kṣetra-jña described the living being. but in this verse the word kṣetra-jña indicates the Supreme Person.
place of everything material. He is therefore known as Vāsudeva, the Supreme Personality of Godhead. By His own potency, He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature, the Supreme Personality of Godhead enters all bodies and controls them.

**PURPORT**

This is confirmed in *Bhagavad-gītā* (15.15). Sarvasya cāham hṛdi sannivīśto mattāṁ smṛtir jñānam apohanam ca. Every living being is controlled by the supreme living being, Paramātmā, who resides within everyone's heart. He is the *puruṣa*, the *puruṣa-avatāra*, who creates this material world. The first *puruṣa-avatāra* is Mahā-Viṣṇu, and that Mahā-Viṣṇu is the plenary portion of the plenary portion of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa's first expansion is Baladeva, and His next expansions are Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Vāsudeva is the original cause of the *brahma-jyoti*, and the *brahma-jyoti* is the expansion of the rays of the body of Vāsudeva.

```
yasya prabhā prabhavato jagad-anda-koṭi-koṭiśv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣam tam aham bhajāmi
```

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."  (*Brahma-saṁhitā* 5.40) The Supreme Personality of Godhead is thus described in *Bhagavad-gītā*:

```
mayā tatam idam sarvam
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitah
```
"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

This is the position of the plenary expansions of Kṛṣṇa as the all-pervading Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

**TEXT 15**

न यावदेतां तनु-भृतं नारेंद्रा
विखृय मायां वयुनोदयेन।
विमुक्तसंगो जितसपतनो
वेदात्मतत्त्वं भ्रमाति ह तावत् ।१५।।

\begin{align*}
na & \text{not: } yāvat-\text{as long as: } etām-\text{this: } tanu-bhṛt-\text{one who has accepted a material body: } narendra-\text{O King: } vidhūya māyām-\text{washing away the infection accumulated because of contamination by the material world: } vayunā udayena-\text{by awakening of transcendental knowledge due to good association and study of the Vedic literatures: } vimukta-saṅgah-\text{free from all material association: } jita-ṣat-sapatnāh-\text{conquering the six enemies (the five knowledge-acquiring senses and the mind): } veda-\text{knows: } ātma-tattvam-\text{spiritual truth: } bhramati-\text{he wanders: } iha-\text{in this material world: } tāvat-\text{until that time.}
\end{align*}

**TRANSLATION**

My dear King Rahūgaṇa, as long as the conditioned soul accepts the material body and is not freed from the contamination of material enjoyment, and as long as he does not conquer his six enemies and come to the platform of self-realization by awakening his spiritual knowledge, he has to wander among different places and different species of life in this material world.
PURPORT

When one's mind is absorbed in the material conception, he thinks that he belongs to a particular nation, family, country or creed. These are all called *upādhis*, designations, and one has to become freed from them (*sarpopaḍhi-vinirmuktam*). As long as one is not freed, he has to continue conditioned life in material existence. The human form of life is meant for cleansing away these misconceptions. If this is not done, one has to repeat the cycle of birth and death and thus suffer all material conditions.

TEXT 16

\[
na \text{ yāvad etan mana ātma-liṅgaṁ}
\]

\[
saṁsāra-tāpāvapanam janasya
\]

\[
yac choka-mohāmaya-ṝga-lobha-vairāṇubandham mamatāṁ vidhatte
\]

*na*—not; *yāvat*—as long as; *etat*—this; *manah*—mind; *ātma-liṅgam*—existing as the false designation of the soul; *saṁsāra-tāpa*—of the miseries of this material world; *āvapanam*—the growing ground; *janasya*—of the living being; *yat*—which; *ṣoka*—of lamentation; *moha*—of illusion; *āmaya*—of disease; *ṝga*—of attachment; *lobha*—of greed; *vaira*—of enmity; *anubandham*—the consequence; *mamatāṁ*—the sense of ownership; *vidhatte*—gives.

TRANSLATION

The soul’s designation, the mind, is the cause of all tribulations in the material world. As long as this fact is unknown to the conditioned living entity, he has to accept the miserable condition of the material body and wander within this universe in different positions. Because the mind is affected by disease, lamentation, illu-
sion, attachment, greed and enmity, it creates bondage and a false sense of intimacy within this material world.

PURPORT
The mind is the cause of both material bondage and liberation. The impure mind thinks, "I am this body." The pure mind knows that he is not the material body; therefore the mind is considered to be the root of all material designations. Until the living entity is aloof from the association and contaminations of this material world, the mind will be absorbed in such material things as birth, death, disease, illusion, attachment, greed and enmity. In this way the living entity is conditioned, and he suffers material miseries.

TEXT 17

bhṛatravyam enam tad adabhra-viryaṁ
upekṣayādhyedhitam apramattaḥ
guror hareś caranopāsanāstro
jahī vyalikāṁ svayam atma-moṣām

bhṛatravyam—the formidable enemy; enam—this mind; tat—that; adabhra-viryaṁ—very, very powerful; upekṣayā—by neglecting; adhyedhitam—unnecessarily increased in power; apramattaḥ—one who is without illusion; guroh—of the spiritual master; hareḥ—of the Supreme Personality of Godhead; caranāḥ—of the lotus feet; upāsanā-āstraḥ—applying the weapon of worshiping; jahi—conquer; vyalikāṁ—false; svayam—personally; atma-moṣām—which covers the constitutional position of the living entity.

TRANSLATION
This uncontrolled mind is the greatest enemy of the living entity. If one neglects it or gives it a chance, it will grow more and
more powerful and will become victorious. Although it is not factual, it is very strong. It covers the constitutional position of the soul. O King, please try to conquer this mind by the weapon of service to the lotus feet of the spiritual master and of the Supreme Personality of Godhead. Do this with great care.

**PURPORT**

There is one easy weapon with which the mind can be conquered—neglect. The mind is always telling us to do this or that; therefore we should be very expert in disobeying the mind’s orders. Gradually the mind should be trained to obey the orders of the soul. It is not that one should obey the orders of the mind. Śrila Bhaktisiddhānta Sarasvatī Ṭhākura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep. In this way one can control the mind. This is the instruction of all the śāstras. If one does not do so, one is doomed to follow the dictates of the mind. Another bona fide process is to abide strictly by the orders of the spiritual master and engage in the Lord’s service. Then the mind will be automatically controlled. Śrī Caitanya Mahāprabhu has instructed Śrīla Rūpa Gosvāmī:

\[
\text{brahmāṇḍa bhramite kona bhāgyavān jīva } \\
guru-krṣṇa-prasāde pāya bhakti-latā-bīja
\]

When one receives the seed of devotional service by the mercy of the guru and Krṣṇa, the Supreme Personality of Godhead, one’s real life begins. If one abides by the orders of the spiritual master, by the grace of Krṣṇa he is freed from service to the mind.

*Thus end the Bhaktivedanta purports of the Fifth Canto, Eleventh Chapter of the Śrīmad-Bhāgavatam, entitled “Jaḍa Bharata Instructs King Rahūgaṇa.”*
CHAPTER TWELVE

Conversation Between
Mahārāja Rahūgaṇa and Jaḍa Bharata

Because Mahārāja Rahūgaṇa was still doubtful about his enlightenment, he asked the brahmana Jaḍa Bharata to repeat his instructions and clarify ideas he could not understand. In this chapter, Mahārāja Rahūgaṇa offers his respectful obeisances to Jaḍa Bharata, who was concealing his real position. The King could understand by his speech how exalted and advanced he was in spiritual knowledge. He very much regretted his offense against him. Mahārāja Rahūgaṇa was bitten by the serpent of ignorance, but was cured by the nectarean words of Jaḍa Bharata. Later, because he was doubtful about the subjects discussed, he made further inquiries, one question after another. First he wanted to be released from the offense he had committed at the lotus feet of Jaḍa Bharata.

Mahārāja Rahūgaṇa was somewhat unhappy at not being able to grasp Jaḍa Bharata’s instructions, which were full of meaning that could not be understood by a materialistic person. Therefore Jaḍa Bharata repeated his instructions more clearly. He said that on the surface of the globe all living entities, moving and unmoving, were but transformations of the earth in different ways. The King was very proud of his king’s body, but that body was simply another transformation of the earth. Out of his false prestige, the King was misbehaving toward the palanquin carrier, as a master toward a servant, and he was actually very unkind to other living entities. Consequently King Rahūgaṇa was unfit to give protection to the citizens, and because he was ignorant, he was unfit to be counted among advanced philosophers. Everything in the material world is but a transformation of the earth, although things have different names according to their transformations. Actually the varieties are one and the same, and ultimately all these varieties are vanquished into atoms. Nothing is permanent in this material world. The variety of things and their distinctions are simply mental concoctions. The Absolute Truth is beyond illusion and is manifest in three features—impersonal Brahman.
localized Paramātmā and the Supreme Personality of Godhead. Ultimate realization of the Absolute Truth is the Supreme Personality of Godhead, called Vāsudeva by His devotees. Unless one is blessed with the dust from the feet of a pure devotee on his head, one cannot possibly become a devotee of the Supreme Personality of Godhead.

Jaḍa Bharata also told about his own previous birth and informed the King that by the grace of the Lord he still remembered all the incidents of his past life. Due to the activities of his past life, Jaḍa Bharata was being very cautious and was therefore assuming the characteristics of a deaf and dumb man to avoid mingling with the material world. Association with the material modes of nature is very powerful. The bad association of materialistic men can be avoided only in the association of devotees. In the association of devotees, one is given an opportunity to render devotional service in nine different ways—śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanaṁ arcaṇaṁ dāśyaṁ sakhyam atmā-nivedanam. In this way, in the association of devotees, one can pass over material association, cross over the ocean of nescience and return home, back to Godhead.

TEXT 1

रहुगाण उवाच

नमो नमः कारणविग्रहाय

ख्रुप्ततुच्छीत्विग्रहाय ।

नमोऽवधूत द्विजवन्धुलिङ्गः

निगृहदिनित्यातुभवाय तुभयम् || १ ||

rahūgaṇa uvāca
namo namah kāraṇa-vigrahāya
svarūpa-tucchikrt-vaigrahāya
namo 'vadhūta dvija-bandhu-liṅga-
nigūḍha-nityānubhavāya tubhyam

rahūgaṇa uvāca—King Rahūgaṇa said: namah—my respectful obeisances; namah—obeisances; kāraṇa-vigrahāya—to one whose body emanates from the Supreme Person, the cause of all causes; svarūpa-
tucchikṛta-vigrahāya—who has completely removed all the contradictions of the scriptures by manifesting his true self; namāḥ—respectful obeisances; avadhūta—O master of all mystic power; dvija-bandhu-linga—by the characteristics of a person born in a brāhmaṇa family but not executing the duties of a brāhmaṇa; nigūḍha—covered; nitya-anubhavāya—to him whose eternal self-realization: tubhyam—to you.

TRANSLATION

King Rahūgaṇa said: O most exalted personality, you are not different from the Supreme Personality of Godhead. By the influence of your true self, all kinds of contradiction in the sāstras have been removed. In the dress of a friend of a brāhmaṇa, you are hiding your transcendental blissful position. I offer my respectful obeisances unto you.

PURPORT

From the Brahma-saṁhitā we understand the Supreme Personality of Godhead is the cause of all causes (sarva-kāraṇa-kāraṇam). Ṛṣabhadeva was the direct incarnation of the Supreme Personality of Godhead, the cause of all causes. His son, Bharata Mahārāja, who was now acting as the brāhmaṇa Jaḍa Bharata, had received his body from the cause of all causes. Therefore he is addressed as kāraṇa-vigrahāya.

TEXT 2

ज्ञानार्त्त्वेऽगदं सत
निद्रागद्गथं यथा हिमाम्भः ।
इदेहमानांहिविद्विष्ट्वेदः:
ब्रह्मन् वचस्तेववृत् मौर्यां ॥ २ ॥

jvarāmayāṛtasya yathāgadāṁ sat
nidāgha-dagdhasya yathā himāmbhaḥ
kudeha-mānāhi-vidaśta-dṛṣṭeḥ
brahman vacas te 'ṁrtam auṣadhāraṁ me

jvara—of a fever; āmaya—by the disease; āṛtasya—of a distressed person; yathā—just as; agadam—the medicine; sat—right; nidāgha-
dagdhasya—of one scorched by the heat of the sun; yathā—just as; hima-ambhaḥ—very cold water; ku-deha—in this body made of matter and full of dirty things such as stool and urine; māna—of pride; ahi—by the serpent; vidiṣṭha—bitten; dṛṣṭeh—of one whose vision; brāhmaṇa—O best of the brāhmaṇas; vacaḥ—words; te—your; amṛtam—nectar; auṣadham—medicine; me—for me.

TRANSLATION

O best of the brāhmaṇas, my body is filled with dirty things, and my vision has been bitten by the serpent of pride. Due to my material conceptions, I am diseased. Your nectarean instructions are the proper medicine for one suffering from such a fever, and they are cooling waters for one scorched by the heat.

PURPORT

The conditioned soul has a body full of dirty things—bones, blood, urine, stool and so forth. Nonetheless, the most intelligent men in this material world think they are these combinations of blood, bone, urine and stool. If this is so, why can’t other intelligent men be made with these ingredients, which are so readily available? The entire world is going on under the bodily conception and creating a hellish condition unfit for any gentleman’s living. The instructions given to King Rāhugaṇa by Jāda Bharata are very valuable. They are like the medicine that can save one from a snakebite. The Vedic instructions are like nectar and cool water for one suffering from scorching heat.

TEXT 3

\[
tasmād bhavantam mama sarṣayārtham
prakṣyāmi paścād adhunā subodham
\]
adhyātma-yoga-grathitam tavoktam
ākhyāhi kautūhala-cetaso me

tasmāt—therefore; bhavantam—to you; mama—of me; saṁśaya-artham—the subject matter that is not clear to me; praksyāmi—I shall submit; paścāt—afterwards; adhunā—now; su-bodham—so that it can be clearly understood; adhyātma-yoga—of mystic instruction for self-realization; grathitam—as composed; tava—your; uktam—speech; ākhyāhi—please explain again; kautūhala-cetaso—whose mind is very inquisitive to understand the mystery of such statements; me—to me.

TRANSLATION

Whatever doubts I have about a particular subject matter I shall ask you about later. For the time being, these mysterious yoga instructions you have given me for self-realization appear very difficult to understand. Please repeat them in a simple way so that I can understand them. My mind is very inquisitive, and I want to understand this clearly.

PURPORT

The Vedic literature instructs: tasmād gurum prapadyeta jijñāsuh śreyā uttamam. An intelligent man must be very inquisitive to know the transcendental science deeply. Therefore one must approach a guru, a spiritual master. Although Jaḍa Bharata explained everything to Mahārāja Rahūgaṇa, it appears that his intelligence was not perfect enough to understand clearly. He therefore requested a further explanation. As stated in Bhagavad-gītā (4.34): tad viddhi pranipātena paripraśnena sevayā. The student must approach a spiritual master and surrender unto him fully (pranipātena). He must also question him in order to understand his instructions (paripraśnena). One should not only surrender to the spiritual master but also render loving service unto him (sevayā) so that the spiritual master will be pleased with the student and explain the transcendental subject matter more clearly. A challenging spirit before the spiritual master should be avoided if one is at all interested in learning the Vedic instructions in depth.
TEXT 4

yat aha yogesvara drṣyamānam
kriyā-phalam sad-vyavahāra-mūlam
na hy aṇjasā tattva-vimarśanāya
bhavān amuṣmin bhramate mano me

yat—that which; aha—have said; yoga-iśvara—O master of mystic power; drṣyamānam—being clearly seen; kriyā-phalam—the results of moving the body here and there, such as feeling fatigue; sat—existing; vyavahāra-mūlam—whose basis is etiquette alone; na—not; hi—certainly; aṇjasā—on the whole, or in fact; tattva-vimarśanāya—for understanding the truth by consultation; bhavān—your good self; amuṣmin—in that explanation; bhramate—is bewildered; manah—mind; me—my.

TRANSLATION

O master of yogic power, you said that fatigue resulting from moving the body here and there is appreciated by direct perception, but actually there is no fatigue. It simply exists as a matter of formality. By such inquiries and answers, no one can come to the conclusion of the Absolute Truth. Because of your presentation of this statement, my mind is a little disturbed.

PURPORT

Formal inquiries and answers about the bodily conception do not constitute knowledge of the Absolute Truth. Knowledge of the Absolute Truth is quite different from the formal understanding of bodily pains and pleasures. In Bhagavad-gitā Lord Kṛṣṇa informs Arjuna that the pains and pleasures experienced in relation to the body are temporary; they come and go. One should not be disturbed by them but should tolerate them and continue with spiritual realization.
Texts 5-6

रामन उवाच
अर्थ जनो नाम चलन पुष्टीन्या
यः पारिव: पारिव कस्य हेतोः |
तसापि चाङ्ग्योराधि गुल्पज्ञान:-
जानुहम्योरिविशिष्टारासः || ५ ||
अंसेविधि दर्शी शिविका च यथा
सौरीराजेत्यपदेश आस्ते ||
यथिन्न भवानु रुद्धिंजामिनानो
राजासि सिन्धुशिवित दुर्मदान्य: || ६ ||

brāhmaṇa uvāca
ayam jano nāma calan prthivyām
yāḥ pārthivah pārthiva kasya hetoh
tasyāpi cāṅghryor adhi gulpha-jaṅghā-
jaṇūru-madhyora-śirodharāṁsāḥ

arṣe ’dhi dārvi śibikā ca yasyām
sauvīra-rājety apadesā āste
yasmin bhavān rūḍha-nijābhimāno
rājāsmi sindhuṣv iti durmadāndhaḥ

brāhmaṇa uvāca—the brāhmaṇa said: ayam—this; jaṇah—person;
nāma—celebrated as such; calan—moving; prthivyām—on the earth;
yāḥ—who; pārthivaḥ—a transformation of the earth; pārthiva—O
King, who possesses a similar earthly body: kasya—for what; hetoh—
reason; tasya api—of him also; ca—and; aṅghryoh—feet; adhi—
above; gulpha—ankles; jaṅghā—calves; jaṇu—knees; uru—thighs;
madhyora—waist; sīrāḥ-dhara—neck; arṁsāḥ—shoulders; arṁse—
shoulder; adhi—upon; dārvi—made of wood; śibikā—palanquin; ca—
and: yasyām—on which; sauvīra-rājā—the King of Sauvīra: iti—thus:
apadesāḥ—known as: āste—there is: yasmin—in which: bhavān—
Your Lordship; rūḍha—imposed upon; niṇa-abhimānah—having a
conception of false prestige; rājā asmi—I am the King; sindhuṣu—in the state of Sindhu; iti—thus; durmada-andhaḥ—captivated by false prestige.

**TRANSLATION**

The self-realized brāhmaṇa Jaṭa Bharata said: Among the various material combinations and permutations, there are various forms and earthly transformations. For some reason, these move on the surface of the earth and are called palanquin carriers. Those material transformations which do not move are gross material objects like stones. In any case, the material body is made of earth and stone in the form of feet, ankles, calves, knees, thighs, torso, throat and head. Upon the shoulders is the wooden palanquin, and within the palanquin is the so-called King of Sauvira. The body of the King is simply another transformation of earth, but within that body Your Lordship is situated and falsely thinking that you are the King of the state of Sauvira.

**PURPORT**

After analyzing the material bodies of the palanquin carrier and the palanquin passenger, Jaṭa Bharata concludes that the real living force is the living entity. The living entity is the offshoot or offspring of Lord Viṣṇu; therefore within this material world, among moving and non-moving things, the real principle is Lord Viṣṇu. Due to His presence, everything is working, and there are actions and reactions. One who understands Lord Viṣṇu as the original cause of everything is to be understood to be perfectly situated in knowledge. Although he was falsely proud of being a king, King Rahuṅgaṇa was not really situated in knowledge. Therefore he was rebuking the palanquin carriers, including the self-realized brāhmaṇa, Jaṭa Bharata. This is the first accusation Jaṭa Bharata made against the King, who was daring to talk to a learned brāhmaṇa from the flimsy ground of ignorance, identifying everything with matter. King Rahuṅgaṇa argued that the living entity is within the body and that when the body is fatigued the living entity within must therefore be suffering. It is clearly explained in the following verses that the living entity does not suffer due to the body’s fatigue. Śrīla Viśvanātha Cakravartī gives an example of a child heavily decorated
with ornaments; although the child’s body is very delicate, he does not feel fatigue, nor do the parents think that his ornaments should be taken away. The living entity has nothing to do with bodily pains and pleasures. These are simply mental concoctions. An intelligent man will find the original cause of everything. Material combinations and permutations may be a matter of fact in worldly dealings, but actually the living force, the soul, has nothing to do with them. Those who are materially upset take care of the body and manufacture *daridra-nārāyaṇa* (poor Nārāyaṇa). However, it is not a fact that the soul or Supersoul becomes poor simply because the body is poor. These are the statements of ignorant people. The soul and Supersoul are always apart from bodily pleasure and pain.

**TEXT 7**

ṣocyān imāṁs tvam adhikaṣṭa-dīnāṁ
viṣṭyā nigrhāṇ niranugraho 'si
janasya gopāsmi vikatthamāno
na śobhase vrddha-sabhāsu dhṛṣṭaḥ

ṣocyān—lamentable; imāṁ—all these; tvam—you; adhi-kaṣṭa-
dīnāṁ—poor persons suffering more pains because of their poverty-
stricken position; viṣṭyā—by force; nigrhāṇ—seizing; niranugrahaḥ
asti—you have no mercy in your heart; janasya—of the people in
general; gopā asmi—I am the protector (king); vikatthamānaḥ—brag-
ging; na śobhase—you do not look very good; vrddha-sabhāsu—in the
society of learned persons; dhṛṣṭaḥ—simply impudent.

**TRANSLATION**

It is a fact, however, that these innocent people carrying your palanquin without payment are certainly suffering due to this
injustice. Their condition is very lamentable because you have forcibly engaged them in carrying your palanquin. This proves that you are cruel and unkind, yet due to false prestige you were thinking that you were protecting the citizens. This is ludicrous. You were such a fool that you could not have been adored as a great man in an assembly of persons advanced in knowledge.

**PURPORT**

King Rahūgaṇa was proud of being king, and he felt he had the right to control the citizens as he liked, but actually he was engaging men in carrying his palanquin without payment, and therefore he was causing them trouble without reason. Nonetheless, the King was thinking that he was the protector of the citizens. Actually the king should be the representative of the Supreme Personality of Godhead. For this reason he is called nara-devatā, the Lord among human beings. However, when a king thinks that because he is the head of the state, he can utilize the citizens for his sense gratification, he is in error. Such an attitude is not appreciated by learned scholars. According to the Vedic principles, the king should be advised by learned sages, brāhmaṇas and scholars, who advise him according to the injunctions given in the dharma-śāstra. The duty of the king is to follow these instructions. Learned circles do not appreciate the king’s utilizing public endeavor for his own benefit. His duty is to give protection to the citizens instead. The king should not become such a rogue that he exploits the citizens for his own benefit.

It is stated in Śrīmad-Bhāgavatam that in Kali-yuga the heads of government will be plunderers and thieves. These thieves and plunderers take the money and property of the public by force or connivance. Therefore it is said in Śrīmad-Bhāgavatam, rājanyair nirghṛra-ḥ dasyu-dharmabhiḥ. As Kali-yuga advances, we can see that these characteristics are already visible. We can certainly imagine how deteriorated human civilization will be by the end of Kali-yuga. Indeed, there will no longer be a sane man capable of understanding God and our relationship with Him. In other words, human beings will be just like animals. At that time, in order to reform human society, Lord Kṛṣṇa will come in the form of the Kalki avatāra. His business will be to kill all the atheists because ultimately the real protector is Viṣṇu, or Kṛṣṇa.

The Lord incarnates and sets things in order when things are
mismanaged by so-called kings and heads of government. As Kṛṣṇa says in Bhagavad-gītā, yadā yadā hi dharmasya glānir bhavati bhārata. Of course this takes many years, but the principle is there. When the king or governmental head does not follow the proper principles, nature deals out the punishments in the forms of war, famine and so forth. Therefore if the governmental head is not aware of life’s goal, he should not take charge of ruling the people. Actually the supreme proprietor of everything is Lord Viṣṇu. He is the maintainer of everyone. The king, the father, and the guardian are simply representatives of Lord Viṣṇu, empowered by Him to look after the management and maintain things. It is therefore the duty of the head of the state to maintain the general populace in such a way that people will ultimately know the goal of life. Nā te viduḥ svārtha-gatiṁ hi viṣṇum. Unfortunately the foolish governmental head and the general populace do not know that the ultimate goal of life is to understand and approach Lord Viṣṇu. Without this knowledge, everyone is in ignorance, and all society is crowded with cheaters and cheated.

TEXT 8

<table>
<thead>
<tr>
<th>yadā kṣitāv eva caracarasya</th>
<th>vidāma niṣṭhāṁ prabhavam ca nityam</th>
</tr>
</thead>
<tbody>
<tr>
<td>tan nāmato ’nyad vyavahāra-mūlam</td>
<td>nirūpyatāṁ sat-kriyayānumeyam</td>
</tr>
</tbody>
</table>

yadā—therefore; kṣitau—in the earth; eva—certainly; caracarasya—of different bodies, some moving and some not moving; vidāma—we know; niṣṭhāṁ—annihilation; prabhavam—appearance; ca—and; nityam—regularly by the principles of nature; tat—that; nāmataḥ—than simply by name; anyat—other; vyavahāra-mūlam—cause of material activities; nirūpyatāṁ—let it be ascertained; sat-kriyayā—by actual employment; anumeyam—to be inferred.
TRANSLATION

All of us on the surface of the globe are living entities in different forms. Some of us are moving and some not moving. All of us come into existence, remain for some time and are annihilated when the body is again mingled with the earth. We are all simply different transformations of the earth. Different bodies and capacities are simply transformations of the earth that exist in name only, for everything grows out of the earth and when everything is annihilated it again mingles with the earth. In other words, we are but dust, and we shall but be dust. Everyone can consider this point.

PURPORT

In the *Brahma-sūtra* it is said: *tad-ananyatvam ārabhambhaṇa-śabd-dādibhyāḥ* (2.1.14). This cosmic manifestation is a mixture of matter and spirit, but the cause is the Supreme Brahman, the Supreme Personality of Godhead. Therefore in *Śrīmad-Bhāgavatam* (1.5.20) it is said: *idam hi viśvaṁ bhagavān ivetaraḥ*. The entire cosmic manifestation is but a transformation of the energy of the Supreme Personality of Godhead, but because of illusion, no one can appreciate that God is non-different from the material world. Actually He is not different, but this material world is simply a transformation of His different energies: *parāsyā saktir vividhaiva śrūyate*. There are also other versions of this in the *Vedas*: *sarvam khalv idam brahma*. Matter and spirit are all non-different from the Supreme Brahman, Bhagavān. Lord Śrī Kṛṣṇa confirms this statement in the *Bhagavad-gītā* (7.4): *me bhinnā prakṛtir aṣṭadhā*. The material energy is Kṛṣṇa’s energy, but it is separated from Him. The spiritual energy is also His energy, but it is not separated from Him. When the material energy is engaged in the service of the Supreme Spirit, so-called material energy is also transformed into spiritual energy, just as an iron rod becomes fire when placed in contact with fire. When we can understand by an analytical study that the Supreme Personality of Godhead is the cause of all causes, our knowledge is perfect. Simply understanding the transformations of different energies is partial knowledge. We must come to the ultimate cause. *Na te viduḥ svārtha gatiṁ hi viṣṇum*. The knowledge of those who are not interested in knowing the original cause of all emanations is never perfect knowledge.
There is nothing in the phenomenal world that is not produced by the supreme energy of the Supreme Personality of Godhead. Aromas from the earth are different scents manufactured and used for different purposes, but the original cause is the earth, nothing else. A waterpot made of earth can be used to carry water for some time, but ultimately the pot is nothing but earth. Therefore there is no difference between the pot and its original ingredient, earth. It is simply a different transformation of the energy. Originally the cause or primary ingredient is the Supreme Personality of Godhead, and the varieties are only by-products. In the *Chāndogya Upaniṣad* it is stated: *yathā saumy ekena mṛt-piṇḍena sarvam mṛṇmayaṁ vijñātaṁ syād vācārambhānaṁ viṅgāro nāmadheyam mṛtāṅketa eva satyaṁ.* If one studies the earth, he naturally understands the by-products of the earth. The *Vedas* therefore enjoin, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati:* if one simply understands the original cause, Kṛṣṇa, the cause of all causes, then naturally everything else is understood, although it may be presented in different varieties. By understanding the original cause of different varieties, one can understand everything. If we understand Kṛṣṇa, the original cause of everything, we do not need to separately study the subsidiary varieties. Therefore from the very beginning it is said: *satyam paramī dhīmahi.* One has to concentrate one’s understanding on the Supreme Truth, Kṛṣṇa or Vāsudeva. The word Vāsudeva indicates the Supreme Personality of Godhead, who is the cause of all causes. *Mat-sthāni sarva-bhūtāni na cāhāṁ tēṣu avasthitah.* This is a summary of phenomenal and noumenal philosophy. The phenomenal world depends on the noumenal existence; similarly, everything exists by virtue of the potency of the Supreme Lord, although due to our ignorance the Supreme Lord is not perceived in everything.

**TEXT 9**

एवम् निरुक्तम् क्षितिश्वद्वृत्तः
बस्त्रिक्षिणानात्यर्माणवोऽये ॥
अविद्या मनसा कल्पितात्ते
येषां समूहेन कुतो विशेषः ॥ ९ ॥

*evam niruktam kṣiti-śabda-vṛttam*
*asan nīdhanāt paramāṇavō ye*
avidyā manasā kalpitās te
yeṣāṁ samūhena kṛto viśeṣaḥ

evam—thus; niruktam—false; kṣiti-sabda—of the word “earth”; vṛttam—the existence; asat—not real; nidhānāt—from the dissolution; paraṁ-anavāḥ—atomic particles; ye—all of which; avidyā—because of less intelligence; manasā—in the mind; kalpitāḥ—imagined; te—they; yeṣāṁ—of which; samūhena—by the aggregate; kṛtaḥ—made; viśeṣaḥ—the particulars.

TRANSLATION

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination.

PURPORT

Those who follow the atomic theory think that the protons and electrons of atoms combine in such a way as to bring all material existence into being. However, the scientists fail to discover the cause of atomic existence itself. Under these circumstances, we cannot accept that the atom is the cause of the universe. Such theories are advanced by unintelligent people. According to real intelligence, the real cause of the cosmic manifestation is the Supreme Lord. Janmādy asya yataḥ: He is the original cause of all creation. As stated in Bhagavad-gītā (10.8): aham sarvasya prabhavo mattah sarvam pravartate. Krṣṇa is the original cause. Sarva-kāraṇa-kāraṇam: He is the cause of all causes. Krṣṇa is the cause of atoms, the material energy.

bhūmir āpo 'nalo vāyuḥ
kham mano buddhir eva ca
ahaṅkāra itiḥym me
bhinnā prakṛtir aṣṭadhā

(Bg. 7.4)
The ultimate cause is the Supreme Personality of Godhead, and only those in ignorance try to find out other causes by posing different theories.

**TEXT 10**

एवम् कृशं स्थूलमपि ब्रह्मद्रव्यस्तत्
असत् सजीवमजीवमन्यत्।

dravya-khāmanārthaka-rkam-
नामाजयावेदि कृतं द्वितीयम् ॥१०॥

evam kṛṣam sthūlam anūr brhad yad
asac ca saj jīvam ajīvam anyat
dravya-svabhāvāsaya-kāla-karma-
nāmnājayāvehi kṛtam dvitiyam

evam—thus; kṛṣam—skinny or short; sthūlam—fat; anūh—tiny; brhat—big; yat—which; asat—impermanent; ca—and; sat—existing; jīvam—the living entities; ajīvam—inanimate, lifeless matter; anyat—other causes; dravya—phenomena; svabhāvā—nature; āsaya—disposition; kāla—time; karma—activities; nāmnā—only by such names; ajayā—by material nature; avehi—you should understand; kṛtam—done; dvitiyam—duality.

**TRANSLATION**

Since this universe has no real ultimate existence, the things within it—shortness, differences, grossness, skinniness, smallness, bigness, result, cause, living symptoms, and materials—are all imagined. They are all pots made of the same substance, earth, but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature.

**PURPORT**

The temporary manifestations and varieties within this material world are simply creations of material nature under various circumstances:
prakṛte kriyāmāṇāni guṇaiḥ karmāṇi sarvaśaḥ. The actions and reactions carried out by the material nature are sometimes accepted as our scientific inventions; therefore we want to take credit for them and defy the existence of God. This is described in Bhagavad-gītā (3.27), ahankāra-vimūḍhātmā kartāham iti manyate: due to being covered by the illusory external energy, the living entity tries to take credit for the differentiated creations within the material world. Actually all these are being created automatically by the material force set in motion by the energy of the Supreme Personality of Godhead. Therefore the ultimate cause is the Supreme Person. As stated in Brahma-saṁhitā:

iśvarāḥ paramaḥ krṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

He is the cause of all causes, the ultimate cause. In this regard Śrila Madhvācārya says: evaṁ sarvaṁ tathā prakṛtvayai kalpitaṁ viśnoṁ anyat. evaṁ prakṛtyādhiḥāraḥ svayam ananyādhiḥo viṣṇur eva. atāḥ sarva-sabdāś ca tasminn eva. Actually the original cause is Lord Viṣṇu, but out of ignorance people think that matter is the cause of everything.

rājā goptāśrayo bhūmiḥ
śaraṇāṁ ceti laukikaḥ
vyavahāro na tat satyaṁ
tayor brahmāśrayo vibhuḥ

Things are contemplated on the ephemeral or external platform, but actually this is not the truth. The actual protector and shelter of everyone is Brahma, the Supreme, not the king.

goptri ca tasya prakṛtis
tasyā viṣṇuḥ svayam prabhuh
tava goptri tu prthivī
taṁ gopāṁ kaśiteḥ smṛtaḥ

ataḥ sarvāśrayaiś caiva
goṭā ca hariṁ iśvarāḥ
The actual protectress is the material nature, but Viṣṇu is her Lord. He is the Lord of everything. Lord Janardana is the director both externally and internally. He is the cause of the function of words and what is expressed in all sound.

Lord Viṣṇu is the resting place of the entire creation: brahmaṇo hi pratiṣṭhāham (Bg. 14.27). On Brahman, everything is resting. All the universes are resting on the brahmajyoti, and all the planets are resting on the universal atmosphere. In each and every planet there are oceans, hills, states and kingdoms, and each planet is giving shelter to so many living entities. They are all standing on the earth of feet and legs, torso and shoulders, but actually everything is resting ultimately on the potencies of the Supreme Personality of Godhead. Therefore He is known ultimately as sarva-kāraṇa-kāraṇam, the cause of all causes.

TEXT 11

jñānam viśuddham paramārtham ekam
anantaram tv abahir brahma satyam
pratyak praśāntam bhagavac-chabda-saṁjñāṁ
yad vāsudevam kavayo vadanti ||11||
What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramātmā, the Supersoul, is realized by the yogīs who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vāsudeva, the cause of Brahman, Paramātmā and others.

PURPORT

In Caitanya-caritāmṛta it is said: yad advaitam brahmopaniśadi tad apy asya tanu-bhā. The impersonal Brahman effulgence of the Absolute Truth consists of the bodily rays of the Supreme Personality of Godhead. Ya ātmāntārāṇāṁ puruşa iti so 'syāṃśa-vibhavaḥ. What is known as ātmā and antaryāmī, the Supersoul, is but an expansion of the Supreme Personality of Godhead. Śaś-aiśvaryaḥ purño ya iha bhagavān sa savyam ayam. What is described as the Supreme Personality of Godhead, complete with all six opulences, is Vāsudeva, and Śrī Caitanya Mahāprabhu is nondifferent from Him. Great learned scholars and philosophers accept this after many, many births. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ (Bg. 7.19). The wise man can understand that ultimately Vāsudeva, Kṛṣṇa, is the cause of Brahman, and Paramātmā, the Supersoul. Thus Vāsudeva is sarva-kāraṇa-kāraṇam, the cause of all causes. This is confirmed in Śrīmad-Bhāgavatam. The real tattva, Ab-
solute Truth, is Bhagavān, but due to incomplete realization of the Absolute Truth, people sometimes describe the same Viṣṇu as impersonal Brahman or localized Paramātma.

\[
\text{vadanti tat tattva-vidas} \\
\text{tattvaṁ yaj jñānam advayam} \\
\text{brahmaṁ paramātmeti} \\
\text{bhagavān iti śabdyate}
\]

(Bhāg. 1.2.11)

From the very beginning, Śrīmad-Bhāgavatam says, satyam param dhīmaḥ: we meditate on the supreme truth. The supreme truth is explained here as jñānaṁ viśuddham satyam. The Absolute Truth is devoid of material contamination and is transcendental to the material qualities. It gives all spiritual success and liberation from this material world. That Supreme Absolute Truth is Kṛṣṇa, Vāsudeva. There is no difference between Kṛṣṇa’s inner self and outward body. Kṛṣṇa is pūrṇa, the complete whole. There is no distinction between His body and soul as there is between ours. Sometimes so-called scholars, not knowing the constitutional position of Kṛṣṇa, mislead people by saying that the Kṛṣṇa within is different from the Kṛṣṇa without. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, so-called scholars advise the reader that it is not the person Kṛṣṇa to whom we must surrender but the Kṛṣṇa within. So-called scholars, Māyāvādis, cannot understand Kṛṣṇa with their poor fund of knowledge. One should therefore approach an authorized person to understand Kṛṣṇa. The spiritual master has actually seen Kṛṣṇa; therefore he can explain Him properly.

\[
\text{tad viddhi pranipātena} \\
\text{paripraśnena sevayā} \\
\text{upadeśyanti te jñānam} \\
\text{jñāninas tattva-darśinaḥ}
\]

(Bg. 4.34)

Without approaching an authorized person, one cannot understand Kṛṣṇa.
TEXT 12

rahūgaṇaitat tapaṣā na yāti
na cejyayā nirvapaṇād grhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-bhīṣekam

rahūgaṇa—O King Rahūgaṇa; etat—this knowledge; tapaṣā—by severe austerities and penances; na yāti—does not become revealed; na—not; ca—also; ijjayā—by a great arrangement for worshiping the Deity; nirvapaṇat—or from finishing all material duties and accepting sannyāsa; grhāt—from ideal householder life; vā—or; na—not; cchandāsā—by observing celibacy or studying Vedic literature; na eva—not; jalā-agni-sūryaiḥ—by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; vinā—without; mahat—of the great devotees; pāda-rajḥ—the dust of the lotus feet; abhiṣekam—smearing all over the body.

TRANSLATION

My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vānaprastha, accepting sannyāsa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.
PURPORT

Actual knowledge of transcendental bliss can be bestowed upon anyone by a pure devotee. *Vedaśu durlabham adurlabham ātma-bhaktau.* One cannot attain the perfection of spiritual life simply by following the directions of the *Vedas*. One has to approach a pure devotee: *an-yābhilāsitā-śūnyam jñāna-karmādy-anāvṛtam.* By the grace of such a devotee, one can understand the Absolute Truth, Kṛṣṇa, and one's relationship with Him. A materialistic person sometimes thinks that simply by executing pious activities and remaining at home one can understand the Absolute Truth. That is denied in this verse. Nor can one understand the Absolute Truth simply by observing the rules and regulations of *brahmacarya* (celibacy). One only has to serve the pure devotee. That will help one understand the Absolute Truth without fail.

TEXT 13

यत्रोत्तमशङ्कुगुणानुवादः
प्रस्तुयते ग्राम्यकथाविग्नातः ।
निषेध्यामानोत्तुदिनं शुभश्रोतः
मौति सति यथवित वासुदेवे ॥ ५३॥

*yatrottamāśloka-guṇānuvādaḥ* ।
*prastūyāte grāmya-kathā-vighātah* ।
*nisevyaṁāno 'nudināṁ mumukṣor* ।
*matim satīṁ yacchati vāsudeve* ।

*yatra*—in which place (in the presence of exalted devotees); *uttamaśloka-guṇa-anuvādaḥ*—discussion of the pastimes and glories of the Supreme Personality of Godhead; *prastūyate*—is presented; *grāmya-kathā-vighātah*—due to which there is no chance of talking of worldly matters; *nisevyaṁāṇah*—being heard very seriously; *anudinam*—day after day; *mumukṣor*—of persons who are very serious about getting out of material entanglement; *matim*—meditation; *satīṁ*—pure and simple; *yacchati*—is turned; *vāsudeve*—unto the lotus feet of Lord Vāsudeva.
TRANSLATION

Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.

PURPORT

The symptoms of pure devotees are described in this verse. The pure devotee is never interested in material topics. Śrī Caitanya Mahāprabhu has strictly prohibited His devotees to talk about worldly matters. Grāmya-vārtā nā kahibe: one should not indulge in talking unnecessarily about news of the material world. One should not waste time in this way. This is a very important feature in the life of a devotee. A devotee has no other ambition than to serve Krṣṇa, the Supreme Personality of Godhead. This Krṣṇa consciousness movement was started to engage people twenty-four hours daily in the service of the Lord and in His glorification. The students in this institution engage in the cultivation of Krṣṇa consciousness from five in the morning to ten at night. They actually have no opportunity to waste their time unnecessarily by discussing politics, sociology and current events. These will go their own way. A devotee is concerned only with serving Krṣṇa positively and seriously.

TEXT 14

aham pura bhārata nama rājā
vimukta-drṣṭa-śruta-saṅga-bandhaḥ

aham pura bhārata nama rājā
vimukta-drṣṭa-śruta-saṅga-bandhaḥ
In a previous birth I was known as Maharaja Bharata. I attained perfection by becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the Lord, but due to my misfortune, I became very affectionate to a small deer, so much so that I neglected my spiritual duties. Due to my deep affection for the deer, in my next life I had to accept the body of a deer.

PURPORT

The incident herein described is very significant. In a previous verse it is stated, vinā mahat-pāda-rajo-'bhiṣekam: one cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi. If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharata Maharaja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down.
TEXT 15

śa māṁ smṛtir mṛgadehe 'pi vīra
krṣṇārccana-prabhavā no jahāti
atho aham jana-saṅgād asaṅgo
viśaṅkamāno 'vivrtaś caraṇī
dsā—that; māṁ—me; smṛtiḥ—remembrance of the activities of my previous life; mṛgadehe—in the body of a deer; api—although; vīra—O great hero; krṣṇa-arccana-prabhavā—which appeared because of the influence of sincere service to Kṛṣṇa; no jahāti—did not leave; atho—therefore; aham—I; jana-saṅgāt—from the association of ordinary men; asaṅgaḥ—completely detached; viśaṅkamānaḥ—being afraid; avivrataḥ—unobserved by others; caraṇī—I go here and there.

TRANSLATION

My dear heroic King, due to my past sincere service to the Lord, I could remember everything of my past life even while in the body of a deer. Because I am aware of the falldown in my past life, I always keep myself separate from the association of ordinary men. Being afraid of their bad, materialistic association, I wander alone unnoticed by others.

PURPORT

In Bhagavad-gītā it is said: svalpam apy asya dharmasya (Bg. 2.40). It is certainly a great fall to go from human life to animal life, but in the case of Bharata Mahārāja or any devotee, devotional service to the Lord never goes in vain. As stated in Bhagavad-gītā (8.6): yam yam vāpi smaran bhāvam tyajaty ante kalevaram. At the time of death, by nature’s law the mind is absorbed in a certain type of thinking. This may lead one to animal life, yet for a devotee there is no loss. Even though
Bharata Mahārāja received the body of a deer, he didn’t forget his position. Consequently, in the body of a deer he was very careful to remember the cause of his downfall. As a result, he was given a chance to be born in a family of very pure brāhmaṇas. Thus his service to the Lord never went in vain.

**TEXT 16**

\[
\text{tasman naro 'saṅga-susaṅga-jāta-}
\text{jñānāsinehaiva viväkṣa-mohaḥ}
\]

\[
\text{harim tad-ihā-kathana-śrutābhyaṁ}
\text{labdha-smṛtir yāty atipāram adhvanaḥ}
\]

\text{tasmarine—this reason; naraḥ—every person; asaṅga—by detachment from the association of worldly people; su-saṅga—by the association of devotees; jāta—produced; jñāna-asinā—by the sword of knowledge; iha—in this material world; eva—even; viväkṣa-mohaḥ—whose illusion is completely cut to pieces; harim—the Supreme Personality of Godhead; tad-ihā—of His activities; kathana-śrutābhyaṁ—by the two processes of hearing and chanting; labdha-smṛtis—lost consciousness is regained; yāti—achieves; atipāram—the ultimate end; adhvanaḥ—of the path back home, back to Godhead.}

**TRANSLATION**

Simply by associating with exalted devotees, anyone can attain perfection of knowledge and with the sword of knowledge can cut to pieces the illusory associations within this material world. Through the association of devotees, one can engage in the service of the Lord by hearing and chanting [ṣravaṇam kīrtanam]. Thus one can revive his dormant Kṛṣṇa consciousness and, sticking to the cultivation of Kṛṣṇa consciousness, return home, back to Godhead, even in this life.
PURPORT

To become liberated from material bondage, one must give up the association of worldly people and accept the association of devotees. Positive and negative processes are mentioned in this regard. Through the association of devotees, one develops Kṛṣṇa consciousness, which is dormant within. This Kṛṣṇa consciousness movement is giving this chance to everyone. We are giving shelter to everyone who is serious about progressing in Kṛṣṇa consciousness. We arrange for their lodging and board so that they can peacefully cultivate Kṛṣṇa consciousness and return home, back to Godhead, even in this life.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twelfth Chapter of the Śrīmad-Bhāgavatam, entitled, “The Conversation Between Mahārāja Raḥugāna and Jaḍa Bharata.”
CHAPTER THIRTEEN

Further Talks Between
King Rahūgaṇa and Jaḍa Bharata

The brāhmaṇa Jaḍa Bharata became very kind to King Rahūgaṇa, and to disassociate him from the material world, he spoke figuratively of the forest of the material world. He explained that this material world is like a great forest in which one becomes entangled due to association with material life. In this forest there are plunderers (the six senses) as well as carnivorous animals like jackals, wolves and lions (wife, children and other relatives) who are always anxious to suck the blood from the head of the family. The forest plunderers and the carnivorous blood-sucking animals combine to exploit the energy of a man within this material world. In this forest there is also a black hole, covered by grass, into which one may fall. Coming into the forest and being captivated by so many material attractions, one identifies himself with this material world, society, friendship, love and family. Having lost the path and not knowing where to go, being harassed by animals and birds, one is also victimized by many desires. Thus one works very hard within the forest and wanders here and there. He becomes captivated by temporary happiness and becomes aggrieved by so-called distress. Actually one simply suffers in the forest from so-called happiness and distress. Sometimes he is attacked by a snake (deep sleep), and due to the snakebite he loses consciousness and becomes puzzled and bewildered about discharging his duties. Sometimes he is attracted by women other than his wife, and thus he thinks he enjoys extramarital love with another woman. He is attacked by various diseases, by lamentation and by summer and winter. Thus one within the forest of the material world suffers the pains of material existence. Expecting to become happy, the living entity changes his position from one place to another, but actually a materialistic person within the material world is never happy. Being constantly engaged in materialistic activities, he is always disturbed. He forgets that one day he has to die. Although he suffers severely, being illusioned by the material energy, he still hankers after material happiness. In this way he
completely forgets his relationship with the Supreme Personality of Godhead.

By hearing this from Jāda Bharata, Mahārāja Raḥūgaṇa revived his Kṛṣṇa consciousness and thus benefited from Jāda Bharata’s association. He could understand that his illusion was over, and he begged pardon from Jāda Bharata for his misbehavior. All this was told to Mahārāja Parīkṣit by Śukadeva Gosvāmi.

TEXT 1

भ्राह्मण उवाच

हिर्मत्येदचन्चन्यजय निवेशितो
रजस्तमःसत्त्वविभक्तकर्मदंकू ।
स एष साधौपरयरः परिभ्रमन्
भवात्री याति न शर्म विन्द्रति ॥ १ ॥

brāhmaṇa uvāca
duratyaye ’dhvany ajayā niveśito
rajas-tamaḥ-sattva-vibhakta-karma-drk
sa eṣa sārtha ’ṛtha-parah paribhraman
bhavātavim yāti na śarma vindati

brāhmaṇaḥ uvāca—the brāhmaṇa Jāda Bharata continued to speak; duratyaye—which is very difficult to traverse; adhvani—on the path of fruitive activities (performing actions in this life, creating a body in the next life by those actions, and in this way continuously accepting birth and death); ajayā—by māyā, the external energy of the Supreme Personality of Godhead; niveśitaḥ—caused to enter; rajaḥ-tamaḥ-sattva-vibhakta-karma-drk—a conditioned soul who sees only immediately beneficial fruitive activities and their results, which are divided into three groups by the modes of goodness, passion and ignorance; saḥ—he; eṣaḥ—this; sa-arthaḥ—the living entity falsely seeking sense gratification; artha-parah—intent upon gaining wealth; paribhraman—wandering all over; bhava-aṭāvim—the forest known as bhava, which means the repetition of birth and death; yāti—enters; na—not; śarma—happiness; vindati—obtains.
TRANSLATION

Jaḍa Bharata, who had fully realized Brahman, continued: My dear King Rahūgaṇa, the living entity wanders on the path of the material world, which is very difficult for him to traverse, and he accepts repeated birth and death. Being captivated by the material world under the influence of the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa), the living entity can see only the three fruits of activities under the spell of material nature. These fruits are auspicious, inauspicious and mixed. He thus becomes attached to religion, economic development, sense gratification and the monistic theory of liberation (merging with the Supreme). He works very hard day and night exactly like a merchant who enters a forest to acquire some articles to sell later for profit. However, he cannot really achieve happiness within this material world.

PURPORT

One can very easily understand how difficult and insurmountable the path of sense gratification is. Not knowing what the path of sense gratification is, one becomes implicated in the repetition of birth and accepts different types of bodies again and again. Thus one suffers in material existence. In this life one may think that he is very happy being an American, Indian, Englishman or German, but in the next life one has to accept another body among 8,400,000 species. The next body has to be immediately accepted according to karma. One will be forced to accept a certain type of body, and protesting will not help. That is the stringent law of nature. Due to the living entity’s ignorance of his eternal blissful life, he becomes attracted to material activities under the spell of māyā. In this world, he can never experience happiness, yet he works very hard to do so. This is called māyā.

TEXT 2

यस्मामिः पञ्चरूपेऽद्यः
सार्थ हितैष्यं कुनायकं बलात्
गोमामयो ग्यत्र हरिनि सार्थि कं
प्रमच्छवित्य यथोरं ब्रजः || २ ||
**Translation**

O King Rahūgana, in this forest of material existence there are six very powerful plunderers. When the conditioned soul enters the forest to acquire some material gain, the six plunderers misguide him. Thus the conditioned merchant does not know how to spend his money, and it is taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder him in so many ways.

**Purport**

In the forest there are many plunderers, dacoits, jackals and tigers. The jackals are compared to one's wife and children. In the dead of night, jackals cry very loudly, and similarly one's wife and children in this material world also cry like jackals. The children say, "Father, this is wanted; give me this. I am your dear son." Or the wife says, "I am your dear wife. Please give me this. This is now needed." In this way one is plundered by the thieves in the forest. Not knowing the aim of human life, one is constantly being misguided. The aim of life is Viṣṇu (na te
Everyone works very hard to earn money, but no one knows that his real self-interest is in serving the Supreme Personality of Godhead. Instead of spending money for advancing the Kṛṣṇa consciousness movement, one spends his hard-earned money on clubs, brothels, liquor, slaughterhouses and so forth. Due to sinful activities, one becomes implicated in the process of transmigration and thus has to accept one body after another. Being thus absorbed in a distressed condition, one never attains happiness.

**TEXT 3**

प्रभुत्वीरुत्तुण्णगर्भगर्भे
कठोरादःम्पेशशकुरुपहतः
कचिन्तु गयार्पुरां प्रपश्यति
कचिन्स्कुचिषागर्मोयोगमः

prabhūta-vīrut-ṛṇa-gulma-gahvare
kāthora-damśaika maśakair upadrutaḥ
kvacit tu gandharva-puram prapaśyati
kvacit kvacit caśu-rayolmuka-graham

prabhūta—a very large number; vīrut—of creepers; ṛṇa—of varieties of grass; gulma—of thickets; gahvare—in bowers; kāthora—cruel; damśaiaḥ—by bites; maśakaiḥ—by mosquitoes; upadrutaḥ—disturbed; kvacit—sometimes; tu—but; gandharva-puram—a false palace created by the Gandharvas; prapaśyati—he sees; kvacit—and sometimes; kvacit—sometimes; ca—and; āśu-rayā—very quickly; ulmuka—like a meteor; graham—a fiend.

**TRANSLATION**

In this forest there are dense bowers composed of thickets of bushes, grass and creepers. In these bowers the conditioned soul is always disturbed by cruelly biting mosquitoes [envious people]. Sometimes he sees an imaginary palace in the forest, and sometimes he is bewildered by seeing a fleeting fiend or ghost, which appears like a meteor in the sky.
PURPORT

The material household is actually a hole of frutive activity. To earn a livelihood, one engages in different industries and trades, and sometimes one performs great sacrifices to go to higher planetary systems. Apart from this, at least everyone is engaged in earning a livelihood in some profession or occupation. In these dealings, one has to meet many undesirable people, and their behavior is compared to the biting of mosquitoes. This creates very undesirable conditions. Even in the midst of these disturbances, one imagines that he is going to construct a grand house and live there permanently, although he knows that he cannot. Gold is compared to a quickly fleeting fiend, which appears like a meteor in the sky. It displays itself for a moment and is then gone. Generally karmis are attracted to gold or money, but these are compared herein to ghosts and witches.

TEXT 4

निवासस्तोयद्विगात्मबुद्धिः
सतततो धावति भो अरन्धाय ।
कविसः वात्योस्थितपंसुधुम्रः
दिशो न जानाति रजस्वलाखः ॥ 4 ॥

nivāsa—toya-dravinātma-buddhis
tatas tato dhāvati bho atavyām
kvacic ca vātyotthita-pāmsu-dhūmrā
diśo na jānāti rajas-valākṣaḥ

nivāsa—residential place; toya—water; dravinā—wealth; ātma-buddhiḥ—who considers these material things the ātma, or self; tataḥ tataḥ—here and there; dhāvati—he runs; bhoḥ—O King; atavyām—on that forest path of material existence; kvacit ca—and sometimes; vātyā—by the whirlwind; utthita—raised; pāmsu—by dust; dhūmrāḥ—appear smoke-colored; diśaḥ—the directions; na—not; jānāti—knows; rajas-vala-aksāḥ—whose eyes are covered by the dust of the wind or who is captivated by his wife during her menstrual period.
TRANSLATION

My dear King, the merchant on the forest path of the material world, his intelligence victimized by home, wealth, relatives and so forth, runs from one place to another in search of success. Sometimes his eyes are covered by the dust of a whirlwind—that is to say, in his lust he is captivated by the beauty of his wife, especially during her menstrual period. Thus his eyes are blinded, and he cannot see where to go or what he is doing.

PURPORT

It is said that household attraction resides in the wife because sex is the center of household life: yan maithunādi-grhamedhi-sukham hi tučcham. A materialistic person, making his wife the center of attraction, works very hard day and night. His only enjoyment in material life is sexual intercourse. Therefore karmīs are attracted to women as friends or wives. Indeed, they cannot work without sex. Under the circumstances the wife is compared to a whirlwind, especially during her menstrual period. Those who strictly follow the rules and regulations of householder life engage in sex only once a month, at the end of the menstrual period. As one looks forward to this opportunity, his eyes are overwhelmed by the beauty of his wife. Thus it is said that the whirlwind covers the eyes with dust. Such a lusty person does not know that all his material activities are being observed by different demigods, especially the sun-god, and are being recorded for the karma of one’s next body. Astrological calculations are called jyoti-śāstra. Because the jyoti, or effulgence, in the material world comes from the different stars and planets, the science is called jyoti-śāstra, the science of the luminaries. By the calculations of jyoti, our future is indicated. In other words, all the luminaries—the stars, sun and moon—witness the activities of the conditioned soul. Thus he is awarded a particular type of body. A lusty person whose eyes are covered by the dust of the whirlwind of material existence does not at all consider that his activities are being observed by different stars and planets and are being recorded. Not knowing this, the conditioned soul commits all kinds of sinful activities for the satisfaction of his lusty desires.
TEXT 5

अद्दशयश्चिब्बनकरण्षु
उत्क्रांवामिश्चितिन्तरात्मा
अपुण्यक्र्षानूः भयते शुचादितो
मरीचितोयान्यभियावति क्रचित् || ५ ||

adṛṣṭa-jhilla-svana-kariṇa-sūla
ulūka-vāgbhir vyathitāntarātmā
apunya-vṛksan śrayate kṣudhārdito
marici-toyāni abhidhāvati kvacit

adṛṣṭa—invisible; jhilla—of crickets or a kind of bee; svana—by the sounds; kariṇa-sūla—whose ears are disturbed; ulūka—of the owls; vāgbhīḥ—by sound vibrations; vyathita—very disturbed; antaḥ-ātmā—whose mind and heart; apunya-vṛksān—impious trees that have no fruits or flowers; śrayate—he takes shelter of; kṣudha—from hunger; arditaḥ—suffering; marici-toyāni—the waters of a mirage in the desert; abhidhāvati—he runs after; kvacit—sometimes.

TRANSLATION

Wandering in the forest of the material world, the conditioned soul sometimes hears an invisible cricket making harsh sounds, and his ears become very much aggrieved. Sometimes his heart is pained by the sounds of owls, which are just like the harsh words of his enemies. Sometimes he takes shelter of a tree that has no fruits or flowers. He approaches such a tree due to his strong appetite, and thus he suffers. He would like to acquire water, but he is simply illusioned by a mirage, and he runs after it.

PURPORT

In Śrīmad-Bhāgavatam it is said that the Bhāgavata philosophy is meant for people who are completely free from envy (paramo nirmatsarānām). The material world is full of envious people. Even within one's inner circle there is much backbiting, and this is compared to the
sound vibration of a cricket in the forest. One cannot see the cricket, but one hears its sounds and thus becomes aggrieved. When one takes to Kṛṣṇa consciousness, one always hears unpalatable words from relatives. This is the nature of the world: one cannot avoid mental distress due to the backbiting of envious people. Being very much aggrieved, sometimes one goes to a sinful person for help, but he has no means to help because he has no intelligence. Thus the living entity is disappointed. This is like running after a mirage in the desert in an effort to find water. Such activities do not produce any tangible results. Due to being directed by the illusory energy, a conditioned soul suffers in so many ways.

**TEXT 6**

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क्षचिद्वितोयः: सरितोपभियाः
परस्परं चालषते निरन्तः ।
आसाध दारः: क्षचिद्वितिवसो
निरविष्टेऽ क च यथैैतासुः ॥ ६ ॥
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`kvacit—sometimes; vito'yāḥ—without depth to the water; saritāḥ—rivers; abhiyāti—he goes to bathe or jumps into; parasparam—one another; ca—and; ālaṣate—desires; nirandhaḥ—being with no stock of food; āsāḍya—experiencing; dāvam—a forest fire in family life; kvacit—sometimes; agni-taptāḥ—burned by fire; nirvidyate—is despondent; kva—somewhere; ca—and; yaksaiḥ—by kings resembling rogues and thieves; hrta—taken away; asuḥ—wealth, which is as dear as one’s life.`

**TRANSLATION**

Sometimes the conditioned soul jumps into a shallow river, or being short of food grains, he goes to beg food from people who are not at all charitable. Sometimes he suffers from the burning
heat of household life, which is like a forest fire, and sometimes he becomes sad to have his wealth, which is as dear as life, plundered by kings in the name of heavy income taxes.

**PURPORT**

When one is hot due to the scorching sun, one sometimes jumps into a river to gain relief. However, if the river is almost dried up and the water is too shallow, one may break his bones by jumping in. The conditioned soul is always experiencing miserable conditions. Sometimes his efforts to get help from friends are exactly like jumping into a dry river. By such actions, he does not derive any benefit. He only breaks his bones. Sometimes, suffering from a shortage of food, one may go to a person who is neither able to give charity nor willing to do so. Sometimes one is stationed in household life, which is compared to a forest fire (samsāra-dāvānala-liḍha-loka). When a man is heavily taxed by the government, he becomes very sad. Heavy taxation obliges one to hide his income, but despite this endeavor the government agents are often so vigilant and strong that they take all the money anyway, and the conditioned soul becomes very aggrieved.

Thus people are trying to become happy within the material world, but this is like trying to be happy in a forest fire. No one need go to a forest to set it ablaze; fire takes place automatically. Similarly, no one wants to be unhappy in family life or worldly life, but by the laws of nature unhappiness and distress are forced upon everyone. To become dependent on another’s maintenance is very degrading; therefore, according to the Vedic system, everyone should live independently. Only the śūdras are unable to live independently. They are obliged to serve someone for maintenance. It is said in the śāstras: kalau śūdra-sambhavāḥ. In this age of Kali, everyone is dependent on another’s mercy for the maintenance of the body; therefore everyone is classified as a śūdra. In the Twelfth Canto of Śrīmad-Bhāgavatam it is said that in Kali-yuga the government will levy taxes without reciprocally benefiting the citizens. Anāvrśtyā vinaiksyantā durbhikṣa-kara-pūḍitāḥ. In this age there will also be a shortage of rain; therefore a scarcity of food will arise, and the citizens will be very much harassed by government taxation. In this way the citizens will abandon their attempts to lead a peaceful life.
and will leave their homes and hearths and go to the forest in sheer
disappointment.

**TEXT 7**

शूरैरहर्तां स्वसत क्वा का निर्विन्या-सतीतः
शोचन विलुप्तायाति कमलम्।
क्वचित्त गन्धर्वपुरं प्रविष्टः
प्रमोदते निरुत्तवन्युहूर्तम्।॥ ७ ॥

śūrair hrta-svah kva ca nirvinṇa-cetāh
śocan vimuhyann upayāti kaśmalam
kvacit ca gandharva-puram praviṣṭāh
pramodate nirvṛtavan muhūrtam

śūraiḥ—by very powerful enemies; hrta-svah—all of whose posses-
sions have been stolen; kva ca—sometimes; nirvinṇa-cetāḥ—very
morose and aggrieved at heart; śocan—deeply lamenting; vimuhyan—
becoming bewildered; upayāti—achieves; kaśmalam—unconscious-
ness; kvacit—sometimes; ca—also; gandharva-puram—an imaginary
city in the forest; praviṣṭāḥ—having entered; pramodate—he enjoys;
nirvṛta-vat—exactly like a person who has achieved success; muhūr-
tam—for a moment only.

**TRANSLATION**

Sometimes, being defeated or plundered by a superior, power-
ful agent, a living entity loses all his possessions. He then becomes
very morose, and lamenting their loss, he sometimes becomes un-
conscious. Sometimes he imagines a great palatial city in which he
desires to live happily with his family members and riches. He
thinks himself fully satisfied if this is possible, but such so-called
happiness continues only for a moment.

**PURPORT**

The word gandharva-puram is very significant in this verse. Some-
times in the forest a very big castle appears, and this is called a castle in
the air. Actually this castle does not exist anywhere but in one’s imagination. This is called *gandharva-pura*. In the material forest, the conditioned soul sometimes contemplates great castles and skyscrapers, and he wastes his energy for such things, hoping to live in them very peacefully with his family forever. However, the laws of nature do not allow this. When he enters such castles, he temporarily thinks that he is very happy, even though his happiness is impermanent. His happiness may last for a few years, but because the owner of the castle has to leave the castle at the time of death, everything is eventually lost. This is the way of worldly transactions. Such happiness is described by Vidyāpati as the happiness one derives upon seeing a drop of water in the desert. The desert is heated by scorching sunshine, and if we want to reduce the desert temperature, we need huge amounts of water—millions and millions of gallons. What effect will one drop have? Water certainly has value, but one drop of water cannot reduce the heat of the desert. In this material world everyone is ambitious, but the heat is very scorching. What will an imaginary castle in the air do to help? Śrīla Vidyāpati has therefore sung: *tātala saikate, vāri-bindu-sama, suta-mita-ramani-samāje*. The happiness of family life, friends and society is compared to a drop of water in the scorching desert. The entire material world is busy trying to attain happiness because happiness is the prerogative of the living being. Unfortunately, due to falling in contact with the material world, the living entity simply struggles for existence. Even if one becomes happy for a while, a very powerful enemy may plunder everything. There are many instances in which big businessmen suddenly become paupers in the street. Yet the nature of material existence is such that foolish people are attracted to these transactions and they forget the real business of self-realization.

TEXT 8

चलनः कचिस्कण्टकशकरश्रङ्गः
नेंगालक्षुविमना इवास्ते ।
पदे पदेःम्यन्तरवद्विनारिदिः
कौदुम्बिकः कुष्यति तै जनाय ॥ 8 ॥
TRANSLATION

Sometimes the merchant in the forest wants to climb the hills and mountains, but due to insufficient footwear, his feet are pricked by small stone fragments and by thorns on the mountain. Being pricked by them, he becomes very aggrieved. Sometimes a person who is very attached to his family becomes overwhelmed with hunger, and due to his miserable condition he becomes furious with his family members.

PURPORT

The ambitious conditioned soul wants to be very happy in this material world with his family, but he is compared to a traveler in the forest who desires to climb a hill full of thorns and small stones. As stated in the previous verse, the happiness derived from society, friendship and love is like a drop of water in the scorching heat of the desert. One may want to become very great and powerful in society, but this is like attempting to climb a hill full of thorns. Śrīla Viśvanātha Cakravartī Ṭhākura compares one’s family to high mountains. Becoming happy in their association is like a hungry man’s endeavoring to climb a mountain full of thorns. Almost 99.9 percent of the population is unhappy in family life, despite all the attempts being made to satisfy the family members. In the Western countries, due to the dissatisfaction of the family members.
there is actually no family life. There are many cases of divorce, and out of dissatisfaction, the children leave the protection of their parents. Especially in this age of Kali, family life is being reduced. Everyone is becoming self-centered because that is the law of nature. Even if one has sufficient money to maintain a family, the situation is such that no one is happy in family life. Consequently according to the varṇāśrama institution, one has to retire from family life in middle age: pañcāśordhvam vanam vrajet. One should voluntarily retire from family life at the age of fifty and go to Vṛndāvana or a forest. This is recommended by Śrīla Prahlāda Mahārāja (Bhāg. 7.5.5):

\[
\begin{align*}
tat sādhu manye 'sura-varya dehinām \\
sadā samudvigna-dhiyām asad-grahāt \\
hitvātma-pātam gṛham andha-kūpaṁ \\
vanam gato yad dharim āśrayeta
\end{align*}
\]

There is no benefit in transferring from one forest to another. One must go to the Vṛndāvana forest and take shelter of Govinda. That will make one happy. The International Society for Krishna Consciousness is therefore constructing a Kṛṣṇa-Balarāma temple to invite its members as well as outsiders to come and live peacefully in a spiritual atmosphere. That will help one become elevated to the transcendental world and return home, back to Godhead. Another sentence in this verse is very significant: kautumbikaḥ krudhyati vai janaṁ. When one’s mind is disturbed in so many ways, he satisfies himself by becoming angry with his poor wife and children. The wife and children are naturally dependent on the father, but the father, being unable to maintain the family properly, becomes mentally distressed and therefore chastises the family members unnecessarily. As stated in Śrīmad-Bhāgavatam (12.2.9): ācchinna-dāra-dravinā yāsyanti giri-kānanam. Being disgusted with family life, one separates from the family by divorce or some other means. If one has to separate, why not separate willingly? Systematic separation is better than forced separation. Forced separation cannot make anyone happy, but by mutual consent or by the Vedic arrangement one must separate from his family affairs at a certain age and fully depend on Kṛṣṇa. This makes one’s life successful.
The conditioned soul in the material forest is sometimes swallowed by a python or crushed. At such a time he is left lying in the forest like a dead person, devoid of consciousness and knowledge. Sometimes other poisonous snakes bite him. Being blind to his consciousness, he falls down into a dark well of hellish life with no hope of being rescued.

PURPORT

When one becomes unconscious due to being bitten by a snake, one cannot understand what is taking place outside the body. This unconscious condition is the condition of deep sleep. Similarly, the conditioned soul is actually sleeping on the lap of the illusory energy. Bhaktivinoda Thākura has sung, *kata niḍrā yāo māyā-piśācira kole*: “O living entity, how long will you sleep in this condition on the lap of the
illusory energy?” People do not understand that they are actually sleep­
ing in this material world, being devoid of knowledge of spiritual life. Caitanya Mahāprabhu therefore says:

enechi auṣadhi māyā nāśibāra lāgi’
hari-nāma-mahā-mantra lao tumi māgi’

“I have brought medicine to awaken every living being from perpetual sleep. Please receive the holy name of the Lord, the Hare Kṛṣṇa mahā-
mantra, and awaken.” The Kaṭha Upaniṣad (1.3.14) also says, uttisṭha jāgrata prāpya varān nibodhata: “O living entity, you are sleeping in this material world. Please get up and take advantage of your human form of life.” The sleeping condition means loss of all knowledge. In Bhagavad-gītā (2.69) it is also said, yā niśā sarva-bhūtānāṁ tasyām jāgarti samyāmi: “What is night for all beings is the time of awakening for the self-controlled.” Even in the higher planets, everyone is under the spell of the illusory energy. No one is really interested in the real values of life. The sleeping condition, called kāla-sarpa (the time factor), keeps the conditioned soul in a state of ignorance, and therefore pure consciousness is lost. In the forest there are many blind wells, and if one falls down in one there is no chance of being rescued. In a state of sleep, one remains perpetually bitten by some animals, especially snakes.

TEXT 10

karhi s'ma cit kṣudra-rasāṁ vicinvaṁs
tan-māṣikābhir vyathito vimānaḥ
tatrāti-kṛcchrāt pratilabdhamano
balād vilumpanty atha tam tato 'nye
Sometimes, in order to have a little insignificant sex enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending lots of money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee.

PURPORT

In a great forest, honeycombs are very important. People often go there to collect honey from the combs, and sometimes the bees attack and punish them. In human society, those who are not Kṛṣṇa conscious remain in the forest of material life simply for the honey of sex life. Such debauchees are not at all satisfied with one wife. They want many women. Day after day, with great difficulty, they try to secure such women, and sometimes, while trying to taste this kind of honey, one is attacked by a woman's kinsmen and chastised very heavily. By bribing others, one may secure another woman for enjoyment, yet another debauchee may kidnap her or offer her something better. This woman hunting is going on in the forest of the material world. sometimes legally and sometimes illegally. Consequently in this Kṛṣṇa consciousness movement the devotees are forbidden to have illicit sex. Thus they avoid so many difficulties. One should remain satisfied with one woman, being duly married. One can satisfy one's lusty desires with his wife without creating disturbances in society and being punished for doing so.
TEXT 11

\[
\begin{align*}
&\text{kvacic ca śītātapa-vāta-varṣa-pratikriyāṁ kartum anīśa āste} \\
&\text{kvacīn mitho vipaṇan yac ca kińcid} \\
&\text{vidveśam rcchati uta vitta-sāthyāt}
\end{align*}
\]

\textit{kvacic—sometimes; ca—also; śītātapa-vāta-varṣa—of freezing cold, scorching heat, strong wind and excessive rainfall; pratikriyāṁ—counteraction; kartum—to do; anīśa—being unable; āste—remains in misery; kvacic—sometimes; mitha—one another; vipaṇan—selling; yat ca—whatever; kińcit—a little bit; vidveśam—mutual enmity; rcchati—obtain; uta—it is so said; vitta-sāthyāt—because of cheating one another merely for money.}

TRANSLATION

Sometimes the living entity is busy counteracting the natural disturbances of freezing cold, scorching heat, strong wind, excessive rainfall and so forth. When he is unable to do so, he becomes very unhappy. Sometimes he is cheated in business transactions one after another. In this way, by cheating, living entities create enmity among themselves.

PURPORT

This is an example of the struggle for existence, the attempt to counteract the onslaught of material nature. This creates enmity in society, and consequently society is filled with envious people. One person is envious of another, and this is the way of the material world. The Kṛṣṇa consciousness movement aims at creating an atmosphere of non-envy. Of course it is not possible for everyone to become Kṛṣṇa conscious, but the
Krṣṇa consciousness movement can create an exemplary society wherein there is no envy.

**TEXT 12**

कृत्संख्यकत्वस्यकृत्सनाः तस्मिनः
शैवायासनविहारसनविहारीः
क्षिणं परादप्रतिलवधकामः
पराक्यद्विषिकात्रज्ञानः

kvacit kvacit kṣīna-dhanas tu tasmin
śayyāsana-sthāna-vihāra-hīnāḥ
yācan parād apratilabdha-kāmaḥ
pārakya-drśṭir labhate 'vamānam

kvacit kvacit—sometimes; kṣīna-dhanah—becoming bereft of all riches; tu—but; tasmin—in that forest; śayyā—of bedding for lying down; āsana—of a sitting place; sthāna—of a residential house; vihāra—of enjoyment with a family; hīnāḥ—being bereft; yācan—begging; parāt—from others (friends and relatives); apratilabdha-kāmaḥ—not getting his desires fulfilled; pārakya-drśṭih—becomes greedy for the wealth of others; labhate—he obtains; avamānam—dishonor.

**TRANSLATION**

On the forest path of material existence, sometimes a person is without wealth and due to this does not have a proper home, bed or sitting place, nor proper family enjoyment. He therefore goes to beg money from others, but when his desires are not fulfilled by begging, he wants to borrow or steal the property of others. Thus he is insulted in society.

**PURPORT**

The principles of beg, borrow or steal are very appropriate in this material world. When one is in want, he begs, borrows or steals. If
begging is unsuccessful, he borrows. If he cannot pay, he steals, and when he is caught, he is insulted. This is the law of material existence. No one can live here very honestly; therefore by trickery, cheating, begging, borrowing or stealing, one tries to satisfy his senses. Thus no one in this material world is living peacefully.

TEXT 13

अन्योन्यवित्तव्यातिसांगः-vairānubandho vivahan mithoṣ ca
वृद्धा-adhvany amuṣminn uru-kṛcchra-vitta-
vita-vyatiṣailga-by monetary transactions; vrddha-increased; vaira-anubandha—one is encumbered by enmity; vivahan—sometimes marrying; mithaḥ—one another; ca—and; adhvani—on the path of material existence; amuṣmin—that; uru-kṛcchra—by great difficulties; vitta-bāḍha—by scarcity of money; upasargaiḥ—by diseases; viharan—wandering; vipannaḥ—one becomes fully embarrassed.

TRANSLATION

Due to monetary transactions, relationships become very strained and end in enmity. Sometimes the husband and wife walk on the path of material progress, and to maintain their relationship they work very hard. Sometimes due to scarcity of money or due to diseased conditions, they are embarrassed and almost die.

PURPORT

In this material world, there are many transactions between peoples and societies as well as between nations, but gradually these end in en-
mity between the two parties. Similarly, in the marriage relationship, monetary transactions are sometimes overpowered by the dangerous conditions of material life. One then becomes diseased or monetarily embarrassed. In the modern age most countries have developed economically, but due to business exchanges, relationships seem to be strained. Finally wars are declared between nations, and as a result of these upheavals there is destruction all over the world, and people suffer heavily.

**TEXT 14**

> tāṁs tāṁ sarthāḥ pariṣṭhitaḥ 
> viharāyāṁ jātaṁ pariṣṭhitaḥ sarthāḥ 
> āvartate dyāpi na kaścid atra 
> vīrādhvānaḥ pāraṁ upaiti yogam

- **tāṁs tāṁ**—all of them; **vipannāṁ**—embarrassed in various ways; **saḥ**—the living being; **hi**—certainly; **tatra tatra**—here and there; **vihāya**—giving up; **jātaṁ**—those who are newly born; **parīgrhya**—taking; **saarthāḥ**—the living being searching for his own interest; **āvartate**—wanders in this forest; **adya api**—even until now; **na**—not; **kaścit**—any of them; **atra**—here in this forest; **vīra**—O hero; **adhvānaḥ**—of the path of material life; **pāraṁ**—the ultimate end; **upaiti**—gets; **yogam**—the process of devotional service to the Supreme Personality of Godhead.

**TRANSLATION**

My dear King, on the forest path of material life, first a person is bereft of his father and mother, and after their death he becomes attached to his newly born children. In this way he wanders on the path of material progress and is eventually embarrassed. Nonetheless, no one knows how to get out of this, even up to the moment of death.
PURPORT

In this material world, family life is an institution of sex. *Yan maithunādi-grhamedhi-sukham* (Bhāg. 7.9.45). Through sex, the father and mother beget children, and the children get married and go down the same path of sexual life. After the death of the father and mother, the children get married and beget their own children. Thus generation after generation these things go on in the same way without anyone's attaining liberation from the embarrassment of material life. No one accepts the spiritual processes of knowledge and renunciation, which end in bhakti-yoga. Actually human life is meant for jñāna and vairāgya, knowledge and renunciation. Through these one can attain the platform of devotional service. Unfortunately people in this age avoid the association of liberated people (sādhu-saṅga) and continue in their stereotyped way of family life. Thus they are embarrassed by the exchange of money and sex.

TEXT 15

मनस्विनो निर्जितदिग्गजेन्द्रा
ममेति सर्वं भूवि बद्धवैरा॥

तृप्तेऽशयिरन तू तदुज्जन्ति
यन्न्यासद्डुङ्गो गत्वैवैरेभियाति ॥१५॥

*manasvino nirjita-dig-gajendra*

*maneti sarve bhuvi baddha-vairah*

*mrdhe sayiran na tu tad vrajanti*

*yan nyasta-danado gata-vairo 'bhiyati*

*manasvinah*—very great heroes (mental speculators); *nirjita-dik-gajendrah*—who have conquered many other heroes as powerful as elephants; *mama*—my (my land. my country, my family, my community, my religion); *iti*—thus; *sarve*—all (great political, social and religious leaders); *bhuvi*—in this world; *baddha-vairah*—who have created enmity among themselves; *mrdhe*—in battle; *sayiran*—fall dead on the ground; *na*—not; *tu*—but; *tat*—the abode of the Supreme Personality of Godhead; *vrajanti*—approach; *yat*—which; *nyasta-dan-
daḥ—a sannyāsa; gata-vairah—who has no enmity throughout the whole world; abhiyāti—attains that perfection.

**TRANSLATION**

There were and are many political and social heroes who have conquered enemies of equal power, yet due to their ignorance in believing that the land is theirs, they fight one another and lay down their lives in battle. They are not able to take up the spiritual path accepted by those in the renounced order. Although they are big heroes and political leaders, they cannot take to the path of spiritual realization.

**PURPORT**

Big political leaders might be able to conquer equally powerful political enemies, but unfortunately they cannot subdue their strong senses, the enemies that always accompany them. Not being able to conquer these nearby enemies, they simply try to conquer other enemies, and ultimately they die in the struggle for existence. They do not take to the path of spiritual realization or become sannyāsīs. Sometimes these big leaders take up the guise of a sannyāsa and call themselves mahātmās, but their only business is conquering their political enemies. Because they spoil their lives with the illusion of “this is my land and my family,” they cannot progress spiritually and attain liberation from the clutches of māyā.

**TEXT 16**

prasajjati kāpi ṭatāyukāśya-
śtadāśrayānuñcypadadhiñjāsyah
kahitācañcilācitācākṣikatvaksu
sarvān vishyate vajjvikāgarvaḥ

prasajjati kvāpi latā-bhujāsrayas
tad-āśrayāvyakta-pada-dvija-sprḥah
evaci kadācid dhari-cakratas trasan
sakhyamvidhatte baka-kaṇka-grdhraiḥ
prasajjati—becomes more and more attached; kvāpi—sometimes; lata-bhujā-āśrayah—who takes shelter of the soft arms of his beautiful wife which are like creepers; tat-āśraya—who are sheltered by such creepers; avyakta-pada—who sing unclear songs; dvija-spṛhah—desiring to hear birds; kvacit—sometimes; kadācit—somewhere; hari-cakrataḥ trasan—being afraid of the roaring sound of a lion; sakhyam—friendship; vidhatte—makes; baka-kaṅka-grdhraiḥ—with cranes, herons and vultures.

TRANSLATION

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures.

PURPORT

In the forest of the material world there are many animals and birds, trees and creepers. Sometimes the living entity wants to take shelter of the creepers; in other words, he wants to be happy by being embraced by the creeperlike arms of his wife. Within the creepers there are many chirping birds; this indicates that he wants to satisfy himself by hearing the sweet voice of his wife. In old age, however, he sometimes becomes afraid of imminent death, which is compared to a roaring lion. To save himself from the lion’s attack, he takes shelter of some bogus svāmīs, yogīs, incarnations, pretenders and cheaters. Being misled by the illusory energy in this way, he spoils his life. It is said, harim vinā mṛtim na taranti: no one can be saved from the imminent danger of death without taking shelter of the Supreme Personality of Godhead. The word hari indicates the lion as well as the Supreme Lord. To be saved from the hands of Hari, the lion of death, one must take shelter of the supreme Hari, the Supreme Personality of Godhead. People with a poor fund of knowledge take shelter of nondevotee cheaters and pretenders in order to be saved from the clutches of death. In the forest of the material world, the living entity first of all wants to be very happy by taking shelter of the creeperlike arms of his wife and hearing her sweet voice. Later, he sometimes takes shelter of so-called gurus and sādhus who are like cranes,
herons and vultures. Thus he is cheated both ways by not taking shelter of the Supreme Lord.

TEXT 17

Being cheated by them (the cheaters and pretenders, the so-called yogis, svāmīs, incarnations and gurus); vañcitaḥ—being cheated; hamsa-kulam—the association of great paramahamsas, or devotees; samāviśan—contacting; arocayan—not being satisfied with; ūpaiti—approaches; vānarān—the monkeys, which are all debauchees with no good character; tat-jāti-rāsena—by sense gratification in the association of such debauchees; sunirvṛta-in-driyaḥ—being very satisfied with getting the opportunity of sense gratification; paraspara—of one another; udvikṣaṇa—by seeing the faces; vismṛta—who has forgotten; avadhiḥ—the end of life.

TRANSLATION

Being cheated by them, the living entity in the forest of the material world tries to give up the association of these so-called yogis, svāmīs and incarnations and come to the association of real devotees, but due to misfortune he cannot follow the instructions of the spiritual master or advanced devotees; therefore he gives up their company and again returns to the association of monkeys who are simply interested in sense gratification and women. He derives satisfaction by associating with sense gratifiers and
enjoying sex and intoxication. In this way he spoils his life simply by indulging in sex and intoxication. Looking into the faces of other sense gratifiers, he becomes forgetful and thus approaches death.

PURPORT

Sometimes a foolish person becomes disgusted with bad association and comes to the association of devotees and brāhmaṇas and takes initiation from a spiritual master. As advised by the spiritual master, he tries to follow the regulative principles, but due to misfortune he cannot follow the instructions of the spiritual master. He therefore gives up the company of devotees and goes to associate with simian people who are simply interested in sex and intoxication. Those who are so-called spiritualists are compared to monkeys. Outwardly, monkeys sometimes resemble sādhus because they live naked in the forest and pick fruits, but their only desire is to keep many female monkeys and enjoy sex life. Sometimes so-called spiritualists seeking a spiritual life come to associate with Kṛṣṇa conscious devotees, but they cannot execute the regulative principles or follow the path of spiritual life. Consequently they leave the association of devotees and go to associate with sense gratifiers, who are compared to monkeys. Again they revive their sex and intoxication and looking at one another’s faces, they are thus satisfied. In this way they pass their lives up to the point of death.

TEXT 18

drumeṣu rāmsyaṁ suta-dāra-vatsalo
vyavāya-dino vivaśaḥ sva-bandhane
kvacit pramādād giri-kandare patan
vallir grhitvā gaja-bhita āsthitah

drumeṣu—in the trees (or in houses standing like trees in which monkeys jump from one branch to another); rāmsyaṁ—enjoying; suta-
TRANSLATION

When the living entity becomes exactly like a monkey jumping from one branch to another, he remains in the tree of household life without any profit but sex. Thus he is kicked by his wife just like the he-ass. Unable to gain release, he remains helplessly in that position. Sometimes he falls victim to an incurable disease, which is like falling into a mountain cave. He becomes afraid of death, which is like the elephant in the back of that cave, and he remains stranded, grasping at the twigs and branches of a creeper.

PURPORT

The precarious condition of a householder's life is described herein. A householder's life is full of misery, and the only attraction is sex with the wife who kicks him during sexual intercourse, just as the she-ass does her mate. Due to continuous sex life, he falls victim to many incurable diseases. At that time, being afraid of death, which is like an elephant. he remains hanging from the twigs and branches of the tree. just like a monkey.
adhvany amuśminn ajayā nivesīto
bhramaṇ jano ’dyāpi na veda kaścana

ataḥ—from this: kathaṁcit—somehow; saḥ—he; vimuktaḥ—liberated; āpadaḥ—from the danger; punaḥ ca—again; sa-arthaṁ—taking interest in that life; praviṣati—begins; arim-dama—O King, killer of the enemies; adhvani—on the path of enjoyment; amuśmin—that; ajayā—by the influence of the illusory energy; nivesitaḥ—being absorbed; bhramaṇ—traveling; janāḥ—the conditioned soul; adya api—even up to death; na veda—does not understand; kaścana—anything.

TRANSLATION
O killer of enemies, Mahārāja Rahūgaṇa, if the conditioned soul somehow or other gets out of his dangerous position, he again returns to his home to enjoy sex life, for that is the way of attachment. Thus, under the spell of the Lord’s material energy, he continues to loiter in the forest of material existence. He does not discover his real interest even at the point of death.

PURPORT
This is the way of material life. When one is captured by sexual attraction, he becomes implicated in so many ways and cannot understand the real aim of life. Therefore Śrīmad-Bhāgavatam (7.5.31) says, na te viduḥ svārtha-gatim hi viṣṇum: generally people do not understand the ultimate goal of life. As stated in the Vedas, om tad viṣṇoh paramaṁ padaṁ sadā paśyanti sūrayah: those who are spiritually advanced simply look to the lotus feet of Viṣṇu. The conditioned soul, however, not being interested in reviving his relationship with Viṣṇu, becomes captivated by material activities and remains in everlasting bondage. being misled by so-called leaders.

TEXT 20

रहुगण स्वमपि ह्यवनोदयः
संन्यस्तद्वः क्रत्वभूतमेतः ।
अस्मितत्त्वा हरिसवया बिर्यं
ज्ञानासिद्धाधण्ति तरातिपायसः ||२०||
rahūgaṇa tvam api hy adhvano 'sya
sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ
asaj-jūtātmā hari-sevayā śītaṁ
jñānāsim ādāya tarāti-pāram

My dear King Rahūgaṇa, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the rod by which you punish criminals. Give up attraction to the sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of illusory energy and cross to the other side of the ocean of nescience.

PURPORT

In Bhagavad-gītā Lord Kṛṣṇa compares the material world to a tree of illusion from which one must cut oneself free:

na rūpaṁ asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enam suvirūḍha-mūlam
asaṅga-śastreṇa dṛṣṭhena chittvā
tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyah
tam eva cādyaman puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī
"The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination, one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial." (Bg. 15.3-4)

TEXT 21

RAJÖVÅCA

AHO NR-JANMAKHAŁA-JANMA-SOBHANAM
KIM JANMABHIS TV APARAIR APY AMUŚMIN
NA YAD DHṚŚIKEŚA-YAŚAHA-KRŤṬAŤMANĀM
MAHĀṬMANĀM VA PRACURAṬ SAMAΓAMAH

raja uvaca—King Rahūgaṇa said: aho—alas; nr—janma—you who have taken birth as a human being; akhila-janma-sobhanam—the best of all species of life; kim—what need; janmabhiḥ—with births in a higher species like the demigods in the heavenly planets; tu—but; aparaiḥ—not superior; api—indeed; amuśmin—in the next birth; na—not; yat—which; hṛśikeśa-yāśaḥ—by the glories of the Supreme Personality of Godhead, Hṛśikeśa, the master of all senses; kṛtā-ātmanāṁ—of those whose hearts are purified; mahā-ātmanāṁ—who are actually great souls; vah—of us; pracurah—an abundant; samāgamaḥ—the association.

TRANSLATION

King Rahūgaṇa said: This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not
as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? In the heavenly planets, due to profuse material comforts, there is no possibility of associating with devotees.

PURPORT

Human birth is a great opportunity for self-realization. One may take birth in a high planetary system among the demigods, but due to the profusion of material comforts, one cannot gain release from material bondage. Even on this earth those who are very opulent do not generally care to take to Kṛṣṇa consciousness. An intelligent person actually interested in getting freed from the material clutches must associate with pure devotees. By such association, one can gradually become detached from the material attraction of money and women. Money and women are the basic principles of material attachment. Śrī Caitanya Mahāprabhu therefore advised those who are actually serious about returning back to Godhead to give up money and women in order to be fit to enter the kingdom of God. Money and women can be fully utilized in the service of the Lord, and one who can utilize them in this way can become freed from material bondage. \textit{Satāṁ prasāṅgāṁ mama virya-sarīvīdā bhavanti hṛt-karṇa-rasāyaṇāṁ kathāḥ} (\textit{Bhāg.} 3.25.25). Only in the association of devotees can one relish the glorification of the Supreme Personality of Godhead. Just through a little association with a pure devotee, one can become successful in his journey back to Godhead.

\textbf{TEXT 22}

\begin{quote}
\textit{na hy adbhutam tvac-caranabja-reṇubhir}
\textit{hatāmhaso bhaktir adhokṣaje 'malā}
\textit{mauhūrtikād yasya samāgamāc ca me}
\textit{dustarka-mūlo 'pahato 'vivekaḥ}
\end{quote}
na—not; hi—certainly; adbhumam—wonderful; tvat-carana-abjarunubhiḥ—by the dust of your lotus feet; hata-amhahasah—who am completely freed from the reactions of sinful life; bhaktih—love and devotion; adhokṣaje—unto the Supreme Personality of Godhead, who is beyond the capture of experimental knowledge; amalā—completely freed from all material contamination; mauhūrtikāt—momentary; yasya—of whom; samāgamāt—by the visit and association; ca—also; me—my; dustarka—of false arguments; mūlaḥ—the root; apahataḥ—completely vanquished; avivekah—not discriminating.

TRANSLATION

It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhokṣaja, which is not available even to great demigods like Brahmā. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these problems.

PURPORT

Association with pure devotees certainly frees one from the material clutches. This is certainly true of King Rahūgaṇa’s association with Jaḍa Bharata. King Rahūgaṇa was immediately freed from the misgivings of material association. The arguments offered by pure devotees to their disciples are so convincing that even a dull-headed disciple is immediately enlightened with spiritual knowledge.

TEXT 23

\[\text{namo mahadbhyo 'stu namah sisubhyo namo yuvabhyo nama avatubhyah}\]
ye brāhmaṇā gām avadhūta-lingās
caranti tebhyaḥ śivam astu ījñām

namah—all obeisances; mahadbhyah—unto the great personalities; astu—let there be; namah—my obeisances; śīsubhyah—unto those great personalities who appear as boys; namah—respectful obeisances; yuvabhyaḥ—unto those who appear as young men; namah—respectful obeisances; ā-vaṭubhyaḥ—unto those who appear as children; ye—all those who; brāhmaṇāḥ—self-realized in transcendental knowledge; gām—the earth; avadhūta-lingāḥ—who remain hidden under different bodily guises; caranti—they traverse; tebhyaḥ—from them; śivam astu—let there be all good fortune; ījñām—unto the royal dynasties or kings (who are always very puffed up).

TRANSLATION

I offer my respectful obeisances unto the great personalities, whether they walk on the earth’s surface as children, young boys, avadhūtas or great brāhmaṇas. Even if they are hidden under different guises, I offer my respects to all of them. By their mercy, may there be good fortune in the royal dynasties that are always offending them.

PURPORT

King Rahūgaṇa was very repentant because he had forced Jaḍa Bharata to carry his palanquin. He therefore began offering prayers to all kinds of brāhmaṇas and self-realized persons, even though they might be playing like children or hiding in some guises. The four Kumāras walked everywhere in the guise of five-year-old boys, and similarly there are many brāhmaṇas, knowers of Brahman, who traverse the globe either as young men, children or avadhūtas. Being puffed up due to their position, the royal dynasties generally offend these great personalities. Therefore King Rahūgaṇa began to offer his respectful obeisances unto them so that the offensive royal dynasties might not glide down into a hellish condition. If one offends a great personality, the Supreme Personality of Godhead does not excuse one, although the great personalities themselves might not take offense. Mahārāja Ambariṣa was offended by Durvāsā, who even approached Lord Viṣṇu for pardon. Lord Viṣṇu
would not grant him pardon; therefore he had to fall down at the lotus feet of Mahārāja Ambariṣa, even though Mahārāja Ambariṣa was a kṣatriya-grhastra. One should be very careful not to offend the lotus feet of Vaiṣṇavas and brähmanas.

TEXT 24

Sri Śrīkula Ucāch

इत्येवः परिमुद्रात् सैं ब्रह्मरिः सुताः सिंधु-पताल एत्मसतत्वम्

बिग्रामण्यत् परानुभवोऽस्मात् रहुगणे सकरानं

भिन्नमिद चरण आपूर्णिनं इति निम्नतकरणोभिषेष्ययो धरणिमिर्र विनिताचार

॥२४॥

śrī-śuka uvāca

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; ity evam—in this way; utterā-mātaḥ—O Mahārāja Parīkṣit, son of mother Uttarā; saḥ—that brähmanaḥ; vai—indeed; brahma-ṛṣi-sutaḥ—Jaḍa Bharata, the son of a highly educated brähmanaḥ; sindhu-pataye—unto the king of the province of Sindhuḥ; etma-satattvam—the actual constitutional position of the soul; viganayataḥ—although insulting Jaḍa Bharata: para-anubhavaḥ—who was very exalted in spiritual realization; parama-kāraṇikatayā—by his quality of being very kind to the fallen souls: upadīṣya—instructing; rahūganena—by King Rahūgaṇa: sakarānam—piteously; abhivandita-caranaḥ—whose lotus feet were worshiped; āpūrṇa-arnavah iṣva—like the full ocean; nibhrta—completely silenced: karaṇa—of the senses: ārmi—the waves: āśayaḥ—possessing a heart in which; dharaṇim—the earth: imām—this: vicacāra—continued to roam.

TRANSLATION

Śrīla Śukadeva Gosvāmi continued: My dear King, O son of mother Uttarā, there were some waves of dissatisfaction in the
mind of Jaḍa Bharata due to his being insulted by King Rahūgaṇa, who made him carry his palanquin, but Jaḍa Bharata neglected this, and his heart again became calm and quiet like an ocean. Although King Rahūgaṇa had insulted him, he was a great paramaharīna. Being a Vaiṣṇava, he was naturally very kindhearted, and he therefore told the King about the constitutional position of the soul. He then forgot the insult because King Rahūgaṇa pitifully begged pardon at his lotus feet. After this, he began to wander all over the earth, just as before.

PURPORT

In Śrīmad-Bhāgavatam (3.25.21), Kapiladeva describes the symptoms of great personalities: titikṣavaḥ kāruṇikāḥ suhṛdhāḥ sarva-dehinām. A saintly devotee is certainly very tolerant. He is the friend of all living entities, and he does not create enemies within the world. A pure devotee has all the qualities of a sādhu. Jaḍa Bharata is an example of this. Due to the material body, his senses were certainly agitated when he was insulted by King Rahūgaṇa, but later, due to the King’s humble submission, Jaḍa Bharata excused him. It is the duty of everyone desiring to return to Godhead to become submissive like King Rahūgaṇa and beg pardon of Vaiṣṇavas one may have offended. Vaiṣṇavas are generally very kindhearted; therefore if one immediately submits himself at the lotus feet of a Vaiṣṇava, one is immediately cleared of offensive reactions. If one does not do so, the reactions will remain, and the results will not be very palatable.

TEXT 25

तौँवीरपतिरापि सुजनसमवतपरमात्मसतवः आत्मन्यविदाध्यारोपितं च देहात्मात्मति विससर्जे। एवं हि नृप महादाश्रितं श्रीताबुधामः।॥२५॥

sauvīra-patir api sujana-samavagata-paramātmā-satattva ātmany avidyādhyāropitāṁ ca dehātma-matiṁ visasarja. evam hi nrpa bhagavad-āśritāśritānubhāvah.

sauvīra-patiḥ—the King of the state of Sauvīra: api—certainly: sujana—from an elevated person: samavagata—having completely under-
stood: *paramātma-sa-tattvāḥ*—the truth of the constitutional position of the spirit soul and the Supersoul; *ātmāni*—in himself; *avidyā*—by nescience; *adhyāropitām*—erroneously attributed; *ca*—and; *deha*—in the body; *ātmā-matīm*—the concept of the self; *visasarja*—completely gave up; *evam*—thus; *hi*—certainly; *nrpa*—O King; *bhagavat-aśrita-aśrita-anubhāvāḥ*—the consequence of taking shelter of a devotee who has similarly taken shelter of a spiritual master in the paramparā system (one is sure to get out of the great nescience of the bodily concept of life).

**TRANSLATION**

After receiving lessons from the great devotee Jaḍa Bharata, King Rahūgana of the state of Sauvīra became completely aware of the constitutional position of the soul. He thus gave up the bodily conception completely. My dear King, whoever takes shelter of the servant of the servant of the Lord is certainly glorified because he can without difficulty give up the bodily conception.

**PURPORT**

As stated in *Caitanya-caritāmṛta* (Madhya 22.54):

"sādhu-saṅga", "sādhu-saṅga"—sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

It is a fact that if one takes shelter of a pure devotee, one attains all perfection, even if the association is a short one. A sādhu is a pure devotee of the Lord. It has been our practical experience that the first instruction of our spiritual master infused us with Kṛṣṇa consciousness so that now we are at least on the path of Kṛṣṇa consciousness and can understand the philosophy. As a result, there are many devotees engaged in this Kṛṣṇa consciousness movement. The whole world is revolving under the bodily conception; therefore there must be devotees all over the world to deliver people from the false bodily conception and fully engage them in Kṛṣṇa consciousness.
RAJÖVACA

ya ha vā iha bahu-vidā mahā-bhāgavata tvayābhīhihitam parokṣena vacasā jīva-loka-bhava-dhvā sa hy ārya-manīṣayā kalpita-viśayo nāṇjasāvyuyutpanna-loka-samadhiṣṭaṁ. atha tad evaitad duravagamam samavetānukalpena nirdīṣyatām iti.

rājā uvāca—King Parikṣit said: yah—which; ha—certainly; vā—or; iha—in this narration; bahu-vidā—who are aware of many incidents of transcendental knowledge; mahā-bhāgavata—O great devotee sage; tvayā—by you; abhihitam—described; parokṣena—figuratively; vacasā—by words; jīva-loka-bhava-adhvā—the path of material existence of the conditioned soul; saḥ—that; hi—indeed; ārya-manīṣayā—by the intelligence of advanced devotees; kalpita-viśayaḥ—the subject matter is imagined; na—not; aṇjasā—directly; avyuyutpanna-loka—of persons who are not very experienced or intelligent; samadhiṣṭaṁ—the complete understanding; atha—therefore; tat eva—because of that; etat—this matter; duravagamam—which is difficult to understand; samaveta-anukalpena—by substituting the direct meaning of such incidents; nirdīṣyatām—let it be described; iti—thus.

TRANSLATION

King Parikṣit then told Śukadeva Gosvāmī: My dear lord, O great devotee sage, you are omniscient. You have very nicely described the position of the conditioned soul, who is compared to a merchant in the forest. From these instructions intelligent men can understand that the senses of a person in the bodily conception are like rogues and thieves in that forest, and one’s wife and children are like jackals and other ferocious animals. However, it
is not very easy for the unintelligent to understand the purport of this story because it is difficult to extricate the exact meaning from the allegory. I therefore request Your Holiness to give the direct meaning.

**PURPORT**

There are many stories and incidents in Śrīmad-Bhāgavatam that are described figuratively. Such allegorical descriptions may not be understood by unintelligent men; therefore it is the duty of the student to approach a bona fide spiritual master for the direct explanation.

_Thus end the Bhaktivedanta purports of the Fifth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled, “Further Talks Between King Rahūgaṇa and Jaḍa Bharata.”_
The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped: it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānapraṣṭha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.
In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
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465
Jyotir Veda, 59-60
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Mahabharata, 255
Manu-samhita, 106
Narada-pancaratra, 205-206, 385
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Satya-samhita, 176
Skanda Purana, 150
Svetasvatara Upanisad, 13, 132
Vedanta-sutra, 14
Vishnu Purana, 27
Glossary

A

Ācārya—a spiritual master who teaches by his own example.
Adhokṣaja—the Supreme Lord, who cannot be seen with material eyes.
Āham brahmāsmi—the realization that “I am spirit soul.”
Āham māmeti—the false conception of “I” and “mine.”
Ākāma—freedom from material desire.
Ānanda—spiritual bliss.
Apavarga—liberation from pavarga, the miseries of material existence.
Aprīta—desiring only to perform devotional service to Kṛṣṇa.
Aprākṛta—transcendental to material nature.
Aprameya—immeasurable.
Apsaras—the society girls of the heavenly planets.
Arca-vigraha—the Deity form of the Lord.
Artha—economic development.
Asat—temporary.
Āśrama—one of the four orders of spiritual life.
Ātmā—the self.
Ātma-tattva—spiritual science.
Avadhūta—a great saintly person who has surpassed the need for regulative principles.
Avara—material.
Avatāra—an incarnation of the Lord who descends from the spiritual sky.

B

Bhagavad-bhakti—See: Bhakti-yoga.
Bhagavān—Kṛṣṇa, who is full in six opulences.
Bhakta—a devotee.
Bhakti-yoga—devotional service to Kṛṣṇa.
Brahma-bandhu—a fallen member of a brāhmaṇa family.
Brahma-bhūta—the joyful state of being free from material contamination.
Brahmacarya—the vow of strict abstinence from sex indulgence.
Brahma-jiyāsā— inquiry into the Absolute Truth.
Brahmajyoti—the effulgence emanating from the body of the Lord.
Brahma-satra—meditating on the Supreme Lord always.
Brahmacārī—a celibate student under the care of a bona fide spiritual master.
Brāhmaṇa—the intelligent class of men.

Caṇḍāla—an outcaste or untouchable; a dog-eater.

D

Daiva-varṇāśrama—the transcendental system of four social orders and four spiritual orders.
Dama—sense control; a quality of brāhmaṇas.
Daṇḍavat—offering respect to a superior by falling flat like a stick.
Dasyu-dharma—the occupational duty of rogues and thieves.
Devas—demigods.
Dhārā-manḍala—a planet.
Dharma—the capacity to render service, which is the essential quality of a living being.
Dharmānvekṣamānāḥ—strictly according to religious principles.
Dhīra—a sober person who has controlled senses.
Dvija—a brāhmaṇa.
Dvija-bandhu—See: Brahma-bandhu.

G

Garbhādhāna-saṃskāra—Vedic ceremony of purification performed by the parents before conceiving a child.
Govinda—a name of Krṣṇa meaning He who gives pleasure to the cows and the senses.
Grhastha—one who lives in God conscious married life.
Grhavrata—one who has taken a vow to execute family duties.
Glossary

Guṇas—the modes of nature.
Guru—a bona fide spiritual master.
Guru-dakṣiṇā—a gift given to one’s spiritual master.
Gurukula—the place of the spiritual master, where his disciples come to study and perform devotional service.

H

Hari—a name of Kṛṣṇa meaning He who removes all inauspicious things from the heart.
Hari-nāma-saṅkīrtana—See: Saṅkīrtana.
Hṛdaya-granthi—the hard knot of family attachment in the heart.

I

Īsitva—in mystic yoga, the perfection of control over others.

J

Jīvan-mukta—a person who is already liberated even while living in this body.
Jitendriya—one who has conquered the senses.
Jñāna-kāṇḍa—the division of the Vedas dealing with empirical speculation in pursuit of the truth.
Jñāni—one who is engaged in the cultivation of knowledge.
Jyoti-śāstra—the Vedic science of astronomy.

K

Kaitava-dharma—cheating religion.
Kāla-sarpa—the snakelike time factor.
Kāma—lust.
Karma—frutitive activities and their subsequent reactions.
Karma-bandha—the bondage of frutitive activities.
Karma-kāṇḍa—the performance of frutitive sacrifices according to Vedic injunctions.
Karmātmaka—one whose mind is colored with fruitive activity.
Karmendriyas—the working senses.
Karmīs—fruitive workers.
Kirtana—the devotional process of chanting.
Kṛpā-siddhi—perfection attained simply by the blessings of a superior person.
Kṣatriya—the administrative class of men.
Kuṅkuma—a red cosmetic powder.

L

Laghimā—in mystic yoga, the perfection of becoming the heaviest.

M

Mahā-bhāgavata—a great devotee.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmā—a great soul.
Maniṣayā—by intelligence.
Mantra—a transcendental sound heard and chanted to purify one’s consciousness and raise it to the spiritual platform.
Martya-loka—the earth planet, where death is very prominent.
Māyā—the energy of the Lord which deludes the living entities who desire to forget Him.
Mlecchas—those who cannot follow Vedic regulative principles; meat-eaters.
Mohā—illusion.
Mokṣa—liberation.
Mūḍhas—fools and rascals.
Mukti—liberation from material bondage.
Muni—a sage or self-realized soul.
Muni-putra—the son of a saintly person.

N

Naiṣṭhika-brahmacāri—one who has been celibate since birth.
Nirguṇa—without material qualities.
Niśkīńcana—having no desire for material comfort.
Nistraigunya—the transcendental position above the three modes of nature.
Nitya-baddha—an eternally conditioned soul.
Nitya-mukta—an eternally liberated soul.
Nivṛtti-mārga—the path of renouncing sense enjoyment.

O

Omkāra—the primal sound chanted in Vedic hymns which represents Kṛṣṇa.

P

Pāñcarātri-ka-vidhi—the devotional process of Deity worship.
Para—transcendental.
Parā bhakti—transcendental devotional service of the Supreme Lord.
Paramahāṁsa—a sannyāsi or devotee on the highest spiritual platform.
Paramātmā—the Supersoul, the localized aspect of the Supreme Lord.
Piṇḍa—prasāda from Lord Viṣṇu offered to the forefathers.
Pitās—forefathers.
Pitrloka—the planet where the forefathers live in great delight as long as they are remembered by their descendants.
Prakāmya—in mystic yoga, the perfection of automatically realizing any desire.
Pramatta—one who is crazy because he cannot control his senses.
Prajāpatis—the progenitors of mankind.
Prāpti—in mystic yoga, the perfection of obtaining anything simply by reaching out.
Prasāda—the remnants of food offered to Kṛṣṇa.
Pravṛtti-mārga—the path by which the living entities are given a chance to enjoy and at the same time are regulated so that they can eventually come to spiritual life.
Pumścali—a woman who is easily carried away by men. not to be trusted.
Pūrṇa—the complete whole. Kṛṣṇa.
Puruṣa-avatāras—the primary Viṣṇu expansions of Kṛṣṇa who are involved in the creation of the universe.
Puruṣottama—the greatest living personality. Kṛṣṇa.
**R**

Rājarṣis—great saintly kings.

Rajo-guṇa—the material mode of passion.

**S**

Śabda-brahma—transcendental sound vibration.

Sac-cid-ānanda-vigraha—the eternal form of the Lord which is full of bliss and knowledge.

Sādhu—a great saintly person.

Sādhu-saṅga—the association of liberated persons.

Śālagrama-śilā—a Deity incarnation of Nārāyaṇa in the form of a stone.

Śama—fixed in mind control; a quality of brāhmaṇaṇas.

Sama-darśinah—seeing with equal vision.

Samādhi—trance, absorption in God consciousness.

Sampreksya nāsikāgram—keeping eyes half-open in practice of yoga.

Samāśāra—the cycle of birth and death in the material world.

Śaṅkūrtaṇa—congregational chanting of the holy name of the Lord.

Śannyāsī—one in the renounced order of life.

Śānta—peaceful.

Śarva-kāraṇa-kāraṇam—the cause of all causes, Kṛṣṇa.

Śāstras—revealed scriptures.

Sattva-guṇa—the material mode of goodness.

Satya—truthfulness; a quality of brāhmaṇaṇas.

Satya-kāma—all of one’s desires being directed to the Supreme Truth.

Sevā—devotional service.

Sevaka—a servant.

Sevya—one who is served.

Siddhis—mystic powers or perfections.

Śivatama—the most auspicious.

Śmṛti—scriptures compiled by living entities under transcendental direction.

Śrāddha ceremony—the offering of viṣṇu-prasāda to one’s forefathers.

Śravaṇa—the devotional process of hearing.

Śrīvatsa—the sign of the goddess of fortune on the chest of Viṣṇu.
Sruti—scriptures received directly from God.
Strī—woman.
Śūdra—the laborer class of men.
Śukla—a person in the mode of goodness; also a name of Viṣṇu.
Sukṛtīnaḥ—pious persons.
Śvāmśa—nondifferent plenary expansions of the Lord.
Svarūpa-vismṛti—forgetting one’s real constitutional position.

T

Tamo-guṇa—the material mode of ignorance.
Tapasya—voluntary acceptance of some material trouble for progress in spiritual life.
Tilaka—sacred clay used to mark twelve temples of Viṣṇu on the body of a devotee.
Titikṣā—tolerance; a quality of brāhmaṇas.
Tulasī—Kṛṣṇa’s favorite plant.

U

Ugra-karma—horrible activities which are the basis of a demoniac civilization.
Upāsanā-kāṇḍa—worship of demigods, ultimately of Viṣṇu, as prescribed in the Vedas.
Upādhis—material designations.
Urukrama—Kṛṣṇa, who performs wonderful feats.

V

Vaikuṇṭha—the spiritual sky, where there is no anxiety.
Vairāgya—the spirit of renunciation.
Vaiśṇava—a devotee of Lord Viṣṇu.
Vaiśṇava-aparādha—an offense at the lotus feet of a Vaiśṇava.
Vaiṣya—the class of men involved in business and farming.
Vānaprastha—retired life in which one travels to holy places in preparation for the renounced order of life.
Varṇa—the four divisions of society according to quality of work and situation in the modes of nature.

Varṇa-saṅkara—unwanted children produced from illicit sex.

Varṇāśrama-dharma—See Daiva-varṇāśrama.

Vibhinnāṁśa—separated expansions of the Lord, the minute living entities.

Vidagdha—one who is expert in the art of flattering women.

Vidūra-vigata—See: Caṇḍāla.

Vijara—not subjected to the miseries of old age.

Vijīghatsa—free from desire for material enjoyment.

Vijñāna—practical knowledge.

Vimṛtyu—not subjected to death and rebirth.

Vimūḍha—See: Pramatta.

Viṣaya—material affairs of sense gratification.

Viṣaya-taraṅga—the waves of material existence.

Viśoka—callous to material distress and happiness.

Viṣṇu-tattvas—the innumerable plenary expansions of Kṛṣṇa, each of whom is also God.

Y

Yajña—Vedic sacrifice.

Yajña-puruṣa—the enjoyer of all Vedic sacrifices, Viṣṇu.

Yogamāyā—the internal potency of the Lord.

Yogesvara—Kṛṣṇa, who is the master of all mystic powers.

Yojana—eight miles.

Yuga—the four ages of the universe.
# Sanskrit Pronunciation Guide

## Vowels

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>a like the a in organ or the u in but.</td>
</tr>
<tr>
<td>आ</td>
<td>ā like the ā in far but held twice as long as a.</td>
</tr>
<tr>
<td>इ</td>
<td>i like the i in pin.</td>
</tr>
<tr>
<td>ई</td>
<td>ī like the ī in pique but held twice as long as i.</td>
</tr>
<tr>
<td>उ</td>
<td>u like the u in push.</td>
</tr>
<tr>
<td>ऊ</td>
<td>ū like the ū in rule but held twice as long as u.</td>
</tr>
</tbody>
</table>

## Consonants

### Gutturals:
- क | ka
- ख | kh
- ग | ga
- घ | gha
- ङ | ṇa

### Palatals:
- च | ca
- छ | cha
- ज | ja
- झ | jha
-ञ | ṇa

### Cerebrals:
- ट | ta
- ठ | tha
- ड | da
- ढ | dha
- ण | ṇa

### Dentals:
- त | ta
- थ | tha
- द | da
- ध | dha
- न | na

### Labials:
- प | pa
- फ | pha
- ब | ba
- भ | bha
- म | ma

### Semivowels:
- य | ya
- र | ra
- ल | la
- व | va

### Sibilants:
- श | sa
- ष | ṣa
- स | sa

### Aspirate:
- ह | ha
- ॐ | Ṽ (avagraha) - the apostrophe

The vowels above should be pronounced as follows:

- a - like the a in organ or the u in but.
- ā - like the ā in far but held twice as long as a.
- i - like the i in pin.
- ī - like the ī in pique but held twice as long as i.
- u - like the u in push.
- ū - like the ū in rule but held twice as long as u.
Srimad-Bhāgavatam

\( \ddot{r} \) - like the \( ri \) in \( Rita \) (but more like French \( ru \)).

\( \ddot{f} \) - same as \( \ddot{r} \) but held twice as long.

\( l \) - like \( tree \) (\( lruu \)).

e - like the \( e \) in \( they \).

ai - like the \( ai \) in \( aisle \).

o - like the \( o \) in \( go \).

au - like the \( ow \) in \( how \).

\( m \) (anuvāra) - a resonant nasal like the \( n \) in the French word \( bon \).

\( h \) (visarga) - a final \( h \)-sound: \( ah \) is pronounced like \( aha \); \( ih \) like \( ihi \).

The consonants are pronounced as follows:

\( k \) - as in \( kite \)

\( gh \) - as in \( dig-hard \)

\( \ddot{n} \) - as in \( sing \)

\( c \) - as in \( chair \)

\( ch \) - as in \( staunch-heart \)

\( j \) - as in \( joy \)

\( \ddot{j}h \) - as in \( hedgehog \)

\( \ddot{t} \) - as in \( tub \)

\( \ddot{n} \) - as in \( rma \) (prepare to say \( \ddot{d}ha\) as in \( red-hot \)

the \( r \) and say \( na \)).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

\( t \) - as in \( tub \) but with tongue against teeth.

\( th \) - as in \( light-heart \) but tongue against teeth.

\( d \) - as in \( dove \) but tongue against teeth.

\( dh \) - as in \( red-hot \) but with tongue against teeth.

\( n \) - as in \( nut \) but with tongue in between teeth.

\( p \) - as in \( pine \)

\( ph \) - as in \( up-hill \) (not \( f \))

\( b \) - as in \( bird \)

\( bh \) - as in \( rub-hard \)

\( m \) - as in \( mother \)

\( y \) - as in \( yes \)

\( r \) - as in \( run \)

\( l \) - as in \( light \)

\( v \) - as in \( vine \).

\( s \) - as in \( sun \)

\( s \) (palatal) - as in the \( s \) in the German word \( sprechen \)

\( s \) (cerebral) - as the \( sh \) in \( shine \)

\( h \) - as in \( home \)

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses and the first line of each Sanskrit prose verse of this volume of Śrīmad-Bhāgavatam, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

<table>
<thead>
<tr>
<th>Sanskrit Transliteration</th>
<th>Chapter 1</th>
<th>Verse 1</th>
<th>Page 1</th>
<th>Chapter 2</th>
<th>Verse 2</th>
<th>Page 2</th>
<th>Chapter 3</th>
<th>Verse 3</th>
<th>Page 3</th>
</tr>
</thead>
</table>
Srimad-Bhagavatam

atha punah sva-sīvikāyāṁ viṣama 10.7 342
detebhīh akātiśbhīr ātano 11.4 380
atha samīrna-vega-vīdhūta-veṇu 6.8 229
chāyā-nirūta-cittānām 1.3 5
atha sindhu-sauvīrā-pate rāhūganasya 10.1 334
daśatā ma ṣeta ṭva ca danda-sūkair 13.9 439
atha tad evaivid duravagaṁari 13.26 461
devāsubrehyo mahavat-pradhanā 5.22 195
atha ta śāvara-vacah sopalambham 9.16 325
dhṛtā tanur usatī me purāṇī 5.24 200
atha vṛṣala-rāja-pañī purusava- 3.10 121
dravya-desa-kāla-vayaḥ-śraddhartvīgh 4.17 158
athāyam eva varo hy arhatama 9.7 315
dravya-svabhavāsya-kāla-karma- 12.10 413
athā yaviyasi dvija-satī sva-garbha 12.15 422
dṛṣṭā shrāman karmaḥ ātmano vai 10.21 363
athā oṣham jana-salīgadh asaṅgo 12.9 412
dṛṣṭvā punas taṁ saṅgrohāḥ kubuddhim 5.17 188
avidyāyā manasā kalpiṭās te 12.9 412
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
āvīrhotra 'tha drumilās 12.32 234
dravya-svabhāvasya-kāla-kālair 11.11 389
ayam avatāro rajasopapulta- 12.6 234
dṛṣṭā śrāman karmata ātmanā vai 10.21 363
ayāṁ jano nāma calan prthivyāṁ 12.5 405
dṛṣṭvā puras taṁ saṅgrohāḥ kubuddhim 13.18 450

B

bādhham uktaṁ bhagavata utamaślokasya 1.5 7
drastānaḥ svakaraṇāṁ mameti 11.10 388
bāṇāv imau bhagavatāḥ 2.8 91
ekādaśāṁ svikarṣyati mameti 11.9 387
barhiśi tasminn eva viśnu-datta bhagavān 3.20 134
ekādaśāṁ svikarṣyati mameti 11.19 387
bhagavān api bhārata tad-upanitārānaḥ 1.10 18
drava-svabhāvasya-paribhāṣṇā 10.8 343
bhagavān api manunā yathāvad 1.21 40
evaṁ varṣya-yata-sahasra-paryantavā 7.8 258

C

calan kvacī kañcaka-sārkaraṁghir 13.8 437
evaṁ karma-viśuddhyā viśuddha 7.7 257
cartum tapo ṛhais mayā saha mitra 2.15 100
evaṁ kṛṣṇaṁ sthūlam anur bhṛddad 12.10 413

D

daiṣvam na tat syān na pațiś ca sa syān 5.18 188
daṣṭāḥ sma ṣete ṭva ca danda-sūkair 13.9 439
dhaṅgaṁ eva varo hy arhatama 9.10 212
dehendriyasyāsya-sannikārtanāt 10.22 365
dvāsūrebhyo maṅgavat-pradhanā 5.22 195
dhṛtā tanur usatī me purāṇī 5.24 200

dravya-desa-kāla-vayaḥ-śraddhartvīgh 4.17 158

dravya-svabhāvasya-kāla-karma- 12.10 413
dravya-svabhāvasya-karma-kālair 11.11 389
dṛṣṭā śrāman karmata ātmanā vai 10.21 363
drṣṭvā punas taṁ saṅgrohāḥ kubuddhim 5.17 188
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
druṣṭvā punas taṁ saṅgrohāḥ kubuddhim 5.17 188

drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450

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drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450

drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450

drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450

drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450
drumeśu ramyaṁ suta-dāra-vatsalo 13.18 450

E

eeṁ vāḥaṁ bhratavam 11.17 234
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
evaṁ bhuvah abhaddham api bhāsāmānaṁ 10.8 343
<table>
<thead>
<tr>
<th>Sanskrit Words</th>
<th>Page</th>
<th>Verse</th>
<th>Index of Sanskrit Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>gandhākṛti-sparśa-rasa-śravāṇis</td>
<td>11.10</td>
<td>388</td>
<td>G</td>
</tr>
<tr>
<td>gantur yadi syād adhigamya adhvā</td>
<td>10.9</td>
<td>345</td>
<td></td>
</tr>
<tr>
<td>gatāṃśṇıḥ vinders tatra tāpān</td>
<td>5.7</td>
<td>174</td>
<td></td>
</tr>
<tr>
<td>gāyanti yatrtya-janā murāreḥ</td>
<td>6.13</td>
<td>235</td>
<td></td>
</tr>
<tr>
<td>gomāyavo yatra haranta ċaṛthikām</td>
<td>13.2</td>
<td>428</td>
<td></td>
</tr>
<tr>
<td>grhe 'ramata yan-mūlāh</td>
<td>1.1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>grheṣu jāyātmāra-rātīṃatsu</td>
<td>5.3</td>
<td>168</td>
<td></td>
</tr>
<tr>
<td>grheṣu abhiniveśo 'yaṁ</td>
<td>1.2</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>guṇānukrtam vyaśanāya jantoh</td>
<td>11.8</td>
<td>385</td>
<td></td>
</tr>
<tr>
<td>guror āreś caranopāsanāstro</td>
<td>11.17</td>
<td>397</td>
<td></td>
</tr>
<tr>
<td>gurur na sa syāt sva-jano na sa syāt</td>
<td>5.18</td>
<td>188</td>
<td></td>
</tr>
<tr>
<td>haṃse gurau mayi bhaktiyānuvṛtyā</td>
<td>5.10</td>
<td>178</td>
<td>H</td>
</tr>
<tr>
<td>harīṃ tad-ihā-kathana-śrutābhyaṁ</td>
<td>12.16</td>
<td>423</td>
<td></td>
</tr>
<tr>
<td>idam sariram mama durvibhāyaṁ</td>
<td>5.19</td>
<td>190</td>
<td>I</td>
</tr>
<tr>
<td>ije ca bhagavantam yajña-kratu-</td>
<td>7.5</td>
<td>251</td>
<td></td>
</tr>
<tr>
<td>iśābhisṛṣṭaḥ hy avarunḍhike 'n̄ga</td>
<td>1.5</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>iti bhāgavata-dharma-darśanā</td>
<td>4.12</td>
<td>152</td>
<td></td>
</tr>
<tr>
<td>iti ha sma sakala-veda-loka-deva</td>
<td>6.16</td>
<td>238</td>
<td></td>
</tr>
<tr>
<td>iti ha vāva sa jagatt-patir</td>
<td>1.23</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>iti kraṭunasaṅga āsana-śayanātana</td>
<td>8.11</td>
<td>279</td>
<td></td>
</tr>
<tr>
<td>iti lalānānunayaītī-visārdo grāmya</td>
<td>2.17</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>iti nānā-yoga-caryācaraṇo bhagavāṇ</td>
<td>5.35</td>
<td>216</td>
<td></td>
</tr>
<tr>
<td>iti nīgadenābhīṣṭīyaṁbhavān</td>
<td>3.16</td>
<td>130</td>
<td></td>
</tr>
<tr>
<td>iti niṣāmayantyā merudṛavyāḥ patim</td>
<td>3.19</td>
<td>133</td>
<td></td>
</tr>
<tr>
<td>iti samabhīhiḥ maha-bhāgavato</td>
<td>1.20</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>iti tesaṁ vṛṣālāṇām rajas-tamaḥ</td>
<td>9.17</td>
<td>326</td>
<td></td>
</tr>
<tr>
<td>itiham dhṛta-bhagavad-vrata</td>
<td>7.13</td>
<td>265</td>
<td></td>
</tr>
<tr>
<td>ittham vimanyur anuśīṣyād ataj-jañān</td>
<td>5.15</td>
<td>185</td>
<td></td>
</tr>
<tr>
<td>ity evam nīgūḍha-nirvedo visṛjya</td>
<td>8.30</td>
<td>301</td>
<td></td>
</tr>
<tr>
<td>ity evam uttarō-mātah sa vai</td>
<td>13.24</td>
<td>458</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit Words</th>
<th>Page</th>
<th>Verse</th>
<th>Index of Sanskrit Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>jadāndha-mūkā-badhira-piśācon-</td>
<td>5.29</td>
<td>208</td>
<td>J</td>
</tr>
<tr>
<td>jambā-plakṣa-śālma-liya-kṣa-krāuṇca-</td>
<td>1.32</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>janasya gopāśmi vikaṭṭhamāṇo</td>
<td>12.7</td>
<td>407</td>
<td></td>
</tr>
<tr>
<td>jitendriyaśātma-rater budhasya</td>
<td>1.17</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>jivan-mṛtaṃm niyamena rājān</td>
<td>10.11</td>
<td>348</td>
<td></td>
</tr>
<tr>
<td>jnānaṁ viśuddham paramārtham ekam</td>
<td>12.11</td>
<td>415</td>
<td></td>
</tr>
<tr>
<td>jvarāmāyārtasya yathāgadām sat</td>
<td>12.2</td>
<td>401</td>
<td></td>
</tr>
<tr>
<td>ka īśvaras tatra kim īśītavyam</td>
<td>10.12</td>
<td>349</td>
<td>K</td>
</tr>
<tr>
<td>kāmo manyur mado lobhah</td>
<td>6.5</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td>karhiṃ sma cit kṣudra-rasān vicīnaṁ</td>
<td>13.10</td>
<td>446</td>
<td></td>
</tr>
<tr>
<td>karma-bandha ca yan-mūlāh</td>
<td>6.5</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td>karmāsayaṁ hrdaya-granthi-bandham</td>
<td>5.14</td>
<td>182</td>
<td></td>
</tr>
<tr>
<td>kā tamī svayaṁ tad-abhījno vipaścid</td>
<td>5.17</td>
<td>188</td>
<td></td>
</tr>
<tr>
<td>kā tvam cikīṛṣasi ca kīṁ</td>
<td>2.7</td>
<td>89</td>
<td></td>
</tr>
<tr>
<td>kā vātma-vṛttīr adanād dhaivag anagā vāti</td>
<td>2.13</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>kāvīr havir antarikṣaḥ</td>
<td>4.11</td>
<td>152</td>
<td></td>
</tr>
<tr>
<td>kim śambhāram rucīcayor duvija śṛṅgayos te</td>
<td>2.11</td>
<td>94</td>
<td></td>
</tr>
<tr>
<td>kim vā arācāriṁ tamās</td>
<td>8.23</td>
<td>290</td>
<td></td>
</tr>
<tr>
<td>kim vātma-ma-vīśeṣa-jvara-dava</td>
<td>8.25</td>
<td>292</td>
<td></td>
</tr>
<tr>
<td>kīcāṁyaṁ rājaṁ sa rhaḥ apatya-kāmaḥ</td>
<td>3.13</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>ko nu tat karma rājaṛṣer</td>
<td>4.6</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>ko nv asya kāṣṭhām aparō 'nugacchen</td>
<td>6.15</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>ko vā iha te 'parājito 'parājutayā</td>
<td>3.14</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>kriyāyāṁ nirvṛtyamāṇāyaṁ antarāle</td>
<td>8.14</td>
<td>282</td>
<td></td>
</tr>
<tr>
<td>kṛṣṭā maitri-ddṛṣaṁ ārta-bandha</td>
<td>10.24</td>
<td>368</td>
<td></td>
</tr>
<tr>
<td>kṛtvātātāḥ purusah sa ādyaś</td>
<td>6.14</td>
<td>236</td>
<td></td>
</tr>
<tr>
<td>ksārodesku-rasoda-suroda-ghṛtoda-</td>
<td>1.33</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>kṣetrajña ātma purusah purāṇāḥ</td>
<td>11.13</td>
<td>392</td>
<td></td>
</tr>
<tr>
<td>kṣetrajña etā manasa vibhūtr</td>
<td>11.12</td>
<td>391</td>
<td></td>
</tr>
<tr>
<td>kṣvetākāyaṁ mām mṛṣā-samādhināmālītā</td>
<td>8.21</td>
<td>288</td>
<td></td>
</tr>
<tr>
<td>kudheṣa-māṇāhi-viḍaṣṭa-dṛṣṭeḥ</td>
<td>12.2</td>
<td>401</td>
<td></td>
</tr>
<tr>
<td>kuṣa-kusuma-samit-palāśa-phala</td>
<td>8.12</td>
<td>280</td>
<td></td>
</tr>
<tr>
<td>kvacic ca gandharva-puram prāvitaḥ</td>
<td>13.7</td>
<td>435</td>
<td></td>
</tr>
</tbody>
</table>
Srimad-Bhagavatam

kvacic ca śītātapa-vātā-varṣa 13.11 442
kvacic ca vātyothita-pāmsu-dhūmṛa 13.4 430
kvacida vityāy sarīto 'bhiyāti 13.6 433
kvacīn mithō vipanana yac ca kiṃcid 13.11 442
kvacīn nigirno 'yagarāhīnā jano 13.9 439
kvacīt kacācid dhari-cakratas trasan 13.16 447
kvacīt kvacīt kṣiṇā-dhanas tu tasmin 13.12 443
kvacīt pramādād giri-kandare patan 13.18 450
kvacīt tu gandharva-puraṃ prappāyātī 13.3 429

na hy adbhutaṁ tvac-caraṇābja-reṇubhir 13.22 455
na hy aṇījasā tattva-vimarṣandāya 12.4 404
naivārtha-dharmāḥ parataḥ svato vā 1.12 22
na kuryāt karhicit sakhyāṁ 6.3 222
namo mahabhyo 'stu namah śīśubhyo 13.23 456

L

lōkah svayaṁ śreyasi naṣṭa-dṛṣṭir 5.16 186
lokān pradārśaya suhrttama tāvakaṁ me 2.12 96
lokasya yaḥ karunāyābhayaṁ 6.19 243

M

mahāvāmanāṁ svā-kṛtād dhi mādṛṇi 10.25 369
mahāntas te sama-cittāḥ prāṇāntā 5.2 166
maḥātāṁ khaḷu viprārṣe 1.3 5
mahat-sevāṁ dvārāṁ ahūr vimuktes 5.2 166
mārī cāru-śṛṅgy aṛhasi netum 2.16 101
manasvino nirjita-dig-gajendrā 13.15 446
mano-vaco-drk-karaṇaṁhitaṣya 5.27 205
manur api pārenaṁvā prātīsindhita 1.22 42
mat-karmaḥ mat-kathāya ca niyāṁ 5.11 178
mātrāṁ karmāṁ puranā ca tāsāṁ 11.9 387

nābhīr apatyā-kāmo 'prajaḥyā merudevyā 3.1 109
nābhīs tu yathābhilāśāṁ suprajastvam 4.4 142
na brāhmaṇais tulaye bhūtat anyat 5.23 198
na chhandāśā naiva jalāgni-sāryaṁ 12.12 418
nāgny-arka-somānīla-viṣapāṭrāc 10.17 357
nāharī vīśaṅke sura-rāja-vajrān 10.17 357

N

nābhīr api kāmāḥ 'prajāyā merudevyā 3.1 109
nābhīs tu yathābhilāśāṁ suprajastvam 4.4 142
na brāhmaṇais tulaye bhūtām anyat 5.23 198
na cchandaśā naiva jalāgni-sāryair 12.12 418
nāgny-arka-somānīla-viṣapāṭrāc 10.17 357
nāharī vīśaṅke sura-rāja-vajrān 10.17 357

P

pade pade 'bhyaṇtara-vahinīrārditaḥ 13.8 437
pank'o runaḥ surabhīḥ ātma-viṣāna 2.11 94
parābhavas tāvad abodha-jāto 5.5 171
<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Reference Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>sa māṁ smārtir mṛga-dehe 'pi vira</td>
<td>12.15</td>
<td>422</td>
</tr>
<tr>
<td>saṁbhāvātivāpyāṇī pade pade vo</td>
<td>5.26</td>
<td>203</td>
</tr>
<tr>
<td>śamo damaṁ satyam anugrahaḥ ca</td>
<td>5.24</td>
<td>200</td>
</tr>
<tr>
<td>samparete pitari nava hṛtārō meru</td>
<td>2.23</td>
<td>107</td>
</tr>
<tr>
<td>sampracaraisu nāṇā-yāgusū viracītāṅga-sāṁsargiko doṣa eva nāṁn eva kṣayāpi</td>
<td>10.5</td>
<td>338</td>
</tr>
<tr>
<td>samśaya 'yam mahān brahmaṇ</td>
<td>1.4</td>
<td>6</td>
</tr>
<tr>
<td>sarvāṇi mad-dhiśnyatayaḥ bhavaddhīs</td>
<td>5.26</td>
<td>203</td>
</tr>
<tr>
<td>sarvatra jantra vyasanāvatagatāyā</td>
<td>5.10</td>
<td>178</td>
</tr>
<tr>
<td>sarvatra mad-bhāva-vicaksanena</td>
<td>5.13</td>
<td>179</td>
</tr>
<tr>
<td>sare vahāmo balīm isvarāya</td>
<td>1.14</td>
<td>26</td>
</tr>
<tr>
<td>sāstābhigopātā nrpatīḥ prajānām</td>
<td>10.23</td>
<td>366</td>
</tr>
<tr>
<td>sa sātvāthā sutān navānusvatsaram grha</td>
<td>2.20</td>
<td>104</td>
</tr>
<tr>
<td>sa tatra tatra gagana-tala uḍu-patir</td>
<td>1.8</td>
<td>16</td>
</tr>
<tr>
<td>satyam uktaṁ kintu iha vā eke</td>
<td>6.2</td>
<td>221</td>
</tr>
<tr>
<td>savīrā-patir api sujana-samavagata</td>
<td>13.25</td>
<td>459</td>
</tr>
<tr>
<td>sa vai bhavāl loka-nirikṣaṇarātham</td>
<td>10.20</td>
<td>362</td>
</tr>
<tr>
<td>sa vāsaṁnātā śayānājokarāraka</td>
<td>11.5</td>
<td>381</td>
</tr>
<tr>
<td>simā ca bhūta-nirvṛtyai</td>
<td>1.40</td>
<td>73</td>
</tr>
<tr>
<td>sisyā ime bhagavatāh</td>
<td>2.9</td>
<td>92</td>
</tr>
<tr>
<td>socyān imāṁs tvam adhikastra-dinān</td>
<td>12.7</td>
<td>407</td>
</tr>
<tr>
<td>sthāy-agni-tāpāt payaso 'bhitāpas</td>
<td>10.22</td>
<td>365</td>
</tr>
<tr>
<td>sthauyam kārśyam vyādhaṁ adhāyaṁ ca</td>
<td>10.10</td>
<td>346</td>
</tr>
<tr>
<td>sukhāya duhkhaṁ ca deha-yogam</td>
<td>1.13</td>
<td>23</td>
</tr>
<tr>
<td>sūraṁ hṛt-svāṁ kva ca nirvīṁna-caṭēḥ</td>
<td>13.7</td>
<td>435</td>
</tr>
<tr>
<td>suretasāduḥ punar āvīṣya caṣte</td>
<td>7.14</td>
<td>266</td>
</tr>
<tr>
<td>sva-dharmam ārādhanaṁ acyutaṁ</td>
<td>10.23</td>
<td>366</td>
</tr>
<tr>
<td>svapne niruktyā ghramedhi-saukhyam</td>
<td>11.3</td>
<td>378</td>
</tr>
<tr>
<td>sva-svāmya-bhāvo dhruva ādiya yatra</td>
<td>10.11</td>
<td>348</td>
</tr>
<tr>
<td>sa ca kadācit pūrloka-kāmaṁ</td>
<td>2.2</td>
<td>80</td>
</tr>
<tr>
<td>sa ca pāndaveya sindhu-sauvira</td>
<td>10.15</td>
<td>354</td>
</tr>
<tr>
<td>sa ca pūr-panthuḥ brahadāṁ</td>
<td>9.5</td>
<td>312</td>
</tr>
<tr>
<td>sa ca prākṛtaṁ dvipa-pada-paśubhir</td>
<td>9.10</td>
<td>317</td>
</tr>
<tr>
<td>sa ca tad-asramaṇopavanam ati-ramanīyaṁ</td>
<td>2.4</td>
<td>83</td>
</tr>
<tr>
<td>sa ca tātas tasya vīra-yūtha-pater</td>
<td>2.18</td>
<td>103</td>
</tr>
<tr>
<td>sac-chBradhyāḥ brahmacaryena śāṇav</td>
<td>5.12</td>
<td>179</td>
</tr>
<tr>
<td>sa esa sārtho 'rtha-parāḥ paribṛhmaṇ</td>
<td>13.1</td>
<td>426</td>
</tr>
<tr>
<td>sa evam aparimita-bala-parakrama</td>
<td>1.36</td>
<td>65</td>
</tr>
<tr>
<td>sā sa ca tāgasādyaparvam eva ati-ramanīyaṁ</td>
<td>11.11</td>
<td>389</td>
</tr>
<tr>
<td>sā sa kādācid atamāno bhagavān rṣabho</td>
<td>4.19</td>
<td>161</td>
</tr>
<tr>
<td>sakala-jana-nīkāya-vaṁja-nirasaṇa</td>
<td>3.5</td>
<td>114</td>
</tr>
<tr>
<td>sakタsya yat siddhir abhūt</td>
<td>1.4</td>
<td>6</td>
</tr>
<tr>
<td>takata janaṁ samparivartate 'smād</td>
<td>5.9</td>
<td>177</td>
</tr>
<tr>
<td>tadāniṁ api pārśva-vartinam ātmajam</td>
<td>8.27</td>
<td>296</td>
</tr>
<tr>
<td>tad brūhy asaṅga jadavaṁ nīgūḍha-</td>
<td>10.18</td>
<td>359</td>
</tr>
<tr>
<td>tad upalabhāḥ bhagavān ādi-purūṣah</td>
<td>2.3</td>
<td>82</td>
</tr>
<tr>
<td>tad yathā bāliśānaṁ svaṁm atmaṇaḥ</td>
<td>3.9</td>
<td>120</td>
</tr>
<tr>
<td>tair vṛcīci haṁsa-kuḷaṁ samāvīṣanā</td>
<td>13.17</td>
<td>449</td>
</tr>
<tr>
<td>taj-jāti-rāṣaṇa sunirvṛtendriyaḥ</td>
<td>13.17</td>
<td>449</td>
</tr>
<tr>
<td>tam andu kūtavaṁ ilāvarto brahmaṇvarto</td>
<td>4.10</td>
<td>152</td>
</tr>
</tbody>
</table>
Srimad-Bhagavatam

tam eva vidure madhukarim iva  2.6  86
tam薄膜 vinam sa hi tatra tatra  2.6  86
tam tu ena-kuñakarim krpanam  2.7  273
tam upaśrutam sa mga-vadhāh  8.4  271
tan me bhavān nara-devāhima-na-  10.2  368
tan nāmato 'nyad vyavahāra-mūlaṁ  12.8  409
tapo divyaṁ putrākā yena sattvān  5.1  164
tasmād bhavāntam mama samīsyārthaṁ  12.3  402
tasmād bhavanto hṛdayeṇa jātāh  5.20  193
tasmān mano līṅgam ado vadanti  11.7  384

tasmān naro 'saṅga-susanga-jāta-  12.16  423
tasmān api kālam pratikṣamānaḥ  8.31  302
tasmān u ha va upāśama-sīlāh  1.27  50
tasmān vāva kīla sa ekalāh  7.11  261
tasya ha daiva-muktasya paśoh  9.13  321
tasya ha va ena-kuñaka uccair  8.8  274
tasya ha va evam mukta-līṅgasya  6.7  228
tasya ha va ittham varṣmanā varīyāsā  4.2  139
tasya ha va vāva śraddhāyī viśuddha  3.2  110
tasya ha yaḥ purīśa-surabhi-saṅgandhya-  5.33  214

tasyāh sulalita-gamana-pada-vinīyāsa  2.5  84
tasyāṁ u ha va ātmajān  7.2  248
tasyāṁ u ha va ātmajān sa rāja-vara  2.19  104
tasyāpi ha va ātmajāsyasya viprāh  9.4  310
tasyā upatantya antarvātavīyā  8.5  272
tata āgnidhriye 'mśa  3.18  132
tathaiva rājān uru-gārhamedha-  11.2  375
tato manusyāḥ pramāthās tato 'pi  5.21  195
tat-prasavotsarpa-bhaya-khedātūrā  8.6  272
tatra ha va enam devaṁ harihṛ-saṅga-  1.9  17

tatra prāptāṁ pāda-saṅga-sangac ca bhrasam  9.3  308
tatra tārā dārā jānān hariṁ pāpasāya  8.2  270
tatra tātā pura-grāmākara-kheṭa  5.30  209
	tatrātā-kṛchṛtā pratīlabdhamāno  13.10  440
tāvān ayaṁ vyavahāraḥ sadāvīh  11.7  384
tayaḥ pepiyāmāna udeke tāvad  8.3  271
tayettām avariṣṭa-puṣṭa-paricaryāyā  7.12  263
teva ca hy avāktaṁ niḥa-loka-  6.11  233
tvam tva abja-nābhaṅghri-sarropa-kośa-  1.19  37
tvayoditaṁ vyaktam avipralabdham  10.9  345

udvigna-mina-yugalaṁ dvija-  2.13  97
unmatta-matta-jaḍavaṁ sva-saṁśhāṁ  10.13  351

vacami paraṁ caraṇa-paṇjara-  2.10  93
vacāṁsi yoga-grathitāṁ sādho  10.18  359
vayaṁ bhavas te tata eṣa mahaṁśrī  1.11  20
viditānurāgam āpaurā-prakṛti jana-pado  4.5  143
vimukta-saṅga jita-sat-sapatna  11.15  395
vina pumān yena maha-vimohāt  5.27  205
viṣeṣa-buddhaḥ vivaram manāk ca  10.12  349

yācan paraṁ apratīlabdha-kāmāḥ  13.12  443
yac choka-mohāmaya-raja-lobha-  11.16  396
yad āha yogesvarāḥ dhyāmānaṁ  12.4  404
yad u ha va Ṛva-vaṁśeṣu  10.2  335
yadā kṣitāv eva carācarasya  12.8  409
yadā mano-hṛdaya-granthhir asya  5.9  177
yadā na paśyaty ayathā guneḥāṁ  5.7  174
yadā tu parata āhārām karma-  9.11  319
yad u ha vāva tava punar adabhaḥra-  3.15  128
yadā vācī tanyāṁ guna-karma-dāmabhīḥ  1.14  26

yad visrambhāc cīrāc cīratam  6.3  222
yad yac chhitarāyācārayutam tat tad  4.15  156
yadyāpi svā-viṣeṣitaṁ sakala-dharmoḥ  4.16  157
ya ha va āḥa bahu-viḍā  13.26  461
yah saḥ sapatnāṁ vijīśaṁāno  1.18  35

yarhi vāva ha rājan sa rāja-putrāḥ  1.6  11
yarhi vāva sa bhagavān lokam  5.32  213
yaś caκṛi niyaṁputyaṁ  1.41  74

yasmin bhavān rāṇḍa-nīṣābhīmāno  12.6  405
yasmin nṛbhīḥ prahutam śraddhāyāḥ  5.23  198
yas tu tatra pumāṁs tam  9.2  306
<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page No</th>
<th>Verse No</th>
<th>Index</th>
<th>Sanskrit Verse</th>
<th>Page No</th>
<th>Verse No</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>yasya barhiṣi yajñeṣam</td>
<td>4.7</td>
<td>147</td>
<td></td>
<td>yāvat kriyās tāvad idaṁ mano vair</td>
<td>5.5</td>
<td>171</td>
<td></td>
</tr>
<tr>
<td>yasya hindraḥ spardhamāno bhagavān</td>
<td>4.3</td>
<td>140</td>
<td></td>
<td>yavīyāṁsā ekāśītir jāyanteyāḥ pitur</td>
<td>4.13</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>yasya kilānucaritam upākarnya konka</td>
<td>6.9</td>
<td>230</td>
<td></td>
<td>ye brāhmaṇā gām avadhūta-lingāś</td>
<td>13.23</td>
<td>457</td>
<td></td>
</tr>
<tr>
<td>yasyāṃ eva kavaya ātmānām aviratam</td>
<td>6.17</td>
<td>240</td>
<td></td>
<td>yesāṁ khalu mahā-yogī bharato jyeṣṭhāḥ</td>
<td>4.9</td>
<td>151</td>
<td></td>
</tr>
<tr>
<td>yasyāṃ ime śan nara-deva dasyavāḥ</td>
<td>13.2</td>
<td>428</td>
<td></td>
<td>yesāṁ kim u syād itareṇa tesāṁ</td>
<td>5.25</td>
<td>201</td>
<td></td>
</tr>
<tr>
<td>yathā-nilāḥ sthāvara-jaṅgamānāṁ</td>
<td>11.14</td>
<td>393</td>
<td></td>
<td>yena ha vāva kalau manuṣyapadoṣā deva</td>
<td>6.10</td>
<td>231</td>
<td></td>
</tr>
<tr>
<td>yathā-nubhūtām pratiyāta-nidrāḥ</td>
<td>1.16</td>
<td>32</td>
<td></td>
<td>ye vā mayīṣe kṛṣa-sauhṛdārthā</td>
<td>5.3</td>
<td>168</td>
<td></td>
</tr>
<tr>
<td>yathā pradīpo ghṛta-vartim aśnaṇ</td>
<td>11.8</td>
<td>385</td>
<td></td>
<td>ye vā u ha tad-ratha-carana-nemi-yogena dhṛty-udyāma-sattva-yukto</td>
<td>1.31</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>yathā-satodānayanādy-abhāvāt</td>
<td>10.21</td>
<td>363</td>
<td></td>
<td>yogēśvarānāṁ gatīm andha-buddhīḥ</td>
<td>5.13</td>
<td>179</td>
<td></td>
</tr>
<tr>
<td>yatra ha vāva bhagavān harir adyāpi</td>
<td>7.9</td>
<td>259</td>
<td></td>
<td>yathā pradīpo ghṛta-vartim aśnaṇ</td>
<td>11.8</td>
<td>385</td>
<td></td>
</tr>
<tr>
<td>yatra-srama-padāny ubhayato nañchibhir</td>
<td>7.10</td>
<td>260</td>
<td></td>
<td>yoginaḥ kṛṣa-maitrasya</td>
<td>6.4</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>yatrotāmaśloka-guṇānuvādaḥ</td>
<td>12.13</td>
<td>419</td>
<td></td>
<td>yo nemi-nimnair akaroc</td>
<td>1.39</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>yāvad avabhāsayaṭi sura-girīm</td>
<td>1.30</td>
<td>56</td>
<td></td>
<td>yo 'sau tvayyā kara-saroja-hataḥ pataṇgo</td>
<td>2.14</td>
<td>98</td>
<td></td>
</tr>
<tr>
<td>yāvan mano rajasā pūrṇasaṣya</td>
<td>11.4</td>
<td>380</td>
<td></td>
<td>yo yoga-māyāḥ sprhayaty udastā</td>
<td>6.15</td>
<td>237</td>
<td></td>
</tr>
</tbody>
</table>
General Index

Numerals in boldface type indicate references to translations of the verses of Śrīmad-Bhāgavatam.

A

Absolute Truth
brahma-jñānāsā as search for, 183
 descriptions in Vedic literature give one conception of, 116
 is Bhagavan. 416-417
 only revealed to one who has mercy of great devotee, 418
 three features of, 377-378

Ācāryas
cited on mother’s breast milk, 106
give instruction on offering obeisances, 115

Ācchinna-dāra-dravīṇā
quoted, 438

Activities
bewildered people rotting in material, 91
knowledge destroys reactions to material, 172
living entities bound by due to modes of nature, 309
performed in this life enjoyed or suffered in next, 187
performed to satisfy yajña-puruṣa, 33
Rṣabhadeva performed wonderful, 217
should be performed for benefit of soul, 182
society divided according to people’s, 78

Adāhypo’ yam
quoted, 229

Adānta-gobhir viṣatāṁ tamisram
quoted, 7

Adhokṣaja
as name of Kṛṣṇa, 456

Adhyātma
quoted on becoming desireless, 181

Affection
for devotees as cause of Supreme Lord’s appearance, 111

Aggressor
can be killed according to Veda, 327

Agni
one should offer respects to, 255
ten names of, 48

Āgnidhra Mahārāja
appreciated beauty of Pūrvacitti. 100
as example of fallen yogī, 86
as father of Nābhī, 110, 133
as King of Jambūdvipa, 103
as son of Priyudvīpa, 48, 78, 81
began appreciating Pūrvacitti’s glance, 92
begot nine sons, 104
Brahmā understood desire of. 82-83
compared Pūrvacitti’s eyebrows to stringless bows, 89-90
gave protection to inhabitants of Jambūdvipa, 78
hears tinkling of Pūrvacitti’s bangles, 84-86
kingdoms in Jambūdvipa received by sons of, 106
knew art of flattering women, 102
praises Pūrvacitti’s breasts, 95-96
promoted to Pitrloka, 107
questioned Pūrvacitti about workings of māyā, 91
worshiped Brahmā. 80

Aham sarvasya prabhavo mattah
quoted, 197, 412

Ahaṅkāra-vimudhātmā kartāham
quoted, 414

Ahiśtāṁ yat tat punar-janma
quoted, 355

485
Ajanābha
as place of Ṛṣabhadeva, 141

Ajanābha-varṣa
this planet formerly known as, 249

Aksayyam ha vai cāturnāya
quoted, 377

Ambariṣa Mahārāja
as rājarṣi, 256
example of, 385
offended by Durvāsā. 457-458
placed lotus feet of Lord in his heart, 71

Anāsaktasya visāyān yathārham
verse quoted, 23

Anāvṛṣṭyā vinaḵsyanti durḥīkṣa
quoted, 434

Anḍāntara-sthānam paramāṇu
quoted, 204, 267

Anger
mahātmās devoid of, 167
of a Viṣṇuva. 344
Ṛṣabhadeva’s sons instructed to subdue, 180
teacher must instruct without, 185

Animals
become strong when fed sufficient grains, 199
degraded men no better than, 318
human beings must act differently from, 165
liberated by Ṛṣabhadeva, 229
modern society conducted by animals, 347
those endeavoring for sense gratification are no better than, 175
with intelligence as superior to worms and snakes, 196
word dharma never used in connection with, 136

Animal killing
regulated by śastra to rectify meat-eaters, 325

Annād bhavanti bhūtāni
quoted, 199

Antarikṣa
as son of Ṛṣabhadeva, 153

Anxiety
in three modes of material nature, 315

Anyābhilāśita-sūnyam jñāna
quoted, 172, 175, 419

Āpani acāri’ bhakti śikhāmu sabāre
quoted, 150

Apsaras
began strolling in park, 84
descend to earth, 105
Pūrvacitti as one of, 83, 86
smelled flowers, 87

Arcā-vigraha
appears out of causeless mercy, 121

Arhat
concocted Jain religion, 230-231

Arjuna
acted for satisfaction of the Lord, 45
addresses Krṣṇa as puṣṭam ādyam in Gītā, 82
advised by Krṣṇa to ascend to transcendental platform, 314-315
as devotee and friend of Krṣṇa, 359-360
chastised by Krṣṇa, 375

Āruhya kṛcchreṇa param padām
quoted, 172

Aṣango hy ayaṁ puṣṭaḥ
quoted, 170, 341

Aṣat-saṅga-tyāga, — ei vaisṇava
verse quoted, 168

Aṣocyaṁ anvaśocas tvam prajñāvādāṁś
quoted, 375

Aṣraddhaya hutaṁ dattaṁ
verses quoted, 255

Āśrama
Bharata brought baby deer to his, 273
kūṅkuma powder perfumes Āgniдра’s, 95

Association
Bharata very cautious of, 309
hearing and chanting in devotees’ revives Krṣṇa consciousness, 423
importance of devotees’, 456-460
devas is very meaningful, 301
of devotees vanquishes desires for material opulence, 127
Association
with people fond of women and sex, 167
with those interested in maintaining the body, 169

Asuras
as superior to Kinnaras, 196

Aśvamedhaṁ gavālambham
verses quoted, 251-252

Aha sarvasrayais caiva
verses quoted, 414

Aha śri-krṣṇa-nāmādi
quoted, 116

Ātmāvo 'vihitām karma
verses quoted, 181

Ātma-pātāṁ grhaṁ andha-kūpam
quoted, 4

Ātmārāmas
must always engage in devotional service, 184

Ātmārāmās ca munayo
verses quoted, 184

Atom
is not the cause of the universe, 412

Ātreya
accompanied Brahmā to see Priyavrata, 15

Attachment
of ignorant to fruitive action, 186
of man to women, 99
of family as strongest illusion, 176
of family causes forgetfulness of death, 314
of Lord required in sacrifice, 118
turning away from family, 177

Attraction
Agnidhra had none for material enjoyment, 102
between male and female as basic principle of material existence, 176
of man to woman’s face, breasts, and waist, 94
of Pūrvacittī to Āgnidhra’s qualities, 103
Austerities
Āgnidhra couldn’t distinguish between sexes as result of his, 95

Austerities
Āgnidhra engaged in severe, 80
attractive bodily features as result of severe, 97
beauty as result of past, 100
engagement in leads to devotional service, 165
human life meant for, 166
one becomes purified by, 367
Priyavrata departed to undergo, 78
Ṛṣabhadeva’s sons instructed to undergo, 180
should be done as offering to Krṣṇa, 190

Avajānanti māṁ mūḍhā
dehyāyām antare vartamānāḥ
quoted, 187
Āvirhotra
as son of Rṣabhadeva, 153

Ayi nanda-tanuja kīṇkaram
verse quoted, 63-64

B

Back to Godhead
cited on rebirth as lower animal in Vṛndāvana, 295

Badarikāśrama
Deity Nara-Nārāyana worshiped at. 145
Nābhi Mahārāja went to. 144-145

Bahūnāṁ janmanāṁ ante
quoted, 172, 378

Baladeva
as first expansion of Krṣṇa, 394

Bali Mahārāja
rejected Śukrācārya, 189
tricked by Vāmana, 63

Barhiṣmati
increased energy of Priyavrata, 54-55

Battle of Kurukṣetra
Krṣṇa wanted Yudhiṣṭhira as emperor of planet in, 194
Beauty
as one of six opulences of God, 139
as result of austerities and penances, 100
displayed on Viṣṇu’s chest, 113
of Apsarā’s movements, 87
of Pūrvacitti’s face, 98
Pūrvacitti attracted by Āgniḍhra’s, 103

Bhadra
as daughter of Meru, 108

Bhadra Kāli
emerged from deity to protect Jaḍa
Bharata, 327
śudra leader of dacoits wanted to worship, 320

Bhadrasena
as son of Śrṣabhadeva, 152

Bhadrasva
as son of Pūrvacitti and Āgniḍhra, 104

Bhagavad-gītā
Arjuna addresses Kṛṣṇa as puruṣam ādyam in, 82
characteristic dharma explained in, 194
cited on good rebirth of a devotee, 307
cited on practicing yoga with half-open eyes, 85
cited on temporary pains and pleasures, 404
quoted on acting for satisfaction of the Lord, 33
quoted on activities performed for satisfaction of Kṛṣṇa, 147
quoted on association with material nature, 309
quoted on attaining certain bodies after death, 107
quoted on attainment of Kṛṣṇa’s abode, 227
quoted on bewilderment of soul, 382
quoted on bodily encagement, 363
quoted on coming to transcendental platform, 33, 380-381
quoted on constant hearing and chanting, 300
quoted on control of Lord over living entities, 394

Bhagavad-gītā
quoted on creations of modes of nature, 67
quoted on demigod worship, 15
quoted on detachment from material activities, 367
quoted on devotees as never lost, 9, 10
quoted on devotees’ indifference to material opulences, 75
quoted on devotees’ not falling down, 37-38
quoted on devotional service as greatest gain, 241
quoted on devotional service as never in vain, 422
quoted on difficulty of overcoming divine energy, 127
quoted on disciplic succession, 40, 355
quoted on encouraging ignorant to work in spirit of devotion, 186
quoted on experiencing higher taste, 6
quoted on faithless rituals, 255
quoted on falldown of devotee, 66
quoted on flowery words of Vedas, 376
quoted on full surrender to Kṛṣṇa, 30
quoted on full surrender to spiritual master, 403
quoted on giving up all varieties of religion, 136
quoted on goal of living entities, 244
quoted on happiness and distress, 274
quoted on highest yogi, 45, 361
quoted on immortality of soul, 341
quoted on incarnation to rectify mismanagement, 408-409
quoted on inexpensive worship of the Lord, 262
quoted on knowing that Kṛṣṇa is everything, 172
quoted on knowledge destroying reactions to material activities, 172
quoted on Kṛṣṇa as friend to devotee, 122
quoted on Kṛṣṇa as original cause, 412
quoted on Kṛṣṇa as source of spiritual and material worlds, 197
Bhagavad-gītā
quoted on Kṛṣṇa as supreme truth, 113
quoted on Kṛṣṇa being covered from foolish and unintelligent, 187
quoted on Kṛṣṇa enlightening devotees, 21
quoted on Kṛṣṇa’s human form, 192
quoted on lifetime of Brahmā, 41
quoted on living entity in false ego, 414
quoted on Lord as director of wanderings of living entities, 211
quoted on Lord in the heart, 267, 390
quoted on losing intelligence due to lust, 90
quoted on material and spiritual energy, 410
quoted on material energy, 278
quoted on material nature, 255
quoted on māyā acting on behalf of Kṛṣṇa, 90
quoted on mind at time of death, 422
quoted on mode of passion, 350
quoted on no loss in devotional service, 69
quoted on objective of Vedas, 377
quoted on occasions for Kṛṣṇa descending, 135
quoted on overcoming mode of nature, 351
quoted on offering everything to Lord, 189
quoted on offerings to Kṛṣṇa, 117
quoted on performance of sacrifice, 199
quoted on perfect yogi, 383
quoted on pious men rendering service to Kṛṣṇa, 129
quoted on Pitrloka, 80
quoted on platform of paramahamsa, 319
quoted on process of rescue from birth and death, 309-310
quoted on purpose of an incarnation, 150
quoted on purpose of Kṛṣṇa’s advent, 122
quoted on reaching state of God-realization, 114
quoted on realizing Brahman, 183

Bhagavad-gītā
quoted on regulative principles, 276
quoted on result of hearing and chanting, 239-240
quoted on sacrifice, charity and penance, 222
quoted on soul never burned by fire, 229
quoted on state of mind at death, 297
quoted on stringent laws of nature, 23
quoted on struggling with mind and senses, 223
quoted on studying Vedas to understand Kṛṣṇa, 201
quoted on surrender to Kṛṣṇa, 254
quoted on taking shelter of Vāsudeva, 173
quoted on those who do not follow injunctions of Vedas, 28
quoted on those who engage in devotional service, 10
quoted on tolerating pleasure and pain, 181
quoted on total surrender, 192
quoted on transcending modes of nature, 314-315, 379, 386
quoted on transferal to higher planets, 81
quoted on tree of material world, 453
quoted on two kinds of living entities, 391
quoted on unattached work, 256
quoted on understanding Lord only by devotional service, 5, 116
quoted on understanding Supreme Lord by devotional service, 111
quoted on understanding transcendental nature of Kṛṣṇa’s appearance, 166, 182
quoted on unmanifested form of the Lord, 394
quoted on using up pious activities, 377
quoted on Vāsudeva as everything, 52
quoted on women becoming polluted, 106
quoted on work for Viṣṇu, 255
quoted on working of material nature, 390
Bhagavad-gītā
quoted on worshiping demigods, 81
quoted on yajña, 141, 254
quoted on Yogesvara, 57
spoken to Arjuna, 359-360

Bhagāvan
always beyond material world, 90
Krṣṇa as, 82

Bhagavān
use of word explained, 141

Bhagavān ādi-puruṣāḥ
Krṣṇa as, 82

Bhakta
untouched by any tinge of karma and jñāna, 172

Bhakti
conclusion of, 206
initiation unto, 130
Supreme Lord understood only by, 5

Bhakti-rasāmṛta-sindhu
cited on blessings of a Vaiṣṇava, 19
cited on result of devotional service, 5
quoted on approaching spiritual master, 181
quoted on engaging in Krṣṇa consciousness, 367
quoted on instructions received from Vedic literature, 150

Bhaktisiddhānta Sarasvati Thākura
cited on beating the mind, 398
cited on controlling the mind, 225
wanted to reestablish daiva-varṇāśrama, 47

Bhaktivinoda Thākura
as householder, 35
quoted on sleeping conditioned soul, 439-440
quoted on surrender to Supreme Lord, 323
quoted on waves of material nature, 350

Bhakti-yoga
as acknowledged path of liberation, 181
as perfection of life, 377
householder should endeavor to earn money for execution of, 169

Bhakti-yoga
knowledge attained by practice of, 220
Rṣabhadēva’s sons instructed to practice, 180
should be taught to relieve living entities from bondage, 165
See also: Devotional service

Bhaktīyāham ekayā grāhyah
quoted, 5

Bhaktī mām abhijānāti
quoted, 5, 111, 116

Bhārata-bhūmite haila manuṣya
verse quoted, 151, 235

Bharata Mahārāja
affectionate to the citizens, 250
as eldest son of Rṣabhadeva, 151, 207
beauty of described, 265
chanted mantra, 270
cited on result of devotional service, 5
five sons of, 249
rejected his mother, 190
ruled entire globe, 248
sacrifices performed by, 251
saved infant deer, 273
took birth in pure brāhmaṇa family, 307

Bhārata-varṣa
considered most pious land, 235
Indra stopped pouring water on, 141
Nābhi as Emperor of, 131
named in honor of Bharata, 151
this planet known as, 3

Bhoktarāṁ yajñā-tapasāṁ
quoted, 254

Bhūloka
created by Priyavrata, 59

Bhū-mandala
See: Bhūloka

Bhūmir āpo ‘nalo vāyuḥ
verses quoted, 412

Bhūtva bhūtvā praliyate
quoted, 90

Bilvamāṅgala Thākura
behavior of changed by words of prostitute, 10
quoted on mukti, 241
Birth
continues for one interested in *karma* and *jñāna*, 172
danger if repeated, 310
devotee doesn’t care for repeated, 126
one may take shelter of Vāsudeva after many, 173-174
one who understands Kṛṣṇa’s appearance doesn’t take material, 166
spiritual master, etc. must be able to deliver dependents from, 189

Blasphemy
See: Offenses

Body, material
acquired by association with modes of nature, 26-27, 29-31
as cause of misery, 170
devotees know soul is separate from, 331
different kinds of miseries suffered in, 165
8,400,000 types of, 309
ghost has no, 196
made of earth and stone, 406
pains and pleasures of as superfluous, 346
pains and pleasures of temporary, 404
prescribed methods enabling one to give up, 180-181
Ṛṣabhadeva doesn’t possess, 211
until one has love for Vāsudeva one must accept, 173

Body, spiritual
Māyāvādī can’t conceive of, 192
prescribed methods enabling one to accept original, 180-181
Ṛṣabhadeva possessed, 216

Brahmā
addressed as *bhagavān*, 141
Apsarā sent by, 84
as authority and exalted personality, 116
as father of Nārada, 17
as first created being, 14
as master of those in charge of material creation, 80
direct sons of as superior to Indra, 196
family not cause of bondage for, 176-177
lifetime of, 41
Lord unseen by, 129
one should offer respects to, 255
prayer in *Vedas* to quoted, 19
Satyaloka as abode of, 15
sent Pūrvacitti to Āgnidhra, 82-83, 190
sent Pūrvacitti to produce progeny, 102
Supreme Lord superior to, 202
union of Āgnidhra and Pūrvacitti suitable by grace of, 103
worshipped by Āgnidhra, 80
worshipped by Pūrvacitti, 105
worshipped in marriage ceremonies, 101

*Brahma-bhūtah prasannātma* 
verses quoted, 183, 244

*Brahmacarī*
must refrain from sex, 3
observes religious principles, 135

*Brahmacarya*
as division of society, 78
rules and regulations of, 314

*Brahmādāyā yājñavalkādāyā* 
verses quoted, 176

*Brahma-jiṇāsā*
as search for Absolute Truth, 183

*Brahmajyoti*
all universes resting on, 415
as expansion of rays of body of Vāsudeva, 394

*Brahman*
as bodily rays of Supreme Lord, 416
*brāhmaṇa* as worshiper of, 197
impersonalist seeks happiness in, 108
*jiṇānī* satisfied to merge into, 4
*jiṇānī* worship, 257-258
one without knowledge of devotional service falls down from, 172
one who is transcendentally situated realizes, 183
one who performs devotional service comes to level of, 309

*Bṛāhmaṇa*
as division of society, 78
as good as Lord’s own mouth, 132
as superior to Supreme Lord, 196-197
Brāhmaṇa
Bharata took birth in family of. 307, 308
birth in family of. 307
does not need encouragement from opposite sex, 55
expert is rare, 6
meant to instruct the ksatriyas, 157-158
no one equal or superior to, 199
offense against is dangerous, 358
Purvacitti referred to as. 94, 95
Rṣabhadeva entrusted into hands of.
144-145
studies Vedas, 200
wanted Rṣabhadeva to rule earth,
138-139
worshiped by Mahārāja Nābhi, 148

Brahmāṇda bhramite kona
verse quoted, 174, 398

Brahmaḥo hi pratiṣṭhāham
quoted, 415

Brahma-samhitā
cited on different planetary systems, 17
cited on worship of demigods in relation to Govinda, 159
demigod worship mentioned in, 254
quoted on beauty of Lord in His original nature, 112
quoted on Brahman effulgence, 394
quoted on devotees as never vanquished, 297
quoted on devotee’s seeing Lord in heart, 52
quoted on forms of Supreme Lord, 260
quoted on Govinda, 116
quoted on indemnification of devotees’ misdeeds, 295
quoted on Kṛṣṇa as ultimate cause, 414
quoted on Lord in every atom, 204
quoted on sun as eye of Lord, 57, 287
quoted on Supreme Lord as cause of all causes, 401
quoted on Supreme Lord’s body, 191
quoted on the Lord in the universe and atom, 267
quoted on worship of Durgā, 254

Brahma satyaṁ jagan mithyā
quoted, 71

Brahmāvarta
as son of Rṣabhadeva, 152
Rṣabhadeva left, 207
Brahmeti paramāmeti bhagavān
quoted, 378
Brhan-nāradīya Purāṇa
quoted on chanting holy name, 31

C

Caitanya-bhāgavata
quoted on offenses against Vaiṣṇavas, 370
Caitanya-candrāmṛta
quoted on practice of yoga, 85
Caitanya-caritāmṛta
evolution explained in, 197
position of pure Vaiṣṇavas explained in,
202
quoted on association of devotees, 127-128
quoted on avoiding association of materialists, 168
quoted on fulfilling desires, 217
quoted on “good and bad” as mental speculation, 320
quoted on living entity contacting spiritual master, 174
quoted on seeing materialists engaged in sense gratification, 89

Caitanya Mahāprabhu
cited on giving up women and money, 455
cited on mad elephant offenses, 358
explains position of pure Vaiṣṇavas, 202
mission of, 236
protects preachers, 39
quoted on approaching Supreme Lord, 126
quoted on Bhārata-varṣa, 235
quoted on forbidden acts, 251-252
quoted on medicine of mahā-mantra, 440
Caitanya Mahāprabhu
- quoted on receiving seed of devotional service, 398
- quoted on special importance of people in India, 151
- quoted on taking shelter of Lord’s lotus feet, 63-64
- recommended chanting mahā-mantra, 360
- strictly prohibited talk of worldly matters, 420
- warns against becoming attracted to beautiful women, 88
- warns against offenses to Vaiṣṇavas, 8-9, 368-369

Camasa
- as son of Rṣabhadeva, 153

Candra
- as lord of moon, 15

Cāturmāṇya system
- practiced for promotion to higher planets, 377

Cātur-varṇyaṁ mayā srṣṭaṁ
- quoted, 144

Cātur-vidhā bhajante māṁ
- verses quoted, 129

Celibacy
- Rṣabhadeva’s sons instructed to observe, 180
- sex with one’s wife as, 181

Ceto-darpana-mārjanaṁ
- quoted, 70

Chādiyā vaiṣṇava-sevā nistāra
- quoted, 12

Chalayasi vikramane balim
- verse quoted, 63

Chāndogya Upaniṣad
- cited on eight symptoms of jīvan-mukta, 145-146
- quoted on cause of all causes, 411

Chanting
- Bharata always engaged in, 309
- heart cleansed by constant, 123
- householder should have full opportunity for, 169
- of Lord’s qualities wipes out sins, 115
- of mantra by Bharata, 270
- of mantras by bumblebees, 93

Chastity
- women need protection to maintain, 106

Children
- Āgnidhra wanted wife to produce, 102
- born to human beings and Apsaras, 105
- Brahmā interested in good, 100
- devotees not entangled by happiness of, 82
- garbhādhāna-saṁskāra performed to produce good, 81
- polluted women produce unqualified, 106
- protection of inhabitants of Jambudvīpa compared to that of, 78
- those interested in reviving Kṛṣṇa consciousness aren’t attached to, 169

Cintāmaṇi-prakara-sadmasu
- verses quoted, 116

Cleanliness
- abandoned in Kali-yuga, 232
- as part of regulations of brahmacarya, 314

Conditioned souls
- brāhmaṇas preach purpose of Vedas to, 200
- compared to merchants in the forest, 428-462
- compared to monkeys, 451
- have tendency toward sex and meat-eating, 325
- sleeping in material world, 439-440

Consciousness
- becomes fixed upon experiencing higher taste, 114
- of living for sense gratification leads to hellish condition, 170
- purified by receiving Lord’s blessings, 120

Cupid
- bears arrow of flowers, 87
Cupid
one under control of becomes stunned, 88

Demigods
Apsaras could attract minds of, 87
as different parts of Vasudeva’s body, 253
as servants of the Lord, 159
as superior to asuras, 196
have their own abodes, 15
material activities observed and recorded by, 431
must be able to deliver dependents from birth and death, 189
order Apsaras to descend to earth, 105
religions devoted to worship of, 181
Supreme Lord as ruler of, 131
Supreme Lord unseen by, 129
under control of Lord, 23
wanted Rṣabhadeva to rule earth, 138-139
worship of mentioned in Vedas, 377
worshipped by sūdras, 321

Demons
associate of Kāli were, 329
can be killed by Kṛṣṇa’s agents, 122
ruling earth results in chaos, 194

Desires
devotion as devoid of material, 127
of living entity understood by Paramātma, 83
unalloyed devotee free from material, 175

Devavīti
as daughter of Meru, 108

Devayaṇī
as daughter of Īrjasvati, 62

Devotees
Absolute Truth understood only by mercy of, 418-419
acquire good qualities of the Lord, 12-13
alone are on transcendental platform, 37-39
always anxious to see Lord, 122
always free from material contamination, 256
as highly advanced spiritual personalities, 167
as liberated persons, 5

Dehinosmṛti nāhi yāra, saṁsāra
quoted, 210, 318, 347

Dehino ’smīn yathā dehe
quoted, 363

Deity
appears out of causeless mercy, 121
devotees worship Supreme Lord as, 258
worship should be performed by householder, 169

Deha-smṛti nāhi yāra, saṁsāra
quoted, 210, 318, 347

Daivī hy eśā guṇamayī
verse quoted, 127, 351

Dakṣa
as direct son of Brahmā, 196

Danḍavat-prāṇāmas tān
quoted, 67

Daśaratha Mahārāja
Viśvāmitra came to court of, 355

Dasya-dharma
in Kali-yuga government is entrusted with, 79

Death
Āgnidhra promoted to Pitrloka after, 107
always comes at the right time, 314
compared to elephant, 451
compared to venomous snake, 295
continues for one interested in karma and jñāna, 172
danger of repeated, 310
Hari can save one from, 448
mind absorbed at time of, 422
none in Satyaloka, 41-42
of black doe, 273
of Jāda Bharata’s parents, 313-315
remembering Lord at time of, 124
spiritual assured by household life, 4
spiritual master, etc. must be able to deliver dependents from, 189

Deha-smṛti nāhi yāra, saṁsāra
quoted, 210, 318, 347

Dehino ’smīn yathā dehe
quoted, 363

Deity
appears out of causeless mercy, 121
devotees worship Supreme Lord as, 258
worship should be performed by householder, 169

Deha-smṛti nāhi yāra, saṁsāra
quoted, 210, 318, 347

Dehino ’smīn yathā dehe
quoted, 363

Death
Āgnidhra promoted to Pitrloka after, 107
always comes at the right time, 314
compared to elephant, 451
compared to venomous snake, 295
continues for one interested in karma and jñāna, 172
danger of repeated, 310
Hari can save one from, 448
mind absorbed at time of, 422
none in Satyaloka, 41-42
of black doe, 273
of Jāda Bharata’s parents, 313-315
remembering Lord at time of, 124
spiritual assured by household life, 4
spiritual master, etc. must be able to deliver dependents from, 189

Deha-smṛti nāhi yāra, saṁsāra
quoted, 210, 318, 347

Dehino ’smīn yathā dehe
quoted, 363

Devatas
appears out of causeless mercy, 121
devotees worship Supreme Lord as, 258
worship should be performed by householder, 169

Devatas
appears out of causeless mercy, 121
devotees worship Supreme Lord as, 258
worship should be performed by householder, 169

Demigods
Apsaras could attract minds of, 87
as different parts of Vasudeva’s body, 253
as servants of the Lord, 159
as superior to asuras, 196
have their own abodes, 15
material activities observed and recorded by, 431
must be able to deliver dependents from birth and death, 189
order Apsaras to descend to earth, 105
religions devoted to worship of, 181
Supreme Lord as ruler of, 131
Supreme Lord unseen by, 129
under control of Lord, 23
wanted Rṣabhadeva to rule earth, 138-139
worship of mentioned in Vedas, 377
worshipped by sūdras, 321

Demons
associate of Kāli were, 329
can be killed by Kṛṣṇa’s agents, 122
ruling earth results in chaos, 194

Desires
devotion as devoid of material, 127
of living entity understood by Paramātma, 83
unalloyed devotee free from material, 175

Devavīti
as daughter of Meru, 108

Devayaṇī
as daughter of Īrjasvati, 62

Devotees
Absolute Truth understood only by mercy of, 418-419
acquire good qualities of the Lord, 12-13
alone are on transcendental platform, 37-39
always anxious to see Lord, 122
always free from material contamination, 256
as highly advanced spiritual personalities, 167
as liberated persons, 5
Devotees
as servants of servants of Lord, 40
bathe in devotional service for relief, 241
desire transference back to Godhead, 82
don’t speak ordinary words, 359-360
free from reactions to sin, 10
have no attraction for household life, 3
never allured by beautiful women, 85
never forget their devotional activities, 336
of Kāli not favored by her, 329
of Viṣṇu as His expansions, 98
Rṣabhadeva always thinks of welfare of, 191
Rṣabhadeva’s sons instructed to associate with, 180
should read, speak and hear Bhāgavatam persistently, 239
Supreme Lord affectionate to, 124
Supreme Lord satisfies desires of, 111
transcend influence of six material whips, 62-65
wanted by Lord to rule earth, 194
worshipping lotus feet of great, 127

Devotional service
brāhmaṇa in dynasty of Āṅgirā was engaged in, 307
as main way to satisfy Lord, 118
brāhmaṇa always engaged in, 202-203
devotees bathe in for relief, 241
engagement in penance and austerity leads to, 165
four kinds of pious men render, 130
ignorant people should be engaged in, 185
Jāda Bharata knew results of, 311
Jāda Bharata’s step-brothers not enlightened in, 316
knowledge not sought out by one engaged in, 183-184
Lord reveals Himself to one engaged in, 116
Lord understood only by, 5
mind conquered by, 397-398
no loss or diminution in, 69

Devotional service
one may forget Lord at death even though engaged in, 124
one must engage in to get out of karma-bandha, 309
one who engages in transcends modes of nature, 309
process of found in Lord’s heart, 191
purifies one’s existence, 166
Supreme Lord understood by, 111
those engaged in should avoid seeing beautiful women, 88
two kinds of impediments to, 8-10

Dharma
first principle of, 78
Rṣabhadeva’s heart composed of, 192
word never used in connection with animals, 136
Dharmah svaṇuṣṭhitah puṇāṁ verses quoted, 311
Dharmam tu sāksād bhagavat quoted, 136
Dhīra
knows primary duty of human being, 91
Dhūmraketu
as son of Bharata, 249
Dhyānāvasthita-tad-gatena manasa quoted, 85
Dhyeyah sadā savitr-mandala quoted, 266, 267
Disciplic succession
one must receive instructions of Lord through, 40
royal order on same platform as saintly persons through, 355

Disease
at death may cause forgetfulness of Kṛṣṇa, 124
continues for one interested in karma and jñāna, 172

Distress
one is fit for eternal life if he is callous to, 319-320

Divine energy
See: Energy, internal
Drumila
  as son of Ṛṣabhadeva, 153
*Durdantendriya-kāla-sarpa-patoli*
  quoted, 35, 85
Durgā
  *Brahma-samhitā* explains worship of, 254
Durvāsā
  Ambariṣa offended by, 457-458
Duryodhana
  never wanted by Kṛṣṇa as emperor, 194
Duties
  Bharata neglected spiritual, 307
  Nābhi performed prescribed, 112
  of evacuating, urinating and bathing performed in the morning, 270
  of executive head of state, 78
  those interested in reviving Kṛṣṇa consciousness aren't indifferent to executing, 169
  useless if not done for Supreme Lord, 311
*‘Dvaita’ bhadrābhadrā-jñāna*
  verse quoted, 320
Dvija
  Pūrvacitti addressed as, 95

**E**

Ecstatic symptoms
  manifest in body of advanced devotee, 264
  of Ṛṣabha deva, 218
*Ekale īśvara kṛṣṇa, āra saba bhṛtya*
  quoted, 159, 349
Elements
  as material cause, 389-390
  five material, 381
*Enechi aṣadhi māyā nāśibāra lāgi*
  quoted, 440
Energy, external
  elements of, 191
  is separated from Kṛṣṇa, 410
Envy
  dacoits wanted to sacrifice Jāda Bharata out of, 327

**F**

Faith
  advanced devotees don't put in mind, 222
  in Lord and spiritual master, 13
False ego
  as function of mind, 389
  can be given up by practicing bhakti-yoga, 180
Fame
  as one of six opulences of God, 139
Family
  compared to high mountains, 438
Family life
  See: Household life
Food
  Jāda Bharata would eat any that came, 318
  Jāda Bharata would work only for, 319
  offered to *brāhmaṇas* in all rituals, 132
  offered to Lord through mouth of *brāhmaṇa*, 199
Forms
  Supreme Lord exists in transcendental, 260
Fruitive activities
  chanting saves one from, 309
Frutive activities
- color mind of person engaged in karma, 171
- encouraged by Rg, Sâma and Yajur Vedas, 316
- inhabitants of Pitrloka in category of, 80
- Jâda Bharata knew results of, 311
- mind of ignorant living entity subjugated to, 173
- performed for self-interest, 119
- priests considered themselves under influence of, 130
- should be avoided by ignorant people, 185
- Śukrācārya inclined to, 189
- unalloyed devotee untouched by, 175

G

Ganḍaki River
- Bharata Mahârâja collected water of, 262
- Bharata sat by to chant, 270
- sâlagrâma-silâs found in, 261

Gandhamâdana Hill
- as place of Priyavrata’s meditation, 15, 16, 19

Gandharvaloka
- residents of expert in musical science, 17

Gandharvas
- as superior to ghosts, 196

Ganges
- origin of, 63

Garbhâdhâna-samskâra
- performance of, 81

Garbhodakasâyi Viṣṇu
- merges in body of Mahâ-Viṣṇu, 52

Garga Upaniṣad
- quoted on control of Lord over everything, 23

Gata-sаngasya muktasya
- verses quoted, 256

Gautamiya-tantra
- quoted on devotees’ offerings to Kršna, 117

Gâyatri mantra
- Hiranmaya worshiped by, 265-266
- Jâda Bharata did not learn, 313
- quoted on planetary systems, 59

Ghost
- as superior to human being, 196
- Râsbhadeva appeared as if haunted by, 213
- Râsbhadeva passed through human society like a, 208

Chṛtaprṣṭha
- as son of Priyavrata, 48

Giridhara Gosvâmi
- cited on Āgnidhra as product of lusty conception, 81

Goddess of fortune
- Govinda served by, 116

Goloka Vṛndâvana
- mahâ-mantra imported from, 44
- promotion to, 107

Golokera prema-dhana, hari-nâma
- verse quoted, 43

Goodness, mode of
- accepted as best in material world, 379

Goptri ca tasya prakṛitis
- verses quoted, 414

Gosvâmis
- gave up exalted positions to become mendicants, 49

Govinda
- as name of Kršna, 159
- as primeval Lord, 116

Govindam ādi-purusam tam
- quoted, 82, 159

Grha-stha
- as division of society, 78
- can conquer lusty desires of youth, 36
- observes religious principles, 135
- needs encouragement of his wife, 55
- should have enough money to maintain body and soul together, 169

Grhe vâ vanete thâke, hâ gaurâṅga
- quoted, 34

Guru
- must prove his position, 357
- necessity of approaching, 362
**Guru**

to become attached to devotional service on must contact. 173
one must approach a. 403
See also: Spiritual master

**H**

**Happiness**
devotees not entangled by material. 82
enjoyed according to destiny. 214
eternal. blissful life as transcendental to material. 165
Lord as bestower of all heavenly. 202
material as insignificant. 378-379
material comes without effort. 279
material compared to drop of water in desert. 436
none in material world. 427
nonpermanent appearance and disappearance of. 211
one is fit for eternal life if he is callous to. 319-320
Pūrvacitti and Āgnidhra enjoyed heavenly. 103
sankirtana-yajña must be performed in order to get material. 141-142
sought by living entity life after life. 166
two types of mahātmās want eternal. 168
Harer nāma harer nāma harer namaiva verse quoted, 31
Hari becomes visible to His devotee. 260
can save one from death. 448
See also: Kṛṣṇa

**Hari-bhakti-vilāsa**
quoted on devotees' offerings to Kṛṣṇa. 117

**Haridāsa Ījakhura**
Caitanya accepted as nāmācārya, 311
grace of saves on from allurement of women. 224

**Harivarṣa**
as son of Āgnidhra and Pūrvacitti. 104

**Havi**
as son of Rṣabhadeva. 153

**Hearing**
householder should have full opportunity for. 169

**Heart**
a yogī always thinks of Supreme Lord within his. 85
becomes peaceful from eating grains. 199
cleansed by constant chanting. 123
everyone's desires fulfilled by Lord in. 122
of Bharata like a lake of ecstatic love. 264
of Rṣabhadeva composed of dharma. 192
son born from father's. 193-194
Viśṇu informs Brahmā from within. 83
of male and female tied together in material existence. 176
of Rṣabhadeva as spiritual. 191
purified by penance and austerity. 165
slackening of knot in. 177

**Heaven**
See: Heavenly planets

**Heavenly planets**
Āgnidhra prepared to go to. 102
developing interest in promotion to. 173
Indra as King of. 202
Lord can offer elevation to. 125
return of Menakā to. 105

**Hell**
Āgnidhra prepared to go to. 102
associates of people fond of women and sex are on path to. 167

**Hippies**
originated from King Arhat. 232

**Hiranyamaya**
as Lord Nārāyaṇa within the sun. 265
as son of Pūrvacitti and Āgnidhra. 104

**Hiranyagarbhaḥ samavartatāgre**
prayer quoted, 19

**Hiranyakaśipu and Hiranyakṣa**
were formerly Jaya and Vijaya. 9

**Hiranyakṣetā**
as son of Priyavrata. 48
Holy name
everyone should be given chance to hear, 31
Haridasa Thakura as authority in chanting of, 311
purifies even candala, 64-65

Household life
as dark well, 4
as institution of sex, 446, 451
as root cause of bondage of karma, 3-4
compared to forest fire, 433-434
father should instruct sons before retiring from, 207
reduced in Kali-yuga, 438
remaining satisfied in, 175
retirement from, 438
sex as center of, 431
wife helps husband perform penances in, 100

Hrshikena hrshikea sevana bhaktir
quoted, 34, 85

Human life
mission of defeated by household life, 3-4

Humility
of Apsara, 87

I
Idam hi visvam bhagavan ivetara
quoted, 410
Idhmajhva
as son of Priyavrata, 48

Ignorance
binds one to chain of material laws, 175
in Kali-yuga people overwhelmed by, 141, 234
living entities covered by mode of, 173
materialist doesn’t know real self-interest due to, 187
miseries arise from, 171

Ih yasya harer dasye karman
verse quoted, 35

Iksvaku Maharaaja
as son of Vaivasvata Manu, 42
Rama appeared in dynasty of, 237
Ilavrta
as son of Agnidhra and Purvacitti, 104
Ilavarta
as son of Rsabhadeva, 152

Illusory energy
See: Illusion

Illusion
as thinking in terms of “I and mine”, 176
created by relationship between man and woman, 176
giving up basic principle of, 177
one who doesn’t worship great devotees is conquered by, 127

Impersonalists
as highly advanced spiritual personalities, 167

Incarnations
description of bodily symptoms of. 139
of Lord don’t accept material bodies. 135
Vedas as sound incarnation, 200

India
common belief of importance of breastfeeding in, 106
men still sacrificed to Kali in parts of, 322
sinful activities now prominently manifested in, 79

Indra
as arm of Supreme Lord, 253
as superior demigod, 105, 196
came envious of Rsabhadeva. 141
described as bhagavan, 141
Jayanti offered to Rsabhadeva by, 149-150
Supreme Lord superior to, 202

Indrasprk
as son of Rsabhadeva, 152

Intelligence
as dovetailing everything in service of Lord, 23
as element of material energy, 191
lost due to lust, 90
Intelligence
of Āgnidhra as dull. 92
of Āgnidhra like that of demigod, 102
of one who doesn’t worship great devotees is bewildered, 127
of priests not very sharp, 129
of Rahūgana Mahārāja not perfect, 403
Pūrvacitti attracted by Āgnidhra’s, 103

ISKCON
Krṣṇa-Balarāma temple constructed by, 438
tries to perfect one who enters the society, 301

Īsopanisād
Lord described as apāpaviddha in. 20-21
Īsvaraḥ paramah kṛṣṇah quoted. 191, 414
Īśāvāsyam idāṁ sarvam quoted, 204
Īsvaraḥ sarva-bhūtānāṁ verses quoted, 211

J

Jaṭā Bharata
always carried form of Lord in his heart, 343-344
as young and strong, 335
body of described, 318
Brahman effulgence of not clearly visible, 339
brāhmaṇa father of attached to, 313
considered brainless by his stepbrothers, 316
unfit to enter grhaṭha-āśrama, 310

Jain dharma
beginning of. 230-231

Jains
refer to Lord Rṣabhadeva as their original preceptor, 234

Jambudvīpa
Āgnidhra as King of, 103
Āgnidhra’s sons each received a kingdom in, 106

Janārdana
as internal and external director, 415

Janmādy asya yataḥ quoted, 14, 412

Janma karma ca me divyam verses quoted, 166, 182, 189, 227

Jaya and Vijaya
became Lord’s enemies for three lives, 9

Jayadeva Gospāmi quoted on Vāmanadeva, 63

Jayantī
as wife of Rṣabhadeva, 149-150

Jñāna
perfection as being fully equipped with vijñāna and, 182
pure devotee not influenced by, 130

Jñānam parama-guhyam me yad quoted, 182

Jñānis
aspire after liberation, 217-218
as superior to karmīs, 198
must return to material world, 172
satisfaction of, 4
worship impersonal Brahmaṇ. 257-258

Jyotir Veda
cited on orbit of sun, 59-60

K

Kabhu nā bādhibe tomāra viṣaya verse quoted, 39

Kadamba flowers
Pūrvacitti’s hips compared to, 94

Kalau śūdra-sambhavāḥ quoted, 434

Kāli
appearance of, 329
śūdra dacoits sacrifice men to, 322
See also: Bhadra Kāli

Kali-yuga
as age of sinful activity, 230-231
attaining perfection in, 239
chanting maha-mantra recommended in, 31, 360
Kali-yuga
five acts forbidden in, 252
government leaders as tax collectors in
age of, 79, 408
government leaders not advised by
brahmanas in, 197
people inclined to irreligious systems in,
232
people overwhelmed by passion and igno-
orance in, 234
people uneducated in, 349
qualities of those in, 434-435
religious sects present different Gods in,
132
scarcity of water in, 141
symptoms of predicted in Bhāgavatam,
234
Kalki avatāra
business of to kill atheists, 408
Kāma eṣa krodha eṣa rajogula
quoted, 350
Kāmātmānaḥ svarga-parā
verse quoted, 376
Kānkṣantaḥ karmanāṃ siddhim
quoted, 81
Kapiladeva
describes different forms assumed by liv-
ing entities, 336
Jada Bharata as direct representative of,
362
Karabhājana
as son of Rṣabhadeva, 153
Kāranam guna-sāngogē sya
quoted, 309
Karma
different bodies awarded according to,
309
has resultant actions, 171
household life as root cause of bondage
of, 3-4
material conditions established by, 279
pure devotee not influenced by, 130
Karma-kānda
only required when there is no Kṛṣṇa
consciousness, 311
Karmanā daiva-netreṇa
quoted, 309
Karmāṇi nirdahati kintu ca bhakti-bhājām
quoted, 295, 297
Karmīs
as inferior to jñānīs, 198
attracted to gold or money, 430
referred to as pramatta, etc., 91
satisfaction of, 3-4
Karnāṭa
Rṣabhadeva travelled to, 228
Kata nirūḍa yāo māyā
quoted, 439
Kaṭha Upaniṣad
quoted on blind leading the blind, 187
quoted on sleeping conditioned souls.
440
Kaumāra acaret prājno dharmān
quoted, 159
Kaunteya pratijnānihi na me bhaktaḥ
quoted, 9, 10
Kastubha gem
decorates the Lord’s body, 257-258
worn by Viṣṇu, 113
Kavi
as son of Priyavrata, 48
as son of Rṣabhadeva, 153
Kecit sva-dehantar-hṛdayavakāśe
verses quoted, 258
Keśava
as name of Kṛṣṇa, 63
Ketu
as son of Rṣabhadeva, 152
Ketumāla
as son of Pūrvacitti and Āgnidhra. 104
Kikaṭa
as son of Rṣabhadeva, 152
Kimpuruṣa
as son of Āgnidhra and Pūrvacitti. 104
King
duty of saintly, 144-145
protects citizens as father protects
children. 78
should be representative of Supreme
Lord. 408
Kinnaras
as superior to Siddhas. 196

Kirtaniyāh sadā hariḥ
quoted. 240

Knowledge
as one of six opulences of God, 139
as ultimate truth, 416
compared to sword, 423
destroys reactions to material activities, 172
is attained by practice of bhakti-yoga, 220

Krṣṇa’s name beyond conception of experimental, 115
of Jāda Bharata covered by his dirt, 318
of Vāsudeva requires many births to understand, 173
one who sees with equal vision has true, 204
pure devotee can bestow on anyone, 419
received by Brahmā through his heart, 21
Raśabhadeva’s sons instructed to acquire from right source, 180
strengthens detachment from material world, 123
two parts of Vedic, 14-15

Koṅka
Raśabhadeva passed through province of, 228

Krṣṇa
Adhokṣaja as name of, 456
advised Arjuna to ascend transcendental platform, 314-315
appeared in Yadu dynasty, 237
as original person, 82
as simple and by nature merciful, 369
as son of Yaśodā and Nanda, 143
as the only master, 349
as ultimate cause, 412-413
chastised Arjuna, 375
claims to be father of all life forms, 336
descends to induce conditioned souls to surrender, 201
Govinda as name of, 159

Krṣṇa
had sixteen thousand wives, 13
Keśava as name of, 63
known as para-devatā, 90
known as Yogesvara, 57
one bound by knots of marriage forgets relationship with, 176
one is promoted to Vṛndāvana by always thinking of, 107
quoted on transferral to Pitrloka, 81
wanted Yudhīśhṭhira as emperor of planet, 194

Krṣṇa bhulī’’sei jiva anādi
verse quoted, 382

Krṣṇa consciousness
as only hope to save world from devastation, 79
brāhmaṇa should preach, 201
government should raise subordinates to, 165
Jāda Bharata was complete in, 320
material attractions not agitating to one fixed in, 89
one who is developed in has no need of karma-kāṇḍa, 311

Kṣatriya
administers to state through vaiśyas and śūdras, 157-158
Āgnidhra as, 81
as division of society, 78
birth in family of, 307
needs encouragement of wife, 55

Kṣetrajñānām cāpi māṁ viddhi
quoted, 391

Kṣine punye martyā-lokaṁ viṣanti
quoted, 81, 377

Kumāras
travel in guise of five-year-old boys, 457

Kuṅkuma
spread over Pūrvacitti’s breasts, 96

Kuru
as son of Pūrvacitti and Āgnidhra, 104
dynasty glorious due to presence of Pāṇḍavas, 243
Kuśāvarta
as son of Rṣabhadeva, 152

Kuṭaka
Rṣabhadeva passed through province of, 228

Kuṭakācala
Rṣabhadeva’s body burnt in forest fire near, 229

Lamentation
of Prahlāda Mahārāja, 91
Rṣabhadeva’s sons instructed to subdue, 180

Latā
as daughter of Meru, 108

Lāvanyāṁ keśa-dhāraṇām
quoted, 234

Liberation
attained by serving advanced personalities, 167
bhakti-yoga as acknowledged path of, 181
by serving spiritual master, 12
Caitanya doesn’t want, 126
devotees do not accept service of, 17, 241
given by knowledge, 416
jñānīs aspire after, 217-218
Lord can offer, 125
lotus feet of Krṣṇa as cause of, 45-46
mind as cause of bondage or, 384-387
must be worked out carefully, 274
of Jāda Bharata from material conception, 318
one shouldn’t become attached to process of, 183
satisfaction of, 4
wife helps further spiritual life and, 176-177

Living entities
as abode of Paramātmā feature, 203-204
as offspring of Viṣṇu, 406
assume different bodily forms, 336
as superior to dull matter, 196
attracted to modes of material nature, 115
bound by activities due to modes, 309
brahmāṇas as supreme, 200
can be manifested from matter, 196
can’t think of getting out of material existence, 205
covered by ignorance don’t understand individual living being, 173
create enmity among themselves, 442-443
engaged as servants of māyā, 367
forced to appear by material nature, 135
happiness as prerogative of, 436
Jāda Bharata as best friend of all, 327
lion’s roar as frightening to all, 271
Lord directs wanderings of, 211
mahātmās don’t distinguish between, 167
not connected with material world, 170
Paramātmā understands desires of, 83
Rṣabhadeva as best of all, 191
Rṣabhadeva instructs sons to realize miserable condition of, 180
suffer in cycle of birth and death, 165
two types of, 197, 391-392
Vāsudeva as reservoir of, 52

Lotus feet of Krṣṇa
as cause of liberation, 45-46
Bharata always thought of, 309
Bharata meditated on reddish, 264
devotees always take shelter at, 331
mahātmās satiated by shade of, 6

Lust
Āg nidhra gazed upon Pūr vacit tis hips and waist with, 94
awakened by construction of women, 88
materialist bound to material enjoyment by, 187
of Āg nidhra not satisfied after Pūrvacittis departure, 107
one surrenders to feet of woman when absorbed in, 102
Lust
Priyavrata infatuated by, 81
takes away intelligence, 90
Lusty desires
See: Lust

Madhvācārya
cited on engaging in devotional service, 181
cited on those in bodily conception, 348
quoted on Bhārata-varṣa, 236
quoted on one who has clear vision, 204
quoted on Viṣṇu as original cause, 414
Madhavendra Puri
quoted on rejection of regulative principles, 311
Madhya-līlā
quoted on Caitanya’s protection of preachers, 39
Mahābhārata
cited on Viṣṇu as enjoyer of yajña, 255
Mahā-mantra
as medicine, 440
chanting of recommended in Kali-yuga, 360
imported from Goloka Vṛndāvana, 44
Madhavendra Puri chanted underneath a tree, 311
offenseless chanting of, 224
one should not renounce chanting of, 222
reminds one of Kṛṣṇa’s activities, 13
Mahat-kṛpā vinā kona karme
verse quoted, 128
Mahatmās
rendering service to, 167
satiated by shade of Lord’s lotus feet, 6
Mahat-śevāṁ dvārām āhur
quoted, 194
Mahāvira
as son of Priyavrata, 48
Mahāvīra
lived in complete celibacy, 49
Mahā-Viṣṇu
as first puruṣa-avatāra, 394
Garbhodakāśayī Viṣṇu merges in body of, 52
Malaya
as son of Rṣabhadeva, 152
Mamaivāṁśo jīva-loke
verses quoted, 223
Mama janmanī janmanīsvare
quoted, 126
Mama māyā duratayā
quoted, 23
Mām ca yo ‘yabhicārena
verse quoted, 37, 184, 309, 386
Mandāḥ sumanda-matayah
quoted, 231
Mandara Hill
Āgnidhra went to, 80
Man-manā bhava mad-bhakto
verse quoted, 30, 70, 310, 417
Manus
almost all come from family of Priyavrata, 53
Manu-saṁhitā
cited on necessity of protection for women, 106
Manu-smṛti
brāhmaṇas advised king according to, 144
Manusyāṁnāṁ sahasreśu kaścid
quoted, 198
Marici
accompanied Brahmā to see Priyavrata, 15
Marriage
Brahmā worshiped in ceremonies, 101
Material bondage
Caitanya doesn’t want liberation from, 126
service to advanced personalities liberates one from, 167
unless one understands the self one is in, 172
Material existence
attraction between male and female as basic principle of, 176
living entities can't think of getting out of, 205
wise can't allow ignorant to be entangled in, 188
Material whips
devotees transcend influence of six, 62-65
Matir na kṛṣṇe parataḥ svato vā verse quoted, 7, 10
Mātrā-sparśās tu kaunteya verses quoted, 210
Mātrā svasrā duhitrā vā verses quoted, 223
Mat-sthāni sarva-bhūtāni quoted, 411
Mattaḥ parataram nānyat kīncid quoted, 113
Māyā
avadhūta has surpassed clutches of, 209
desire to have son brought about by influence of, 127
living entities engaged as servants of, 367
one advanced in knowledge can come under influence of, 175
one must associate with sādhu to escape influence of, 128
Prahlāda plans to deliver materialists from clutches of, 91
Pūrvacitti thought to be, 90
Mayādhya-kṣeṇa prakṛtiḥ śūyate quoted, 90, 255, 390
Māyāra vaṣe yāccha bhese' quoted, 350, 382
Mayā tatam idāṁ sarvāṁ verse quoted, 394
Māyāvādīs
cannot understand Kṛṣṇa, 417
can't conceive of spiritual body, 192
say God accepts body in sattva-guna, 135
say material world is false, 364
say this world is false, 71
Me bhinnā prakṛtir aṣṭadhā quoted, 410
Medhatithi
as son of Priyavrata, 48
Meditation
falling asleep during, 85
Jada Bharata always absorbed in. 327
of Agnideva in park, 84
Menakā
returned to heavenly planets, 105
Viśvāmitra Muni attracted by tinkling bangles of, 86
Viśvāmitra united with, 85
Mental speculation
one is defeated although engaged in, 171
unalloyed devotee untouched by, 175
Mercy
Bharata especially gifted with Kṛṣṇa's, 308
of Lord as chief aim of life, 185
of Lord obtained by seven means in sacrifice, 111
of pure devotee required to get freedom, 128
of Supreme Lord upon His devotee, 117-118
pure devotee depends on Lord's, 129
Meru
nine brothers marry daughters of, 108
Merudevi
as daughter of Meru, 108
as wife of Nābhi, 110, 133, 144
heard every word spoken by Lord, 134
(Miche) māyāra vaṣe, yāccha bhese' verse quoted, 350, 382
Mind
advanced devotees don't put faith in, 222
as cause of bondage or liberation, 384-387
as designation of the soul, 396-397
as element of material energy, 191
compared to unchaste woman, 225
compared to uncontrolled elephant, 380-381
Mind
conquered by devotional service, 397-398
distracted from worship cancels benefit, 282-283
false ego as function of, 389
fields of activity for functions of, 388
is restless by nature, 223
Jada Bharata engaged in service with his, 311
of Āgnidhra fixed on Pūrvacitti, 101
of Bharata immersed in ecstatic love, 264
of brāhmaṇa always dedicated to Lord, 203
of devotee engaged in spiritual activities, 13
of devotee fixed in Kṛṣṇa consciousness unagitated by material attractions, 89
of devotees pleased by body of Supreme Lord, 111
of ignorant living entity subjugated to frutitive activity, 173, 186
of men and demigods attracted by women, 87-89
if one engaged in karma as karmātma, 171
purified of material desires, 262
Pūrvacitti’s raised breasts agitate Āgnidhra’s, 96-97
Rṣabhadeva controlled His, 139, 140
Rṣabhadeva’s sons instructed to control, 180
Supreme Lord has equal, 129
transmigration due to polluted, 381-385
travelling in space at speed of, 217
Miseries
arise from ignorance, 171
home of materialist brings all kinds of, 175
material body as cause of, 170
suffered when one is in material body, 165
Modes of nature
living entities attracted to, 115
Lord’s original form as above, 135

Modes of nature
material body acquired by association with, 26-27, 29-31
remaining unattached to, 168
Mohini
form of Kṛṣṇa agitated Śiva, 223
Money
and women as basic principles of material attachment, 455
compared to ghost or witch, 430
Moon
Brahmā appeared like, 16
Candra as lord of, 15
Mūḍha
materialist as, 187
Muktīḥ mukulitāṇjaliḥ sevate ’smān quoted, 241
Muktīṃ dadāti karhicit sma quoted, 243
Mukunda
as maintainer of Pāṇḍava and Yadu dynasties, 242
Muni
Pūrvacitti addressed as most fortunate, 96
Mystic powers
arise from practice of bhakti-yoga, 220
automatically approached Rṣabhadeva, 217
should be used to give up material conception, 184

N
Nābhi Mahārāja
as Emperor of Bharata-varṣa, 131
as son of Āgnidhra and Pūrvacitti, 104, 110, 133
desires to have son, 125
performed prescribed duties and sacrifices, 112
two verses in glorification of, 147-148
Viṣṇu appeared before, 113, 122
<table>
<thead>
<tr>
<th>Verse/Quotation</th>
<th>Page Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Na buddhi-bhedam janayed</td>
<td>186</td>
</tr>
<tr>
<td>Na dhanam na janam na sundariti</td>
<td>71, 126</td>
</tr>
<tr>
<td>Nāhaṁ prakāśaṁ sarvasya</td>
<td>187</td>
</tr>
<tr>
<td>Na hanyate hanyamāne śarire</td>
<td>341</td>
</tr>
<tr>
<td>Nasām matis tāvad urukramāṅgiram</td>
<td>128</td>
</tr>
<tr>
<td>addressed as bhagavān</td>
<td>141</td>
</tr>
<tr>
<td>always thinks of the Lord within his heart</td>
<td>257-258</td>
</tr>
<tr>
<td>as authority and exalted personality</td>
<td>116</td>
</tr>
<tr>
<td>as spiritual master of Priyavrata</td>
<td>11-13</td>
</tr>
<tr>
<td>became angry at Nalaṅkāvara and Manigrīva</td>
<td>344</td>
</tr>
<tr>
<td>called bhagavān</td>
<td>72</td>
</tr>
<tr>
<td>Priyavrata instructed by</td>
<td>3</td>
</tr>
<tr>
<td>Nārada-paṅcarātra</td>
<td>205-206</td>
</tr>
<tr>
<td>quoted on engaging senses in devotional service</td>
<td>385</td>
</tr>
<tr>
<td>Nārāyaṇa</td>
<td>115-116</td>
</tr>
<tr>
<td>as beyond material conception</td>
<td>204</td>
</tr>
<tr>
<td>present in rich as well as poor</td>
<td>393</td>
</tr>
<tr>
<td>Supreme Lord called</td>
<td>265, 267</td>
</tr>
<tr>
<td>within the sun maintains entire universe</td>
<td>6</td>
</tr>
<tr>
<td>Nārāyaṇah paro 'vyaktāt</td>
<td>46</td>
</tr>
<tr>
<td>quoted</td>
<td>115</td>
</tr>
<tr>
<td>Nārāyaṇa-parāḥ sarve</td>
<td>46</td>
</tr>
<tr>
<td>quoted</td>
<td>128</td>
</tr>
<tr>
<td>quoted on being indifferent to bodily pains and pleasures</td>
<td>210</td>
</tr>
<tr>
<td>quoted on bodily maintenance</td>
<td>318</td>
</tr>
<tr>
<td>quoted on fire of material existence</td>
<td>43-44</td>
</tr>
<tr>
<td>quoted on liberated person</td>
<td>34</td>
</tr>
<tr>
<td>quoted on one who is spiritually advanced</td>
<td>347</td>
</tr>
<tr>
<td>quoted on serving pure devotee</td>
<td>12, 127</td>
</tr>
<tr>
<td>Narottama dāsa Ṭhākura</td>
<td>6</td>
</tr>
<tr>
<td>quoted on shade of Nityānanda's lotus feet</td>
<td>6</td>
</tr>
<tr>
<td>Na rápan asyeha tathopalabhyate</td>
<td>453</td>
</tr>
<tr>
<td>Naṣṭa-prāyeśu abhadreśu</td>
<td>347</td>
</tr>
<tr>
<td>Na tat-saṁś cābhhyadhikaś</td>
<td>132</td>
</tr>
<tr>
<td>Na te viduḥ svārtha-gatiṁ hi</td>
<td>156, 245, 409, 410, 428-429, 452</td>
</tr>
<tr>
<td>as material nature</td>
<td>390</td>
</tr>
<tr>
<td>neither independent nor automatic</td>
<td>69</td>
</tr>
<tr>
<td>Nija-puruṣa-iksana-visaya</td>
<td>122</td>
</tr>
<tr>
<td>Nīśkīcanaṁya bhagavad-bhajanāmukhasya</td>
<td>88</td>
</tr>
<tr>
<td>Nītāi pada-kamala, koṭi candra</td>
<td>6</td>
</tr>
<tr>
<td>Nityarit bhagavata-sevaya</td>
<td>239</td>
</tr>
<tr>
<td>Nityānanda</td>
<td>113, 197</td>
</tr>
<tr>
<td>shade of lotus feet of</td>
<td>6</td>
</tr>
<tr>
<td>Nityo nityānāṁ cetanaṁ cetanānāṁ</td>
<td>61</td>
</tr>
<tr>
<td>Oceans</td>
<td>7</td>
</tr>
<tr>
<td>seven kinds of</td>
<td>61</td>
</tr>
<tr>
<td>Offenses</td>
<td>8-9</td>
</tr>
<tr>
<td>as impediment to devotional service</td>
<td>330</td>
</tr>
<tr>
<td>before a great person always punished</td>
<td>370-371</td>
</tr>
<tr>
<td>goddess Kāli intolerant of</td>
<td>329</td>
</tr>
<tr>
<td>how to rectify those against devotees</td>
<td>369</td>
</tr>
<tr>
<td>Old age</td>
<td>172</td>
</tr>
<tr>
<td>continues for one interested in karma and jñāna</td>
<td>172</td>
</tr>
</tbody>
</table>
Om bhūr bhuvah svah tat savitur
quoted. 59, 265-266

Om kāra
Bharata’s mantra began with, 270

Om tad viṣṇoh paramāṁ padam
quoted, 452

Opulence
association of devotees vanquishes desires for material, 127
devotee not disturbed by, 221
devotees not entangled by happiness of material, 82
increases in Lord at every moment, 119
meaning of material, 126
not required to understand Supreme Lord, 117
Pūrvacitti attracted by Āgnidhra’s, 103

Padma Purāṇa
quoted on one who has clear vision, 204
quoted on preaching that living entities and Lord are separate, 205
quoted on seeing living entity and Lord as distinct, 204-205
quoted on spiritual master as Vaiṣṇava, 148

Pain
Ṛṣabhadeva as transcendental to all, 211
Ṛṣabhadeva instructs sons to tolerate duality of pleasure and, 180
Pañcatāṇī
as wife of Bharata Mahārāja, 248
Pañdava
dynasty maintained by Mukunda, 242

Paramahāṁsa
Jaḍu Bharata was a, 318
platform of described, 319-320

Paramātmā
as all-pervading, 391
doesn’t live in filthy place, 211
living entities as abode of, 203-204
realized by yogis, 416
understands desires of living entity, 83

Paramātma
yogis meditate on, 257-258

Paramā dṛṣṭvā nivartate
quoted, 6, 75

Parāṣyā saktir vividhaiva śrūyate
quoted, 410

Paritṛṣṇāya sādhānāṁ vināśāya
quoted, 122, 150

Pārtha naiveha nāmutra vināśas
quoted, 9

Passion, mode of
in Kali-yuga people overwhelmed by, 234
many desires born of, 350-351
Rahūgaṇa’s mind covered by, 339, 343-344

Pastimes of Kṛṣṇa
our hearts are meant for, 70
recorded for our purification, 239

Patiśoka
Jaḍa Bharata’s mother went to, 315

Patraṁ puṣpaṁ phalaṁ toyam
verse quoted, 117, 262

Pauṇḍraka
imitated Nārāyaṇa, 231

Peace
of mind, everyone searching for, 262

Penance
Āgnidhra underwent severe, 90
beauty as result of past, 100
engagement in leads to devotional service, 165
practiced by brāhmaṇas, 200
Ṛṣabhadeva’s sons instructed to undergo, 180

Perfection
as being fully equipped with jñāna and vijñāna, 182
of life is chanting and hearing about Viṣṇu, 309
of life reached by associating with devotees, 170-171
reached when living entity attains platform of brāhmaṇa, 197

Philanthropists
are without realization, 279
Pious activities
gifts for, 377
one is defeated although engaged in, 171
one is transferred to Pitroloka by performance of, 80

Pippalāyana
as son of Rṣabhadeva, 153

Pitroloka
Āgnidhra desired to become inhabitant of, 80
Āgnidhra promoted to, 107

Pitṛṇ yānti pītṛ-ṛatāḥ
quoted, 81

Pleasure
Rṣabhadeva instructs sons to tolerate duality of pain and, 180

Potencies
expansions in different, 133
illusory, 89

Power
of attraction of feminine gestures, 88
of Brahmā equal to Viṣṇu’s, 83
of brāhmaṇas, 132
of Pūrvacitti, 92

Prabodhānanda Sarasvatī
quoted on practice of yoga, 85

Prabuddha
as son of Rṣabhadeva, 153

Pracetās
as kings of the universe, 15

Prahūta Mahārāja
entanglement in family life described by, 4
quoted on family attachment, 7, 10
quoted on materialists rotting in material activities, 90-91
quoted on retirement from family life, 438
quoted on taking dust of great devotee on one’s head, 128
rejected his father, 190

Prakṛteḥ kriyamāṇāni gunāih
quoted, 67, 382, 414

Prasāda
householders should offer to friends, 169
offered to forefathers, 80
tongue used to preach and to taste, 385

Pratīrūpā
as daughter of Meru, 108

Pratāparudra Mahārāja
Caitanya refused to see, 88

Prayers
in prose offered by priests, 131
offered to Pūrvacitti by bumblebees, 93
to Lord to remember Him at time of death, 124-125
to Supreme Lord offered by Nabhi, 110

Priyavrata Mahārāja
as father of Āgnidhra, 78, 81
as great devotee, 81
departed to follow path of spiritual life, 78
instructed by Nārada Muni, 3
marked off different states, 73-74
Nārada Muni as spiritual master of, 11-13
Rṣabhadeva appeared in dynasty of, 237
ten sons of listed, 48

Protection
given to inhabitants of Jambūdvipa, 78
Jaḍa Bharata depended on Krṣṇa for, 323
of devotees by Supreme Lord, 331
required for women, 106

Prūthu Mahārāja
marked off different states, 73-74

Pulaha-āśrama
Hari becomes visible to His devotee at, 260
śālagrāma-śilās obtainable in, 259

Pulastya
Bharata as deer went to āśrama of, 301

Punishment
of son by father, 79

Pure devotees
as anyābhilāsī-śūnyā, 130
can save themselves from birth and death, 189
don’t want to see Lord for their sense gratification, 129
no freedom without mercy of, 128
Pure devotees
qualities of described, 331
symptoms of, 420
want only to engage in Lord's service, 126

Purification
of consciousness by receiving Lord's blessings, 120
of heart by performance of penance and austerity, 165
of heart through garbhadhāna, 194
of one's existence by devotional service, 166

Purusottama
Viṣṇu appeared before Nabhi as, 113

Pūrvacitti
Āgnidhra appreciated beauty of, 100
Āgnidhra began appreciating glance of, 92
Āgnidhra hears tinkling of bangles of, 84-86
Āgnidhra praises breasts of, 95-96
as Apsara, 86
departure of, 107
eyebrows of compared to bows without strings, 89-90
gave birth to nine sons, 104
plays with ball, 99
questioned by Āgnidhra about workings of māyā, 91
surrounded by bumblebees, 93
worships Brahmā, 105

Qualities
devotional service makes one immune from material, 309
heart as seat of all spiritual, 193
of Apsarā, 87
of brāhmaṇas, 197
of Kṛṣṇa as transcendental, 115
society divided according to people's, 78
taking shelter of pure devotee to attain his, 128

R
Raghu Mahārāja
dynasty of glorified due to Rāmacandra's birth, 242
Rāmacandra appeared in dynasty of, 237

Rahugāna Mahārāja
as ruler of Sindhu and Sauvīra, 334-335
mind of covered by mode of passion, 339, 343-344

Raivata
as son of Priyavrata, 53

Rājā goptāśrayo bhūmiḥ
quoted, 414

Rājanyair nirghṛnair dasyu-quoted, 408

Rāmacandra
appeared in Ikṣvāku (or Raghu) dynasty, 237
killed family of Rāvana, 327

Rāmādi-mārtisū kalā-niyamena tiṣṭhan
verses quoted, 260

Ramyā
as daughter of Meru, 108

Ramyaka
as son of Pūrvacitti and Āgnidhra, 104

Raso 'py asya param drṣṭvā
quoted, 114

Rāstrabhṛta
as son of Bharata, 249

Rāvana
kidnapped Sitādevī, 327

Regulative principles
everything must be done according to, 324
imperative for ordinary man, 314
observance of as means to obtain Lord's mercy, 111
should never be given up, 276
unnecessary for Jāda Bharata, 311

Relationship
between man and woman creates illusion, 176

Religion
Āgnidhra observed principles of, 78
Arhat concocted Jain, 230-231
Religion

devoted to worship of demigods, 181
God doesn’t belong to particular, 132
Krṣṇa advents Himself to re-establish principles of, 122
Ṛṣabhadeva appeared to preach principles of, 136

Renunciation

as one of six opulences of God, 139
attachments in stage of, 176
of sacrifice, charity and penance not recommended, 222
Priyavrata speaks in spirit of, 65-69

Ṛg Veda

encourages fruitive activity, 316
hymns to Nārāyaṇa given in, 265

Ṛṣabhadeva

appeared in dynasty of Priyavrata, 237
appeared to preach principles of religion, 136
as incarnation of the Supreme Lord, 141, 401
as master of all mystic power, 141
as plenary expansion of Vāsudeva, 227
as Supersoul, 229
as well-wisher of everyone, 207
auspicious narration of pastimes of, 239
Bharata as firstborn son of, 307
considered His body material, 228
description of bodily features of, 212-213
enthroned as emperor of the world, 144
incarnated to deliver people from māyā, 234
instructs sons on engaging in penance and austerity, 164-165
instructs sons on giving up false ego, 180-182
poured water on Ajanabhā by His own prowess, 141
qualities of, 139-140
refused to manifest mystic yogic perfections, 221
satisfied Viśṇu in every respect, 158-159
strictly followed principles of varṇāśrama-dharma, 155-156

Ṛṣabhadeva

transcendental signs on feet of, 139

Rūpa Gosvāmi

cited on offering food, 118
quoted on approaching spiritual master, 181
quoted on devotee as liberated, 392
quoted on liberated person, 34-35
quoted on real intelligence, 23
quoted on understanding Krṣṇa with material senses, 116

Sac-cid-ānanda-vigraha

can’t be seen by us, 121
looks like human form, 191

Sacrifice

kinds of performed by Bharata Mahārāja, 251
Lord pleased by sages at, 135
method of offering part of brahmācarya rules, 314
not being performed at present, 199
of a man not mentioned in any śāstras, 324
of man-animal to Bhadra Kāli, 321-322
of man or animal before deity forbidden, 329
performed by Nābhi, 112
performed to acquire son, 129
seven means to obtain Lord’s mercy in performance of, 111
Viśṇu as master and enjoyer of all, 110

Ṣaḍ-aiśvaryaīḥ pūrṇa ya iha

quoted, 416

Sādhu

freedom from material conception by association with, 177
necessity of association with, 128
“Sādhu-saṅga”, “sādhu-saṅga”-sarva-śāstre verse quoted, 128, 460

Sādhyaloka

residents of are all great saints, 17
Sāguna samatityaitān brahma quoted, 380-381

Sahasra-yuga-parīyantam ahar yad quoted, 41

Sākṣād-dharitvena samasta-sāstraiḥ quoted, 361

Śākuntalā born to Menakā and Viśvāmitra, 85-86.

Sama-duhkha-sukham dhīram quoted, 319

Saṁśrītā ye pada-pallava-plavam verse quoted, 38

Śāma Veda bumblebees chant mantras of, 93

encourages fruitive activity, 316

Samo 'ham sarva-bhūteṣu quoted, 122

Saṁśāra

addiction to path of, 188

Saṁsāra-viśānale, divā-niśi hiyā song quoted, 43

Sanātana Gosvāmī quoted on purification of caṇḍāla, 64

Sandarśanam viṣayinām atha quoted, 202

Śaṅkarācārya quoted on Nārāyaṇa as beyond material conception, 115-116

Śāṅkhya-yoga
different forms of living entities described in, 336

Śaṅkirtana-yajña
everyone can perform, 141-142

recommended for Kali-yuga, 252

should not be renounced, 222

Sannyāsa

as division of society, 78

chanting not renounced by one who takes, 222

four stages of, 51

Sannyāsī

attachments of not as strong as family attachment, 176

doesn’t need encouragement from opposite sex, 55

Sannyāsī learn from Rṣabahadeva’s instructions, 207

observes religious principles, 135

Saṁvṛda-dharmān parityajya mām quoted, 30, 136, 192, 254

Saṁvṛda-kārana-kāraṇam quoted, 401

Saṁvṛda khalu idām brahma quoted, 410

Saṁvasya cāham hṛdi sanniviṣṭo quoted, 267, 390, 394

Saṁvopādhi-vinirmuktaṁ verses quoted, 205-206, 385

Śāstras

say that everything must be done by regulative principles, 324

Supreme Lord’s body described in, 257-258

symptoms of genuine incarnation described in, 139

Satatam kirtayanto māṁ quoted, 300

Satisfaction different types of, 3-4

Śaṭ-karma-nipuṇo vipro verses quoted, 148

Sattva-guṇa

brāhmaṇas situated in, 200

Māyāvādīs say God accepts body in, 135

Sātvya-saṁhitā quoted on family relationships of exalted personalities, 176

Saubhārī Muni fell down from yogic perfection, 223

Sauvira Rahūgaṇa as ruler of, 334-335

Sa vai manah kṛṣṇa-pādārvivadhaṁ quoted, 71, 226, 383, 385

Sa vai puruṣāṁ paro dharmo verses quoted, 262

Savana as son of Priyavrata, 48
Savitā

as the sun-god, 59

Scientists

fail to discover cause of atomic existence, 412
say material world rests on sun’s effulgence, 267
unable to offer a second sun, 58

Self-realization

brahma-bhūta as state of, 183

Sense gratification

as essence of household life, 3
considered as aim of life leads to sin, 170
devotees don’t desire anything for, 127
endeavoring for as waste of time, 174-175
householders shouldn’t earn money for, 169
human beings shouldn’t work hard for, 164-165
human civilization presently based on, 199
insurmountable path of, 427
Jaḍa Bharata never ate anything for, 318
materialist creates society of envy for, 187
modern leaders engage people in, 367
one should not kill bodies for, 336
pure devotee doesn’t want to see Lord for his, 129
Rṣabhadeva instructs sons to detest, 180
seeing materialist engaged in as abominable, 89
bewildered people spoiling lives for, 91
wanting son like God as form of, 126

Senses

Agnidhra was controlling his, 84-85
automatically controlled if mind is controlled, 383
can’t be controlled by yoga alone, 86
considered powerful enemies, 36
eleven, 381
Krṣṇa can’t be conceived with material, 116
purified engaged in devotional service, 34-35

Rṣabhadeva controlled His, 139, 140
Rṣabhadeva’s sons instructed to control, 180
tendency of living entities to enjoy material, 170
true activity of, 205
working and knowledge acquiring, 387-389

Sevonmukhe hi jihvādau svayam quoted, 116, 385

Sex

as center of household life, 431
as material attraction between man and woman, 176
as only happiness for materialist, 166
brahmacāri must refrain from, 3
conditioned soul has tendency toward, 325
family life as institution of, 446, 451
home of materialist based on, 175
materialists work for honey of, 441
one surrenders to feet of woman when influenced by, 102
path to hell open for associates of people fond of, 167
with one’s wife as brahmacarya, 181

Siddhaloka

residents of advanced in mystic powers, 17

Siddhas

as superior to Gandharvas, 196

Śiksāstaka

quoted, 70, 71

Sin

chief executives introduce, 79
four kinds of, 145, 170
one who considers sense gratification as aim of life engages in, 170
uttering holy names can dispel reactions to, 124
wiped out by chanting of Lord’s qualities, 115
Sindhu
- Rahūgaṇa as ruler of, 334-335

Śirasodhāratā yadvad
- verses quoted, 415

Śiva
- addressed as bhagavān, 141
- as Kṛṣṇa’s functional body, 255
- as son of Brahmā, 196
- became agitated by seeing Mohini form, 223
- Lord unseen by, 129
- sometimes called bhagavān, 72

Skanda Purāṇa
- quoted on instructions received from Vedic literature, 150

Śruti-śāstra
- quoted on place for religious rituals, 291

Śoce tato vimukha-cetasa indriyartha
- verse quoted, 91

Son
- Āgnidhra desired to get perfect, 80
- time of conception determines mentality of, 81

Soul
- activities should be performed for benefit of, 182
- always unaffected by material arrangements, 341
- can be liberated even in this world, 392
- devotees know body separate from, 331
- feels pleasure and pain due to bodily pleasure and pain, 366
- in deep slumber, 349
- is always apart from bodily pleasure and pain, 407
- is never burned by fire, 229
- mind as designation of, 396-397
- situated within material body, 191
- subjected to pious and impious activities, 382

Speculative knowledge
- See: Mental speculation

Spiritual master
- duty of devotee to carry out order of, 40
- has actually seen Kṛṣṇa, 417
- instructions received from must be followed immediately, 184
- liberation by serving, 12
- living entity contacts bona fide, 174
- must be able to deliver dependents from birth and death, 189
- must never be considered an ordinary man, 421
- perfection achieved by blessings of, 19
- Rṣabhadeva instructs sons to accept, 180-181
- service of as duty of brahmacarya, 314

Śrāddha ceremony
- purpose of, 80

Śravaṇaṁ kirtanaṁ viṣṇoḥ
- verse quoted, 169

Śrī-aiśvarya-prajepsavaḥ
- quoted, 82

Śrīdharā Svāmī
- cited on liberation in this life, 145

Śrī-guru-pādāśrayaḥ
- quoted, 181

Śrīmad-Bhāgavatam
- contains information on remembering Lord at time of death, 125
- Giridhara Gosvāmī as commentator on, 81
- meant for those free from envy, 432
- prediction on government officials in, 79
- quoted on approaching guru, 363
- quoted on association with women, 223
- quoted on brāhmaṇas dedicated to Supreme Lord, 202-203
- quoted on Brahma receiving knowledge in his heart, 21
- quoted on cosmic manifestation, 410
- quoted on crossing ocean of nescience, 38
- quoted on devotee as fearless, 46
- quoted on falldown of devotee, 66
- quoted on family life, 446
- quoted on having knowledge of devotional service, 172
- quoted on jñāna and viñjñāna, 182
**General Index**

**Śrīmad-Bhāgavatam**
- quoted on liberated souls engaging in devotional service, 184
- quoted on material happiness, 279
- quoted on necessity of saṁkirtana-yajña, 141
- quoted on one eligible for liberation, 353
- quoted on Paramātmā, 258
- quoted on people's ignorance of goal of life, 452
- quoted on proper execution of Vedic rituals, 159
- quoted on purpose of human society, 156
- quoted on real self-interest, 245
- quoted on retirement from family life, 438
- sons of Rṣabha-deva as authorized preachers of, 153
- quoted on sacrifice in Kali-yuga, 252
- quoted on satisfaction of Hari, 311
- quoted on spreading Bhāgavata principles, 347
- quoted on symptoms of great personalities, 459
- quoted on taking dust of great devotee on one's head, 128
- quoted on thievish heads of government in Kali-yuga, 408
- quoted on understanding Lord only by devotional service, 5
- quoted on useless duties, 311
- quoted on Vedic knowledge revealed to Brahmā, 83
- quoted on worshipping demigods, 82
- symptoms of Kali-yuga predicted in, 234
- written for our purification, 239

**Śrīvatsa**
- decorates the Lord's body, 257-258
- Viśnu's chest marked with, 113

**Śrṣṭi-sthiti-pralaya-sādhana-saktir ekā**
- verses quoted, 254-255

**Śruti-smṛti-purānādi-pañcarātra**
- verse quoted, 150

**Strength**
- as one of six opulences of God, 139

**Strīsu duṣṭās vārṣneya jāyate**
- quoted, 106

**Śucinām śrīmatām gehe yoga-bhraśto**
- quoted, 66

**Sudarśana**
- as son of Bharata, 249
- **Sudarśana cakra**
  - as weapon of Supreme Lord, 331

**Śūdras**
- almost all people of this age are, 81
- as division of society, 78
- do not sympathize with others, 338
- government leaders selected by, 194
- unable to live independently, 434
- worship demigods to fulfill material desires, 321

**Suffering**
- materialist plunges into ocean of, 187
- voluntarily for advancement in spiritual life, 165

**Suhrdāh sarva-dehinām**
- quoted, 336, 344

**Suhrtātama**
- a best friend, 97

**Śukadeva Gosvāmī**
- as authority and exalted personality, 116

**Śukrācārya**
- married Urjasvati, 62
- rejected by Bali Mahārāja, 189

**Śūlapāṇi-sama yadi bhakta-nindā**
- verses quoted, 370

**Sumati**
- as son of Bharata, 249

**Sumeru Hill**
- sun-god encircles, 57

**Sun**
- Deity of is expansion of Nārāyaṇa, 267
- rotates in prescribed orbit, 57-58
- Savitā as god of, 59
- Supreme Lord compared to, 21

**Supersoul**
- Bharata as deer had association of, 302
- directs everything, 390
- in hearts of all living entities, 267
Supersoul
is always apart from bodily pleasure and pain, 407
Lord Ṛṣabhadeva is, 229

Supreme Lord
always eager to protect devotees, 331
always exists in transcendental forms, 260
appearance in material world of, 135-136
as best of all living entities, 191
as cause of all causes, 401
as self-satisfied, 4
Brahmā as subordinate to, 196
Brahmā fully represents, 83
brähmanas almost as powerful as, 132
called Nārāyaṇa, 393
compared to sun, 21
character of those He protects described, 331
devotees always anxious to see, 122
devotee seeks happiness in association of, 168
didn’t appear as ordinary human being, 113
directs wanderings of living entities, 211
has nothing to do with material perception, 115
intelligent devotee worships, 82
Jada Bharata always meditated on, 327
Jada Bharata completely surrendered to, 323
known as Vāsudeva, 394
mercy of as chief aim of life, 185
Merudevi heard every word spoken by, 134
must be satisfied, 311
obtaining mercy of in performance of sacrifice, 111
perceived by hearing and direct perception, 393
purpose of śrāddha ceremony to please, 80
Ṛṣabhadeva manifested symptoms of, 139-140
superior to Brahmā and Indra, 202
understood by devotional service, 111

Supreme Lord
yajña is meant to satisfy, 141
yogis always think of, 85

Surrender
as characteristic dharma, 194
described by Bhaktivinoda Thākura, 323
Krṣṇa descends to induce conditioned souls to, 201
of Jada Bharata to Krṣṇa complete, 323
of lusty man to feet of woman, 102
unto Vāsudeva after many births, 173-174

Sūrya
as eye of Supreme Lord, 253
one should offer respects to, 255

Śvāyambhuva Manu
put Priyavrata in charge of universe, 43

Śvetāśvatara Upaniṣad
quoted on faith in Lord and spiritual master, 13
quoted on no one greater than God, 132

Śyāmā
as daughter of Meru, 108

T

Tad-ananyatvam ārabhambhāṇa
quoted, 410

Tad-anuśravaṇa-manana-vaśya
quoted, 300

Tad viddhi pranipātena
quoted, 403, 417

Tad-vijñānārthah sa guruṁ
quoted, 181, 357, 362, 363

Tad yathaiheva karma-jītaḥ lokah
quoted, 377

Tel labhyate dukkhavād
quoted, 279

Tāmāsa
as son of Priyavrata, 53
Tāmis titikṣasva bhārata
Tāmaś

Tamsāt kenapy upāyena manah quoted, 367
Tatah padam tat parimārgitavyam
Tātala saikate, vāri-bindu-sama quoted, 436
Tatra tāṁ buddhi-saṁyogam verse quoted, 9
Tat sādhu manye 'sura-varya
Tat te' nūkampāṁ susamikṣyamānāṁ
Tene brahma hṛdā ya ādi-kavaye quoted, 21, 83
Tēsāṁ satata-yuktānāṁ bhajatāṁ

Time

Taitikṣaṁ kāruṇikāṁ suhṛdaḥ
Trahūya-visayā-vedā
Transcendental world

Tulasi

Tulasi-dala-mātrena

Tyaktva dehaṁ punar janma quoted, 33, 189
Tyaktva sva-dharmam caranāmbujam verse quoted, 66
Tyaktva tūrṇam aśeṣa-mandala verse quoted, 49

U

Ugradaṁṣṭri

Universe

as temporary appearance of truth, 412
Brahma as secondary creator of, 14
has no real ultimate existence, 412-413
things within are all imagined, 413

Upaṁśads

Upaniṣads

Urukasvati

Uttama

V

Vadanti tat tattva-vidas

Vaikuṇṭha
eternally liberated beings are in. 391-392
Lord called to sacrifice from. 129
Lord can offer promotion to. 125-126
Mahārāja Nābhi elevated to. 144

Lord's mercy, 111
death always comes at the right, 314
demons killed by Supreme Lord as, 331
endeavoring for sense gratification as waste of, 174-175

Vadanti tat tattva-vidas

Vadanti tat tattva-vidas

Vadanti tat tattva-vidas
Srimad-Bhagavatam

Vaikuṇṭhaloka
See: Vaikuṇṭha

Vaishnavas
Āgnidhra as son of Vaiṣṇava, 81
Bharata as follower of, 207
Caitanya explains position of pure, 202
danger of offenses against, 370-371
everything possible by blessings of, 19
how to rectify offenses against, 369
never envious or unnecessarily violent, 336
never want to supersede other Vaiṣṇavas, 58
offense against compared to mad
elephant, 358
serving lotus feet of, 127
superficial anger of, 344

Vaiṣya
as division of society, 78
birth in family of, 307

Vaivasvata Manu
as son of sun-god, 42

Vāmanadeva
tricked Bali Mahārāja, 63

Vānaprastha
as division of society, 78
observes religious principles, 135

Varna-saṅkara
generated from polluted women, 106

Varnāśramācāravatā puruṣaṇa
verse quoted, 27

Varnāśrama-dharma
abandoned in Kali-yuga, 232
as scientific system, 26-28
avadhūta doesn’t care for, 208
Ṛṣabhadeva strictly followed principles
of, 155-156
society without as bestial, 55
Vedic religious principles begin with, 78

Vasiṣṭha
accompanied Brahmā to see Priyavrata,
15

Vāsudeva
as plenary expansion, 218
as reservoir of all living entities, 52

Vāsudeva
Bharata Mahārāja performed yajñas for,
253
Ṛṣabhadeva as plenary expansion of, 227
Supreme Lord known as, 394
surrendering to, 173-174

Vāsudevah sarvam iti
quoted, 52, 173, 416

Vāsudeva bhagavatī
ces verses quoted, 262-263

Vedaiś ca sarvaih aham eva
quoted, 201, 377

Vedānta-sūtra
quoted on Lord as source of everything,
14

Vedas
accepting version of, 191
as sound incarnation, 200
deal with three modes of material nature,
315
flowery words of, 376
insufficient to bring about direct
knowledge of the truth, 378-379
Jāda Bharata’s stepbrothers learned in,
316
objective of, 377
quoted on Supreme Lord as supreme liv­ing being, 113
quoted on tendency of living entity to en­joy senses, 170
study of as part of rules for
brahmacarya, 314

Vedesu durlabham adurlabham
quoted, 419

Veṅka
Ṛṣabhadeva passed through province of,
228

Venum kvaṇantam aravinda
quoted, 112

Vidarbha
as son of Ṛṣabhadeva, 152

Vidyāpati
quoted on material happiness, 436

Vidyā-vinaya-sampanne
verses quoted, 204
Vijñāna
perfection as being fully equipped with jñāna and, 182
Virarāghava Ācārya
cited, 61
cited on symptoms of jīvan-mukta, 145
Viṣeśād bhārate punyam
quoted, 236
Viṣṇu
appeared before Nābhi, 113
as aim of human life, 428-429
as enjoyer of yajña, 255
as master and enjoyer of all sacrifices, 110
as original cause, 414
as real principle within material world, 406
as source of everything, 14
Bali Mahārāja promised to give everything to, 189
Brahmā as powerful as, 83
in every respect Rṣabhadeva satisfied, 158-159
offerings to, 80
Pūrvacittī always eats prasāda of, 97-98
worshipped by varnāśrama-dharma, 27-28
Viṣṇudatta
as name of Parikṣit Mahārāja, 331
Viṣṇu Purāṇa
quoted on varnāśrama-dharma, 27
Viśvakarmā
as father of Barhiṣmati, 46-47
Viśvāmitra Muni
as advanced yogī, 85
attracted by Menakā’s tinkling bangles, 86, 105
came to court of Daśaratha Mahārāja, 355
Viśvanātha Cakravarti Ṭhākura
cited on two kinds of impediments to devotional service, 8-10
compares family to high mountains, 438
quoted on spiritual master, 61, 361
Viśvarūpa
Pañcajanī as daughter of, 248
Vītā-rāga-bhaya-krodhāḥ
quoted, 367
Vitihotra
as son of Priyavrata, 48
Vivikta-dṛṣṭi-jīvānām
quoted, 204
Vṛndāvana
as most exalted holy place for Vaiṣṇavas, 303
Vyāsadeva
sometimes called bhagavān, 72

W

Wealth
as one of six opulences of God, 139
devotees should avoid seeing persons with great, 88
devotional service rendered by pious men who desire, 130
not required to satisfy Supreme Lord, 117
those interested in reviving Kṛṣṇa consciousness aren’t attached to, 169

Wife
compared to jackal, 428-429
compared to a whirlwind, 431

Women
and money as basic principles of material attachment, 455
Āgnidhra knew art of flattering, 102-103
association with, 224
attachment of man to, 99
attract men with their faces, breasts, and waists, 94
attract minds of men and demigods, 88-89
make ordinary yogīs fall, 85
Women
path to hell open for associates of people fond of, 167
pregnant may miscarry if frightened, 272
Ṛṣabhadeva attracted hearts of married, 213
surrender to feet of, 102
unchaste can kill husband, 225
unqualified children produced from polluted, 106

World, material
as temporary but not false, 364
as temporary place of misery, 157
as transformation of energy of God, 410
attraction of feminine gestures as powerful everywhere in, 88
conditioned souls sleeping in, 439-440
compared to a tree, 453-454
compared to forest fire, 434
cow dung accepted as purified in, 215
demigods all belong to, 90
everyone floating in ocean of nescience in, 350-351
everyone in working like madman, 352
everyone suffering in because of the mind, 386
full of anxious people, 432
full of obstructions to advancement in Kṛṣṇa consciousness, 9
happiness and distress in, 320
incarnations of Lord within, 135
instructions of the Lord can satisfy one in, 244
jnāñis must return to, 172
knowledge strengthens detachment from, 123
Kṛṣṇa as source of, 197
living entity takes credit for creations in, 414
mode of goodness accepted as best in, 379
no bliss in, 5, 427
no one as master in, 349
one who understands Kṛṣṇa's appearance doesn't take birth in, 182
only material names and qualities perceived in, 115

World, spiritual
Āgnidhra should have desired transference to, 81
by giving up basic principle of illusion one goes to, 177
everyone has spiritual body in, 192
Kṛṣṇa as source of, 197
stool and urine pleasantly scented in, 215

Worship
Nābhi and associates offered things to Viṣṇu in, 113
of Brahmā by Āgnidhra, 80
of Brahmā by Pūrvacitti, 105
of Brahmā in marriage ceremonies, 101
of brāhmaṇas, 197
of Deity should be performed by householder, 169
of demigods by śūdras, 321
of Kāli by dacoits described, 324
of Lord by Nābhi to get son, 125
of Lord for material gain as unauthorized, 129
of lotus feet of great devotees, 127
of priests by Nābhi, 131
of superior by dependent, 190
of Supreme Lord performed by Nābhi, 110
performed by Āgnidhra in park, 84
Viṣṇu appeared as person soliciting, 120

Y

Ya ātmāntaryāmī puruṣa iti quoted, 416
Yac-cakṣur eṣa savitā sakala-grahānāṁ
verses quoted, 287
Yad advaitam brahmopaniṣadī
quoted, 416
Yadā yadā hi dharmasya
verses quoted, 135, 409
Yadu dynasty
Krṣṇa appeared in, 237
maintained by Mukunda, 242
Yad vai parādhyam tad upārāmeṣṭhyam
quoted, 41
Yah śāstra-vidhim utsṛjya
verse quoted, 28
Yajñabāhu
as son of Priyavrata, 48
Yajña-dāna-tapah-karma
verses quoted, 222, 276
Yajnād bhavati parjanyah
quoted, 141, 199
Yajñaiḥ sankīrtana-prāyaiḥ
quoted, 141, 252
Yajña-pati
Supreme Lord known as, 141
Yajñārthaḥ karmano ’nyatra loko
quoted, 33, 119, 147, 255
Yajur Veda
encourages fruitive activity, 316
Yamarāja
entanglement of material existence compared to rope of, 205
Yam hi na vyathayanty ete
verses quoted, 274, 278
Yam imām puṣpitāṁ vācāṁ
verse quoted, 376
Yam labdhvii cāparam lābham
quoted, 114, 241
Yamunā River
bathing in cleanses contamination, 303
Yam yam vāpi smaran bhāvanā
verses quoted, 107, 297, 422
Yā niśā sarva-bhūtānām
quoted, 440
Yān maithunādi-grhamedhi-sukham
quoted, 166, 431, 446
Yānti deva-vratā devān
quoted, 15, 80
Yānti mad-yājino ’pi mām
quoted, 81
Yasmin dese mṛgaḥ krṣnas
verse quoted, 291
Yasmin vijnāte sarvam evaṁ
quoted, 411
Yasya deve parā bhaktir yathā
verse quoted, 13
Yasyāyāñayā bhramati sambhṛta
quoted, 57
Yasya prabhā prabhavato
verse quoted, 394
Yasya prasādād bhagavat-prasādo
quoted, 421
Yatatām api siddhānāṁ kaścin
quoted, 198
Yathā kāṇḍanatāṁ yāti
verse quoted, 64
Yathā saumy ekena mṛt-piṇḍena
quoted, 411
Yat karoṣi yad aṣṭāsi
verses quoted, 189
Yatra yogesvarāṁ krṣṇāṁ
quoted, 57
Ye’ nye’ ravinādkṣa vimukta-mānīnas
quoted, 172
Yesām tv anta-gataṁ pāpam
verse quoted, 10
Yoga
general populace antagonistic to
Rṣabhadeva’s execution of, 214
not strong enough to control senses, 86
practice can be given up, 184
practiced with half-open eyes, 84-85
Yoga indriya-samyamaṁ
quoted, 85
Yogamāyā
as Rṣabhadeva’s internal potency, 141
King Nābhi under influence of, 142-143
Krṣṇa covered by, 187
Yogeśvara
Krṣṇa known as, 57
Rṣabhadeva described as, 141
Yogi
killed by his unrestrained mind, 224
Rṣabhadeva not comparable to any, 238
Yoginām api sarveśāṁ
verse quoted, 45, 361, 383
Yogīs
always think of Supreme Lord within their hearts, 85
aspire after siddhis, 218
meditate on Paramātmā, 257-258
try to see Paramātmā without grievance, 416

Yo hariṣ caiva jīvānāṁ bheda-vakta quoted, 205
Yudhiṣṭhīra wanted by Kṛṣṇa as emperor of planet, 194