Sūtra:

भुक्तानांसि निष्ठां न रायणप्रसूतवः।
प्राणानात्मको रथिष्यिनि महासु।॥ ५ ॥

muktānām api siddhānām
nārāyana-parāyaṇaḥ
sudurlabhaḥ prasāntātmā
koṭiśv api mahā-mune (p. 5)
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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.

\[ \text{kaumāra ācāret prājño} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabham mānusaṁ janma} \\
\text{tad apy adhruvam arthadam} \]

(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, Śrila Vyāsadeva, 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.

\[
\text{tad-vāg-visargo janatāgha-viplavo}
\]
\[
yasmin pratiślokam abaddhavaty api
\]
niimiiny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti grnanti sādhavah
(Bhāg. 1.5.11)

“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.”

Om 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 Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great rājārṣi (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 Parīkṣit’s sober inquiry to Śukadeva Gosvāmi:

“You are the spiritual master of great saints and devotees. I am therefore begging 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 Śrīmad-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 Śrīmad-Bhāgavatam, as spoken by Śukadeva Gosvāmī to Mahārāja Parikṣit.

The reader of Śrīmad-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 Śrīmad-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
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terested in the classical roots of Indian civilization, it serves as a vast
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chology, the text provides important perspectives on the nature of con-
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In the province of Śūrasena there was a King named Citraketu, who ruled the entire earth. Although he had millions of wives, by chance he did not receive a child from any of them. One queen, however, having received a benediction from the great sage Aṅgirā, bore the King a son and thus became his most favored wife. This caused her co-wives to become extremely unhappy. These queens, burning with envy and unable to tolerate the King’s neglect, poisoned the son. When the King heard of his son’s death, he became almost blind and fell at his son’s feet. Accompanied by his wife, who was lamenting for her dead child, King Citraketu began crying loudly in grief. While the King lay like a dead body beside his dead son, the two great sages Nārada and Aṅgirā appeared and enlightened him with instructions about spiritual consciousness. Then, by mystic power, the great sage Nārada brought the dead son back into the vision of all the lamenting relatives. The son then spoke to further enlighten the King. (pp. 12–80)
After receiving instructions from his spiritual master, Nārada Muni, regarding the falsity of the material world and material possessions, King Citraketu became greatly renounced. Fasting and drinking only water, for one week continuously he chanted with great care and attention the mantra given by Nārada Muni. Within a very few days, by the influence of the mantra, his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Anantadeva, Lord Śeṣa, the Supreme Personality of Godhead. Citraketu saw that the Lord was as white as the white fibers of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, armlets, belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanatkumāra. As soon as Mahārāja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Kṛṣṇa consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead. (pp. 98–114)
"O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees."

The Lord and the devotees both conquer. The Lord is conquered by the devotees, and the devotees are conquered by the Lord. Because of being conquered by one another, they both derive transcendental bliss from their relationship. The highest perfection of this mutual conquering is exhibited by Kṛṣṇa and the gopīs. Whenever Kṛṣṇa played His flute, He conquered the minds of the gopīs, and without seeing the gopīs, Kṛṣṇa could not be happy. (pp. 117-118)
The cosmic manifestation and its creation, maintenance and annihilation reflect the opulences of the Supreme Personality of Godhead, Kṛṣṇa, the absolute, infallible, beginningless person who is expanded into unlimited forms. He is the original person, the oldest, yet He always appears as a fresh youth. For material creation, Lord Kṛṣṇa’s plenary expansion assumes three Viṣṇus forms. The origin of the material creation is Maḥā-Viṣṇu, who lies in the Causal Ocean. While He sleeps in that ocean, millions of universes are generated as He exhales and annihilated when He inhales. The second expansion, Garbhodakaśāyi Viṣṇu, enters all the universes to create diversities in each of them. From the navel of Garbhodakaśāyi Viṣṇu has sprung the stem of a lotus flower, the birthplace of Brahmā, who is the father of all living beings and master of all the demigod engineers. Within the stem of the lotus are fourteen divisions of planetary systems, the earthly planets being situated in the middle. The third expansion of the Lord, Kṣīrodakaśāyi Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātma. He is present within the hearts of all living entities and even within the atoms. Anyone who knows these three Viṣṇus can be liberated from material entanglements. (pp. 120–125)
Once while King Citraketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Viṣṇu, he saw Lord Śiva sitting in an assembly of great saintly persons and embracing Pārvatī on his lap. Citraketu laughed loudly to see Lord Śiva in that situation, and, within the hearing of Pārvatī, he spoke expressing his wonder. Not knowing the prowess of Lord Śiva and Pārvatī, Citraketu strongly criticized them. Lord Śiva, the most powerful personality, whose knowledge is fathomless, simply smiled and remained silent, and all the members of the assembly followed the lord by not saying anything. Citraketu’s statements were not at all pleasing, however, and therefore the goddess Pārvatī, being very angry, cursed Citraketu, who had thought himself better than Lord Śiva in controlling the senses. (pp. 169–180)
Diti, the mother of Hiranyakṣa and Hiranyakapaśipu, was overwhelmed with lamentation and anger because her sons were killed by Lord Viṣṇu for the benefit of King Indra. Desiring to have a son who would kill Indra, she began constantly acting to satisfy her husband, Kaśyapa, by her pleasing behavior. Desiring to purify his wife, Kaśyapa instructed her to accept a vow of devotional service. He assured her that if she adhered to the vow with faith for at least one year, she would give birth to a son destined to kill Indra, but if there were any discrepancy in the discharge of the vow, the son would be a friend to Indra. Indra could understand the purpose of Diti’s vow, and so he outwardly became very friendly and served Diti in a faithful way in order to cheat her as soon as he could find some fault in her observances. Once Diti neglected to purify herself after eating and, having grown weak, went to sleep at an improper time. Finding this fault, Indra, who has all mystic powers, entered Diti’s womb while she was unconscious, being fast asleep. With the help of his thunderbolt, he cut her embryo into seven pieces. In seven places, seven different living beings began crying. Indra told them, “Do not cry,” and then he cut each of them into seven pieces again. Being very much aggrieved, they pleaded to Indra with folded hands, saying, “Dear Indra, we are the Maruts, your brothers. Why are you trying to kill us?” (pp. 225–257)
"My dear Lord Viṣṇu and mother Lakṣmī, goddess of fortune, You are the proprietors of the entire creation. Indeed, You are the cause of the creation. Mother Lakṣmī is extremely difficult to understand because she is so powerful that the jurisdiction of Her power is difficult to overcome. Mother Lakṣmī is represented in the material world as the external energy, but actually she is always the internal energy of the Lord. My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice \([\text{yajña}]\) personified. Lakṣmī, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices. Mother Lakṣmī is the reservoir of all spiritual qualities, whereas You are the support of all such names and forms and the cause for their manifestation. You are both the supreme rulers and benedictors of the three worlds. Therefore, my Lord, \text{uttama-śloka}, may my ambitions be fulfilled by Your grace."

(PP. 279–283)
CHAPTER FOURTEEN

King Citraketu’s Lamentation

In this Fourteenth Chapter, Parikṣit Mahārāja asks his spiritual master, Śukadeva Gosvāmī, how such a demon as Vṛtrāsura could become an exalted devotee. In this connection the previous life of Vṛtrāsura is discussed. This involves the story of Citraketu and how he was victimized by lamentation because of the death of his son.

Among many millions of living entities, the number of human beings is extremely small, and among human beings who are actually religious, only some are eager to be liberated from material existence. Among many thousands of people who desire relief from material existence, one is freed from the association of unwanted persons or is relieved of material contamination. And among many millions of such liberated persons, one may become a devotee of Lord Nārāyaṇa. Therefore such devotees are extremely rare. Since bhakti, devotional service, is not ordinary, Parikṣit Mahārāja was astonished that an asura could rise to the exalted position of a devotee. Being doubtful, Parikṣit Mahārāja inquired from Sukadeva Gosvāmī, who then described Vṛtrāsura with reference to his previous birth as Citraketu, the King of Śūrasena.

Citraketu, who had no sons, got an opportunity to meet the great sage Aṅgirā. When Aṅgirā inquired from the King about his welfare, the King expressed his moroseness, and therefore by the grace of the great sage, the King’s first wife, Kṛtadyuti, gave birth to a son, who was the cause of both happiness and lamentation. Upon the birth of this son, the King and all the residents of the palace were very happy. The co-wives of Kṛtadyuti, however, were envious, and later they administered poison to the child. Citraketu was overwhelmed by shock at his son’s death. Then Nārada Muni and Aṅgirā went to see him.

TEXT 1

श्रीपरिश्रीदुर्गान्
रजस्तमःस्वमातसः भ्रष्टान् त्रस्थि पापमः ||
नारायणे मगवति कथमातिद्व ददा मति: || 1 ||
śrī-parīkṣit uvāca
rajas-tamaḥ-svabhāvasya
brahman vrtrasya pāpmanāḥ
nārāyaṇe bhagavatī
katham āsīt dṛḍhā matīḥ

śrī-parīkṣit uvāca—King Parīkṣit inquired; rajaḥ—of the mode of passion; tamaḥ—and of the mode of ignorance; sva-bhāvasya—having a nature; brahman—O learned brāhmaṇa; vrtrasya—of Vṛtrasura; pāpmanāḥ—who was supposedly sinful; nārāyaṇe—in Lord Nārāyaṇa; bhagavatī—the Supreme Personality of Godhead; katham—how; āsīt—was there; dṛḍhā—very strong; matīḥ—consciousness.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, demons are generally sinful, being obsessed with the modes of passion and ignorance. How, then, could Vṛtrasura have attained such exalted love for the Supreme Personality of Godhead, Nārāyaṇa?

PURPORT

In this material world, everyone is obsessed with the modes of passion and ignorance. However, unless one conquers these modes and comes to the platform of goodness, there is no chance of one’s becoming a pure devotee. This is confirmed by Lord Kṛṣṇa Himself in Bhagavad-gītā (7.28):

yeśāṁ tv anta-gatam pāparāṁ
janānāṁ puṇya-karmaṇāṁ
te dvandva-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 delusion, engage themselves in My service with determination.” Since Vṛtrasura was among the demons, Mahārāja Parīkṣit won-
dered how it was possible for him to have become such an exalted devotee.

**TEXT 2**

\[ \text{devānām sūrdha-sattvānām} \\
\text{ṛṣīnām cāmalātmanānām} \\
\text{bhaktir mukunda-carāṇe} \\
\text{na prāyenopajāyate} \]

\[ \text{devānām—of the demigods; sūrdha-sattvānām—whose minds are purified; ṛṣīnām—of great saintly persons; ca—and; amala-ātmanānām—who have purified their existence; bhaktih—devotional service; mukunda-carāṇe—to the lotus feet of Mukunda, the Lord, who can give liberation; na—not; prāyena—almost always; upajāyate—develops.} \]

**TRANSLATION**

Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. [Therefore how could Vṛtrasura have become such a great devotee?]

**TEXT 3**

\[ \text{rajobhīḥ sama-saṅkhyaṭāḥ} \\
\text{pārthivair iha jantavah} \\
\text{teṣāṁ ye kecaneḥante} \\
\text{śreyo vai manujādayah} \]

\[ \text{rajobhīḥ—with the atoms; sama-saṅkhyaṭāḥ—having the same numerical strength; pārthivaiḥ—of the earth; iha—in this world; jantavah—the living entities; teṣāṁ—of them; ye—those who; kecana—} \]
some; \textit{ihante—act; śreyah—} for religious principles; \textit{vai—indeed; manuja-ādayah—the human beings and so on.}

**TRANSLATION**

In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them, few are interested in following religious principles.

**TEXT 4**

\begin{verbatim}
प्रायो गुप्तस्वस्तेषां केचनैव दिजोतम ।
गुप्तस्वृणां सहस्रेष्ठ कथिन्युन्येत सिद्धयति ॥ ४ ॥
\end{verbatim}

\textit{prāyo mumukṣavas teṣāṁ}
\textit{kecanāiva dvijottama}
\textit{mumukṣūnāṁ sahasreśu}
\textit{kaścit mucyeta sidhyati}

\textit{prāyah—almost always; mumukṣavaḥ—persons interested in liberation; teṣāṁ—of them; kecana—some; eva—indeed; dvija-uttama—O best of the brāhmaṇas; mumukṣūnāṁ—of those who desire to be liberated; sahasreśu—} in many thousands; \textit{kaścit—} someone; \textit{mucyeta—} may be actually liberated; \textit{sidhyati—} someone is perfect.

**TRANSLATION**

\textit{O best of the brāhmaṇas, Śukadeva Gosvāmi, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.}

**PURPORT**

There are four classes of men, namely \textit{karmīs, jñānīs, yogīs} and \textit{bhaktas. This statement pertains especially to karmīs and jñānīs. A karmī tries to be happy within this material world by changing from one body to
another. His objective is bodily comfort, either in this planet or in another. When such a person becomes a jñānī, however, he aspires for liberation from material bondage. Among many such persons who aspire for liberation, one may actually be liberated during his life. Such a person gives up his attachment for society, friendship, love, country, family, wife and children. Among many such persons, who are in the vānaprastha stage, one may understand the value of becoming a sannyāsī, completely accepting the renounced order of life.

TEXT 5

muktānām api siddhānām
nārāyaṇa-parāyaṇah
su-durlabhah praśāntātmā
koṭīsv api mahā-mune

muktānām—of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); api—even; siddhānām—who are perfect (because they understand the insignificance of bodily comforts); nārāyaṇa-parāyaṇah—a person who has concluded that Nārāyaṇa is the Supreme; su-durlabhah—very rarely found; praśānta—fully pacified; ātmā—whose mind; koṭīsv—out of millions and trillions;* api—even; mahā-mune—O great sage.

TRANSLATION

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

PURPORT

Śrīla Viśvanātha Cakravarti Thākura gives the following purport to this verse. Simply desiring mukti, or liberation, is insufficient; one must

*The word koṭi means ten million. Its plural means millions and trillions.
become factually liberated. When one understands the futility of the materialistic way of life, one becomes advanced in knowledge, and therefore he situates himself in the vanaprastha order, unattached to family, wife and children. One should then further progress to the platform of sannyäsa, the actual renounced order, never to fall again and be afflicted by materialistic life. Even though one desires to be liberated, this does not mean he is liberated. Only rarely is someone liberated. Indeed, although many men take sannyäsa to become liberated, because of their imperfections they again become attached to women, material activities, social welfare work and so on.

Jñänis, yogis and karmis devoid of devotional service are called offenders. Śrī Caitanya Mahāprabhu says, māyāvādi krṣne aparādhi: one who thinks that everything is māyā instead of thinking that everything is Krṣṇa is called an aparādhi, or offender. Although the Māyāvādis, impersonalists, are offenders at the lotus feet of Krṣṇa, they may nonetheless be counted among the siddhas, those who have realized the self. They may be considered nearer to spiritual perfection because at least they have realized what spiritual life is. If such a person becomes nārāyaṇa-parāyaṇa, a devotee of Lord Nārāyaṇa, he is better than a jīvan-mukta, one who is liberated or perfect. This requires higher intelligence.

There are two kinds of jñānis. One is inclined to devotional service and the other to impersonal realization. Impersonalists generally undergo great endeavor for no tangible benefit, and therefore it is said that they are husking paddy that has no grain (sthūla-tusāvaghatinah). The other class of jñānis, whose jñāna is mixed with bhakti, are also of two kinds—those who are devoted to the so-called false form of the Supreme Personality of Godhead and those who understand the Supreme Personality of Godhead as sac-cid-ānanda-vigraha, the actual spiritual form. The Māyāvādī devotees worship Nārāyaṇa or Viṣṇu with the idea that Viṣṇu has accepted a form of māyā and that the ultimate truth is actually impersonal. The pure devotee, however, never thinks that Viṣṇu has accepted a body of māyā; instead, he knows perfectly well that the original Absolute Truth is the Supreme Person. Such a devotee is actually situated in knowledge. He never merges in the Brahman effulgence. As stated in Śrīmad-Bhāgavatam (10.2.32):
ye 'nye 'ravindākṣa vimukta-mānīnas
tvayy asta-bhāvād avisuddha-buddhayāḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayāḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." Evidence of this same point is also given in Bhagavad-gītā (9.11), wherein the Lord says:

avajānanti mām mūḍhā mānuṣīṁ tanum āśritam
param 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." When rascals (mūḍhas) see that Kṛṣṇa acts exactly like a human being, they deride the transcendental form of the Lord because they do not know the param bhāvam, His transcendental form and activities. Such persons are further described in Bhagavad-gītā (9.12) as follows:

moghāśā mogha-karmāṇo
mogha-jñānā vicetasah
rākṣasim āsurim caiva
prakṛtiṁ mohiniṁ śritāḥ

"Those who are thus bewildered are attracted by demoniac and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities and their culture of knowledge are all defeated." Such persons do not know that Kṛṣṇa’s body is not material. There is no distinction between Kṛṣṇa’s body and His soul, but because less intelligent men see Kṛṣṇa as a human being, they deride Him. They cannot imagine how a person like Kṛṣṇa could be the origin of everything (govindam ādi-
Such persons are described as _moghāsāh_, baffled in their hopes. Whatever they desire for the future will be baffled. Even if they apparently engage in devotional service, they are described as _moghāsāh_ because they ultimately desire to merge into the Brahman effulgence.

Those who aspire to be elevated to the heavenly planets by devotional service will also be frustrated, because this is not the result of devotional service. However, they are also given a chance to engage in devotional service and be purified. As stated in _Śrīmad-Bhāgavatam_ (1.2.17):

\[
\text{śrīvatām sva-kathāḥ krṣṇaḥ} \\
punya-śravaṇa-kirtanaḥ \\
hṛdy antah-stho hy abhadraṇī \\
vidhunoti suhṛt satām
\]

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātma [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.”

Unless the dirt within the core of one’s heart is cleansed away, one cannot become a pure devotee. Therefore the word _sudurlabhaḥ_ (“very rarely found”) is used in this verse. Not only among hundreds and thousands, but among millions of perfectly liberated souls, a pure devotee is hardly ever found. Therefore the words _koṭisu api_ are used herein. Śrīla Madhvācārya gives the following quotations from the _Tantra Bhāgavata_:

\[
\text{nava-kotyas tu devānām} \\
rṣayāḥ sapta-kotayāḥ \\
nārāyaṇāyaṇāḥ sarve \\
ye kecit tat-parāyaṇāḥ
\]

“There are ninety million demigods and seventy million sages, who are all called _nārāyaṇāyaṇa_, devotees of Lord Nārāyaṇa. Among them, only a few are called _nārāyaṇa-parāyaṇa_.”
nārāyaṇāyaṇā devā
ṛṣy-ādyās tat-parāyanaḥ
brahmādyāḥ kecanaiva syuh
siddho yogya-sukham labhan

The difference between the siddhas and nārāyaṇa-parāyaṇas is that direct devotees are called nārāyaṇa-parāyaṇas whereas those who perform various types of mystic yoga are called siddhas.

TEXT 6

vrtraś tu sa kathāṁ pāpaḥ
sarva-lokapatāpanah
ittham dṛḍha-matiḥ kṛṣṇa
āsīt saṅgrāma ulbāne

vrtraḥ—Vṛtrāsura; tu—but; saḥ—he; kathāṁ—how; pāpaḥ—although sinful (getting the body of a demon); sarva-loka—of all the three worlds; upatāpanah—the cause of suffering; ittham—such; dṛḍha-matiḥ—firmly fixed intelligence; kṛṣṇe—in Kṛṣṇa; āsīt—there was; saṅgrāme ulbāne—in the great blazing fire of battle.

TRANSLATION

Vṛtrāsura was situated in the blazing fire of battle and was an infamous, sinful demon, always engaged in giving troubles and anxieties to others. How could such a demon become so greatly Kṛṣṇa conscious?

PURPORT

It has been described that a nārāyaṇa-parāyaṇa, a pure devotee, is rarely found even among millions and millions of persons. Therefore Parīkṣit Mahārāja was surprised that Vṛtrāsura, whose purpose was to give trouble and anxiety to others, was one of these devotees, even on a battlefield. What was the reason for Vṛtrāsura’s advancement?
TEXT 7

atra naḥ saṁśayo bhūyāṇ
cḥrotum kautūhalaṁ prabho
yaḥ pauruṣena samare
sahasrāksam atoṣayat

atra—in this connection; naḥ—our; saṁśayaḥ—doubt; bhūyāṇ—great; śrotum—to hear; kautūhalaṁ—eagerness; prabho—O my lord; yah—he who; pauruṣena—by bravery and strength; samare—in battle; sahasra-aksam—Lord Indra, who has one thousand eyes; atoṣayat—pleased.

TRANSLATION

My dear lord, Śukadeva Gosvāmi, although Vṛtrasura was a sinful demon, he showed the prowess of a most exalted kṣatriya and satisfied Lord Indra in battle. How could such a demon be a great devotee of Lord Kṛṣṇa? These contradictions have caused me great doubt, and they have made me eager to hear of this from you.

TEXT 8

śrī-sūta uvāca
pariksīto 'tha sampraśnam
bhagavān bādārāyanīḥ
niśamya śraddadhānasya
pratinandya vaco 'bravit

śrī-sūtaḥ uvāca—Śrī Śūta Gosvāmi said; pariksīto—of Mahārāja Parikṣit; atha—thus; sampraśnam—the perfect question; bhagavān—
the most powerful; bādarāyaniḥ—Śukadeva Gosvāmī, the son of Vyāsadeva; niśamya—hearing; śraddadhānasya—of his disciple, who was so faithful in understanding the truth; pratinandya—congratulating; vacaḥ—words; abravit—spoke.

TRANSLATION
Śri Sūta Gosvāmī said: After hearing Mahārāja Parikṣit’s very intelligent question, Śukadeva Gosvāmī, the most powerful sage, began answering his disciple with great affection.

TEXT 9

श्रीशुकु उपाचः

भृणवाहिलो राजनि भित्तिपालियो यथा।

श्रुतं द्वापायनमुलाचार्यवर्तादपि इ १ २।

śrī-śuka uvāca
śṛnusvāvahito rājann
itihāsam imam yathā
śrutam dvaipāyana-mukhān
nāradād devalād api

śrī-śukāh uvāca—Śri Śukadeva Gosvāmī said; śṛnuṣṭva—please hear; avahitāḥ—with great attention; rājan—0 King; itihāsam—history; imam—this; yathā—just as; śrutam—heard; dvaipāyana—of Vyāsadeva; mukhāt—from the mouth; nāradāt—from Nārada; devalāt—from Devala Rṣi; api—also.

TRANSLATION
Śri Śukadeva Gosvāmī said: O King, I shall speak to you the same history I have heard from the mouths of Vyāsadeva, Nārada and Devala. Please listen with attention.

TEXT 10

आसीद्राजा सार्वभूमः श्रुसनेनेषु वै नृप।

नित्यकरुरिति लघ्यतो यस्यासीत् कामधुष्णहि।।१०१।।
śāṁśita rāja sārvabhaumah
śūraseneśu vai nrpa
citraketur iti khyāto
yasyāsūt kāmaddhun mahī

śāṁśi—there was; rāja—one king; sārvabhaumah—an emperor of the entire surface of the globe; śūraseneśu—in the country known as Śūrasena; vai—indeed; nrpa—O King; citraketuḥ—Citraketu; iti—thus; khyāto—celebrated; yasya—of whom; śāṁśi—was; kāma-dhuk—supplying all the necessities; mahī—the earth.

**TRANSLATION**

O King Parikṣit, in the province of Śūrasena there was a king named Citraketu, who ruled the entire earth. During his reign, the earth produced all the necessities for life.

**PURPORT**

Here the most significant statement is that the earth completely produced all the necessities of life during the time of King Citraketu. As stated in the Īsopaniṣad (Mantra 1):

iśāvasyam idam sarvam
yat kīnca jagatyāṁ jagat
tenā tyaktena bhuñjīthā
mā grdhāḥ kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." Kṛṣṇa, the supreme controller, has created the material world, which is completely perfect and free from scarcity. The Lord supplies the necessities of all living entities. These necessities come from the earth, and thus the earth is the source of supply. When there is a good ruler, that source produces the necessities of life abundantly. However, when there is not such a good ruler, there will be scarcity. This is the significance of the word kāmadhuk. Elsewhere in Śrīmad-Bhāgavatam
(1.10.4) it is said, \( kāmāṁ vavarṣa parjanyah sarva-kāma-dughā mahī: \)

“During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of men in profusion.” We have experience that in some seasons the rains produce abundance and in other seasons there is scarcity. We have no control over the earth’s productiveness, for it is naturally under the full control of the Supreme Personality of Godhead. By His order, the Lord can make the earth produce sufficiently or insufficiently. If a pious king rules the earth according to the śāstric injunctions, there will naturally be regular rainfall and sufficient produce to provide for all men. There will be no question of exploitation, for everyone will have enough. Black-marketeering and other corrupt dealings will then automatically stop. Simply ruling the land cannot solve man’s problems unless the leader has spiritual capabilities. He must be like Mahārāja Yudhiṣṭhira, Parīkṣit Mahārāja or Rāmacandra. Then all the inhabitants of the land will be extremely happy.

**TEXT 11**

\[
\begin{align*}
tasya bhāryā-sahasrānāṁ \\
\text{sahasrāṇi daśābhavan} \\
\text{sāntānikaś cāpi nṛpo} \\
na lebhe tāsu santatim
\end{align*}
\]

\( tasya—\)of him (King Citraketu); \( bhāryā—\)of wives; \( sahasrānāṁ—\)of thousands; \( sahasrāṇi—\)thousands; \( daśa—\)ten; \( abhavan—\)there were; \( sāntānikaś—\)quite capable of begetting sons; \( ca—\)and; \( api—\)although; \( nṛpaḥ—\)the King; \( na—\)not; \( lebhe—\)obtained; \( tāsu—in \)them; \( santatim—a \)son.

**TRANSLATION**

This Citraketu had ten million wives, but although he was capable of producing children, he did not receive a child from any of them. By chance, all the wives were barren.
TEXT 12

rūpaudārya-vayo-janma-
vidyaisvarya-śriyādibhiḥ
sampannasya guṇaiḥ sarvaiḥ
cintā bandhyā-pater abhūt

rūpa—with beauty; audārya—magnanimity; vayāḥ—youth; jan-
ma—aristocratic birth; vidyā—education; aiśvarya—opulence; śriyā-
adibhiḥ—wealth and so on; sampannasya—endowed; guṇaiḥ—with
good qualities; sarvaiḥ—all; cintā—anxiety; bandhyā-pateḥ—of
Citraketu, the husband of so many sterile wives; abhūt—there was.

TRANSLATION

Citraketu, the husband of these millions of wives, was endowed
with a beautiful form, magnanimity and youth. He was born in a
high family, he had a complete education, and he was wealthy and
opulent. Nevertheless, in spite of being endowed with all these
assets, he was full of anxiety because he did not have a son.

PURPORT

It appears that the King first married one wife, but she could not bear
a child. Then he married a second, a third, a fourth and so on, but none
of the wives could bear children. In spite of the material assets of jan-
maśvarya-śruta-śrī—birth in an aristocratic family with full opulence,
wealth, education and beauty—he was very much aggrieved because in
spite of having so many wives, he had no son. Certainly his grief was
natural. Gṛhastha life does not mean having a wife and no children.
Cāṇaka Pāṇḍita says, putra-hināṁ gṛham śūnyam: if a family man has
no son, his home is no better than a desert. The King was certainly most
unhappy that he could not get a son, and this is why he had married so
many times. Kṣatriyas especially are allowed to marry more than one
wife, and this King did so. Nonetheless, he had no issue.
King Citraketu’s Lamentation

TEXT 13

na tasya sampadah sarvā
mahisyo vāma-locanāh
sārvabhauṁasya bhūś ceyam
abhavan priti-hetavaḥ

na—not; tasya—of him (Citraketu); sampadah—the great opulences; sarvā—all; mahisyah—the queens; vāma-locanāh—having very attractive eyes; sārva-bhaumasya—of the emperor; bhūḥ—land; ca—also; iyam—this; abhavan—were; priti-hetavaḥ—sources of pleasure.

TRANSLATION

His queens all had beautiful faces and attractive eyes, yet neither his opulences, his hundreds and thousands of queens, nor the lands of which he was the supreme proprietor were sources of happiness for him.

TEXT 14

tasyaikadā tu bhavanam
aṅgirā bhagavān rṣih
lokaṁ anucarann etān
upāgacchad yadṛcchayā

tasya—of him; ekadā—once upon a time; tu—but; bhavanam—to the palace; aṅgirāh—Aṅgirā; bhagavān—very powerful; rṣih—sage; lokān—planets; anucaran—traveling around; etān—these; upāgacchat—came; yadṛcchayā—suddenly.
TRANSLATION

Once upon a time, when the powerful sage named Aṅgirā was traveling all over the universe without engagement, by his sweet will he came to the palace of King Citraketu.

TEXT 15

tam pūjayitvā vidhivat
pratyutthānārhaṇādibhiḥ
kṛtātithyam upāsidat
sukhāsīnāṁ samāhitāḥ

tam—him; pūjayitvā—after worshiping; vidhi-vat—according to the rules and regulations for receiving exalted guests; pratyutthāna—by standing from the throne; arhāṇa-ādibhiḥ—offering worship and so on; kṛta-atithyam—who was given hospitality; upāsidat—sat down near; sukha-āsīnāṁ—who was seated very comfortably; samāhitāḥ—controlling his mind and senses.

TRANSLATION

Citraketu immediately stood up from his throne and offered him worship. He offered drinking water and eatables and in this way performed his duty as a host to a great guest. When the rṣi was seated very comfortably, the King, restraining his mind and senses, sat on the ground at the side of the rṣi’s feet.

TEXT 16

mahārṣis tam upāśīnāṁ
praśrayāvanatam kṣitau

mahārṣis tam upāśīnāṁ
praśrayāvanatam kṣitau
King Citraketu’s Lamentation

pratipūjya mahārāja
samābhāsyedam abravit

mahā-ṛṣiḥ—the great sage; tam—unto him (the King); upāsinam—sitting near; praśraya-avanatam—bowing in humility; kṣitau—on the ground; pratipūjya—congratulating; mahārāja—O King Parikṣit; samābhāṣya—addressing; idam—this; abravit—said.

TRANSLATION

O King Parikṣit, when Citraketu, bent low in humility, was seated at the lotus feet of the great sage, the sage congratulated him for his humility and hospitality. The sage addressed him in the following words.

TEXT 17

अंगिरा उवाच

अपि तेजनामयं खसि प्रकृतीनां तथात्मनः
यथा प्रकृतितिमिः पुस्मान् राजा च सस्मिः

aṅgirā uvāca
api te 'nāmayam svasti
prakṛtīnāṁ tathātmanah
yathā prakṛtibhir guptah
pumān rājā ca saptabhiḥ
c

aṅgirāḥ uvāca—the great sage Aṅgirā said; api—whether; te—of you; anāmayam—health; svasti—auspiciousness; prakṛtīnāṁ—of your royal elements (associates and paraphernalia); tathā—as well as; ātmanah—of your own body, mind and soul; yathā—like; prakṛtibhiḥ—by the elements of material nature; guptah—protected; pumān—the living being; rājā—the king; ca—also; saptabhiḥ—by seven.

TRANSLATION

The great sage Aṅgirā said: My dear King, I hope that your body and mind and your royal associates and paraphernalia are well.
When the seven properties of material nature [the total material energy, the ego and the five objects of sense gratification] are in proper order, the living entity within the material elements is happy. Without these seven elements one cannot exist. Similarly, a king is always protected by seven elements—his instructor (svāmī or guru), his ministers, his kingdom, his fort, his treasury, his royal order and his friends.

PURPORT
As it is quoted by Śrīdhara Svāmī in his Bhāgavatam commentary:

svāmy-amātyau janapadā
durga-dravinya-saṅcayāh
dañdo mitram ca tasyaitāh
sapta-prakṛtayo matāh

A king is not alone. He first has his spiritual master, the supreme guide. Then come his ministers, his kingdom, his fortifications, his treasury, his system of law and order, and his friends or allies. If these seven are properly maintained, the king is happy. Similarly, as explained in Bhagavad-gītā (dehino ’smin yathā dehe), the living entity, the soul, is within the material covering of the mahat-tattva, ego and pañca-tanmārā, the five objects of sense gratification. When these seven are in proper order, the living entity is in a mood of pleasure. Generally when the associates of the king are quiet and obedient, the king can be happy. Therefore the great sage Aṅgirā Rṣi inquired about the King’s personal health and the good fortune of his seven associates. When we inquire from a friend whether everything is well, we are concerned not only with his personal self but also with his family, his source of income, and his assistants or servants. All of them must be well, and then a person can be happy.

TEXT 18

आत्मानं प्रकृतिभवत्रा निधाय श्रेय आन्तुयात
राजा तथा प्रकृतयो नरदेववहिताय: ॥१८॥
Text 19  
King Citraketu’s Lamentation

ātmānam prakṛtiṣv addhā
nidhāya śreyā āpnuyāt
rājā tathā prakṛtayō
naradevāhitādhayaḥ

ātmānam—himself; prakṛtiṣu—under these seven royal elements; addhā—directly; nidhāya—placing; śreyāḥ—ultimate happiness; āpnuyāt—may obtain; rājā—by the king; tathā—so also; prakṛtayō—the dependent royal elements; nara-deva—O King; āhita-adhayaḥ—offering wealth and other items.

TRANSLATION

O King, O lord of humanity, when a king directly depends upon his associates and follows their instructions, he is happy. Similarly, when his associates offer their gifts and activities to the king and follow his orders, they are also happy.

PURPORT

The actual happiness of a king and his dependents is described in this verse. A king should not simply give orders to his dependents because he is supreme; sometimes he must follow their instructions. Similarly, the dependents should depend on the king. This mutual dependence will make everyone happy.

TEXT 19

अपिदारा: प्रजामात्या भृत्या: श्रेष्योद्भ मन्त्रिण: ।
पौरा जानपदा भृपा आत्मजा वशवर्तिन: ॥१९॥

api dārāḥ prajāmātyā
bhṛtyāḥ śrenyo ’tha mantriṇah
paurā jānapadā bhūpā
ātmajā vaśa-vartinah

api—whether; dārāḥ—wives; prajā—citizens; amātyāḥ—and secretaries; bhṛtyāḥ—servants; śrenyaḥ—merchants; atha—as well as;
**Translation**

O King, are your wives, citizens, secretaries and servants and the merchants who sell spices and oil under your control? Are you also in full control of ministers, the inhabitants of your palace, your provincial governors, your sons and your other dependents?

**Purport**

The master or king and his subordinates should be interdependent. Through cooperation, both of them can be happy.

**Text 20**

यस्यात्मानुवशेष्टस्यात्सीवं तददशग्ने हमे |
लोकाः सपाला यप्यभिन्न सर्वेः बलिमत्तन्यत्रः ||२०१||

yasyātmānuvāsaś cet syāt
sarve tad-vāsagā ime
lokāḥ sapālā yacchanti
sarve balim atandritāḥ

yasya—of whom; ātma—mind; anuvāsaḥ—under control; cet—if; syāt—may be; sarve—all; tat-vāsa-gāḥ—under the control of him; ime—these; lokāḥ—the worlds; sa-pālāḥ—with their governors; yacchanti—offer; sarve—all; balim—contribution; atandritāḥ—becoming free from laziness.

**Translation**

If the king’s mind is fully controlled, all his family members and governmental officers are subordinate to him. His provincial governors present taxes on time, without resistance, and what to speak of lesser servants?
PURPORT

An̄girā Ṛṣi asked the King whether his mind was also under control. This is most essential for happiness.

TEXT 21

आत्मनः प्रीयते नात्मा परतः खत एव वा ।
रक्षयेद्वञ्चकामं त्वां निन्त्या श्रवलं मुखम् ॥ २१ ॥

ātmanah priyate nātmā
donaha svata eva vā

lakṣaye 'labdha-kāmaṁ tvāṁ
cintayā śabalam mukham

ātmanah—of you; priyate—is pleased; na—not; ātmā—the mind; parataḥ—due to other causes; svataḥ—due to yourself; eva—indeed; vā—or; lakṣaye—I can see; alabdha-kāmaṁ—not achieving your desired goals; tvāṁ—you; cintayā—by anxiety; śabalam—pale; mukham—face.

TRANSLATION

O King Citraketu, I can observe that your mind is not pleased. You seem not to have achieved your desired goal. Is this because of you yourself, or has it been caused by others? Your pale face reflects your deep anxiety.

TEXT 22

एवं विकल्पितो राजन् विदुषा शुनिनापि सः ।
प्रश्रयावनतोभ्याह प्रजाकामस्ततो शुनिन्य ॥ २२ ॥

evam vikalpito rājan
viduṣā munināpi saḥ
praśrayāvanato 'bhyāha
praṇā-kāmas tato munim
evam—thus; vikalpitaḥ—questioned; rājan—O King Parikṣit; viduṣā—greatly learned; muninā—by the philosopher; api—although; sah—he (King Citraketu); praśraya-avanataḥ—being bent low due to humility; abhyāha—replied; prajā-kāmaḥ—desiring offspring; tataḥ—thereafter; munim—to the great sage.

TRANSLATION
Śukadeva Gosvāmi said: O King Parikṣit, although the great sage Āṅgirā knew everything, he inquired from the King in this way. Thus King Citraketu, desiring a son, bent low in great humility and spoke to the great sage as follows.

PURPORT
Since the face is the index to the mind, a saintly person can study the condition of one’s mind by seeing his face. When Āṅgirā Rṣi remarked about the King’s discolored face, King Citraketu explained the cause of his anxiety as follows.

TEXT 23

 citaṃ ketu uvaça
 bhagavan kim na viditam
 tapo-jñāna-samādhibhiḥ
 yogināṁ dhvasta-pāpānāṁ
 bahir antah śaririsu

citraketuḥ uvāca—King Citraketu replied; bhagavan—O most powerful sage; kim—what; na—not; viditam—is understood; tapah—by austerity; jñāna—knowledge; samādhibhiḥ—and by samādhi (trance, transcendental meditation); yogināṁ—by the great yogīs or devotees; dhvasta-pāpānāṁ—who are fully freed from all sinful reactions; bahir—externally; antah—internally; śaririsu—in conditioned souls, who have material bodies.
TRANSLATION

King Citraketu said: O great lord Angirā, because of austerity, knowledge and transcendental samādhi, you are freed from all the reactions of sinful life. Therefore, as a perfect yogi, you can understand everything external and internal regarding embodied, conditioned souls like us.

TEXT 24

तथापि प्रचातो ब्रुयाम् ब्रह्माण्नात्मनि चिन्तितम्।
मन्त्रो ब्रह्मणश्च चोदितस्वदंतुज्ञः ॥२४॥

tathāpi prachato brūyāṁ
brahmanā ātmani cintitam
bhavato viduṣāś cāpi
coditas tvat-anujñayā

tathāpi—still; prachataḥ—asking; brūyāṁ—let me speak; brahmaṇ—O great brāhmaṇa; ātmani—in the mind; cintitam—anxiety; bhavataḥ—to you; viduṣāḥ—who know everything; ca—and; api—although; coditaḥ—being inspired; tvat—your; anujñayā—by the order.

TRANSLATION

O great soul, you are aware of everything, yet you are asking me why I am full of anxiety. Therefore, in response to your order, let me disclose the cause.

TEXT 25

लोकालैः प्राप्यः सात्मन्येत्यश्च सम्पदः।
न नन्दयत्तप्रज्ञां सां शुचृप्रकाष्मिनाशः ॥२५॥

loka-pālair api prārthyaḥ
sāmrājyaiśvarya-sampadaḥ
na nandayanty aprajāṁ māṁ
kṣut-trṭ-kāmam ivāpare
loka-pālaiḥ—by great demigods; api—even; prārthyaḥ—desirable; sāmrājya—a great empire; aśīvarya—material opulence; sampadaḥ—possessions; na nandayanti—do not give pleasure; aprajam—because of having no son; mām—unto me; kṣut—hunger; ṭṛt—thirst; kāmam—desiring to satisfy; iva—like; apare—other enjoyable sense objects.

TRANSLATION

As a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp, I am not pleased with my empire, opulence or possessions, which are desirable even for great demigods, because I have no son.

TEXT 26

ततः पाहि महामान पुरृं: सह गतं तमः ।
यथा तरेम् दुःपरां प्रजया तदु विघे हि नः ||२६||

tataḥ pāhi mahā-bhāga
pūrvaiḥ saha gatam tamaḥ
yathā tarema duspāram
prajayā tad vidhehi nah

tataḥ—therefore, because of this; pāhi—kindly save; mahā-bhāga—O great sage; pūrvaiḥ saha—along with my forefathers; gatam—gone; tamaḥ—to darkness; yathā—so that; tarema—we can cross; duspāram—very difficult to cross; prajayā—by getting a son; tat—that; vidhehi—kindly do; nah—for us.

TRANSLATION

Therefore, O great sage, please save me and my forefathers, who are descending to the darkness of hell because I have no progeny. Kindly do something so that I may have a son to deliver us from hellish conditions.

PURPORT

According to Vedic civilization, one gets married simply to have a son, who is needed to offer oblations to his forefathers. King Citraketu re-
sponsibly desired to beget a child so that he and his forefathers might be delivered from the darkest regions. He was concerned with how to get piṇḍa, oblations, in the next life, not only for himself but also for his forefathers. Therefore he requested Aṅgirā Rṣi to favor him by doing something that could help him get a son.

TEXT 27

श्रीशुक उवाच

इत्यर्थितं स भगवानु कुपालुङ्कणं सुतं।
श्रपयित्वा चहं त्वांत् त्वाःप्रमयजुविषं।

śrī-śuka uvāca

ity arthitaḥ sa bhagavān

krpātur brahmaṇaḥ sutah

śrāpayitvā carum tvāṣṭram
tvāṣṭāram ayajad vibhuh

śrī-śukha uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; arthitaḥ—being requested; saḥ—he (Aṅgirā Rṣi); bhagavān—the most powerful; kṛpaḥ—being very merciful; brahmaṇaḥ—of Lord Brahmā; sutah—a son (born of Lord Brahmā’s mind); śrāpayitvā—after causing to cook; carum—a specific oblation of sweetrice; tvāṣṭram—meant for the demigod known as Tvaṣṭā; tvāṣṭāram—Tvaṣṭā; ayajat—he worshiped; vibhuh—the great sage.

TRANSLATION

In response to the request of Mahārāja Citraketu, Aṅgirā Rṣi, who was born of Lord Brahmā’s mind, was very merciful toward him. Because the sage was a greatly powerful personality, he performed a sacrifice by offering oblations of sweetrice to Tvaṣṭā.

TEXT 28

Jñeyaḥ śreṣṭha ca ya rājya mohiṣīraḥ ca bhārat

nāśna kṛtaḥ viśvāntosyā yataḥśiṣyaḥ padāh दिजः।

In response to the request of Mahārāja Citraketu, Aṅgirā Rṣi, who was born of Lord Brahmā’s mind, was very merciful toward him. Because the sage was a greatly powerful personality, he performed a sacrifice by offering oblations of sweetrice to Tvaṣṭā.
jyeṣṭhā śreṣṭhā ca yā rājño
mahiṣīnām ca bhārata
nāmnā kṛtadyutis tasyai
yajñocchīṣṭam adād dvijāḥ

jyeṣṭhā—the senior; śreṣṭhā—the most perfect; ca—and; yā—she who; rājñaḥ—of the King; mahiṣīnām—among all the queens; ca—also; bhārata—O Mahārāja Parikṣit, the best of the Bhāratas; nāmnā—by name; kṛtadyutiḥ—Kṛtadyuti; tasyai—unto her; yajña—of the sacrifice; uchīṣṭam—the remnants of food; adāt—delivered; dvijāḥ—the great sage (Āngirā).

TRANSLATION

O Parikṣit Mahārāja, best of the Bhāratas, the remnants of the food offered in the yajña were given by the great sage Āngirā to the first and most perfect among Citraketu’s millions of queens, whose name was Kṛtadyuti.

TEXT 29

athaḥ nrpatim rājan
bhavitākas tavātmajāḥ
harsa-śoka-pradas tubhyam
iti brahma-suto yayau

atha—thereafter; āha—said; nrpatim—unto the King; rājan—O King Citraketu; bhavitā—there will be; ekāḥ—one; tava—your; ātmajāḥ—son; harsa-śoka—jubilation and lamentation; pradaḥ—who will give; tubhyam—unto you; iti—thus; brahma-sutaḥ—Āngirā Rṣi, the son of Lord Brahmā; yayau—left.

TRANSLATION

Thereafter, the great sage told the King, “O great King, now you will have a son who will be the cause of both jubilation and
lamentation.” The sage then left, without waiting for Citraketu’s response.

**PURPORT**

The word *harṣa* means “jubilation,” and *soka* means “lamentation.”

The King was overwhelmed with joy when he understood that he would have a son. Because of his great jubilation, he could not actually understand the statement of the sage Aṅgirā. He accepted it to mean that there would certainly be jubilation because of the birth of his future son, but that he would be the King’s only son and, being very proud of his great wealth and empire, would not be very obedient to his father. Thus the King was satisfied, thinking, “Let there be a son. It does not matter if he is not very obedient.” In Bengal there is a proverb that instead of having no maternal uncle, it is better to have a maternal uncle who is blind. The King accepted this philosophy, thinking that a disobedient son would be better than no son at all. The great sage Cāṇakya Pāṇḍita says:

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ko 'ṛthah putrena jātena
yo na vidvān na dhārmikah
kānena caksusā kim vā
caksuḥ piḍaiva kevalam
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“What is the use of a son who is neither a learned scholar nor a devotee? Such a son is like a blind, diseased eye, which always causes suffering.” Nevertheless, the material world is so polluted that one wants to have a son even though he is useless. This attitude was represented in the history of King Citraketu.

**TEXT 30**

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sāpi tat-prāšanād eva
citraketo adhārayat
garbham kṛtadyutir devī
kṛttikāgner ivātmajam
```
sā—she; api—even; tat-prāṣanāt—by eating the remnants of food from the great sacrifice; eva—indeed; citrakeṭoh—from King Citraketu; adhārayat—bore; garbhama—pregnancy; kṛtadyutih—Queen Kṛtadyuti; devī—the goddess; kṛttikā—Kṛttikā; agneh—from Agni; iva—as: ātma-jam—a son.

TRANSLATION

As Kṛttikādevī, after receiving the semen of Lord Śiva from Agni, conceived a child named Skanda [Kārttikeya], Kṛtadyuti, having received semen from Citraketu, became pregnant after eating remnants of food from the yajña performed by Aṅgirā.

TEXT 31

तस्या अनुदिनं गर्भं शुक्लपक्ष ह्वोडपः ।
वर्द्धे शुरसेनेन्तरिकां शनकैैः ॥३१॥

tasyā anudinam garbhaḥ
śuklapakṣa ivodupah
vavrdhe śūrasenēṣa-
tejasā śanakaïr nrpa

tasyāḥ—her; anudinam—day after day; garbhaḥ—embryo; śuklapakṣe—during the fortnight of the waxing moon; iva—like; udupah—the moon; vavrdhe—gradually developed; śūrasena-īśa—of the King of Śūrasena; tejasā—by the semen; śanakaiḥ—little by little; nrpa—O King Parīkṣit.

TRANSLATION

After receiving semen from Maharāja Citraketu, the King of Śūrasena, Queen Kṛtadyuti gradually developed in her pregnancy, O King Parīkṣit, just as the moon develops during the bright fortnight.

TEXT 32

अय काल उपास्थे कुमारं समजयत ।
जनयन शुरसेनां श्रवतां परमं योद्धं ॥३२॥
Text 33]  King Citraketu’s Lamentation

atha kāla upāvrte
kumārah samajāyata
janayan śūrasenānāṁ
śrṇvatāṁ paramāṁ mudam

atha—thereafter; kāle upāvrte—in due course of time; kumārah—the son; samajāyata—took birth; janayan—creating; śūrasenānāṁ—of the inhabitants of Śūrasena; śrṇvatāṁ—hearing; paramāṁ—the highest; mudam—delight.

TRANSLATION

Thereafter, in due course of time, a son was born to the King. Hearing news of this, all the inhabitants of the state of Śūrasena were extremely pleased.

TEXT 33

ह्रस्तो राजा कुमारस्य खातः उचिरिंकृतः ||
वाचविषवाशियो विग्रः कारयामास जातकम् ||३३||

hṛṣṭo rājā kumārasya
snātaḥ śucir ailaṅkṛtaḥ
vācayitvāśiṣo vipraih
kārayām āṣa jātakam

hṛṣṭaḥ—very happy; rājā—the King; kumārasya—of his newly born son; snātaḥ—having bathed; śucih—being purified; ailaṅkṛtaḥ—being decorated with ornaments; vācayitvā—having caused to be spoken; āśiṣaḥ—words of benediction; vipraih—by learned brāhmaṇas; kārayām āṣa—caused to be performed; jātakam—the birth ceremony.

TRANSLATION

King Citraketu was especially pleased. After purifying himself by bathing and by decorating himself with ornaments, he engaged learned brāhmaṇas in offering benedictions to the child and performing the birth ceremony.
TEXT 34

tebhyo hiranyam rajatam
vāśāmsy ābharaṇāni ca
grāmān hayān gajān prādād
dhenūnām arbudāni ṣaṭ

tebhyah—unto them (the learned brāhmaṇas); hiranyam—gold; rajatam—silver; vāśāmsi—garments; ābharaṇāni—ornaments; ca—also; grāmān—villages; hayān—horses; gajān—elephants; prādāt—gave in charity; dhenūnām—of cows; arbudāni—groups of one hundred million; ṣaṭ—six.

TRANSLATION

Unto the brāhmaṇas who took part in the ritualistic ceremony the King gave charity of gold, silver, garments, ornaments, villages, horses and elephants, as well as sixty crores of cows [six hundred million cows].

TEXT 35

vavarśa kāmān anyeśāṁ
parjanya iva dehinām
dhanyāṁ yāsasyam āyuṣyāṁ
kumārasya mahā-manāḥ

vavarśa—showered, gave in charity; kāmān—all desirable things; anyeśāṁ—of others; parjanyaḥ—a cloud; iva—like; dehinām—of all living entities; dhanyām—with the desire for an increase of opulence; yāsasyam—an increase of reputation; āyuṣyam—and an increase of the duration of life; kumārasya—of the newly born child; mahā-manāḥ—the beneficent King Citraketu.
As a cloud indiscriminately pours water on the earth, the benefi­cent King Citraketu, to increase the reputation, opulence and longevity of his son, distributed like rainfall all desirable things to everyone.

When a poor man gets some money after great difficulty, his affection for the money increases daily. Similarly, when King Citraketu, after great difficulty, received a son, his affection for the son increased day after day.
The mother’s attraction and attention to the son, like that of the child’s father, excessively increased. The other wives, seeing Kṛtadyuti’s son, were very much agitated, as if by high fevers, with a desire to have sons.

TEXT 38

चित्रकेतोरत्न्यतिरित्य दारे प्रजावति।
न तथान्येषु सञ्जीवे बाळ्य जल्यतोज्जनहम् ॥३८॥

citrakeṭor atipṛītir
yathā dāre praṇāvati
na tathānyeṣu saṇjajne
bālam lālayato 'nvāham

citrakeṭoḥ—of King Citraketu; atipṛītih—excessive attraction; yathā—just as; dāre—unto the wife; praṇā—vati—who begot a son; na—not; tathā—like that; anyeṣu—unto the others; saṇjajne—arose; bālam—the son; lālayatāḥ—taking care of; anvāham—constantly.

TRANSLATION

As King Citraketu fostered his son very carefully, his affection for Queen Kṛtadyuti increased, but gradually he lost affection for the other wives, who had no sons.

TEXT 39

तः पर्यत्तप्यानान् गह्यन्त्योत्पदसयः।
आनपत्येन दुःखेन राज्यानादेण च ॥३९॥

mātuḥ—of the mother; tu—also; atitarām—excessively; putre—for the son; snehaḥ—affection; moha—out of ignorance; samudbhavaḥ—produced; kṛtadyuteḥ—of Kṛtadyuti; sapatniṇām—of the co-wives; praJay-kāma—of a desire to have sons; jvaraḥ—a fever; abhavat—there was.
tāḥ paryatapyann ātmānam
garthayantyo 'bhayasūyayā
ānapatyena duḥkhena
rājñāḥ cānādareṇa ca

tāḥ—they (the queens who did not have sons); paryatapyan—lamented; ātmānam—themselves; garthayantyaḥ—condemning; abhyasūyayā—out of envy; ānapatyena—due to being without sons; duḥkhena—by unhappiness; rājñāḥ—of the King; ca—also; anādareṇa—due to negligence; ca—also.

TRANSLATION
The other queens were extremely unhappy due to their being sonless. Because of the King’s negligence toward them, they condemned themselves in envy and lamented.

TEXT 40

धिगप्राजा विरं पापां पतियाकृत्सम्मताम्।
सुप्राजामिः सपत्तिमिर्द्धासीमित्र तिरस्कृताम॥४०॥

dhig aprajāṁ striyam pāpāṁ
patuyuṣ cāgrha-sammatāṁ
suprajābhīḥ sapatnībhir
dāśīṁ iva tiraskṛtāṁ

dhik—all condemnation; aprajāṁ—without a son; striyam—upon a woman; pāpāṁ—full of sinful activities; patuyuḥ—by the husband; ca—also; a-grha-sammatāṁ—who is not honored at home; su-prajābhīḥ—who have sons; sapatnībhīḥ—by co-wives; dāśīṁ—a maidservant; iva—exactly like; tiraskṛtāṁ—dishonored.

TRANSLATION
A wife who has no sons is neglected at home by her husband and dishonored by her co-wives exactly like a maidservant. Certainly such a woman is condemned in every respect because of her sinful life.
PURPORT

As stated by Cāṇakya Paṇḍita:

mātā yasya grhe nāsti
bhāryā cāpriya-vādini
aranyam tena gantavyam
yathāranyam tathā grham

“A person who has no mother at home and whose wife does not speak sweetly should go to the forest. For such a person, living at home and living in the forest are equal.” Similarly, for a woman who has no son, who is not cared for by her husband and whose co-wives neglect her, treating her like a maidservant, to go to the forest is better than to remain at home.

TEXT 41

दासीनां को नु सन्तापः स्मामिनः परिचर्या ।
अभिक्षणं लब्ध्मानानां दास्या दासीव दुर्भागः: ॥४१॥

dāśīnāṁ ko nu santāpaḥ
svāminaḥ paricaryayaḥ
abhikṣṇam labdha-mānānāṁ
dāsyā dāśīva durbhagāḥ

dāśīnāṁ—of the maidservants; kaḥ—what; nu—indeed; santāpaḥ—lamentation; svāminaḥ—unto the husband; paricaryayaḥ—by rendering service; abhikṣṇam—constantly; labdha-mānānāṁ—honored; dāsyāḥ—of the maidservant; dāśī iva—like a maidservant; durbhagāḥ—most unfortunate.

TRANSLATION

Even maidservants who are constantly engaged in rendering service to the husband are honored by the husband, and thus they have nothing for which to lament. Our position, however, is that
we are maidservants of the maidservant. Therefore we are most unfortunate.

TEXT 42

एवं सन्दह्यामानानां सपत्त्या: पुत्रसम्पदा।
राज्ञीसम्मतव्रजीनां विद्वेषो बलवानभूत।॥४२॥

evam sandahyamānānām
sapatnāḥ putra-sampadā
rājino 'sammata-vṛttinām
vidveṣo balavān abhūt

evam—thus; sandahyamānānām—of the queens, who were constantly burning in lamentation; sapatnāḥ—of the co-wife Kṛtadyuti; putra-sampadā—due to the opulence of a son; rājino—by the King; asammata-vṛttinām—not being very much favored; vidveṣaḥ—envy; balavān—very strong; abhūt—became.

TRANSLATION

Śri Śukadeva Gosvāmi continued: Being neglected by their husband and seeing Kṛtadyuti’s opulence in possessing a son, Kṛtadyuti’s co-wives always burned in envy, which became extremely strong.

TEXT 43

विद्वेषन्यमतयः: स्त्रियो दारुणचेतसः।
गरं ददु: कुमाराय दुर्मशी नृपति प्रति॥४३॥

vidveṣa-naṣṭa-matayah
striyo dāruṇa-cetasah
garam daduḥ kumārya
durmarśa nrpatim prati

vidveṣa-naṣṭa-matayah—whose intelligence was lost in envy; striyah—the women; dāruṇa-cetasah—being very hardhearted;
garam—poison; daduh—administered; kumārāya—unto the boy; dur-marṣāḥ—being intolerant; nṛpatim—the King; prati—upon.

TRANSLATION

As their envy increased, they lost their intelligence. Being extremely hardhearted and unable to tolerate the King’s neglect, they finally administered poison to the son.

TEXT 44

क्रत्युदुतिरज्ञानन्ति सपत्नीनामवं महतु।
सुस एवेति सांवित्त्य निरीक्ष्य व्यचरद गृहे ॥४४॥

kṛtadyutir ajānanti
sapatnīnāṁ agham mahat
supta eveti saṁcintya
nirikṣya vyacarat grhe

kṛtadyutih—Queen Kṛtadyuti; ajānanti—being unaware of; sapatnīnāṁ—of her co-wives; agham—sinful act; mahat—very great; suptah—sleeping; eva—indeed; iti—thus; saṁcintya—thinking; nirikṣya—looking at; vyacarat—was walking; grhe—at home.

TRANSLATION

Unaware of the poison administered by her co-wives, Queen Kṛtadyuti walked within the house, thinking that her son was sleeping deeply. She did not understand that he was dead.

TEXT 45

शयानं सुचितं वाल्मुक्त्ययं मनःषिणी।
पुत्रमानवे मे मद्दे इति धात्रीमचोदयतु ॥४५॥

śayānaṁ sucitam bālam
upadhārya maniṣini
putram ānaya me bhadre
iti dhātrim acodayat
sayānam—lying down; su-ciram—for a long time; bālam—the son; upadhārya—thinking; manīśini—very intelligent; putram—the son; ānaya—bring; me—unto me; bhadre—O gentle friend; iti—thus; dhātrīm—unto the nurse; acodayat—gave the order.

TRANSLATION
Thinking that her child had been sleeping for a long time, Queen Kṛtadyuti, who was certainly very intelligent, ordered the nurse, “My dear friend, please bring my son here.”

TEXT 46

sā sayānam upavrajya
dṛṣṭvā cottiāra-locanam
prāṇendriyātmabhīṣ tyaktam
hatāsmīty apatat bhuvi

sā—she (the maidservant); sayānam—lying down; upavrajya—going to; dṛṣṭvā—seeing; ca—also; uttāra-locanam—his eyes turned upward (as are those of a dead body); prāṇa-indriya-ātmabhīṣ—by the life force, senses and mind; tyaktam—abandoned; hatā asmi—now I am doomed; iti—thus; apatat—fell down; bhuvi—on the ground.

TRANSLATION
When the maidservant approached the child, who was lying down, she saw that his eyes were turned upward. There were no signs of life, all his senses having stopped, and she could understand that the child was dead. Seeing this, she immediately cried, “Now I am doomed,” and fell to the ground.

TEXT 47

तस्यात्तदाकर्ष्ये भृगादत हरं
गत्या: कराम्यायर उष्करहि ।
In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came, and when she approached her son, she saw that he was suddenly dead.

**TRANSLATION**

In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came, and when she approached her son, she saw that he was suddenly dead.

**TEXT 48**

\[\text{पपात भुमौ परिवर्द्धया शुचा} \]
\[\text{शुमोह विभ्राष्ट्रशिरोहम्बर्ष} \]

\[\text{papāta bhūmau parivrddhayā śucā} \]
\[\text{mumohā vibhraṣṭa-śironūhāmbara} \]

\[\text{papāta—fell down; bhūmau—on the ground; parivrddhayā—highly increased; śucā—out of lamentation; mumohā—she became unconscious; vibhraṣṭa—scattered; śironūha—hair; ambara—and dress.} \]

**TRANSLATION**

In great lamentation, her hair and dress in disarray, the Queen fell to the ground unconscious.
TEXT 49

ततो नृपान्तःपुरवतिनो जना
नराश्ना नार्यश्र्न निशम्य रोदनम्।
आगत्य तुल्यव्यसनाः सुदुःखिता-
स्थाश्च व्यलीकं रुहुःः रुतासः॥५९॥

tato nrpāntah-pura-vartino janā
naraś ca nāryaś ca niśamya rodanam
āgatya tulya-vyasanaḥ suduḥ-khitās
tās ca vyalikāṁ ruruduḥ kṛtāgasaḥ

tataḥ—thereafter; nrpa—O King; antah-pura-vartinaḥ—the inhabitants of the palace; janāḥ—all the people; naraḥ—the men; ca—and; nāryaḥ—the women; ca—also; niśamya—hearing; rodanam—loud crying; āgatya—coming; tulya-vyasanaḥ—being equally aggrieved; su-duḥ-khitāḥ—very greatly lamenting; tāḥ—they; ca—and; vyalikam—pretentiously; ruruduḥ—cried; kṛta-āgasaḥ—who had committed the offense (by giving the poison).

TRANSLATION

O King Parikṣit, hearing the loud crying, all the inhabitants of the palace came, both men and women. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously, knowing full well their offense.

TErNS 50–51

शुचाः मृतं पुनर्मठिक्तान्तकं
विनास्र्द्धि: प्रपतनु सवल्लस पथि।
स्वेदानामेजित्या शुचाः मृतसं
विमृद्धिः। नुषुक्तित्विशिष्टितिदिजैत्य: ॥५०॥

पप्ताः वालसं स पादमूले
मृतत्व विमृद्धिः। रुहाम्बरः।
When King Citraketu heard of his son's death from unknown causes, he became almost blind. Because of his great affection for his son, his lamentation grew like a blazing fire, and as he went to see the dead child, he kept slipping and falling on the ground. Surrounded by his ministers and other officers and the learned brāhmaṇas present, the King approached and fell unconscious at the child's feet, his hair and dress scattered. When the King, breathing heavily, regained consciousness, his eyes were tearful, and he could not speak.
TEXT 52

पति निरीक्षयोहुचार्पितं तदा
मृतं च बालं सुतेङ्कसन्नवतिम।
जनस्य राज्ये प्रकृतेष्व हृदं
सती दयाना विलाप चित्रघा ||५.२||

patim nirikṣyoru-śucārputam tadā
mṛtam ca bālām sutam eka-santatim
janasya rājñī prakṛteṣ ca hṛd-rujam
sati dadhānā vilalāpa citradhā

patim—the husband; nirīkṣya—by seeing; uru—greatly; śuca—with lamentation; arpitam—pained; tadā—at that time; mṛtam—dead; ca—and; bālam—the child; sutam—the son; eka-santatim—the only son in the family; janasya—of all the other people gathered there; rājñī—the Queen; prakṛteḥ ca—as well as of the officers and ministers; hṛd-rujam—the pains within the core of the heart; sati dadhānā—increasing; vilalāpa—lamented; citradhā—in varieties of ways.

TRANSLATION

When the Queen saw her husband, King Citraketu, merged in great lamentation and saw the dead child, who was the only son in the family, she lamented in various ways. This increased the pain in the cores of the hearts of all the inhabitants of the palace, the ministers and all the brāhmaṇas.

TEXT 53

स्तनध्यं कुंकुमप्पञ्जपितं
निषिद्धती साजनवावपिन्दूमि।
विक्रीर्य केशानु विगलस्सजः सुतं
शुशोच चित्रं कुरब्रव सुखर्ष ||५.३||

stana-dvayaṁ kunākuma-paṁka-maṇḍitam
niṣiṇcatī saṅjana-bāspa-bindubhiḥ
sūsoca citram kurariva susvaram

**TRANSLATION**

The garland of flowers decorating the Queen’s head fell, and her hair scattered. Falling tears melted the collyrium on her eyes and moistened her breasts, which were covered with kuṅkuma powder. As she lamented the loss of her son, her loud crying resembled the sweet sound of a kurari bird.

**TEXT 54**

**ahā viṁśatīścambatīva vālitvā**

**yastvātmaṣṭuṣṭyapratirūpyahus**

**pūrṇa niścetra vā pramānāyaḥ**

**ahā vidhatas tvam ativa baliśo**

**yas tv atma-sṛṣṭi-apratirūpam ihase**

**pare nu jivaty aparasya yā mṛtir**

**viparyayaś cet tvam asi dhruvaḥ paraḥ**

ahā—alas (in great lamentation); vidhatāḥ—O Providence; tvam—You; ativa—very much; baliśaḥ—inexperienced; yah—who; tu—in- deed; atma-sṛṣṭi—of Your own creation; apratirūpam—just the opposite; ihase—You are performing and desiring; pare—while the father or the elder; nu—indeed; jivati—is living; aparasya—of one who was
born later; yā—which; mṛtih—death; viparyayah—contradictory; cet—if; tvam—You; asi—are; dhruvah—indeed; parah—an enemy.

**TRANSLATION**

Alas, O Providence, O Creator, You are certainly inexperienced in creation, for during the lifetime of a father You have caused the death of his son, thus acting in opposition to Your creative laws. If You are determined to contradict these laws, You are certainly the enemy of living entities and are never merciful.

**PURPORT**

This is the way a conditioned soul condemns the supreme creator when he meets reverses. Sometimes he accuses the Supreme Personality of Godhead of being crooked because some people are happy and some are not. Here the Queen blames supreme providence for her son’s death. Following the creative laws, a father should die first and then his son. If the creative laws are changed according to the whims of providence, then providence certainly should not be considered merciful, but must be considered inimical to the created being. Actually it is not the creator, but the conditioned soul who is inexperienced. He does not know how the subtle laws of fruitive activity work, and without knowledge of these laws of nature, he ignorantly criticizes the Supreme Personality of Godhead.

**TEXT 55**

na hi kramaś ced iha mṛtyu-janmanoh
śarīrīṇāṁ astu tad ātma-karmabhiḥ
yah sneha-pāśo nīja-sarga-urvṛddhayē
svayaṁ kṛtas te tam imaṁ vivrścasi
na—not; hi—indeed; kramaḥ—chronological order; cet—if; iha—in this material world; mrtyu—of death; janmanoh—and of birth; saririnām—of the conditioned souls, who have accepted material bodies; astu—let it be; tat—that; ātma-karmabhiḥ—by the results of one’s karma (fruitive activities); yah—that which; sneha-pāsah—bondage of affection; nija-sarga—Your own creation; urddhaye—to increase; svayam—personally; kṛtaḥ—made; te—by You; tam—that; imam—this; vivṛścasi—you are cutting.

TRANSLATION
My Lord, You may say that there is no law that a father must die in the lifetime of his son and that a son must be born in the lifetime of his father, since everyone lives and dies according to his own frutitive activity. However, if frutitive activity is so strong that birth and death depend upon it, there is no need of a controller, or God. Again, if You say that a controller is needed because the material energy does not have the power to act, one may answer that if the bonds of affection You have created are disturbed by frutitive action, no one will raise children with affection; instead, everyone will cruelly neglect his children. Since You have cut the bonds of affection that compel a parent to raise his child, You appear inexperienced and unintelligent.

PURPORT
As stated in the Brahma-saṁhitā, karmāṇi nirdahati kintu ca bhakti-bhājām: one who has taken to Kṛṣṇa consciousness, devotional service, is not affected by the results of karma. In this verse, karma has been stressed on the basis of karma-mīmāṁsā philosophy, which says that one must act according to his karma and that a supreme controller must give the results of karma. The subtle laws of karma, which are controlled by the Supreme, cannot be understood by ordinary conditioned souls. Therefore Kṛṣṇa says that one who can understand Him and how He is acting, controlling everything by subtle laws, immediately becomes freed by His grace. That is the statement of Brahma-saṁhitā (karmāṇi nir-dahati kintu ca bhakti-bhājām). One should take to devotional service without reservations and surrender everything to the supreme will of the Lord. That will make one happy in this life and the next.
TEXT 56

тич ата ныхи си ч маа крапаманиаан
tьикшч пиру та шооцкшам
аанщарем бхатапраджусраа юду
дхантн н пахаракуне гамен дршм||56||

tvaṁ tāta nārhasi ca māṁ krpaṇāṁ anāthām
tyaktum vicaksva pitaram tava śoka-taptam
aṅjas tarema bhavatāprajā-dustaram yad
dhvāntam na yāhy akaruṇena yamena dūram

tvam—you; tāta—my dear son; na—not; arhasi—ought; ca—and;
māṁ—me; krpaṇāṁ—very poor; anāthām—without a protector; tyaktum—to give up; vicaksva—look; pitaram—at the father; tava—your;
śoka-taptam—affected by so much lamentation; ajñaḥ—easily;
tarema—we can cross; bhavatā—by you; aprajā-dustaram—very dif-
ficult to cross for one without a son; yat—which; dhvāntam—the
kingdom of darkness; na yāhi—do not go away; akaruṇena—merciless;
yamena—with Yamarāja; dūram—any further.

TRANSLATION

My dear son, I am helpless and very much aggrieved. You should
not give up my company. Just look at your lamenting father. We
are helpless because without a son we shall have to suffer the dis-
tress of going to the darkest hellish regions. You are the only hope
by which we can get out of these dark regions. Therefore I request
you not to go any further with the merciless Yama.

PURPORT

According to the Vedic injunctions, one must accept a wife just to
beget a son who can deliver one from the clutches of Yamarāja. Unless
one has a son to offer oblations to the pitās, or forefathers, one must
suffer in Yamarāja’s kingdom. King Citraketu was very much aggrieved,
thinking that because his son was going away with Yamarāja, he himself
would again suffer. The subtle laws exist for the *karmis*; if one becomes a devotee, he has no more obligations to the laws of *karma*.

**TEXT 57**

उत्तिष्ठ तात त इमे शिशवो वयशा-
स्वामाह्यनित नृपनन्दन संविहर्तुम् ।
सुसन्धरं दशनया च मृणानु परीतो
शुभस्ते सन्त पिब शुचो हर नः स्वकानाम् ॥ ५७॥

*uttīṣṭha tāta ta ime śīśavo vayasyās*
*tvām āhavayanti nrpa-nandana samvihartum*
*suptaś ciram hy aśanayā ca bhavān parīto*
*bhuṅkṣva stanam piba śuco hara nāḥ svakānām*

*uttīṣṭha*—kindly get up; *tāta*—my dear son; *te*—they; *ime*—all these; *śiśavah*—children; *vayasyāḥ*—playmates; *tvām*—you; *āhavayanti*—are calling; *nrpa-nandana*—O son of the King; *samvihartum*—to play with; *suptaḥ*—you have slept; *ciram*—for a long time; *hi*—indeed; *aśanayā*—by hunger; *ca*—also; *bhavān*—you; *parītaḥ*—overcome; *bhuṅkṣva*—please eat; *stanam*—at the breast (of your mother); *piba*—drink; *śucāḥ*—lamentation; *hara*—just dissipate; *nāḥ*—of us; *svakānām*—your relatives.

**TRANSLATION**

My dear son, you have slept a long time. Now please get up. Your playmates are calling you to play. Since you must be very hungry, please get up and suck my breast and dissipate our lamentation.

**TEXT 58**

नाहं तन्न्ज्ञ दद्धे हतमङ्कला ते
श्रुग्ञस्मितं श्रुदितवीक्षणमासनान्ज्ञम् ।
किं वा गतोस्पन्नरन्वयमन्यतोरः
नीतोद्भुतश्च न भृणोमि कुः गिरस्ते ॥५८॥
nāham tanūja dadrśe hata-maṅgalā te
mugdha-smitaṁ mudita-vikṣaṇam ānanābjam
kim vā gato 'sy apunar-anvayam anya-lokaṁ
niṁo 'grṛṇena na śrṇomi kalā giras te

na—not; aham—I; tanū-ja—my dear son (born of my body);
dadrśe—saw; hata-maṅgalā—because of my being the most unfortu-
nate; te—your; mugdha-smitaṁ—with charming smiling; mudita-
vikṣaṇam—with closed eyes; ānana-abjam—lotus face; kim vā—
whether; gataḥ—gone away; asi—you are; a-punah-anvayam—from
which one does not return; anya-lokaṁ—to another planet, or the planet
of Yamarāja; niṁtaḥ—having been taken away; a-grṛṇena—by the cruel
Yamarāja; na—not; śrṇomi—I can hear; kalāḥ—very pleasing; girah—
utterances; te—your.

TRANSLATION

My dear son, I am certainly most unfortunate, for I can no
longer see your mild smiling. You have closed your eyes forever. I
therefore conclude that you have been taken from this planet to
another, from which you will not return. My dear son, I can no
longer hear your pleasing voice.

TEXT 59

श्रीशुकु उवाच

विलपन्त्या मृतं पुनर्मिति वित्रकिलपनेः ।
नित्रकेतुप्रशं ससो मुक्तकण्ठो रोद ह ॥५९॥

śrī- śuka uvāca
vilapantyā mṛtam putram
iti citra-vilāpanaiḥ
citraketuḥ bhrśam tapto
mukta-kaṇṭho ruroda ha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; vilapantyā—with the
woman who was lamenting; mṛtam—dead; putram—for the son; iti—
thus; citra-vilāpanaiḥ—with various lamentations; citraketuḥ—King
Citraketu; bhrśam—very much; tptaḥ—aggrieved; mukta-kaṇṭhaḥ—loudly; ruroda—cried; ha—indeed.

TRANSLATION

Śri Śukadeva Gosvāmī continued: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu began crying loudly with an open mouth, being greatly aggrieved.

TEXT 60

तयो विलपतो: सर्वे दमपत्योस्तदुःखता:।
रुरुदु: सा नरा नायः सर्वमासीद्वेषतनम् ॥६०॥

tayoh—while the two of them; vilapatoḥ—were lamenting; sarve—all; dam-patyoh—the King, along with his wife; tat-anuvratāḥ—their followers; ruruduḥ—cried loudly; sma—indeed; narāḥ—the male members; nāryaḥ—the female members; sarvam—the whole kingdom; āṣīt—became; acetanam—almost unconscious.

TRANSLATION

As the King and Queen lamented, all their male and female followers joined them in crying. Because of the sudden accident, all the citizens of the kingdom were almost unconscious.

TEXT 61

एवं कृष्णलम्पाप्रन्त नन्दसन्ध्रमनायकम।
झालाब्रजीरा नाम ऋषिराजगाम सनादः ॥६१॥

evaṁ kaśmalam āpannāṁ
naśta-saṁjñāṁ anāyakam
When the great sage Angira understood that the King was almost dead in an ocean of lamentation, he went there with Narada Rshi.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled “King Citraketu’s Lamentation.”
CHAPTER FIFTEEN

The Saints Nārada and Aṅgirā
Instruct King Citraketu

In this chapter, Aṅgirā Ṛṣi, along with Nārada, consoles Citraketu as far as possible. Aṅgirā and Nārada Ṛṣi came to relieve the King from excessive lamentation by instructing him about the spiritual significance of life.

The great saints Aṅgirā and Nārada explained that the relationship between father and son is not factual; it is simply a representation of the illusory energy. The relationship did not exist before, nor will it stay in the future. By the arrangement of time, the relationship exists only in the present. One should not lament for temporary relationships. The entire cosmic manifestation is temporary; although not unreal, it is not factual. By the direction of the Supreme Personality of Godhead, everything created in the material world is transient. By a temporary arrangement, a father begets a child, or a living entity becomes the child of a so-called father. This temporary arrangement is made by the Supreme Lord. Neither the father nor the son exists independently.

As the King listened to the great sages, he was relieved from his false lamentation, and then he inquired about their identity. The great sages presented who they were and instructed that all sufferings are due to the bodily conception of life. When one understands his spiritual identity and surrenders to the Supreme Personality of Godhead, the supreme spiritual person, one becomes actually happy. When one searches for happiness in matter, one must certainly lament for bodily relationships. Self-realization means spiritual realization of one’s relationship with Kṛṣṇa. Such realization ends one’s miserable material life.

TEXT 1

श्रीशुकु उवाच

उच्चतुष्टकोषान्ते पतितं मृतकोषमथु ।
शोकामभूतं राजान चोथयन्तौ सदुक्तिमिः ॥ १ ॥
Śrī Śūkadeva Gosvāmī said: While King Citraketu, overcome by lamentation, lay like a dead body at the side of the dead body of his son, the two great sages Nārada and Āṅgirā instructed him about spiritual consciousness as follows.

TEXT 2

को यम सात्त्वर राजेन्द्र भवान् यमनुशोचति ।
तबं चास कतमस्तुष्टि पुरेदानीमतः परम ॥ २ ॥

ko 'yam syāt tava rājendra
bhavān yam anuśocati
tvam cāsyā katamaḥ sṛṣṭau
puredānim atah param

kah—who; ayam—this; syāt—is; tava—to you; rāja-indra—O best of kings; bhavān—Your Lordship; yam—whom; anuśocati—laments over; tvam—you; ca—and; asya—to him (the dead boy); katamaḥ—who; sṛṣṭau—in the birth; purā—previously; idānim—at this time, at the present; atah param—and hereafter, in the future.

TRANSLATION

O King, what relationship does the dead body for which you lament have with you, and what relationship do you have with
him? You may say that you are now related as father and son, but
do you think this relationship existed before? Does it truly exist
now? Will it continue in the future?

PURPORT

The instructions given by Nārada and Aṅgirā Muni are the true
spiritual instructions for the illusioned conditioned soul. This world is
temporary, but because of our previous karma we come here and accept
bodies, creating temporary relationships in terms of society, friendship,
love, nationality and community, which are all finished at death. These
temporary relationships did not exist in the past, nor will they exist in
the future. Therefore at the present moment the so-called relationships
are illusions.

TEXT 3

yatha prayanti samyanti
sroto-vegena balukah
samyujyante viyujiyante
tathah kalena dehinah

yathā—just as; prayānti—move apart; samyānti—come together;
srotaḥ-vegena—by the force of waves; bālukāḥ—the small particles of
sand; samyujyante—they are united; viyujiyante—they are separated:
tathā—similarly; kālena—by time; dehinah—the living entities who
have accepted material bodies.

TRANSLATION

O King, as small particles of sand sometimes come together and
are sometimes separated due to the force of the waves, the living
entities who have accepted material bodies sometimes come
together and are sometimes separated by the force of time.
PURPORT

The misunderstanding of the conditioned soul is the bodily conception of life. The body is material, but within the body is the soul. This is spiritual understanding. Unfortunately, one who is in ignorance, under the spell of material illusion, accepts the body to be the self. He cannot understand that the body is matter. Like small particles of sand, bodies come together and are separated by the force of time, and people falsely lament for unification and separation. Unless one knows this, there is no question of happiness. Therefore in Bhagavad-gītā (2.13) this is the first instruction given by the Lord:

\[ \text{dehino 'smin yathā dehe} \\
\text{kaumāram yauvanam jarā} \\
\text{tathā dehāntara-prāptir} \\
\text{dhīras tatra na muhyati} \]

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” We are not the body; we are spiritual beings trapped in the body. Our real interest lies in understanding this simple fact. Then we can make further spiritual progress. Otherwise, if we remain in the bodily conception of life, our miserable material existence will continue forever. Political adjustments, social welfare work, medical assistance and the other programs we have manufactured for peace and happiness will never endure. We shall have to undergo the sufferings of material life one after another. Therefore material life is said to be duḥkhālayam aśāsvatam; it is a reservoir of miserable conditions.

TEXT 4

\[ \text{yathā dhānāsu vai dhānā} \\
\text{bhavanti na bhavanti ca} \\
\text{evam bhūtāni bhūteṣu} \\
\text{coidāniśa-māyayā} \]
yathā—just as; dhānāsu—through seeds of paddy; vai—indeed; dhānāḥ—grains; bhavanti—are generated; na—not; bhavanti—are generated; ca—also; evam—in this way; bhūtāni—the living entities; bhūtesu—in other living entities; coditāni—impelled; iṣa-māyayā—by the potency or power of the Supreme Personality of Godhead.

**TRANSLATION**

When seeds are sown in the ground, they sometimes grow into plants and sometimes do not. Sometimes the ground is not fertile, and the sowing of seeds is unproductive. Similarly, sometimes a prospective father, being impelled by the potency of the Supreme Lord, can beget a child, but sometimes conception does not take place. Therefore one should not lament over the artificial relationship of parenthood, which is ultimately controlled by the Supreme Lord.

**PURPORT**

Mahārāja Citraketu was actually not destined to get a son. Therefore although he married hundreds and thousands of wives, all of them proved barren, and he could not beget even one child. When Aṅgirā Ṛṣi came to see the King, the King requested the great sage to enable him to have at least one son. Because of the blessing of Aṅgirā Ṛṣi, a child was sent by the grace of māyā, but the child was not to live for long. Therefore in the beginning Aṅgirā Ṛṣi told the King that he would beget a child who would cause jubilation and lamentation.

King Citraketu was not destined to get a child by providence, or the will of the Supreme. Just as sterile grain cannot produce more grain, a sterile person, by the will of the Supreme Lord, cannot beget a child. Sometimes a child is born even to an impotent father and sterile mother, and sometimes a potent father and fertile mother are childless. Indeed, sometimes a child is born despite contraceptive methods, and therefore the parents kill the child in the womb. In the present age, killing children in the womb has become a common practice. Why? When contraceptive methods are taken, why don’t they act? Why is a child sometimes produced so that the father and mother have to kill it in the womb? We must conclude that our arrangement of so-called scientific knowledge cannot determine what will take place; what is enacted actually depends
on the supreme will. It is by the supreme will that we are situated in cer­
tain conditions in terms of family, community and personality. These are all arrangements of the Supreme Lord according to our desires under the spell of māyā, illusion. In devotional life, therefore, one should not desire anything, since everything depends on the Supreme Personality of Godhead. As stated in Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣnānu-
śilanaṁ bhaktir uttamaṁ

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” One should act only to develop Kṛṣṇa consciousness. For everything else, one should fully depend upon the Supreme Person. We should not create plans that will ultimately make us frustrated.

TEXT 5

वष्ण च तलो च येचेमे तुल्याकलाथराचराः ||
जन्मूत्योपयेया पश्चात प्राक्षेत्रमध्यनापि मोः || ५ ॥

vayam ca tvam ca ye ceme
tulya-kālāḥ cara-carāḥ
janma-mṛtyor yathā paścāt
prāñ naivam adhunāpi bhoḥ

vayam—we (the great sages and the ministers and adherents of the King); ca—and; tvam—you; ca—also; ye—who; ca—also; ime—these; tulya-kālāḥ—assembled at the same time; cara-carāḥ—moving and not moving; janma—birth; mṛtyoh—and death; yathā—just as; paścāt—after; prāk—before; na—not; evam—thus; adhunā—at present; api—although; bhoḥ—O King.
TRANSLATION

O King, both you and us—your advisers, wives and ministers—as well as everything moving and not moving throughout the entire cosmos at this time, are in a temporary situation. Before our birth this situation did not exist, and after our death it will exist no longer. Therefore our situation now is temporary, although it is not false.

PURPORT

The Māyāvādī philosophers say, brahma satyarh jagan mithyā: Brahmān, the living being, is factual, but his present bodily situation is false. According to the Vaiṣṇava philosophy, however, the present situation is not false but temporary. It is like a dream. A dream does not exist before one falls asleep, nor does it continue after one awakens. The period for dreaming exists only between these two, and therefore it is false in the sense that it is impermanent. Similarly, the entire material creation, including our own creation and those of others, is impermanent. We do not lament for the situation in a dream before the dream takes place or after it is over, and so during the dream, or during a dreamlike situation, one should not accept it as factual and lament about it. This is real knowledge.

TEXT 6

bhūtair bhūtāni bhūteśaḥ
sṛjaty avati hanti ca
ātma-sṛṣṭair asvatantrair
anapekṣo 'pi bālavat

bhūtaiḥ—by some living beings; bhūtāni—other living entities; bhūta-īsah—the Supreme Personality of Godhead, the master of everything; sṛjati—creates; avati—maintains; hanti—kills; ca—also; ātma-sṛṣṭaiḥ—who are created by Him; asvatantraiḥ—not independent;
anapeksaḥ—not interested (in creation); api—although; bala-vat—like a boy.

TRANSLATION

The Supreme Personality of Godhead, the master and proprietor of everything, is certainly not interested in the temporary cosmic manifestation. Nonetheless, just as a boy at the beach creates something in which he is not interested, the Lord, keeping everything under His control, causes creation, maintenance and annihilation. He creates by engaging a father to beget a son, He maintains by engaging a government or king to see to the public’s welfare, and He annihilates through agents for killing, such as snakes. The agents for creation, maintenance and annihilation have no independent potency, but because of the spell of the illusory energy, one thinks himself the creator, maintainer and annihilator.

PURPORT

No one can independently create, maintain or annihilate. Bhagavad-gītā (3.27) therefore says:

prakṛteh kriyamānāni
gunaih karmān sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature.” Prakṛti, material nature, as directed by the Supreme Personality of Godhead, induces all living entities to create, maintain or annihilate according to the modes of nature. But the living entity, without knowledge of the Supreme Person and His agent the material energy, thinks that he is the doer. In fact, he is not at all the doer. As an agent of the supreme doer, the Supreme Lord, one should abide by the Lord’s orders. The present chaotic conditions of the world are due to the ignorance of leaders who forget that they have been appointed to act by the Supreme Personality of Godhead. Because they have been appointed by the Lord, their duty is to consult the Lord and act accordingly.
The book for consultation is Bhagavad-gítā, in which the Supreme Lord gives directions. Therefore those who are engaged in creation, maintenance and annihilation should consult the Supreme Person, who has appointed them, and should act accordingly. Then everyone will be satisfied, and there will be no disturbances.

**TEXT 7**

\[
\text{dehena dehino rājan}
\]
\[
\text{dehād deho 'bhijāyate}
\]
\[
\text{bijād eva yathā bijam}
\]
\[
\text{dehy artha iva śāśvataḥ}
\]

*dehena*—by the body; *dehinah*—of the father possessing a material body; *rājan*—O King; *dehāt*—from the body (of the mother); *dehaḥ*—another body; *abhijāyate*—takes birth; *bijāt*—from one seed; *eva*—indeed; *yathā*—just as; *bijam*—another seed; *dehi*—a person who has accepted a material body; *arthaḥ*—the material elements; *iva*—like; *śāśvataḥ*—eternal.

**TRANSLATION**

As from one seed another seed is generated, O King, so from one body [the body of the father], through another body [the body of the mother], a third body is generated [the body of a son]. As the elements of the material body are eternal, the living entity who appears through these material elements is also eternal.

**PURPORT**

From Bhagavad-gítā we understand that there are two energies, namely the superior energy and inferior energy. Inferior energy consists of the five gross and three subtle material elements. The living entity, who represents the superior energy, appears in different types of bodies through these elements by the manipulation or supervision of the material energy. Actually both the material and spiritual energies—matter
and spirit—exist eternally as potencies of the Supreme Personality of Godhead. The potent entity is the Supreme Person. Since the spiritual energy, the living being, who is part and parcel of the Supreme Lord, desires to enjoy this material world, the Lord gives him a chance to accept different types of material bodies and enjoy or suffer in different material conditions. Factually, the spiritual energy, the living entity who desires to enjoy material things, is manipulated by the Supreme Lord. The so-called father and mother have nothing to do with the living entity. As a result of his own choice and karma, the living being takes different bodies through the agency of so-called fathers and mothers.

TEXT 8

\[
\text{हेदेहिविभागोदयाविभीग़क्रृत: पुरा जातिव्यक्तिविभागं यथा वस्तुनि कल्पित:॥८॥}
\]

\[
deha-dehi-vibhāgo 'yam
aviveka-kṛtaḥ purā
jāti-vyakti-vibhāgo 'yam
yatā vastuni kalpitaḥ
\]

deha—of this body; dehi—and the proprietor of the body; vibhāgaḥ—the division; ayam—this; viveka—from ignorance; kṛtaḥ—made; purā—from time immemorial; jāti—of the class or caste; vyakti—and the individual; vibhāgaḥ—division; ayam—this; yathā—just as; vastuni—in the original object; kalpitaḥ—imagined.

TRANSLATION

Divisions of generalization and specification, such as nationality and individuality, are the imaginations of persons who are not advanced in knowledge.

PURPORT

Actually there are two energies—material and spiritual. Both of them are ever-existing because they are emanations from the eternal truth, the Supreme Lord. Because the individual soul, the individual living entity, has desired to act in forgetfulness of his original identity since time im-
memorial, he is accepting different positions in material bodies and being designated according to many divisions of nationality, community, society, species and so on.

**TEXT 9**

श्रीशुकु उत्तर
एवमाध्यासितो राजा चित्रकेतुद्विजोचक्रिमिः
विज्ञ्य पाणिना वक्त्राराधमाधानमभाषत ॥ ९ ॥

śrī-śuka uvāca
evam āśvāsito rājā
citraketur dvijoktibhiḥ
vimrjya pāṇinā vaktram
ādhi-mlānam abhāṣata

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; āśvāsitah—being enlightened or given hope; rājā—the King; citraketuḥ—Citraketu; dvija-uktibhiḥ—by the instructions of the great brāhmaṇas (Nārada and Āṅgirā Rṣi); vimrjya—wiping off; pāṇinā—by the hand; vaktram—his face; ādhi-mlānam—shriveled due to lamentation; abhāṣata—spoke intelligently.

**TRANSLATION**

Śrī Śukadeva Gosvāmī continued: Thus enlightened by the instructions of Nārada and Āṅgirā, King Citraketu became hopeful with knowledge. Wiping his shiveled face with his hand, the King began to speak.

**TEXT 10**

श्रीराजोत्तर
कौ युवां ज्ञानसम्पन्नो महिष्ठो ु महीयसाम्।
अबधूतेन वेषेण गूढाविज्ञ समागताः ॥ १० ॥

śrī-rājovāca
kau yuvāṁ jñāna-sampannau
mahiṣṭhau ca mahīyasām
avadhūtena veṣeṇa
gūḍhāv iha samāgatau

śrī-rājā uvāca—King Citraketu said; kau—who; yuvām—you two; jñāna-sampannau—fully developed in knowledge; mahiṣṭhau—the greatest; ca—also; mahīyasām—among other great personalities; avadhūtena—of the liberated wandering mendicants; veṣeṇa—by the dress; gūḍhau—disguised; iha—in this place; samāgatau—arrived.

TRANSLATION

King Citraketu said: You have both come here dressed like avadhūtas, liberated persons, just to cover your identities, but I see that of all men, you are the most elevated in awareness. You know everything as it is. Therefore you are the greatest of all great personalities.

TEXT 11

चरन्ति ह्ववनौ कामं ब्राह्मणं भगवततिर्ययः   ।
माह्यं ग्राम्युद्दीनां बोधयोन्मत्ततिर्गिन्नः ॥ १ ॥

caranti hy avanau kāmaṁ
brāhmaṇāḥ bhagavat-priyāḥ
mādṛśāṁ grāmya-buddhināṁ
bodhāyonmatta-liṅginaḥ

caranti—wander; hi—indeed; avanau—on the surface of the world; kāmaṁ—according to desire; brāhmaṇāḥ—the brāhmaṇas; bhagavat-priyāḥ—who are also Vaiṣṇavas, very dear to the Personality of Godhead; mā-drśāṁ—of those like me; grāmya-buddhināṁ—who are obsessed with temporary material consciousness; bodhāya—for the awakening; unmatta-liṅginaḥ—who dress as if madmen.

TRANSLATION

Brāhmaṇas who are exalted to the position of Vaiṣṇavas, the most dear servants of Kṛṣṇa, sometimes dress like madmen. Just to
benefit materialists like us, who are always attached to sense gratification, and just to dissipate our ignorance, these Vaiṣṇavas wander on the surface of the globe according to their desire.

TEXTS 12–15

kumāro nārada ṛbhur
aṅgirā devalo 'sitaḥ
apāntaratamā vyāso
mārkaṇḍeyo 'tha gautamaḥ

vasiṣṭho bhagavān rāmaḥ
kapilo bādarāyaṇīḥ
durvāsā yājñavalkyaś ca
jātukarnas tathāruniḥ

romāśaś cyavano datta
āsuriḥ sapataṃjaliḥ
ṛṣir veda-śirā dhaumyo
munih paṃcaśikhas tathā

hiranyanābhaḥ kaūṣalyaḥ
śrutadeva rtadhvajāḥ
ete pare ca siddheśāś
caranti jñāna-hetavaḥ
O great souls, I have heard that among the great and perfect persons wandering the surface of the earth to instruct knowledge to people covered by ignorance are Sanat-kumāra, Nārada, Rbhu, Āṅgirā, Devala, Asita, Apāntaratamā [Vyāsadeva], Mārkaṇḍeya, Gautama, Vasiṣṭha, Bhagavān Parāśurāma, Kapila, Sukadeva, Durvāsā, Yājñavalkya, Jātukarṇa and Aruṇi. Others are Romaśa, Cyavana, Dattātreya, Āsuri, Patañjali, the great sage Dharma who is like the head of the Vedas, the sage Pañcaśikha, Hiraṇyanābha, Kauśalya, Śrutadeva and Ṛtadhvaja. You must certainly be among them.

The word jñāna-hetavaḥ is very significant because great personalities like those listed in these verses wander on the surface of the globe not to mislead the populace, but to distribute real knowledge. Without this knowledge, human life is wasted. The human form of life is meant for realization of one’s relationship with Krṣṇa, or God. One who lacks this knowledge is categorized among the animals. The Lord Himself says in Bhagavad-gītā (7.15):
Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.

Ignorance is the bodily conception of life (yasyātma-buddhiḥ kuṇape tri-dhātuke. . . sa eva go-kharah). Practically everyone throughout the universe, especially on this planet, Bhūrloka, thinks that there is no separate existence of the body and soul and therefore no need of self-realization. But that is not a fact. Therefore all the brāhmaṇas listed here, being devotees, travel all over the world to awaken Krśna consciousness in the hearts of such foolish materialists.

The ācāryas mentioned in these verses are described in the Mahābhārata. The word pañcaśikha is also important. One who is liberated from the conceptions of annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya and who is perfectly aware of the subtle coverings of the soul is called pañcaśikha. According to the statements of the Mahābhārata (Śānti-parva, Chapters 218–219), an ācārya named Pañcaśikha took birth in the family of Maharaja Janaka, the ruler of Mithila. The Sāṅkhya philosophers accept Pañcaśikhācārya as one of them. Real knowledge pertains to the living entity dwelling within the body. Unfortunately, because of ignorance, the living entity identifies himself with the body and therefore feels pleasure and pain.

TEXT 16

तस्माद युवां ग्राम्यपशोऽर्म मृदिविषः प्रभृः
अन्वे तमसि मग्नस्य ज्ञानदीप उदीर्यताम् ।१६।

tasmād yuvāṁ grāmya-paśor
mama mūḍha-dhiyāḥ prabhū
andhe tamasi magnasya
jñāna-dīpa udiryatām
tasmāt—therefore; yuvāṁ—both of you; grāmya-paśoh—of an animal like a hog, pig or dog; mama—me; mūḍha-dhiyāḥ—who am very foolish (due to having no spiritual knowledge); prabhū—O my two lords; andhe—in blind; tamasi—darkness; magnasya—of one who is absorbed; jñāna-dipah—the torchlight of knowledge; udiryatām—let it be ignited.

TRANSLATION

Because you are great personalities, you can give me real knowledge. I am as foolish as a village animal like a pig or dog because I am merged in the darkness of ignorance. Therefore, please ignite the torch of knowledge to save me.

PURPORT

This is the way to receive knowledge. One must submit oneself at the lotus feet of great personalities who can actually deliver transcendental knowledge. It is therefore said, tasmād guruṁ prapadyeta jijñāsuh śreya uttamaṁ: “One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him.” Only one who is actually eager to receive knowledge to eradicate the darkness of ignorance is eligible to approach a guru, or spiritual master. The guru should not be approached for material benefits. One should not approach a guru just to cure some disease or receive some miraculous benefit. This is not the way to approach the guru. Tad-vijñānārtham: one should approach the guru to understand the transcendental science of spiritual life. Unfortunately, in this age of Kali there are many bogus gurus who display magic to their disciples, and many foolish disciples want to see such magic for material benefits. These disciples are not interested in pursuing spiritual life to save themselves from the darkness of ignorance. It is said:

oṁ ajñāna-timirāndhasya
jñānānjana-salākayā
caksur unmititam yena
tasmai śrī-gurave namaḥ
“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.” This gives the definition of the guru. Everyone is in the darkness of ignorance. Therefore everyone needs to be enlightened with transcendental knowledge. One who enlightens his disciple and saves him from rotting in the darkness of ignorance in this material world is a true guru.

TEXT 17
श्रीआंगिराजुवाच
अहं ते पुत्रकामसा पुत्रदोषस्याञ्जिरा नृप ।
एष ज्ञास्यत: साक्षाचार्दे भगवानुपि: ||१७||

śri-aṅgirā uvāca
aham te putra-kāmasya
putrado 'smy aṅgirā nṛpa
esa brahma-sutah sakṣān
nārado bhagavān rṣiḥ

śri-aṅgirāḥ uvāca—the great sage Aṅgirā said; aham—I; te—of you; putra-kāmasya—desiring to have a son; putra-dah—the giver of the son; asmi—am; aṅgirā—Aṅgirā Rṣi; nṛpa—O King; eṣa—this; brahma-sutah—the son of Lord Brahmā; sakṣāt—directly; nāradaḥ—Nārada Muni; bhagavān—the most powerful; rṣiḥ—sage.

TRANSLATION
Aṅgirā said: My dear King, when you desired to have a son, I approached you. Indeed, I am the same Aṅgirā Rṣi who gave you this son. As for this rṣi, he is the great sage Nārada, the direct son of Lord Brahmā.

TEXTS 18–19
हत्यं त्यां पुत्रशोकेन मयं तमसि दुःखरे ।
अतदेह्मतुष्ट्वेत् महापुरुषगोचरमु ||१८||
अनुयुग्धाय भवत: प्राक्षातात्माधिह प्रमो ।
नम्भष्णो भगवद्धाम् नात्तातात्मदप्रमसिः ||१९||
itham tvāṁ putra-śokena
magnam tamasi dustare
atad-arham anusmrtya
mahāpuruṣa-gocaram

anugrahāya bhavataḥ
prāptāv āvāṁ iha prabho
brahmanyo bhagavad-bhakto
nāvāśāditum arhasi

itham—in this way; tvāṁ—you; putra-śokena—because of grief at the death of your son; magnam—merged; tamasi—in darkness; dustare—insurmountable; a-tat-arham—unsuitable for a person like you; anusmrtya—remembering; mahā-puruṣa—the Supreme Personality of Godhead; gocaram—who are advanced in understanding; anugrahāya—just to show favor; bhavataḥ—toward you; prāptau—arrived; āvāṁ—we two; iha—in this place; prabho—O King; brahmānyah—one who is situated in the Supreme Absolute Truth; bhagavat-bhaktah—an advanced devotee of the Supreme Personality of Godhead; na—not; avāśāditum—to lament; arhasi—you deserve.

TRANSLATION

My dear King, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation, which is due to your being merged in the darkness of ignorance. For those who are advanced in spiritual knowledge to be affected by material loss and gain is not at all desirable.

PURPORT

Several words in this verse are very important. The word mahā-puruṣa refers to advanced devotees and also to the Supreme Personality of Godhead. Mahā means “the supreme,” and puruṣa means “person.” One who always engages in the service of the Supreme Lord is called mahā-puruṣika. Śukadeva Gosvāmī and Mahārāja Parikṣit are some-
times addressed as *mahā-pauruṣika*. A devotee should always aspire to engage in the service of advanced devotees. As Śrila Narottama dāsa Ṭhākura has sung:

\[
\text{tāṇḍera caraṇa sevi bhakta-sane vāsa}
\]
\[
\text{janame janame haya, ei abhilāsa}
\]

A devotee should always aspire to live in the association of advanced devotees and engage in the service of the Lord through the *paramparā* system. One should serve the mission of Śrī Caitanya Mahāprabhu through the instructions of the great Gosvāmīs of Vṛndāvana. This is called *tāṇḍera caraṇa sevi*. While serving the lotus feet of the Gosvāmīs, one should live in the association of devotees (*bhakta-sane vāsa*). This is the business of a devotee. A devotee should not aspire for material profit or lament for material loss. When Aṅgirā Ṛṣī and Nārada saw that Mahārāja Citraketu, an advanced devotee, had fallen in the darkness of ignorance and was lamenting for the material body of his son, by their causeless mercy they came to advise him so that he could be saved from this ignorance.

Another significant word is *brahmaṇya*. The Supreme Personality of Godhead is sometimes addressed by the prayer *namo brahmaṇya-devāya*, which offers obeisances unto the Lord because He is served by the devotees. Therefore this verse states, *brahmaṇyo bhagavad-bhakto nāvāśāditum arhasi*. This is the symptom of an advanced devotee. *Brahma-bhūtah prasannātmā*. For a devotee—an advanced, self-realized soul—there is no cause for material jubilation or lamentation. He is always transcendental to conditional life.

**TEXT 20**

\[
tadaiva te paraṁ jñānam
\]
\[
dadāmi grham āgataḥ
\]
\[
jñātvānyābhiniyeśam te
\]
\[
putram eva dadāmy aham
\]
When I first came to your home, I could have given you the supreme transcendental knowledge, but when I saw that your mind was absorbed in material things, I gave you only a son, who caused you jubilation and lamentation.

**TEXTS 21–23**

adhunā putriṇāṁ tāpo
bhavataivānubhūyate
evaṁ dárá grhā ráyo
vividhaśvarya-sampadah

śabdādayaś ca visayāś
calā rājya-vibhūtayaḥ
mahī rājyaṁ balam koṣo
bhrtyāmātya-suhrj-janaḥ

sarve 'pi śūraseneme
śoka-moha-bhayārtidāḥ
gandharva-nagara-prakhyaḥ
svapna-māyā-manorathāḥ
adhunā—at the present moment; putrinām—of persons who have children; tāpah—the tribulation; bhavatā—by you; eva—indeed; anubhūyate—is experienced; evam—in this way; dārāḥ—good wife; grhāḥ—residence; rāyah—riches; vividha—various; aiśvarya—opu­lences; sampadāḥ—prosperities; sabda-ādayah—sound and so on; ca—and; viśayāḥ—the objects of sense gratification; calāḥ—temporary; rājya—of the kingdom; vibhūtayāḥ—opulences; mahi—land; rājyam—kingdom; balam—strength; kosāḥ—treasury; bhṛtya—servants; amātya—ministers; suḥrt-janāḥ—allies; sarve—all; api—indeed; śūrasena—O King of Śūrasena; ime—these; śoka—of lamentation; moha—of illusion; bhaya—of fear; arti—and distress; dāḥ—givers; gandharva-nagara-prakhyāḥ—headed by the illusory sight of a gandharva-nagara, a big palace within the forest; svapna—dreams; māyā—illusions; manorathāḥ—and concoctions of the mind.

TRANSLATION

My dear King, now you are actually experiencing the misery of a person who has sons and daughters. O King, owner of the state of Śūrasena, one’s wife, his house, the opulence of his kingdom, and his various other opulences and objects of sense perception are all the same in that they are temporary. One’s kingdom, military power, treasury, servants, ministers, friends and relatives are all causes of fear, illusion, lamentation and distress. They are like a gandharva-nagara, a nonexistent palace that one imagines to exist in the forest. Because they are impermanent, they are no better than illusions, dreams and mental concoctions.

PURPORT

This verse describes the entanglement of material existence. In material existence, the living entity possesses many things—the material body, children, wife and so on (dehāpatya-kalatrādisu). One may think that these will give him protection, but that is impossible. In spite of all these possessions, the spirit soul has to give up his present situation and accept another. The next situation may be unfavorable, but even if it is favorable, one must give it up and again accept another body. In this way, one’s tribulation in material existence continues. A sane man
should be perfectly aware that these things will never be able to give him happiness. One must be situated in his spiritual identity and eternally serve the Supreme Personality of Godhead as a devotee. Áṅgirā Rśi and Nārada Muni gave this instruction to Mahārāja Citraketu.

TEXT 24


dṛṣṭamānā vinārthena
na dṛṣṭyante manobhavāḥ
karmaṁbhir dhyāyato nānā-
karmāṇi manaso 'bhavan

TRANSLATION

These visible objects like wife, children and property are like dreams and mental concoctions. Actually what we see has no permanent existence. It is sometimes seen and sometimes not. Only because of our past actions do we create such mental concoctions, and because of these concoctions, we perform further activities.

PURPORT

Everything material is a mental concoction because it is sometimes visible and sometimes not. At night when we dream of tigers and snakes, they are not actually present, but we are afraid because we are affected by what we envision in our dreams. Everything material is like a dream because it actually has no permanent existence.

Śrīla Viśvanātha Cakravarti Ṭhākura writes as follows in his commentary: arthena vyāghra-sarpādinā vinaiivā dṛṣṭamānāḥ svapnādi-bhaṅge sati na dṛṣṭyante tad evam dārādayo 'vāstava-vastu-bhūtāḥ svapnādayo
'vastu-bhūtāḥ ca sarve manobhayāḥ mano-vāsanāḥ janyatvān manobhayāḥ. At night one dreams of tigers and snakes, and while dreaming he actually sees them, but as soon as the dream is broken they no longer exist. Similarly, the material world is a creation of our mental concoctions. We have come to this material world to enjoy material resources, and by mental concoction we discover many, many objects of enjoyment because our minds are absorbed in material things. This is why we receive various bodies. According to our mental concoctions we work in various ways, desiring various achievements, and by nature and the order of the Supreme Personality of Godhead (karmaṇā daiva-netreṇa) we get the advantages we desire. Thus we become more and more involved with material concoctions. This is the reason for our suffering in the material world. By one kind of activity we create another, and they are all products of our mental concoctions.

TEXT 25

अयं हि देहिनो देहो द्रव्यज्ञानक्रियात्मकः ।
देहिनो विविधकः शस्तापकः हुदाहः ॥ २५ ॥

ayam hi dehino deho
dravya-jñāna-kriyātmakah
dehino vividha-kleśa-
santāpa-kṛd udāhṛtaḥ

ayam—this; hi—certainly; dehinah—of the living entity; dehaḥ—body; dravya-jñāna-kriyā-ātmakah—consisting of the material elements, the senses for acquiring knowledge, and the acting senses; dehinah—of the living entity; vividha—various; kleśa—sufferings; santāpa—and of pains; kṛ— the cause; udāhṛtaḥ—is declared.

TRANSLATION

The living entity in the bodily conception of life is absorbed in the body, which is a combination of the physical elements, the five senses for gathering knowledge, and the five senses of action, along with the mind. Through the mind the living entity suffers
three kinds of tribulations—adhibhautika, adhidaivika and adhyātmika. Therefore this body is a source of all miseries.

PURPORT

In the Fifth Canto (5.5.4), while instructing his sons, Rṣabhadeva said, asann api kleśada āsa dehaḥ: the body, although temporary, is the cause of all the miseries of material existence. As already discussed in the previous verse, the entire material creation is based on mental concoction. The mind sometimes induces us to think that if we purchase an automobile we can enjoy the physical elements, such as earth, water, air and fire, combined in forms of iron, plastic, petrol and so on. Working with the five material elements (pañca-bhūtas), as well as with our five knowledge-gathering senses like the eyes, ears and tongue and our five active senses like the hands and legs, we become involved in the material condition. Thus we are subjected to the tribulations known as adhyātmika, adhidaivika and adhibhautika. The mind is the center because the mind creates all these things. As soon as the material object is struck, however, the mind is affected, and we suffer. For example, with the material elements, the working senses and the knowledge-gathering senses we create a very nice car, and when the car is accidentally smashed in a collision, the mind suffers, and through the mind the living entity suffers.

The fact is that the living entity, while concocting with the mind, creates the material condition. Because matter is destructible, through the material condition the living entity suffers. Otherwise, the living entity is detached from all material conditions. When one comes to the Brahman platform, the platform of spiritual life, fully understanding that he is a spiritual soul (aham brahmaasmı), he is no longer affected by lamentation or hankering. As the Lord says in Bhagavad-gītā (18.54):

brahma-bhūtaḥ prasannātmā
ga śocati na kāṅksati

“One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything.” Elsewhere in Bhagavad-gītā (15.7) the Lord says:
“The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.” The living entity is actually part and parcel of the Supreme Personality of Godhead and is unaffected by material conditions, but because the mind (manaḥ) is affected, the senses are affected, and the living entity struggles for existence within this material world.

**TEXT 26**

\[ \text{tasmāt svasthena manasa} \]
\[ \text{vimsṛya gatim ātmanah} \]
\[ \text{dvaite dhruvārtha-viśrambham} \]
\[ \text{tyajopasamam āviśa} \]

**TRANSLATION**

Therefore, O King Citraketu, carefully consider the position of the ātmā. In other words, try to understand who you are—whether body, mind or soul. Consider where you have come from, where you are going after giving up this body, and why you are under the control of material lamentation. Try to understand your real position in this way, and then you will be able to give up your unnecessary attachment. You will also be able to give up the belief
that this material world, or anything not directly in touch with service to Kṛṣṇa, is eternal. Thus you will obtain peace.

**PURPORT**

The Kṛṣṇa consciousness movement is factually endeavoring to bring human society to a sober condition. Because of a misdirected civilization, people are jumping in materialistic life like cats and dogs, performing all sorts of abominable, sinful actions and becoming increasingly entangled. The Kṛṣṇa consciousness movement includes self-realization because one is first directed by Lord Kṛṣṇa to understand that one is not the body but the owner of the body. When one understands this simple fact, he can direct himself toward the goal of life. Because people are not educated in terms of the goal of life, they are working like madmen and becoming more and more attached to the material atmosphere. The misguided man accepts the material condition as everlasting. One must give up his faith in material things and give up attachment for them. Then one will be sober and peaceful.

**TEXT 27**

śrī-nārada uvāca
etāṁ mantrapanīṣadam
prātīccha prayato mama
yāṁ dhārayan sapta-rātrād
draṣṭā saṅkaraśaṇam vibhum

śrī-nārada uvāca—Śrī Nārada Muni said; etāṁ—this; mantra-upaniṣadam—Upaniṣad in the form of a mantra by which one can achieve the highest goal of life; prātīccha—accept; prayataḥ—with great attention (after finishing the funeral ceremony of your dead son); mama—from me; yāṁ—which; dhārayan—accepting; sapta-rātrāḥ—after seven nights; draṣṭā—you will see; saṅkaraśaṇam—the Supreme Personality of Godhead, Saṅkarṣaṇa; vibhum—the Lord.
TRANSLATION

The great sage Nārada continued: My dear King, attentively receive from me a mantra, which is most auspicious. After accepting it from me, in seven nights you will be able to see the Lord face to face.

TEXT 28

yat-pāda-mūlam upasṛtya narendra pūrve
śarvādayo bhramam imam dvitayam visṛjya
sadyas tadiyam atulānadhiyam mahitvam
prāpur bhavān api param na cirād upaiti

yat-pāda-mūlam—the lotus feet of whom (Lord Saṅkarṣaṇa); upasṛtya—obtaining shelter at; nara-indra—O King; pūrve—formerly; śarva-ādayah—great demigods like Lord Mahādeva; bhramam—illusion; imam—this; dvitayam—consisting of duality; visṛjya—giving up; sadyah—immediately; tadiyam—His; atula—unequaled; anadhi-kam—unsurpassed; mahitvam—glories; prāpuḥ—achieved; bhavān—yourself; api—also; param—the supreme abode; na—not; cirāt—after a long time; upaiti—will obtain.

TRANSLATION

My dear King, in former days Lord Śiva and other demigods took shelter of the lotus feet of Saṅkarṣaṇa. Thus they immediately got free from the illusion of duality and achieved unequaled and unsurpassed glories in spiritual life. You will very soon attain that very same position.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fifteenth Chapter, of the Śrimad-Bhāgavatam, entitled “The Saints Nārada and Aṅgirā Instruct King Citraketu.”
As related in this chapter, Citraketu was able to talk with his dead son and hear from him the truth of life. When Citraketu was appeased, the great sage Nārada gave him a mantra, and by chanting this mantra Citraketu found shelter at the lotus feet of Saṅkarṣaṇa.

The living entity is eternal. Thus he has neither birth nor death (na hanyate hanyamāne śārīre). According to the reactions of one’s fruitive activities, one takes birth in various species of life among the birds, beasts, trees, human beings, demigods and so on, thus rotating through various bodies. For a certain period of time, one receives a particular type of body as a son or father in a false relationship. All our relationships in this material world with friends, relatives or enemies consist of duality, in which one feels happy and distressed on the basis of illusion. The living entity is actually a spiritual soul who is part and parcel of God and has nothing to do with relationships in the world of duality. Therefore Nārada Muni advised Citraketu not to lament for his so-called dead son.

After hearing instructions from their dead child, Citraketu and his wife could understand that all relationships in this material world are causes of misery. The queens who had administered poison to the son of Kṛtadyuti were very much ashamed. They atoned for the sinful act of killing a child and gave up their aspiration to have sons. Thereafter, Nārada Muni chanted prayers to Nārāyaṇa, who exists as catur-vyūha, and instructed Citraketu about the Supreme Lord, who creates, maintains and annihilates everything and who is the master of the material nature. After instructing King Citraketu in this way, he returned to Brahmāloka. These instructions about the Absolute Truth are called the mahā-vidyā. After being initiated by Nārada Muni, King Citraketu chanted the mahā-vidyā, and after one week he attained the presence of Lord Saṅkarṣaṇa, who was surrounded by the four Kumāras. The Lord
was nicely dressed in bluish garments, with a helmet and ornaments of gold. His face appeared very happy. In the presence of Lord Saṅkarṣaṇa, Citraketu offered his obeisances and began to offer prayers.

In his prayers, Citraketu said that millions of universes rest in the pores of Saṅkarṣaṇa, who is limitless, having no beginning and end. The Lord is well known to the devotees for His eternity. The difference between worshiping the Lord and worshiping the demigods is that the worshiper of the Lord also becomes eternal, whereas whatever benedictions one can get from the demigods are impermanent. Unless one becomes a devotee, one cannot understand the Supreme Personality of Godhead.

After Citraketu finished his prayers, the unlimited Supreme Lord explained knowledge of Himself to Citraketu.

TEXT 1

Śrī-bādarāyaṇir uvāca
atha deva-rṣī rājan
samparetam nṛpātmajam
darśayītveti hovāca
jñātinām anuṣocatām

Śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmi said; atha—thus; deva-rṣīḥ—the great sage Nārada; rājan—O King; samparetam—dead; nṛpa-ātmajam—the son of the King; darśayītvā—making visible; iti—thus; ha—indeed; uvāca—explained; jñātinām—to all the relatives; anuṣocatām—who were lamenting.

TRANSLATION

Śrī Śukadeva Gosvāmi said: My dear King Parikṣit, by his mystic power the great sage Nārada brought the dead son into the vision of all the lamenting relatives and then spoke as follows.
TEXT 2

Śrīnārada uvāca

jīvātman paśya bhadrām te
mātaram pitaram ca te
suhrdo bāndhavās taptāh
sucā tvat-kṛtayā bhṛṣam

Śrī-nāradaḥ uvāca—Śrī Nārada Muni said; jīvātman—O living entity; paśya—just see; bhadrām—good fortune; te—unto you; mātaram—the mother; pitaram—the father; ca—and; te—of you; suhrdah—friends; bāndhavāh—relatives; taptāh—aggrieved; sucā—by lamentation; tvat-kṛtayā—because of you; bhṛṣam—very greatly.

TRANSLATION

Śrī Nārada Muni said: O living entity, all good fortune unto you. Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away.

TEXT 3

kalevaram svam āviśya
śeṣam āyuḥ suhrd-ṛtaḥ
bhunkHzva bhogān pitr-prattān
adhitīṣṭha nṛpāsanaṁ

kalevaram—body; svam—your own; āviśya—entering; śeṣam—the balance; āyuḥ—duration of life; suhrd-ṛtaḥ—surrounded by your friends and relatives; bhunkHzva—just enjoy; bhogān—all enjoyable opulences; pitr—by your father; pratān—awarded; adhitīṣṭha—accept; nṛpa-āsanām—the throne of the king.
TRANSLATION

Because you died untimely, the balance of your lifetime still remains. Therefore you may reenter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the opulences given by your father.

TEXT 4

जीव उवाच
कस्मिन्जन्मनयमि महसं पितरो मातृभवन।
कर्मभिभ्राम्यमाणस देवतिर्यंहन्योनिषु॥४॥

jīva uvāca
kasmin janmany amī mahyam
pitaro mātaro 'bhavan
karmabhir bhrāmyamāṇasya
deva-tiryāṇ-nr-yoniṣu

jīvah uvāca—the living entity said; kasmin—in which; janman—in birth; amī—all those; mahyam—to me; pitarāḥ—fathers; mātaraḥ—mothers; abhavan—were; karmabhiḥ—by the results of fruitive action; bhrāmyamāṇasya—who am wandering; deva-tiryak—of the demigods and the lower animals; nr—and of the human species; yoniṣu—in the wombs.

TRANSLATION

By the mystic power of Nārada Muni, the living entity reentered his dead body for a short time and spoke in reply to Nārada Muni’s request. He said: According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?
PURPORT

Here it is made clear that the living being enters a material body that is like a machine created by the five gross elements of material nature (earth, water, fire, air and sky) and the three subtle elements (mind, intelligence and ego). As confirmed in Bhagavad-gītā, there are two separate identities, called the inferior and superior natures, which both belong to the Supreme Personality of Godhead. According to the results of a living entity’s fruitive actions, he is forced to enter the material elements in different types of bodies.

This time the living entity was supposed to have been the son of Mahārāja Citraketu and Queen Kṛtadyuti because according to the laws of nature he had entered a body made by the King and Queen. Actually, however, he was not their son. The living entity is the son of the Supreme Personality of Godhead, and because he wants to enjoy this material world, the Supreme Lord gives him a chance to enter various bodies. The living entity has no true relationship with the material body he gets from his material father and mother. He is part and parcel of the Supreme Lord, but he is allowed to go through different bodies. The body created by the so-called father and mother actually has nothing to do with its so-called creators. Therefore the living entity flatly denied that Mahārāja Citraketu and his wife were his father and mother.

TEXT 5

बन्धुज्यात्यारिमद्यसिद्धमिनिदासिनोदमित्रोदासीनविद्वास्त: ||
सर्वेन हि सर्वेषं मवन्ति क्षणशो मिय: ॥ ५ ॥

bandhu-jñāty-ari-madhyastha-
mitrodāsīna-vidvāsah
sarva eva hi sarvesāṁ
bhavanti kramāśo mithaḥ

bandhu—friends; jñāti—family members; ari—enemies; madhyastha—neutrals; mitra—well-wishers; udāsīna—indifferent; vidvāsah—or envious persons; sarve—all; eva—indeed; hi—certainly; sarvesāṁ—of all; bhavanti—become; kramāśah—gradually; mithaḥ—of one another.
TRANSLATION

In this material world, which advances like a river that carries away the living entity, all people become friends, relatives and enemies in due course of time. They also act neutrally, they mediate, they despise one another, and they act in many other relationships. Nonetheless, despite these various transactions, no one is permanently related.

PURPORT

It is our practical experience in this material world that the same person who is one’s friend today becomes one’s enemy tomorrow. Our relationships as friends or enemies, family men or outsiders, are actually the results of our different dealings. Citraketu Mahārāja was lamenting for his son, who was now dead, but he could have considered the situation otherwise. “This living entity,” he could have thought, “was my enemy in my last life, and now, having appeared as my son, he is prematurely leaving just to give me pain and agony.” Why should he not consider his dead son his former enemy and instead of lamenting be jubilant because of an enemy’s death? As stated in Bhagavad-gītā (3.27), prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvasaḥ: factually everything is happening because of our association with the modes of material nature. Therefore one who is my friend today in association with the mode of goodness may be my enemy tomorrow in association with the modes of passion and ignorance. As the modes of material nature work, in illusion we accept others as friends, enemies, sons or fathers in terms of the reactions of different dealings under different conditions.

TEXT 6

 yatā vastūni paṇyāni
 hemādini tatas tataḥ
 paryaṭanti nareṣv evaṁ
 jīvo yonisū kartṛṣu

yatā vastūni paṇyāni
hemādini tatas tataḥ
paryaṭanti nareṣv evaṁ
jīvo yonisū kartṛṣu
yathā—just as; vastūni—commodities; pañyāni—meant for trading; hema-ādīni—such as gold; tataḥ tataḥ—from here to there; paryatanti—move about; nareśu—among men; evam—in this way; jīvaḥ—the living entity; yoniśu—in different species of life; kārtrṣu—in different material fathers.

TRANSLATION

Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his frutitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.

PURPORT

It has already been explained that Citraketu’s son was his enemy in a past life and had now appeared as his son just to give him more severe pain. Indeed, the untimely death of the son caused severe lamentation for the father. One may put forward the argument, “If the King’s son was his enemy, how could the King have so much affection for him?” In answer, the example is given that when someone’s wealth falls into the hands of his enemy, the money becomes the enemy’s friend. Then the enemy can use it for his own purposes. Indeed, he can even use it to harm its previous owner. Therefore the money belongs neither to the one party nor to the other. The money is always money, but in different situations it can be used as an enemy or a friend.

As explained in Bhagavad-gītā, it is not by any father or mother that the living entity is given his birth. The living entity is a completely separate identity from the so-called father and mother. By the laws of nature, the living entity is forced to enter the semen of a father and be injected into the womb of the mother. He is not in control of selecting what kind of father he will accept. Prakṛteḥ kriyamāṇāni: the laws of nature force him to go to different fathers and mothers, just like a consumer commodity that is purchased and sold. Therefore the so-called relationship of father and son is an arrangement of prakṛti, or nature. It has no meaning, and therefore it is called illusion.
The same living entity sometimes takes shelter of an animal father and mother and sometimes a human father and mother. Sometimes he accepts a father and mother among the birds, and sometimes he accepts a demigod father and mother. Śrī Caitanya Mahāprabhu therefore says:

\[ \text{brahmāṇḍa bhramite kona bhāgyavān jīva} \\
\text{guru-krṣṇa-prasāde pāya bhakti-latā-bija} \]

Harassed life after life by the laws of nature, the living entity wanders throughout the entire universe in different planets and different species of life. Somehow or other, if he is fortunate enough, he comes in touch with a devotee who reforms his entire life. Then the living entity goes back home, back to Godhead. Therefore it is said:

\[ \text{janame janame sabe pita mātā pāya} \\
\text{krṣṇa guru nahi mile baja hari ei} \]

In the transmigration of the soul through different bodies, everyone, in every form of life—be it human, animal, tree or demigod—gets a father and mother. This is not very difficult. The difficulty is to obtain a bona fide spiritual master and Kṛṣṇa. Therefore the duty of a human being is to capture the opportunity to come in touch with Kṛṣṇa’s representative, the bona fide spiritual master. Under the guidance of the spiritual master, the spiritual father, one can return home, back to Godhead.

**TEXT 7**

\[ \text{nityasyārthasya sambandho ānityāy dhṛṣṭe nṛṣu} \]
\[ \text{yāvad yasya hi sambandho mamatvam tāvad eva hi} \]

\[ \text{nityasya—of the eternal; arthasya—thing; sambandhaḥ—relationship; hi—indeed; ānityaḥ—temporary; dhṛṣṭe—is seen; nṛṣu—in} \]
human society; yāvat—as long as; yasya—of whom; hi—indeed; sam-bandhah—relationship; mamatvam—ownership; tāvat—that long; eva—indeed; hi—certainly.

**TRANSLATION**

A few living entities are born in the human species, and others are born as animals. Although both are living entities, their relationships are impermanent. An animal may remain in the custody of a human being for some time, and then the same animal may be transferred to the possession of other human beings. As soon as the animal goes away, the former proprietor no longer has a sense of ownership. As long as the animal is in his possession he certainly has an affinity for it, but as soon as the animal is sold, the affinity is lost.

**PURPORT**

Aside from the fact that the soul transmigrates from one body to another, even in this life the relationships between living entities are impermanent, as exemplified in this verse. The son of Citraketu was named Harṣaśoka, or “jubilation and lamentation.” The living entity is certainly eternal, but because he is covered by a temporary dress, the body, his eternity is not observed. Dehino ’śmin yathā dehe kaumāram yauvanam jarā: “The embodied soul continually passes, in this body, from boyhood to youth to old age.” Thus the bodily dress is impermanent. The living entity, however, is permanent. As an animal is transferred from one owner to another, the living entity who was the son of Citraketu lived as his son for some time, but as soon as he was transferred to another body, the affectionate relationship was broken. As stated in the example given in the previous verse, when one has a commodity in his hands he considers it his, but as soon as it is transferred it becomes someone else’s commodity. Then one no longer has a relationship with it; he has no affection for it, nor does he lament for it.

**TEXT 8**

एवं योनिगते जीवः स नित्ये निरहक्कतः ।
यात्रयत्रोपलवेत तात्वक्तं हि तस्य तद् ॥ ८ ॥
evan yoni-gato jivaḥ
sa nityo nirahaṅkṛtaḥ
yāvad yatropalabhyeta
tāvat svatvam hi tasya tat

TRANSLATION

Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of a certain father and mother as a result of his past fruitive activities, he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.

PURPORT

When the living entity lives within the material body, he falsely thinks that he is the body, although actually he is not. His relationship with his body and his so-called father and mother are false, illusory conceptions. These illusions continue as long as one is not enlightened about the situation of the living entity.
The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

PURPORT
In this verse the philosophy of acintya-bhedābheda—simultaneous oneness and difference—is described. The living entity is eternal (nitya) like the Supreme Personality of Godhead, but the difference is that the Supreme Lord is the greatest, no one being equal to or greater than Him, whereas the living entity is sūksma, or extremely small. The Sāstra describes that the magnitude of the living entity is one ten-thousandth the size of the tip of a hair. The Supreme Lord is all-pervading (aṇḍāntara-stha-paramāṇu-cayāntara-stham). Relatively, if the living entity is accepted as the smallest, there should naturally be inquiry about the greatest. The greatest is the Supreme Personality of Godhead, and the smallest is the living entity.

Another peculiar characteristic of the jīva is that he becomes covered by māyā. Ātmamāyā-guṇāiḥ: he is prone to being covered by the Supreme Lord’s illusory energy. The living entity is responsible for his
conditional life in the material world, and therefore he is described as prabhu ("the master"). If he likes he can come to this material world, and if he likes he can return home, back to Godhead. Because he wanted to enjoy this material world, the Supreme Personality of Godhead gave him a material body through the agency of the material energy. As the Lord Himself says in Bhagavad-gītā (18.61):

\[
iśvāraḥ sarvabhūtānāṁ \\
hṛd-deśe 'ṛjuna tiṣṭhati \\
bhrāmayan sarvabhūtānī \\
yantrārūḍhāni māyāyā\]

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The Supreme Lord gives the living entity a chance to enjoy in this material world as he desires, but He openly expresses His own desire that the living entity give up all material aspirations, fully surrender unto Him and return home, back to Godhead.

The living entity is the smallest (sūkṣma). Jīva Gosvāmī says in this connection that the living entity within the body is extremely difficult for materialistic scientists to find, although we understand from authorities that the living entity is within the body. The body is different from the living entity.

**TEXT 10**

न हस्यार्थतिप्रियः कथितार्थप्रियः सः प्रोपिनः।
एकः सर्वथियाः द्रष्टा कर्त्तृणां गुणदोषयोः।

\[
na hy asyāsti priyāḥ kaścīn \\
nāpriyāḥ svāḥ paro 'pi vā \\
ekāh sarva-dhiyāṁ draśā \\
kartṛnāṁ guṇa-dosayaḥ
\]

na—not; hi—indeed; asya—to the living entity; asti—there is; priyā—dear; kaścīt—someone; na—not; aprīyāḥ—not dear; svāḥ—own; parāḥ—other; api—also; vā—or; ekāḥ—the one; sarvā—
For this living entity, no one is dear, nor is anyone unfavorable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities of men.

PURPORT

As explained in the previous verse, the living entity has the same qualities as the Supreme Personality of Godhead, but he has them in minute quantities because he is a small particle (sūkṣma) whereas the Supreme Lord is all-pervading and great. For the Supreme Lord there are no friends, enemies or relatives, for He is completely free from all the disqualifications of ignorance that characterize the conditioned souls. On the other hand, He is extremely kind and favorable to His devotees, and He is not at all satisfied with persons who are envious of His devotees. As the Lord Himself confirms in Bhagavad-gītā (9.29):

\[
\text{samo 'ham sarva-bhūteṣu} \\
\text{na me dvesyo 'sti na priyaḥ} \\
\text{ye bhajanti tu māṁ bhaktyā} \\
\text{mayi te teṣu cāpy aham}
\]

“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 Lord has no enemy or friend, but He is inclined toward a devotee who always engages in His devotional service. Similarly, elsewhere in the Gītā (16.19) the Lord says:

\[
\text{tān aham duśataḥ krūrān} \\
\text{sarasāreṣu narādhamān} \\
\text{ksipāmy ajasram aśubhān} \\
\text{āsurīṣv eva yoniṣu}
\]
"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." The Lord is extremely antagonistic toward those who are envious of His devotees. To protect His devotees, the Lord sometimes has to kill their enemies. For example, to protect Prahlāda Mahārāja, the Lord had to kill his enemy Hiranyakaśipu, although Hiranyakaśipu attained salvation because of being killed by the Lord. Since the Lord is the witness of everyone's activities, He witnesses the actions of the enemies of His devotees, and He is inclined to punish them. In other cases, however, He simply witnesses what the living entities do and gives the results of one's sinful or pious actions.

TEXT 11

नादत्त आत्मा हि गुणं न दोषं न क्रियाफलम् ।
उदासीनवदासीनं: परावरद्गीवर: || 11 ||

nādatta ātmā hi guṇam
na doṣam na kriyā-phalam
udāsīnavad āsīnāḥ
parāvara-dṛk īśvaraḥ

na—not; ādatte—accepts; ātmā—the Supreme Lord; hi—indeed; guṇam—happiness; na—not; doṣam—unhappiness; na—nor; kriyā-phalam—the result of any fruitive activity; udāsīnavat—exactly like a neutral man; āsīnāḥ—sitting (in the core of the heart); para-avara-dṛk—seeing the cause and effect; īśvaraḥ—the Supreme Lord.

TRANSLATION

The Supreme Lord [ātmā], the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His qualities in a minute quantity. Therefore one should not be affected by lamentation.
PURPORT

The conditioned soul has friends and enemies. He is affected by the good qualities and the faults of his position. The Supreme Lord, however, is always transcendental. Because He is the īśvara, the supreme controller, He is not affected by duality. It may therefore be said that He sits in the core of everyone’s heart as the neutral witness of the causes and effects of one’s activities, good and bad. We should also understand that udāsīna, neutral, does not mean that He takes no action. Rather, it means that He is not personally affected. For example, a court judge is neutral when two opposing parties appear before him, but he still takes action as the case warrants. To become completely neutral, indifferent, to material activities, we should simply seek shelter at the lotus feet of the supreme neutral person.

Mahārāja Citraketu was advised that remaining neutral in such trying circumstances as the death of one’s son is impossible. Nevertheless, since the Lord knows how to adjust everything, the best course is to depend upon Him and do one’s duty in devotional service to the Lord. In all circumstances, one should be undisturbed by duality. As stated in Bhagavad-gītā (2.47):

\[
\text{karmaṇy evādhikāras te} \\
\text{mā phaḷeṣu kadācana} \\
\text{mā karma-phala-hetur bhūr} \\
\text{mā te saṅgo 'stv akarmanī}
\]

“You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.” One should execute one’s devotional duty, and for the results of one’s actions one should depend upon the Supreme Personality of Godhead.

TEXT 12

श्रीचादार्याणिवाच
िृत्युतीर्थ गतो जीवो ज्ञात्यत्स्य ते तदा ।
विसिता ह्ययुज्ञ शोकं छिन्छात्मलोहितं हस्तम् ॥ १२ ॥
Śrī-bādārāyaṇīṁ uvāca

ity udirya gato jīvo
jnātayas tasya te taddā
vismitā mumucuḥ śokam
chittvātmā-sneha-śrīkhalām

Śrī Śukadeva Gosvāmi said; iti—in this way; udirya—speaking; gataḥ—the living entity (who had appeared as the son of Maharāja Citraketu); jnātayah—the relatives and family members; tasya—of him; te—they; taddā—at that time; vismitāḥ—being astonished; mumucuḥ—gave up; śokam—lamentation; chittvā—cutting off; ātma-sneha—of affection due to a relationship; śrīkhalām—the iron shackles.

TRANSLATION
Śrī Śukadeva Gosvāmi continued: When the conditioned soul [jīva] in the form of Maharāja Citraketu’s son had spoken in this way and then left, Citraketu and the other relatives of the dead son were all astonished. Thus they cut off the shackles of their affection, which was due to their relationship with him, and gave up their lamentation.

TEXT 13

निहृत्य ज्ञातयो ज्ञातेः हृत्योतिता: कियाः।
तस्यज्ञुर्वत्स्यज्ञ स्नेहं शोकमोहमयातिद्यम्।।१३।।

nirhṛtya jnātayo jnāte
deham kṛtvocitāḥ kriyāḥ
tatyajur dustyajam sneham
śoka-moha-bhayārtidam

nirhṛtya—removing; jnātayah—King Citraketu and all the other relatives; jnāteḥ—of the son; deham—the body; kṛtvā—performing; ucitāḥ—suitable; kriyāḥ—activities; tatyajuḥ—gave up; dustyajam—very difficult to give up; sneham—affection; śoka—lamentation; moha—illusion; bhaya—fear; arti—and distress; dam—giving.
TRANSLATION

After the relatives had discharged their duties by performing the proper funeral ceremonies and burning the dead child’s body, they gave up the affection that leads to illusion, lamentation, fear and pain. Such affection is undoubtedly difficult to give up, but they gave it up very easily.

TEXT 14

bāla-ghnyo vṛṣītās tatra
bāla-hatyā-hata-prabhāh
bāla-hatyā-vratāṁ cerur
brāhmaṇair yān nirūpitaṁ
yamunāyāṁ mahārāja
smaranto dvija-bhāsitam

bāla-ghnyah—the killers of the child; vṛṣītāḥ—being very much ashamed; tatra—there; bāla-hatyā—because of killing the child; hata—having lost; prabhāḥ—all bodily luster; bāla-hatyā-vratāṁ—the atonement for killing the child; cerur—executed; brāhmaṇaṁ—as by the priests; yāt—which; nirūpitaṁ—described; yamunāyāṁ—at the River Yamuna; mahā-rāja—O King Parikṣit; smarantoḥ—remembering; dvija-bhāsitam—the statement given by the brāhmaṇa.

TRANSLATION

Queen Kṛtyadyuti’s co-wives, who had poisoned the child, were very much ashamed, and they lost all their bodily luster. While lamenting, O King, they remembered the instructions of Aṅgirā and gave up their ambition to bear children. Following the directions of the brāhmaṇas, they went to the bank of the Yamunā, where they bathed and atoned for their sinful activities.
PURPORT

In this verse the word bāla-hatyā-hata-prabhāḥ is to be particularly noted. The practice of killing children has existed in human society for a long time—since time immemorial—but in the days of yore it was very rarely performed. At the present moment, however, in this age of Kali, abortion—killing of the child within the womb—has become very common, and sometimes a child is even killed after birth. If a woman performs such an abominable act, she gradually loses all her bodily luster (bāla-hatyā-hata-prabhāḥ). It is also to be noted that the ladies who had committed the sinful act of administering poison to the child were very much ashamed, and according to the directions of the brāhmaṇas, they had to undergo atonement for killing the child. Any woman who has ever performed such an infamously sinful act must atone for it, but no one now is doing that. Under the circumstances, the women responsible must suffer in this life and the next. Those who are sincere souls, after hearing this incident, should refrain from such child-killing and should atone for their sinful activities by taking to Kṛṣṇa consciousness very seriously. If one chants the Hare Kṛṣṇa mahā-mantra without offenses, all of one’s sinful actions are surely atoned for immediately, but one should not commit such deeds again, for that is an offense.

TEXT 15

sa ittham pratibuddhātmā
citraketur dvijoktibhiḥ
grha-andha-kūpān niśkrāntah
sarāḥ-pankād iva dvipaḥ

sah—he; ittham—in this way; pratibuddha-ātmā—being fully aware of spiritual knowledge; citraketuḥ—King Citraketu; dvija-uktibhiḥ—by the instructions of the perfect brāhmaṇas (Anīgīra and Nārada Muni); grha-andha-kūpāt—from the dark well of family life; niśkrāntah—came out; sarāḥ—of a lake or reservoir of water; pānkāt—from the mud; iva—like; dvipaḥ—an elephant.
Thus enlightened by the instructions of the brāhmaṇas Aṅgirā and Nārada, King Citraketu became fully aware of spiritual knowledge. As an elephant becomes free from a muddy reservoir of water, King Citraketu came out of the dark well of family life.

The King bathed in the water of the Yamunā, and according to prescribed duties, he offered oblations of water to the forefathers and demigods. Very gravely controlling his senses and mind, he then offered his respects and obeisances to the sons of Lord Brahmā (Aṅgirā and Nārada).

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Thereafter, being very much pleased with Citraketu, who was a self-controlled devotee and surrendered soul, Nārada, the most powerful sage, spoke to him the following transcendental instructions.

**TEXTS 18–19**

ॐ नमस्तुर्थ्यं भगवते वासुदेवाय धीमहि ।
प्रशुप्रायानिन्द्वः नमः सकर्षणाय । ॥ १८॥
नमो विश्वानमात्राय परमानन्दमूर्त्ये ।
आत्मारामाय शान्ताय निन्द्वदेतन्त्रेण ॥ १९॥

ōṁ namaṁ tuḥyaṁ bhagavate
vāsudevāya dhīmahi
pradyumnāyā niruddhāya
naṁ saṁkarsanāya ca

namo vijnāna-mātrāya
paramānanda-mūrtaye
ātmārāmaṁ āntāya
nivṛtta-dvaita-drṣtaye

ōṁ—O my Lord; namaḥ—obeisances; tuḥyaṁ—unto You; bhagavate—the Supreme Personality of Godhead; vāsudevāya—Krṣṇa, the son of Vasudeva; dhīmahi—let me meditate upon; pradyumnāya—unto Pradyumna; aniruddhāya—unto Aniruddha; naamah—respectful obeis-
sances; śaṅkarṣaṇāya—unto Lord Śaṅkarṣaṇa; ca—also; namaha—all obeisances; viṣṇu-mātrāya—unto the form full of knowledge; parama-ānanda-mūrtaye—full of transcendental bliss; ātma-ārāmāya—unto the Lord, who is self-sufficient; śānta— and free from disturbances; nivṛtta-dvaita-dṛṣṭaye—whose vision turns away from duality, or who is one without a second.

**TRANSLATION**

[Nārada gave Citraketu the following mantra.] O Lord, O Supreme Personality of Godhead, who are addressed by the oṁkāra [praṇava], I offer my respectful obeisances unto You. O Lord Vāsudeva, I meditate upon You. O Lord Pradyumna, Lord Aniruddha and Lord Śaṅkarṣaṇa, I offer You my respectful obeisances. O reservoir of spiritual potency, O supreme bliss, I offer my respectful obeisances unto You, who are self-sufficient and most peaceful. O ultimate truth, one without a second, You are realized as Brahmā, Paramātmā and Bhagavān and are therefore the reservoir of all knowledge. I offer my respectful obeisances unto You.

**PURPORT**

In Bhagavad-gītā Kṛṣṇa says that He is praṇavaḥ sarva-vedeśu, the syllable oṁ in the Vedic mantras. In transcendental knowledge, the Lord is addressed as praṇava, oṁkāra, which is a symbolic representation of the Lord in sound. Oṁ namo bhagavate vāsudevāya. Vāsudeva, who is an expansion of Nārāyaṇa, expands Himself as Pradyumna, Aniruddha and Śaṅkarṣaṇa. From Śaṅkarṣaṇa comes a second Nārāyaṇa expansion, and from this Nārāyaṇa come further expansions of Vāsudeva, Pradyumna, Śaṅkarṣaṇa and Aniruddha. The Śaṅkarṣaṇa in this group is the original cause of the three puruṣas, namely Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Kṣīrodakaśāyī Viṣṇu is situated in every universe in a special planet called Śvetadvipa. This is confirmed in the Brahma-samhitā: aṇḍāntara-stha. The word aṇḍa means this universe. Within this universe is a planet called Śvetadvipa, where Kṣīrodakaśāyī Viṣṇu is situated. From Him come all the incarnations within this universe.
As confirmed in the *Brahma-saṁhitā*, all these forms of the Supreme Personality of Godhead are *advaita*, nondifferent, and they are also *acyuta*, infallible; they do not fall down like the conditioned souls. The ordinary living entity is prone to falling into the clutches of *māyā*, but the Supreme Lord in His different incarnations and forms is *acyuta*, infallible. Therefore His body is different from the material body possessed by the conditioned soul.

The word *mātrā* is explained in the Medini dictionary as follows: *mātrā karaṇa-vibhūṣāyāṁ vitte māne paricchade*. The word *mātrā*, in its different imports, is used to indicate the decoration of the ear, possession, respect, and the possession of a covering. As stated in *Bhagavad-gītā* (2.14):

\[
\textit{mātrā-sparśās tu kaunteya}\ \\
\textit{śūtosṇa-sukha-duḥkha-dāḥ}\ \\
\textit{āgamāpāyino 'nityās}\ \\
\textit{tāṁs titikṣasva bhārata}
\]

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." In the conditioned state of life, the body is used as our dress, and as one needs different dresses during the summer and winter, we conditioned souls are changing bodies according to our desires. However, because the body of the Supreme Lord is full of knowledge, it needs no covering. The idea that Kṛṣṇa’s body is like ours—in other words, that His body and soul are different—is a misunderstanding. There are no such differences for Kṛṣṇa, because His body is full of knowledge. Here we receive material bodies because of a lack of knowledge, but because Kṛṣṇa, Vāsudeva, is full of knowledge, there is no difference between His body and His soul. Kṛṣṇa remembers what He said forty million years ago to the sun-god, but an ordinary being cannot remember what he said the day before yesterday. This is the difference between Kṛṣṇa’s body and our body. Therefore the Lord is addressed as *vijñāna-mātrāya paramānanda-mūrtaye*. 
Because the Lord’s body is full of knowledge, He always enjoys transcendental bliss. Indeed, His very form is *paramānanda*. This is confirmed in the *Vedānta-sūtra*: *ānandamayo 'bhyaśāt*. By nature the Lord is *ānandamaya*. Whenever we see Kṛṣṇa, He is always full of *ānanda* in all circumstances. No one can make Him morose. *Ātmārāmāya*: He does not need to search for external enjoyment, because He is self-sufficient. *Śāntāya*: He has no anxiety. One who has to seek pleasure from other sources is always full of anxiety. *Karmīs, jñānīs* and *yogīs* are full of anxiety because they want something, but a devotee does not want anything; he is simply satisfied in the service of the Lord, who is fully blissful.

*Nivṛtta-dvaita-drṣṭaye*: in our conditioned life our bodies have different parts, but although Kṛṣṇa apparently has different bodily parts, no part of His body is different from any other part. Kṛṣṇa can see with His eyes, and Kṛṣṇa can see without His eyes. Therefore in the *Śvetāsvatara Upaniṣad* it is said, *paṣyaty acaksuh*. He can see with His hands and legs. He does not need a particular bodily part to perform a particular action. *Aṅgāni yasya sakalendriya-vṛttimānti*: He can do anything He desires with any part of His body, and therefore He is called almighty.

**TEXT 20**

अत्मानन्दानुभृत्यावा न्यात्सक्त्याँमयेन नमः
ह्रस्केचाय महते नमस्तेनन्तमुर्त्याये ॥२०॥

ātmānandānubhūtyaiva
nyāstā-sakty-ūrmaye namah
hṛṣikeśāya mahate
namas te 'nanta-mūrtaye

ātma-ānanda—of Your personal bliss; anubhūtyā—by perception; eva—certainly; nyāstā—given up; sakti-ūrmaye—the waves of material nature; namah—respectful obeisances; hṛṣikeśāya—unto the supreme controller of the senses; mahate—unto the Supreme; namah—respectful obeisances; te—unto You; ananta—unlimited; mūrtaye—whose expansions.
TRANSLATION

Perceiving Your personal bliss, You are always transcendental to the waves of material nature. Therefore, my Lord, I offer my respectful obeisances unto You. You are the supreme controller of the senses, and Your expansions of form are unlimited. You are the greatest, and therefore I offer my respectful obeisances unto You.

PURPORT

This verse analytically differentiates the living entity from the Supreme Lord. The form of the Lord and the form of the conditioned soul are different because the Lord is always blissful whereas the conditioned soul is always under the threefold miseries of the material world. The Supreme Lord is *sac-cid-ānanda-vigraha*. He derives *ānanda*, bliss, from His own self. The Lord’s body is transcendental, spiritual, but because the conditioned soul has a material body, he has many bodily and mental troubles. The conditioned soul is always perturbed by attachment and detachment, whereas the Supreme Lord is always free from such dualities. The Lord is the supreme master of all the senses, whereas the conditioned soul is controlled by the senses. The Lord is the greatest, whereas the living entity is the smallest. The living entity is conditioned by the waves of material nature, but the Supreme Lord is transcendental to all actions and reactions. The expansions of the Supreme Lord’s body are innumerable (*advaitam acyutam anādim ananta-rūpam*), but the conditioned soul is limited to only one form. From history we learn that a conditioned soul, by mystic power, can sometimes expand into eight forms, but the Lord’s bodily expansions are unlimited. This means that the bodies of the Supreme Personality of Godhead have no beginning and no end, unlike the bodies of the living entities.

TEXT 21

\[\text{वचस्युपरते}\text{प्राप्या य एको मनसा सह} | \]
\[\text{अनामहपशिन्मातः सोऽन्याः सदसत्परः} \text{।} \text{॥2॥} \]

\[\text{vacasy uparate 'prāpya} \]
\[\text{ya eko manasā saha} \]
The words and mind of the conditioned soul cannot approach the Supreme Personality of Godhead, for material names and forms are not applicable to the Lord, who is entirely spiritual, beyond the conception of gross and subtle forms. The impersonal Brahman is another of His forms. May He, by His pleasure, protect us.

PURPORT

The impersonal Brahman, which is the effulgence of the Lord, is described in this verse.

TEXT 22

yasminn idam yataś cedam
tiṣṭhaty apyeti jāyate
mṛṇmayeṣu iva mṛj-jātis
tasmai te brahmaṇe nāmaḥ

yasmin—in whom; idam—this (cosmic manifestation); yataḥ—from whom; ca—also; idam—this (cosmic manifestation); tiṣṭhati—stands; apyeti—dissolves; jāyate—is born; mṛṇmayeṣu—in things made of earth; iva—like; mṛj-jātis—birth from earth; tasmai—unto Him; te—you; brahmaṇe—the supreme cause; nāmaḥ—respectful obeisances.
TRANSLATION

As pots made completely of earth are situated on earth after being created and are transformed into earth again when broken, this cosmic manifestation is caused by the Supreme Brahman, situated in the Supreme Brahman, and annihilated in the same Supreme Brahman. Therefore, since the Supreme Lord is the cause of Brahman, let us offer Him our respectful obeisances.

PURPORT

The Supreme Lord is the cause of the cosmic manifestation, He maintains it after creation, and after annihilation the Lord is the reservoir of everything.

TEXT 23

यन ना स्पृश्यति न विदृढ्मनोऽद्वैद्विद्विधियासवः ।
अन्तरबहिः संवत्तं ज्योमवत्तात्ततोस्मयद्यः ॥२३॥

yan na sprśanti na vidur
mano-buddhindriyāsavaḥ
antar bahiś ca vitataṁ
vyomavat tan nato 'smy aham

yat—whom; na—not; sprśanti—can touch; na—nor; viduḥ—can know; manaḥ—the mind; buddhi—the intelligence; indriya—the senses; asavaḥ—the life airs; antaḥ—within; bahiḥ—outside; ca—also; vitatam—expanded; vyoma-vat—like the sky; tat—unto Him; nataḥ—bowed; asmi—am; aham—I.

TRANSLATION

The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.
TEXT 24

\[
\text{dehe} \text{ndriya-pra} \text{na-mano-dhiyo } \text{mi}
\]

\[
yad-am\text{\-}\text{\-s}a-viddh\text{\-}h \text{ pracaranti karmasu}
\]

\[
nai\text{\-}vanyad\text{\-}a \text{ lauham iv\text{\-}prataptam}
\]

\[
sth\text{\-}\text{\-}\text{\-}\text{\- neu} \text{ tad dra} \text{\-}tr\text{\-}pade\text{\-}\text{\-}\text{\-}sam eti
\]

As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman.

PURPORT

Red-hot iron can burn, but it cannot burn the original fire. Therefore the consciousness of the small particle of Brahman is fully dependent on the power of the Supreme Brahman. In Bhagavad-gītā the Lord says, mattaḥ smṛtir jñānam apohanaṁ ca: “From Me the conditioned soul receives memory, knowledge and forgetfulness.” The power for ac-
activities comes from the Supreme Lord, and when the Lord withdraws this power, the conditioned soul no longer has energy with which to act through his various senses. The body includes five knowledge-acquiring senses, five active senses and the mind, but actually these are merely lumps of matter. For example, the brain is nothing but matter, but when electrified by the energy of the Supreme Personality of Godhead, the brain can act, just as iron can burn when made red-hot by the influence of fire. The brain can act while we are awake or even while we are dreaming, but when we are fast asleep or unconscious the brain is inactive. Since the brain is a lump of matter, it does not have independent power with which to act. It can act only when favored by the influence of the Supreme Personality of Godhead, who is Brahman or Parabrahman. This is the way to understand how the Supreme Brahman, Kṛṣṇa, is present everywhere, just as the sunshine is present because of the sun-god in the sun globe. The Supreme Lord is called Hṛṣikeśa; He is the only conductor of the senses. Unless empowered by His energy, our senses cannot act. In other words, He is the only seer, the only worker, the only listener, and the only active principle or supreme controller.

TEXT 25

অঃ নমঃ ভগবতে মহাপুরুষায় মহামায় মহাভূতিতপত্যে সকল-সাত্ত্বিকিংদিতিকর্কর কমলায়লিপলালিতং চরিয়নিকার-কামলায় প্রস্থমোনিত জমাতে। ২৫।।


ōṁ—O Supreme Personality of Godhead; namah—respectful obeisances; bhagavate—unto You, the Lord, who are full in six opulences; mahā-puruṣāya—the supreme enjoyer; mahā-anubhāvāya—the most perfect realized soul, or the Supersoul; mahā-vibhūti-pataye—the master of all mystic power; sakala-sātvata-parivṛṇḍha—of all the best devotees; nikara—of the multitude; kara-kamala—of the lotus hands; kudmala—by the buds; upalālita—served; caraṇa-aravinda-yugala—
whose two lotus feet; parama—topmost; parameśthin—who are situated in the spiritual planet; namaḥ te—respectful obeisances unto You.

**TRANSLATION**

O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud hands. You are the Supreme Personality of Godhead, complete in six opulences. You are the supreme person mentioned in the Puruṣa-sūkta prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisances unto You.

**PURPORT**

It is said that the Absolute Truth is one, but is manifested in different features as Brahman, Paramātmā and Bhagavān. The previous verses described the Brahman and Paramātmā features of the Absolute Truth. Now this prayer is offered in bhakti-yoga to the Absolute Supreme Person. The words used in this regard are sakala-sātvata-parivṛdha. The word sātvata means “devotees,” and sakala means “all together.” The devotees, who also have lotus feet, serve the lotus feet of the Lord with their lotus hands. The devotees may sometimes not be competent to serve the lotus feet of the Lord, and therefore the Lord is addressed as parama-parameśthin. He is the Supreme Person, yet He is very kind to the devotees. No one is competent to serve the Lord, but even if a devotee is not competent, the merciful Lord accepts the humble attempt of the devotee.

**TEXT 26**

श्रीशुकु उवाच
भक्तायैतां प्रपञ्चाय विद्यामादिश्य नारदः |
ययावद्धिर्सा साक्षं धाम स्वायम्भुवं प्रपो ||२६॥

śrī-śuka uvāca
bhaktāyaitāṁ prapannāya
vidyāṁ ādiśya nāradaḥ
yayāv aṅgirasā sākam
dhāma svāyambhuvam prabho

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; bhaktāya—unto the devotee; etām—this; prapannāya—unto one who fully surrendered; vidyām—transcendental knowledge; ādiśya—instructing; nāradaḥ—the great sage Nārada; yayau—left; aṅgirasā—the great saint Aṅgirā; sākam—with; dhāma—for the topmost planet; svāyambhuvam—belonging to Lord Brahmā; prabho—O King.

TRANSLATION
Śrī Śukadeva Gosvāmi continued: Nārada, having become the spiritual master of Citraketu, instructed him fully in this prayer because Citraketu was fully surrendered. O King Parikṣit, Nārada then left with the great sage Aṅgirā for the topmost planet, known as Brahma-loka.

PURPORT
When Aṅgirā had first come to visit King Citraketu, he did not bring Nārada with him. However, after the death of Citraketu’s son, Aṅgirā brought Nārada to instruct King Citraketu about bhakti-yoga. The difference was that in the beginning Citraketu was not in a temperament of renunciation, but after the death of his son, when he was overwhelmed by his great plight, he was awakened to the platform of renunciation by instructions regarding the falsity of this material world and material possessions. It is only at this stage that bhakti-yoga can be instructed. As long as one is attached to material enjoyment, bhakti-yoga cannot be understood. This is confirmed in Bhagavad-gītā (2.44):

bhogaiśvarya-prasaktānāṁ
  tayāpahṛta-cetasāṁ
  vyavasāyātmikā buddhiḥ
  samādhau na vidhiyate

“In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take
place.” As long as one is very much attached to material enjoyment, one cannot concentrate his mind on the subject matter of devotional service.

The Kṛṣṇa consciousness movement is progressing successfully in the Western countries at the present moment because the youth in the West have reached the stage of vairāgya, or renunciation. They are practically disgusted with material pleasure from material sources, and this has resulted in a population of hippies throughout the Western countries. Now if these young people are instructed about bhakti-yoga, Kṛṣṇa consciousness, the instructions will certainly be effective.

As soon as Citraketu understood the philosophy of vairāgya-vidyā, the knowledge of renunciation, he could understand the process of bhakti-yoga. In this regard Śrīla Śrīvāsa Bhaṭṭācārya has said, vairāgya-vidyā-nija-bhakti-yoga. Vairāgya-vidyā and bhakti-yoga are parallel lines. One is essential for understanding the other. It is also said, bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). Advancement in devotional service, or Kṛṣṇa consciousness, is characterized by increasing renunciation of material enjoyment. Nārada Muni is the father of devotional service, and therefore, just to bestow causeless mercy upon King Citraketu, Aṅgirā brought Nārada Muni to instruct the King. These instructions were extremely effective. Anyone who follows in the footsteps of Nārada Muni is certainly a pure devotee.

**TEXT 27**

चित्रकेतुस् तां विद्या यथा नारदभाषिताम्।
धारयामास ससाहकम्भस्: सुसमाहित: ॥२७॥

citraketus tu tāṁ vidyāṁ
yathā nārada-bhāṣitām
dhārayāṁ āsa saptāham
ab-bhakṣaḥ susamāhitaḥ

citraketuh—King Citraketu; tu—indeed; tāṁ—that; vidyāṁ—transcendental knowledge; yathā—just as; nārada-bhāṣitām—instructed by the great sage Nārada; dhārayāṁ āsa—chanted; saptāham—continuously for one week; ap-bhakṣaḥ—only drinking water; susamāhitaḥ—with great attention and care.
TRANSLATION

Fasting and drinking only water, Citraketu for one week continuously chanted with great care and attention the mantra given by Nārada Muni.

TEXT 28

तत: स सामरात्रान्ते विद्यया धार्यमाणया ।
सिद्धारागःपत्यां च लेमेःप्रतिहर्त नूय ॥२८॥

tatab, sa sapta-ratrante
vidyayā dhāryamāṇayā
vidyādharādhipatyāṁ ca
lebhe 'pratihataṁ nṛpa

tatab—from this; saḥ—he; sapta-rātra-anте—at the end of seven nights; vidyayā—by the prayers; dhāryamāṇayā—being carefully practiced; vidyādharā-adhipatyāṁ—mastery of the Vidyādharas (as an intermediate result); ca—also; lebhe—achieved; apratihataṁ—undeviated from the instructions of the spiritual master; nṛpa—O King Parikṣit.

TRANSLATION

O King Parikṣit, after only one week of repeatedly practicing the mantra received from the spiritual master, Citraketu achieved the rule of the planet of the Vidyādharas as an intermediate product of his spiritual advancement in knowledge.

PURPORT

If a devotee, after being initiated, adheres rigidly to the instructions of the spiritual master, he is naturally endowed with the material opulences of vidyādharā-adhipatyāṁ and similar posts as by-products. A devotee need not practice yoga, karma or jñāna to achieve a successful result. Devotional service alone is competent to award a devotee all material power. A pure devotee, however, is never attached to material power, although he gets it very easily without personal endeavor. Citraketu
received this side benefit of his devotional service, which he rigidly performed in accordance with the instructions of Nārada.

**TEXT 29**

वतः कुतिपयाहोभियवेद्येवदयोग्यः । 
जगाम देवदेवस्य शेषस्य करणान्तिकम् ॥२९॥

tatah katipayāhobhir 
vidyayeddha-mano-gatiḥ 
jagāma deva-devasya 
śeṣasya caraṇāntikam

**TRANSLATION**

Thereafter, within a very few days, by the influence of the mantra that Citraketu had practiced, his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Anantadeva.

**PURPORT**

A devotee’s ultimate achievement is to take shelter of the lotus feet of the Lord in any one of the planets in the spiritual sky. As a result of rigid execution of devotional service, a devotee receives all material opulences if these are required; otherwise, the devotee is not interested in material opulences, nor does the Supreme Lord award them. When a devotee is actually engaged in the devotional service of the Lord, his apparently material opulences are not material; they are all spiritual. For example, if a devotee spends money to construct a beautiful and costly temple, the construction is not material but spiritual (nirbandhah kṛṣṇa-sambandhe yuktam vairāgyam ucyate). A devotee’s mind is never diverted to the
material side of the temple. The bricks, stone and wood used in the construction of the temple are spiritual, just as the Deity, although made of stone, is not stone but the Supreme Personality of Godhead Himself. The more one advances in spiritual consciousness, the more he can understand the elements of devotional service. Nothing in devotional service is material; everything is spiritual. Consequently a devotee is awarded so-called material opulence for spiritual advancement. This opulence is an aid to help the devotee advance toward the spiritual kingdom. Thus Mahārāja Citraketu remained in material opulence as a vīdyādha-pati, master of the Vidyādharas, and by executing devotional service he became perfect within a very few days and returned home, back to Godhead, taking shelter of the lotus feet of Lord Śeṣa, Ananta.

A karmī’s material opulence and a devotee’s material opulence are not on the same level. Śrīla Madhvacārya comments in this way:

\[
\begin{align*}
\text{anyāntaryāmiṇāṁ viṣṇum} \\
\text{upāsyaṁya-saṁipaṁ} \\
\text{bhaved yogyatayā tasya} \\
\text{padam vā prāṇuṣyāṁ naraḥ}
\end{align*}
\]

By worshiping Lord Viṣṇu one can get whatever he desires, but a pure devotee never asks Lord Viṣṇu for any material profit. Instead he serves Lord Viṣṇu without material desires and is therefore ultimately transferred to the spiritual kingdom. In this regard, Śrīla Virarāghava Ācārya comments, yathēṣṭa-gatir ity arthaḥ: by worshiping Viṣṇu, a devotee can get whatever he likes. Mahārāja Citraketu wanted only to return home, back to Godhead, and therefore he achieved success in that way.

**TEXT 30**

\[
\begin{align*}
\text{mrṇāla-gaurāṁ śīti-vāsasam sphurat-} \\
\text{kirīṭa-keyūra-kaṭītrat-kaṅkaṇam}
\end{align*}
\]
prassanna-vaktrāruṇa-locanam vṛtam

dadarśa siddhēśvara-maṇḍalaiḥ prabhūm

mṛṇāla-gaurā—white like the fibers of a lotus; sīti-vāsasam—wear-
ing garments of blue silk; sphurā—glittering; kirīṭa—helmet; keyūra—armlets; kaṭitra—belt; kaṅkaṇaṁ—whose bangles; prassanna-
vaktra—smiling face; arūṇa-locanam—having reddish eyes; vṛtam—
surrounded; dadarśa—he saw; siddha-iśvara-maṇḍalaiḥ—by the most
perfect devotees; prabhūm—the Supreme Personality of Godhead.

TRANSLATION

Upon reaching the shelter of Lord Śeṣa, the Supreme Per-
sonality of Godhead, Citraketu saw that He was as white as the
white fibers of a lotus flower. He was dressed in bluish garments
and adorned with a brilliantly glittering helmet, armlets, belt and
bangles. His face was smiling, and His eyes were reddish. He was
surrounded by such exalted liberated persons as Sanat-kumāra.

TEXT 31

tad-darśana-dhvasta-samasta-kilbiṣaḥ
svasthāmalāntaḥkaranaḥ 'bhayān muniḥ
pravṛddha-bhaktā pranayaśrū-locanaḥ
prahṛṣṭa-romaṁmahāādi-puruṣaṁ

tad-darśana—by the sight of the Supreme Personality of Godhead;
dhvasta—destroyed; samasta-kilbiṣaḥ—having all sins; svastha—
healthy; amala—and pure; antākaraṇaḥ—the core of whose heart;
abhyayāt—approached face to face; muniḥ—the King, who was silent
due to full mental satisfaction; pravṛddha-bhaktā—with an attitude of
increased devotional service; pranaya-āśrū-locanaḥ—with tears in his
eyes because of love; prahṛṣṭa-romaḥ—his hairs standing on end due to
jubilation; anamat—offered respectful obeisances; ādi-puruṣam—unto the expansion of the original personality.

TRANSLATION

As soon as Mahārāja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Kṛṣṇa consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead.

PURPORT

The word tad-darśana-dhvasta-samasta-kilbīṣah is very important in this verse. If one regularly sees the Supreme Personality of Godhead in the temple, one will gradually be disinfected of all material desires simply by visiting the temple and seeing the Deity. When one is freed from all the results of sinful activities, one will be purified, and with a healthy mind, completely cleansed, he will increasingly make progress in Kṛṣṇa consciousness.

TEXT 32

sa uttamaśloka-pada-abja-viṣṭaram
premaśru-leśair upamehayan muhuh
premoparuddhākhila-varṇa-nirgamo
naivāsakat tam prasamīditum ciram

saḥ—he; uttamaśloka—of the Supreme Personality of Godhead; pada-abja—of the lotus feet; viṣṭaram—the resting place; prema-aśru—of tears of pure love; leśaiḥ—by drops; upamehayan—moisten-
ing; muhuḥ—again and again; prema-uparuddha—choked with love; 
akhila—all; varna—of the letters; nirgamah—the coming out; na—not; eva—indeed; aṣakat—was able; tam—unto Him; prasamiditum—to offer prayers; ciraṁ—for a long time.

TRANSLATION
With tears of love and affection, Citraketu repeatedly moistened the resting place of the Supreme Lord’s lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any of the letters of the alphabet to offer the Lord suitable prayers.

PURPORT
All the letters of the alphabet and the words constructed by those letters are meant for offering prayers to the Supreme Personality of Godhead. Maharaja Citraketu had the opportunity to offer prayers to the Lord by composing nice verses from the letters of the alphabet, but because of his ecstasy, for a considerable time he could not join those letters to offer prayers to the Lord. As stated in Śrīmad-Bhāgavatam (1.5.22):

=idam hi purīsas tapasāḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoh
avicýuto 'rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam

If one has scientific, philosophical, political, economic or any other abilities and wants perfection in his knowledge, he should offer prayers to the Supreme Personality of Godhead by composing first-class poetry or engaging his talents in the service of the Lord. Citraketu wanted to do this, but he was unable because of loving ecstasy. Therefore he had to wait for a considerable time before he could offer prayers.

TEXT 33
ततः समाधाय मनो मनीषया
बभाषा एतत्रत्रितिर्यथव्रागसोऽ

Thereafter, by controlling his mind with his intelligence and thus restricting his senses from external engagements, he recovered suitable words with which to express his feelings. Thus he began offering prayers to the Lord, who is the personification of the holy scriptures [the sātvata-samhitās like the Brahma-saṁhitā and the Nārada-pañcarātra] and who is the spiritual master of all. He offered his prayers as follows.

PURPORT

One cannot offer prayers to the Lord with mundane words. One must become spiritually advanced by controlling the mind and senses. Then he can find suitable words to offer in prayers to the Lord. Quoting the following verse from the Padma Purāṇa, Śrīla Sanātana Gosvāmī forbids us to sing any song not sung by authorized devotees.
The words or songs of a person not fixed in Vaiśṇava behavior, not strictly following the rules and regulations and chanting the Hare Kṛṣṇa mantra should not be accepted by pure devotees. The words sātvata-śāstra-vigraham indicate that the sac-cid-ānanda body of the Lord can never be accepted to be made of māyā. Devotees do not offer prayers to the Lord in an imaginary form. The existence of the Lord’s form is supported by all Vedic literature.

TEXT 34

चित्रकेतुः उवाच

अजित जीतः समस्ततिमः
साधुमिर्भवान् जितात्मपरमैः
विजितस्तेवपि च महति-
मकामात्मनां य आत्मदोषोतिकृणः।१३४।।

citraketu uvāca
ajita jitaḥ sama-matibhiḥ
sādhubhir bhavān jītātmabhīr bhavatā
vijitās te 'pi ca bhajatām
akāmātmanāṁ ya ātmado 'ti-karunāh

citraketuh uvāca—King Citraketu said; ajita—O my unconquerable Lord; jitaḥ—conquered; sama-matibhiḥ—by persons who have conquered the mind; sādhubhiḥ—the devotees; bhavān—Your Lordship; jīta-ātmabhīḥ—who have completely controlled the senses; bhavatā—by You; vijitāḥ—conquered; te—they; api—also; ca—and; bhajatāṁ—to those who always engage in Your service; akāma-ātmanāṁ—with no motives for material profit; yah—who; ātma-dāṁ—giving Yourself; ati-karunāḥ—extremely merciful.

TRANSLATION

Citraketu said: O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You
under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees.

PURPORT

The Lord and the devotees both conquer. The Lord is conquered by the devotees, and the devotees are conquered by the Lord. Because of being conquered by one another, they both derive transcendental bliss from their relationship. The highest perfection of this mutual conquering is exhibited by Kṛṣṇa and the gopīs. The gopīs conquered Kṛṣṇa, and Kṛṣṇa conquered the gopīs. Thus whenever Kṛṣṇa played His flute, He conquered the minds of the gopīs, and without seeing the gopīs Kṛṣṇa could not be happy. Other transcendentalists, such as jñānīs and yogīs, cannot conquer the Supreme Personality of Godhead; only pure devotees can conquer Him.

Pure devotees are described as sama-mati, which means that they never deviate from devotional service under any circumstances. It is not that devotees worship the Supreme Lord only when happy; they worship Him even when in distress. Happiness and distress do not hamper the process of devotional service. Therefore Śrīmad-Bhāgavatam says that devotional service is ahaituky apratihitā, unmotivated and uninterrupted. When a devotee offers devotional service to the Lord without any motive (anyābhilāsitā-sūnyam), his service cannot be hampered by any material condition (apratihitā). Thus a devotee who offers service in all conditions of life can conquer the Supreme Personality of Godhead.

A special distinction between devotees and the other transcendentalists, namely the jñānīs and yogīs, is that jñānīs and yogīs artificially try to become one with the Supreme, whereas devotees never aspire for such an impossible accomplishment. Devotees know that their position is to be eternally servants of the Supreme Lord and never to be one with Him. Therefore they are called sama-mati or jītātmā. They detest oneness with the Supreme. They have no lusty desires for oneness; instead, their desire is to be freed from all material hankering. Therefore they are called niskāma, desireless. A living entity cannot exist without desires, but desires that can never be fulfilled are called kāma, lusty desires.
Kāmais tais tair hṛta-jñānāḥ: because of lusty desires, nondevotees are deprived of their intelligence. Thus they are unable to conquer the Supreme Lord, whereas devotees, being freed from such unreasonable desires, can conquer the Lord. Such devotees are also conquered by the Supreme Personality of Godhead. Because they are pure, being free from all material desires, they fully surrender to the Supreme Lord, and therefore the Lord conquers them. Such devotees never aspire for liberation. They simply desire to serve the lotus feet of the Lord. Because they serve the Lord without desires for remuneration, they can conquer the mercy of the Lord. The Lord is by nature very merciful, and when He sees that His servant is working without desires for material profit, naturally He is conquered.

Devotees are always engaged in service.

\[
\text{sa vai manah krṣṇa-padāravindayor}
\text{vacāṁsi vaikuṇṭha-guṇānuvarṇane}
\]

All the activities of their senses are engaged in the service of the Lord. Because of such devotion, the Lord gives Himself to His devotees as if they could use Him for any purpose they might desire. Of course, devotees have no purpose other than to serve. When a devotee fully surrenders and has no aspiration for material profit, the Lord certainly gives him all opportunities for service. This is the position of the Lord when conquered by His devotees.

**TEXT 35**

\[
\begin{align*}
\text{tva vibhavaḥ khalu bhagavan} \\
\text{jagad-udaya-sthiti-layādīni} \\
\text{viśvamūrtiṇeṣvarya-gāṁśa-} \\
\text{tatra mṛṣā spardhānti prthag abhimatyā}
\end{align*}
\]
tava—Your; vibhavaḥ—opulences; khalu—indeed; bhagavan—O
Supreme Personality of Godhead; jagat—of the cosmic manifestation;
udaya—the creation; sthiti—maintenance; laya-ādini—dissolution and
so on; viśva-sṛjāḥ—the creators of the manifested world; te—they;
amśa-amśāḥ—parts of Your plenary portion; tatra—in that; mṛṣā—in
vain; spardhanti—rival one another; prthak—of separateness;
abhimatya—by a false conception.

TRANSLATION

My dear Lord, this cosmic manifestation and its creation, main­
tenance and annihilation are all but Your opulences. Since Lord
Brahmā and the other creators are nothing but small portions of a
portion of You, their partial power to create does not make them
God [iśvara]. Their consciousness of themselves as separate Lords
is therefore merely false prestige. It is not valid.

PURPORT

A devotee who has fully surrendered to the lotus feet of the Lord
knows very well that the creative energy of the living entities, from Lord
Brahmā down to the small ant, exists because the living entities are part
and parcel of the Lord. In Bhagavad-gītā (15.7) the Lord says,
mamaivāṁso jīva-loke jīva-bhūtah sanātanaḥ: “The living entities in
this conditioned world are My eternal, fragmental parts.” The living en­
tities are nothing but very small portions of the supreme spirit, like
sparks of a fire. Because they are part of the Supreme, they have a cre­
ative quality in a very minute quantity.

The so-called scientists of the modern materialistic world are proud
because they have created modern facilities like great airplanes, but the
credit for creating the airplanes should go to the Supreme Personality of
Godhead, not to the scientists who have invented or created the so-called
wonderful products. The first consideration is the intelligence of the
scientist; one must be elevated by the dictation of the Supreme Lord,
who says in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanam
ca: “From Me come remembrance, knowledge and forgetfulness.” Be­
cause the Supreme Lord, as Supersoul, sits within the core of every living
entity’s heart, the dictation by which one advances in scientific knowl-
knowledge or creative faculties comes from Him. Furthermore, the ingredients to manufacture wonderful machines like airplanes are also supplied by the Lord, not by the scientists. Before the airplane was created, its ingredients already existed, having been caused by the Supreme Personality of Godhead, but when the manifested creation of the airplane is ruined, the remaining debris is a problem for the so-called creators. Another example is that the West is creating many automobiles. The ingredients for these cars are supplied, of course, by the Supreme Lord, and the intelligence for the so-called creation is also supplied by the Lord. Ultimately, when the cars are demolished, the so-called creators are faced with the problem of what to do with their ingredients. The actual creator, the original creator, is the Personality of Godhead. Only in the interim does someone create something with intelligence supplied by the Lord, and later the creation again becomes a problem. Therefore the so-called creator is not to be credited with the act of creation; the only credit goes to the Supreme Personality of Godhead. It is rightly stated herein that the credit for all the opulences of creation, maintenance and annihilation belongs to the Supreme Lord, not to the living entities.

TEXT 36

परमाणुपरममहतो-  
स्त्रमाधवनान्तरतस्वत्त  
उदाहरणोऽपि च सत्यां  
यदृ धवं तदेवान्तरालेऽपि ॥३६॥

paramāṇu-parama-mahatos  
tvam ādy-antāntara-varti traya-vidhuraḥ  
ādāv ante 'pi ca sattvānāṁ  
yad dhruvaṁ tad evāntarāle 'pi

parama-āṇu—of the atomic particle; parama-mahatoḥ—and of the biggest (the result of the combination of atoms); tvam—You; ādi-anta—in both the beginning and the end; antara—and in the middle; varti—existing; traya-vidhuraḥ—although without beginning, end or middle; ādau—in the beginning; ante—at the end; api—also; ca—and; sat-
You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation—the atom—to the gigantic universes and total material energy. Nonetheless, You are eternal, having no beginning, end or middle. You are perceived to exist in these three phases, and thus You are permanent. When the cosmic manifestation does not exist, You exist as the original potency.

The Brahma-samhitā (5.33) says:

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣāṁ nava-yauvanāṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣāṁ t.m aham bhajāmi

“I worship the Supreme Personality of Godhead, Govinda [Krṣṇa], who is the original person—absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord cannot be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees.” The Supreme Personality of Godhead has no cause, for He is the cause of everything. The Lord is beyond the workings of cause and effect. He is eternally existing. In another verse the Brahma-samhitā says, andān-tara-stha-paramāṇu-cayāntara-stham: the Lord exists within the gigantic universe and within the atom. The descent of the Lord into the atom and the universe indicates that without His presence, nothing could factually exist. Scientists say that water is a combination of hydrogen and oxygen, but when they see a vast ocean they are puzzled about where such a quantity of hydrogen and oxygen could have come from. They think that everything evolved from chemicals, but where did the chemicals come from? That they do not know. Since the Supreme Personality
of Godhead is the cause of all causes, He can produce immense quantities of chemicals to create a situation for chemical evolution. We actually see that chemicals are produced from living entities. For example, a lemon tree produces many tons of citric acid. The citric acid is not the cause of the tree; rather, the tree is the cause of the acid. Similarly, the Supreme Personality of Godhead is the cause of everything. He is the cause of the tree that produces the citric acid (bijam māṁ sarva-bhūtānām). Devotees can see that the original potencies causing the cosmic manifestation are not in chemicals but in the Supreme Personality of Godhead, for He is the cause of the chemicals.

Everything is caused or manifested by the energy of the Supreme Lord, and when everything is annihilated or dissolved, the original potency enters the body of the Supreme Lord. Therefore this verse says, ādāv ante 'pi ca sattvānāṁ yad dhruvāṁ tad evāntarāle 'pi. The word dhruvam means “permanent.” The permanent reality is Kṛṣṇa, not this cosmic manifestation. As stated in Bhagavad-gītā, aham ādir hi devānāṁ and mattāḥ sarvāṁ pravartate: Kṛṣṇa is the original cause of everything. Arjuna recognized Lord Śrī Kṛṣṇa as the original person (puruṣam śāsvatam divyam ādi-devam ajām vibhum), and the Brahma-samhitā describes Him as the original person (govindam ādi-puruṣam). He is the cause of all causes, whether at the beginning, at the end or in the middle.

TEXT 37

क्षित्यादिभिरेष किलावृत्तः
सस्मिदेशगुणोत्तरारण्डकोशः ।

यत्र पत्त्वाणुकल्पः
सहाण्डकोटिकोटिमित्तदन्तः ।१३७॥

kṣit-yādibhir eṣa kilāvṛtṛaḥ
saptabhir daśa-guṇottarair aṇḍa-kosāḥ
yatra pataty anu-kalpaḥ
sahāṇḍa-koṭi-koṭibhis tad anantaḥ

kṣiti-ādibhiḥ—by the ingredients of the material world, headed by earth; eṣa—this; kila—indeed; āvṛtṛaḥ—covered; saptabhiḥ—seven;
daśa-guṇa-uttaraiḥ—each ten times more than the previous one; aṇḍa-kośah—egg-shaped universe; yatra—in whom; patati—falls; aṇu-kalpaḥ—like a minute atom; saha—with; aṇḍa-koṭi-koṭibhiḥ—millions of such universes; tat—therefore; anantaḥ—(You are called) unlimited.

**TRANSLATION**

Every universe is covered by seven layers—earth, water, fire, air, sky, the total energy and false ego—each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].

**PURPORT**

The *Brahma-saṁhitā* (5.48) says:

\[
yasyaika-niśvasita-kālam athāvalambya
\]
\[
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
\]
\[
viṣṇur mahān sa iha yasya kalā-viśeṣo
\]
\[
govindam ādi-puruṣaṁ tam aham bhajāmi
\]

The origin of the material creation is Mahā-Viṣṇu, who lies in the Causal Ocean. While He sleeps in that ocean, millions of universes are generated as He exhales, and they are all annihilated when He inhales. This Mahā-Viṣṇu is a plenary portion of a portion of Viṣṇu, Govinda (*yasya kalā-viśeṣaḥ*). The word *kalā* refers to a plenary portion of a plenary portion. From Kṛṣṇa, or Govinda, comes Balarāma; from Balarāma comes Saṅkarṣaṇa; from Saṅkarṣaṇa, Nārāyaṇa; from Nārāyaṇa, the second Saṅkarṣaṇa; from the second Saṅkarṣaṇa, Mahā-Viṣṇu; from Mahā-Viṣṇu, Garbhodakasāyī Viṣṇu; and from Garbhodakasāyī Viṣṇu, Kṣīrodakasāyī Viṣṇu. Kṣīrodakasāyī Viṣṇu controls every universe. This gives an idea of the meaning of *ananta*, unlimited. What is to be said of the unlimited potency and existence of the Lord? This verse describes the coverings of the universe (*saptabhir daśa-guṇottarair aṇḍa-kośah*). The first covering is earth, the second is water, the third is fire, the fourth is air, the fifth is sky, the sixth is the total material energy, and the seventh is the false ego. Beginning with the covering of earth, each covering is ten times greater than the previous one. Thus we can only
imagine how great each universe is, and there are many millions of universes. As confirmed by the Lord Himself in Bhagavad-gītā (10.42):

\[
\text{athava bahunaitena}
\]
\[
\text{kim jñātena tavārjuna}
\]
\[
\text{viṣṭabhyāham īdam krṣṭnam}
\]
\[
\text{ekāṁśena sthito jagat}
\]

“But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.” The entire material world manifests only one fourth of the Supreme Lord’s energy. Therefore He is called ananta.

**TEXT 38**

विषयः तंत्रो नरपासवो
य उपासते विभूतीने परं लघु।
तेषामाशिष्य इंश
tadu viṇāśyantaṁ yathā rāja-kulam

\[
\text{viṣaya-ṭṛṣo nara-paśavo}
\]
\[
y a upāsate vibhūtīr na param tvām
\]
\[
teśām āśīṣa īṣa
\]
\[
tad anu viṇāśyanti yathā rāja-kulam
\]

\text{viṣaya-ṭṛṣah—eager to enjoy sense gratification; nara-paśavah—manlike animals; ye—who; upāsate—worship very gorgeously; vibhūtih—small particles of the Supreme Lord (the demigods); na—not; param—the Supreme; tvām—You; teśām—of them; āśīṣaḥ—the benedictions; īṣa—O supreme controller; tat—them (the demigods); anu—after; viṇāśyanti—will be vanquished; yathā—just as; rāja-

\text{kulam—those who are supported by the government (when the government is finished).}

**TRANSLATION**

O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than
animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.

**PURPORT**

_Bhagavad-gītā_ (7.20) says, _kāmais tais tair hrta-jñānāḥ prapadyante 'nya-devatāḥ:_ “Those whose minds are distorted by material desires surrender unto the demigods.” Similarly, this verse condemns worship of the demigods. We may show our respect to the demigods, but the demigods are not worshipable. The intelligence of those who worship the demigods is lost (_hrta-jñānāḥ_) because these worshipers do not know that when the entire material cosmic manifestation is annihilated, the demigods, who are the departmental heads of that manifestation, will be vanquished. When the demigods are vanquished, the benedictions given by the demigods to unintelligent men will also be vanquished. Therefore a devotee should not hanker to obtain material opulence by worshiping the demigods, but should engage in the service of the Lord, who will satisfy all his desires.

\[
\text{akāmah sarva-kāmo vā} \\
moksa-kāma udāra-dhīḥ \\
tivreṇa bhakti-yogena \\
yajeta puruṣam param
\]

“Whether full of all material desires, free from material desires or desiring liberation, a person who has broader intelligence must by all means worship the supreme whole, the Personality of Godhead.” (_Bḥāg._ 2.3.10) This is the duty of a perfect human being. One who has the shape of a human being but whose actions are nothing but those of an animal is called _nara-paśu_ or _dvipada-paśu_, a two-legged animal. A human being who is not interested in Kṛṣṇa consciousness is condemned herewith as a _nara-paśu_.

TEXT 39

कामधियस्त्वयि रचिता
न परम रोहन्ति यथा कर्मभवीजानि
ज्ञानत्मक्यगुणाये
गुणगतोरस्य इन्द्रजालानि

kāma-dhiyas tvayi racitā
na parama rohanti yathā kārmbha-bijāni
jnānātmane agunamaye
guṇa-gaṇato ’syā dvandva-jaḷāni

kāma-dhiyāḥ—desires for sense gratification; tvayi—in You; racitāḥ—performed; na—not; parama—O Supreme Personality of Godhead; rohanti—do grow (produce other bodies); yathā—just as; kārmbha-bijāni—sterilized or fried seeds; jnānātmane—in You, whose existence is in full knowledge; agunamaye—who is not affected by the material qualities; guṇa-gaṇataḥ—from the material qualities; asya—of a person; dvandva-jaḷāni—the networks of duality.

TRANSLATION

O Supreme Lord, if persons obsessed with material desires for sense gratification through material opulence worship You, who are the source of all knowledge and are transcendental to material qualities, they are not subject to material rebirth, just as sterilized or fried seeds do not produce plants. Living entities are subjected to the repetition of birth and death because they are conditioned by material nature, but since You are transcendental, one who is inclined to associate with You in transcendence escapes the conditions of material nature.

PURPORT

This is confirmed in Bhagavad-gītā (4.9), wherein the Lord says:

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
“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.” If one simply engages in Kṛṣṇa consciousness to understand Kṛṣṇa, he surely becomes immune to the process of repeated birth and death. As clearly stated in Bhagavad-gītā, tyaktvā deham punar janma naiti: such a person, simply by engaging in Kṛṣṇa consciousness or understanding the Supreme Personality of Godhead, Kṛṣṇa, becomes quite fit to return home, back to Godhead. Even those who are obsessed with material desires may also come to worship the Supreme Personality of Godhead so steadily that they go back to Godhead. The fact is that if one comes to Kṛṣṇa consciousness, although he may have many material desires, he becomes increasingly attracted to the lotus feet of Kṛṣṇa through associating with the Supreme Lord by chanting His holy name. The Supreme Lord and His holy name are identical. Thus he becomes uninterested in attachment to material enjoyment. The perfection of life is to be uninterested in material enjoyment and interested in Kṛṣṇa. If one comes to Kṛṣṇa consciousness somehow or other, even for material gain, the result is that he will be liberated. Kāmād dveśād bhayāt snehāt. Whether for the satisfaction of material desires, because of the influence of envy, because of fear, because of affection or because of any other reason, if one comes to Kṛṣṇa, his life is successful.

TEXT 40

 jitam ajita tadā bhavatā
yadāha bhāgavatām dharmam anavadyam
nīśkiñcanā ye munaya
ātmārāmā yam upāsate 'pavargāya
jitam—conquered; ajita—O unconquerable one; tada—then; bhavata—by Your Lordship; yada—when; aha—spoke; bhagavatam—which helps the devotee approach the Supreme Personality of Godhead; dharmam—the religious process; anavadyam—faultless (free from contamination); niscoñcanah—who have no desire to be happy with material opulences; ye—those who; munayah—great philosophers and exalted sages; atma-aramah—who are self-satisfied (being completely aware of their constitutional position as eternal servants of the Lord); yam—whom; upasate—worship; apavargaya—for achieving liberation from material bondage.

TRANSLATION

O unconquerable one, when You spoke about bhagavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumiras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhagavata-dharma to achieve shelter at Your lotus feet.

PURPORT

As stated by Śrila Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu:

\[
\text{anyābhilāśitā-śūnyaṁ}
\]
\[
\text{jñāna-karmādi-anāvṛtam}
\]
\[
\text{ānukūlyena krṣnānu-}
\]
\[
\text{śilanāṁ bhaktir uttamā}
\]

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desires for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

The Nārada-pañcarātra also says:

\[
\text{sarvopādhi-vinirmuktam}
\]
\[
\text{tat-paratvena nirmalam}
\]
“One should be free from all material designations and cleansed of all material contamination. He should be restored to his pure identity, in which he engages his senses in the service of the proprietor of the senses. That is called devotional service.” This is also called bhāgavata-dharma. Without material aspirations, one should simply serve Kṛṣṇa, as advised in Bhagavad-gītā, Nārada-pañcarātra and Śrīmad-Bhāgavatam. Bhāgavata-dharma is the process of religion enunciated by pure devotees, direct representatives of the Supreme Personality of Godhead like Nārada, Śukadeva Gosvāmī and their humble servants in the disciplic succession. By understanding bhāgavata-dharma, one immediately becomes free from material contamination. Living entities, who are part and parcel of the Supreme Personality of Godhead, are loitering in this material world suffering. When they are instructed by the Lord Himself about bhāgavata-dharma and they adopt it, that is victory for the Lord, for He then reclaims these fallen souls. A devotee following the principles of bhāgavata-dharma feels very much obligated to the Supreme Personality of Godhead. He can understand the difference between life without bhāgavata-dharma and life with bhāgavata-dharma and thus he ever remains obliged to the Lord. Taking to Kṛṣṇa consciousness and bringing fallen souls to Kṛṣṇa consciousness is victory for Lord Kṛṣṇa.

sa vai purīsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihata
yayātmā suprasidati

“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.” (Bhāg. 1.2.6) Therefore Śrīmad-Bhāgavatam is the pure transcendental process of religion.
TEXT 41

viśama-matir na yatra nṛnāṁ

tvam aham iti mama taveti ca yad anyatra

viśama-dhiyā racito yaḥ

sa hy aviśuddhaḥ kṣayiṣṇur adharma-bahulaḥ

viśama—unequal (your religion, my religion; your belief, my belief); matiḥ—consciousness; na—not; yatra—in which; nṛnāṁ—of human society; tvam—you; aham—I; iti—thus; mama—my; tava—your; iti—thus; ca—also; yat—which; anyatra—elsewhere (in religious systems other than bhāgavata-dharma); viśama-dhiyā—by this unequal intelligence; racitaḥ—made; yaḥ—that which; saḥ—that system of religion; hi—indeed; aviśuddhaḥ—not pure; kṣayiṣṇuḥ—temporary; adharma-bahulaḥ—full of irreligion.

TRANSLATION

Being full of contradictions, all forms of religion but bhāgavata-dharma work under conceptions of fruitive results and distinctions of “you and I” and “yours and mine.” The followers of Śrīmad-Bhāgavatam have no such consciousness. They are all Kṛṣṇa conscious, thinking that they are Kṛṣṇa’s and Kṛṣṇa is theirs. There are other, low-class religious systems, which are contemplated for the killing of enemies or the gain of mystic power, but such religious systems, being full of passion and envy, are impure and temporary. Because they are full of envy, they are full of irreligion.

PURPORT

Bhāgavata-dharma has no contradictions. Conceptions of “your religion” and “my religion” are completely absent from bhāgavata-
**Bhāgavata-dharma.** Bhāgavata-dharma means following the orders given by the Supreme Lord, Bhagavān, as stated in Bhagavad-gītā: sarva-dharmān parityajya mām ekaṁ śaraṇam vraja. God is one, and God is for everyone. Therefore everyone must surrender to God. That is the pure conception of religion. Whatever God orders constitutes religion (dharmam tu sāksād bhagavat-pranitam). In bhāgavata-dharma there is no question of “what you believe” and “what I believe.” Everyone must believe in the Supreme Lord and carry out His orders. Ānukūlyena kṛṣṇānuśilanam: whatever Kṛṣṇa says—whatever God says—should be directly carried out. That is dharma, religion.

If one is actually Kṛṣṇa conscious, he cannot have any enemies. Since his only engagement is to induce others to surrender to Kṛṣṇa, or God, how can he have enemies? If one advocates the Hindu religion, the Muslim religion, the Christian religion, this religion or that religion, there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history, but systems of religion that do not concentrate upon service to the Supreme are temporary and cannot last for long because they are full of envy. There are many activities directed against such religious systems, and therefore one must give up the idea of “my belief” and “your belief.” Everyone should believe in God and surrender unto Him. That is bhāgavata-dharma.

Bhāgavata-dharma is not a concocted sectarian belief, for it entails research to find how everything is connected with Kṛṣṇa (iśāvāsyam idāṁ sarvam). According to the Vedic injunctions, sarvam khalv idāṁ brahma: Brahman, the Supreme, is present in everything. Bhāgavata-dharma captures this presence of the Supreme. Bhāgavata-dharma does not consider everything in the world to be false. Because everything emanates from the Supreme, nothing can be false; everything has some use in the service of the Supreme. For example, we are now dictating into a microphone and recording on a dictating machine, and thus we are finding how the machine can be connected to the Supreme Brahman. Since we are using this machine in the service of the Lord, it is Brahman. This is the meaning of sarvāṁ khalv idāṁ brahma. Everything is Brahman because everything can be used for the service of the Supreme Lord. Nothing is mithyā, false; everything is factual.
Bhagavata-dharma is called sarvotkṛṣṭa, the best of all religious systems, because those who follow bhagavata-dharma are not envious of anyone. Pure bhagavatas, pure devotees, invite everyone, without envy, to join the Kṛṣṇa consciousness movement. A devotee is therefore exactly like the Supreme Personality of Godhead. Suhrdam sarva-bhūtānām: he is the friend of all living entities. Therefore this is the best of all religious systems. Whereas so-called religions are meant for a particular type of person who believes in a particular way, such discrimination has no place in Kṛṣṇa consciousness, or bhagavata-dharma. If we scrutinize the religious systems meant for worship of demigods or anyone else but the Supreme Personality of Godhead, we will find that they are full of envy and therefore impure.

TEXT 42

कः क्षेमो निजपरयोः
कियः वार्थः स्वपरङ्ग धर्मेण ।
ख्रोहात्वं कौः
परस्मिन्द्वा च तथार्थम् ॥४२॥

kah kṣemo nija-parayoh
d kiyān vārthah sva-para-druhā dharmeṇa
sva-drohat tava kopah
para-sampīdayā ca tathādharmaḥ

kah—what; kṣemaḥ—benefit; nija—to oneself; parayoh—and to others; kiyān—how much; vā—or; arthaḥ—purpose; sva-para-druhā—which is envious of the performer and of others; dharmeṇa—with the religious system; sva-drohāt—from being envious of one’s own self; tava—of You; kopah—anger; para-sampīdayā—by giving pain to others; ca—as well as; adharmaḥ—irreligion.

TRANSLATION

How can a religious system that produces envy of one’s self and of others be beneficial for oneself and for them? What is auspicious about following such a system? What is actually to be
gained? By causing pain to one’s own self due to self-envy and by causing pain to others, one arouses Your anger and practices irreligion.

PURPORT

Any religious system but the process of bhāgavata-dharma—service as an eternal servant of the Supreme Personality of Godhead—is a system of envy of one’s own self and of others. For example, there are many systems of religion in which animal sacrifices are recommended. Such animal sacrifices are inauspicious both for the performer and for the animal. Although one is sometimes permitted to sacrifice an animal before the goddess Kāli and eat it instead of purchasing meat from a slaughterhouse, permission to eat meat after a sacrifice in the presence of the goddess Kāli is not the order of the Supreme Personality of Godhead. It is simply a concession for the miserable person who will not give up eating meat. It is meant to restrict his desire for unrestricted meat-eating. Such a religious system is condemned. Therefore Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ āraṁśaransāṁ vrajā: “Give up all other duties and surrender unto Me.” That is the last word in religion.

One may argue that the sacrifice of animals is recommended in the Vedas. This recommendation, however, is a restriction. Without Vedic restrictions on the purchase of meat, people will purchase meat from the market, which will be overflown with meat shops, and slaughterhouses will increase. To restrict this, sometimes the Vedas say that one may eat meat after sacrificing an insignificant animal like a goat before the goddess Kāli. In any case, a system of religion in which animal sacrifices are recommended is inauspicious for those who perform the sacrifices and for the animals. Envious persons who perform ostentatious animal sacrifices are condemned in Bhagavad-gītā (16.17) as follows:

ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñais te
dambhenāvidhi-pūrvakam

“Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without follow-
ing any rules or regulations.” Sometimes animal sacrifices are performed very gorgeously with grand arrangements for worshiping the goddess Kāli, but such festivals, although performed in the name of yajña, are not actually yajña, for yajña means to satisfy the Supreme Personality of Godhead. Therefore it is recommended that in this age specifically, yajñaiḥ saṅkārtaṇa-prāyair yajanti hi sumedhashaḥ: those who have good intelligence satisfy the yajña-puruṣa, Viṣṇu, by chanting the Hare Kṛṣṇa mantra. Envious persons, however, are condemned by the Supreme Personality of Godhead as follows:

\[
\begin{align*}
\text{ahaṅkāraṁ balam darpaṁ} \\
\text{kāmaṁ krodham ca samśritāḥ} \\
\text{mām ātma-para-deheṣu} \\
\text{pradviṣanto 'bhyaṣūyakāḥ}
\end{align*}
\]

\[
\begin{align*}
\text{tān aham dviṣataḥ krūrān} \\
\text{saṁsāreṣu narādhamaṁ} \\
\text{kṣipāmy ajasram aśubhān} \\
\text{āsuraṁ eva yoniṣu}
\end{align*}
\]

“Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion. Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” (Bg. 16.18-19) These persons are condemned by the Supreme Personality of Godhead, as indicated by the words tava kopaḥ. A person who commits murder is envious of himself and also the person he has killed, for the result of committing murder is that he will be arrested and hanged. If one transgresses the laws of a man-made government, he may escape being killed by the state, but one cannot escape the laws of God. A killer of any animal must be killed in his next life by the same animal. This is the law of nature. One must follow the instructions of the Supreme Lord: sarva-dharmān parityajya māṁ ekaṁ śaraṇāṁ vraja. If one follows any other system of religion, he is subject to punishment by the Supreme Personality of Godhead in many different ways. Therefore if one follows a concocted system of religion,
he is envious not only of others but also of himself. Consequently his system of religion is useless.

Srimad-Bhagavatam (1.2.8) says:

dharmah svanushtitah puṁsāṁ
visvaksena-kathāsu 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." Following a system of religion that does not awaken one's Kṛṣṇa consciousness, or God consciousness, is merely a waste of time and labor.

TEXT 43

na vyabhicarati taveśa
yayā hy abhihito bhāgavato dharmah
sthira-cara-sattva-kadambeśu
aprthag-dhiyo yam upāsate tv āryāh

na—not; vyabhicarati—fails; tava—Your; ikṣā—outlook; yayā—by which; hi—indeed; abhihitaḥ—declared; bhāgavataḥ—in relationship with Your instructions and activities; dharmah—religious principle; sthira—nonmoving; cara—moving; sattva-kadambaśu—among the living entities; aprthak-dhiyāḥ—who do not consider distinctions; yam—which; upāsate—follow; tu—certainly; āryāḥ—those who are advanced in civilization.

TRANSLATION

My dear Lord, one’s occupational duty is instructed in Śrīmad-Bhāgavatam and Bhagavad-gītā according to Your point of view,
which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead.

**PURPORT**

_Bhāgavata-dharma_ and _kṛṣṇa-kathā_ are identical. Śrī Caitanya Mahāprabhu wanted everyone to become a _guru_ and preach the instructions of Kṛṣṇa everywhere from _Bhagavad-gītā, Śrīmad-Bhāgavatam, the Purāṇas, Vedānta-sūtra_ and similar Vedic literatures. Āryans, who are advanced in civilization, follow _bhāgavata-dharma_. Prahlāda Mahārāja, although merely a child of five years, recommended:

\[
\text{kaumāra ācāret prājño}
\]
\[
dharmān bhāgavatān iha
\]
\[
durlabhāṁ mānuṣāṁ janma
\]
\[
tad apy adhruvam arthadam
\]

(Bhāg. 7.6.1)

Prahlāda Mahārāja preached _bhāgavata-dharma_ among his classmates as soon as an opportunity was afforded by the absence of his teachers from the classroom. He said that from the very beginning of life, from the age of five, children should be instructed about _bhāgavata-dharma_ because the human form of life, which is very rarely obtained, is meant for understanding this subject.

_Bhāgavata-dharma_ means living according to the instructions of the Supreme Personality of Godhead. In _Bhagavad-gītā_ we find that the Supreme Lord has arranged human society in four social divisions, namely _brāhmaṇa, kṣatriya, vaiśya_ and _śūdra_. Again, the _Purāṇas_ and other Vedic literatures set forth four _āśramas_, which are the divisions of spiritual life. Therefore _bhāgavata-dharma_ means the _varnāśrama-dharma_ of the four social and four spiritual divisions.

The members of human society who strictly follow the principles of _bhāgavata-dharma_ and live according to the instructions of the Supreme Personality of Godhead are called Āryans or _ārya_. A civilization of Āryans who strictly follow the instructions of the Lord and never deviate from those instructions is perfect. Such civilized men do not discriminate
between trees, animals, human beings and other living entities. *Panditāh sama-darśināḥ*: because they are completely educated in Kṛṣṇa consciousness, they see all living beings equally. Āryans do not kill even a small plant unnecessarily, not to speak of cutting trees for sense gratification. At the present moment, throughout the world, killing is prominent. Men are killing trees, they are killing animals, and they are killing other human beings also, all for sense gratification. This is not an Āryan civilization. As stated here, *sthira-cara-sattva-kadambaśv aprthag-dhiyāḥ*. The word *apṛthag-dhiyāḥ* indicates that Āryans do not distinguish between lower and higher grades of life. All life should be protected. All living beings have a right to live, even the trees and plants. This is the basic principle of an Āryan civilization. Apart from the lower living entities, those who have come to the platform of human civilization should be divided into a society of *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*. The *brāhmaṇas* should follow the instructions of the Supreme Personality of Godhead as stated in *Bhagavad-gītā* and other Vedic literatures. The criterion must be *guṇa* and *karma*. In other words, one should acquire the qualities of a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* and act accordingly. This is the civilization accepted by the Āryans. Why do they accept it? They accept it because they are very much eager to satisfy Kṛṣṇa. This is perfect civilization.

Āryans do not deviate from the instructions of Kṛṣṇa, nor do they have doubts about Kṛṣṇa, but non-Āryans and other demoniac people fail to follow the instructions of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. This is because they have been trained in sense gratification at the cost of all other living entities. *Nūnam pramattah kurute vikarma*: their only business is to indulge in all kinds of forbidden activities for sense gratification. *Yad indriya-pritaya aprnoti*: they deviate in this way because they want to gratify their senses. They have no other occupation or ambition. Their method of civilization is condemned in the previous verse. *Kah kṣemo nīja-parayoh kiyān vārthah sva-para-drūhā dharmeṇa*: “What is the meaning of a civilization that kills oneself and others?”

This verse, therefore, advises that everyone become a member of the Āryan civilization and accept the instructions of the Supreme Personality of Godhead. One should conduct his social, political and religious affairs according to His instructions. We are spreading the Kṛṣṇa consciousness movement to try to establish a society the way that Kṛṣṇa wants it. This is
the meaning of Kṛṣṇa consciousness. We are therefore presenting Bhagavad-gitā as it is and kicking out all kinds of mental concoction. Fools and rascals interpret Bhagavad-gitā in their own way. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru—“Always think of Me, become My devotee, worship Me and offer your homage unto Me”—they comment that it is not Kṛṣṇa to whom we must surrender. Thus they derive imaginary meanings from Bhagavad-gitā. The Kṛṣṇa consciousness movement, however, strictly follows bhāgavata-dharma, the instructions of Bhagavad-gitā and Śrimad-Bhāgavatam for the complete welfare of human society. One who misinterprets Bhagavad-gitā, twisting out some meaning for his sense gratification, is a non-Aryan. Therefore commentaries on Bhagavad-gitā by such persons should be immediately rejected. One should try to follow Bhagavad-gitā as it is. In Bhagavad-gitā (12.6–7) Lord Śri Kṛṣṇa says:

ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ
ananyenaiva yogena
māṁ dhyāyanta upāsate

tesām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt bhavāmi na cirāt pārthā
mayaḥ āvesita-cetasām

“For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death.”

TEXT 44

न हि भगववश्चतिमिदं
स्वर्गान्तरणायापितवप्राप्तम्
यन्मासपुष्पकवनात
पुकङ्कशोरपिस्मुन्न्यते संसारात् ॥१४४॥
between trees, animals, human beings and other living entities. *Pandītāh sama-darśināḥ:* because they are completely educated in Kṛṣṇa consciousness, they see all living beings equally. Āryans do not kill even a small plant unnecessarily, not to speak of cutting trees for sense gratification. At the present moment, throughout the world, killing is prominent. Men are killing trees, they are killing animals, and they are killing other human beings also, all for sense gratification. This is not an Āryan civilization. As stated here, *sthira-cara-sattva-kadambaśeṣv aprthag-dhiyāḥ.* The word aprthag-dhiyāḥ indicates that Āryans do not distinguish between lower and higher grades of life. All life should be protected. All living beings have a right to live, even the trees and plants. This is the basic principle of an Āryan civilization. Apart from the lower living entities, those who have come to the platform of human civilization should be divided into a society of brāhmaṇas, kṣatriyas, vaiśyas and śūdras. The brāhmaṇas should follow the instructions of the Supreme Personality of Godhead as stated in Bhagavad-gītā and other Vedic literatures. The criterion must be guṇa and karma. In other words, one should acquire the qualities of a brāhmaṇa, kṣatriya, vaiśya or śūdra and act accordingly. This is the civilization accepted by the Āryans. Why do they accept it? They accept it because they are very much eager to satisfy Kṛṣṇa. This is perfect civilization.

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This verse, therefore, advises that everyone become a member of the Āryan civilization and accept the instructions of the Supreme Personality of Godhead. One should conduct his social, political and religious affairs according to His instructions. We are spreading the Kṛṣṇa consciousness movement to try to establish a society the way that Kṛṣṇa wants it. This is
the meaning of Kṛṣṇa consciousness. We are therefore presenting Bhagavad-gītā as it is and kicking out all kinds of mental concoction. Fools and rascals interpret Bhagavad-gītā in their own way. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī mām namaskuru—“Always think of Me, become My devotee, worship Me and offer your homage unto Me”—they comment that it is not Kṛṣṇa to whom we must surrender. Thus they derive imaginary meanings from Bhagavad-gītā. The Kṛṣṇa consciousness movement, however, strictly follows bhāgavata-dharma, the instructions of Bhagavad-gītā and Śrīmad-Bhāgavatam for the complete welfare of human society. One who misinterprets Bhagavad-gītā, twisting out some meaning for his sense gratification, is a non-Aryan. Therefore commentaries on Bhagavad-gītā by such persons should be immediately rejected. One should try to follow Bhagavad-gītā as it is. In Bhagavad-gītā (12.6-7) Lord Śrī Kṛṣṇa says:

\[
\begin{align*}
&\text{ye tu sarvāṇi karmāṇi} \\
&\text{mayī sannyasya mat-parāḥ} \\
&\text{ananyenaiva yogena} \\
&\text{mām dhyāyanta upāsate} \\
&\text{teśām ahaṁ samuddhātā} \\
&\text{mṛtyu-saṁsāra-sāgarāt} \\
&\text{bhavāmi na cirāt pārtha} \\
&\text{mayy āvesīta-cetasāṁ}
\end{align*}
\]

“For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death.”

**TEXT 44**

न हि भगवर्णार्थितं
स्वद्यांनान्मुनामंविलपयोक्ष्यः

यत्रापरत्रहस्त्रवणात्
पुकङ्कशोष्यमेव मुनियथे संसारात् ॥ ४४ ॥
na hi bhagavann aghaśītam idāṁ
tvad-darśanān nṛṇāṁ akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkāśo 'pi vimucyaṁ sāṁsārāt

na—not; hi—indeed; bhagavan—O my Lord; aghaśītam—not occurred; idāṁ—this; tvat—of You; darśanāt—by seeing; nṛṇāṁ—of all human beings; akhila—all; pāpa—of sins; kṣayaḥ—annihilation; yat-nāma—whose name; sakṛt—only once; śravaṇāt—by hearing; pukkaśaḥ—the lowest class, the caṇḍāla; api—also; vimucyaṁ—is delivered; sāṁsārāt—from the entanglement of material existence.

TRANSLATION

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

PURPORT

As stated in the Śrīmad-Bhāgavatam (9.5.16), yan-nāma-śrutimātreṇa pumāṁ bhavati nirmalaḥ: simply by hearing the holy name of the Lord, one is immediately purified. Therefore, in this age of Kali, when all people are very contaminated, the chanting of the holy name of the Lord is recommended as the only means of improvement.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bṛhan-nārādiya Purāṇa) Śrī
Caitanya Mahāprabhu introduced this chanting of the holy name five hundred years ago, and now through the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, we are actually seeing that men who are considered to belong to the lowest class are being delivered from all sinful activities simply by hearing the holy name of the Lord. Saṁsāra, material existence, is a result of sinful actions. Everyone in this material world is condemned, yet as there are different grades of prisoners, there are different grades of men. All of them, in all statuses of life, are suffering. To stop the suffering of material existence, one must take to the Hare Kṛṣṇa movement of saṅkīrtana or Kṛṣṇa conscious life.

Herein it is said, yan-nāma sakṛc chravaṇāt: the holy name of the Supreme Personality of Godhead is so powerful that if once heard without offenses, it can purify the lowest of men (kirāta-hūnāndhra-pulinda-pulkaśāḥ). Such men, who are called caṇḍālas, are less than śūdras, but they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord. From our present position, the Supreme Personality of Godhead can be personally seen as the Deity in the temple. The Deity of the Lord is not different from the Supreme Lord. Because we cannot see the Supreme Lord with our present blunt eyes, the Lord has kindly consented to come before us in a form we can see. Therefore the Deity in the temple should not be considered material. By offering food to the Deity and by decorating and serving the Deity, one gets the same result that one derives from serving the Lord personally in Vaikuṇṭha.

TEXT 45

अथ भगवन् वयमध्यना

त्वद्वलोकपरिमुक्ष्यमलाः ||

सुरस्त्रिषणा यत् कथितं

तावकेन कृष्णन्यासा मयति ||४५||

atha bhagavan vayam adhunā
tvad-avaloka-parimṛṣṭāśaya-malāḥ
sura-ṛṣiṇā yat kathitam
tāvakaṇa katham anyathā bhavati
atha—therefore; bhagavan—O Supreme Personality of Godhead;
vayam—we; adhunā—at the present moment; tvat-avaloka—by seeing You; parimrṣṭa—wiped away; āśaya-malāḥ—contaminated desires in the heart; sura-ṛṣiṇā—by the great sage of the demigods (Nārada); yat—which; kathitam—spoken; tāvakeṇa—who is Your devotee; katham—how; anyathā—otherwise; bhavati—can it be.

TRANSLATION

Therefore, my dear Lord, simply seeing You has now wiped away all the contamination of sinful activities and their results of material attachment and lusty desires, which always filled my mind and the core of my heart. Whatever is predicted by the great sage Nārada Muni cannot be otherwise. In other words, I have obtained Your audience as a result of being trained by Nārada Muni.

PURPORT

This is the process of the perfect way. One must take lessons from authorities like Nārada, Vyāsa and Asita, and follow their principles. Then one will be able to see the Supreme Personality of Godhead even with one’s own eyes. One only needs training. Atah śrī-krṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. With our blunt eyes and other senses we cannot perceive the Supreme Personality of Godhead, but if we engage our senses in the service of the Lord according to the instructions of the authorities, it will be possible to see Him. As soon as one sees the Supreme Personality of Godhead, all the sinful reactions in the core of one’s heart are certainly vanquished.

TEXT 46

विदितमनन्त समस्त
तव जगदात्मनो जनेमिहाचारितम्।
विश्वास्य परम्योः
कियदिव सवितुरिव खधोते: ॥४६॥

viditam ananta samastam
tava jagad-ātmano janair ihācaritam
vijñāpyam parama-guroḥ
kiyat iva savitur iva khadyotaiḥ

viditam—well known; ananta—O unlimited; samastam—everything; tava—to You; jagat-ātmanaḥ—who are the Supersoul of all living entities; janaiḥ—by the mass of people, or all living entities; iha—within this material world; ācaritam—performed; vijñāpyam—to be informed; parama-guroḥ—to the Supreme Personality of Godhead, the supreme master; kiyat—how much; iva—certainly; savituḥ—to the sun; iva—like; khadyotaiḥ—by the fireflies.

TRANSLATION

O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glowworm. Similarly, because You know everything, in Your presence there is nothing for me to make known.

TEXT 47

नमस्तुभ्यं मगवते
सक्लजगातिस्थितिलयोदयेकयाय
दुरवसितात्मगतये
कुयोगिनाम भिदा परमहंसयाय

namas tubhyāṁ bhagavate
sakala-jagat-sthit-leyodayesāya
duravasitātma-gataye
kuyogināṁ bhidā paramahaṁsāya

namah—all obeisances; tubhyaṃ—unto You; bhagavate—Your Lordship; sakala—all; jagat—of the cosmic manifestation; sthiti—of the maintenance; laya—dissolution; udaya—and creation; īśāya—unto the Supreme Lord; duravasita—impossible to understand; ātma-gataye—whose own position; ku-yogināṁ—of those who are attached to the objects of the senses; bhidā—by the false understanding of separateness; parama-haṁsāya—unto the supreme pure.
TRANSLATION

My dear Lord, You are the creator, maintainer and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You.

PURPORT

Atheistic men think that the cosmic manifestation has come about by chance, by a combination of matter, without reference to God. Materialistic so-called chemists and atheistic philosophers always try to avoid even the name of God in relation to the cosmic manifestation. For them God’s creation is impossible to understand because they are too materialistic. The Supreme Personality of Godhead is paramahaṁsa, or the supreme pure, whereas those who are sinful, being very much attached to material sense enjoyment and therefore engaging in material activities like asses, are the lowest of men. All their so-called scientific knowledge is null and void because of their atheistic temperament. Thus they cannot understand the Supreme Personality of Godhead.

TEXT 48

yam vai ā̄santaṁ maṇḍalaṁ sarṣapāyati yasya mūrdhni
tasmai namo bhagavate ’stu sahasra-mūrdhne ||48||

yam vai śvasaṁtāṁ anu viśva-sṛjāḥ śvasaṁti
yam cekitānam anu cittaya uccakanti
bhū-māṇḍalam sarṣapāyati yasya mūrdhni
tasmai namo bhagavate ’stu sahasra-mūrdhne
yam—whom; vai—indeed; śvasantam—endeavoring; anu—after; viśva-sṛjāḥ—the directors of the cosmic creation; śvasanti—also endeavor; yam—whom; cekitānām—perceiving; anu—after; cīttayaḥ—all the knowledge-gathering senses; uccakanti—perceive; bhū-maṇḍalam—the huge universe; sarṣapāyati—become like seeds of mustard; yasya—of whom; mūrdhni—on the head; tasmai—unto Him; namah—obeisances; bhagavate—the Supreme Personality of Godhead, full with six opulences; astu—may there be; sahasra-mūrdhne—who has thousands of hoods.

TRANSLATION

My dear Lord, it is after You endeavor that Lord Brahmā, Indra and the other directors of the cosmic manifestation become occupied with their activities. It is after You perceive the material energy, My Lord, that the senses begin to perceive. The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.

TEXT 49

श्रीशुकु उवाच

संस्तुतो महावमनन्तत्तमाभिषत

विद्याधरपति प्रीतिबन्धकेवत् कुरुवध ।

śrī-śuka uvāca

saṁstuto bhagavān evam

anantas tam abhāṣata

vidyādha-rapatim pritaś

citraketum kuruudvaha

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; saṁstutah—being worshiped; bhagavān—the Supreme Personality of Godhead; evam—in this way; anantah—Lord Ananta; tam—unto him; abhāṣata—replied; vidyādha-rapatim—the King of the Vidyādharas; pritaḥ—being very pleased; citraketum—King Citraketu; kuru-udvaha—O best of the Kuru dynasty, Mahārāja Parikṣit.
TRANSLATION

Śukadeva Gosvāmi continued: The Lord, the Supreme Personality of Godhead, Anantadeva, being very much pleased with the prayers offered by Citraketu, the King of the Vidyādhāras, replied to him as follows, O best of the Kuru dynasty, Mahārāja Parikṣit.

TEXT 50

Srimad-Bhagavatam

śrī-bhagavān uvāca
yan nāradāṅgirabhyaṁ te
vyāhṛtam me 'nuśāsanam
saṁsiddho 'si tayā rājan
vidyayā darśanāc ca me

śrī-bhagavān uvāca—the Supreme Personality of Godhead, Saṅkarṣaṇa, replied; yat—which; nārada-aṅgirabhyaṁ—by the great sages Nārada and Aṅgira; te—unto you; vyāhṛtam—spoken; me—of Me; anuśāsanam—the worship; saṁsiddhaḥ—completely perfected; asi—you are; tayā—by that; rājan—O King; vidyayā—mantra; darśanāt—from the direct sight; ca—as well as; me—of Me.

TRANSLATION

The Supreme Personality of Godhead, Anantadeva, replied as follows: O King, as a result of your having accepted the instructions spoken about Me by the great sages Nārada and Aṅgira, you have become completely aware of transcendental knowledge. Because you are now educated in the spiritual science, you have seen Me face to face. Therefore you are now completely perfect.

PURPORT

The perfection of life is to be spiritually educated and to understand the existence of the Lord and how He creates, maintains and annihilates
the cosmic manifestation. When one is perfect in knowledge, he can
develop his love of Godhead through the association of such perfect per­
sons as Nārada and Aṅgirā and the members of their disciplic succession.
Then one is able to see the unlimited Supreme Personality of Godhead
face to face. Although the Lord is unlimited, by His causeless mercy He
becomes visible to the devotee, who is then able to see Him. In our pres­
ent position of conditioned life we cannot see or understand the Supreme
Personality of Godhead.

atāḥ śrī-krṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuratya atāḥ

“No one can understand the transcendental nature of the name, form,
quality and pastimes of Śrī Kṛṣṇa through his materially contaminated
senses. Only when one becomes spiritually saturated by transcendental
service to the Lord are the transcendental name, form, quality and
pastimes of the Lord revealed to him.” (Bhakti-rasāmṛta­sindhu 1.2.234) If one takes to spiritual life under the direction of
Nārada Muni or his representative and thus engages himself in the ser­
vice of the Lord, he qualifies himself to see the Lord face to face. The
Brahma-samhitā (5.38) states:

premānjana-cchurita-bhakti-vilocanena
santāh sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam aham bhajāmi

“I worship the primeval Lord, Govinda, who is always seen by the devo­
tee whose eyes are anointed with the pulp of love. He is seen in His ete­
nal form of Śyāmasundara situated within the heart of the devotee.” One
must follow the instructions of the spiritual master. Thus one becomes
qualified and later sees the Supreme Personality of Godhead, as evinced
by Mahārāja Citraketu.
TEXT 51

aham vai sarva-bhūtāni
bhūtātmā bhūta-bhāvanah
śabda-brahma param brahma
mam obhe sāsavati tanū

aham—I; vai—indeed; sarva-bhūtāni—expanded in different forms of living entities; bhūtā-tāmā—the Supersoul of all living entities (the supreme director and enjoyer of them); bhūta-bhāvanah—the cause for the manifestation of all living entities; śabda-brahma—the transcendental sound vibration (the Hare Kṛṣṇa mantra); param brahma—the Supreme Absolute Truth; mama—My; ubhe—both (namely, the form of sound and the form of spiritual identity); sāsavati—eternal; tanū—two bodies.

TRANSLATION

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkāra and Hare Kṛṣṇa Hare Rāma, and I am the Supreme Absolute Truth. These two forms of Mine—namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.

PURPORT

The science of devotional service has been instructed by Nārada and Aṅgirā to Citraketu. Now, because of Citraketu’s devotional service, he has seen the Supreme Personality of Godhead. By performing devotional service, one advances step by step, and when one is on the platform of love of Godhead (premā pumartho mahān) he sees the Supreme Lord at every moment. As stated in Bhagavat-gītā, when one engages in devotional service twenty-four hours a day (teṣāṁ satata-yuktāṁ bhajatāṁ prīti-pūrvakam) in accordance with the instructions of the spiritual
master, his devotional service becomes more and more pleasing. Then
the Supreme Personality of Godhead, who is within the core of every-
one's heart, speaks to the devotee (dadâmi buddhi-yogam tam yena
mâm upâyânti te). Citraketu Mahârâja was first instructed by his gurus,
Aûgirâ and Nârada, and now, having followed their instructions, he has
come to the stage of seeing the Supreme Lord face to face. Therefore the
Lord is now instructing him in the essence of knowledge.

The essence of knowledge is that there are two kinds of vastu, or sub-
stances, One is real, and the other, being illusory or temporary, is some-
times called nonfactual. One must consider these two kinds of existence.
The real tattva, or truth, consists of Brahman, Paramâtmâ, and
Bhagavân. As stated in Śrîmad-Bhâgavatam (1.2.11):

\[
\begin{align*}
vadanti tat & \ tattva-vidas \\
tattvaṁ & \ yaj jñānam advayam \\
brahmeti & \ paramâtmeti \\
bhagavân & \ iti śabdyate
\end{align*}
\]

"Learned transcendentalists who know the Absolute Truth call this non-
dual substance Brahman, Paramâtmâ or Bhagavân." The Absolute Truth
exists eternally in three features. Therefore, Brahman, Paramâtmâ and
Bhagavân combined are the substance.

The categories of emanations from the nonsubstance are two—ac-
tivities and forbidden activities (karma and vikarma). Karma refers to
the pious life or material activities performed during the day and the
mental activities of dreams at night. These are more or less desired ac-
tivities. Vikarma, however, refers to illusory activities, which are some-
thing like the will-o’-the-wisp. These are activities that have no mean-
ing. For example, modern scientists imagine that life can be produced
from chemical combinations, and they are very busy trying to prove this
in laboratories throughout the world, although no one in history has been
able to produce the substance of life from material combinations. Such
activities are called vikarma.

All material activities are actually illusory, and progress in illusion is
simply a waste of time. These illusory activities are called akârya, and
one must learn of them from the instructions of the Supreme Personality
of Godhead. As stated in Bhagavad-gîtâ (4.17):
"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is." One must learn of these directly from the Supreme Personality of Godhead, who, as Anantadeva, is instructing King Citraketu because of the advanced stage of devotional service he achieved by following the instructions of Nārada and Āṅgīrā.

Herein it is said, aham vai sarva-bhūtāni: the Lord is everything (sarva-bhūtāni), including the living entities and the material or physical elements. As the Lord says in Bhagavad-gītā (7.4–5):

\[
\begin{align*}
\text{bhūmir āpo 'nalo vāyuḥ} \\
\text{kham mano buddhir eva ca} \\
\text{ahārikara itiyam me} \\
\text{bhinnā prakṛtir aṣṭadhā}
\end{align*}
\]

\[
\begin{align*}
\text{apareyam itas tv anyāṁ} \\
\text{prakṛtim viddhi me parām} \\
\text{jīva-bhūtāṁ mahā-bāho} \\
\text{yayedam dhāryate jagat}
\end{align*}
\]

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of the living entities, who are struggling with material nature and are sustaining the universe." The living entity tries to lord it over the material or physical elements, but both the physical elements and the spiritual spark are energies emanating from the Supreme Personality of Godhead. Therefore the Lord says, aham vai sarva-bhūtāni: "I am everything." Just as heat and light emanate from fire, these two energies—the physical elements and the living entities—
emanate from the Supreme Lord. Therefore the Lord says, *aham vai sarva-bhūtāni*: “I expand the physical and spiritual categories.”

Again, the Lord, as the Supersoul, guides the living entities who are conditioned by the physical atmosphere. Therefore he is called *bhūtātmā bhūta-bhāvanaḥ*. He gives the living entity the intelligence with which to improve his position so that he may return home, back to Godhead, or if he does not want to go back to Godhead, the Lord gives him the intelligence with which to improve his material position. This is confirmed by the Lord Himself in *Bhagavad-gītā* (15.15). *Sarvasya cāham hrī ṣrniṣṭo mattaḥ smṛtir jñānam apohanaṁ ca:* “I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” From within, the Lord gives the living being the intelligence with which to work. Therefore the previous verse said that after the Supreme Personality of Godhead endeavors, our endeavors begin. We cannot independently endeavor or act upon anything. Therefore the Lord is *bhūta-bhāvanaḥ*.

Another specific feature of the knowledge given in this verse is that *sabda-brahma* is also a form of the Supreme Lord. In His eternal, blissful form, Lord Kṛṣṇa is accepted by Arjuna as *paraṁ brahma*. A living entity in the conditioned stage accepts something illusory as substantial. This is called *māyā* or *avidyā*—ignorance. Therefore according to the Vedic knowledge, one must become a devotee, and one must then distinguish between *avidyā* and *vidyā*, which are elaborately explained in the *Īsopaniṣad*. When one is actually on the platform of *vidyā*, he can personally understand the Personality of Godhead in His forms like those of Lord Rāma, Lord Kṛṣṇa and Saṅkarṣaṇa. The Vedic knowledge is described as the breathing of the Supreme Lord, and activities begin on the basis of Vedic knowledge. Therefore the Lord says that when He endeavors or breathes, the material universes come into existence, and various activities gradually develop. The Lord says in *Bhagavad-gītā*, *praṇavaḥ sarva-vedeṣu:* “I am the syllable *om* in all the Vedic *mantras*.” Vedic knowledge begins with the vibration of the transcendental sound *praṇava, omkāra*. The same transcendental sound is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma. Hare Hare. *Abhinnaṁvān nāma-nāminoh:* there is no difference between the holy name of the Lord and the Lord Himself.
TEXT 52

loke vitatam âtmanam
lokaṁ cātmani santatam
ubhayam ca mayā vyāptam
mayi ca ivobhayam kṛtam

loke—in this material world; vitatam—expanded (in the spirit of material enjoyment); âtmanam—the living entity; lokam—the material world; ca—also; âtmani—in the living entity; santatam—spread; ubhayam—both (the material world of material elements and the living entity); ca—and; mayā—by Me; vyāptam—pervaded; mayi—in Me; ca—also; eva—indeed; ubhayam—both of them; kṛtam—created.

TRANSLATION

In this world of matter, which the conditioned soul accepts as consisting of enjoyable resources, the conditioned soul expands, thinking that he is the enjoyer of the material world. Similarly, the material world expands in the living entity as a source of enjoyment. In this way they both expand, but because they are My energies, they are both pervaded by Me. As the Supreme Lord, I am the cause of these effects, and one should know that both of them rest in Me.

PURPORT

The Māyāvāda philosophy sees everything as being equal in quality with the Supreme Personality of Godhead, or the Supreme Brahman, and therefore sees everything as worshipable. This dangerous theory of the Māyāvāda school has turned people in general toward atheism. On the strength of this theory, one thinks that he is God, but this is not a fact. As stated in Bhagavad-gītā (mayā tatam idam sarvāṁ jagad avyakta-murtinaḥ), the fact is that the entire cosmic manifestation is an expansion of the Supreme Lord’s energies, which are manifested in the physical elements and the living entities. The living entities wrongly consider the
physical elements to be resources meant for their enjoyment, and they think themselves to be the enjoyers. However, neither of them is independent; they are both energies of the Lord. The original cause for the material energy and spiritual energy is the Supreme Personality of Godhead. However, although the expansion of the Lord’s energies is the original cause, one should not think that the Lord Himself has expanded in different ways. To condemn the theories of the Māyāvādīs, the Lord clearly says in Bhagavad-gītā, mat-sthāni sarva-bhūtāni na cāham teṣv avasthitah: “All beings are in Me, but I am not in them.” Everything rests upon Him, and everything is but an expansion of His energies, but this does not mean that everything is as worshipable as the Lord Himself. The material expansion is temporary, but the Lord is not temporary. The living entities are parts of the Lord, but they are not the Lord Himself. The living entities in this material world are not inconceivable, but the Lord is. The theory that the Lord’s energies, being expansions of the Lord, are as good as the Lord is mistaken.

TEXTS 53–54

yathā suṣuptah puruṣo
viśvam paśyati cātmāni
ātmānam eka-deṣa-stham
manyate svapna utthitaḥ

evaṁ jāgaraṇādīni
jīva-sthānāni cātmānaḥ
māyā-mātrāṇi vijnāya
tad-draṣṭāram param śmaret

yathā—just as; suṣuptah—sleeping; puruṣah—a person; viśvam—the whole universe; paśyati—perceives; ca—also; ātmāni—in himself;
ātmānam—himself; eka-deśa-stham—lying down in one place; man-yate—he considers; svapne—in the dreaming condition; utthitaḥ—waking up; evam—in this way; jāgarana-ādini—the states of wakefulness and so on; jīva-sthānāni—the living entity’s different conditions of existence; ca—also; ātmanaḥ—of the Supreme Personality of Godhead; māyā-mātrāni—the exhibitions of the illusory potency; vijnāya—knowing; tat—of them; draṣṭāram—the creator or seer of all such conditions; param—the Supreme; smaret—one should always remember.

TRANSLATION

When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

PURPORT

None of these conditions of the living entities—namely, deep sleep, dreaming and wakefulness—is substantial. They are simply displays of various phases of conditional life. There may be many mountains, rivers, trees, bees, tigers and snakes that are situated far away, but in a dream one may imagine them to be nearby. Similarly, as one has subtle dreams at night, when the living entity is awake he lives in gross dreams of nation, community, society, possessions, skyscrapers, bank balance, position and honor. Under the circumstances, one should know that his position is due to his contact with the material world. One is situated in different positions in various forms of life that are all but creations of the illusory energy, which works under the direction of the Supreme Personality of Godhead. Therefore the Supreme Lord is the ultimate actor, and the conditioned living entity should simply remember this original actor, Śrī Kṛṣṇa. As living entities, we are being carried away by the waves of prakṛti, or nature, which works under the Lord’s direction.
(mayādhyaṇa prakṛtiḥ sūyate sa-carācaram). Bhaktivinoda Ṭhākura sings, (miche) māyāra vaše, yāccha bhese’, khāchha āhuddubu, bhāi: “Why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of māyā.” Our only duty is to remember the supreme director of this illusory energy—Kṛṣṇa. For us to do this, the śāstra advises us, harer nāma harer nāma harer nāmaiva kevalam: one should constantly chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Supreme Lord is realized in three different phases, as Brahmā, Paramātmā and Bhagavān, but Bhagavān is the ultimate realization. One who realizes Bhagavān—the Supreme Personality of Godhead, Kṛṣṇa—is the most perfect mahātmā (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ). In the human form of life, one should understand the Supreme Personality of Godhead, for then one will understand everything else. Yasmin vijñāte sarvam evam vijñātam bhavati. According to this Vedic injunction, simply by understanding Kṛṣṇa one understands Brahmā, Paramātmā, prakṛti, the illusory energy, the spiritual energy and everything else. Everything will be revealed. Prakṛti, the material nature, is working under the direction of the Supreme Lord, and we living entities are being carried away by various phases of prakṛti. For self-realization, one should always remember Kṛṣṇa. As stated in Padma Purāṇa, smar­tavyaḥ satataṁ viṣṇuḥ: we should always remember Lord Viṣṇu. Vismartavyo na jātucit: we should never forget the Lord. This is the perfection of life.

TEXT 55

yena prasuptah puruṣah
svāpam vedātmanas tadb
sukham ca nirguṇam brahma
tam ātmānam avehi mām

yena—by whom (the Supreme Brahma); prasuptah—sleeping; puruṣah—a man; svāpam—the subject of a dream; veda—knows; āt-
manah—of himself; tadā—at that time; sukham—happiness; ca—also; nirgunam—without contact with the material environment; brahma—the supreme spirit; tam—Him; ātmānām—the pervader; avehi—just know; mām—Me.

TRANSLATION

Know Me to be the Supreme Brahman, the all-pervading Super-soul through whom the sleeping living entity can understand his dreaming condition and his happiness beyond the activities of the material senses. That is to say, I am the cause of the activities of the sleeping living being.

PURPORT

When the living entity becomes free from false ego, he understands his superior position as a spirit soul, part and parcel of the pleasure potency of the Lord. Thus, due to Brahman, even while sleeping the living entity can enjoy. The Lord says, “That Brahman, that Paramātma and that Bhagavān are I Myself.” This is noted by Śrīla Jīva Gosvāmi in his Krama-sandarbha.

TEXT 56

उभयं नाट: पुंसः प्रस्वापप्रतिबोधयोः ||
अन्वेति व्यतिरिच्छेत तज्ज्ञानं ब्रह्म तत् परमः ॥ ५ ६ ॥

ubhayam smarataḥ puṁsah
prasvāpa-pratibodhayoh
anveti vyatiricyeta
tat jñānam brahma tat param

ubhayam—both types of consciousness (sleep and wakefulness); smarataḥ—remembering; puṁsah—of the person; prasvāpa—of consciousness during sleep; pratibodhayoh—and of consciousness while awake; anveti—extends through; vyatiricyeta—may reach beyond; tat—that; jñānam—knowledge; brahma—the Supreme Brahman; tat—that; param—transcendental.
If one’s dreams during sleep are merely subject matters witnessed by the Supersoul, how can the living entity, who is different from the Supersoul, remember the activities of dreams? The experiences of one person cannot be understood by another. Therefore the knower of the facts, the living entity who inquires into the incidents manifested in dreams and wakefulness, is different from the circumstantial activities. That knowing factor is Brahman. In other words, the quality of knowing belongs to the living entities and to the Supreme Soul. Thus the living entity can also experience the activities of dreams and wakefulness. In both stages the knower is unchanged, but is qualitatively one with the Supreme Brahman.

PURPORT

In knowledge the living entity is qualitatively one with the Supreme Brahman, but the quantity of the Supreme Brahman is not the same as that of the living entity, who is part of Brahman. Because the living entity is Brahman in quality, he can remember the past activities of dreams and also know the present activities of wakefulness.

TEXT 57

यदेतदिहिस्तं पुरुषो मद्रावं भिक्षु मात्रात्मनः।
ततः संसार एतस्य देहादेहो मृतेश्वरेऽ।।५७।।

yat—which; etat—this; vismrtam—forgotten; purisah—of the living entity; mat-bhavam—My spiritual position; bhinnam—separation; atmanah—from the Supreme Soul; tatah—from that; saṁsārah—material, conditional life; etasya—of the living entity; dehāt—from one body; dehaḥ—another body; mṛteḥ—from one death; mṛtih—another death.
TRANSLATION

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

PURPORT

Generally the Māyāvādī philosophers or persons influenced by Māyāvādī philosophers think themselves as good as the Supreme Personality of Godhead. This is the cause of their conditional life. As stated by the Vaiṣṇava poet Jagadānanda Paṇḍita in his Prema-vivarta:

krṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpatiẏā dhare

As soon as a living entity forgets his constitutional position and endeavors to become one with the Supreme, his conditional life begins. The conception that the Supreme Brahman and the living entity are equal not only in quality but also in quantity is the cause of conditional life. If one forgets the difference between the Supreme Lord and the living entity, his conditional life begins. Conditional life means giving up one body to accept another and undergoing death to accept death again. The Māyāvādī philosopher teaches the philosophy of tat tvam asi, saying, “You are the same as God.” He forgets that tat tvam asi applies in terms of the marginal position of the living entity, who is like sunshine. There is heat and light in the sun, and there is heat and light in the sunshine, and thus they are qualitatively one. But one should not forget that the sunshine rests on the sun. As the Lord says in Bhagavad-gītā, brahmaṇo hi pratiṣṭhāham: “I am the original source of Brahman.” The sunshine is important because of the presence of the sun globe. It is not that the sun globe is important because of the all-pervasiveness of the sunshine. Forgetfulness and misunderstanding of this fact is called māyā. Because
of forgetfulness of one’s constitutional position and that of the Supreme Lord, one comes into māyā, or saṁsāra—conditional life. In this regard, Madhvācārya says:

sarva-bhinnam parātmānāṁ
vismaran saṁsāred iha
abhinnam saṁsmaran yāti
tamo nāsty atra saṁsayah

When one thinks that the living entity is nondifferent in all respects from the Supreme Lord, there is no doubt that he is in ignorance (tamaḥ).

**TEXT 58**

labdhvā mānuṣīṁ yoniṁ
jñāna-vijñāna-sambhavāṁ
ātmānam yo na buddhyeta
na kvacīt kṣemam āpnuyāt

labdhvā—achieving; iha—in this material world (especially in this pious land of Bhārata-varṣa, India); mānuṣīṁ—the human; yoniṁ—species; jñāna—of knowledge through Vedic scriptures; vijñāna—and practical application of that knowledge in life; sambhavāṁ—wherein there is a possibility; ātmānam—one’s real identity; yah—anyone who; na—not; buddhyeta—understands; na—never; kvacīt—at any time; kṣemam—success in life; āpnuyāt—can obtain.

**TRANSLATION**

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.
PURPORT

This statement is confirmed in *Caitanya-caritāmsa* (Ādi 9.41). Lord Caitanya said:

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

Everyone born in India, especially as a human being, can achieve the supreme success through the Vedic literature and its practical application in life. When one is perfect, he can render a service for the self-realization of the entire human society. This is the best way to perform humanitarian work.

TEXT 59

स्मृत्वेहायां परिलेखाः ततः फलविपर्ययम्।
अययं चायपनीहायां सच्चादिद्रिमेतः॥५९॥

*smṛtvehaṁ parikleśaṁ
tatāḥ phala-viparyayam
abhayaṁ cāpy anihāyaṁ
saṅkalpaṁ viramet kavih*

*smṛtvā—remembering; ihāyaṁ—in the field of activities with fruitive results; parikleśaṁ—the waste of energy and the miserable conditions; tataḥ—from that; phala-viparyayam—the opposite of the desired result; abhayaṁ—fearlessness; ca—also; api—indeed; anihāyaṁ—when there is no desire for fruitive results; saṅkalpaḥ—from material desire; viramet—should cease; kaviḥ—one who is advanced in knowledge.*

TRANSLATION

Remembering the great trouble found in the field of activities performed for fruitive results, and remembering how one receives the reverse of the results one desires—whether from material actions or from the fruitive activities recommended in the Vedic literatures—an intelligent man should cease from the desire for
fruitive actions, for by such endeavors one cannot achieve the ultimate goal of life. On the other hand, if one acts without desires for fruitive results—in other words, if one engages in devotional activities—he can achieve the highest goal of life with freedom from miserable conditions. Considering this, one should cease from material desires.

**TEXT 60**

सुखाय दुःखमोक्षयाय कुर्वाते दृण्टति क्रियाः ।
ततोऽनिवर्त्तित्रिपाणिः लक्ष्यं च सुख्यं च ||६०||

sukhāya duḥkha-mokṣāya kuruvaṇe dam-pati kriyāḥ
tato 'nivṛttir aprāptiḥ
duḥkhasya ca sukhasya ca

sukhāya—for happiness; duḥkha-mokṣāya—for release from the unhappy state; kuruvaṇa—perform; dam-pati—the wife and husband; kriyāḥ—activities; tataḥ—from that; anivṛttih—no cessation; aprāptiḥ—no achievement; duḥkhasya—of distress; ca—also; sukhasya—of happiness; ca—also.

**TRANSLATION**

As husband and wife, a man and woman plan together to attain happiness and decrease unhappiness, working jointly in many ways, but because their activities are full of desires, these activities are never a source of happiness, and they never diminish distress. On the contrary, they are a cause of great unhappiness.

**TEXTS 61–62**

एवं विपर्ययं दुःखचा त्रुणां विन्दुस्मादिनिन्दम् ।
आत्मनन्द गति दुःखमां स्नातत्रयन्तिरज्ञानाम् ||६१||

एष्टदेशतिर्यग्नातिमिश्रितः स्वेन तेजसः ।
ज्ञानविज्ञानसंसन्धायं मद्यः पुरुषो भवेत् ||६२||
evam viparyayam buddhva
nṛṇām vijñābhimānīnām
ātmanaṁ ca gatim sūkṣmām
sthāna-traya-vilakṣaṇām
dṛśta-śrutābhīr mātrābhīr
nirmuktaḥ svena tejasā
jñāna-vijñāna-santrptō
mad-bhaktaḥ puruṣo bhavet

evam—in this way; viparyayam—reversal; buddhva—realizing; nṛṇām—of men; vijñā-abhimānīnām—who think of themselves as full of scientific knowledge; ātmanaṁ—of the self; ca—also; gatim—the progress; sūkṣmām—extremely difficult to understand; sthāna-traya—the three conditions of life (deep sleep, dreaming and wakefulness); vilakṣaṇām—apart from; dṛśta—directly perceived; śrutābhīr—or understood by information from authorities; mātrābhīr—from objects; nirmuktaḥ—being freed; svena—by one's own; tejasā—strength of consideration; jñāna-vijñāna—with knowledge and practical application of the knowledge; santrptō—being fully satisfied; mat-bhaktaḥ—My devotee; puruṣāḥ—a person; bhavet—should become.

TRANSLATION

One should understand that the activities of persons who are proud of their material experience bring only results contradictory to those such persons conceive while awake, sleeping and deeply sleeping. One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination, one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee.
etāvān eva manuṣyaṁ
yoga-naipūṇya-buddhīḥ
svārthaḥ sarvātmanā jñeyo
yat parātmāka-darśanam

etāvān—this much; eva—indeed; manuṣyaṁ—by human beings; yoga—by the process of linking with the Supreme by bhakti-yoga; naipūṇya—endowed with expertise; buddhīḥ—who have intelligence; sva-arthaḥ—the ultimate goal of life; sarva-ātmanā—by all means; jñeyāḥ—to be known; yat—which; para—of the transcendental Lord; ātma—and of the soul; eka—of the oneness; darśanam—understanding.

TRANSLATION

Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

TEXT 64

tvam etac chraddhayā rājann
apramatto vaco mama
jñāna-vijñāna-sampannā
dhārayann āsu sidhyasi

tvam—you; etat—this; śraddhayā—with great faith and allegiance; rājann—O King; apramattāḥ—without being mad or deviated to any other conclusion; vaco—instruction; mama—of Me; jñāna-vijñāna-sampannāḥ—being fully aware of knowledge and its practical application in life; dhārayann—accepting; āsu—very soon; sidhyasi—you will become the most perfect.

TRANSLATION

O King, if you accept this conclusion of Mine, being unattached to material enjoyment, adhering to Me with great faith and thus
becoming proficient and fully aware of knowledge and its practical application in life, you will achieve the highest perfection by attaining Me.

**TEXT 65**

श्रीशुकु उवाच
आश्वस्य महावानित्य नित्रकेतुं जगदुः।
पश्यतत्त्वाविश्वात्मा नत्त्वान्तरदेहे हरि: ॥६५॥

śrī-śuka uvāca
āśvāsyā bhagavān ittham
citraketum jagad-guruḥ
paśyatas tasya viśvātmā
tataḥ cāntardadhe hariḥ

śrī-śukha uvāca—Śrī Śukadeva Gosvāmi said; āśvāsa—assuring; bhagavān—the Supreme Personality of Godhead; ittham—thus; citraketum—King Citraketu; jagat-guruḥ—the supreme spiritual master; paśyataḥ—while looking on; tasya—he; viśva-ātmā—the Supersoul of the whole universe; tataḥ—from there; ca—also; antardadhe—disappeared; hariḥ—Lord Hari.

**TRANSLATION**

Śrī Śukadeva Gosvāmi continued: After thus instructing Citraketu and assuring him of perfection in this way, the Supreme Personality of Godhead, who is the supreme spiritual master, the supreme soul, Saṅkarṣaṇa, disappeared from that place as Citraketu looked on.

Thus end the Bhaktivedanta purports of the Sixth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “King Citraketu Meets the Supreme Lord.”
The Seventeenth Chapter is summarized as follows. This chapter describes Citraketu’s receiving the body of an asura, or demon, because of joking with Lord Śiva.

After personally talking with the Supreme Personality of Godhead, King Citraketu enjoyed life in his airplane with the women of the Vidyādhara planet. Engaging in the congregational chanting of the glories of the Lord, he began flying his plane and traveling in outer space. One day while traveling like this, he wandered into the bowers of Sumeru Mountain, where he came upon Lord Śiva embracing Pārvati, surrounded by an assembly of Siddhas, Cāraṇas and great sages. Seeing Lord Śiva in that situation, Citraketu laughed very loudly, but Pārvati became very angry at him and cursed him. Because of this curse, Citraketu later appeared as the demon Vrātrasura.

Citraketu, however, was not at all afraid of Pārvati’s curse, and thus he spoke as follows: “Everyone in human society enjoys happiness and distress according to his past deeds and in this way travels in the material world. Therefore no one is responsible for his happiness and distress. One is controlled by the influence of material nature in the material world, yet one thinks himself the doer of everything. In this material world, which is made of the external energy of the Supreme Lord, one is sometimes cursed and sometimes favored, and thus he sometimes enjoys in the upper planetary systems and sometimes suffers in the lower planets, but all these situations are the same because they are within this material world. None of these positions has any factual existence, for all of them are temporary. The Supreme Personality of Godhead is the ultimate controller because the material world is created, maintained and annihilated under His control while He nonetheless remains neutral to these different transformations of the material world in time and space. The material, external energy of the Supreme Personality of Godhead is in charge of this material world. The Lord helps the world by creating situations for the living entities within it.”
When Citraketu spoke in this way, all the members in the great assembly in which Lord Śiva and Pārvatī were present were astonished. Then Lord Śiva began speaking about the devotees of the Lord. A devotee is neutral in all conditions of life, whether in the heavenly planets or hellish planets, whether liberated from the material world or conditioned by it, and whether blessed with happiness or subjected to distress. These are all merely dualities created by the external energy. Being influenced by the external energy, the living entity accepts a gross and subtle material body, and in this illusory position he apparently suffers miseries, although everyone is part and parcel of the Supreme Lord. The so-called demigods consider themselves independent lords, and in this way they are misled from understanding that all living entities are part of the Supreme. This chapter concludes by glorifying the devotee and the Supreme Personality of Godhead.

TEXT 1

śrī-śuka uvāca
yataś cāntarhitah 'nantas
tasyai kṛtvā diśe namah
vidyādharas citraketuḥ
cacāra gagane carah

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; yataḥ—in which (direction); ca—and; antarhitah—disappeared; anantaḥ—the unlimited Supreme Personality of Godhead; tasyai—unto that; kṛtvā—after offering; diśe—direction; namah—obeisances; vidyādharah—the King of the Vidyādha planet; citraketuḥ—Citraketu; cacāra—traveled; gagane—in outer space; carah—moving.

TRANSLATION

Śrila Śukadeva Gosvāmī said: After offering obeisances to the direction from which Ananta, the Supreme Personality of God-
head, had disappeared, Citraketu began traveling in outer space as the head of the Vidyādhāras.

**TEXTS 2–3**

\[
\begin{align*}
\text{sā laksāṁ varṣa-laksāṇām} & \quad \text{avyāhata-balendriyaḥ} \\
\text{stūyamāno mahā-yogī} & \quad \text{munibhiḥ siddha-cāraṇaḥ} \\
\text{kūlācalendra-droniṣu} & \quad \text{nānā-saṅkalpa-siddhiṣu} \\
\text{reme vidyādhara-stribhir} & \quad \text{gāpayan harim iśvaram}
\end{align*}
\]

\( sa \)—he (Citraketu); \( laksam \)—one hundred thousand; \( varṣa \)—of years; \( laksāṇām \)—one hundred thousand; \( avyāhata \)—without hindrance; \( bala-indriyaḥ \)—whose strength and power of the senses; \( stūyamānaḥ \)—being praised; \( mahā-yogī \)—the great mystic yogī; \( munibhiḥ \)—by saintly persons; \( siddha-cāraṇaḥ \)—by the Siddhas and Cāraṇas; \( kūlācalendra-droniṣu \)—within the valleys of the great mountain known as Kulācalendra, or Sumeru; \( nānā-saṅkalpa-siddhiṣu \)—where one becomes perfect in all kinds of mystic power; \( reme \)—enjoyed; \( vidyādhara-stribhiḥ \)—with the women of the Vidyādhara planet; \( gāpayan \)—causing to praise; \( harim \)—the Supreme Personality of Godhead, Hari; \( iśvaram \)—the controller.

**TRANSLATION**

Being praised by great sages and saints and by the inhabitants of Siddhaloka and Cāraṇaloka, Citraketu, the most powerful mystic yogī, wandered about enjoying life for millions of years. With bodily strength and senses free from deterioration, he traveled
within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyādhara-loka by chanting the glories of the Supreme Lord, Hari.

PURPORT

It is to be understood that Mahārāja Citraketu, although surrounded by beautiful women from Vidyādhara-loka, did not forget to glorify the Lord by chanting the holy name of the Lord. It has been proved in many places that one who is not contaminated by any material condition, who is a pure devotee engaged in chanting the glories of the Lord, should be understood to be perfect.

TEXTS 4–5

एकदा स विमानने विष्णुदत्तेन भास्वता ।
गिरिशं दद्रे गच्छन् परीतं सिद्धचारणे: ॥ ४ ॥
वालिकायाण्हेत्तेन देवीं बाहुना धनिसंसदि ।
उवाच देवन्य: भुवनस्य जहासोष्टदन्तिके ॥ ५ ॥

ekadā sa vimānena
viṣṇu-dattena bhāsvatā
giriśaṁ dadrše gacchan
paritam siddha-cāraṇaiḥ

ālingyāṅkikṛtāṁ devīṁ
bāhunā muni-saṁsādi
uvāca devyāḥ śṛṇvantiyā
jahāsoccais tad-antike

ekadā—one time; saḥ—he (King Citraketu); vimānena—with his airplane; viṣṇu-dattena—given to him by Lord Viṣṇu; bhāsvatā—shining brilliantly; giriśam—Lord Śiva; dadrše—he saw; gacchan—going; paritam—surrounded; siddha—by the inhabitants of Siddhaloka; cāraṇaiḥ—and the inhabitants of Cāraṇaloka; ālingya—embracing; ankikṛtāṁ—sitting on his lap; devīṁ—his wife, Pārvati; bāhunā—with his arm; muni-saṁsādi—in the presence of great saintly persons;
uvāca—he said; devyāḥ—while the goddess Pārvatī; śṛṇvantyāḥ—was hearing; jahāsa—he laughed; uccaīḥ—very loudly; tad-antike—in the vicinity.

TRANSLATION
One time while King Citraketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Viṣṇu, he saw Lord Śiva, surrounded by Siddhas and Cāraṇas. Lord Śiva was sitting in an assembly of great saintly persons and embracing Pārvatī on his lap with his arm. Citraketu laughed loudly and spoke, within the hearing of Pārvatī.

PURPORT
Śrīla Viśvanātha Cakravartī Ṭhākura says in this connection,

bhaktim bhūtim harir dattvā
ds-viccvedānubhūtaye
devyāḥ śāpena vrtratvam
nītvā tam svāntike 'nayat

The purport is that the Supreme Personality of Godhead wanted to bring Citraketu to Vaikuṇṭhaloka as soon as possible. The Lord’s plan was that Citraketu be cursed by Pārvatī to become Vṛtrāsura so that in his next life he could quickly return home, back to Godhead. There have been many instances in which a devotee acting as a demon has been brought to the kingdom of God by the mercy of the Lord. For Pārvatī to be embraced by Lord Śiva was natural in a relationship between husband and wife; this was nothing extraordinary for Citraketu to see. Nonetheless, Citraketu laughed loudly to see Lord Śiva in that situation, even though he should not have done so. Thus he was eventually cursed, and this curse was the cause of his returning home, back to Godhead.

TEXT 6
চিত্রকেতুদুঃখ
एष लोकगुरुः साक्षादृभ कर्त्ता श्रीरिणाम्
आस्ते गुरुः समायां वै मिथुनीभूष मार्याया
citraketuḥ uvāca
esa loka-guruḥ sāksād
dharmam vaktā śaririnām
āste mukhyah sabhāyāṁ vai
mithunī-bhūya bhāryayā
citraketuḥ uvāca—King Citraketu said; esa—this; loka-guruḥ—the spiritual master of the people who follow Vedic instructions; sāksāt—directly; dharmam—of religion; vaktā—the speaker; śaririnām—for all living entities who have accepted material bodies; āste—sits; mukhyah—the chief; sabhāyāṁ—in an assembly; vai—indeed; mithunī-bhūya—embracing; bhāryayā—with his wife.

TRANSLATION
Citraketu said: Lord Śiva, the spiritual master of the general populace, is the best of all living entities who have accepted material bodies. He enunciates the system of religion. Yet how wonderful it is that he is embracing his wife, Pārvatī, in the midst of an assembly of great saintly persons.

TEXT 7

jaṭā-dharas tīvra-tapā
brahmavādi-sabhā-patiḥ
aṅkikṛtya striyam cāste
gata-hriḥ prākṛto yathā

jaṭā-dharah—keeping matted locks of hair; tīvra-tapā—highly elevated due to undergoing fierce austerities and penances; brahma-vādi—of strict followers of the Vedic principles; sabhā-patiḥ—the president of an assembly; aṅkikṛtya—embracing; striyam—a woman; ca—and; āste—sits; gata-hriḥ—without shame; prākṛtaḥ—a person conditioned by material nature; yathā—just as.
TRANSLATION

Lord Śiva, whose hair is matted on his head, has certainly undergone great austerities and penances. Indeed, he is the president in the assembly of strict followers of Vedic principles. Nonetheless, he is seated with his wife on his lap in the midst of saintly persons and is embracing her as if he were a shameless, ordinary human being.

PURPORT

Citraketu appreciated the exalted position of Lord Śiva, and therefore he remarked at how wonderful it was that Lord Śiva was acting like an ordinary human being. He appreciated Lord Śiva’s position, but when he saw Lord Śiva sitting in the midst of saintly persons and acting like a shameless, ordinary man, he was astonished. Śrila Viśvanātha Cakravarti Ṭhākura remarks that although Citraketu criticized Lord Śiva, he did not offend Lord Śiva like Dakṣa. Dakṣa considered Lord Śiva insignificant, but Citraketu expressed his wonder at Lord Śiva’s being situated in that way.

TEXT 8

प्रायः: प्राकृताःपि खियं रहसं बिभरति ||
अर्थं महावरतःरो विभरति सदसि स्त्रियं || 8 ||

prāyaśaḥ prākṛtāś cāpi
striyam rahasi bibhrati
ayām mahā-vrata-dharaḥ
bibharti sadasi striyam

prāyaśaḥ—generally; prākṛtāḥ—conditioned souls; ca—also; api—although; striyam—a woman; rahasi—in a solitary place; bibhrati—embrace; ayām—this (Lord Śiva); mahā-vrata-dharaḥ—the master of great vows and austerities; bibharti—enjoys; sadasi—in an assembly of great saintly persons; striyam—his wife.

TRANSLATION

Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places. How wonderful it is
that Lord Mahādeva, although a great master of austerity, is embracing his wife openly in the midst of an assembly of great saints.

PURPORT

The word mahā-vrata-dharaḥ indicates a brahmācārī who has never fallen down. Lord Śiva is counted among the best of yogīs, yet he embraced his wife in the midst of great saintly persons. Citraketu appreciated how great Lord Śiva was to be unaffected even in that situation. Therefore Citraketu was not an offender; he merely expressed his wonder.

TEXT 9

श्रीशुकु उवाच
भगवानपि तन्द्रूल्ला प्रहस्यागाधदीर्यु एँ।
तृणां बभूत सदृस सम्याध तदनुव्रताः: || ९ ||

śrī-śuka uvāca
bhagavān api tac chrutvā
prahasyāgādha-dhir nrpa
tūṣṭiṃ babhūva sadasi
sabhyāś ca tad-anuvratāḥ

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; bhagavān—Lord Śiva; api—also; tat—that; śrutvā—hearing; prahasya—smiling; agādha-dhiḥ—whose intelligence is unfathomed; nrpa—O King; tūṣṭiṃ—silent; babhūva—remained; sadasi—in the assembly; sabhyāḥ—everyone assembled there; ca—and; tat-anuvratāḥ—followed Lord Śiva (remained silent).

TRANSLATION

Śrila Śukadeva Gosvāmi continued: My dear King, after hearing Citraketu’s statement, Lord Śiva, the most powerful personality, whose knowledge is fathomless, simply smiled and remained silent, and all the members of the assembly followed the lord by not saying anything.

PURPORT

Citraketu’s purpose in criticizing Lord Śiva is somewhat mysterious and cannot be understood by a common man. Śrila Viśvanātha
Cakravarti Thākura, however, has made the following observations. Lord Śiva, being the most exalted Vaiṣṇava and one of the most powerful demigods, is able to do anything he desires. Although he was externally exhibiting the behavior of a common man and not following etiquette, such actions cannot diminish his exalted position. The difficulty is that a common man, seeing Lord Śiva’s behavior, might follow his example. As stated in Bhagavad-gītā (3.21):

\[
yad yad ācarati śreṣṭhas
tat tad evetaro janah
sa yat pramāṇam kurute
lokas tad anuvartate
\]

“Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.” A common man might also criticize Lord Śiva, like Dakṣa, who suffered the consequences for his criticism. King Citraketu desired that Lord Śiva cease this external behavior so that others might be saved from criticizing him and thus becoming offenders. If one thinks that Viṣṇu, the Supreme Personality of Godhead, is the only perfect personality whereas the demigods, even such demigods as Lord Śiva, are inclined to improper social affairs, he is an offender. Considering all this, King Citraketu was somewhat harsh in his behavior with Lord Śiva.

Lord Śiva, who is always deep in knowledge, could understand Citraketu’s purpose, and therefore he was not at all angry; rather, he simply smiled and remained silent. The members of the assembly surrounding Lord Śiva could also understand Citraketu’s purpose. Consequently, following the behavior of Lord Śiva, they did not protest; instead, following their master, they remained silent. If the members of the assembly thought that Citraketu had blasphemed Lord Śiva, they would certainly have left at once, blocking their ears with their hands.

**TEXT 10**

इत्यत्तदायिनेष्विदुपि श्रवणे व्रह्षोभमन् ।
श्रवणदेवी ध्रुव्याय निःजितात्मामामानि ॥२०॥
Not knowing the prowess of Lord Śiva and Pārvatī, Citraketu strongly criticized them. His statements were not at all pleasing, and therefore the goddess Pārvatī, being very angry, spoke as follows to Citraketu, who thought himself better than Lord Śiva in controlling the senses.

PURPORT

Although Citraketu never meant to insult Lord Śiva, he should not have criticized the lord, even though the lord was transgressing social customs. It is said, tejiyasāṁ na doṣāya: one who is very powerful should be understood to be faultless. For example, one should not find faults with the sun, although it evaporates urine from the street. The most powerful cannot be criticized by an ordinary man, or even by a great personality. Citraketu should have known that Lord Śiva, although sitting in that way, was not to be criticized. The difficulty was that Citraketu, having become a great devotee of Lord Viṣṇu, Saṅkarśana, was somewhat proud at having achieved Lord Saṅkarśana’s favor and therefore thought that he could now criticize anyone, even Lord Śiva. This kind of pride in a devotee is never tolerated. A Vaiṣṇava should always remain very humble and meek and offer respect to others.

trṣād api sunicena
   taror api sahiṣṭunā
amāṇīnā māṇadena
kīrtanīyaḥ sadā hariḥ

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” A Vaiṣṇava should not try to minimize anyone else’s position. It is better to remain humble and meek and chant the Hare Kṛṣṇa mantra. The word nirjūṭaṁbhimānīṁ indicates that Citraketu thought himself a better controller of the senses than Lord Śiva, although actually he was not. Because of all these considerations, mother Pārvatī was somewhat angry at Citraketu.

TEXT 11

श्रीपारवत्युवाच
अयं किंमुन्यन लोके शाल्ल दण्डधरः प्रस्थः।
असहिष्ठानां हुयानां निर्लजानां च विप्रकृतः ॥ १ ॥

śrī-pārvaty uvāca
ayam kim adhunā loke
śāstā daṇḍa-dharah prabhuḥ
asmad-vidhānāṁ duṣṭānāṁ
nirlajjānāṁ ca viprakṛt

śrī-pārvatī uvāca—the goddess Pārvatī said; ayam—this; kim—whether; adhunā—now; loke—in the world; śāstā—the supreme controller; daṇḍa-dharah—the carrier of the rod of punishment; prabhuḥ—the master; asmat-vidhānāṁ—of persons like us; duṣṭānāṁ—criminals; nirlajjānāṁ—who have no shame; ca—and; viprakṛt—the restrainer.

TRANSLATION

The goddess Pārvatī said: Alas, has this upstart now received a post from which to punish shameless persons like us? Has he been
appointed ruler, carrier of the rod of punishment? Is he now the only master of everything?

TEXT 12

\[\text{na veda dharmam kila padmayonir} \]
\[\text{na brahma-putra bhṛgu-nāradādyāḥ} \]
\[\text{na vai kumāraḥ kapilo manuṣ ca} \]
\[\text{ye no niṣedhanty ati-vartinām haram} \]

\text{na—not; veda—knows; dharmam—the religious principles; kila—indeed; padma-yoniḥ—Lord Brahmā; na—nor; brahma-putrāḥ—the sons of Lord Brahmā; bhṛgu—Bṛgu; nārada—Nārada; ādyāḥ—and so on; na—nor; vai—indeed; kumāraḥ—the four Kumāras (Sanaka, Sanat-kumāra, Saṇāṇa and Sanātana); kapilaḥ—Lord Kapila; manuḥ—Manu himself; ca—and; ye—who; no—not; niṣedhanti—order to stop; ati-vartinam—who is beyond laws and orders; haram—Lord Śiva.}

\text{TRANSLATION}

Alas, Lord Brahmā, who has taken his birth from the lotus flower, does not know the principles of religion, nor do the great saints like Bṛgu and Nārada, nor the four Kumāras, headed by Sanat-kumāra. Manu and Kapila have also forgotten the religious principles. I suppose it to be because of this that they have not tried to stop Lord Śiva from behaving improperly.

TEXT 13

\[\text{एषामुनस्यप्रदानज्ञणं} \]
\[\text{जगद्गुरुं महामहत्स्वं खयमु} \]
This Citraketu is the lowest of kṣatriyas, for he has impudently overridden Brahmā and the other demigods by insulting Lord Śiva, upon whose lotus feet they always meditate. Lord Śiva is personified religion and the spiritual master of the entire world, and therefore Citraketu must be punished.

PURPORT

All the members of the assembly were exalted brāhmaṇas and self-realized souls, but they did not say anything about the conduct of Lord Śiva, who was embracing the goddess Pārvatī on his lap. Citraketu nevertheless criticized Lord Śiva, and therefore the opinion of Pārvatī was that he should be punished.
nāyam arhati vaikuṇṭha-pāda-mūlopaṣarpanam
sambhāvita-matiḥ stabdhaḥ
śādhubhiḥ paryupāsitam

na—not; ayam—this person; arhati—deserves; vaikuṇṭha-pāda-mūla-upaṣarpanam—the approaching of the shelter of Lord Viṣṇu’s lotus feet; sambhāvita-matiḥ—considering himself highly esteemed; stabdhaḥ—impudent; śādhubhiḥ—by great saintly persons; paryupāsitam—worshiped.

TRANSLATION

This person is puffed up because of his achievements, thinking, “I am the best.” He does not deserve to approach the shelter of Lord Viṣṇu’s lotus feet, which are worshiped by all saintly persons, for he is impudent, thinking himself greatly important.

PURPORT

If a devotee thinks that he is very much advanced in devotional service, he is considered puffed up and unfit to sit beneath the shelter of the Lord’s lotus feet. Again, this instruction by Lord Caitanya is applicable:

tṛṇād api sunicena
taror api sahiṣṭunā
amāninā mānadenā
kīrtantīyāḥ sadā hariḥ

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Unless one is humble and meek, one cannot qualify to sit at the lotus feet of the Lord.

TEXT 15

अतः पापीयसीं योनिमातरूं याहि दुर्मिष्टे ।
ये यह भूयो भक्ति महानं न कर्ता पुत्र किलिषिष्म ॥१५॥
Mother Parvati Curses Citraketu

**Translation**

O impudent one, my dear son, now take birth in a low, sinful family of demons so that you will not commit such an offense again toward exalted, saintly persons in this world.

**Purport**

One should be very careful not to commit offenses at the lotus feet of Vaisnava, of whom Lord Siva is the best. While instructing Srila Rupa Gosvami, Sri Caitanya Mahaprabhu described an offense at the lotus feet of a Vaisnava as hati mata, a mad elephant. When a mad elephant enters a nice garden, it spoils the entire garden. Similarly, if one becomes like a mad elephant and commits offenses at the lotus feet of a Vaisnava, his entire spiritual career is halted. One should therefore be very careful not to commit offenses at the lotus feet of a Vaisnava.

Mother Parvati was justified in punishing Citraketu, for Citraketu impudently criticized the supreme father, Mahadeva, who is the father of the living entities conditioned within this material world. The goddess Durga is called mother, and Lord Siva is called father. A pure Vaisnava should be very careful to engage in his specific duty without criticizing others. This is the safest position. Otherwise, if one tends to criticize others, he may commit the great offense of criticizing a Vaisnava.

Because Citraketu was undoubtedly a Vaisnava, he might have been surprised that Parvati had cursed him. Therefore the goddess Parvati addressed him as putra, or son. Everyone is the son of mother Durga, but she is not an ordinary mother. As soon as there is a small discrepancy in a demon’s behavior, mother Durga immediately punishes the demon so
that he may come to his senses. This is explained by Lord Kṛṣṇa in Bhagavad-gītā (7.14):

daivī hy eśā guṇamayi
mama māyā duratayyā
mām eva ye prapadyante
māyām etāṁ taranti te

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” To surrender to Kṛṣṇa means to surrender to His devotees also, for no one can be a proper servant of Kṛṣṇa unless he is a proper servant of a devotee. Chādiyā vaisnava-sevā nistāra pāyeche kebā: without serving a servant of Kṛṣṇa, one cannot be elevated to being a servant of Kṛṣṇa Himself. Therefore mother Pārvatī spoke to Citraketu exactly like a mother who says to her naughty child, “My dear child, I am punishing you so that you won’t do anything like this again.” This tendency of a mother to punish her child is found even in mother Yaśodā, who became the mother of the Supreme Personality of Godhead. Mother Yaśodā punished Kṛṣṇa by binding Him and showing Him a stick. Thus it is the duty of a mother to chastise her beloved son, even in the case of the Supreme Lord. It is to be understood that mother Durgā was justified in punishing Citraketu. This punishment was a boon to Citraketu because after taking birth as the demon Vṛtrāsura, he was promoted directly to Vaikuṇṭha.

TEXT 16

Sri-pramukh uvāca

etam śaṁapāṁ citraketur
vimānād avaruhyā saḥ
prasādayāṁ āsa satiṁ
mūrdhnā namreṇa bhārata
śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; evam—thus; saptah—cursed; citraketuh—King Citraketu; vimānāt—from his airplane; avaruhya—coming down; saḥ—he; prasādayāṁ āśa—completely pleased; satim—Pārvatī; mūrdhṇā—by his head; namreṇa—bent low; bhārata—O King Parikṣit.

TRANSLATION
Śrī Śukadeva Gosvāmi continued: My dear King Parikṣit, when Citraketu was cursed by Pārvatī, he descended from his airplane, bowed before her with great humility and pleased her completely.

TEXT 17

Citraketur uvāca
pratigrhaṁi te sāpam
ātmano 'njalināmbike
devair martyāya yat proktam
pūrva-dištam hi tasya tat

Citraketu said: My dear mother, with my own hands folded together I accept the curse upon me. I do not mind the curse, for happiness and distress are given by the demigods as a result of one’s past deeds.
Since Citraketu was a devotee of the Lord, he was not at all disturbed by the curse of mother Pārvatī. He knew very well that one suffers or enjoys the results of one’s past deeds as ordained by daiva-netra—superior authority, or the agents of the Supreme Personality of Godhead. He knew that he had not committed any offense at the lotus feet of Lord Śiva or the goddess Pārvatī, yet he had been punished, and this means that the punishment had been ordained. Thus the King did not mind it. A devotee is naturally so humble and meek that he accepts any condition of life as a blessing from the Lord. Tat te 'nukampāṁ susamikṣamāṇah (Bhāg. 10.14.8). A devotee always accepts punishment from anyone as the mercy of the Lord. If one lives in this conception of life, he sees whatever reverses occur to be due to his past misdeeds, and therefore he never accuses anyone. On the contrary, he becomes increasingly attached to the Supreme Personality of Godhead because of his being purified by his suffering. Suffering, therefore, is also a process of purification.

Śrila Viśvanātha Cakravartī Ṭhākura says in this connection that one who has developed Kṛṣṇa consciousness and who exists in love with Kṛṣṇa is no longer subject to suffering and happiness under the laws of karma. Indeed, he is beyond karma. The Brahma-saṁhitā says, karmāṇi nirdahati kintu ca bhakti-bhājāṁ: a devotee is free from the reactions of his karma because he has taken to devotional service. This same principle is confirmed in Bhagavad-gītā (14.26). Sa gunān samatityaitāṁ brahma-bhūyāya kalpate: one who is engaged in devotional service has already been freed from the reactions of his material karma, and thus he immediately becomes brahma-bhūta, or transcendental. This is also expressed in Śrīmad-Bhāgavatam (1.2.21). Kṣiyante cāsyā karmāṇi: before attaining the stage of love, one becomes free from all the results of karma.

The Lord is very kind and affectionate toward His devotees, and therefore a devotee, in any condition, is not subjected to the results of karma. A devotee never aspires for the heavenly planets. The heavenly planets, liberation and hell are nondifferent for a devotee, for he does not discriminate between different positions in the material world. A devotee is always eager to return home, back to Godhead, and remain there as the Lord’s associate. This ambition becomes increasingly fervent in his heart, and therefore he does not care about material changes in his
life. Śrīla Viśvanātha Cakravārthī Thākura comments that Mahārāja Citraketu’s being cursed by Pārvatī should be considered the mercy of the Lord. The Lord wanted Citraketu to return to Godhead as soon as possible, and therefore he terminated all the reactions of his past deeds. Acting through the heart of Pārvatī, the Lord, who is situated in everyone’s heart, cursed Citraketu in order to end all his material reactions. Thus Citraketu became Vṛtrasura in his next life and returned home, back to Godhead.

**TEXT 18**

संसारं एतसंस्कर्तं स्मानमोहिताम्।
अभ्रम्यन्ते सुखां च दुःखां च भर्तर्भ निःवंतं सर्वदा ॥१८॥

`samsāra-cakra etasmiṁ
jantuḥ ajñāna-mohitaḥ
bhrāmyan sukham ca duḥkham ca
bhuṅkte sarvatra sarvadā`

*samsāra-cakre*—in the wheel of material existence; *etasmin*—this; *jantuḥ*—the living entity; *ajñāna-mohitaḥ*—being bewildered by ignorance; *bhrāmyan*—wandering; *sukham*—happiness; *ca*—and; *duḥkham*—distress; *ca*—also; *bhuṅkte*—he undergoes; *sarvatra*—everywhere; *sarvadā*—always.

**TRANSLATION**

Deluded by ignorance, the living entity wanders in the forest of this material world, enjoying the happiness and distress resulting from his past deeds, everywhere and at all times. [Therefore, my dear mother, neither you nor I am to be blamed for this incident.]

**PURPORT**

As confirmed in *Bhagavad-gītā* (3.27):

`prakṛteḥ kriyamāṇāni
gunāiḥ karmāṇi sarvaśaṁ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate`
"The bewildered soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." Actually a conditioned soul is completely under the control of material nature. Wandering here and there—always and everywhere—he is subjected to the results of his past deeds. This is carried out by the laws of nature, but one foolishly thinks himself the doer, which in fact he is not. To get free from the karma-cakra, the wheel of the results of one’s karma, one should take to bhakti-marga—devotional service, or Kṛṣṇa consciousness. That is the only remedy. Sarva-dharmān paritya-jya mām ekaṁ śaranaṁ vraja.

TEXT 19

naivātmā na paraś cāpi
kartā syāt sukha-duḥkhayoh
kartāraṁ manyate 'trajña
ātmānaṁ param eva ca

---

TRANSLATION

In this material world, neither the living entity himself nor others [friends and enemies] are the cause of material happiness and distress. But because of gross ignorance, the living entity thinks that he and others are the cause.

PURPORT

In this verse the word ajñā is very significant. In the material world, all living entities are ajñā, ignorant, in different degrees. This ignorance
continues very strongly in the mode of ignorance presented by material nature. One must therefore promote himself to the stage of goodness through his character and behavior and then gradually come to the transcendental platform, or *adhoṣaja* platform, in which he realizes both his position and the position of others. Everything is done under the superintendence of the Supreme Personality of Godhead. The process by which the results of action are ordained is called *niyatam*, always working.

**TEXT 20**

![Image](https://via.placeholder.com/150)

**TRANSLATION**

This material world resembles the waves of a constantly flowing river. Therefore, what is a curse and what is a favor? What are the heavenly planets, and what are the hellish planets? What is actually happiness, and what is actually distress? Because the waves flow constantly, none of them has an eternal effect.

**PURPORT**

Śrīla Bhaktivinoda Ṭhākura sings, *(miche) māyāra vāse, yāccha bhese’, khaccha hābuḍhubu, bhāi:* “My dear living entities within this material world, why are you being carried away by the waves of the modes of material nature?” *(Jīva) kṛṣṇa-dāsa, ei viśvāsa, karle ta’ āra
duḥkha nāi: “If the living entity tries to understand that he is an eternal servant of Kṛṣṇa, there will no longer be misery for him.” Kṛṣṇa wants us to give up all other engagements and surrender unto Him. If we do so, where will the cause and effect of this material world be? There is nothing like cause and effect for the surrendered soul. Śrīla Viśvanātha Cakravartī Ṭhākura says in this regard that being put into this material world is like being thrown into a mine of salt. If one falls into a mine of salt, he tastes only salt wherever he goes. Similarly, this material world is full of miseries. The so-called temporary happiness of the world is also misery, but in ignorance we cannot understand this. That is the actual position. When one comes to his senses—when he becomes Kṛṣṇa conscious—he is no longer concerned with the various conditions of this material world. He is not concerned with happiness or distress, curses or favors, or heavenly or hellish planets. He sees no distinction between them.

TEXT 21

एकं सृजति भूतानि भगवातात्मायायाः।
एषां बन्धवं च मोक्षं च सुखं दुःखं च निष्काः। ॥२१॥

ekah srjati bhūtāni
bhagavān ātma-māyayā
esāṁ bandham ca mokṣaṁ ca
sukham duḥkham ca niśkalaḥ

ekah—one; srjati—creates; bhūtāni—different varieties of living entities; bhagavān—the Supreme Personality of Godhead; ātma-māyayā—by His personal potencies; esāṁ—of all the conditioned souls; bandham—the conditional life; ca—and; mokṣaṁ—the liberated life; ca—also; sukham—happiness; duḥkham—distresses; ca—and; niśkalaḥ—not affected by the material qualities.

TRANSLATION

The Supreme Personality of Godhead is one. Unaffected by the conditions of the material world, He creates all the conditioned souls by His own personal potency. Because of being contaminated by the material energy, the living entity is put into ignorance and
thus into different conditions of bondage. Sometimes, by knowledge, the living entity is given liberation. In sattva-guṇa and rajo-guṇa, he is subjected to happiness and distress.

PURPORT

The question may be raised why the living entities are situated in different conditions and who has arranged this. The answer is that it has been done by the Supreme Personality of Godhead, without anyone’s help. The Lord has His own energies (parāśya śaktir vividhaiva śrūyate), and one of them, namely the external energy, creates the material world and the varieties of happiness and distress for the conditioned souls under the supervision of the Lord. The material world consists of three modes of material nature—sattva-guṇa, rajo-guṇa and tamo-guṇa. By sattva-guṇa the Lord maintains the material world, by rajo-guṇa He creates it, and by tamo-guṇa He annihilates it. After the varieties of living entities are created, they are subject to happiness and distress according to their association. When they are in sattva-guṇa, the mode of goodness, they feel happiness, when in rajo-guṇa they are distressed, and when in tamo-guṇa they have no sense of what to do or what is right and wrong.

TEXT 22

न तस्य कबिध्यति: प्रतीपो
न ज्ञातिविन्यर्न परो न च साः।
समस्य सर्वं निर्ज्ञनस्य
सुखे न रागेः कुत्त एव रोपेः ॥२२॥

na tasya kaścid dayitaḥ pratipo
na jñāti-bandhur na paro na ca svāḥ
samasya sarvatra niraṇjanasya
sukhe na rāgah kuta eva roṣah

na—not; tasya—of Him (the Supreme Lord); kaścit—anyone; dayitaḥ—dear; pratipah—not dear; na—not; jñāti—kinsman; bandhuḥ—friend; na—not; parah—other; na—not; ca—also; svāḥ—own; samasya—who is equal; sarvatra—everywhere; niraṇjanasya—
without being affected by material nature; *sukhe*—in happiness; *na*—not; *rāgaḥ*—attachment; *kutaḥ*—from where; *eva*—indeed; *roṣaḥ*—anger.

**TRANSLATION**

The Supreme Personality of Godhead is equally disposed toward all living entities. Therefore no one is very dear to Him, and no one is a great enemy for Him; no one is His friend, and no one is His relative. Being unattached to the material world, He has no affection for so-called happiness or hatred for so-called distress. The two terms happiness and distress are relative. Since the Lord is always happy, for Him there is no question of distress.

**TEXT 23**

\[
\text{तथापि तत्चक्तिविसर्ग एशां}
\text{सुखाय दुःखाय हिताहिताय।}
\text{वन्धाय मोक्षाय च मृत्युजन्मनातोः}
\text{श्रीरिणां संख्यते सत्कर्मये।॥२३॥}
\]

*tathāpi*—still; *tat-sakti*—of the Lord’s energy; *visargaḥ*—the creation; *eśāṁ*—of these (conditioned souls); *sukhāya*—for the happiness; *duḥkhāya*—for the distress; *hitāhītāya*—for the profit and loss; *bandhāya*—for the bondage; *mokṣāya*—for the liberation; *ca*—also; *mṛtyu*—of death; *janmanoh*—and birth; *śarīrinām*—of all those who accept material bodies; *sāṁsrtyaye*—for the repetition; *avakalpate*—acts.

**TRANSLATION**

Although the Supreme Lord is unattached to our happiness and distress according to karma, and although no one is His enemy or favorite, He creates pious and impious activities through the
agency of His material potency. Thus for the continuation of the materialistic way of life He creates happiness and distress, good fortune and bad, bondage and liberation, birth and death.

PURPORT

Although the Supreme Personality of Godhead is the ultimate doer of everything, in His original transcendental existence He is not responsible for the happiness and distress, or bondage and liberation, of the conditioned souls. These are due to the results of the fruitive activities of the living entities within this material world. By the order of a judge, one person is released from jail, and another is imprisoned, but the judge is not responsible for the distress and happiness of these different people is due to their own activities. Although the government is ultimately the supreme authority, the justice is administered by the departments of the government, and the government is not responsible for the individual judgments. Therefore the government is equal to all the citizens. Similarly, the Supreme Lord is neutral to everyone, but for the maintenance of law and order His supreme government has various departments, which control the activities of the living entities. Another example given in this regard is that lilies open or close because of the sunshine, and thus the bumblebees enjoy or suffer, but the sunshine and the sun globe are not responsible for the happiness and distress of the bumblebees.

TEXT 24

अथ प्रसादये न त्वां शापमोक्षाय भामिनि || ॥ २४॥

atha prasādaye na tvāṁ
śāpa-moksāya bhāmini
yan manyase hy asādhuktam
mama tat kṣamyatāṁ sati

atha—therefore; prasādaye—I am trying to please; na—not; tvāṁ—you; śāpa-moksāya—for being released from your curse; bhāmini—O most angry one; yat—which; manyase—you consider; hi—indeed:
asādhu-uktam—improper speech; mama—my; tat—that; kṣamyatām—let it be excused; sati—O most chaste one.

TRANSLATION

O mother, you are now unnecessarily angry, but since all my happiness and distress are destined by my past activities, I do not plead to be excused or relieved from your curse. Although what I have said is not wrong, please let whatever you think is wrong be pardoned.

PURPORT

Being fully aware of how the results of one’s karma accrue by the laws of nature, Citraketu did not want to be released from Pārvati’s curse. Nonetheless, he wanted to satisfy her because although his verdict was natural, she was displeased with him. As a matter of course, Mahārāja Citraketu begged pardon from Pārvati.

TEXT 25

Śrīśukadeva Gosvāmi said: thus after satisfying Lord Śiva and his wife, Pārvatī; King Citraketu; O King Parīkṣit, who are always able to subdue the enemy; went away; by his own airplane; were watching; were smiling; while Lord Śiva and Pārvatī.
Sri Sukadeva Gosvami continued: O King Pariksit, subduer of the enemy, after Citraketu satisfied Lord Siva and his wife, Parvati, he boarded his airplane and left as they looked on. When Lord Siva and Parvati saw that Citraketu, although informed of the curse, was unafraid, they smiled, being fully astonished by his behavior.

TRANSLATION

Thereafter, in the presence of the great sage Narada, the demons, the inhabitants of Siddhaloka, and his personal associates, Lord Siva, who is most powerful, spoke to his wife, Parvatî, while they all listened.

TEXT 26

tatas tu bhagavân rudro
devārī-daitya-siddhānām
tatāḥ—thereafter; tu—then; bhagavān—the most powerful; rudraḥ—Lord Siva; rudrānīm—unto his wife, Parvatī; idam—this; abravit—said; devaśi—while the great sage Narada; daitya—the demons; siddhānām—and the inhabitants of Siddhaloka, who are expert in yogic power; pārśadānām—his personal associates; ca—also; śrīvatām—were listening.

TRANSLATION

Thereafter, in the presence of the great sage Narada, the demons, the inhabitants of Siddhaloka, and his personal associates, Lord Siva, who is most powerful, spoke to his wife, Parvatî, while they all listened.

TEXT 27

Shri Rudra Uavach

dhṛtvatyaśi suṣumoni harekṛtakarṇaḥ
mahāraśmeybhūtybhrtyānāṁ niṣṭhāvānāṁ mahābhāvanam

Mother Parvati Curses Citraketu
śrī-rudra uvāca
dṛṣṭavaty asi suśrōṇī
harer adbhuta-karmanāḥ
māhātmyam bhṛtya-bhṛtyānāṁ
niḥsphāṇāṁ mahātmanāṁ

śrī-rudraḥ uvāca—Lord Śiva said; dṛṣṭavatī asi—have you seen; suśrōṇī—O beautiful Pārvatī; hareḥ—of the Supreme Personality of Godhead; adbhuta-karmanāḥ—whose acts are wonderful; māhātmyam—the greatness; bhṛtya-bhṛtyānāṁ—of the servants of the servants; niḥsphāṇāṁ—who are without ambitions for sense gratification; mahātmanāṁ—great souls.

TRANSLATION

Lord Śiva said: My dear beautiful Pārvatī, have you seen the greatness of the Vaiṣṇavas? Being servants of the servants of the Supreme Personality of Godhead, Hari, they are great souls and are not interested in any kind of material happiness.

PURPORT

Lord Śiva, the husband of Pārvatī, told his wife, “My dear Pārvatī, you are very beautiful in your bodily features. Certainly you are glorious. But I do not think that you can compete with the beauty and glory of devotees who have become servants of the servants of the Supreme Personality of Godhead.” Of course, Lord Śiva smiled when he joked with his wife in that way, for others cannot speak like that. “The Supreme Lord,” Śiva continued, “is always exalted in His activities, and here is another example of His wonderful influence upon King Citraketu, His devotee. Just see, although you cursed the King, he was not at all afraid or sorry. Rather, he offered respect to you, called you mother and accepted your curse, thinking himself faulty. He did not say anything in retaliation. This is the excellence of a devotee. By mildly tolerating your curse, he has certainly excelled the glory of your beauty and your power to curse him. I can impartially judge that this devotee, Citraketu, has defeated you and your excellence simply by becoming a pure devotee of the Lord.” As stated by Śrī Caitanya Mahāprabhu, taror
api sahisnunā. Just like a tree, a devotee can tolerate all kinds of curses and reversals in life. This is the excellence of a devotee. Indirectly, Lord Śiva forbade Pārvatī to commit the mistake of cursing a devotee like Citraketu. He indicated that although she was powerful, the King, without showing any power, had excelled her power by his tolerance.

TEXT 28

नारायणपरा: सर्वेः न कुत्सन विम्यति।
खर्गोपवर्गनारकेक्षपे तुत्यार्थार्थदर्शिनः॥२८॥

nārāyaṇa-parāḥ sarvē
na kutaścana bibhyati
svargāpavarga-narakesu
api tulyārtha-darsinaḥ

nārāyaṇa-parāḥ—pure devotees, who are interested only in the service of Nārāyaṇa, the Supreme Personality of Godhead; sarve—all; na—not; kutaścana—anywhere; bibhyati—are afraid; svarga—in the higher planetary systems; apavarga—in liberation; narakesu—and in hell; api—even; tulya—equal; artha—value; darśinaḥ—who see.

TRANSLATION

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

PURPORT

Pārvatī might naturally have inquired how devotees become so exalted. Therefore this verse explains that they are nārāyaṇa-para, simply dependent on Nārāyaṇa. They do not mind reverses in life because in the service of Nārāyaṇa they have learned to tolerate whatever hardships there may be. They do not care whether they are in heaven or in hell: they simply engage in the service of the Lord. This is their excellence. Ānukūlyena krṣnānuśilanam: they are liberally engaged in the service of
the Lord, and therefore they are excellent. By using the word bhṛtya-bhṛtyānām, Lord Śiva pointed out that although Citraketu provided one example of tolerance and excellence, all the devotees who have taken shelter of the Lord as eternal servants are glorious. They have no eagerness to be happy by being placed in the heavenly planets, becoming liberated or becoming one with Brahmā, the supreme effulgence. These benefits do not appeal to their minds. They are simply interested in giving direct service to the Lord.

TEXT 29
dehydeṁ deha-samaṇyoğad
dvandvāṇiśvara-lilayā
sukham duḥkham mrītīr janma
śāpo 'nugrahā eva ca

dehinām—of all those who have accepted material bodies; deha-samaṇyoğat—because of contact with the material body; dvandvāṇi—dualities; īśvara-lilayā—by the supreme will of the Lord; sukham—happiness; duḥkham—distress; mrītīh—death; janma—birth; śāpah—curse; anugrahāḥ—favor; eva—certainly; ca—and.

TRANSLATION
Because of the actions of the Supreme Lord’s external energy, the living entities are conditioned in contact with material bodies. The dualities of happiness and distress, birth and death, curses and favors, are natural by-products of this contact in the material world.

PURPORT
In Bhagavad-gitā we find, mayādhyakṣeno prakṛṭih sūyate sacarācaram: the material world works under the direction of the goddess Durgā, the material energy of the Lord, but she acts under the direction of the Supreme Personality of Godhead. This is also confirmed in the Brahma-samhītā (5.44):
Durgā—the goddess Pārvatī, the wife of Lord Śiva—is extremely powerful. She can create, maintain and annihilate any number of universes by her sweet will, but she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, not independently. Kṛṣṇa is impartial, but because this is the material world of duality, such relative terms as happiness and distress, curses and favors, are created by the will of the Supreme. Those who are not nārāyaṇa-para, pure devotees, must be disturbed by this duality of the material world, whereas devotees who are simply attached to the service of the Lord are not at all disturbed by it. For example, Haridāsa Thākura was beaten with cane in twenty-two bazaars, but he was never disturbed; instead, he smilingly tolerated the beating. Despite the disturbing dualities of the material world, devotees are not disturbed at all. Because they fix their minds on the lotus feet of the Lord and concentrate on the holy name of the Lord, they do not feel the so-called pains and pleasures caused by the dualities of this material world.

TEXT 30

\[ \text{अविवेककः पुः सर्थमेत्त ह्वल्लमि ।} \\
\text{गुणदोषिविकल्पसः भिदम् ग्निवेककः ||०३०||} \]

\[ \text{aviveka-kṛtaḥ puṁso} \\
\text{hy artha-bheda ivātmani} \\
\text{guna-dośa-vikalpaḥ ca} \\
\text{bhid eva sraijvat kṛtaḥ} \]

\[ \text{aviveka-kṛtaḥ—done in ignorance, without mature consideration;} \\
\text{puṁsah—of the living entity; hi—indeed; artha-bhedah—differentiation of value; iva—like; ātmani—in himself; guna-dośa—of quality and fault; vikalpaḥ—imagination; ca—and; bhit—difference; eva—certainly; srajī—in a garland; vat—like; kṛtaḥ—made.} \]

TRANSLATION

As one mistakenly considers a flower garland to be a snake or experiences happiness and distress in a dream, so, in the material
world, by a lack of careful consideration, we differentiate between happiness and distress, considering one good and the other bad.

PURPORT

The happiness and distress of the material world of duality are both mistaken ideas. In the Caitanya-caritāmṛta (Antya 4.176) it is said:

"dvaite" bhadrābhadrā-jñāna, saba—"manodharma"
"ei bhāla, ei manda", —ei saba "bhrama"

The distinctions between happiness and distress in the material world of duality are simply mental concoctions, for the so-called happiness and distress are actually one and the same. They are like the happiness and distress in dreams. A sleeping man creates his happiness and distress by dreaming, although actually they have no existence.

The other example given in this verse is that a flower garland is originally very nice, but by mistake, for want of mature knowledge, one may consider it a snake. In this connection there is a statement by Prabhodhānanda Sarasvatī: viśvam pūrṇa-sukhāyate. Everyone in this material world is distressed by miserable conditions, but Śrīla Prabhodhānanda Sarasvatī says that this world is full of happiness. How is this possible? He answers, yat-kārunya-kaṭākṣa-vaibhavavatāṁ tam gauram eva stumaḥ. A devotee accepts the distress of this material world as happiness only due to the causeless mercy of Śrī Caitanya Mahāprabhu. By His personal behavior, Śrī Caitanya Mahāprabhu showed that He was never distressed but always happy in chanting the Hare Kṛṣṇa mahā-mantra. One should follow in the footsteps of Śrī Caitanya Mahāprabhu and engage constantly in chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then he will never feel the distresses of the world of duality. In any condition of life one will be happy if he chants the holy name of the Lord.

In dreams we sometimes enjoy eating sweet rice and sometimes suffer as if one of our beloved family members had died. Because the same mind and body exist in the same material world of duality when we are awake, the so-called happiness and distress of this world are no better than the false, superficial happiness of dreams. The mind is the via
medium in both dreams and wakefulness, and everything created by the mind in terms of *sāṅkalpa* and *vikalpa*, acceptance and rejection, is called *manodharma*, or mental concoction.

**TEXT 31**

\[
\text{vāsudeve bhagavati} \\
\text{bhaktim udvahatām nṛṇām} \\
\text{jñāna-vairāgya-vīryānām} \\
\text{na hi kaścid vyapāśrayaḥ}
\]

*vāsudeve*—to Lord Vāsudeva, Kṛṣṇa; *bhagavati*—the Supreme Personality of Godhead; *bhaktim*—love and faith in devotional service; *udvahatām*—for those who are carrying; *nṛṇām*—men; *jñāna-vairāgya*—of real knowledge and detachment; *vīryānām*—possessing the powerful strength; *na*—not; *hi*—indeed; *kaścit*—anything; *vyapāśrayaḥ*—as interest or shelter.

**TRANSLATION**

Persons engaged in devotional service to Lord Vāsudeva, Kṛṣṇa, have naturally perfect knowledge and detachment from this material world. Therefore such devotees are not interested in the so-called happiness or so-called distress of this world.

**PURPORT**

Here is the distinction between a devotee and a philosopher who speculates on the subject matter of transcendence. A devotee does not need to cultivate knowledge to understand the falsity or temporary existence of this material world. Because of his unalloyed devotion to Vāsudeva, this knowledge and detachment are automatically manifested in his person. As confirmed elsewhere in *Śrīmad-Bhāgavatam* (1.2.7):

\[
\text{vāsudeve bhagavati} \\
\text{bhakti-yogaḥ prayojitaḥ}
\]
One who engages in unalloyed devotional service to Vāsudeva, Kṛṣṇa, automatically becomes aware of this material world, and therefore he is naturally detached. This detachment is possible because of his high standard of knowledge. The speculative philosopher tries to understand that this material world is false by cultivating knowledge, but this understanding is automatically manifested in the person of a devotee, without separate endeavor. The Māyāvādī philosophers may be very proud of their so-called knowledge, but because they do not understand Vāsudeva (vāsudevaḥ sarvam iti), they do not understand the world of duality, which is a manifestation of Vāsudeva’s external energy. Therefore, unless the so-called jñānis take shelter of Vāsudeva, their speculative knowledge is imperfect. Yē 'nye 'ravindākṣa vimukta-mānīnah. They simply think of becoming free from the contamination of the material world, but because they do not take shelter at the lotus feet of Vāsudeva, their knowledge is impure. When they actually become pure, they surrender to the lotus feet of Vāsudeva. Therefore, the Absolute Truth is easier to understand for a devotee than for jñānis who simply speculate to understand Vāsudeva. Lord Śiva confirms this statement in the following verse.

TEXT 32

nāham vīrīṇco na kumāra-nāradau
na brahma-putrā munayaḥ suresāḥ
vidāma yasyehitam aṁśakāṁśakā
na tat-svarūpāṁ prthag-īśa-māninah

na—not; aham—I (Lord Śiva); vīrīṇcaḥ—Lord Brahmā; na—not; kumāra—the Aśvini-kumāras; nāradau—the great saint Nārada; na—
Neither I [Lord Śiva], nor Brahmā, nor the Aśvini-kumāras, nor Nārada or the other great sages who are Brahmā’s sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.

PURPORT

Brahma-saṁhitā (5.33) states:

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi

“I worship the Supreme Personality of Godhead, Govinda, who is the original person. He is absolute, infallible and beginningless, and although expanded into unlimited forms, He is still the same original person, the oldest person, who always appears as a fresh youth. The eternal, blissful, all-knowing forms of the Lord cannot be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees.” Lord Śiva places himself as one of the nondevotees, who cannot understand the identity of the Supreme Lord. The Lord, being ananta, has an unlimited number of forms. Therefore, how is it possible for an ordinary, common man to understand Him? Lord Śiva, of course, is above the ordinary human beings, yet he is unable to understand the Supreme Personality of Godhead. Lord Śiva is not among the ordinary living entities, nor is he in the category of Lord Viṣṇu. He is between Lord Viṣṇu and the common living entity.
TEXT 33

नहसालति प्रियः कथिताप्रियः: खः परोऽपि वा।

बात्तत्त्वात्तर्वस्यो सत्त्वप्रियो हरिः ॥३३॥

na hy asyāsti priyah kaścin
nāpriyāḥ svah paro 'pi vā
ātmatvāt sarva-bhūtānāṁ
sarva-bhūta-priyo hariḥ

na—not; hi—indeed; asya—of the Lord; asti—there is; priyah—very dear; kaścit—anyone; na—nor; apriyāḥ—not dear; svah—own; parah—other; api—even; vā—or; ātmatvāt—due to being the soul of the soul; sarva-bhūtānāṁ—of all living entities; sarva-bhūta—to all living entities; priyah—very, very dear; hariḥ—Lord Hari.

TRANSLATION

He holds no one as very dear and no one as inimical. He has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.

PURPORT

The Supreme Personality of Godhead, in His second feature, is the Supersoul of all living entities. As one's self is extremely dear, the Superself of the self is still more dear. No one can be the enemy of the friendly Superself, who is equal to everyone. Relationships of dearness or enmity between the Supreme Lord and the living beings are due to the intervention of the illusory energy. Because the three modes of material nature intervene between the Lord and the living beings, these different relationships appear. Actually, the living entity in his pure condition is always very near and dear to the Lord, and the Lord is dear to him. There is no question of partiality or enmity.

TEXTS 34–35

tasy chaṁ mahāmahādhiṣṭraksenuḥ: priyotsaṅgaḥ।
sarvānāt madhyo naṁ chāvānātprīyāḥ। ॥३४॥
**Translation**

This magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Nārāyaṇa. Therefore, no one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, for they are free from attachment and envy. They are always peaceful, and they are equal to everyone.

**Purport**

It is said, vaisnavaṃ kriyā, mudrā vijñēha nā bujhaya: one should not be astonished to see the activities of exalted, liberated Vaiṣṇavas. As one should not be misled by the activities of the Supreme Personality of Godhead, one should also not be misled by the activities of His devotees. Both
the Lord and His devotees are liberated. They are on the same platform, the only difference being that the Lord is the master and the devotees are servants. Qualitatively, they are one and the same. In *Bhagavad-gītā* (9.29) the Lord says:

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samo 'ham sarva-bhūtesu
na me dveśyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham
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"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." From this statement by the Supreme Personality of Godhead, it is clear that the devotees of the Lord are always extremely dear to Him. In effect, Lord Śiva told Pārvatī, "Both Citraketu and I are always very dear to the Supreme Lord. In other words, both he and I are on the same level as servants of the Lord. We are always friends, and sometimes we enjoy joking words between us. When Citraketu loudly laughed at my behavior, he did so on friendly terms, and therefore there was no reason to curse him." Thus Lord Śiva tried to convince his wife, Pārvatī, that her cursing of Citraketu was not very sensible.

Here is a difference between male and female that exists even in the higher statuses of life—in fact, even between Lord Śiva and his wife. Lord Śiva could understand Citraketu very nicely, but Pārvatī could not. Thus even in the higher statuses of life there is a difference between the understanding of a male and that of a female. It may be clearly said that the understanding of a woman is always inferior to the understanding of a man. In the Western countries there is now agitation to the effect that man and woman should be considered equal, but from this verse it appears that woman is always less intelligent than man.

It is clear that Citraketu wanted to criticize the behavior of his friend Lord Śiva because Lord Śiva was sitting with his wife on his lap. Then, too, Lord Śiva wanted to criticize Citraketu for externally posing as a great devotee but being interested in enjoying with the Vidyādhari women. These were all friendly jokes; there was nothing serious for which Citraketu should have been cursed by Pārvatī. Upon hearing the
instructions of Lord Śiva. Pārvatī must have been very much ashamed for cursing Citraketu to become a demon. Mother Pārvatī could not appreciate Citraketu’s position, and therefore she cursed him, but when she understood the instructions of Lord Śiva she was ashamed.

TEXT 36

श्रीशुक उवाच

इति श्रुत्वा भगवत: शिवस्योमामिमाषितम्।
बभूव शान्तीर राजन् देवी विगतविस्मया।

śrī-śuka uvāca
iti śrutvā bhagavataḥ
śivasyomābhībhāṣītam
babhūva śaṁta-dhiḥ rājan
devi vigata-vismayā

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; śrutvā—hearing; bhagavataḥ—of the most powerful demigod; śivasya—of Lord Śiva; umā—Pārvatī; abhibhāṣītam—instruction; babhūva—became; śaṁta-dhiḥ—very peaceful; rājan—O King Parikṣit; devi—the goddess; vigata-vismayā—released from astonishment.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, after hearing this speech by her husband, the demigoddess [Umā, the wife of Lord Śiva] gave up her astonishment at the behavior of King Citraketu and became steady in intelligence.

PURPORT

Śrīla Viśvanātha Cakravarti Thākura remarks that the word śaṁta-dhiḥ means svīya-pūrva-svabhāva-smṛtyā. When Pārvatī remembered her former behavior in cursing Citraketu, she became very much ashamed and covered her face with the skirt of her sari, admitting that she was wrong in cursing Citraketu.
TEXT 37

iti bhágavato devyāh
pratiśaptum alantamaḥ
mūrdhnā sa jagrhe śāpam
etāvat sādhu-lakṣaṇam

iti—thus; bhágavataḥ—of the most exalted devotee; devyāḥ—of Pārvati; pratiśaptum—to make a counter-curse; alantamaḥ—able in all respects; mūrdhnā—with his head; saḥ—he (Citraketu); jagrhe—accepted; śāpam—the curse; etāvat—this much; sādhu-lakṣaṇam—the symptom of a devotee.

TRANSLATION

The great devotee Citraketu was so powerful that he was quite competent to curse mother Pārvati in retaliation, but instead of doing so he very humbly accepted the curse and bowed his head before Lord Śiva and his wife. This is very much to be appreciated as the standard behavior of a Vaiṣṇava.

PURPORT

Upon being informed by Lord Śiva, mother Pārvati could understand that she was wrong in cursing Citraketu. King Citraketu was so exalted in his character that in spite of being wrongly cursed by Pārvati, he immediately descended from his airplane and bowed his head before the mother, accepting her curse. This has already been explained: nārāyaṇa-parāḥ sarve na kutaścana bibhyati. Citraketu very sportingly felt that since the mother wanted to curse him, he could accept this curse just to please her. This is called sādhu-lakṣaṇam, the characteristic of a sādhu, or a devotee. As explained by Śrī Caitanya Mahāprabhu, tṛṇād api sunīcena taror api sahiṣṇunā. A devotee should always be very humble and meek and should offer all respect to others, especially to superiors. Being protected by the Supreme Personality of Godhead, a devotee is al-
ways powerful, but a devotee does not wish to show his power unnecessarily. However, when a less intelligent person has some power, he wants to use it for sense gratification. This is not the behavior of a devotee.

**TEXT 38**

\[
\text{जज्ञे त्वषुद्दिशिः दानवीं योनिमाश्रितः।}

\text{त्र्य इत्यमिविन्यायो ज्ञात्विज्ञानसंयुतः॥३८॥}
\]

\[
\text{ja}j\text{ñे tvāst}ü\text{r dak}śi\text{nāgna}u

dānāvīm yonīm āśrītāḥ
vrtra ity abhivikhyāto
jñāna-vijñāna-saṁyutāḥ
\]

\text{\textit{ja}jñe—was born; tvā\textit{s}t\textit{uḥ)—of the brāhmaṇa known as Tvaśtā; daks}śi\textit{n}a-agnau—in the fire sacrifice known as daksñāgni; dānāvīm—demonic; yonīm—species of life; āśrītāḥ—taking shelter of; vrtraḥ—Vṛtra; iti—thus; abhivikhyātāḥ—celebrated; jñāna-vijñāna-saṁyutāḥ—fully equipped with transcendental knowledge and practical application of that knowledge in life.}

**TRANSLATION**

Being cursed by mother Durgā [Bhavāni, the wife of Lord Śiva], that same Citraketu accepted birth in a demoniac species of life. Although still fully equipped with transcendental knowledge and practical application of that knowledge in life, he appeared as a demon at the fire sacrifice performed by Tvaśtā, and thus he became famous as Vṛtrāsura.

**PURPORT**

The word yoni is generally understood to mean jāti—family, group or species. Although Vṛtrāsura appeared in a family of demons, it is clearly said that his knowledge of spiritual life still existed. Jñāna-vijñāna-saṁyutāḥ: his spiritual knowledge and the practical application of that knowledge in life were not lost. Therefore it is said that even if a devotee falls down for some reason, he is still not lost.
Once one is advanced in devotional service, his spiritual assets are never lost under any circumstances. Whatever spiritual advancement he has achieved continues. This is confirmed in Bhagavad-gītā. Even if a bhakti-yogi falls, he takes birth in a rich family or family of brāhmaṇas, in which he again starts devotional activities from the point where he left off. Although Vṛtrāsura was known as an asura, or demon, he did not lose his consciousness of Kṛṣṇa or devotional service.

**TEXT 39**

एतचे सर्वामयात जन्मैं त्यं परिपूर्ण्यसि ।
ह्रत्रसयुजातेष्कारेण मववन्मते॥३९॥

**TRANSLATION**

My dear King Parīkṣit, you inquired from me how Vṛtrāsura, a great devotee, took birth in a demoniac family. Thus I have tried to explain to you everything about this.

**TEXT 40**

इतिहासमिं पुर्णं चिन्त्रकेतोम्भत्मनं ।
मादात्म्यं विष्णुभक्तानं श्रुत्ता बन्धादिभूष्यते॥४०॥
TRANSLATION

Citraketu was a great devotee [mahātma]. If one hears this history of Citraketu from a pure devotee, the listener also is freed from the conditional life of material existence.

PURPORT

The historical incidents in the Purāṇas, such as the history of Citraketu explained in the Bhāgavata Purāṇa, are sometimes misunderstood by outsiders, or nondevotees. Therefore Śukadeva Gosvāmī advised that the history of Citraketu be heard from a devotee. Anything about devotional service or the characteristics of the Lord and His devotees must be heard from a devotee, not from a professional reciter. This is advised herein. Śrī Caitanya Mahāprabhu’s secretary also advised that one learn the history of Śrīmad-Bhāgavatam from a devotee: yāha, bhāgavata paḍa vaishnava sthāne. One should not hear the statements of Śrīmad-Bhāgavatam from professional reciters, or else they will not be effective. Quoting from Padma Purāṇa, Śrī Sanātana Gosvāmī has strictly forbidden us to hear about the activities of the Lord and His devotees from the mouths of nondevotees:

avaiṣṇava-mukhodgirnāṃ
pūtāṁ hari-kathāmṛtam
śravaṇāṁ naiva kartavyāṁ
sarpocchitāṁ yathā payaḥ

“One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks...
about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous.” One must be a bona fide devotee, and then he can preach and impress devotional service upon his listeners.

TEXT 41

ya etat prātar utthāya
śraddhayā vāg-yataḥ paṭhet
itihāsam harim smṛtvā
sa yāti paramāṁ gatim

yah—any person who; etat—this; prātaḥ—early in the morning; utthāya—rising; śraddhayā—with faith; vāk-yataḥ—controlling the mind and words; paṭhet—may read; itihāsam—history; harim—the Supreme Lord; smṛtvā—remembering; saḥ—that person; yāti—goes; paramāṁ gatim—back home, back to Godhead.

TRANSLATION

One who rises from bed early in the morning and recites this history of Citraketu, controlling his words and mind and remembering the Supreme Personality of Godhead, will return home, back to Godhead, without difficulty.

Thus end the Bhaktivедanta purports of the Sixth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam entitled, “Mother Pārvatī Curses Citraketu.”
CHAPTER EIGHTEEN

Diti Vows to Kill King Indra

This chapter gives the history of Diti, the wife of Kaśyapa, and how she followed a vow to have a son who would kill Indra. It also describes how Indra attempted to foil her plan by cutting to pieces the son within her womb.

In relation to Tvaṣṭā and his descendants, there is a description of the dynasty of the Ādityas (sons of Aditi) and other demigods. Prśni, the wife of Aditi’s fifth son named Savitā, had three daughters—Sāvitri, Vyāhṛti and Trayī—and very exalted sons named Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas. Siddhi, the wife of Bhaga, had three sons, named Mahimā, Vibhu and Prabhu, and she also had one daughter, whose name was Āśī. Dhātā had four wives—Kuhū, Sinivāli, Rākā and Anumati—who had four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively. Kriyā, the wife of Vidhātā, gave birth to the five Puriṣyas, who are representatives of five kinds of fire-gods. Bhrigu, the mind-born son of Brahmā, took his birth again from Carṣani, the wife of Varuṇa, and the great sage Vālmiki appeared from Varuṇa’s semen. Agastya and Vasiṣṭha were two sons of Varuṇa and Mitra. Upon seeing the beauty of Urvasi, Mitra and Varuṇa discharged semen, which they kept in an earthen pot. From that pot, Agastya and Vasiṣṭha appeared. Mitra had a wife named Revati, who gave birth to three sons—Utsarga, Ariṣṭa and Pippala. Aditi had twelve sons, of whom Indra was the eleventh. Indra’s wife was named Paulomi (Śacidevi). She gave birth to three sons—Jayanta, Ṛṣabha and Miḍhuṣa. By His own powers, the Supreme Personality of Godhead appeared as Vāmanadeva. From His wife, whose name was Kīrti, appeared a son named Bṛhatśloka. Bṛhatśloka’s first son was known as Saubhaga. This is a description of the sons of Aditi. A description of Āditya Urukrama, who is an incarnation of the Supreme Personality of Godhead, will be offered in the Eighth Canto.

The demons born of Diti are also described in this chapter. In the dynasty of Diti appeared the great saintly devotee Prahlāda and also Bali,
Prahlāda’s grandson. Hiranyakaśipu and Hiranyakṣa were the first sons of Diti. Hiranyakaśipu and his wife, whose name was Kayadhu, had four sons—Saṁhlāda, Anuhlāda, Hlāda and Prahlāda. They also had one daughter, whose name was Śiṁhikā. In association with the demon Vipracit, Śiṁhikā bore a son named Rāhu, whose head was severed by the Supreme Personality of Godhead. Kṛti, the wife of Saṁhlāda, bore a son named Pañcajana. Hlāda’s wife, whose name was Dhamani, gave birth to two sons—Vātāpi and Ilvala. Ilvala put Vātāpi into the form of a ram and gave him to Agastya to eat. Anuhlāda, in the womb of his wife, Sūryā, begot two sons, named Bāṣkala and Mahiṣa. Prahlāda’s son was known as Virocana, and his grandson was known as Bali Mahārāja. Bali Mahārāja had one hundred sons, of whom Bāna was the eldest.

After describing the dynasty of the Ādityas and the other demigods, Śukadeva Gosvāmi describes Diti’s sons known as the Maruts and how they were elevated to the position of demigods. Just to help Indra, Lord Viṣṇu had killed Hiranyakṣa and Hiranyakaśipu. Because of this, Diti was very envious, and she was eager to have a son who could kill Indra. By her service, she enchanted Kaśyapa Muni in order to beg from him a greater son to do this. In corroboration of the Vedic injunction vidvāṁ-sam api karṣati, Kaśyapa Muni was attracted to his beautiful wife and promised to grant her any request. When, however, she requested a son who would kill Indra, he condemned himself, and he advised his wife Diti to follow the Vaiṣṇava ritualistic ceremonies to purify herself. When Diti, following the instructions of Kaśyapa, engaged in devotional service, Indra could understand her purpose, and he began observing all her activities. One day, Indra had the opportunity to see her deviating from devotional service. Thus he entered her womb and cut her son into forty-nine parts. In this way the forty-nine kinds of air known as the Maruts appeared, but because Diti had performed the Vaiṣṇava ritualistic ceremonies, all the sons became Vaiṣṇavas.
Śrī-Śuka uvāca
prśnis tu patnī savituh
sāvitrīṁ vyāhṛtim trayīṁ
agnihotram paśum somam
cāturmāsyam mahā-makhān

sīrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; prśniḥ—Prśni; tu—then; patnī—wife; savituh—of Savitā; sāvitrīṁ—Sāvitrī; vyāhṛtim—Vyāhṛti; trayīṁ—Trayī; agnihotram—Agnihotra; paśum—Paśu; somam—Soma; cāturmāsyam—Cāturmāsyā; mahā-makhān—the five Mahāyajñas.

TRANSLATION
Śrī Śukadeva Gosvāmī said: Prśni, who was the wife of Savitā, the fifth of the twelve sons of Aditi, gave birth to three daughters—Sāvitrī, Vyāhṛti and Trayī—and the sons named Agnihotra, Paśu, Soma, Cāturmāsyā and the five Mahāyajñas.

TEXT 2
सिद्धिभगस्य भार्याः महिमां विष्णु प्रपुरुः ।
आशि च वरारोहा कन्याः प्रस्तत सुव्रताम् ॥ २ ॥
siddhir bhagasya bhāryāṅga
mahimānam vibhum prabhum
āśiṣām ca varārohaṁ
kanyāṁ prāsūta suvratāṁ

siddhiḥ—Siddhi; bhagasya—of Bhaga; bhāryā—the wife; aṅga—my dear King; mahimānam—Mahimā; vibhum—Vibhu; prabhum—Prabhu; āśiṣām—Āśi; ca—and; varārohaṁ—very beautiful; kanyāṁ—daughter; prāsūta—bore; su-vratāṁ—virtuous.

TRANSLATION
O King, Siddhi, who was the wife of Bhaga, the sixth son of Aditi, bore three sons, named Mahimā, Vibhu and Prabhu, and one extremely beautiful daughter, whose name was Āśi.
dhātuḥ kuhūḥ sinivāli
rākā cānumatis tathā
sāyam darśam atha prātaḥ
pūrṇamāsam anukramat

agnīn purīṣyān ādhatta
kriyāyāṁ samanantaraḥ
carṣāṇi varuṇasyāśid
yasyāṁ jāto bhṛguḥ punaḥ

TRANSLATION

Dhātā, the seventh son of Aditi, had four wives, named Kuhū, Sinivāli, Rākā, and Anumati. These wives begot four sons, named Sāyam, Darśa, Prātaḥ, and Pūrṇamāsa respectively. The wife of Vidhātā, the eighth son of Aditi, was named Kriyā. In her Vidhātā begot the five fire-gods named the Puriṣyas. The wife of Varuṇa, the ninth son of Aditi, was named Carṣāṇi. Bhṛgu, the son of Brahmā, took birth again in her womb.
TEXT 5

वाल्मीकिष्ठ महायोगी वाल्मीकादमविकिष्ठः
अगस्त्यक्ष बस्थित्व मित्रवरुणयोक्त्रिः || ५ ||

vālmikīś ca maha-yogi
valmikād abhavat kila
agastyaś ca vasiṣṭhaś ca
mitrā-varuṇayor rṣī

vālmikih—Vālmiki; ca—and; maha-yogī—the great mystic;
valmikāt—from an anthill; abhavat—took birth; kila—indeed;
agastyah—Agastya; ca—and; vasiṣṭhah—Vasiṣṭha; ca—also; mitrā-
varuṇayoh—of Mitra and Varuṇa; rṣī—the two sages.

TRANSLATION

By the semen of Varuṇa, the great mystic Vālmiki took birth
from an anthill. Bhṛgu and Vālmiki were specific sons of Varuṇa,
whereas Agastya and Vasiṣṭha Rṣis were the common sons of
Varuṇa and Mitra, the tenth son of Aditi.

TEXT 6

रेतःसिषिचतःकुम्भे उर्वश्या: वा वस्त्रीयो हुतस्य ||
रेवत्यां मित्र उत्सर्गमरिन्ते पिप्पलं न्याधात् || ६ ||

retaḥ siṣicatuḥ kumbhe
urvaśyāḥ sannidhau drutam
revatyāṁ mitra utsargam
ariṣṭāṁ pippalam vyadhāt

retaḥ—semen; siṣicatuḥ—discharged; kumbhe—in an earthen pot;
urvaśyāḥ—of Urvaśī; sannidhau—in the presence; drutam—flown;
revatyāṁ—in Revati; mitra—Mitra; utsargam—Utsarga; ariṣṭām—
Ariṣṭā; pippalam—Pippala; vyadhāt—begot.
TRANSLATION

Upon seeing Urvaśī, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revati. Their names were Utsarga, Ariṣṭa and Pippala.

PURPORT

Modern science is trying to generate living entities in test tubes by processing semen, but even long, long ago it was possible for semen kept in a pot to develop into a child.

TEXT 7

पौलोम्यामिन्द्र आयत्त त्रीवा प्राप्तानिति नः शुचम् ।
जयत्तम्यमं तत् दृतीयं मीघुष्म प्रस्फः ॥ ७ ॥

\[ paulomyām\text{ }\text{indra\text{ }ādhatta} \\
\text{trīn \text{putrān\ }\text{iti\ naḥ\ srutam} } \\
\text{jayantam \text{rṣabham\ }\text{tāta} } \\
\text{tṛtiyām \text{mīḍhuṣam\ prabhuḥ} } \]

\( paulomyām\) in Paulomi (Śacidevi); \text{indraḥ-Indra; ādhatta-} begot; \text{trīn-three; putrān-sons; iti-thus; naḥ-by us; srutam-} heard; \text{jayantam-Jayanta; rṣabham-Rṣabha; tāta-my dear King; tṛtiyām-third; mīḍhuṣam-Mīḍhuṣa; prabhuḥ-the lord.}

TRANSLATION

O King Parīkṣit, Indra, the King of the heavenly planets and eleventh son of Aditi, begot three sons, named Jayanta, Rṣabha and Mīḍhuṣa, in the womb of his wife, Paulomi. Thus we have heard.

TEXT 8

उक्कमस्य देवस्य मायामननश्चितः ।
कीतोंकृप्तान्म ब्रह्मचर्यस्मान्तु सौभगादयः ॥ ८ ॥

\( ukkamasya\text{ }\text{devasya\text{ }māyām} \text{ananshaḥ} \)
\( kītoṁkṛptāṁ\text{ }\text{brahma} \text{caryasmin\ }\text{tutu}\text{ }\text{soubhagadayaḥ} \)
urukramasya devasya
māyā-vāmana-rūpinaḥ
kīrtau patnyāṁ brhatcchlokaṁ
tasyāsan saubhagādayaḥ

urukramasya—of Urukrama; devasya—the Lord; māyā—by His internal potency; vāmana-rūpinaḥ—having the form of a dwarf; kīrtau—in Kirti; patnyāṁ—His wife; brhatcchlokaḥ—Brhatśloka; tasya—of him; āsan—were; saubhaga-ādayaḥ—sons beginning with Saubhaga.

TRANSLATION

By His own potency, the Supreme Personality of Godhead, who has multifarious potencies, appeared in the form of a dwarf as Urukrama, the twelfth son of Aditi. In the womb of His wife, whose name was Kirti, He begot one son, named Brhatśloka, who had many sons, headed by Saubhaga.

PURPORT

As the Lord says in Bhagavad-gītā (4.6):

ajo ’pi sann avyayātmā
bhūtānāṁ īśvaro ’pi san
prakṛtim svāṁ adhiṣṭhāya
sambhavāmy ātma-māyayā

“Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.” When the Supreme Personality of Godhead incarnates, He does not need any help from the external energy, for He appears as He is by His own potency. The spiritual potency is also called māyā. It is said, aṭo māyāmayaṁ viṣṇum pravadanti maniśinaḥ: the body accepted by the Supreme Personality of Godhead is called māyāmaya. This does not mean that He is formed of the external energy; this māyā refers to His internal potency.
TEXT 9

तत्कर्मणपतीयोणि काश्यपस्य महात्मनः ।
पश्चादस्मारहेदित्यां यथैवावतरताः ह ॥ ९ ॥

\( \text{tat-karma-guṇa-viṛyāṇi} \\
\text{kāśyapasya mahātmanah} \\
\text{paścād vakṣyāmahe 'dityāṁ} \\
\text{yathāivāvatatāra ha} \)

\( \text{tat—His; } \text{karma—activities; } \text{guṇa—qualities; } \text{viṛyāṇi—and power;} \\
\text{kāśyapasya—of the son of Kaśyapa; } \text{mahā-ātmanah—the great soul;} \\
\text{paścāt—later; } \text{vakṣyāmahe—I shall describe; } \text{adityām—in Aditi;} \\
\text{yathā—how; } \text{eva—certainly; } \text{avatāra—descended; } \text{ha—indeed.} \)

TRANSLATION

Later [in the Eighth Canto of Śrīmad-Bhāgavatam] I shall describe how Urukrama, Lord Vāmanadeva, appeared as the son of the great sage Kaśyapa and how He covered the three worlds with three steps. I shall describe the uncommon activities He performed, His qualities, His power and how He took birth from the womb of Aditi.

TEXT 10

अथ कृष्णपदायादान् दैत्यान् कीर्तियामि ते ।
यथ्र भागवतः श्रीप्रहलो बलिरेव च ॥१०॥

\( \text{atha kaśyapa-dāyādān} \\
\text{daiteyān kīrtayāmi te} \\
\text{yatra bhāgavataḥ śrīmān} \\
\text{prahrāḍo balir eva ca} \)

\( \text{atha—now; } \text{kaśyapa-dāyādān—the sons of Kaśyapa; } \text{daiteyān—born} \\
\text{of Diti; } \text{kīrtayāmi—I shall describe; } \text{te—to you; } \text{yatra—where;} \\
\text{bhāgavataḥ—the great devotee; } \text{śrī-mān—glorious; } \text{prahrāḍaḥ—} \\
\text{Prahlāda; } \text{baliḥ—Bali; } \text{eva—certainly; } \text{ca—also.} \)
TRANSLATION

Now let me describe the sons of Diti, who were begotten by Kaśyapa but who became demons. In this demoniac family the great devotee Prahlāda Mahārāja appeared, and Bali Mahārāja also appeared in that family. The demons are technically known as Daityas because they proceeded from the womb of Diti.

TEXT 11

दितित्र व्रति दायादेप दैत्यदानाववन्दिता त || ११ ||

diter dvāv eva dāyādau
daitya-dānava-vanditau
hiranyakaśipur nāma
hiranyākṣaś ca kirtitau

diteh—of Diti; dvau—two; eva—certainly; dāyādau—sons; daitya-
dānava—by the Daityas and Dānavas; vanditau—worshiped;
hiranyakaśipuh—Hiranyakaśipu; nāma—named; hiranyākṣaḥ—
Hiranyākṣa; ca—also; kirtitau—known.

TRANSLATION

First the two sons named Hiranyakaśipu and Hiranyākṣa took birth from Diti's womb. Both of them were very powerful and were worshiped by the Daityas and Dānavas.

TEXTS 12-13

hiranyakaśipor bhāryā
kayādhur nāma dānavi
jambhasya tanayā sā tu
suṣuve caturāḥ sutān

samhṛādam prāg anuhrādam
hrādam prahrādam eva ca
tat-svasā simhikā nāma
rāhum vipracitāḥ 'grahīt

hiranyakaśipoh—of Hiranyakaśipu; bhāryā—the wife; kayādhu—
Kayādhu; nāma—named; dānavi—descendant of Danu; jambhasya—
of Jambha; tanayā—daughter; sā—she; tu—indeed; suṣuve—gave
birth to; caturāḥ—four; sutān—sons; samhṛādam—Samhlada; prāk—
first; anuhrādam—Anuhlada; hrādam—Hlāda; prahrādam—Prahlāda;
eva—also; ca—and; tat-svasā—his sister; simhikā—Simhikā; nāma—
named; rāhum—Rāhu; vipracitāḥ—from Vipracit; agraḥīt—received.

TRANSLATION

The wife of Hiranyakaśipu was known as Kayādhu. She was the
daughter of Jambha and a descendant of Danu. She gave birth to
four consecutive sons, known as Samhlada, Anuhlada, Hlāda and
Prahlāda. The sister of these four sons was known as Simhikā. She
married the demon named Vipracit and gave birth to another
demon, named Rāhu.

TEXT 14

śiro 'harad yasya hariś
cakreṇa pibatām 'mṛtam
samhṛādasya kṛtur bhāryā-
sūta pañcajanam tataḥ

śirah—the head; aharat—cut off; yasya—of whom; hariḥ—Hari;
cakreṇa—with the disc; pibataḥ—drinking; amṛtam—nectar;
Diti Vows to Kill King Indra

While Rāhu, in disguise, was drinking nectar among the demigods, the Supreme Personality of Godhead severed his head. The wife of Samhlāda was named Kṛti. By union with Samhlāda, Kṛti gave birth to a son named Paṅcājana.

TEXT 15

ह्रदास्य धमानिर्ख्यत वातापिमिल्वलम्

gotastavāya लतियाये पेचे वातापिमिल्वलः: ||१५||

hrādasya dhamanir bhāryā-
sūta vātāpim ilvalam
yo gastyāya tv atithaye
pece vātāpim ilvalaḥ

hrādasya—of Hlāda; dhamanīh—Dhamani; bhāryā—the wife;
asūta—gave birth to; vātāpim—Vātāpi; ilvalam—Ilvala; yaḥ—he who;
agastyāya—to Agastya; tu—but; atithaye—his guest; pece—cooked;
vātāpim—Vātāpi; ilvalaḥ—Ilvala.

TRANSLATION

The wife of Hlāda was named Dhamani. She gave birth to two sons, named Vātāpi and Ilvala. When Agastya Muni became Ilvala’s guest, Ilvala served him a feast by cooking Vātāpi, who was in the shape of a ram.

TEXT 16

अनुह्रादस्य सूर्यायां बाणकालो महिषस्तथा

्विरोचनस्तु प्राहारिदेर्थ्यांत्सामशवdlingः: ||१६||

anuhrādasya sūryāyāṁ
bāṣkalo mahiṣas tathā
Virocanas tu prāhrādir
devyāṁ tasyābhavad baliḥ

Anuhrādasya—of Anuhlāda; sūryāyām—through Sūryā; bāskalaḥ—Bāskala; mahiṣaḥ—Mahiṣa; tathā—also; virocanaḥ—Virocana; tu—in deed; prāhrādīḥ—the son of Prahlāda; devyām—through his wife; tasya—of him; abhavat—was; baliḥ—Bali.

**TRANSLATION**

The wife of Anuhlāda was named Sūryā. She gave birth to two sons, named Bāskala and Mahiṣa. Prahlāda had one son, Virocana, whose wife gave birth to Bali Maharāja.

**TEXT 17**

বাণঃযেষ্ঠং পুনর্শতমশ্রনায় ততোদবর্ত্তঃ।
তস্যালমাং সুশোক্যগুপাদেবাভিভাষে। ১৭।

bāṇa-jyeṣṭham putra-śatam
aśanāyāṁ tato 'bhavat
tasyānubhāvam suślokyam
paścād evābhidhāsyate

bāṇa-jyeṣṭham—having Bāṇa as the eldest; putra-śatam—one hundred sons; aśanāyāṁ—through Aśanā; tataḥ—from him; abhavat—there were; tasya—his; anubhāvam—character; suślokyam—laudable; paścāt—later; eva—certainly; abhidhāsyate—will be described.

**TRANSLATION**

Thereafter, Bali Maharāja begot one hundred sons in the womb of Aśanā. Of these one hundred sons, King Bāṇa was the eldest. The activities of Bali Maharāja, which are very laudable, will be described later [in the Eighth Canto].
Diti Vows to Kill King Indra

TEXT 18

वाण आराध्य गिरिशं रेमे तदःगुणांवत्ताम्
यश्वाणेभगवानास्ते हथापि पुरुषार्कः ||१८||

bāṇa ārādhya giriśam
lebhe tad-gaṇa-mukhyatām
yat-pārśve bhagavān āste
hy adyāpi pura-pālakah

bāṇah—Bāṇa; ārādhya—having worshiped; giriśam—Lord Śiva;
lebhe—obtained; tat—of him (Lord Śiva); gaṇa-mukhyatām—the platform of being one of the chief associates; yat-pārśve—beside whom; bhagavān—Lord Śiva; āste—remains; hi—because of which; adyā—now; api—even; pura-pālakah—the protector of the capital.

TRANSLATION

Since King Bāṇa was a great worshiper of Lord Śiva, he became one of Lord Śiva’s most celebrated associates. Even now, Lord Śiva protects King Bāṇa’s capital and always stands beside him.

TEXT 19

मरुतश्च दिते पुत्राद्वारैर्इतिः सातमताम्
त आसन्नप्रजाः सवैं नीता इत्रेण सातमताम् ||१९||

marutaś ca diteḥ putrāś
catvāriṁśan navādhikāḥ
ta āsann aprajāḥ sarve
nītā indrena sātmatām

marutaḥ—the Maruts; ca—and; diteḥ—of Diti; putrāḥ—sons; catvāriṁśat—forty; nava-adhikāḥ—plus nine; te—they; āsan—were; aprajāḥ—without sons; sarve—all; nītāḥ—were brought; indrena—by Indra; sa-ātmataṁ—to the position of demigods.
TRANSLATION

The forty-nine Marut demigods were also born from the womb of Diti. None of them had sons. Although they were born of Diti, King Indra gave them a position as demigods.

PURPORT

Apparently even demons can be elevated to positions as demigods when their atheistic character is reformed. There are two kinds of men throughout the universe. Those who are devotees of Lord Viṣṇu are called demigods, and those who are just the opposite are called demons. Even the demons can be transformed into demigods, as the statement of this verse proves.

TEXT 20

श्रीराजोवाच
कथं त आसुरं भावपोष्टात्तथिकं गुरोः ।
इन्द्रेण प्रापिता: सात्म्यं किं तत्साधु कृतं हि ताइः ॥२०॥

śrī-rājovāca
kathāṁ ta āsuraṁ bhāvam
apohyaautpattikam guro
indreṇa prāpitāḥ sātmyam
kim tat sādhu krtam hi taiḥ

śrī-rājā uvāca—King Parikṣit said; kathā—why; te—they; āsura—demonic; bhāva—mentality; apohya—giving up; autpattikam—due to birth; guro—my dear lord; indreṇa—by Indra; prāpitāḥ—were converted; sa-ātmyam—to demigods; kim—whether; tat—therefore; sādhu—pious activities; kṛtam—performed; hi—indeed; taiḥ—by them.

TRANSLATION

King Parikṣit inquired: My dear lord, due to their birth, the forty-nine Maruts must have been obsessed with a demonic mentality. Why did Indra, the King of heaven, convert them into demigods? Did they perform any rituals or pious activities?
TEXT 21

हमे श्रद्धते ब्रह्मण्यो हि मया सह।
परिज्ञानाय भगवान्त्यो न्यास्त्यात्महसि ||२१||

ime śraddadhate brahmann
ṛṣayo hi mayā saha
parijñānāya bhagavaṁs
tan no vyākhyaṭum arhasi

ime—these; śraddadhate—are eager; brahman—O brāhmaṇa; ṛṣayaḥ—sages; hi—indeed; mayā saha—with me; parijñānāya—to know; bhagavan—O great soul; tat—therefore: nah—to us; vyākhyaṭum arhasi—please explain.

TRANSLATION

My dear brāhmaṇa, I and all the sages present with me are eager to know about this. Therefore, O great soul, kindly explain to us the reason.

TEXT 22

श्रीसुतं उवाच
तद्विषुरतस्य स बादरायणी—
वैचो निस्माहाद्वत्ममर्थवत्।
समाजयन्त संनिध्यृतेन वैतसा
जगाद सत्रायण सर्वदश्नः ||२२||

śrī-sūta uvāca
tad viṣṇurātasya sa bādarāyaṇaṁ
vacō niśamyādṛtam alpam arthavat
sabhājayaṁ san nibhrtena cetasa
jagāda satrāyaṇa sarva-darśanaḥ

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; tat—those; viṣṇurātasya—of Mahārāja Parikṣit; saḥ—he; bādarāyaṇiḥ—Śukadeva Gosvāmī; vacaḥ—words; niśamya—hearing; adṛtam—respectful; alpaṁ—brief:
Śrī Śūta Gosvāmi said: O great sage Śaunaka, after hearing Mahārāja Parikṣit speak respectfully and briefly on topics essential to hear, Śukadeva Gosvāmi, who was well aware of everything, praised his endeavor with great pleasure and replied.

PURPORT

Mahārāja Parikṣit’s question was very much appreciated by Śukadeva Gosvāmi because although it was composed of a small number of words, it contained meaningful inquiries about how the sons of Diti, although born as demons, became demigods. Śrīla Viśvanātha Cakravartī Ṭhākura stresses that even though Diti was very envious, her heart was purified because of a devotional attitude. Another significant topic is that although Kaśyapa Muni was a learned scholar and was advanced in spiritual consciousness, he nonetheless fell a victim to the inducement of his beautiful wife. All these questions were posed in a small number of words, and therefore Śukadeva Gosvāmi very much appreciated Mahārāja Parikṣit’s inquiry.

TEXT 23

śrī-śuka uvāca
hata-putrā ditiḥ śakra-
pārṣṇi-grāhena viṣṇunā
manyunā śoka-diptena
jvalanti paryacintayat

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; hata-putrā—whose sons were killed; ditiḥ—Diti; śakra-pārṣṇi-grāhena—who was helping...
Lord Indra; viṣṇunā—by Lord Viṣṇu; manyunā—with anger; śoka-diptena—kindled by lamentation; jvalanti—burning; paryacintayat—thought.

TRANSLATION

Śri Śukadeva Gosvāmī said: Just to help Indra, Lord Viṣṇu killed the two brothers Hiranyākṣa and Hiranyakāśipu. Because of their being killed, their mother, Diti, overwhelmed with lamentation and anger, contemplated as follows.

TEXT 24

कदा नु आह्न्तारमिन्द्रियारंमदुर्घण्यम् ।
बाहिन्सहरूङ्ग पां पान्तिताय श्ये सुखम् ॥२४॥

kadā nu bhrāṭr-hantāram
indriyārārāmam ubaṇam
aklinna-hrdayaṁ pāpaṁ
ghātayitvā śaye sukham

kadā—when; nu—indeed; bhrāṭr-hantāram—the killer of the brothers; indriya-ārāram—very fond of sense gratification; ubaṇam—cruel; aklinna-hṛdayam—hardhearted; pāpaṁ—sinful; ghātayitvā—having caused to be killed; śaye—shall I rest; sukham—happily.

TRANSLATION

Lord Indra, who is very much fond of sense gratification, has killed the two brothers Hiranyākṣa and Hiranyakāśipu by means of Lord Viṣṇu. Therefore Indra is cruel, hardhearted and sinful. When will I, having killed him, rest with a pacified mind?

TEXT 25

क्रमिविद्भस्मसंज्ञासीधस्येशामिहितस्य च ।
युर्मुक्तं तत्क्षते स्थार्य किं वेद निर्यो यतः ॥२५॥

kṛmi-vid-bhasma-samjñāsid
yasyeśābhihitasya ca
bhūta-dhruk tat-krte svārtham
kim veda nirayo yataḥ

krmi—worms; viś—stool; bhasma—ashes; saṁjñā—name; āsīt—becomes; yasya—of which (body); īśa-abhihitasya—although designated as king; ca—also; bhūta-dhruk—he who harms others; tat-krte—for the sake of that; sva-artham—his self-interest; kim veda—does he know; nirayaḥ—punishment in hell; yataḥ—from which.

TRANSLATION

When dead, the bodies of all the rulers known as kings and great leaders will be transformed into worms, stool or ashes. If one enviously kills others for the protection of such a body, does he actually know the true interest of life? Certainly he does not, for if one is envious of other entities, he surely goes to hell.

PURPORT

The material body, even if possessed by a great king, is ultimately transformed into stool, worms or ashes. When one is too attached to the bodily conception of life, he is certainly not very intelligent.

TEXT 26

āśāsānasya tasyedam
dhruvam unnaddha-cetasah
mada-śoṣaka indrasya
bhūyād yena suto hi me

āśāsānasya—thinking; tasya—of him; idam—this (body); dhruvam—eternal; unnaddha-cetasah—whose mind is unrestrained; mada-śoṣakaḥ—who can remove the madness; indrasya—of Indra; bhūyāt—may there be; yena—by which; sutaḥ—a son; hi—certainly; me—of me.
Diti Vows to Kill King Indra

TRANSLATION

Diti thought: Indra considers his body eternal, and thus he has become unrestrained. I therefore wish to have a son who can remove Indra’s madness. Let me adopt some means to help me in this.

PURPORT

One who is in the bodily conception of life is compared in the śāstras to animals like cows and asses. Diti wanted to punish Indra, who had become like a lower animal.

TEXTS 27–28

इति भावेन सा भद्रराज्ञाराससप्रकृतियम् ।
शुश्रुषायुरागेण प्रश्रयेण दमेन च॥२७॥
भक्त्या परमया राजन मनोहरं वृणामिषः ।
मनो जग्राह भाव्या समितापाश्चर्चनेः॥२८॥

iti bhāvena sā bhartur
ācārāsakṛt priyam
suśrūṣayānurāgena
praśrayeṇa damena ca

bhaktyā paramayā rājan
manojñair valgu-bhāsita"
mano jagrāha bhāva-

sasmitāpāṅga-viśānah

iti—thus; bhāvena—with the intention; sā—she; bhartuḥ—of the husband; ācāra—performed; asakṛt—constantly; priyam—pleasing activities; suśrūṣayā—with service; anurāgena—with love; praśrayeṇa—with humility; damena—with self-control; ca—also; bhaktyā—with devotion; paramayā—great; rājan—O King; manojñaiḥ—charming; valgu-bhāsitaḥ—with sweet words; manah—his mind; jagrāha—brought under her control; bhāva-jñā—knowing his nature; sa-smita—with smiling; apāṅga-viśānah—by glancing.
TRANSLATION

Thinking in this way [with a desire for a son to kill Indra], Diti began constantly acting to satisfy Kaśyapa by her pleasing behavior. O King, Diti always carried out Kaśyapa's orders very faithfully, as he desired. With service, love, humility and control, with words spoken very sweetly to satisfy her husband, and with smiles and glances at him, Diti attracted his mind and brought it under her control.

PURPORT

When a woman wants to endear herself to her husband and make him very faithful, she must try to please him in all respects. When the husband is pleased with his wife, the wife can receive all necessities, ornaments and full satisfaction for her senses. Herein this is indicated by the behavior of Diti.

TEXT 29

एवं स्त्रिया जड़िभृतो विद्वानपि मनोज्ञया।
बाह्मिश्याय विवशो न तष्ट्रवं हि योषिति॥२९॥

evaṁ striyā jaḍibhūto
vidvān api manojñayā
bādham ity āha vivaśo
na tac citram hi yoṣiti

evaṁ—thus; striyā—by the woman; jaḍibhūtaḥ—enchanted; vidvān—very learned; api—although; manojñayā—very expert; bāḍham—yes; iti—thus; āha—said; vivaśaḥ—under her control; na—not; tat—that; citram—astonishing; hi—indeed; yoṣiti—in the matter of women.

TRANSLATION

Although Kaśyapa Muni was a learned scholar, he was captivated by Diti's artificial behavior, which brought him under her control. Therefore he assured his wife that he would fulfill her desires. Such a promise by a husband is not at all astonishing.
TEXT 30

vilokyaikānta-bhūtāni
bhūtāny ādau prajāpatiḥ
striyām cakre sva-dehārdham
yayā puṁsāṁ matir hṛtā

vilokya—seeing; ekānta-bhūtāni—detached; bhūtāni—the living entities; ādau—in the beginning; prajāpatiḥ—Lord Brahmā; striyām—the woman; cakre—created; sva-deha—of his body; ardham—half; yayā—by whom; puṁsāṁ—of men; matiḥ—the mind; hṛtā—carried away.

TRANSLATION

In the beginning of creation, Lord Brahmā, the father of the living entities of the universe, saw that all the living entities were unattached. To increase population, he then created woman from the better half of man’s body, for woman’s behavior carries away a man’s mind.

PURPORT

This entire universe is going on under the spell of sexual attachment, which was created by Lord Brahmā to increase the population of the entire universe, not only in human society but also in other species. As stated by Rṣabhadeva in the Fifth Canto, puṁsah striyā mithunī-bhāvam etam: the entire world is going on under the spell of sexual attraction and desire between man and woman. When man and woman unite, the hard knot of this attraction becomes increasingly tight, and thus a man is implicated in the materialistic way of life. This is the illusion of the material world. This illusion acted upon Kaśyapa Muni, although he was very learned and advanced in spiritual knowledge. As stated in the Manu-saṁhitā (2.215) and Śrīmad-Bhāgavatam (9.19.17):

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
“A man should not associate with a woman in a solitary place, not even with his mother, sister or daughter, for the senses are so strong that they lead astray even a person advanced in knowledge.” When a man remains in a solitary place with a woman, his sexual desires undoubtedly increase. Therefore the words \textit{ekānta-bhūtāni}, which are used here, indicate that to avoid sexual desires one should avoid the company of women as far as possible. Sexual desire is so powerful that one is saturated with it if he stays in a solitary place with any woman, even his mother, sister or daughter.

\textbf{TEXT 31}

\textit{evam śusrūśitas tāta}  
\textit{bhagavān kāsyapaḥ striyā}  
\textit{prahasya parama-prīto}  
\textit{ditim āḥābhinandya ca}

\text{evam—thus; śusrūśitah—being served; tāta—O dear one; bhagavān—the powerful; kāsyapaḥ—Kaśyapa; striyā—by the woman; prahasya—smiling; parama-prīthah—being very pleased; ditim—to Diti; āha—said; abhinandya—approving; ca—also.}

\textbf{TRANSLATION}

O my dear one, the most powerful sage Kaśyapa, being extremely pleased by the mild behavior of his wife Diti, smiled and spoke to her as follows.

\textbf{TEXT 32}

\textit{ śrīkaśyap utvāc}  
\textit{verē varay vāmoh prītastetahmahalinītāt}  
\textit{ śriyā marśirī suṣmītē kām ēka chāgam}

\text{verē varay vāmoh prītastetahmahalinītāt}
Kaśyapa Muni said: O beautiful woman, O irreproachable lady, since I am very much pleased by your behavior, you may ask me for any benediction you want. If a husband is pleased, what desires are difficult for his wife to obtain, either in this world or in the next?

TRANSLATION

Kaśyapa Muni said: O beautiful woman, O irreproachable lady, since I am very much pleased by your behavior, you may ask me for any benediction you want. If a husband is pleased, what desires are difficult for his wife to obtain, either in this world or in the next?
considered; mānasah—sittinguated in the heart; sarva-bhūtānām—of all living entities; vāsudevaḥ—Vāsudeva; śriyāḥ—of the goddess of fortune; patiḥ—the husband; saḥ—He; eva—certainly; devatā-liṅgaiḥ—by the forms of the demigods; nāma—names; rūpa—forms; vikalpitaḥ—conceived; ijayate—is worshiped; bhagavān—the Supreme Personality of Godhead; pumbhiḥ—by men; strobhiḥ—by women; ca—also; pati-rūpa-dhṛk—in the form of the husband.

TRANSLATION
A husband is the supreme demigod for a woman. The Supreme Personality of Godhead, Lord Vāsudeva, the husband of the goddess of fortune, is situated in everyone’s heart and is worshiped through the various names and forms of the demigods by fruitive workers. Similarly, a husband represents the Lord as the object of worship for a woman.

PURPORT
The Lord says in Bhagavad-gītā (9.23):

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"ye śy anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te śy mām eva kaunteya
yajanty avidhi-pūrvakam"
```

“Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.” The demigods are various assistants who act like the hands and legs of the Supreme Personality of Godhead. One who is not in direct touch with the Supreme Lord and cannot conceive of the exalted position of the Lord is sometimes advised to worship the demigods as various parts of the Lord. If women, who are usually very much attached to their husbands, worship their husbands as representatives of Vāsudeva, the women benefit, just as Ajāmila benefited by calling for Nārāyaṇa, his son. Ajāmila was concerned with his son, but because of his attachment to the name of Nārāyaṇa, he attained salvation simply by chanting that name. In India a husband is still called pati-guru, the husband spiritual master. If hus-
band and wife are attached to one another for advancement in Kṛṣṇa consciousness, their relationship of cooperation is very effective for such advancement. Although the names of Indra and Agni are sometimes uttered in the Vedic mantras (indrāya svāhā, agnaye svāhā), the Vedic sacrifices are actually performed for the satisfaction of Lord Viṣṇu. As long as one is very much attached to material sense gratification, the worship of the demigods or the worship of one’s husband is recommended.

**TEXT 35**

![Translation](http://example.com/translation)

**TRANSLATION**

My dear wife, whose body is so beautiful, your waist being thin, a conscientious wife should be chaste and should abide by the orders of her husband. She should very devoutly worship her husband as a representative of Vāsudeva.

**TEXT 36**

![Translation](http://example.com/translation)
tam te sampādaye kāmam
asatīnām sudurlabham

sah—such a person; aham—I; tvaya—by you; arcitah—worshiped;
bhadre—O gentle woman; īdṛk-bhāvena—in such a way; bhaktitah—with devotion; tam—that; te—your; sampādaye—shall fulfill;
kāmam—desire; asatīnām—for unchaste women; su-durlabham—not obtainable.

TRANSLATION
My dear gentle wife, because you have worshiped me with great devotion, considering me a representative of the Supreme Personality of Godhead, I shall reward you by fulfilling your desires, which are unobtainable for an unchaste wife.

TEXT 37

दितिरुवाच
बरदो यदि मे ब्रह्मन पुत्रमिन्द्रहां बुणे ।
अमृत्युम म्र्ता-पुत्राहां येन मे गातितौ सुतां ॥ ३७॥

ditir uvāca
varado yadi me brahman
putram indra-haṇam vr̥ne
amṛtyum mṛta-putrāham
yena me ghātitau sutau

ditiḥ uvāca—Diti said; vara-dah—the giver of benedictions; yadi—if; me—to me; brahman—O great soul; putram—a son; indra-haṇam—who can kill Indra; vr̥ne—I am asking for; amṛtyum—immortal; mṛta-putrā—whose sons are dead; aham—I; yena—by whom; me—my; ghātitau—were caused to be killed; sutau—two sons.

TRANSLATION
Diti replied: O my husband, O great soul, I have now lost my sons. If you want to give me a benediction, I ask you for an immor-
tal son who can kill Indra. I pray for this because Indra, with the help of Viṣṇu, has killed my two sons Hiraṇyākṣa and Hiraṇyakaśipu.

PURPORT

The word *indra-haṇam* means “one who can kill Indra,” but it also means “one who follows Indra.” The word *amṛtyum* refers to the demigods, who do not die like ordinary human beings because they have extremely long durations of life. For example, the duration of Lord Brahmā’s life is stated in *Bhagavad-gītā*: sahasra-yuga-paryantam aha yad brahmaṇo viduḥ. Even the duration of one day, or twelve hours, of Brahmā is 4,300,000 years multiplied by one thousand. Thus the duration of his life is inconceivable for an ordinary human being. The demigods are therefore sometimes called *amara*, which means “one who has no death.” In this material world, however, everyone has to die. Therefore the word *amṛtyum* indicates that Diti wanted a son who would be equal in status to the demigods.

TEXT 38

निशमय तद्वचो बिश्रो बिमनाः पर्यतप्यत ।
अहो अथर्मः सुमहानं मे समुपसितः ॥३८॥

niśamya tad-vaco vipra
vimanāḥ paryatapyata
aho adharmaḥ sumahān
adya me samupasthitah

niśamya—hearing; tat-vacaḥ—her words; vipraḥ—the brāhmaṇa; vimanāḥ—aggrieved; paryatapyata—lamented; aho—alas; adharmaḥ—impiety; su-mahān—very great; adya—today; me—upon me; samupasthitah—has come.

TRANSLATION

Upon hearing Diti’s request, Kaśyapa Muni was very much aggrieved. “Alas,” he lamented, “now I face the danger of the impious act of killing Indra.”
tam te sampâdaye kāmam
asatināṁ sudurlabham

sah—such a person; aham—I; tvayā—by you; arcitah—worshiped; bhadre—O gentle woman; idṛk-bhāvena—in such a way; bhaktitah—with devotion; tam—that; te—your; sampâdaye—shall fulfill; kāmam—desire; asatinām—for unchaste women; su-durlabham—not obtainable.

TRANSLATION

My dear gentle wife, because you have worshiped me with great devotion, considering me a representative of the Supreme Personality of Godhead, I shall reward you by fulfilling your desires, which are unobtainable for an unchaste wife.

TEXT 37

ditir uvāca

varado yadi me brahman
putram indra-haṇam vṛṇe
amṛtyum mṛta-putrāham
yena me ghātītau sutau

Diti replied: O my husband, O great soul, I have now lost my sons. If you want to give me a benediction, I ask you for an immor-
tal son who can kill Indra. I pray for this because Indra, with the help of Viṣṇu, has killed my two sons Hiranyākṣa and Hiranyakaśipu.

PURPORT

The word indra-haṇam means “one who can kill Indra,” but it also means “one who follows Indra.” The word amṛtyum refers to the demigods, who do not die like ordinary human beings because they have extremely long durations of life. For example, the duration of Lord Brahmā’s life is stated in Bhagavad-gītā: sahasra-yuga-paryantam aha yad brahmanyād viduh. Even the duration of one day, or twelve hours, of Brahmā is 4,300,000 years multiplied by one thousand. Thus the duration of his life is inconceivable for an ordinary human being. The demigods are therefore sometimes called amara, which means “one who has no death.” In this material world, however, everyone has to die. Therefore the word amṛtyum indicates that Diti wanted a son who would be equal in status to the demigods.

TEXT 38

निशाम्य तद्वचो विप्रो विमानाः पर्यतप्यत ||
अहो अधर्मः सुमहानं मे समुपस्थितः ||३८||

niśamya tad-vaco vipro
vimanāḥ paryatapyata
aho adharmaḥ sumahān
adya me samupasthitah

niśamya—hearing; tat-vacah—her words; viprah—the brāhmaṇa; vimanāḥ—aggrieved; paryatapyata—lamented; aho—alas; adharmaḥ—impety; su-mahān—very great; adya—today; me—upon me; samupasthitah—has come.

TRANSLATION

Upon hearing Diti’s request, Kaśyapa Muni was very much aggrieved. “Alas,” he lamented, “now I face the danger of the impious act of killing Indra.”
Purport

Although Kaśyapa Muni was eager to fulfill the desire of his wife Diti, when he heard that she wanted a son to kill Indra his jubilation was immediately reduced to nothing because he was averse to the idea.

Text 39

अहो अर्थेन्द्रियारामो योषिन्मय्येह मायया ।
गृहीतेताः कुपणः पतिष्ये नरके ध्रुवम् ॥३९॥

aho arthendriyārāmo
yośin-mayyeha māyayā
gṛhīta-cetāḥ kṛpanah
patisyə narake dhruvam

ahō—alas; artha-indriya-ārāmah—too attached to material enjoyment; yośi-mayyā—in the form of a woman; iha—here; māyayā—by the illusory energy; gṛhīta-cetāḥ—my mind being captivated; kṛpanah—wretched; patisyə—I shall fall; narake—to hell; dhruvam—surely.

Translation

Kaśyapa Muni thought: Alas, I have now become too attached to material enjoyment. Taking advantage of this, my mind has been attracted by the illusory energy of the Supreme Personality of Godhead in the form of a woman [my wife]. Therefore I am surely a wretched person who will glide down toward hell.

Text 40

कोपतिक्रमोऽनुवर्तन्त्या: स्वाभविं हयोषितः ।
घिङ्ग मां बताबुध सार्थे यदह त्व जितेन्द्रियः ॥४०॥

ko 'tikramo 'nuwartantyāḥ
svabhāvam iha yoṣitāḥ
dhin māṁ batābudhaṁ svārthe
yad aham tv ajitendriyah
TRANSLATION

This woman, my wife, has adopted a means that follows her nature, and therefore she is not to be blamed. But I am a man. Therefore, all condemnation upon me! I am not at all conversant with what is good for me, since I could not control my senses.

PURPORT

The natural instinct of a woman is to enjoy the material world. She induces her husband to enjoy this world by satisfying his tongue, belly and genitals, which are called jihvā, udara and upastha. A woman is expert in cooking palatable dishes so that she can easily satisfy her husband in eating. When one eats nicely, his belly is satisfied, and as soon as the belly is satisfied the genitals become strong. Especially when a man is accustomed to eating meat and drinking wine and similar passionate things, he certainly becomes sexually inclined. It should be understood that sexual inclinations are meant not for spiritual progress but for gliding down to hell. Thus Kasyapa Muni considered his situation and lamented. In other words, to be a householder is very risky unless one is trained and the wife is a follower of her husband. A husband should be trained at the very beginning of his life. Kaumāra ācare prājñā dharmān bhāgavatān iha (Bhāg. 7.6.1). During the time of brahmacarya, or student life, a brahmacāri should be taught to be expert in bhāgavata-dharma, devotional service. Then when he marries, if his wife is faithful to her husband and follows him in such life, the relationship between husband and wife is very desirable. However, a relationship between husband and wife without spiritual consciousness but strictly for sense gratification is not at all good. It is said in Śrīmad-Bhāgavatam (12.2.3) that especially in this age, Kali-yuga, dām-patye 'bhirucir hetuh: the relationship between husband and wife will be based on sexual power. Therefore householder life in this Kali-yuga is
extremely dangerous unless both the wife and husband take to Kṛṣṇa consciousness.

**TEXT 41**

श्रत्योऽऽवां वन्धुं वन्धुं श्रद्धनाग्रुतम्।
हृदयं कुरुङ्यारं ह्यां को वेद चैष्टितम्।

šarat-padmotsavam vaktraṁ
vacaś ca śravanāmṛtam
hrdayam kṣura-dhārābam
strīnāṁ ko veda ceṣṭitam

śarat—in the autumn; padma—a lotus flower; utsavam—blossoming; vaktram—face; vacaḥ—words; ca—and; śravaṇa—to the ear; amṛtam—giving pleasure; hrdayam—heart; kṣura-dhārā—the blade of a razor; ābham—like; strīnām—of women; kāḥ—who; veda—knows; ceṣṭitam—the dealings.

**TRANSLATION**

A woman’s face is as attractive and beautiful as a blossoming lotus flower during autumn. Her words are very sweet, and they give pleasure to the ear, but if we study a woman’s heart, we can understand it to be extremely sharp, like the blade of a razor. In these circumstances, who could understand the dealings of a woman?

**PURPORT**

Woman is now depicted very well from the materialistic point of view by Kaśyapa Muni. Women are generally known as the fair sex, and especially in youth, at the age of sixteen or seventeen, women are very attractive to men. Therefore a woman’s face is compared to a blossoming lotus flower in autumn. Just as a lotus is extremely beautiful in autumn, a woman at the threshold of youthful beauty is extremely attractive. In Sanskrit a woman’s voice is called nārī-svara because women generally sing and their singing is very attractive. At the present moment, cinema
artists, especially female singers, are especially welcome. Some of them earn fabulous amounts of money simply by singing. Therefore, as taught by Śrī Caitanya Mahāprabhu, a woman’s singing is dangerous because it can make a sannyāsi fall a victim to the woman. Sannyāsa means giving up the company of women, but if a sannyāsi hears the voice of a woman and sees her beautiful face, he certainly becomes attracted and is sure to fall down. There have been many examples. Even the great sage Viśvāmitra fell a victim to Menakā. Therefore a person desiring to advance in spiritual consciousness must be especially careful not to see a woman’s face or hear a woman’s voice. To see a woman’s face and appreciate its beauty or to hear a woman’s voice and appreciate her singing as very nice is a subtle falldown for a brahmacāri or sannyāsi. Thus the description of a woman’s features by Kaśyapa Muni is very instructive.

When a woman’s bodily features are attractive, when her face is beautiful and when her voice is sweet, she is naturally a trap for a man. The śāstras advise that when such a woman comes to serve a man, she should be considered to be like a dark well covered by grass. In the fields there are many such wells, and a man who does not know about them drops through the grass and falls down. Thus there are many such instructions. Since the attraction of the material world is based on attraction for women, Kaśyapa Muni thought, “Under the circumstances, who can understand the heart of a woman?” Cānakaṇya Pandita has also advised, viśvāso naiva kartavyah striṣu rāja-kuleṣu ca: “There are two persons one should not trust—a politician and a woman.” These, of course, are authoritative śāstric injunctions, and we should therefore be very careful in our dealings with women.

Sometimes our Kṛṣṇa consciousness movement is criticized for mingling men and women, but Kṛṣṇa consciousness is meant for anyone. Whether one is a man or woman does not matter. Lord Kṛṣṇa personally says, striyo vaiśyās tathā śūdrās te ’pi yānti parām gatim: whether one is a woman, śūdra or vaiśya, not to speak of being a brāhmaṇa or kṣatriya, everyone is fit to return home, back to Godhead, if he strictly follows the instructions of the spiritual master and śāstra. We therefore request all the members of the Kṛṣṇa consciousness movement—both men and women—not to be attracted by bodily features but only to be attracted by Kṛṣṇa. Then everything will be all right. Otherwise there will be danger.
TEXT 42

ṇ hi कथितिप्रयः स्वप्नम्भलसा स्वाशिष्टत्मनाम्।
पति पुत्रं भ्रातरं वा प्रन्त्यं घातयन्ति च।142।


**TRANSLATION**

To satisfy their own interests, women deal with men as if the men were most dear to them, but no one is actually dear to them. Women are supposed to be very saintly, but for their own interests they can kill even their husbands, sons or brothers, or cause them to be killed by others.

**PURPORT**

A woman’s nature has been particularly well studied by Kaśyapa Muni. Women are self-interested by nature, and therefore they should be protected by all means so that their natural inclination to be too self-interested will not be manifested. Women need to be protected by men. A woman should be cared for by her father in her childhood, by her husband in her youth and by her grown sons in her old age. This is the injunction of Manu, who says that a woman should not be given independence at any stage. Women must be cared for so that they will not be free to manifest their natural tendency for gross selfishness. There have been many cases, even in the present day, in which women have killed their husbands to take advantage of their insurance policies. This is not a criticism of women but a practical study of their nature. Such natural instincts of a woman or a man are manifested only in the bodily conception...
of life. When either a man or a woman is advanced in spiritual consciousness, the bodily conception of life practically vanishes. We should see all women as spiritual units (ahām brahmāsmi), whose only duty is to satisfy Kṛṣṇa. Then the influences of the different modes of material nature, which result from one’s possessing a material body, will not act.

The Kṛṣṇa consciousness movement is so beneficial that it can very easily counteract the contamination of material nature, which results from one’s possessing a material body. Bhagavad-gītā therefore teaches, in the very beginning, that whether one is a man or a woman, one must know that he or she is not the body but a spiritual soul. Everyone should be interested in the activities of the spirit soul, not the body. As long as one is activated by the bodily conception of life, there is always the danger of being misled, whether one is a man or a woman. The soul is sometimes described as puruṣa because whether one is dressed as a man or a woman, one is inclined to enjoy this material world. One who has this spirit of enjoyment is described as puruṣa. Whether one is a man or a woman, he is not interested in serving others; everyone is interested in satisfying his or her own senses. Kṛṣṇa consciousness, however, provides first-class training for a man or a woman. A man should be trained to be a first-class devotee of Lord Kṛṣṇa, and a woman should be trained to be a very chaste follower of her husband. That will make the lives of both of them happy.

TEXT 43

प्रतिश्रुतं ददामीति वचलत्र मृषा भवेत् ।
वर्ध नानांति चेन्द्रोपि तत्रेदमुपकल्पते ॥४३॥

pratiṣrutam dadāmīti vacas tan na mṛśā bhavet
vadham nārhati cendro 'pi
tatredam upakalpate

pratiṣrutam—promised; dadāmī—I shall give; iti—thus; vacaḥ—statement; tat—that; na—not; mṛśā—false; bhavet—can be; vadham—killing; na—not; arhati—is suitable; ca—and; indraḥ—Indra; api—also; tatra—in that connection; idam—this; upakalpate—is suitable.
TRANSLATION

I promised to give her a benediction, and this promise cannot be violated, but Indra does not deserve to be killed. In these circumstances, the solution I have is quite suitable.

PURPORT

Kaśyapa Muni concluded, “Diti is eager to have a son who can kill Indra, since she is a woman, after all, and is not very intelligent. I shall train her in such a way that instead of always thinking of how to kill Indra, she will become a Vaiṣṇava, a devotee of Kṛṣṇa. If she agrees to follow the rules and regulations of the Vaiṣṇava principles, the unclean core of her heart will certainly be cleansed.” Ceto-darpaṇa-mārjanam. This is the process of devotional service. Anyone can be purified by following the principles of devotional service in Kṛṣṇa consciousness, for Kṛṣṇa consciousness is so powerful that it can purify even the dirtiest class of men and transform them into the topmost Vaiṣṇavas. Śrī Caitanya Mahāprabhu’s movement aims at this purpose. Narottama dāsa Thākura says:

\[
\text{vrajendra-nandana yei, sacci-suta haila sei,} \\
\text{balarāma ha-ila nitāi} \\
\text{dīna-hīna yata chila, hari-nāme uddhārila,} \\
\text{ta’ra sākṣi jagāi-mādhāi}
\]

The appearance of Śrī Caitanya Mahāprabhu in this Kali-yuga is especially meant to deliver the fallen souls, who are always planning something for material enjoyment. He gave the people of this age the advantage of being able to chant the Hare Kṛṣṇa mantra and thus become fully pure, free from all material contamination. Once one becomes a pure Vaiṣṇava, he transcends all material conceptions of life. Thus Kaśyapa Muni tried to transform his wife into a Vaiṣṇavī so that she might give up the idea of killing Indra. He wanted both her and her sons to be purified so that they would be fit to become pure Vaiṣṇavas. Of course, sometimes a practitioner deviates from the Vaiṣṇava principles, and there is a chance that he may fall down, but Kaśyapa Muni thought that even if one falls while practicing the Vaiṣṇava principles, he is still not a loser. Even a fallen Vaiṣṇava is eligible for better results, as con-
firmed in *Bhagavad-gītā*. *Svalpam apy asya dharmasya trāyate mahato bhayāt*: even practicing the Vaiṣṇava principles to a small extent can save one from the greatest danger of material existence. Thus Kaśyapa Muni planned to instruct his wife Diti to become a Vaiṣṇava because he wanted to save the life of Indra.

**TEXT 44**

इति संचित्य भगवान्मारीचः कुरुनन्दनः।
उवाच किञ्चित कुपित आत्मानं च विगर्हयन्॥४४॥

*iti saṅcintya bhagavān māricaḥ kurunandana uvāca kiñcit kupita ātmānam ca vigarhayan*

*iti*—thus; *saṅcintya*—thinking; *bhagavān*—the powerful; *māricaḥ*—Kaśyapa Muni; *kuru-nandana*—O descendant of Kuru; *uvāca*—spoke; *kiñcit*—somewhat; *kupitah*—angry; *ātmānam*—himself; *ca*—and; *vigarhayan*—condemning.

**TRANSLATION**

Śri Śukadeva Gosvāmī said: Kaśyapa Muni, thinking in this way, became somewhat angry. Condemning himself, O Mahārāja Parikṣit, descendant of Kuru, he spoke to Diti as follows.

**TEXT 45**

श्रीकस्यप उवाच
पुत्रस्ते मविता भद्रे इन्द्रहादेववान्यः।
संवत्सरं अततिमिदं यथजो धारिष्यसि॥४५॥

*sri-kaśyapa uvāca*

*putras te bhavitā bhadre indra-hādeva-bāndhavah samvatsaraṁ vratam idam yady añjo dhārayisyasi*
Kaśyapa Muni said: My dear gentle wife, if you follow my instructions regarding this vow for at least one year, you will surely get a son who will be able to kill Indra. However, if you deviate from this vow of following the Vaiṣṇava principles, you will get a son who will be favorable to Indra.

PURPORT

The word *indra-hā* refers to an *asura* who is always eager to kill Indra. An enemy of Indra is naturally a friend to the *asuras*, but the word *indra-hā* also refers to one who follows Indra or who is obedient to him. When one becomes a devotee of Indra, he is certainly a friend to the demigods. Thus the words *indra-hā deva-bāndhavaḥ* are equivocal, for they say, “Your son will kill Indra, but he will be very friendly to the demigods.” If a person actually became a friend of the demigods, he certainly would not be able to kill Indra.

TEXT 46

दितिरुवाचं
धरयिष्येव व्रतम् ब्रह्मानिर्भ्रूहि कार्याणि यानि मे ।
यानि चेह निषिद्धानि न व्रतम् मन्नित यान्युत ||४६||

ditar uvāca
dhārayiṣye vrataṁ brahmaṁ
brūhi kāryaṁ yāni me
yāni ceha niśiddhāni
na vrataṁ ghnanti yāny uta
Diti replied: My dear brähmaṇa, I must accept your advice and follow the vow. Now let me understand what I have to do, what is forbidden and what will not break the vow. Please clearly state all this to me.

PURPORT

As stated above, a woman is generally inclined to serve her own purposes. Kaśyapa Muni proposed to train Diti to fulfill her desires within one year, and since she was eager to kill Indra, she immediately agreed, saying, “Please let me know what the vow is and how I have to follow it. I promise that I shall do the needful and not break the vow.” This is another side of a woman’s psychology. Even though a woman is very fond of fulfilling her own plans, when someone instructs her, especially her husband, she innocently follows, and thus she can be trained for better purposes. By nature a woman wants to be a follower of a man; therefore if the man is good the woman can be trained for a good purpose.

TEXT 47

श्रीकाःप्य उवाच
न हिंसादूतजाताति न शरणाचार्यं बदेत।
नष्ठन्याचार्योमाणि न स्यंरेषदमस्यश्च।४७॥

śri-kaśyapa uvāca
na himsyād bhūta-jātāni
na śapen nānṛtam vadet
na chindyān nakha-romāṇi
na sprśed yad amaṅgalam
śrī-kaśyapah uvāca—Kaśyapa Muni said; na himsyāt—must not harm; bhūta-jātāni—the living entities; na śapet—must not curse; na—not: anṛtam—a lie; vadet—must speak; na chindyaśat—must not cut; nakha-romāni—the nails and hair; na sprśet—must not touch; yat—that which; amaṅgalam—impure.

TRANSLATION

Kaśyapa Muni said: My dear wife, to follow this vow, do not be violent or cause harm to anyone. Do not curse anyone, and do not speak lies. Do not cut your nails and hair, and do not touch impure things like skulls and bones.

PURPORT

Kaśyapa Muni’s first instruction to his wife was not to be envious. The general tendency of anyone within this material world is to be envious, and therefore, to become a Kṛṣṇa conscious person, one must curb this tendency, as stated in Śrīmad-Bhāgavatam (paramo nirmatsarāṇām). A Kṛṣṇa conscious person is always nonenvious, whereas others are always envious. Thus Kaśyapa Muni’s instruction that his wife not be envious indicates that this is the first stage of advancement in Kṛṣṇa consciousness. Kaśyapa Muni desired to train his wife to be a Kṛṣṇa conscious person, for this would suffice to protect both her and Indra.

TEXT 48

नाप्सु स्नायाच कुप्येत न सम्भापेत दुर्जनीः ।
न वसीताद्वृत्तास: स्रजं च विद्ध्रभं कवित्र ॥४८॥

nāpsu snāyān na kupyeta
na sambhāṣeta durjanaṁ
na vasitādhauta-vāsaṁ
srajam ca vidhṛtāṁ kvacit

na—not; apsu—in water; snāyāt—must bathe; na kupyeta—must not become angry; na sambhāṣeta—must not speak; durjanaṁ—with wicked persons; na vasitā—must not wear; adhauta-vāsaṁ—unwashed clothes; srajam—flower garland; ca—and; vidhṛtāṁ—which was already worn; kvacit—ever.
Kaśyapa Muni continued: My dear gentle wife, never enter the water while bathing, never be angry, and do not even speak or associate with wicked people. Never wear clothes that have not been properly washed, and do not put on a garland that has already been worn.

TRANSLATION

Never eat leftover food, never eat prasāda offered to the goddess Kāli [Durgā], and do not eat anything contaminated by flesh or fish. Do not eat anything brought or touched by a śūdra nor anything seen by a woman in her menstrual period. Do not drink water by joining your palms.

PURPORT

Generally the goddess Kāli is offered food containing meat and fish, and therefore Kaśyapa Muni strictly forbade his wife to take the remnants of such food. Actually a Vaiṣṇava is not allowed to take any food offered to the demigods. A Vaiṣṇava is always fixed in accepting prasāda offered to Lord Viṣṇu. Through all these instructions, Kaśyapa Muni, in a negative way, instructed his wife Diti how to become a Vaiṣṇavi.
TEXT 50

nocchīṣṭāsprṣṭa-salīla
sandhyāyām mukta-mūrdhajā
anarcitāsamāyata-vāk
nāsamvītā bahīḥ caret

na—not; ucchīṣṭā—after eating; asprṣṭa-salīla—without washing; sandhyāyām—in the evening; mukta-mūrdhajā—with the hair loose; anarcitā—without ornaments; asamāyata-vāk—without being grave; na—not; asamvītā—without being covered; bahīḥ—outside; caret—should go.

TRANSLATION

After eating, you should not go out to the street without having washed your mouth, hands and feet. You should not go out in the evening or with your hair loose, nor should you go out unless you are properly decorated with ornaments. You should not leave the house unless you are very grave and are sufficiently covered.

PURPORT

Kaśyapa Muni advised his wife not to go out onto the street unless she was well decorated and well dressed. He did not encourage the mini-skirts that have now become fashionable. In Oriental civilization, when a woman goes out onto the street, she must be fully covered so that no man will recognize who she is. All these methods are to be accepted for purification. If one takes to Kṛṣṇa consciousness, one is fully purified, and thus one remains always transcendental to the contamination of the material world.

TEXT 51

naśītiṣṭāprṣṭa-salīla sandhyāyām mukta-mūrdhajā
anarcitāsamāyata-vāk nāsamvītā bahīḥ caret
TRANSLATION

You should not lie down without having washed both of your feet or without being purified, nor with wet feet or with your head pointed west or north. You should not lie naked, or with other women, or during the sunrise or sunset.

TEXT 52

DHÖTAWASA ŚUCIRIŚNYA SARVAMJRUTSAŚA ||
PÚJAYEṬṬRÁTARĀTÁMÁGÓVIDÁṆÁŚRIYÁ SMRÇYAMNYUTAM ||15||

Dhauta-vāsā śucir nityam
sarva-maṅgala-saṁyutā
pūjayet prātarāśāt prāg
go-viprāṁ śriyam acyutam

dhauta-vāsā—wearing washed cloth; śucir—being purified; nityam—always; sarva-maṅgala—with all auspicious items; saṁyutā—adorned; pūjayet—one should worship; prātaḥ-āśāt prāk—before breakfast; go-viprāṁ—the cows and brāhmaṇas; śriyam—the goddess of fortune; acyutam—the Supreme Personality of Godhead.

TRANSLATION

Putting on washed clothing, being always pure and being adorned with turmeric, sandalwood pulp and other auspicious
items, before breakfast one should worship the cows, the brāhmaṇas, the goddess of fortune and the Supreme Personality of Godhead.

**PURPORT**

If one is trained to honor and worship the cows and brāhmaṇas, he is actually civilized. The worship of the Supreme Lord is recommended, and the Lord is very fond of the cows and brāhmaṇas (namo brahmanyā-devāya go-brāhmaṇa-hitāya ca). In other words, a civilization in which there is no respect for the cows and brāhmaṇas is condemned. One cannot become spiritually advanced without acquiring the brahminical qualifications and giving protection to cows. Cow protection insures sufficient food prepared with milk, which is needed for an advanced civilization. One should not pollute civilization by eating the flesh of cows. A civilization must do something progressive, and then it is an Aryan civilization. Instead of killing the cow to eat flesh, civilized men must prepare various milk products that will enhance the condition of society. If one follows the brahminical culture, he will become competent in Kṛṣṇa consciousness.

**TEXT 53**

\[
\begin{align*}
striyo & \text{ viravatiḥ cārcet} \\
\text{srag-gandha-bali-maṇḍanaḥ} & \\
\text{patim cārcyopatiṣṭheta} & \\
\text{dhyāyet kośṭha-gatam ca tam}
\end{align*}
\]

stroiyah—women; vira-vatiḥ—possessing husbands and sons; ca—and; arcet—she should worship; srag—with garlands; gandha—sandal-wood; bali—presentations; maṇḍanaḥ—and with ornaments; patim—the husband; ca—and; ārcya—worshiping; upatiṣṭheta—should offer prayers; dhyāyet—should meditate; kośṭha-gatam—situated in the womb; ca—also; tam—upon him.
TRANSLATION

With flower garlands, sandalwood pulp, ornaments and other paraphernalia, a woman following this vow should worship women who have sons and whose husbands are living. The pregnant wife should worship her husband and offer him prayers. She should meditate upon him, thinking that he is situated in her womb.

PURPORT

The child in the womb is a part of the husband's body. Therefore the husband, through his representative, indirectly remains within the womb of his pregnant wife.

TEXT 54

\[
\text{sāṁvatsaram puṁsavanam}
\text{vratam etad aviplutam}
\text{dhārayisyasi cet tubhyam}
\text{śakra-hā bhavitā sutah}
\]

sāṁvatsaram—for one year; puṁsavanam—called puṁsavana; vratam—vow; etat—this; aviplutam—without violation; dhārayisyasi—you will perform; cet—if; tubhyam—for you; śakra-hā—the killer of Indra; bhavitā—will be; sutah—a son.

TRANSLATION

Kaśyapa Muni continued: If you perform this ceremony called puṁsavana, adhering to the vow with faith for at least one year, you will give birth to a son destined to kill Indra. But if there is any discrepancy in the discharge of this vow, the son will be a friend to Indra.
King Parikṣit, Diti, the wife of Kaśyapa, agreed to undergo the purificatory process known as puruṣasavāna. “Yes,” she said, “I shall do everything according to your instructions.” With great jubilation she became pregnant, having taken semen from Kaśyapa, and faithfully began discharging the vow.

O King, who are respectful to everyone, Indra understood Diti’s purpose, and thus he contrived to fulfill his own interests. Following the logic that self-preservation is the first law of nature, he
wanted to break Diti's promise. Thus he engaged himself in the service of Diti, his aunt, who was residing in an ásrama.

TEXT 57

नित्यं वनात्सुमनसः फलमूलसमित्कुशान्।
पत्राङ्कुरम्र्दोपश्च काले काल उपाहरतं।

nityam vanat sumanasah
phala-mula-samit-kusah
patraṅkura-mrdo 'paś ca
kāle kāla upāharat

nityam—daily; vanat—from the forest; sumanasah—flowers; phala—fruits; mula—roots; samit—wood for the sacrificial fire; kusah—and kusa grass; patra—leaves; ankura—sprouts; mrdah—and earth; apah—water; ca—also; kāle kāle—at the proper time; upāharat—brought.

TRANSLATION

Indra served his aunt daily by bringing flowers, fruits, roots and wood for yajñas from the forest. He also brought kusa grass, leaves, sprouts, earth and water exactly at the proper time.

TEXT 58

एवम् तस्या व्रतस्या व्रतचिद्र महिरुप।
प्रेप्सु: पर्यन्तचिरजिहो मृगहेव मृगाकृतिः।

evam tasyā vrata-sthāyā
vrata-cchidram harir nrpa
prepsuh paryacarat jihmo
mrga-heva mrgākrtilh

evam—thus; tasyāḥ—of her; vrata-sthāyāḥ—who was faithfully discharging her vow; vrata-cchidram—a fault in the execution of the vow; hariḥ—Indra; nrpa—O King; prepsuh—desiring to find; paryacarat—
served; jihmaḥ—deceitful; mrga-hā—a hunter; iva—like; mrga-ākṛtiḥ—in the form of a deer.

**TRANSLATION**

O King Parikṣit, as the hunter of a deer becomes like a deer by covering his body with deerskin and serving the deer, so Indra, although at heart the enemy of the sons of Diti, became outwardly friendly and served Diti in a faithful way. Indra’s purpose was to cheat Diti as soon as he could find some fault in the way she discharged the vows of the ritualistic ceremony. However, he wanted to be undetected, and therefore he served her very carefully.

**TEXT 59**

nādhyagacchad vrata-cchidram

tat-paro 'tha mahi-pate
cintām tivrām gataḥ śakrah
kena me syāc chivam tv iha

na—not; adhyagacchat—could find; vrata-chidram—a fault in the execution of the vow; tat-parah—intent upon that; atha—thereupon; mahi-pate—O master of the world; cintām—anxiety; tivrām—intense; gataḥ—obtained; śakrah—Indra; kena—how; me—my; syāt—can there be; śivam—well-being; tu—then; iha—here.

**TRANSLATION**

O master of the entire world, when Indra could find no faults, he thought, “How will there be good fortune for me?” Thus he was full of deep anxiety.

**TEXT 60**

एकदा सा तु सन्ध्यायामुच्छिता त्रतर्किता ।
अस्पष्टत्वार्थभौतादिः सुप्नाप विधिमोहिता ||६०||
ekadā sā tu sandhyāyām
ucchīṣṭā vrata-karṣitā
asprṣṭa-vāry-adhautāṅghriḥ
susvāpa vidhi-mohitā

ekadā—one; sā—she; tu—but; sandhyāyām—during the evening twilight; ucchīṣṭā—just after eating; vrata—from the vow; karṣitā—weak and thin; aspṛṣṭa—not touched; vāri—water; adhauta—not washed; anghriḥ—her feet; susvāpa—went to sleep; vidhi—by fate; mohitā—bewildered.

TRANSLATION
Having grown weak and thin because of strictly following the principles of the vow, Diti once unfortunately neglected to wash her mouth, hands and feet after eating and went to sleep during the evening twilight.

TEXT 61
labdhvā tad-antarāṁ śakro
nīdṛpahṛta-cetasah
diteḥ praviṣṭa udaram
yogeso yoga-māyayā

labdhvā—finding; tat-antarāṁ—after that; śakraḥ—Indra; nīdṛ—by sleep; apahṛtacetasah—unconscious; diteḥ—of Diti; praviṣṭah—entered; udaram—the womb; yoga-iṣāḥ—the master of yoga; yoga—of yogic perfections; māyayā—by the power.

TRANSLATION
Finding this fault, Indra, who has all the mystic powers [the yoga-siddhis such as anīmā and laghimā], entered Diti’s womb while she was unconscious, being fast asleep.
A perfectly successful yogi is expert in eight kinds of perfection. By one of them, called animā-siddhi, he can become smaller than an atom, and in that state he can enter anywhere. With this yogic power, Indra entered the womb of Diti while she was pregnant.

**TEXT 62**

चकर्ते सस्त्र सर्धे वर्जन कनकग्रस्तम्।
रुदन्तं सस्त्रसंकेकं मा रोदीरिति तान् पुनः।॥६२॥

\[cakarta\text{ saptadhā garbham} vajreṇa\text{ kanaka-prabham} rudantaṁ\text{ saptadhaikaikaṁ} mā rodir iti tān punah\]

**PURPORT**

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Indra, by his yogic power, first expanded the body of the one Marut into seven, and then when he cut each of the seven parts of the original body into pieces, there were forty-nine. When each body was cut into seven, other living entities entered the new bodies, and thus they were like plants, which become separate entities when cut into various parts and planted on a hill. The
first body was one, and when it was cut into many pieces, many other living entities entered the new bodies.

TEXT 63

तमूँ: पाठ्यमानात्से सवेन प्राज्जलयो नृप
किन न इन्द्र जिघांससि आवरो मरुतस्वर ||६३१||

tam ucuḥ pātyamānās te
sarve praṇjalayo nrpa
kim na indra jighāṁsasi
bhrātaro marutas tava

tam—to him; ucuḥ—said; pātyamānāḥ—being aggrieved; te—they;
sarve—all; praṇjalayah—with folded hands; nrpa—O King; kim—why; nah—us; indra—O Indra; jighāṁsasi—do you want to kill;
bhrātaraḥ—brothers; marutah—Maruts; tava—your.

TRANSLATION

O King, being very much aggrieved, they pleaded to Indra with folded hands, saying, “Dear Indra, we are the Maruts, your brothers. Why are you trying to kill us?”

TEXT 64

मा भैषा आवरो मरुं यूयमित्याह कौशिकः ।
अनन्यभावान्त पार्ष्ट्रदानतमानो प्रक्तं गणान् ||६४१||

mā bhaiṣṭa bhrātaro mahyam
yuyam ity āha kauśikāḥ
ananya-bhāvān pārśadān
ātmano marutāṁ gaṇān

mā bhaiṣṭa—do not fear; bhrātaraḥ—brothers; mahyam—my; yuyam—you; iti—thus; āha—said; kauśikāḥ—Indra; ananya-bhāvān—devoted; pārśadān—followers; ātmanah—his; marutāṁ gaṇān—the Maruts.
TRANSLATION

When Indra saw that actually they were his devoted followers, he said to them: If you are all my brothers, you have nothing more to fear from me.

TEXT 65

न ममार दितेगर्भः श्रीनिवासानुक्षम्यः।
बहुधा कुलियाः खुलिा-क्षुण्णो यथा भवान्। ||६५||

na mamāra diter garbhah
śrīnivāsānukampayā
bahudhā kuliśa-kṣuṇṇo
draṇya-astreṇa yathā bhavān

na—not; mamāra—died; diteḥ—of Diti; garbhaḥ—the embryo; śrīnivāsa—of Lord Viṣṇu, the resting place of the goddess of fortune; anukampayā—by the mercy; bahu-dhā—into many pieces; kuliśa—by the thunderbolt; kṣuṇṇaḥ—cut; draṇi—of Aśvatthāmā; astreṇa—by the weapon; yathā—just as; bhavān—you.

TRANSLATION

Śukadeva Gosvāmi said: My dear King Parikṣit, you were burned by the brahmāstra of Aśvatthāmā, but when Lord Kṛṣṇa entered the womb of your mother, you were saved. Similarly, although the one embryo was cut into forty-nine pieces by the thunderbolt of Indra, they were all saved by the mercy of the Supreme Personality of Godhead.

TEXTS 66–67

सहुर्दिम्यादिपुरुषो याति साम्प्रताम्।
संवत्सरं कित्विदून दित्या पद्मिनिर्मितः। ||६६||
सजूरिन्द्रेण पवर्षिदेवस्ते मरलोभिन्।
न्यपोष्य मात्रदौषं ते हरिणा सोमपाः कुता। ||६७||
TRANSLATION

If one worships the Supreme Personality of Godhead, the original person, even once, he receives the benefit of being promoted to the spiritual world and possessing the same bodily features as Viṣṇu. Diti worshiped Lord Viṣṇu for almost one year, adhering to a great vow. Because of such strength in spiritual life, the forty-nine Maruts were born. How, then, is it wonderful that the Maruts, although born from the womb of Diti, became equal to the demigods by the mercy of the Supreme Lord?

TEXT 68

दितिर उत्थाय दद्र्षे कुमारानन्दस्रव्यान्
इन्द्रेण सहितान् देवी पर्युष्पदनिन्दिता ||६८||

ditir utthāya dadṛṣe
kumarān anala-prabhān
Because of worshiping the Supreme Personality of Godhead, Diti was completely purified. When she got up from bed, she saw her forty-nine sons along with Indra. These forty-nine sons were all as brilliant as fire and were in friendship with Indra, and therefore she was very pleased.

TEXT 69

अथेन्द्रमाह ताताह्मादित्यानां म्यावहस्।
अपत्यसिच्छन्त्यचरं वत्तेत्तत्सुदुष्करस् ॥६९॥

atha—thereafter; indram—to Indra; āha—spoke; tāta—dear one; aham—I; adityānām—to the Ādityas; bhaya-āvaham—fearful; apatyam—a son; icchanti—desiring; acaram—executed; vratam—vow; etat—this; su-duṣkaram—very difficult to perform.

TRANSLATION

Thereafter, Diti said to Indra: My dear son, I adhered to this difficult vow just to get a son to kill you twelve Ādityas.

TEXT 70

एकः संकुलितः पुत्रः समं समाभवत् कथमः।
यदि ते विदितं पुत्रं सत्यं कथय यम् मृषा ॥७०॥

indreṇa sahitān devi
paryatasyad aninditā
ekah saṅkalpitah putrah
sapta saptābhavan katham
yadi te viditam putra
satyaṁ kathaya mā mṛṣā

ekah—one; saṅkalpitah—was prayed for; putrah—son; sapta
sapta—forty-nine; abhavan—came to be; katham—how; yadi—if;
te—by you; viditam—known; putra—my dear son; satyam—the truth;
kathaya—speak; mā—do not (speak); mṛṣā—lies.

TRANSLATION
I prayed for only one son, but now I see that there are forty-nine. How has this happened? My dear son Indra, if you know, please tell me the truth. Do not try to speak lies.

TEXT 71

इन्द्र उवाच
अम्ब तेसं व्यवसितरूपाभार्यांमतोडिन्तिकम् ।
लृघान्तरोद्धित्तलिन्दिन्न धम्मदपकः ||७१||

indra uvāca
amba te 'ham vyavasitam
upadhāryāgato 'ntikam
labdhāntaro 'cchidāṁ garbham
artha-buddhir na dharma-dṛk

indraḥ uvāca—Indra said; amba—O mother; te—your; aham—I;
vyavasitam—vow; upadhārya—understanding; āgataḥ—came;
antikam—nearby; labdha—having found; antaraḥ—a fault; ac-
chidam—I cut; garbham—the embryo; artha-buddhiḥ—being self-
interested; na—not; dharma-dṛk—possessing vision of religion.

TRANSLATION
Indra replied: My dear mother, because I was grossly blinded by selfish interests, I lost sight of religion. When I understood that you were observing a great vow in spiritual life, I wanted to find
some fault in you. When I found such a fault, I entered your womb and cut the embryo to pieces.

**PURPORT**

When Diti, Indra’s aunt, explained to Indra without reservations what she had wanted to do, Indra explained his intentions to her. Thus both of them, instead of being enemies, freely spoke the truth. This is the qualification that results from contact with Viṣṇu. As stated in Śrīmad-Bhāgavatam (5.18.12):

\[
yasyāsti bhaktir bhagavaty akiñcanā \\
sarvair gunais tatra samāsate surāh
\]

If one develops a devotional attitude and becomes purified by worshiping the Supreme Lord, all the good qualities are certainly manifested in his body. Because of being touched by worship of Viṣṇu, both Diti and Indra were purified.

**TEXT 72**

\[
ktito me saptadhā garbha \\
āsan sapta kumārkāh \\
te 'pi caikaiśo vrknāh \\
saptadhā nāpi mamrire
\]

\[kṛttah—cut; me—by me; sapa-ta-dhā—into seven; garbhaḥ—the embryo; āsan—there came to be; sapta—seven; kumārakāḥ—babies; te—they; api—although; ca—also; eka-ekaśaḥ—each one; vrknāḥ—cut; sapa-ta-dhā—into seven; na—not; api—still; mamrire—died.\]

**TRANSLATION**

First I cut the child in the womb into seven pieces, which became seven children. Then I cut each of the children into seven
pieces again. By the grace of the Supreme Lord, however, none of them died.

**TEXT 73**

ततस्तत्परमाश्यः वीश्य न्यवसितं मया।
महापुरुषं दायोऽस्त्रियः सिद्धिः कान्तायुपक्रिष्णी।

*tatas tat paramāścaryam*
*vikṣya vyavasitam mayā*
*mahāpuruṣa-pūjāyāḥ*
*siddhiḥ kāpy ānuṣaṅgini*

*tataḥ—then; tat—that; parama-āścaryam—great wonder; vikṣya—seeing; vyavasitam—it was decided; mayā—by me; mahā-puruṣa—of Lord Viṣṇu; pūjāyāḥ—of worship; siddhiḥ—result; kāpi—some; ānuṣaṅgini—secondary.*

**TRANSLATION**

My dear mother, when I saw that all forty-nine sons were alive, I was certainly struck with wonder. I decided that this was a secondary result of your having regularly executed devotional service in worship of Lord Viṣṇu.

**PURPORT**

For one who engages in worshiping Lord Viṣṇu, nothing is very wonderful. This is a fact. In Bhagavad-gītā (18.78) it is said:

*yatra yogēśvarah kṛṣṇo*
*yatra pārtho dhanur-dharaḥ*
*tatra śrīr vijayo bhūtir*
*dhruvā nitir matir mama*

“Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.” Yogēśvara is the Supreme Personality of Godhead, the master of all mystic yoga,
who can do anything and everything He likes. This is the omnipotence of the Supreme Lord. For one who pleases the Supreme Lord, no achievement is wonderful. Everything is possible for him.

TEXT 74

अराधनां भगवत ईश्वरा निराशिः।
येतु नेच्छन्त्यापि परं ते स्वार्थकुशलः स्मर्तः।||७४||

arādhanaṁ bhagavata
ihamānā nirāśiṣaḥ
ye tu necchany api param
te svārtha-kuśalāḥ smṛtāḥ

ärādhanam—the worship; bhagavataḥ—of the Supreme Personality of Godhead; ihamānāḥ—being interested in; nirāśiṣaḥ—without material desires; ye—those who; tu—indeed; na icchanti—do not desire: api—even; param—liberation; te—they; sva-artha—in their own interest; kuśalāḥ—expert; smṛtāḥ—are considered.

TRANSLATION

Although those who are interested only in worshiping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Kṛṣṇa fulfills all their desires.

PURPORT

When Dhruva Mahārāja saw Lord Viśṇu, he declined to take any benedictions from Him, for he was fully satisfied by seeing the Lord. Nonetheless, the Lord is so kind that because Dhruva Mahārāja, in the beginning, had desired a kingdom greater than his father’s, he was promoted to Dhruvaloka, the best planet in the universe. Therefore in the śāstra it is said:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
"A person who has broader intelligence, whether he is full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (Bhāg. 2.3.10) One should engage in full devotional service. Then, even though he has no desires, whatever desires he previously had can all be fulfilled simply by his worship of the Lord. The actual devotee does not desire even liberation (anyābhilāṣitā-śūnyam). The Lord, however, fulfills the desire of the devotee by awarding him opulence that will never be destroyed. A karmī’s opulence is destroyed, but the opulence of a devotee is never destroyed. A devotee becomes more and more opulent as he increases his devotional service to the Lord.

**TEXT 75**

आराध्या-प्रदं देवं स्वात्मानं जगदीश्वरसम्
को व्रजन गुणस्पर्शं बुधः स्वात्मकृपे यत् ||७५||

ārādhyātma-pradaṁ devam
svātmānam jagad-īśvaram
ko vrñīta gūṇa-sparśam
budhāḥ syān narake 'pi yat

ārādhyā—after worshiping; ātma-pradām—who gives Himself; devam—the Lord; sva-ātmānam—the most dear; jagat-īśvaram—the Lord of the universe; kāḥ—what; vrñīta—would choose; gūṇa-sparśam—material happiness; budhāḥ—intelligent person; syāt—is; narake—in hell; api—even; yat—which.

**TRANSLATION**

The ultimate goal of all ambitions is to become a servant of the Supreme Personality of Godhead. If an intelligent man serves the most dear Lord, who gives Himself to His devotees, how can he desire material happiness, which is available even in hell?
PURPORT

An intelligent man will never aspire to become a devotee to achieve material happiness. That is the test of a devotee. As Śrī Caitanya Mahāprabhu teaches:

-na dhanarhn na janaṁ na sundarīm
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmaniśvare
bhavatād bhaktir ahaṅkūṭi tvayi

"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." A pure devotee never begs the Lord for material happiness in the shape of riches, followers, a good wife or even mukti. The Lord promises, however, yogakṣemāṁ vahāmy aham: "I voluntarily bring everything necessary for My service."

TEXT 76

तदि: दम दौर्जने: बालिषय महीयसि ।
श्यन्तुऽहि: मातस्तं दिश्यन्ता गर्भेः युतोत्तितः॥७६॥

tad idam mama daurjanyam
bāliṣasya mahīyasi
kṣantum arhasi mātas tvam
diṣṭyā garbho mṛtottithah

tat—that; idam—this; mama—of me; daurjanyam—evil deed; bāliṣasya—a fool; mahīyasi—O best of women; kṣantum arhasi—please excuse; mātaḥ—O mother; tvam—you; diṣṭyā—by fortune; garbhaḥ—the child within the womb; mṛta—killed; utthitaḥ—became alive.

TRANSLATION

O my mother, O best of all women, I am a fool. Kindly excuse me for whatever offenses I have committed. Your forty-nine sons have been born unhurt because of your devotional service. As an
enemy, I cut them to pieces, but because of your great devotional service they did not die.

TEXT 77

श्रीशुक उवाच
इन्द्रसत्याम्यनुज्जातः शुद्धावेन तुष्टया।
महूः: सह तां नत्वा जगाम त्रिदिवं प्रस्थः।७७॥

śrī-śuka uvāca
indras tayābhyanujñātah
śuddha-bhāvena tuṣṭayā
marudbhīḥ saha tāṁ natvā
jagāma tri-divam prabhuḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmi said; indrāḥ—Indra; tayā—by her; abhyanujñātah—being permitted; śuddha-bhāvena—by the good behavior; tuṣṭayā—satisfied; marudbhīḥ saha—with the Maruts; tāṁ—to her; natvā—having offered obeisances; jagāma—he went; tri-divam—to the heavenly planets; prabhuḥ—the Lord.

TRANSLATION

Śrī Śukadeva Gosvāmi continued: Diti was extremely satisfied by Indra’s good behavior. Then Indra offered his respects to his aunt with profuse obeisances, and with her permission he went away to the heavenly planets with his brothers the Maruts.

TEXT 78

एवं ते सर्वमाल्यां यन्नां वलं परिप्रेष्टसि।
मंगलं महतं जनं किं भूयः कथयामि ते।७८॥

evāṁ te sarvam ākhyātam
yan māṁ tvāṁ paripaṛchasi
maṅgalaṁ marutāṁ janma
kim bhūyah kathayāmi te
evam—thus; te—to you; sarvam—all; ākhyātam—narrated; yat—which; mām—me; tvam—you; paripṛcchasi—asked; maṅgalam—auspicious; marutām—of the Maruts; janma—the birth; kim—what; bhūyah—further; kathayāmi—shall I speak; te—to you.

TRANSLATION

My dear King Parīkṣit, I have replied as far as possible to the questions you have asked me, especially in regard to this pure, auspicious narration about the Maruts. Now you may inquire further, and I shall explain more.

Thus end the Bhaktivedanta purports to the Sixth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Diti Vows to Kill King Indra.”
CHAPTER NINETEEN

Performing the Puṁsavāna Ritualistic Ceremony

This chapter explains how Diti, Kaśyapa Muni’s wife, executed Kaśyapa Muni’s instructions on devotional service. During the first day of the bright fortnight of the moon in the month of Agraḥāyaṇa (November–December), every woman, following in the footsteps of Diti and following the instructions of her own husband, should begin this puṁsavāna-vrata. In the morning, after washing her teeth, bathing and thus becoming purified, she should hear about the birth mystery of the Maruts. Then, covering her body with a white dress and being properly ornamented, before breakfast she should worship Lord Viśnu and mother Lakṣmi, the goddess of fortune, Lord Viṣṇu’s wife, by glorifying Lord Viṣṇu for His mercy, patience, prowess, ability, greatness and other glories and for how He can bestow all mystic benedictions. While offering the Lord all paraphernalia for worship, such as ornaments, a sacred thread, scents, nice flowers, incense and water for bathing and washing His feet, hands and mouth, one should invite the Lord with this mantra: om namo bhagavate mahā-puruṣāya mahānubhāvāya mahāvibhūti-pataye saha mahā-vibhūtieh balaṁ upaharāmi. Then one should offer twelve oblations in the fire while chanting this mantra: om namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā. One should offer obeisances while chanting this mantra ten times. Then one should chant the Lakṣmi-Nārāyaṇa mantra.

If either a pregnant woman or her husband regularly discharges this devotional service, both of them will receive the result. After continuing this process for one full year, the chaste wife should fast on the pūṁsimā, the full-moon day, of Kārttika. On the following day, the husband should worship the Lord as before and then observe a festival by cooking nice food and distributing prasāda to the brāhmaṇas. Then, with the permission of the brāhmaṇas, the husband and wife should take prasāda. This chapter ends by glorifying the results of the puṁsavāna function.
TEXT 1

śrī-rājovāca
vrataṁ puṁsavanaṁ brahman
bhavatā yad udiritam
tasya veditum icchāmi
yena viṣṇuh prasidati

śrī-rajā uvāca—Mahārāja Parikṣit said; vrataṁ—the vow; puṁsavanaṁ—called puṁsavana; brahman—O brahma; bhavatā—by you; yat—which; udiritam—was spoken of; tasya—of that; veditum—to know; icchāmi—I want; yena—by which; viṣṇuh—Lord Viṣṇu; prasidati—is pleased.

TRANSLATION

Mahārāja Parikṣit said: My dear lord, you have already spoken about the puṁsavana vow. Now I want to hear about it in detail, for I understand that by observing this vow one can please the Supreme Lord, Viṣṇu.

TEXTS 2–3

śrīguru uvāca

śrūṇā bālāśe rasiśe yoḥpiṣṭaṁ caturnavasya |
āraṁeṣe vratam sarvākāmikāṁ vādai 

bhūtaneṣu jāmāṁ brahmaṇāṇānunumāṇyoḥ 

āmrīṣa ātmadeśe śrūṇā vasiṣṭhukūtaṁ 

puṣyeṣe vratārājanāṁbrahmavatāḥ śriya saḥ 

śrīguru uvāca—Śrīguru said; vratam—vow; puṣyeṣe—the vow; vratārāja—Vṛata-rāja; brahmaṇāṇān—ten Brahmanas; unumāṇyoḥ—ten thousand; vasiṣṭhukūtaṁ—Vasiṣṭha's holy forest; puṣyeṣe—the vow; brahmavatāḥ—of brahmins; śriya saḥ—was pleased.
śrī-śuka uvāca
śukle mārgaśire pakṣe
yosit bhartur anujñayā
ārabheta vratam idam
sārva-kāmikam ādītaḥ

niśamya marutāṁ janma
brāhmaṇān anumantrya ca
snātvā śukla-dati śukle
vasitālaṅkṛtāṁbāre
pūjayet prātarāśat prāg
bhagavantāṁ śriyā saha

śrī-śukha uvāca—Śrī Śukadeva Gosvāmi said; śukle—bright; mārgaśire—during the month of November–December; pakṣe—during the fortnight; yosit—a woman; bhartur—of the husband; anujñayā—with the permission; ārabheta—should begin; vratam—vow; idam—this; sārva-kāmikam—which fulfills all desires; ādītaḥ—from the first day; niśamya—hearing; marutāṁ—of the Maruts; janma—the birth; brāhmaṇān—the brāhmaṇas; anumantrya—taking instruction from; ca—and; snātvā—bathing; śukla-dati—having cleaned the teeth; śukle—white; vasita—should put on; alaṅkṛtā—wearing ornaments; ambāre—garments; pūjayet—should worship; prātaḥ-āsāt prāg—before breakfast; bhagavantāṁ—the Supreme Personality of Godhead; śriyā saha—with the goddess of fortune.

TRANSLATION
Śukadeva Gosvāmi said: On the first day of the bright fortnight of the month of Agrahāyaṇa [November–December], following the instructions of her husband, a woman should begin this regulative devotional service with a vow of penance, for it can fulfill all one’s desires. Before beginning the worship of Lord Viṣṇu, the woman should hear the story of how the Maruts were born. Under the instructions of qualified brāhmaṇas, in the morning she should wash her teeth, bathe, and dress herself with white
cloth and ornaments, and before taking breakfast she should worship Lord Viṣṇu and Lakṣmī.

**TEXT 4**

अर्थं ते निरपेक्षाय पूर्णकाम नमोस्तु ते ।
महाविभूतिपत्ये नमः सकलसिद्धये ॥ ४ ॥

alam te nirapeksāya
pūrṇa-kāma namo 'stu te
mahāvibhūti-pataye
namah sakala-siddhaye

alam—enough; te—to You; nirapeksāya—indifferent; pūrṇa-kāma—O Lord, whose desire is always fulfilled; namah—obeisances; astu—may there be; te—unto You; mahā-vibhūti—of Lakṣmī; pataye—unto the husband; namah—obeisances; sakala-siddhaye—unto the master of all mystic perfections.

**TRANSLATION**

[She should then pray to the Lord as follows] My dear Lord, You are full in all opulences, but I do not beg You for opulence. I simply offer my respectful obeisances unto You. You are the husband and master of Lakṣmīdevi, the goddess of fortune, who has all opulences. Therefore You are the master of all mystic yoga. I simply offer my obeisances unto You.

**PURPORT**

A devotee knows how to appreciate the Supreme Personality of Godhead.

om pūrṇam adah pūrṇam idam
pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvasisyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal
world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.” Therefore, to take shelter of the Supreme Lord is required. Whatever a devotee needs will be supplied by the complete Supreme Personality of Godhead (teṣām nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham). Therefore a pure devotee will not ask anything from the Lord. He simply offers the Lord his respectful obeisances, and the Lord is prepared to accept whatever the devotee can secure to worship Him, even patram pusparam phalam toyam—a leaf, flower, fruit or water. There is no need to artificially exert oneself. It is better to be plain and simple and with respectful obeisances offer to the Lord whatever one can secure. The Lord is completely able to bless the devotee with all opulences.

TEXT 5

yathā tvam kṛpayā bhūtyā
telasā mahimaujasā
juṣṭā iṣa gunaiḥ sarvais
tato 'si bhagavān prabhuḥ

yathā—as; tvam—You; kṛpayā—with mercy; bhūtyā—with opulences; tejasā—with prowess; mahima-ojasā—with glory and strength; juṣṭā—endowed; iṣa—O my Lord; gunaiḥ—with transcendental qualities; sarvaiḥ—all; tataḥ—therefore; asi—You are; bhagavān—the Supreme Personality of Godhead; prabhuḥ—the master.

TRANSLATION

O my Lord, because You are endowed with causeless mercy, all opulences, all prowess and all glories, strength and transcendental qualities, You are the Supreme Personality of Godhead, the master of everyone.
PURPORT

In this verse the words tato ’si bhagavan prabhuḥ mean “Therefore You are the Supreme Personality of Godhead, the master of everyone.” The Supreme Personality of Godhead is endowed with all six opulences in full, and moreover He is extremely kind to His devotee. Although He is full in Himself, He nonetheless wants all the living entities to surrender unto Him so that they may engage in His service. Thus He becomes satisfied. Although He is full in Himself, He nonetheless becomes pleased when His devotee offers Him patraṁ puṣpaṁ phalāṁ toyam—a leaf, flower, fruit or water—in devotion. Sometimes the Lord, as the child of mother Yaśodā, requests His devotee for some food, as if He were very hungry. Sometimes He tells His devotee in a dream that His temple and His garden are now very old and that He cannot enjoy them very nicely. Thus He requests the devotee to repair them. Sometimes He is buried in the earth, and as if unable to come out Himself, He requests His devotee to rescue Him. Sometimes He requests His devotee to preach His glories all over the world, although He alone is quite competent to perform this task. Even though the Supreme Personality of Godhead is endowed with all possessions and is self-sufficient, He depends on His devotees. Therefore the relationship of the Lord with His devotees is extremely confidential. Only the devotee can perceive how the Lord, although full in Himself, depends on His devotee for some particular work. This is explained in Bhagavad-gitā (11.33), where the Lord tells Arjuna, nimitta-mātram bhava savyasācin: “O Arjuna, merely be an instrument in the fight.” Lord Kṛṣṇa had the competence to win the Battle of Kurukṣetra, but nonetheless He induced His devotee Arjuna to fight and become the cause of victory. Śrī Caitanya Mahāprabhu was quite competent enough to spread His name and mission all over the world, but still He depended upon His devotee to do this work. Considering all these points, the most important aspect of the Supreme Lord’s self-sufficiency is that He depends on His devotees. This is called His causeless mercy. The devotee who has perceived this causeless mercy of the Supreme Personality of Godhead by realization can understand the master and the servant.

TEXT 6

विषुपति महामाये महापुरुषोऽक्षणे ।
श्रीयेषा मे महामाये लोकमातरंमौस्तु तेऽऽ ॥ ६ ॥
viṣṇu-patni mahā-māye
mahāpuruṣa-lakṣaṇe
priyethā me mahā-bhāge
loka-mātar namo 'stu te

viṣṇu-patni—O wife of Lord Viṣṇu; mahā-māye—O energy of Lord Viṣṇu; mahā-puruṣa-lakṣaṇe—possessing the qualities and opulences of Lord Viṣṇu; priyethā—kindly be pleased; me—upon me; mahā-bhāge—O goddess of fortune; loka-mātāḥ—O mother of the world; namaḥ—obeisances; astu—may there be; te—unto you.

TRANSLATION

[After profusely offering obeisances unto Lord Viṣṇu, the devotee should offer respectful obeisances unto mother Lakṣmi, the goddess of fortune, and pray as follows.] O wife of Lord Viṣṇu, O internal energy of Lord Viṣṇu, you are as good as Lord Viṣṇu Himself, for you have all of His qualities and opulences. O goddess of fortune, please be kind to me. O mother of the entire world, I offer my respectful obeisances unto you.

PURPORT

The Lord has multifarious potencies (parasya śaktir vividhaiva śrūyate). Since mother Lakṣmi, the goddess of fortune, is the Lord’s very precious potency, she is addressed here as mahā-māye. The word māyā means śakti. Lord Viṣṇu, the Supreme, cannot exhibit His power everywhere without His principal energy. It is said, śakti śaktimān abheda: the power and the powerful are identical. Therefore mother Lakṣmi, the goddess of fortune, is the constant companion of Lord Viṣṇu; they remain together constantly. One cannot keep Lakṣmi in one’s home without Lord Viṣṇu. To think that one can do so is very dangerous. To keep Lakṣmi, or the riches of the Lord, without the service of the Lord is always dangerous, for then Lakṣmi becomes the illusory energy. With Lord Viṣṇu, however, Lakṣmi is the spiritual energy.

TRANSLATION

"My Lord Viṣṇu, full in six opulences, You are the best of all enjoyers and the most powerful. O husband of mother Lakṣmī, I offer my respectful obeisances unto You, who are accompanied by many associates, such as Viśvaksena. I offer all the paraphernalia for worshiping You." One should chant this mantra every day with great attention while worshiping Lord Viṣṇu with all paraphernalia, such as water for washing His feet, hands and mouth and water for His bath. One must offer Him various presentations for His worship, such as garments, a sacred thread, ornaments, scents, flowers, incense and lamps.
PURPORT

This mantra is very important. Anyone engaged in Deity worship should chant this mantra, as quoted above, beginning with om namo bhagavate mahā-puruṣāya.

TEXT 8

हविःशेषां च जुहुयादनले द्रादशाहुतिः ||
उँ नमो मन्वेते महापुरुषाय महाविभूतियते स्वाहेत || ८ ||

haviḥ-śeṣaṁ ca juhuyād
anale dvādaśāhutiḥ
om namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāheta

haviḥ-śeṣaṁ—remnants of the offering; ca—and; juhuyāt—one should offer; anale—in the fire; dvādaśa—twelve; āhutiḥ—oblations; om—O my Lord; namāḥ—obeisances; bhagavate—unto the Supreme Personality of Godhead; mahā-puruṣāya—the supreme enjoyer; mahā-vibhūti—of the goddess of fortune; pataye—the husband; svāhā—hail; iti—thus.

TRANSLATION

Śukadeva Gosvāmi continued: After worshiping the Lord with all the paraphernalia mentioned above, one should chant the following mantra while offering twelve oblations of ghee on the sacred fire: om namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā.

TEXT 9

श्रीयं विष्णु च चर्दाशाशिरं प्रमवातमो ||
मक्त्या सम्पूजेयिन्ति यदीच्छेतसवेः संपदः || ९ ||

śriyam viṣṇum ca varadāv
āśiṣāṁ prabhavāv ubhau
bhaktyā sampūjayan nityāṁ
yadīccheta sarva-sampadah
śriyam—the goddess of fortune; viṣṇum—Lord Viṣṇu; ca—and; 
vara-dau—the bestowers of benedictions; āśiṣām—of blessings; 
prabhavau—the sources; ubhau—both; bhaktyā—with devotion; 
sampūjayet—should worship; nityam—daily; yadi—if; icchet—
desires; sarva—all; sampadaḥ—opulences.

TRANSLATION

If one desires all opulences, his duty is to daily worship Lord 
Viṣṇu with His wife, Lakṣmī. With great devotion one should wor­
ship Him according to the above-mentioned process. Lord Viṣṇu 
and the goddess of fortune are an immensely powerful combina­
tion. They are the bestowers of all benedictions and the sources of 
all good fortune. Therefore the duty of everyone is to worship 
Lakṣmī-Nārāyaṇa.

PURPORT

Lakṣmī-Nārāyaṇa—Lord Viṣṇu and mother Lakṣmī—are always situ­
ated in everyone’s heart (īśvarah sarva-bhūtānāṁ hṛd-deśe 'ṛjuna 
tiṣṭhati). However, because nondevotees do not realize that Lord Viṣṇu 
stays with His eternal consort, Lakṣmī, within the hearts of all living en­
tities, they are not endowed with the opulence of Lord Viṣṇu. Unscrupulous men sometimes address a poor man as daridra-nārāyaṇa, 
or “poor Nārāyaṇa.” This is most unscientific. Lord Viṣṇu and Lakṣmī 
are always situated in everyone’s heart, but this does not mean that 
everyone is Nārāyaṇa, especially not those in poverty. This is a most 
abominable term to use in connection with Nārāyaṇa. Nārāyaṇa never 
becomes poor, and therefore He can never be called daridra-nārāyaṇa. 
Nārāyaṇa is certainly situated in everyone’s heart, but He is neither poor 
nor rich. Only unscrupulous persons who do not know the opulence of 
Nārāyaṇa try to afflict Him with poverty.

TEXT 10

प्रणमेहण्डव्या  भक्तंग्रहण  चेतसा ।
दशवार्ष जपेनमत्रं तत: स्तोत्रसुदीर्घेत् ॥१०॥
The Pur\textsuperscript{\textit{nasavana}} Ritualistic Ceremony

pra\textit{\textit{n}}amed da\textit{\textit{n}}\textit{\textit{davad bh\textit{\textit{umau}}
\textit{bhakti-prah\textit{\textit{vena cetas\textit{\textit{a
da\textit{\textit{sa-v\textit{\textit{aram japen mantram
tata\textit{\textit{h stotram ud\textit{\textit{rayet

\textit{pra\textit{\textit{namet—should offer obeisances; da\textit{\textit{n\textit{\textit{davat—like a stick; bh\textit{\textit{umau—on the ground; bhakti—through devotion; prah\textit{\textit{vena—humble; cetas\textit{\textit{a—with a mind; da\textit{\textit{sa-v\textit{\textit{aram—ten times; japet—should utter; mantram—the mantra; tata\textit{\textit{h—then; stotram—prayer; ud\textit{\textit{rayet—should chant.

\textbf{TRANSLATION}

One should offer obeisances unto the Lord with a mind humbled through devotion. While offering da\textit{\textit{n}\textit{\textit{davats by falling on the ground like a rod, one should chant the above mantra ten times. Then one should chant the following prayer.

\textbf{TEXT 11}

\begin{quote}
\texttt{yuva\textael{\textael{m tu vi\textael{s\textael{asya vibhu
\texttt{jagatah ka\textael{\textael{ranam param
\texttt{iyam hi prak\textael{\textael{ti\textael{h suk\textael{\textael{sm\textael{a
\texttt{may\textael{\textael{a-saktir duratyay\textael{\textael{a
\end{quote}

\textit{yuva\textael{\textael{m—both of you; tu—indeed; vi\textael{s\textael{asya—of the universe; vibhu—the proprietors; jagatah—of the universe; ka\textael{\textael{ranam—the cause; param—supreme; iyam—this; hi—certainly; prak\textael{\textael{ti\textael{h—energy; suk\textael{\textael{sm\textael{a—difficult to understand; may\textael{\textael{a-sakti\textael{h—the internal energy; duratyay\textael{\textael{a—difficult to overcome.

\textbf{TRANSLATION}

My Lord Vi\textael{\textael{nu and mother Lak\textael{\textael{smi, goddess of fortune, you are the proprietors of the entire creation. Indeed, you are the cause of
the creation. Mother Lakṣmi is extremely difficult to understand because she is so powerful that the jurisdiction of her power is difficult to overcome. Mother Lakṣmi is represented in the material world as the external energy, but actually she is always the internal energy of the Lord.

**TEXT 12**

तस्या अधीश्वरः साक्षा भक्ते गुरुः परः।
त्वं सर्वेऽयं ज्येष्ठं क्रियेऽयं फल्युग्मवान् ||१२||

tasyā adhīśvarah sākṣāt
tvam eva puruṣaḥ paraḥ
tvaṁ sarva-yajña iyeyāṁ
kriyeyāṁ phala-bhug bhavān

*tasyāḥ*—of her; *adhīśvarah*—the master; *sākṣāt*—directly; *tvam*—You; *eva*—certainly; *puruṣaḥ*—the person; *paraḥ*—supreme; *tvam*—You; *sarva-yajñaḥ*—personified sacrifice; *iyā*—worship; *iyam*—this (Lakṣmi); *kriyā*—activities; *iyam*—this; *phala-bhuk*—the enjoyer of the fruits; *bhavān*—You.

**TRANSLATION**

My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajña] personified. Lakṣmi, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

**TEXT 13**

गुणव्याक्तिरिष्यं देवी व्यक्तो गुणसुगमवान्।
त्वं हि सर्वशरीरोत्त्मा श्रीं शरीरंत्रियायायाः॥

नामस्ये भगवती प्रत्ययस्त्रमपाश्रयः॥१३॥

guṇa-vyaktir iyaṁ devi
vyañjako guṇa-bhug bhavān
tvaṁ hi sarva-śariry ātmā
śriḥ śarirendriyaśayāḥ
nāma-rūpe bhagavatī
pratyayas tvam apāśrayah

guna-vyaktih—the reservoir of qualities; iyam—this; devī—goddess; vyañjakah—manifester; guṇa-bhuk—the enjoyer of the qualities; bhavān—You; tvam—You; hi—indeed; sarva-śarīrī ātmā—the Supersoul of all living entities; śrīḥ—the goddess of fortune; śarīrā—the body; indriya—senses; āśayāḥ—and the mind; nāma—name; rūpe—and form; bhagavatī—Lakṣmī; pratyayah—the cause of manifestation; tvam—You; apāśrayah—the support.

TRANSLATION

Mother Lakṣmī, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

PURPORT

Madhvaçārya, the ācārya of the Tattvavādīs, has described this verse in the following way: “Viṣṇu is described as yajña personified, and mother Lakṣmī is described as spiritual activities and the original form of worship. In fact, they represent spiritual activities and the Supersoul of all yajña. Lord Viṣṇu is the Supersoul even of Lakṣmidevi, but no one can be the Supersoul of Lord Viṣṇu, for Lord Viṣṇu Himself is the spiritual Supersoul of everyone.”

According to Madhvācārya, there are two tattvas, or factors. One is independent, and the other is dependent. The first tattva is the Supreme Lord, Viṣṇu, and the second is the jīva-tattva. Lakṣmidevi, being dependent on Lord Viṣṇu, is sometimes counted among the jīvas. The Gauḍīya Vaiṣṇavas, however, describe Lakṣmidevi in accordance with the following two verses from the Prameya-ratnāvalī of Baladeva Vidyābhūṣāna. The first verse is a quotation from the Viṣṇu Purāṇa.

nityaiva sā jagan-mātā
viṣṇoḥ śrīr anapāyini
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yathā sarva-gato viṣṇus
tathaiveyam dvijottama

viṣṇoḥ syuḥ śaktayas tisras
tāsu yā kirtitā para
saiva śrīś tad-abhinneti
prāha śisyān prabhur mahān

"‘O best of the brāhmaṇas, Lakṣmīji is the constant companion of the Supreme Personality of Godhead, Viṣṇu, and therefore she is called anapāyini. She is the mother of all creation. As Lord Viṣṇu is all-pervading, His spiritual potency, mother Lakṣmī, is also all-pervading.’

Lord Viṣṇu has three principal potencies—internal, external and marginal. Śrī Caitanya Mahāprabhu has accepted parā-śakti, the spiritual energy of the Lord, as being identical with the Lord. Thus she is also included in the independent viṣṇu-tattva.”

In the Kānti-mālā commentary on the Prameya-ratnāvali there is this statement: nanu kvacit nitya-mukta-jīvatvām lakṣmyāḥ svikṛtam, tatrāha,—praheti, nityaiveti padye sarva-vyāpti-kathanena kalā-kāṣṭheyā ādi-padya-dvaye, suddho ’pity uktā ca mahāprabhunā svā-siṣyān prati lakṣmyā bhagavad-advaitam upadiṣtam. kvacid yat tasyās tu dvaitam uktaṁ, tat tu tad-āviṣṭa-nitya-mukta-jīvanādāya saṅgatamas tu. “Although some authoritative Vaiṣṇava disciplic successions count the goddess of fortune among the ever-liberated living entities (jīvas) in Vaikuṇṭha, Śrī Caitanya Mahāprabhu, in accordance with the statement in the Viṣṇu Purāṇa, has described Lakṣmī as being identical with the viṣṇu-tattva. The correct conclusion is that the descriptions of Lakṣmī as being different from Viṣṇu are stated when an eternally liberated living entity is imbued with the quality of Lakṣmī; they do not pertain to mother Lakṣmī, the eternal consort of Lord Viṣṇu.”

TEXT 14

yathā yuvām tri-lokasya
candrei parameśhīnau
The Purisavana Ritualistic Ceremony

Tatha ma uttama śloka
santu satyā mahāśiṣaḥ

Yathā—since; yuvām—both of you; tri-lokasya—of the three worlds; vara-dau—givers of benedictions; parame-śhīnau—the supreme rulers; tatha—therefore; me—my; uttama-śloka—O Lord, who are praised with excellent verses; santu—may become; satyāḥ—fulfilled; mahā-āśiṣaḥ—great ambitions.

TRANSLATION

You are both the supreme rulers and benedictors of the three worlds. Therefore, my Lord, Uttamaśloka, may my ambitions be fulfilled by Your grace.

TEXT 15

इत्यभिस्थित्वा वरदं श्रीनिवासं श्रिया सह।
तत्रिसायोपहरणं दत्ताचाचमनमच्चेतु। ॥१५॥

Ity abhiṣṭūya varadāṁ
śrīnivāsam śriyā saha
tan nihsāryopaharanāṁ
dattvācamanam arcayet

Iti—thus; abhiṣṭūya—offering prayers; vara-dam—who bestows benedictions; śrī-nivāsam—unto Lord Viṣṇu, the abode of the goddess of fortune; śriyā saha—with Lakṣmī; tat—then; nihsārya—removing; upaharanāṁ—the paraphernalia for worship; dattvā—after offering; ācamanam—water for washing the hands and mouth; arcayet—one should worship.

TRANSLATION

Śrī Śukadeva Gosvāmi continued: Thus one should worship Lord Viṣṇu, who is known as Śrīnivāsa, along with mother Lakṣmī, the goddess of fortune, by offering prayers according to the process mentioned above. After removing all the paraphernalia of worship, one should offer them water to wash their hands and mouths, and then one should worship them again.
TEXT 16

ततः स्तुवितः स्तोत्रेन भक्तिप्रह्वेण चेतसः।
यज्ञोर्चिष्टमवाग्राय पुनर्म्यच्छेद्वरिः॥१६॥

$tataḥ$ stuvīta stotreṇa
bhakti-prahvēṇa cetasā
yajñocchiṣṭam avaghrāya
punar abhyarcaeyd dharim

$tataḥ$—then; $stuvīta$—one should praise; $stotreṇa$—with prayers; $bhakti$—with devotion; $prahvēṇa$—humble; $cetasā$—with a mind; $yajñocchiṣṭam$—the remnants of sacrifice; $avaghrāya$—smelling; $punah$—again; $abhyarcaeyd$—one should worship; $dharim$—Lord Viṣṇu.

TRANSLATION

Thereafter, with devotion and humility, one should offer prayers to the Lord and mother Lakṣmī. Then one should smell the remnants of the food offered and then again worship the Lord and Lakṣmījī.

TEXT 17

पति च परया भक्त्या महापुरुषेऽचेतसा।
ग्रीयेस्तैतस्तैतस्तैतमेव प्रेमशीलः। लयं पतिः।
विभृष्यात्त सर्वकस्मीणि पद्या उच्चावचानि च॥१७॥

$patīṁ ca paraya bhaktyā$
mahā-puruṣa-cetasā
$priyais tais tair upanamet$
prema-śīlaḥ svayaṁ patiḥ
$bibhṛyāt sarva-karmāni$
$patnyā ucca vacāni ca$

$patīṁ$—the husband; $ca$—and; $paraya$—supreme; $bhaktyā$—with devotion; $mahā-puruṣa-cetasā$—accepting as the Supreme Person; $priyaiḥ$—dear; $taiḥ taiḥ$—by those (offerings); $upanamet$—should wor-
ship; *prema-śilah*—being affectionate; *svayam*—himself; *patih*—the husband; *bibhryāt*—should execute; *sarva-karmāṇi*—all activities; *patnyāḥ*—of the wife; *ucca-avacāṇi*—high and low; *ca*—also.

**TRANSLATION**

Accepting her husband as the representative of the Supreme Person, a wife should worship him with unalloyed devotion by offering him *prasāda*. The husband, being very pleased with his wife, should engage himself in the affairs of his family.

**PURPORT**

The family relationship of husband and wife should be established spiritually according to the process mentioned above.

**TEXT 18**

\[kṛtam ekatarena\]
\[api \]
\[dam-patyor ubhayor api\]
\[patnyāṁ kuryād anarhāyāṁ\]
\[patir etat samāhitāḥ\]

*kṛtam*—executed; *ekatarena*—by one; *api*—even; *dam-patyoh*—of the wife and husband; *ubhayoh*—of both; *api*—still; *patnyām*—when the wife; *kuryāt*—he should execute; *anarhāyām*—is unable; *patih*—the husband; *etat*—this; *samāhitāḥ*—with attention.

**TRANSLATION**

Between the husband and wife, one person is sufficient to execute this devotional service. Because of their good relationship, both of them will enjoy the result. Therefore if the wife is unable to execute this process, the husband should carefully do so, and the faithful wife will share the result.
PURPORT

The relationship between husband and wife is firmly established when the wife is faithful and the husband sincere. Then even if the wife, being weaker, is unable to execute devotional service with her husband, if she is chaste and sincere she shares half of her husband’s activities.

TEXTS 19–20

viṣṇor vratam idam bibhran
na vihanyāt kathañcana
vprān striyo viravatīḥ
srag-gandha-bali-maṇḍanaiḥ
arced ahar-ahar bhaktyā
devam niyamam āsthitā

udvāsya devaram sve dhāmni
tan-niveditam agrataḥ
adyād ātma-visuddhy-arthaṁ
sarva-kāma-samṛddhaye

viṣṇoḥ—of Lord Viṣṇu; vratam—vow; idam—this; bibhrat—executing; na—not; vihanyāt—should break; kathañcana—for any reason; vprān—the brāhmaṇas; striyaḥ—women; vira-vatīḥ—who have their husband and sons; srag—with garlands; gandha—sandalwood; bali—offerings of food; maṇḍanaiḥ—and with ornaments; arcet—one should worship; ahar-ahar—daily; bhaktyā—with devotion; devam—Lord Viṣṇu; niyamam—the regulative principles; āsthitā—following; udvāsya—placing; devam—the Lord; sve—in His own; dhāmni—resting place; tat—to Him; niveditam—what was offered; agrataḥ—after
dividing first among the others; *adyāt*—one should eat; *ātma-viśuddhi-artham*—for self-purification; *sarva-kāma*—all desires; *samṛddhaye*—for fulfilling.

**TRANSLATION**

One should accept this viṣṇu-vrata, which is a vow in devotional service, and should not deviate from its execution to engage in anything else. By offering the remnants of *prasāda*, flower garlands, sandalwood pulp and ornaments, one should daily worship the brāhmaṇas and worship women who peacefully live with their husbands and children. Every day the wife must continue following the regulative principles to worship Lord Viṣṇu with great devotion. Thereafter, Lord Viṣṇu should be laid in His bed, and then one should take *prasāda*. In this way, husband and wife will be purified and will have all their desires fulfilled.

**TEXT 21**

एतेन पूज्याविधिना मासान द्वादश हायनम् ।
नीत्वाथोपरेत्साधी कार्तिकेय चर्मेभिन ॥२१॥

*etena pūjā-vidhinā māsān dvādaśa háyanam nitvāthoparamet sādhvi kārtike carame 'hani*

*etena*—with this; *pūjā-vidhinā*—regulated worship; *māsān dvādaśa*—twelve months; *hāyanam*—a year; *nitvā*—after passing; *atha*—then; *uparamet*—should fast; *sādhvi*—the chaste wife; *kārtike*—in Kārttika; *carame ahani*—on the final day.

**TRANSLATION**

The chaste wife must perform such devotional service continuously for one year. After one year passes, she should fast on the full-moon day in the month of Kārttika [October-November].
TEXT 22

śvah-bhūte 'pa upasprṣya
krṣnam abhyarcyā pūrvavat
payah-śrtena juhuyāc
caruṇā saha sarpiṣā
pāka-yajña-vidhānena
dvādaśaivāhutiḥ patiḥ

śvah-bhūte—on the following morning; apah—water; upasprṣya—contacting; krṣnam—Lord Kṛṣṇa; abhyarcyā—worshiping; pūrvavat—as previously; payah-śrtena—with boiled milk; juhuyāt—one should offer; caruṇā—with an offering of sweet rice; saha—with; sarpiṣā—ghee; pāka-yajña-vidhānena—according to the injunctions of the Gṛhya-sūtras; dvādaśa—twelve; eva—indeed; āhutiḥ—oblations; patiḥ—the husband.

TRANSLATION

On the morning of the next day, one should wash oneself, and after worshiping Lord Kṛṣṇa as before, one should cook as one cooks for festivals as stated in the Gṛhya-sūtras. Sweet rice should be cooked with ghee, and with this preparation the husband should offer oblations to the fire twelve times.

TEXT 23

āsīṣah śirasādāya
dvijaiḥ prītaiḥ samīritāḥ
praṇamya śirasā bhaktyā
bhuñjita tad-anujñayā

āsīṣah śirasādāya—after the offering of oblations; dvijaiḥ prītaiḥ samīritāḥ—after being pleased; praṇamya śirasā bhaktyā—in respect of the head and heart; bhuñjita tad-anujñayā—one should enjoy this.
āśiṣaḥ—blessings; śirasā—with the head; ādāya—accepting; dvijaiḥ—by the brāhmaṇas; pritaiḥ—who are pleased; samīritaiḥ—spoken; praṇamyaiḥ—after offering obeisances; śirasā—with the head; bhaktyā—with devotion; bhunjita—he should eat; tat-anujñayaiḥ—with their permission.

TRANSLATION

Thereafter, he should satisfy the brāhmaṇas. When the satisfied brāhmaṇas bestow their blessings, he should devotedly offer them respectful obeisances with his head, and with their permission he should take prasāda.

TEXT 24

आचार्यमृग्रतः कुल्ला वाग्यतः सह बन्धुभि: ।
द्वात्यप्लेय चरोऽं शेषं सुप्रजातस्वं सुसौभागयः ॥ २४॥

ācāryam agrataḥ kṛtvā
vāg-yataḥ saha bandhubhiḥ
dadyat patnyai caroh śeṣam
suprajāstvam susaubhagam

ācāryam—the ācārya; agrataḥ—first of all; kṛtvā—receiving properly; vāk-yataḥ—controlling speech; saha—with; bandhubhiḥ—friends and relatives; dadyat—he should give; patnyai—to the wife; caroh—of the oblation of sweet rice; śeṣam—the remnant; suprajāstvam—which insures good progeny; su-saubhagam—which insures good fortune.

TRANSLATION

Before taking his meal, the husband must first seat the ācārya comfortably, and, along with his relatives and friends, should control his speech and offer prasāda to the guru. Then the wife should eat the remnants of the oblation of sweet rice cooked with ghee. Eating the remnants insures a learned, devoted son and all good fortune.
TEXT 25

एतचरित्वा विधिवद्रुतं विभो
रसीपिताःरथ लभते पुमानिः।
श्री नैद्वास्याय लभेत सौभाग्यं
श्रीवर्जयों जीत्वपरति यशो गृहम्॥२५॥

etac caritvā vidhivad vrataṁ vibhor
abhīpsitārtham labhate pumān iha
strī ca itad āsthāya labheta saubhagāṁ
śrīyam prajāṁ jīva-patim yaśo grham

etat—this; caritvā—performing; vidhi-vat—according to the injunc-
tions of śāstra; vrataṁ—vow; vibhoh—from the Lord; abhīpsita—
desired; artham—object; labhate—gets; pumān—a man; iha—in this
life; strī—a woman; ca—and; etat—this; āsthāya—performing;
labheta—can get; saubhagam—good fortune; śrīyam—opulence;
prajām—progeny; jīva-patim—a husband with a long duration of life;
yaśaḥ—good reputation; grham—home.

TRANSLATION

If this vow or ritualistic ceremony is observed according to the
description of śāstra, even in this life a man will be able to achieve
all the benedictions he desires from the Lord. A wife who per-
forms this ritualistic ceremony will surely receive good fortune,
opulence, sons, a long-living husband, a good reputation and a
good home.

PURPORT

In Bengal even today if a woman lives for a long time with her hus-
bond, she is considered very fortunate. A woman generally desires a good
husband, good children, a good home, prosperity, opulence and so on. As
recommended in this verse, a woman will receive all these desirable
benedictions, and a man will also be able to receive all benedictions, from
the Supreme Personality of Godhead. Thus by performing this particular
type of vrata, a man and a woman in Kṛṣṇa consciousness will be happy
in this material world, and because of being Kṛṣṇa conscious they will be promoted to the spiritual world.

**TEXTS 26–28**

कन्या च विन्देत समग्रलघुणं
पतिं त्वबीरा हलतिलिङ्गं गतिम्।
मुतप्रजा जीवसुता धनेश्वरी
सुदुर्बंगा सुसंगा रूपमयेम्॥२६॥

विन्देदु विरुपा विरुजा विसुच्यते
व आयपावीत्रियकल्यादेहम्।
एतत्रप्रभृत्युदयेऽऽ कर्मेऽऽ
प्यन्तत्वसिः पितुदेशतानाम्॥२७॥

तुष्टः प्रत्यच्छन्नि समजकामान्
होमावसाने हर्षणं श्रीसर्चस्।
राजन् महनमल्यं जन्म पुर्यं
द्वितेभेत चामिहं महते॥२८॥

\[\text{kanyā ca vindeta samagra-lakṣaṇām}\
\text{patīṁ tv avirā hata-kiliśāṁ gatim}\
\text{mṛta-prajā jīva-sūtā dhaneśvari}\
\text{sudur bhagā subhagā rūpam agryam}\

\[\text{vindedd virūpā virūjā vimucye}\
\text{ya āmayāvindriya-kalya-deham}\
\text{etat pathann abhyudaye ca karmy}\
\text{ananta-trptīḥ pitṛ-devatānām}\

\[\text{tuṣṭāḥ prayacchanti samasta-kāmān}\
\text{homāvasāne huta-bhuk śrī-hariś ca}\
\text{rājan mahan marutāṁ janma puṇyam}\
\text{diter vrataṁ cābhhihitāṁ mahat te}]}
kanyā—an unmarried girl; ca—and; vindeta—can get; samagra-lakṣaṇam—possessing all good qualities; patim—a husband; tu—and; avirā—a woman without a husband or son; hata-kilbiṣām—free from fault; gatim—the destination; mṛta-prajā—a woman whose children are dead; jiva-sutā—a woman whose child has a long duration of life; dhana-īśvarī—possessing wealth; su-durbhagā—unfortunate; su-bhagā—fortunate; rūpam—beauty; agryam—excellent; vindet—can get; virūpā—an ugly woman; virujā—from the disease; vimucyate—is freed; yaḥ—he who; āmayā-vi—a diseased man; indriya-kalyādeham—an able body; etat—this; pathan—reciting; abhyudaye ca karmani—and in a sacrificial ceremony in which oblations are offered to the forefathers and demigods; ananta—unlimited; trptih—satisfaction; pitṛ-devatānām—of the forefathers and demigods; tuṣṭāḥ—being pleased; prayacchanti—they bestow; samasta—all; kāmān—desires; homa-avasāne—on the completion of the ceremony; huta-bhuk—the enjoyer of the sacrifice; śrī-hariḥ—Lord Viṣṇu; ca—also; rājan—O King; mahat—great; marutām—of the Maruts; janma—birth; punyam—pious; diteḥ—of Diti; vratam—the vow; ca—also; abhihitam—explained; mahat—great; te—to you.

TRANSLATION

If an unmarried girl observes this vrata, she will be able to get a very good husband. If a woman who is avirā—who has no husband or son—executes this ritualistic ceremony, she can be promoted to the spiritual world. A woman whose children have died after birth can get a child with a long duration of life and also become very fortunate in possessing wealth. If a woman is unfortunate she will become fortunate, and if ugly she will become beautiful. By observing this vrata, a diseased man can gain relief from his disease and have an able body with which to work. If one recites this narration while offering oblations to the pitaḥs and demigods, especially during the śrāddha ceremony, the demigods and inhabitants of Pitṛloka will be extremely pleased with him and bestow upon him the fulfillment of all desires. After one performs this ritualistic ceremony, Lord Viṣṇu and His wife, mother Lakṣmī, the goddess of fortune, are very pleased with him. O King Parikṣit,
now I have completely described how Diti performed this ceremony and had good children—the Maruts—and a happy life. I have tried to explain this to you as elaborately as possible.

Thus end the Bhaktivedanta purports of the Sixth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Performing the Puṁsavana Ritualistic Ceremony.”

END OF THE SIXTH CANTO
Appendixes
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 Gosvāmi, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Mathas (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 Vaishṇava 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 vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vrindāvana, 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 Mayāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Krṣṇa-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 authoritative, 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.
References

The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume.


*Bhakti-rasāmṛta-sindhu*, 56, 102, 129, 147, 191

*Brahma-saṁhitā*, 44, 100, 122, 123, 124, 147, 182, 195, 199

*Bṛhan-nāradiya Purāṇa*, 140

*Caitanya-caritāmṛta*, 86, 160, 196, 207

*Cāṇakya-śloka*, 14, 27, 34, 239

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*Nārada-pancarātra*, 129–130

*Padma Purāṇa*, 116, 149, 207

*Prameya-ratnāvali*, 281–282

*Prema-vivarta*, 158

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Śvetāsvatara Upaniṣad, 101

_Tantra Bhāgavata_, 8

_Vedānta-sūtra_, 132

_Viṣṇu-Purāṇa_, 281–282
Glossary

A

Acārya—a spiritual master who teaches by example.
Adhibhautika—misery inflicted by other living beings.
Adhidaivika—miseries of nature inflicted by demigods.
Adhyātmika—misery caused by the body or mind.
Ānandamaya—(lit., full of bliss), spiritual realization; Kṛṣṇa consciousness.
Ānīmā—the mystic power to become as small as an atom.
Ānāmaya—(lit., consisting of food), consciousness absorbed only in eating.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional practice of Deity worship.
Āśrama—a spiritual order of life.
Asura—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhagavān—the Supreme Lord, who possesses six opulences: wealth, strength, fame, beauty, knowledge and renunciation.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord in ecstatic devotional service.
Brahmacārya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially, the impersonal aspect of the Absolute.
Brāhmaṇa—a person in the mode of goodness; first Vedic social order.

C

Cāraṇaloka—the heavenly planet of the Cāraṇa demigods.

D

Dharma—eternal occupational duty; religious principles.
Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa’s cowherd girl friends who are His most confidential servitors.

Grhastra—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master or superior person.

H

Hare Kṛṣṇa mantra—See: Mahā-mantra

J

Jīva-tattva—the living entities, who are small parts of the Lord.

Jñāni—one who cultivates knowledge by empirical speculation.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Karatalas—hand cymbals used in kirtana.

Karma—fruitive action, for which there is always reaction, good or bad.

Karmī—one who is satisfied with working hard for flickering sense gratification.

Kirtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

L

Laghimā—the mystic power to become as light as a feather.
M

Mahābhārata—the history of greater India compiled by Śrīla Vyāsadeva. It includes Bhagavad-gītā.

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahat-tattva—the total material energy before the manifestation of diverse elements.

Manomaya—(lit., consisting of mind), consciousness absorbed in mental activity.

Mantra—a sound vibration that can deliver the mind from illusion.

Mathurā—Lord Kṛṣṇa’s abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(mā—not; yā—this), illusion; forgetfulness of one’s relationship with Kṛṣṇa.

Māyāvādīs—impersonalist philosophers who say that the Lord cannot have a transcendental body.

Mṛdaṅga—a clay drum used for congregational chanting.

P

Paramātmā—Lord Viṣṇu expanded into everyone’s heart.

Paramparā—the chain of spiritual masters in disciplic succession.

Prānamaya—(lit., consisting of life), consciousness absorbed in maintaining one’s bodily existence.

Prasāda—food spiritualized by being offered to the Lord.

Purāṇas—Vedic supplements in the form of histories.

R

Ṛṣi—sage or mystic.

S

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.

Samādhi—fixed mind for understanding the self; trance; absorption in the Supreme.
Saṅkīrtana—public chanting of the names of God, the approved yoga process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Śastra—revealed scriptures.
Siddhaloka—heavenly planet where residents have all eight mystic powers.
Śravaṇam kīrtanam viṣṇuḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Śvāmī—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee’s body as a temple of the Lord.

V

Vaikuṇṭha—the spiritual world, where there is no anxiety.
Vaiṣṇava—a devotee of Lord Viṣṇu, or Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Vidyādharas—a race of celestial beings.
Vijñānamaya—(lit., full of knowledge), consciousness of the self as different from matter.
Viṣṇu, Lord—Kṛṣṇa’s first expansion for the creation and maintenance of the material universes.
Vṛndāvana—Kṛṣṇa’s personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Kṛṣṇa’s incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.
Y

_Yajña_—sacrifice, work done for the satisfaction of Lord Viṣṇu.
_Yogi_—a transcendentalist who, in one way or another, is striving for union with the Supreme.
_Yugas_—ages in the life of a universe, occurring in a repeated cycle of four.
The Descendants of Kaśyapa Muni

This chart shows the descendants of Kaśyapa Muni, whose father, Marici, was born from the mind of Lord Brahmā, the first created being in the universe. Kaśyapa's wives helped to populate the universe with different species of life. Two of his wives, Diti and Aditi, are especially important: Diti was the mother of many great demons, and Aditi, many great demigods. An incarnation of the Supreme Personality of Godhead, Urukrana, also appeared from Aditi's womb.

& (d) Puloma, the Paulomas & the Kālakeyas, headed by Nivātakavaca
Aditi

Bhaga + Siddhi ——> Mahimā, Vibhu, Prabhu & Āsī

Savitā + Prśni ——> Agnihotra, Paśu, Soma, Cāturmāśya, the 5 Mahāyajñas, & Sāvitrī, Vyāhṛti, Trayi

Vidhātā + Kriyā ——> the 5 Purīṣyas (fire gods)

(from an anthill) ——> Vālmiki

Varuṇa + Carṣaṇī ——> Bhṛgu (in second birth)

— (no mother) ——> Agastya, Vasistha (common sons of Varuṇa & Mitra)

Mitra + Revati ——> Utsarga, Ariśta, Pippala

Urukrama + Kirti ——> Brhatīloka + NS ——> Saubhaga & many others

Kuhū ——> Sāyam

Sinivālī ——> Darśa

Rākā ——> Prātaḥ

Anumati ——> Pūrṇamāsa

Tvaṣṭā + Racanā ——> Sanniveśa, Viśvarūpa

Aryamā + Mātrkā ——> scholars & human beings

Vivasvān + { Chāyā ——> Śanaiscara, Sāvarṇi Manu, Tapaṭī + Sarīvāraṇā

Samjinā ——> Yama, Śrāddhadeva & R. Yamunā (Yami) ——> Aśvini-kumāras

Indra + Paulomi ——> Jayanta, Rṣabha, Miḍhaṣa

Pūṣā

+ indicates marriage ties
→ indicates offspring
NS not specified
# Sanskrit Pronunciation Guide

## Vowels

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- ṃ (anusvāra) - The apostrophe
- ḷ (visarga) -

## Consonants

### Gutturals:
- क | k |
- क | ka |
- ख | kha |
- ग | g |
- घ | gha |
- ङ | ṇa |

### Palatals:
- च | c |
- च | ca |
- छ | cha |
- ज | j |
- झ | jha |
- ञ | ṇa |

### Cerebrals:
- ट | t |
- ट | ta |
- ठ | tha |
- ड | d |
- ढ | da |
- ण | ṇa |

### Dentals:
- त | t |
- त | ta |
- थ | tha |
- द | d |
- ध | da |
- न | na |

### Labials:
- प | p |
- प | pa |
- फ | pha |
- ब | b |
- भ | bha |
- म | ma |

### Semivowels:
- य | y |
- य | ya |
- र | r |
- र | ra |
- ल | l |
- ल | la |
- व | v |
- व | va |

### Sibilants:
- श | ś |
- श | sa |
- ष | ṣa |
- ष | sa |
- स | s |
- च | cha |
- ङ | ṇa |
- र | ra |
- ल | la |
- व | va |

### Aspirate:
- ह | ha |
- ह | ha |
- ह | ḷ | (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 *a* in *far* but held twice as long as short *a*.
- **i** - like the *i* in *pin*.
- **ī** - like the *i* in *pique* but held twice as long as short *i*.
- **u** - like the *u* in *push*.
- **ū** - like the *u* in *rule* but held twice as long as short *u*.
The consonants are pronounced as follows:

\begin{align*}
\text{k} & \quad \text{as in kite} \\
\text{kh} & \quad \text{as in Eckhart} \\
\text{g} & \quad \text{as in give} \\
\text{gh} & \quad \text{as in dig-hard} \\
\text{n} & \quad \text{as in sing} \\
\text{c} & \quad \text{as in chair} \\
\text{ch} & \quad \text{as in staunch-heart} \\
\text{j} & \quad \text{as in joy}
\end{align*}

\begin{align*}
\text{jh} & \quad \text{as in hedgehog} \\
\tilde{n} & \quad \text{as in canyon} \\
\tilde{t} & \quad \text{as in tub} \\
\tilde{th} & \quad \text{as in light-heart} \\
\dd & \quad \text{as in dove} \\
\tilde{d} & \quad \text{as in dove} \\
\tilde{dha} & \quad \text{as in red-hot} \\
\dd & \quad \text{as in rna (prepare to say the } r \text{ and say } na)\).
\end{align*}

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

\begin{align*}
\text{t} & \quad \text{as in tub but with tongue against teeth.} \\
\text{th} & \quad \text{as in light-heart but with tongue against teeth.} \\
\text{d} & \quad \text{as in dove but with tongue against teeth.} \\
\text{dh} & \quad \text{as in red-hot but with tongue against teeth.} \\
\text{n} & \quad \text{as in nut but with tongue between teeth.}
\end{align*}

\begin{align*}
\text{p} & \quad \text{as in pine} \\
\text{ph} & \quad \text{as in uphill (not } f) \\
\text{b} & \quad \text{as in bird} \\
\text{bh} & \quad \text{as in rub-hard word } sprechen
\end{align*}

\begin{align*}
\text{m} & \quad \text{as in mother} \\
\text{y} & \quad \text{as in yes} \\
\text{r} & \quad \text{as in run}
\end{align*}

\begin{align*}
\text{l} & \quad \text{as in light} \\
\text{v} & \quad \text{as in vine} \\
\acute{s} & \quad \text{as in the } s \text{ in the German word } sprechen \\
\acute{s} & \quad \text{as the } sh \text{ in shine} \\
\text{s} & \quad \text{as in sun} \\
\text{h} & \quad \text{as in home}
\end{align*}

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
## Index of Sanskrit Verses

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 *Srimad-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 reference and page number for each verse are to be found.

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