Of all the treasures of ancient India, none can be more valuable than Śrīmad-Bhāgavatam. Indeed, the Bhāgavatam is so exalted that it is worshiped as a literary incarnation of God Himself, and it is said that simply by hearing Śrīmad-Bhāgavatam one can attain the highest plane of transcendental consciousness. Science, politics, adventure, philosophy, sociology, religion and love all find their perfection in Śrīmad-Bhāgavatam because the Bhāgavatam is the authorized transcendental history of the pastimes of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead.

Although Lord Śrī Kṛṣṇa is the speaker of the world-famous Bhagavad-gītā and although He is celebrated both in the world and in the Vedas as the Supreme Personality of Godhead, the transcendental nature of His appearance and activities is rarely understood even by the greatest scholars. As Kṛṣṇa says Himself in the Gītā, “Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” In Śrīmad-Bhāgavatam, the name, fame, qualities and pastimes of this Supreme Personality are elaborately described in a scientific way. The science of God is greater than all other sciences, and this spiritual technology is brilliantly explained in the 18,000 verses of Śrīmad-Bhāgavatam.
Therefore by reading Śrīmad-Bhāgavatam one is sure to become a fully self-realized soul, and in the advanced stage of self-realization one can enjoy the highest satisfaction and become absorbed in the transcendental pastimes that the Bhāgavatam describes.

Śrīmad-Bhāgavatam is a book of knowledge and of truth. Originally spoken 5,000 years ago, it has been carefully handed down in the Sanskrit language through a chain of self-realized spiritual masters, and it is now being translated into English by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the world’s greatest authority on Vedic religion and thought. Śrīla Prabhupāda is the founder and spiritual master of the International Society for Krishna Consciousness and the author of Bhagavad-gītā As It Is, Kṛṣṇa and many other English versions of Vedic literature. His authoritative translations, commentaries and summary studies are standard textbooks of transcendental science.

Śrīla Prabhupāda does not write with any professional motive in mind. Upon the order of his spiritual master, he has taken up the work of Kṛṣṇa consciousness as a matter of spiritual responsibility, and he has dedicated his life to spreading the message of Śrīmad-Bhāgavatam. His Divine Grace says, “It is the great need of modern civilization. I am hopeful of its good reception by the thinkers and leaders of society.”

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Plate 1 The three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets. (page 19)

Plate 2 In the heavenly planets, bands began to play, and they showered flowers from the sky. Great demigods like Brahmā also offered their respectful prayers. (page 38)
Plate 3 Sātī could not persuade Lord Śiva to give her permission to go to her father's home. (page 110)

Plate 4 Sātī became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements. (page 141)
Plate 5 Speaking to all the sages present, Lord Śiva sat as gravely as time eternal under the giant banyan tree. (page 189)

Plate 6 When Dhrūva Mahārāja, struck by the strong words of his stepmother, saw that his father was silent and did not protest, he immediately left the palace. (page 290)
After Dhruva Maharaja received instructions from his spiritual master Narada and entered Madhuvana Forest to execute devotional service, Narada thought it wise to go to the King. (page 341)
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Śrīmad-Bhāgavatam

Fourth Canto
"The Creation of the Fourth Order"

(Part One—Chapters 1-8)

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

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

Genealogical Table of the Daughters of Manu

TEXT 1

मैत्रेय उच्चाच

मनोस्तु शत्रुपायं तिस्म: कुन्यथा जजहिरे ।

आहूतिर्वहुतिर्म अभ्रितिति विभृता: ॥ १ ॥

maitreya uvāca

manoḥ tu śatarūpāyāṁ
tisraḥ kanyāś ca jajñire

ākūtir devahūtis ca

prasūtir iti viśrutāḥ

maitreyaḥ uvāca—the great sage Maitreya said; manoḥ tu—of Svayambhuva Manu; śatarūpāyāṁ—in his wife Śatarūpā; tisraḥ—three; kanyāḥ ca—daughters also; jajñire—gave birth; ākūtīḥ—named Ākūti; devahūtīḥ—named Devahūti; ca—also; prasūtīḥ—named Prasūtī; iti—thus; viśrutāḥ—well known.

TRANSLATION

Sri Maitreya said: Svayambhuva Manu begot three daughters in his wife Śatarūpā, and their names were Ākūti, Devahūti and Prasūtī.

PURPORT

First of all let us offer our respectful obeisances unto our spiritual master, Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, by whose order I am engaged in this herculean task of writing commentary on the Śrīmad-Bhāgavatam as the Bhaktivedanta purports. By his grace we have finished three cantos already, and we are just trying
to begin the Fourth Canto. By his divine grace let us offer our respectful obeisances unto Lord Caitanya, who began this Kṛṣṇa consciousness movement of Bhāgavata-dharma 500 years ago, and through His grace let us offer our obeisances to the six Gosvāmīs, and then let us offer our obeisances to Rādhā and Kṛṣṇa, the spiritual couple who enjoy eternally in Vṛndāvana with Their cowherd boys and damsels in Vrajabhumi. Let us also offer our respectful obeisances to all the devotees and eternal servitors of the Supreme Lord.

In this Fourth Canto of Śrīmad-Bhāgavatam there are thirty-one chapters, and all these chapters describe the secondary creation by Brahmā and the Manus. The real creation is done by the Supreme Lord Himself by agitating His material energy, and then, by His order, Brahmā, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord. In the First Chapter of this Fourth Canto there are descriptions of the three daughters of Svāyambhuva Manu and their descendants. The next six chapters describe the sacrifice performed by King Daśa and how it was spoiled. Thereafter the activities of Mahārāja Druva are described in five chapters. Then, in eleven chapters, the activities of King Prthu are described, and the next eight chapters are devoted to the activities of the Pracetas kings. As described in the first verse of this chapter, Svāyambhuva Manu had three daughters, named Ākūti, Devahūti and Prasūti. Of these three daughters, one daughter, Devahūti, has already been described, along with her husband, Kardama Muni, and her son, Kapila Muni. In this chapter the descendants of the first daughter, Ākūti, will specifically be described. Svāyambhuva Manu is the son of Brahmā. Brahmā had many other sons, but Manu's name is specifically mentioned first because he was a great devotee of the Lord. In this verse there is also the word ca, indicating that besides the three daughters mentioned, Svāyambhuva Manu also had two sons.

**TEXT 2**

आहृति रुचये प्रादानादि प्रात्रत्मानि नुः ||
पुत्रिकार्ममार्शित्य शस्त्रपांशोदितम् || २ ||

ākūtiṁ rucaye prādād
apī bhrāṭṛmatim nṛpaḥ
putrikā-dharmam aśritya
satarūpānumoditaḥ

Sometimes a sonless person offers his daughter to a husband on the condition that his grandson be returned to him to be adopted as his son and inherit his property. This is called putrikā-dharma, which means that by execution of religious rituals one gets a son, although he is sonless by his own wife. But here we see extraordinary behavior in Manu, for in spite of his having two sons, he handed over his first daughter to Prajāpati Ruci on the condition that the son born of her be returned to him as his son. This he did in consultation with his wife, Śatarūpā.

**PURPORT**

Sometimes a sonless person offers his daughter to a husband on the condition that his grandson be returned to him to be adopted as his son and inherit his property. This is called putrikā-dharma, which means that by execution of religious rituals one gets a son, although he is sonless by his own wife. But here we see extraordinary behavior in Manu, for in spite of his having two sons, he handed over his first daughter to Prajāpati Ruci on the condition that the son born of her be returned to him as his son. Śrīla Viśvanātha Cakravartī Ṭhākura comments in this connection that King Manu knew that the Supreme Personality of Godhead would take birth in the womb of Ākūti; therefore, in spite of having two sons, he wanted the particular son born of Ākūti because he was ambitious to have the Supreme Personality of Godhead appear as his son and grandson. Manu is the lawgiver of mankind, and since he personally executed the putrikā-dharma, it is to be accepted that such a system can be adopted by mankind also. Thus, even though one has a son, if he wants to have a particular son from his daughter, he can give his daughter in charity on that condition. That is the opinion of Śrīla Viśva Gosvāmī.
**Srīmad-Bhāgavatam** [Canto 4, Ch. 1]

praṇāpatiḥ—one who is entrusted to beget children; saḥ—he; bhagavān—the most opulent; ruciḥ—the great sage Ruci; tasyāṁ—in her; ajiṉat—gave birth; mithunam—couple; brahma-vaṟcasvī—very much spiritually powerful; paraṁśa—with great strength; saṁādhinā—in trance.

**TRANSLATION**

Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Ākūti.

**PURPORT**

The word *brahma-vaṟcasvī* is very significant. Ruci was a *brahma-paṇḍita*, and he executed the brahminical duties very rigidly. As stated in *Bhagavad-gītā*, the brahminical qualifications are control of the senses, control of the mind, cleanliness within and without, development of spiritual and material knowledge, simplicity, truthfulness, faith in the Supreme Personality of Godhead, etc. There are many qualities which indicate a brahminical personality, and it is understood that Ruci followed all the brahminical principles rigidly. Therefore he is specifically mentioned as *brahma-vaṟcasvī*. One who is born of a *brahma-paṇḍita* father but does not act as a *brahma-paṇḍita* is called, in Vedic language, a *brahma-bandhu*, and is calculated to be on the level of śūdras and women. Thus in the *Bhāgavata-purāṇa* we find that *Mahābhārata* was specifically compiled by Vyāsadeva for *stṛ-śūdra-brahma-bandhu*. *Stṛ* means women, *śūdra* means the lower class of civilized human society, and *brahma-bandhu* means persons who are born in the families of *brahma-paṇḍita* but do not follow the rules and regulations carefully. All of these three classes are called less intelligent; they have no access to the study of the *Vedas*, which are specifically meant for persons who have acquired the brahminical qualifications. This restriction is not based upon any sectarian distinction but upon qualification. The Vedic literatures cannot be understood unless one has developed the brahminical qualifications. It is regrettable, therefore, that persons who have no brahminical qualifications and have never been trained under a bona fide spiritual master nevertheless comment on Vedic literatures like the *Śrīmad-Bhāgavatam* and other *Purāṇas*, for they cannot deliver their real message. Ruci was considered a first-class *brahma-paṇḍita*; therefore he is mentioned here as *brahma-vaṟcasvī*, one who has full prowess in brahminical strength.

**TEXT 4**

**Translation**

Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.

**PURPORT**

Lakṣmī, the goddess of fortune, is the eternal consort of Lord Viṣṇu. Here it is stated that both the Lord and Lakṣmī, who are eternal consorts, appeared from Ākūti simultaneously. Both the Lord and His consort are beyond this material creation, as confirmed by many authorities (*nārāyaṇa-paro 'vyaktatā*); therefore their eternal relationship cannot be changed, and Yajña, the boy born of Ākūti, later on married the goddess of fortune.
Srimad-Bhagavatam

svayambhuvo mudā yukto
ruci jagraha dakṣīṇām

ānīnye—brought to; svā-grham—home; putrāḥ—born of the daughter; putram—the son; vitataroṣaṁ—very powerful; svayambhuvah—the Manu named Svayambhuva; mudā—being very pleased; yuktāḥ—with; ruciḥ—the great sage Ruci; jagraha—kept; dakṣīṇām—the daughter named Dakṣīṇā.

TRANSLATION

Svayambhuva Manu very gladly brought home the boy named Yajña, who was so beautiful, and Ruci, his son-in-law, kept with him the daughter, Dakṣīṇā.

PURPORT

Svayambhuva Manu was very glad to see that his daughter, Ākūti, had given birth to both a boy and girl. He was afraid that he would take one son and that because of this his son-in-law, Ruci, might be sorry. Thus when he heard that a daughter was born along with the boy, he was very glad. Ruci, according to his promise, returned his male child to Svayambhuva Manu and decided to keep the daughter, whose name was Dakṣīṇā. One of Lord Viṣṇu’s names is Yajña because He is the master of the Vedas. The name Yajña comes from yajuṣām patiḥ; in the Yajur-veda there are different ritualistic prescriptions for performing yajñas, and the beneficiary of all such yajñas is the Supreme Lord, Viṣṇu. Therefore it is stated in Bhagavad-gītā, yajñārthaḥ karmaṇāḥ: one should act, but one should perform his prescribed duties only for the sake of Yajña or Viṣṇu. If one does not act for the satisfaction of the Supreme Personality of Godhead, or if one does not perform devotional service, then there will be reactions to all his activities. It does not matter if the reaction is good or bad; if our activities are not dovetailed with the desire of the Supreme Lord, or if we do not act in Kṛṣṇa consciousness, then we shall be responsible for the results of all our activities. There is always a reaction to every kind of action, but if actions are performed for Yajña, there is no reaction. Thus if one acts for Yajña, or the Supreme Personality of Godhead, one is not entangled in the material condition, for it is mentioned in the Vedas and also in Bhagavad-gītā that the Vedas and the Vedic rituals are all meant for understanding the Supreme Personality of Godhead, Kṛṣṇa. From the very beginning one should try to act in Kṛṣṇa consciousness; that will free one from the reactions of material activities.

TEXT 6

The Lord of the ritualistic performance of yajña later on married Dakṣīṇā, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children.

PURPORT

An ideal husband and wife are generally called Lakṣmī-Nārāyaṇa to compare them to the Lord and the goddess of fortune, for it is significant that Lakṣmī-Nārāyaṇa are forever happy as husband and wife. A wife should always remain satisfied with her husband, and a husband should always remain satisfied with his wife. In the Cāṇakya-śloka, the moral instructions of Cāṇakya Pāṇḍit, it is said that if a husband and wife are always satisfied with one another, then the goddess of fortune automatically comes. In other words, where there is no disagreement between husband and wife there is all material opulence present, and good children are born. Generally, according to Vedic civilization, the wife is trained to be satisfied in all conditions, and the husband, according to Vedic instruction, is required to please the wife with sufficient food, ornaments and clothing. Then, if they are satisfied with their mutual dealings, good children are born. In this way the entire world can become peaceful, but unfortunately in this age of Kali there are no ideal husbands and wives; therefore unwanted children are produced, and there is no peace and prosperity in the present-day world.
TEXT 7

The twelve boys born of Yajña and Dākṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Śanti, Iḍaspati, Idhma, Kavi, Vībhū, Svahna, Sudeva and Rocana.

TRANSLATION

During the life of Svayambhuva Manu, six kinds of living entities were generated from the demigods known as the tuṣitas, from the sages headed by Marici, and from descendants of Yajña, King of the demigods, and all of them expanded their progeny to observe the order of the Lord to fill the universe with living entities. These six kinds of living entities are known as manus, devas, manu-putras, aṁśāvatāras, sūresasvars and rṣis. Yajña, being the incarnation of the Supreme Personality of Godhead, became the leader of the demigods, Indra.

TEXT 8

The twelve boys born of Yajña and Dākṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Śanti, Iḍaspati, Idhma, Kavi, Vībhū, Svahna, Sudeva and Rocana.

TRANSLATION

During the time of Svayambhuva Manu, these sons all became the demigods collectively named the tuṣitas. Marici became the head of the seven rṣis, and Yajña became the King of the demigods, Indra.

PURPORT

During the life of Svayambhuva Manu, six kinds of living entities were generated from the demigods known as the tuṣitas, from the sages headed by Marici, and from descendants of Yajña, King of the demigods, and all of them expanded their progeny to observe the order of the Lord to fill the universe with living entities. These six kinds of living entities are known as manus, devas, manu-putras, aṁśāvatāras, sūresasvars and rṣis. Yajña, being the incarnation of the Supreme Personality of Godhead, became the leader of the demigods, Indra.

TEXT 9

Svayambhuva Manu’s two sons, Priyavrata and Uttanapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.

TRANSLATION

Svayambhuva Manu’s two sons, Priyavrata and Uttanapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.
devahūtim—Devahūti; adāt—handed over; tūta—my dear son; kardamāya—unto the great sage Kardama; ātmaṁ—daughter; manuḥ—Lord Śvāyambhuva Manu; tat-sambandhi—in that connection; śruta-prāyam—heard almost in full; bhavatā—by you; gadātāḥ—spoken; mama—by me.

**TRANSLATION**

My dear son, Śvāyambhuva Manu handed over his very dear daughter, Devahūti, to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.

**TEXT 11**

दक्ष्या ब्रह्मण प्रसूति महानमः।
प्रक्षुच्छतः सर्पिलोकां वितत्तो महान्।

*daksāya brahma-putrāya*
*prasūtiṁ bhagavān manuḥ*
*priyacchad yat-krtaṁ sargas*
*trilokāyāṁ vitataḥ mahān*

*daksāya—unto Prajāpati Dakṣa; brahma-putrāya—the son of Lord Brahmā; prasūtiṁ—Prasūti; bhagavān—the great personality; manuḥ—Śvāyambhuva Manu; priyacchad—handed over; yat-krtaṁ—done by whom; sargas—creation; tri-lokāyāṁ—in the three worlds; vitataḥ—expanded; mahān—greatly.

**TRANSLATION**

Śvāyambhuva Manu handed over his daughter Prasūti to the son of Lord Brahmā named Dakṣa, who was also one of the progenitors of the living entities. The descendants of Dakṣa are spread through the three worlds.

**TEXT 12**

या कर्मसुला: प्रेक्षा नव ग्रह्मशेषः।
तासां प्रसूतिस्सख्य प्रेच्छायां विसेषेन ्मी।

*yāḥ kardama-sūtaḥ proktā*
*nava brahma-rishi-patnayāḥ*
*tāsāṁ prasūti-prasavaṁ*
*procyāmānaṁ nibodha me*

**TRANSLATION**

You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.

**PURPORT**

In the Third Canto it is already described how Kardama Muni begot nine daughters in Devahūti and later on all the daughters were handed over to great sages like Marici, Atri and Vasiṣṭha.

**TEXT 13**

पत्नी मरीचिका कला सुवृद्ध कर्ममाझः।
कस्य सुपूर्णां च सुपूर्णवत्ति जगत्।

*pattī marīces tu kalā*
*suvūve kardama-mājā*
*kaśyapaṁ pūrṇimānaṁ ca*
*yayor āpūritaṁ jagat*

*pattī—wife; marīce(t—of the sage named Marici; tu—also; kalā—named Kalā; suvūve—gave birth; kardama-mājā—daughter of Kardama Muni; kaśyapaṁ—of the name Kaśyapa; pūrṇimānaṁ ca—and of the name Pūrṇimā; yayor—by whom; āpūritaṁ—spread all over; jagat—the world.

**TRANSLATION**

Kardama Muni’s daughter Kalā, who was married to Marici, gave birth to two children, whose names were Kaśyapa and Pūrṇimā. Their descendants are spread all over the world.

**TEXT 14**

पूर्णिमाः के विरल विवर्णं च परंतप।
देवकुल्लां हरे। पादरिवायापृसरित्वः।

**PURPORT**

In the Third Canto it is already described how Kardama Muni begot nine daughters in Devahūti and later on all the daughters were handed over to great sages like Marici, Atri and Vasiṣṭha.
Srimad-Bhagavatam

[Canto 4, Ch. 1]

पूर्पिमाः पुर्पिमाः विराजम् विस्वागम् का परांतपा
देवकुल्यम् हरेः पादाः-साव्य क्याभूत सारिद दिवाः

पूर्पिमाः—पुर्पिमाः; असुता—बेगोत; विराजम्—एका सन्त नामे विराज; विस्वागम् का—परांतपा—एका अन्निहितार्क राजां; देवकुल्यम्—एका देवार्क नामे देवकुल्य; हरेः—एका अविरुट अन्निहितार्क राजां; पादाः-साव्य—पादाः-साव्य क्या भूत सारिद दिवाः—पादाः-साव्य क्या भूत सारिद दिवाः—देवकुल्यम् हरेः पादाः-साव्य क्या भूत सारिद दिवाः

पूर्पिमाः—पुर्पिमाः; असुता—बेगोत; विराजम्—एका सन्त नामे विराज; विस्वागम् का—परांतपा—एका अन्निहितार्क राजां; देवकुल्यम्—एका देवार्क नामे देवकुल्य; हरेः—एका अविरुट अन्निहितार्क राजां; पादाः-साव्य—पादाः-साव्य क्या भूत सारिद दिवाः—पादाः-साव्य क्या भूत सारिद दिवाः—देवकुल्यम् हरेः पादाः-साव्य क्या भूत सारिद दिवाः

My dear Vidura, of the two sons, Kaśyapa and Pūrṇimā, Pūrṇimā begot three children, namely Viraja, Visvaga and Devakulya. Of these three, Devakulya was the water which washed the lotus feet of the Personality of Godhead and later on transformed into the Ganges of the heavenly planets.

TRANSLATION

Of the two sons Kaśyapa and Pūrṇimā, herein Pūrṇimā’s descendants are described. An elaborate description of these descendants will be given in the Sixth Canto. It is also understood herein that Devakulya is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.

PURPORT

Of the two sons Kaśyapa and Pūrṇimā, herein Pūrṇimā’s descendants are described. An elaborate description of these descendants will be given in the Sixth Canto. It is also understood herein that Devakulya is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 15

अत्रं पत्नी अनसुया त्रिन् सुयासाह सुतां दत्तम्
त्रिन् सुयासाह सुतां दत्तम्

atreḥ—of Atri Muni; patnī—wife; anasūyā—named Anasūyā; trīn—three; jajē—bore; suyaśāsaḥ—very famous; sūtān—sons; dattam—Dattātreya;

durvāsasamḥ—Durvāsā; somam—Soma (the moon-god); ātma—the Supersoul; īśa—Lord Śiva; brahma—Lord Brahmā; sambhavān—incarnations of.

TRANSLATION

Anasūyā, the wife of Atri Muni, gave birth to three very famous sons, Soma, Dattātreya and Durvāsā, who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.

PURPORT

In this verse we find the words ātma-īśa-brahma-sambhavān. Ātma means the Supersoul, or Viṣṇu, īśa means Lord Śiva, and brahma means the four-headed Lord Brahmā. The three sons born of Anasūyā—Dattātreya, Durvāsā and Soma—were born as partial representations of these three demigods. Ātma is not in the category of the demigods or living entities because He is Viṣṇu; therefore He is described as vibhinnāṁśa-bhūtāṁśa. The Supersoul or Viṣṇu is the seed-giving father of all living entities, including Brahmā and Lord Śiva. Another meaning of the word ātma may be accepted in this way: the principle who is the Supersoul in every ātma, or, one may say, the soul of everyone, became manifested as Dattātreya, because the word ānīśa, part and parcel, is used here.

In Bhagavad-gītā the individual souls are also described as parts of the Supreme Personality of Godhead or Supersoul, so why not accept that Dattātreya is one of those parts? Lord Śiva and Lord Brahmā are also described here as parts, so why not accept all of them as ordinary individual souls? The answer is that the manifestations of Viṣṇu and those of the ordinary living entities are certainly all parts and parcels of the Supreme Lord, and no one is equal to Him, but among the parts and parcels there are different categories. In the Varāha Pūrṇā it is nicely explained that some of the parts are svāṁśa, and some are vibhinnāṁśa. Vibhinnāṁśa parts are called ājūs, and svāṁśa parts are in the Viṣṇu category. In the ājū category, the vibhinnāṁśa parts and parcels, there are also gradations. That is explained in the Viṣṇu Pūrṇā, where it is clearly stated that the individual parts and parcels who can travel to any part of the Lord’s creation are called sarva-gata and are suffering the pangs of material existence. They are subject to be freed from the coverings of ignorance under material existence according to different levels of work.
and under different influences of the modes of material nature. For example, the sufferings of jivas who are situated in the mode of goodness are less than those of jivas situated in the mode of ignorance. Pure Kṛṣṇa consciousness is the birthright of all living entities because every living entity is part and parcel of the Supreme Lord. The consciousness of the Lord is also in the part and parcel, and according to the proportion to which that consciousness is cleared of material dirt, the living entities are differently situated. In the Vedānta-sūtra the living entities of different gradations are compared to candles or lamps with different candle power. For example, some electric bulbs have the power of one thousand candles, some have the power of 500 candles, some the power of 100 candles, some fifty candles, etc., but all electric bulbs have light. Light is present in every bulb, but the gradations of light are different. Similarly, there are gradations of Brahmā. The Viṣṇu svāṁśa expansions of the Supreme Lord in different Viṣṇu forms are like lamps, Lord Śiva is also like a lamp, and the supreme candle power or the 100 percent light is Kṛṣṇa. The Viṣṇu-tattva has ninety-four percent, the Śiva-tattva has eighty-four percent, Lord Brahmā has seventy-eight percent, and the living entities are also like Brahmā, but in the conditioned state their power is still more dim. There are gradations of Brahmā, and no one can deny this fact. Therefore the words ātmeśa-brahma-sam bhaviin indicate that Dattātreyā is directly part and parcel of Viṣṇu, whereas Durvāsā and Soma are parts and parcels of Lord Śiva and Lord Brahmā.

TEXT 16

Maitreyah uvaca
brahmaṇaḥ coditaḥ sṛṣṭau
atir brahma-vidām varaḥ
saha patnyā yayau rksaṁ
kulādriṁ tapasi sthitāḥ

Maitreyah uvaca—Śrī Maitreyā Ṛṣi said; brahmaṇaḥ—by Lord Brahmā; coditaḥ—being inspired; sṛṣṭau—for creation; atir—Atri; brahma-vidām—of the persons learned in spiritual knowledge; varaḥ—the chief; saha—with; patnyā—wife; yayau—went; rksaṁ—to the mountain named Ṛkṣa; kulādriṁ—great mountain; tapasi—for austerities; sthitāḥ—remained.

TRANSLATION

Maitreyā said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Ṛkṣa.
TEXT 18

In that mountain valley flows a river named NIRVINDHYA. On the bank of the river there are many ASOKA trees and other plants full of PULISA flowers, and there is always the sweet sound of water falling from a waterfall. The husband and wife reached that beautiful place.

TRANSLATION

In that mountain valley flows a river named NIRVINDHYA. On the bank of the river there are many ASOKA trees and other plants full of PULISA flowers, and there is always the sweet sound of water falling from a waterfall. The husband and wife reached that beautiful place.

TEXT 19

prna-yayena saniyamya
mano varsa-satai muni
ati-sathad ekapadaena
nirdvandvo 'nila-bhojana

prna-yayena—by practice of the breathing exercise; saniyamya—controlling; mano—mind; varsa-satai—one hundred years; muni—the great sage; ati-sathad—remained there; ekapadaena—standing on one leg; nirdvandvo—without duality; anila—air; bhojana—eating.

TRANSLATION

There the great sage concentrated his mind by the yoga breathing exercises, and thereby controlling all attachment, he remained standing on one leg only, eating nothing but air, and stood there on one leg for hundreds of years.

TEXT 20

He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him.

PURPORT

It appears that the great sage ATRI MUNI had no specific idea of the Supreme Personality of Godhead. Of course he must have been conversant with the Vedic information that there is the Supremest Personality of Godhead who is the creator of the universe, from whom everything emanated, who maintains this created manifestation, and in whom the entire manifestation is conserved after dissolution. Yato va imani bhutani. The Vedic mantras give us information of the Supreme Personality of Godhead, so he concentrated his mind upon that Supreme Personality of Godhead, even without knowing His name, just to beg from Him a child exactly like Him. This kind of devotional service, in which knowledge of God’s name is lacking, is also described in Bhagavad-gita where the Lord says that there are four kinds of men with backgrounds of pious activities who come to Him asking what they need. ATRI MUNI wanted a son exactly like the Lord, and therefore he is not supposed to be a pure devotee because he had a desire to be fulfilled, and that desire was material. Although he wanted a son exactly like the Supreme Personality of Godhead, still it
was material desire because he did not want the Personality of Godhead Himself, but only a child exactly like Him. If he had desired the Supreme Personality of Godhead as his child he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, that was material. Thus Atri Muni cannot be counted among the pure devotees.

**TEXT 21**

\[\text{tapyamanam tri-bhuvanam prapya-yamadhasagnina nirgatena muner mudrhna samiksha prabhavas trayah}\]

\(\text{tapyamanam-while practicing austerities; tri-bhuvanam-the three worlds; prapya-yama-practice by breathing exercise; edhasa-fuel; agnina-by the fire; nirgatena-issuing out; muner-of the great sage; mudrhna-top of the head; samiksha-looking over; prabhavah trayah-the three great gods (Brahma, Vishnu and Mahesvara).}\)

**TRANSLATION**

While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head due to his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

**PURPORT**

According to Srila Jiva Gosvami, the fire of \text{prapya-yama} is mental satisfaction, and that was perceived by the Supersoul, Vishnu, and thereby Lord Brahma and Siva also perceived it. By his breathing exercise Atri Muni concentrated on the Supersoul, or the Lord of the universe. As confirmed in \text{Bhagavad-gita}, the Lord of the universe is Vasudeva (vasudevaḥ sarma iti), and, by the direction of Vasudeva, Lord Brahma and Lord Siva work. Therefore, on the direction of Vasudeva, both Lord Brahma and Lord Siva perceived the severe penance adopted by Atri Muni, and thus they were pleased to come down, as stated in the next verse.
The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

TRANSLATION

The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

TEXT 24

prapama daṇḍavad bhūmāv
upatasthe 'rhanāñjalih
vrṣa-haṁśa-sūpapraṇa-sthān
svaiḥ svaiḥ ciṁnai ca cihnītān

prapama—offering obeisances; daṇḍa—like a rod; bhūma—ground; upatasthe—fell down; arhaṇa—all paraphernalia for worship; aṁjalya—folded hands; vrṣa—bull; haṁśa—swan; sūpapraṇa— the Garuḍa bird; sthān—situated; svaiḥ—own; svaiḥ—own; cihnai—by symbols; ca—and cihnītān—being recognized.

TRANSLATION

Thereafter he began to offer prayers to the three deities, who were seated on different carriers—a bull, a swan and Garuḍa—and who held in their hands a drum, kuśa grass and a discus. The sage offered them his respects by falling down like a stick.

PURPORT

Daṇḍa means a long rod, and vat means like. Before a superior, one has to fall down on the ground just like a stick, and this sort of offering of respect is called daṇḍa-vat. Atri Rṣi offered his respect to the three deities in that way. They were identified by their different carriers and different symbolic representations. In that connection it is stated here that Lord Viṣṇu was sitting on Garuḍa, a big aquiline bird, and was carrying in His hand a disc, Brahmā was sitting on a swan and had in his hand kuśa grass, and Lord Śiva was sitting on a bull and was carrying in his hand a small drum called a damaru. Atri Rṣi recognized them by their symbolic representations and different carriers, and thus he offered them prayers and respects.

TEXT 25

kṛpa-valokena hasad-
vaṇaṇopalambhitān
tad-rociṣā pratihaṭe
nimīla munir aṁṣāṇī
ekṛpa-valokena—glancing with mercy; hasat—smiling; vaṇaṇa—with faces; upalambhitān—appearing very much satisfied; tad—their; rociṣā—by the glaring effulgence; pratihaṭe—being dazzled; nimīla—closing; munir—the sage; aṁṣāṇī—his eyes.

TRANSLATION

Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

PURPORT

Since the devas were smiling, he could understand that they were pleased with him. Their glaring bodily effulgences were intolerable to his eyes, so he closed them for the time being.

TEXTS 26-27

devaṁ kālaṁ sarva-vātāṁ
maṁmaṁ taṁ saṁhitāṁ

devaṁ—deva; kālaṁ—time; sarva—every; vātāṁ—wealth; maṁmaṁ—my; maṁ—my; taṁ—time; saṁhitāṁ—being.
**TRANSLATION**

But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.
TRANSLATION

I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Finally let me know how you have come, for I am greatly bewildered about this.

PURPORT

Atri Muni was confidently aware that the Supreme Personality of Godhead is the Lord of the universe, so he prayed for the one Supreme Lord. He was surprised, therefore, that three of them appeared.

TEXT 29

|maitreya uvaca| iti tasya vacaḥ śrutiḥ| trayas te vibudha-ṛṣabhāḥ| pratyāhāḥ ślaksṇaya vācā| prahasya tam niśūn prabhoh

maitreya uvāca—the sage Maitreya said; iti—thus; tasya—his; vacaḥ—words; śrutiḥ—after hearing; trayas te—all three; vibudha—demigods; ṛṣabhāḥ—chiefs; pratyāhāḥ—replied; ślaksṇaya—gentle; vācā—voices; prahasya tam niśūn prabhoh

TRANSLATION

The great sage Maitreya continued: The three great deities smiled upon hearing Atri Muni speak in that way, and they replied in the following sweet words.

TEXT 30

|devā ucuḥ| yathā kṛtas te saṅkalpo| bhāvyam tenaiva nānyathā| saṣṭaṅkalpaṣya te brahmaṇ| yadvai dhīyayati te vayam

devā ucuḥ—the demigods replied; yathā—as; kṛtaḥ—done; te—by you; saṅkalpaḥ—determination; bhāvyam—to be done; tena eva—by that; nā nyathā—not otherwise; saṣṭaṅkalpaṣya—one whose determination is never lost; te—of you; brahmaṇ—O dear brāhmaṇa; yat—that which; vai—certainly; dhīyayati—meditating; te—all of them; vayam—we are.

TRANSLATION

The three deities told Atri Muni: Dear brāhmaṇa, you are perfect in your determination, so as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and we have all come to you.

PURPORT

Atri Muni unspecifically thought of the Personality of Godhead, the Lord of the universe, although he had no clear idea of the Lord of the universe nor of His specific form. Mahā-Viṣṇu, from whose breathing millions of universes emanate and into whom they are again withdrawn, may be accepted as the Lord of the universe. Garbhodakasayi Viṣṇu, from whose abdomen sprouted the lotus flower which is the birthplace of Brahmā, can also be considered the Lord of the universe. Similarly, Kṣīrodakāṣayi Viṣṇu, who is the Supersoul of all living entities, can also be considered the Lord of the universe. Then, under the order of Kṣīrodakāṣayi Viṣṇu, the Viṣṇu form within this universe, Lord Brahmā and Lord Śiva can also be accepted as the lords of the universe. Viṣṇu is the Lord of the universe because He is its maintainer.

Similarly Brahmā creates the different planetary systems and the population, so he also can be considered the Lord of the universe. Or Lord Śiva, who is ultimately the destroyer of the universe, also can be considered its lord. Therefore, since Atri Muni did not specifically mention whom he wanted, all three—Brahmā, Viṣṇu and Lord Śiva—came before him. They said, “Since you were thinking of having a son exactly like the Supreme Personality of Godhead, the Lord of the universe, your determination will be fulfilled.” In other words, one’s determination is fulfilled according to
the strength of one's devotion. As stated in Bhagavad-gītā: yānti deva-vratā devān pitṛn yānti pitr-vratāh. If one is attached to a particular demigod, he is promoted to the abode of that demigod; if one is attached to the pitṛs or forefathers he is promoted to their planet; and similarly if one is attached to the Supreme Personality of Godhead, Kṛṣṇa, he is promoted to the abode of Lord Kṛṣṇa. Atri Muni actually had no clear conception of the Lord of the universe; therefore the three presiding deities who are actually the lords of the universe in the three departments of the modes of nature all came before him. Now, according to the strength of his determination for a son, his desire would be fulfilled by the grace of the Lord.

**TEXT 31**

अयास्माद-अन्त्या हस्ते जत्तिस्वाण्ति।
मत्तिरारुढः भत्वा ते विस्मृतिति च ते यासः। ॥ १३ ॥

atha—therefore; asmat—our; anīsa-bhūtah—plenary expansions; te—your; ātmajah—sons; loka-viśrutah—very famous in the world; bhaviyāraḥ—in the future will be born; āṅga—dear great sage; bhadram—all good fortune; te—unto you; visrapsyanti—will spread; ca—also; te—your; yasaḥ—reputation.

**TRANSLATION**

You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

**TEXT 32**

एवं कामवर्ण दर्शन प्रतिज्ञां सुरेण वर्णां।
सब्याजालयो: सम्प्रदत्तवेच्छित्तोत्त॥ १३ ॥

**TEXT 33**

Genealogical Table of the Daughters of Manu

evaṁ kāmavaraṁ dattavā
pratijagmuḥ suresvārāḥ
sabhājītāṁ tayoḥ samyag
&
dampatyor miṣatos tataḥ

evam—thus; kāmavaram—desired benediction; dattavā—offering; pratijagmuḥ—returned; sura-isvārāḥ—the chief demigods; sabhājītāḥ—being worshiped; tayoḥ—while they; samyak—perfectly; dampatyor—the husband and wife; miṣatōḥ—were looking on; tataḥ—from there.

**TRANSLATION**

Thus, while the couple looked on, the three deities Brahmā, Viśnū and Maheśvara disappeared from that place after bestowing upon Atri Muni the benediction.

**TEXT 33**

somaḥ—The King of the moon planet; abhūt—appeared; brahmaḥ—of Lord Brahmā; anīsaḥ—partial expansion; dattah—Dattātreya; viṣṇuḥ—of Viṣṇu; tu—but; yogavit—very powerful yogi; durvāṣāḥ—Durvāṣā; saṅkarasya anīsaḥ—partial expansion of Lord Śiva; nibodhaḥ—just try to understand; āṅgirasah—of the great sage Āṅgirāḥ; praṭim—generations.

**TRANSLATION**

Thereafter, from the partial representation of Brahmā, the moon-god was born of them; from the partial representation of Viṣṇu, the great mystic Dattātreya was born; and from the partial representation of Saṅkara [Lord Śiva], Durvāṣā was born. Now you may hear from me of the many sons of Āṅgirā.
TEXT 34

śraddhā tvāṅgirasāḥ patnī
catrasūta kanyakāḥ
sinivāi kuhū rākā
caturthī anumātīs tathā

śraddhā—Śraddhā; tu—but; aṅgirasāḥ—of Aṅgirā Rṣi; patnī—wife; catra-
sraḥ—four; asūta—gave birth; kanyakāḥ—daughters; sinivāi—Sinivāi; kuhū—Kuhū; rākā—Rākā; caturthī—the fourth one; anumātī—Anumāti; tathā—also.

TRANSLATION

Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinivāi, Kuhū, Rākā and Anumāti.

TEXT 35

pulastyo'janayat patnyāmagastyaṁ ca havirbhūvi
so 'nya-janmani dahrāṅnir
viśravāś ca mahātapāḥ

pulastyāḥ—the sage Pulastyā; ajanayāḥ—begot; patnyāṁ—in his wife; agastyāṁ—the great sage Agastyā; ca—also; havirbhūvi—in Havirbhū; saḥ—he (Agastya); aṅya-janmanī—in the next birth; dahrāṅṇī—the digesting fire; viśravāḥ—Viśravā; ca—and; mahātapāḥ—greatly powerful because of austerity.

TRANSLATION

Pulastyā begot in his wife, Havirbhū, one son of the name Agastya, who in his next birth became Dahrāṅnī. Besides him, Pulastyā begot another very great and saintly son, whose name was Viśravā.

TEXT 37

tasya yakṣa-patir devāḥ
kuberas tuḍaviḍāśuṭaḥ
rāvaṇāḥ kumbhakārṇaḥ ca
tathānyasyaṁ vibhiṣaṇaḥ

tasya—his; yaks-patiḥ—the King of the Yakṣas; devaḥ—demigod; kuberaḥ—Kuvera; tu—and; iḍaviḍāḥ—of Iḍaviḍā; sutaḥ—son; rāvaṇāḥ—Rāvaṇa; kumbhakārṇaḥ—Kumbhakarṇa; ca—and; tathā—so; anyasyaṁ—in the other; vibhiṣaṇaḥ—Vibhiṣaṇa.

TRANSLATION

Viśravā had two wives. The first wife was Iḍaviḍā, from whom Kuvera, the master of all Yakṣas, was born, and the next wife was named...
TEXT 38

Kesini, and from her were born three sons—Rāvana, Kumbhakarṇa and Vibhiṣaṇa.

TRANSLATION

Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmaśreṣṭha, Varīyān and Sahiṣṇu, and all of them were great sages.

PURPORT

Gati, the wife of Pulaha, is the fifth daughter of Kardama Muni. She was very faithful to her husband, and all her sons were as good as him.

TEXT 39

TRANSLATION

The great sage Vasiṣṭha begot in his wife, Urjā, sometimes called Arundhati, seven spotlessly great sages, headed by the sage named Citraketu.

PURPORT

Kriyā is the sixth daughter of Kardama Muni, and she produced 60,000 sages, who were known as the Vālakhiliyas because they all retired from family life as vānaprasthas.
The names of these seven sages are as follows: Citraketu, Suroci, Viraja, Mitra, Ulbarita, Vasubhrdyana, and Dyuman. Some other very competent sons were born from his other wives.

TRANSLATION

The names of these seven sages are as follows: Citraketu, Suroci, Viraja, Mitra, Ulbarita, Vasubhrdyana, and Dyuman. Some other very competent sons were born from his other wives.

PURPORT

Urja, who is sometimes known as Arundhati and is the wife of Vasiṣṭha, is the ninth daughter of Kardama Muni.

TEXT 42

Vijñastavrāṇaḥ: Patrī lamen purṇa ṛcavatam
Deśabhāmasāṭrang sūgīyave niṣṭvār eva M 1131

cittis tvatharvaṇaḥ patrī
lebhe putraṁ dhṛtavrataṁ
adhyaṁcaṁ āsvaśiraśaṁ
bhṛgore vaṁśaṁ nibodha me

cittis—Citti; tu—also; atharvaṇaḥ—of Atharva; patrī—wife; lebhe—got; putraṁ—son; dhṛtavrataṁ—completely dedicated to a vow; adhyāṁcaṁ—Dadhyaṇca; āsvaśiraśaṁ—Āsvaśira; bhṛgo vaṁśaṁ—generations of Bhṛgu; nibodha—try to understand; me—from me.

TRANSLATION

Citti, wife of the sage Atharva, gave birth to a son named Āsvaśira by accepting a great vow called Dadhyāṅca. Now you can hear from me about the descendants of the sage Bhṛgu.

TEXT 43

The sage Bhṛgu was highly fortunate, and in his wife, known as Khyāti, he begot two sons, named Dāthā and Vidhātā, and one daughter, named Śrī, who was very much devoted to the Supreme Personality of Godhead.

PURPORT

The wife of Atharva known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

TEXT 44

The wife of Atharva known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

PURPORT

The wife of Atharva known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

TEXT 44

Genealogical Table of the Daughters of Manu

The wife of Atharva known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

PURPORT

The wife of Atharva known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

TEXT 44

The wife of Atharva known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.

PURPORT

The wife of Atharva known as Citti is also known as Śanti and is the eighth daughter of Kardama Muni.
The sage Meru had two daughters, named Ayati and Niyati, whom he gave in charity to Dhata and Vidhata. They gave birth to two sons, Mrkanda and Praña.

TRANSLATION

From Mrkanda, Mrkandeya Muni was born and from Praña the sage Vedasirã, whose son was Uṣanã [Śukrācarya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhṛgū dynasty.

TRANSLATION

My dear Vidura, the population of the universe was thus increased by the descendants of these sages. Actually all of them were born of the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another daughter of Manu, known as Prasūti, married the son of Brahmā named Dakṣa.
TRANSLATION

Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

Text 53] Genealogical Table of the Daughters of Manu

One of the remaining two daughters was given in charity to the Pitrloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddha, Maitri, Daya, Santi, Tuṣṭi, Puṣṭi, Kriya, Unnati, Buddhi, Medha, Titikṣa, Hri and Miirti. These thirteen daughters produced the following sons: Śraddha gave birth to Subha, Maitri produced Prasada, Daya gave birth to Abhaya, Santi gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Sāya, Kriya gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medha gave birth to Śraddha, Titikṣa gave birth to Kṣema, and Hri gave birth to Prasraya. Murti, a reservoir of all respectable qualities, gave birth to Śri Nara-Nārāyaṇa, the Supreme Personality of Godhead.
On the occasion of the appearance of Nara-Narayana, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

**TRANSLATION**

In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Narayana, all signs of good fortune were visible. Just at that time great demigods like Brahma also offered their respectful prayers.

**PURPORT**

The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead who created as His external energy this cosmic manifestation, which is situated in Him as the air and clouds are situated in space, and who has now appeared in the form of Nara-Narayana Rṣi in the house of Dharma.
Godhead. In space there are innumerable varieties of planets and also the air, and in the air there are variously colored clouds, and sometimes we see airplanes running from one place to another. Thus the entire cosmic manifestation is full of variety, but actually that variety is a manifestation of the external energy of the Supreme Lord, and that energy is situated in Him. Now the Lord Himself, after manifesting His energy, appeared within the creation of His energy, which is simultaneously one with and different from Himself, and therefore the demigods offered their respects to the Supreme Personality of Godhead who manifests Himself in such varieties. There are some philosophers, called nondualists, who, because of their impersonal conception, think that the varieties are false. In this verse it is specifically stated, *yo māyāya viracitam* This indicates that the varieties are a manifestation of the energy of the Supreme Personality of Godhead. Thus because the energy is nondifferent from the Godhead, the varieties are also factual. The material varieties may be temporary, but they are not false. They are a reflection of the spiritual varieties. Here the word *pratīcaṇaḥ*, “there are varieties,” announces the glories of the Supreme Personality of Godhead who appeared as Nara-Nārāyaṇa Ṛṣi and who is the origin of all varieties of material nature.

**Translation**

Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

**Purport**

The Supreme Personality of Godhead who is the origin of the cosmic manifestation is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon are sometimes covered by clouds or dust. It is very difficult to find the origin of the cosmic manifestation; therefore material scientists conclude that nature is the ultimate cause of all manifestations. But from sāstra, or authentic literature like *Bhagavad-gītā* and other Vedic scriptures, we understand that behind this wonderful cosmic manifestation is the Supreme Personality of Godhead, and in order to maintain the regular procedures of the cosmic manifestation and to be visible to the eyes of persons who are in the mode of goodness, the Lord appears. He is the cause of the creation and dissolution of the cosmic manifestation. The demigods therefore prayed for His merciful glance upon them in order to be blessed.
[Maitreya said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Nārāyaṇa, and the Lord glanced upon them with mercy and then departed for Gandhamadana Hill.

That Nara-Nārāyaṇa Rṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, in order to mitigate the burden of the world.

Nārāyaṇa is the Supreme Personality of Godhead, and Nara is a part of the Supreme Personality of Godhead Nārāyaṇa. Thus the energy and the energetic together are the Supreme Personality of Godhead. Maitreya informed Vidura that Nara, the portion of Nārāyaṇa, had appeared in the family of the Kuru dynasty and that Nārāyaṇa, the plenary expansion of Kṛṣṇa, had come as Kṛṣṇa, the Supreme Personality of Godhead, with the purpose of delivering the suffering humanity from the pangs of material burdens.

In other words, Nārāyaṇa Rṣi was now present in the world in the forms of Kṛṣṇa and Arjuna.

The predominating deity of fire begot in his wife, Svāhā, three children, named Pāvaka, Pāvamāna and Śuci, who exist by eating the oblations offered to the fire of sacrifice.

After describing the descendants of the thirteen wives of Dharma, who were all daughters of Dakṣa, Maitreya now describes the fourteenth daughter of Dakṣa, Svāhā, and her three sons. Oblations offered in the sacrificial fire are meant for the demigods, and, on behalf of the demigods, the three sons of Agni and Svāhā, namely Pāvaka, Pāvamāna, and Śuci, accept the oblations.
From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

PURPORT

The grandfather is Agni, and the sons are Pavaka, Pavamana and Suci. Counting these four plus forty-five grandsons, there are altogether forty-nine different fire-gods.

TEXT 62

These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brähmanas.

PURPORT

Impersonalists who perform Vedic fruitive sacrifices are attracted to the various fire-gods and offer oblations in their name. The forty-nine fire-gods are described herewith.

TEXT 63

The Agniśvattas, the Barhiśadas, the Saumyas and the Ājyapas are the Pitṛs. They are either saṅgika or nirāṅgika. The wife of all these Pitṛs is Svadhā, who is the daughter of King Dakṣa.

TRANSLATION

These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brähmanas.
Svadha, who was offered to the Pitas, begot two daughters named Vayuna and Dharii, both of whom were impersonalists and were expert in transcendental Vedic knowledge.

TRANSLATION

The sixteenth daughter, whose name was Sati, was the wife of Lord Siva. She could not produce a child, although she always faithfully engaged in the service of her husband.

PURPORT

The reason is that Sati's father, Daksha, used to chastise Lord Siva in spite of Siva's faultlessness. Therefore, before attaining a mature age, Sati gave up her body by dint of yogic mystic power.
CHAPTER TWO

Dakṣa Curses Lord Śiva

TEXT 1

विदुर उवाच
भवे शीलवाम अरे दशै दुहित्वसङ्गः ।
विद्वेषकोरोक्षादत्त्यायाम्यं सतीयः ॥ १ ॥

vidura uvāca
bhāve śīlavatāṁ śreṣṭhe
dakṣo duhitr-vatsalaḥ
vidveṣam akarot kasmād
anādṛtyātmajāṁ satīṁ

viduraḥ uvāca—Vidura said; bhāve—towards Lord Śiva; śīlavatāṁ—among the gentle; śreṣṭhe—the best; dakṣaḥ—Dakṣa; duhitr-vatsalaḥ—being affectionate towards his daughter; vidveṣam—enmity; akarot—did exhibit; kasmāt—why; anādṛtya—neglecting; ātmajāṁ—his own daughter; satīṁ—Sati.

TRANSLATION

Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, so envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Sati?

PURPORT

In the Second Chapter of the Fourth Canto, the cause of the dissension between Lord Śiva and Dakṣa, which was due to a great sacrifice arranged by Dakṣa for the pacification of the entire universe, is explained. Lord Śiva is described here as the best of the gentle because he is not envious of anyone, he is equal to all living entities, and all other good qualities are present in his personality. Śiva means all-auspicious. No one can be
an enemy of Lord Śiva's, for he is so peaceful and renounced that he does not even construct a house for his residence, but lives underneath a tree, always detached from all worldly things. The personality of Lord Śiva symbolizes the best of gentleness. Why, then, was Dakṣa, who offered his beloved daughter to such a gentle personality, so intensely inimical towards Lord Śiva that Sati, the daughter of Dakṣa and wife of Lord Śiva, gave up her body?

TEXT 2

kas taṁ cara-aca-ra-guruṁ
nirvairam saṁta-vigrahaṁ
ātmārāmaṁ katham dveṣṭi
jagato daivataṁ mahat

kah— who (Dakṣa); tam— him (Lord Śiva); cara-acara— of the whole world (both animate and inanimate); guruṁ— the spiritual master; nirvairam— without enmity; saṁта-vigrahaṁ— having a peaceful personality; ātmārāmaṁ— satisfied in himself; katham— how; dveṣṭi— hates; jagataḥ— of the universe; daivatam— demigod; mahat— the great.

TRANSLATION

Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

PURPORT

Lord Śiva is described here as cara-aca-ra-guru, the spiritual master of all animate and inanimate objects. He is sometimes known as Bhūtānātha, which means the worshipable deity of the dull-headed. Bhūta is also sometimes taken to indicate the ghosts. Lord Śiva takes charge of reforming persons who are ghosts and demons, not to speak of others, who are godly; therefore he is the spiritual master of everyone, both the dull and demoniac and the highly learned Vaiṣṇavas. It is also stated, vaiṣṇavināṁ yathā sambhūḥ. Sambhu, Lord Śiva, is the greatest of all Vaiṣṇavas. On one hand he is the worshipable object of the dull demons, and on the other he is the best of all Vaiṣṇavas, or devotees, and he has a sampradāya called the Rudra-sampradāya. Even if he is an enemy or is sometimes angry, such a personality cannot be the object of envy, so Vidura, in astonishment, asked why he was taken as such, especially by Dakṣa. Dakṣa is also not an ordinary person. He is a Prajāpati in charge of fathering population, and all his daughters are highly elevated, especially Sati. Sati means the most chaste. Whenever there is consideration of chastity, Sati, this wife of Lord Śiva and daughter of Dakṣa, is considered first. Vidura was astonished that there could possibly be so much enmity between Dakṣa, who was such a great man, the father of Sati, and Lord Śiva, the spiritual master of everyone, that the most chaste goddess Sati gave up her body in that quarrel.

TEXT 3

etad ākhyaṁ me brahmaṁ
jāmātuḥ śvasūra-yas ca
vidveśa tu yataḥ praṇāṁ
yatayo dustya-jan svatī
tat— thus; ākhyaṁ— please tell; me—to me; brahmaṁ— O brahmana; jāmātuḥ— of the son-in-law (Lord Śiva); śvasūra-yas—of the father-in-law (Dakṣa); ca— and; vidveśaḥ— quarrel; tu— as to; yataḥ— from what cause; praṇāṁ— her life; yatayo— gave up; dustya-jan— which is impossible to give up; svatī— Sati.

TRANSLATION

Vidura therefore inquired: My dear Maitreya, would you kindly explain to me how such a son-in-law and such a father-in-law could quarrel so bitterly that the great goddess Sati could give up her life, with which it is not easy to part?

TEXT 4

mārīyā udāch
puraḥ viśvavratā yathā śatā maṇḍapaḥ
yathā saṁtā hityo jñānaḥ

sac ca uṣṇaḥ ṣanāṇaḥ jñānaḥ
The sage Maitreya said: In a former time the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

PURPORT

Upon being asked by Vidura, the sage Maitreya began to explain the cause of the misunderstanding between Lord Śiva and Dakṣa, because of which the goddess Śatī gave up her body. Thus begins the history of a great sacrifice performed by the leaders of the universal creation, namely Marici, Dakṣa and Vasīthā. These great personalities arranged for a great sacrifice, for which demigods like Indra and the fire-gods assembled with their followers. Lord Brahmā and Lord Śiva were also present.

TEXT 5

<table>
<thead>
<tr>
<th>Text 5</th>
<th>Dakṣa Curses Lord Śiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>तत्र प्रविष्टाः रशयो दृष्टवर्क्म ॠषिः</td>
<td>When Dakṣa, the leader of the Prajāpati, entered that assembly, his personal bodily luster as bright as that of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.</td>
</tr>
<tr>
<td>आज्ञार्थं वितिसिः क्वाः तन्महस्य:</td>
<td></td>
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<tr>
<td>tatra praviṣṭam ṛṣayo dṛṣṭvārkam iva rociṣā bhrājamanāṁ vitimiraṁ kuruṁtaṁ tan-mahat-saḍaḥ</td>
<td></td>
</tr>
<tr>
<td>tatra—there; praviṣṭam—having entered; ṛṣayaḥ—the sages; dṛṣṭvā—seeing; arkam—the sun; iva—just like; rociṣā—with luster; bhrājamanāṁ—shining; vitimiraṁ—free from darkness; kuruṁtaṁ—making; tat—that; mahat—great; sadaḥ—assembly.</td>
<td></td>
</tr>
</tbody>
</table>

TRANSLATION

When Dakṣa, the leader of the Prajāpati, entered that assembly, his personal bodily luster as bright as that of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

TEXT 6

<table>
<thead>
<tr>
<th>Text 6</th>
<th>Text 7</th>
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<tbody>
<tr>
<td>उदातिष्ठन सदस्यं सत्यवेद्या सहाययः</td>
<td></td>
</tr>
<tr>
<td>दाक्ष्ये विस्तारं द्वारा च तदाभिषेकः</td>
<td></td>
</tr>
<tr>
<td>udatiṣṭhaḥ sadasyaḥ te sva-dhiṣṇyebhyah sahāgynaḥ rte viriṇcāṁ śarvaṁ ca tad-bhāsākṣipta-cetasaḥ</td>
<td></td>
</tr>
<tr>
<td>udatiṣṭhaḥ—stood up; sadasyaḥ—the members of the assembly; te—they; sva-dhiṣṇyebhyah—from their own seats; saha-agnayaḥ—along with the fire-gods; rte—except for; viriṇcā—Brahma; śarvaḥ—Śiva; ca—and; tat—he (Dakṣa’s); bhāsa—by the luster; ākṣipta—are influenced; cetasaḥ—those whose minds.</td>
<td></td>
</tr>
</tbody>
</table>

TRANSLATION

Influenced by his personal bodily luster, all the fire-gods and other participants present in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

TEXT 7

<table>
<thead>
<tr>
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<th>Dakṣa Curses Lord Śiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>सदसस्ततिसिद्धं स्मावास्य साधवो संस्कृतं</td>
<td></td>
</tr>
<tr>
<td>वर्ण तोढ़कुरुः नत्या निसाध तदाभ्यं</td>
<td></td>
</tr>
<tr>
<td>sadasas patibhir dakṣo bhagavān sāduḥ sat-kṛtaḥ ajam loka-guruṁ natvā nīsāda tad-ājñāya</td>
<td></td>
</tr>
<tr>
<td>sadasas—of the assembly; patibhiḥ—by the leaders; dakṣa—Dakṣa; bhagavān—the possessor of all opulences; sāduḥ—properly; sat-kṛtaḥ—was welcomed; ajam—to the unborn (Brahmā); loka-guruṁ—to the teacher of</td>
<td></td>
</tr>
</tbody>
</table>
the universe; natvā—making obeisances; niṣasāda—sat down; tat-ājñayā—by his (Brahma’s) order.

TRANSLATION

Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahma, and after offering him his respect, Dakṣa, by the order of Brahma, properly took his seat.

TEXT 8

प्राद्विन्धर्यं सूर्य नास्थ्यतवननादत: ।
उदाच बार्म चतुर्मिथिष्क्ष्य दहलिव ॥ ८ ॥

प्राह निसान्निन मर्दानि द्रेष्वाः
नामसयत तद-ान्दर्ताः
उवा वामानि कासुर्ब्याय
अभीवक्ष्या दाहान्न इव

prāh—before; niṣaṇṇam—being seated; mṛdānaṁ—Lord Śiva; dṛṣṭvā—seeing; na amṛyat—did not tolerate; tat—by him (Śiva); anāṭṭaḥ—not being respected; uvāca—said; vāmāṁ—dishonest; caksurṣyām—with both eyes; abhīvīkṣya—looking at; dahan—burning; iva—as if.

TRANSLATION

Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting there and not showing any respect to him. At that time he became greatly angry, and, his eyes glowing, he began to speak very strongly against him.

PURPORT

Lord Śiva, being the son-in-law of Dakṣa, was expected to show his father-in-law respect by standing with the others, but because Lord Brahma and Lord Śiva are the principal demigods, their positions were greater than Dakṣa’s. Dakṣa, however, could not tolerate this, and he took it as an insult by his son-in-law. Previously, also, he was not very much satisfied with Lord Śiva because Śiva looked very poor and was niggardly in dress.

TEXT 9

श्रुपति ब्रह्मयो मे सहदेवः सहायसं ।
सापुत्ताः हुतती द्वितै नाश्तानासा च मस्तात ॥ ९ ॥

śrūpaṁ brahma-yo me sahadevaḥ sahaṁyaḥ ।
sāpurīṁ huṭati dviṁ nāśanāya ca maśrataḥ ॥ ९ ॥

TEXT 10

कस्मिन्नार्रति: पन्ना वेन स्वामेन दृष्टि: ॥ १० ॥

ayam tu loka-pālānaṁ
yaśo-gnana nirapatrapaṁ
sadbhir acaritaṁ panthā
yena stabdhena dūṣitaḥ

ayam—he (Śiva); tu—but; loka-pālānaṁ—of the governors of the universe; yaśo-gnana—spoiling the fame; nirapatrapaḥ— blameless; sadbhīḥ—by those of gentle manner; acaritaḥ—followed; panthāḥ—the path; yena—by whom (Śiva); stabdhena—being devoid of proper actions; dūṣitaḥ—is polluted.

TRANSLATION

All sages, brāhmaṇas and fire-gods present here, please hear me with attention, for I am speaking about the manners of gentle persons. I am not speaking out of ignorance or envy.

PURPORT

In speaking against Lord Śiva, Dakṣa tried to pacify the assembly by presenting in a very tactful way that he was going to speak about the manners of gentle persons, although naturally this might affect some unmannerly upstarts and the assembly might be unhappy because they did not want even unmannerly persons to be offended. In other words, he was in complete knowledge that he was speaking against Lord Śiva in spite of Śiva’s spotless character. As far as envy is concerned, from the very beginning he was envious of Lord Śiva; therefore he could not distinguish his own particular envy. Although he spoke like a man in ignorance, he wanted to cover his statements by saying that he was not speaking for impudent and envious reasons.
Srimad-Bhagavatam  [Canto 4, Ch. 2

TRANSLATION
Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

PURPORT
Dakṣa wanted to impress upon the minds of all the great sages assembled in that meeting that Śiva, being one of the demigods, had ruined the good reputations of all the demigods by his unmannerly behavior. The words used against Lord Śiva by Dakṣa can also be understood in a different way, in a good sense. For example, he stated that Śiva is yaśoghna, which means one who spoils name and fame. So this also can be interpreted to mean that he was so famous that his fame killed all other fame. Again, he used the word nirapatrāpa, which also can be used in two senses. One sense is one who is stunted, and another sense is one who is the maintainer of persons who have no other shelter. Generally Lord Śiva is known as the lord of the bhūtas or lower grade of living creatures. They take shelter of Lord Śiva because he is very kind to everyone and is very quickly satisfied. Therefore he is called Āśutoṣa. To such men, who cannot approach other demigods or Viṣṇu, Lord Śiva gives shelter. Therefore the word nirapatrāpa can be used in that sense.

TEXT 11

Text 13] Dakṣa Curses Lord Śiva
dughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

PURPORT
Dakṣa’s statement that Lord Śiva pretended to be an honest person means that Śiva was not honest because in spite of accepting the position of Dakṣa’s son-in-law, he was not respectful to Dakṣa.

TEXT 12

He has eyes like a monkey’s, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

TRANSLATION
He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brāhmaṇas. He has married my daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

PURPORT
Dakṣa’s statement that Lord Śiva pretended to be an honest person means that Śiva was not honest because in spite of accepting the position of Dakṣa’s son-in-law, he was not respectful to Dakṣa.
anicchan—not desiring; api—although; adbäm—handed over; båläm—my daughter; śudrāya—unto a śudra; iva—as; uśatim giram—the message of the Vedas.

TRANSLATION
I had no desire to give my daughter to this person who has broken all rules of civility. Because of his not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a śudra.

PURPORT
A śudra is forbidden to take lessons from the Vedas because a śudra, due to his unclean habits, is not worthy to hear such instructions. This restriction, that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter a law college unless he has graduated all lower grades. According to the estimation of Dakṣa, Śiva was unclean in habits and not worthy to have the hand of his daughter, Satī, who was so enlightened, beautiful and chaste. The word used in this connection is bhinna-seṭave, which means one who has broken all the regulations for good behavior by not following the Vedic principles. In other words, according to Dakṣa the entire transaction of the marriage of his daughter with Śiva was not in order.

TEXTS 14-15

Dakṣa Curses Lord Śiva

matto matta-jana-priyāḥ
patiḥ pramathā-nāthānāṁ
tamo-mātrāṁ karma-kārā
tamo-mātrāṁ karma-kārā

TRANSLATION
He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings who are in the gross mode of ignorance, and he is their leader.

PURPORT
Those who do not regularly bathe are supposed to be in association with ghosts and crazy creatures. Lord Śiva appeared to be like that, but his name, Śiva, is actually fitting, for he is very kind to persons who are in the darkness of the mode of ignorance, such as unclean drunkards who do not regularly bathe. Lord Śiva is so kind that he gives shelter to such creatures and gradually elevates them to spiritual consciousness. Although it is very difficult to raise such creatures to spiritual understanding, Lord Śiva takes charge of them, and therefore, as stated in the Vedas, Lord Śiva is all-auspicious. Thus by his association even such fallen souls can be elevated. Sometimes it is seen that great personalities meet with fallen souls, not for any personal interest but for the benefit of those souls. In the creation of the Lord there are different kinds of living creatures, and of them some are in the mode of goodness, some are in the mode of passion, and
some are in the mode of ignorance. Lord Viṣṇu takes charge of persons who are advanced Kuṣṇa conscious Vaiṣṇavas, and Lord Brahmā takes charge of persons who are very much attached to material activities, but Lord Śiva is so kind that he takes charge of persons who are in gross ignorance and whose behavior is lower than that of the animals. Therefore Lord Śiva is especially called auspicious.

TEXT 16

tasma unmađa-nāthāya
naṣṭa-saúcāya durhrde
dattā bata mayā sādhvi
codite parameśthinā

TASMĀ UNMĀDA-NĀTHĀYA
NAṢṬA-SAÚCĀYA DURHRDE
DATṬĀ BATA MAYĀ SĀDHVI
CODITE PARAMEŚTHINĀ

TASMĀ—to him; UNMĀDA-NĀTHĀYA—to the lord of ghosts; NAṢṬA-SAÚCĀYA—being devoid of all cleanliness; DURHRDE—heart filled with nasty things; DATṬĀ—was given; BATA—alas; MAYĀ—by me; SĀḌHVĪ—Satī; CODITE—being requested; PARAMEŚTHINĀ—by the supreme teacher (Brahmā).

TRANSLATION

On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

PURPORT

It is the duty of parents to hand over their daughters to suitable persons, just befitting their family tradition in cleanliness, gentle behavior, wealth, social position, etc. Dakṣa was repentant that, on the request of Brahmā, who was his father, he had handed over his daughter to a person who, according to his calculation, was nasty. He was so angry that he did not acknowledge that the request was from his father. He referred to Brahmā as PARAMEŚTHI, the supreme teacher in the universe; because of his temperament of gross anger, he was not even prepared to accept Brahmā as his father. In other words he accused even Brahmā of being less intelligent because he had advised Dakṣa to hand over his beautiful daughter to such a nasty fellow. In anger one forgets everything, and thus Dakṣa, in anger, not only accused the great Lord Śiva, but he criticized his father, Lord Brahmā, for his not very sanguine advice that Dakṣa hand over his daughter to Lord Śiva.

TEXT 17

Dakṣa Curses Lord Śiva

The sage Maitreyā continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.

TEXT 18

The demigods are eligible to share in the oblations of sacrifice, but Lord Śiva, who is lowest of all the demigods, should not have a share.
PURPORT

Due to this curse, Śiva was deprived of his share in the oblations of Vedic sacrifices. It is due to the curse of Dakṣa, Śrī Viṣvanātha Cakravarti comments in this connection, that Lord Śiva was saved from the calamity of taking part with other demigods, who were all materialistic. Lord Śiva is the greatest devotee of the Supreme Personality of Godhead, and it is not fitting for him to eat or sit with materialistic persons like the demigods. Thus the curse of Dakṣa was indirectly a blessing, for he would not have to eat or sit with other demigods, who were too materialistic. There is a practical example set for us by Gaura-kisora dasa Babaji Maharaja, who used to sit on the side of a latrine to chant Hare Kṛṣṇa. Many materialistic persons used to come and bother him and disturb his daily routine of chanting, so to avoid their company he used to sit by the side of a latrine, where materialistic persons would not go because of the filth and the obnoxious smell. However, Gaurakisora dasa Bābājī Mahārāja was so great that he was accepted as the spiritual master of such a great personality as His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvati Gosvāmi Mahārāja. The conclusion is that Lord Śiva behaved in his own way to avoid materialistic persons who might disturb him in his prosecution of devotional service.

TEXT 19

निषिद्धयमानः स सदस्यायुः
देशो गिरित्रया विद्युङ्गय शापय।
तस्माहिनिर्क्रम विभ्रममन्यः
जगाम कौरवस्य निज्ज निकेतनम् ॥१५॥

निषिद्धयमानः—being requested not to; sah—he (Dakṣa); sadasya-mukhyā—by the members of the sacrifice; dakṣaḥ—Dakṣa; giritraya—to Śiva; visṛṣya—giving; śāpam—a curse; tasmāt—from that place; viṇiśkramya—going out; viṛddhamanyah—being exceedingly angry; jagāma—went; kauravya—O Vidura; nījam—to his own; nīketanam—home.

TRANSLATION

Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.

PURPORT

Anger is so detrimental that even a great personality like Dakṣa, out of anger, left the arena where Brahmā was presiding and all the great sages and pious and saintly persons were assembled. All of them requested him not to leave, but, infuriated, he left, thinking that the auspicious place was not fit for him. Puffed up by his exalted position, he thought that no one was greater than him in argument. It appears that all the members of the assembly, including Lord Brahmā, requested him not to be angry and leave their company, but in spite of all these requests, he left. That is the effect of cruel anger. In Bhagavad-gītā, therefore, it is advised that one who desires to make tangible advancement in spiritual consciousness must avoid three things—lust, anger and the mode of passion. Actually we can see that lust, anger and passion make a man crazy, even though he be as great as Dakṣa. The very name Dakṣa suggests that he was expert in all material activities, but still, because of his aversion towards such a saintly personality as Śiva, he was attacked by these three enemies—anger, lust and passion. Lord Caitanya, therefore, advised that one should be very careful not to offend Vaiṣṇavas. He has compared offenses towards a Vaiṣṇava to a mad elephant. As a mad elephant can do anything horrible, so when a person offends a Vaiṣṇava he can perform any abominable action.

TEXT 20

विभ्रष्य शार्य विनिश्चुरागमणि
नेंद्रिययो रोषक्षयदृशः ॥

dakṣaḥ—Dakṣa; visṛṣya—giving.
vijñāya—understanding; sāpam—the curse; girīṣa—of Śiva; anuga-agraṇīḥ—one of the principal associates; nandīśvarāḥ—Nandīvara; roṣa—anger; kaṣāya—red; dūṣitaḥ—blinded; dakṣāya—to Dakṣa; sāpam—a curse; visāsarja—gave; dāruṇam—harsh; ye—who; ca—and; anvamodan—tolerated; tattvācyaḥ— the cursing of Śiva; avijñāḥ—brāhmaṇas.

TRANSLATION

Nandīvara, one of the principal associates of Lord Śiva, upon understanding that Lord Śiva had been cursed, became greatly angry. His eyes became red, and he also prepared to curse Dakṣa and all the brāhmaṇas present there who tolerated Dakṣa’s cursing Śiva in harsh words.

PURPORT

There is a long-standing dissension among some of the neophyte Vaishnavas and Śaivites; they are always at loggerheads. When Dakṣa cursed Lord Śiva in harsh words, some of the brāhmaṇas present might have enjoyed it because some brāhmaṇas do not very much admire Lord Śiva. This is due to their ignorance of Lord Śiva’s position. Nandīvara was also affected by the cursing, but he did not follow the example of Lord Śiva, who was also present there. Lord Śiva could also have cursed Dakṣa in a similar way, but he was silent and tolerant; Nandīvara, his follower, however, was not tolerant. Of course, as a follower it was right for him not to tolerate an insult to his master, but he should not have also cursed the brāhmaṇas who were present. The entire issue was so complicated that those who were not strong enough forgot their positions, and thus cursing and countercursing went on in that great assembly. In other words, the material field is so unsteady that even personalities like Nandīvara, Dakṣa and many of the brāhmaṇas present were also infected by the atmosphere of anger.

TEXT 21

ya etan-martyam uddīṣya
bhagavaty apratidruḥi
 druhyaty ajñāḥ prthag-drṣṭis
 tattvato vimukho bhavet

ya—who (Dakṣa); etat-martyam—this body; uddīṣya— with reference to; bhagavati—to Śiva; apratidruḥi—who is not envious; druhyati—bears envy; ajñāḥ—less intelligent persons; prthag-drṣṭiḥ—the vision of duality; tattvataḥ—from transcendental knowledge; vimukhaḥ—bereft; bhavet—may become.

TRANSLATION

Anyone who has accepted Dakṣa as the most important personality and has neglected Lord Śiva because of envy is a less intelligent person and, because of visualizing in duality, will be bereft of transcendental knowledge.

PURPORT

The first curse in this connection by Nandīvara was that anyone supporting Dakṣa was foolishly identifying himself with the body, and therefore, because Dakṣa had no transcendental knowledge, supporting him would deprive one of transcendental knowledge. Dakṣa, Nandīvara said, identified himself with the body like other materialistic persons and was trying to derive all kinds of facilities in relationship with the body. He had excessive attachment for the body and bodily relations like wife, children, home and other such things, which are different from the soul. Therefore Nandīvara’s curse was that anyone who supported Dakṣa would be bereft of transcendental knowledge of the soul and thus also be deprived of knowledge of the Supreme Personality of Godhead.

TEXT 22

gṛheṣu kūṭa-dharmesu
sakto grāmya-sukhe cchayā
karma-tantram vitanute
vedāvādā-vippanna-dhiḥ

gṛheṣu—in householder life; kūṭa-dharmesu—of pretentious religiosity; saktaḥ—being attracted; grāmya-sukha-icechayā—by desire for material happiness; karma-tantram—frutitive activities; vitanute—he performs; veda-vāda—by the explanations of the Vedas; vippanna-dhiḥ—intelligence being lost.
TRANSLATION
Pretentious religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.

PURPORT
Persons who identify with bodily existence are attached to the fruitive activities described in the Vedic literature. For example, in the Vedas it is said that one who observes the ātmarāja vow will attain eternal happiness in the heavenly kingdom. In Bhagavad-gītā, it is said that this flowery language of the Vedas mostly attracts persons who identify with the body. To them such happiness as that of the heavenly kingdom is everything; they do not know that beyond that there is the spiritual kingdom or kingdom of God, and they have no knowledge that one can go there. Thus they are bereft of transcendental knowledge. Such persons are very careful in observing the rules and regulations of household life in order to be promoted in the next life to the moon or other heavenly planets. It is stated here that such persons are attached to grāmya-sukha, which means material happiness, without knowledge of eternal, blissful, spiritual life.

TEXT 23

TEXT 24

TEXT 25
ing; ca—and; unmathita-ātmānaḥ—whose minds have become dull; sammuḥyantu—let them remain attached; hara-duśaḥ—envious of Lord Śiva.

TRANSLATION

May those who are envious of Lord Śiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.

PURPORT

The Vedic promises of elevation to higher planets for a better standard of materialistic life are compared to flowery language because in a flower there is certainly an aroma, but that aroma does not last for a very long time. In a flower there is honey, but that honey is also not eternal.

TEXT 26

sarva-bhaksā dvijā vṛttyai
dhṛta-vidyā-tapo-vrataḥ
vitta-dehendriyārāmā
yācakā vicarantu iha

sarva-bhaksā—eating everything; dvijā—the brāhmaṇas; vṛttyai—for maintaining the body; dhṛta-vidyā—having taken to education; tapaḥ—austerity; vrataḥ—and vows; vitta—money; deha—the body; indriya—the senses; āraśā—the satisfaction; yācakaḥ—as beggars; vicarantu—let them wander; iha—here.

TRANSLATION

These brāhmaṇas take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what is to eat and what is not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

PURPORT

The third curse which was inflicted by Nandīśvara on the brāhmaṇas who supported Daksā is completely functioning in the age of Kali. The so-called brāhmaṇas are no longer interested in understanding the nature of the Supreme Brahmā, although a brāhmaṇa means one who has attained knowledge about Brahman. In the Vedānta-sūtra also it is stated, athāto brahma-jyotāsā: this human form of life is meant for realization of the Supreme Brahmā or Absolute Truth, or, in other words, human life is meant for one’s elevation to the post of a brāhmaṇa. Unfortunately the modern brāhmaṇas, or so-called brāhmaṇas who come in originally brahminical families, have left their own occupational duties, but they do not allow others to occupy the posts of brāhmaṇas. The qualifications for brāhmaṇas are described in the scriptures, in Śrīmad-Bhāgavatam, Bhāgavat-gitā and all other Vedic literatures. Brāhmaṇa is not a hereditary title or position. If someone from a non-brāhmaṇa family (for example, one born in the family of śūdras) tries to become a brāhmaṇa by being properly qualified under the instruction of a bona fide spiritual master, these so-called brāhmaṇas will object. Such brāhmaṇas, being cursed by Nandīśvara, are actually in a position where they have no discrimination between eatables and noneatables and simply live to maintain the perishable material body and its family. Such fallen conditioned souls are not worthy to be called brāhmaṇas, but in Kali-yuga they claim to be brāhmaṇas, and if a person actually tries to attain the brahminical qualifications, they try to hinder his progress. This is the situation in the present age. Caitanya Mahāprabhu condemned this principle very strongly. During His conversation with Rāmānanda Rāya, He said that regardless of whether a person is born in a brahminical family or śūdra family, regardless of whether he is a householder or a sannyāsī, if he knows the science of Keśa he must be a spiritual master. He had many so-called śūdra disciples like Haridāsa Ṭhākura and Rāmānanda Rāya. Even the Gōvāmīs, who were principal students of Lord Caitanya, were also ostracized from brahminical society, but Caitanya Mahāprabhu, by His grace, made them first-class Vaiṣṇavas.

TEXT 27

tasyaivam vadataḥ srutva dvijā-kula-ya vai
bhṛguḥ pratyasrjaḥ chāpāiḥ
brāhma-dāyaḥ turatyayam

tasya—his (Nandīśvara’s); evam—th; suṣaṭaḥ—words; sāpaṁ—the curse; īrta—hearing; duṣaḥ—unto the brāhmaṇas; vai—indeed; bhṛguḥ—
Bṛghu; 
pratyasrjat—made; śāpam—a curse; brahma-daṇḍam—the punishment of a brāhmaṇa; duratyayam—insurmountable.

TRANSLATION

When all the hereditary brāhmaṇas were thus cursed by Nandīvara, the sage Bṛghu, as a reaction, condemned the followers of Lord Śiva with this very strong brahminical curse:

PURPORT

The word duratyaya is particularly used in reference to a brahma-daṇḍa, or curse by a brāhmaṇa. A curse by a brāhmaṇa is very strong; therefore it is called duratyaya, or insurmountable. As the Lord states in Bhagavad-gitā, the stringent laws of nature are insurmountable; similarly, if a curse is uttered by a brāhmaṇa, that curse is also insurmountable. But Bhagavad-gitā also says that the curses or benedictions of the material world are, after all, material creations. The Caitanya-caritāmṛta also confirms that that which is accepted in this material world to be a benediction and that which is taken to be a curse are both on the same platform because they are material. To get out of this material contamination, one should take shelter of the Supreme Personality of Godhead, as recommended in Bhagavad-gitā: mām eva ye prapadyante mām etāṁ etāṁ taranti te. The best path is to transcend all material curses and benedictions and take shelter of the Supreme Lord, Kṛṣṇa, and remain in a transcendental position. Persons who have taken shelter of Kṛṣṇa are always peaceful; they are never cursed by anyone, nor do they attempt to curse anyone. That is a transcendental position.

TEXT 28

bhava-vrata-dhārāḥ ye ca
ye ca tāṁ samānuvratāḥ
pāśaṇḍinas te bhavantu
sac-chāstra-paripanṭhinaḥ

bhava-vrata-dhārāḥ—taking a vow to satisfy Lord Śiva; ye—who; ca—and; ye—who; ca—and; tāṁ—such principles; samānuvratāḥ—following; pāśaṇḍinaḥ—atheists; te—they; bhavantu—let them become; sat-sāstra-paripanṭhinaḥ—diverted from transcendental scriptural injunctions.

TEXT 29

nasṭa-saucā mūḍha-dhīyo
jaṭā-bhāsmāsti-dhārīpaḥ

One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

PURPORT

It is sometimes seen that devotees of Lord Śiva imitate the characteristics of Lord Śiva. For example, Lord Śiva drank an ocean of poison, so some of the followers of Lord Śiva imitate him and try to take intoxicants like gaṅga (marijuana). Here the curse is that if someone follows such principles he must become an infidel and turn against the principles of Vedic regulation. It is said that such devotees of Lord Śiva will be sac-chāstra-paripanṭhinaḥ, which means opposed to the conclusion of sāstra, or scripture. This is confirmed in the Padma Purāṇa also. Lord Śiva was ordered by the Supreme Personality of Godhead to preach the impersonal or Māyāvādī philosophy for a particular purpose, just as Lord Buddha preached the philosophy of voidness for particular purposes mentioned in the sāstras.

Sometimes it is necessary to preach a philosophical doctrine which is against the Vedic conclusion. In the Śiva Purāṇa it is stated that Lord Śiva said to Pārvatī that in the Kali-yuga in the body of a brāhmaṇa he would preach the Māyāvādī philosophy. Thus generally it is found that the worshipers of Lord Śiva are Māyāvādī followers. Lord Śiva himself says, māyāvādām asac-chāstraṁ. Asat-sāstra, as explained here, means the doctrine of Māyāvādī impersonalism, or becoming one with the Supreme. Bṛghu Muni cursed that persons who worshiped Lord Śiva would become followers of this Māyāvādī asat-sāstra. It is called asat-sāstra because the Māyāvādī doctrine attempts to establish that the Supreme Personality of Godhead is impersonal. Besides that, among the worshipers of Lord Śiva there is a section who live a devilish life. Śrīmad-Bhāgavatam and Nārada-paścarātra are authorized scriptures that are considered sat-sāstras, or scriptures which lead one to the path of God realization. Asat-sāstras are just the opposite.
Translation

Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Śiva, they prefer to live on wine, flesh and other such things.

Purport

Indulging in wine and meat, keeping long hair on one's head, not bathing daily, and smoking gāñja, marijuana, are some of the habits which are accepted by foolish creatures who do not have regulated lives. By such behavior one becomes devoid of transcendental knowledge. In the initiation into the Śiva mantra there are mudrīkaṭaka, in which it is sometimes recommended that one make his sitting place on the vagina and thus desire nirvīśa, or dissolution of existence. In that process of worship, wine is needed, or sometimes, in place of wine, palm tree juice which is converted into an intoxicant. This is also offered according to Śiva-āgama, a scripture on the method of worshiping Lord Śiva.

Text 30

Bṛhṛu Muni continued: Since you blaspheme the Vedas and the brāhmaṇas, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

Purport

Bṛhṛu Muni, in cursing Nandīśvara, said that not only would they be degraded as atheists because of his curse, but they had already fallen to the standard of atheism because they had blasphemed the Vedas, which are the source of human civilization. Human civilization is based on the qualitative divisions of social order, namely the intelligent class, the martial class, the productive class and the laborer class. The Vedas provide the right direction for advancing in spiritual cultivation and economic development and regulating the principle of sense gratification so that ultimately one may be liberated from material contamination to his real state of spiritual identification (ahārā brahma). As long as one is in the contamination of material existence, he changes bodies from the aquatics up to the position of Brahmā, but the human form of life is the highest perfectional life in the material world. The Vedas give direction how to elevate oneself in the next life, so the Vedas are the mother for such instructions, and the brāhmaṇas, or persons who are in knowledge of the Vedas, are the father. Thus if one blasphemes the Vedas and brāhmaṇas, naturally one goes down to the status of atheism. The exact word used in Sanskrit is nāstika, which means one who does not believe in the Vedas but manufactures some concocted system of religion. Śrī Caitanya Mahāprabhu has said that the followers of the Buddhist system of religion are nāstikas. In order to establish his doctrine of nonviolence, Lord Buddha flatly refused to believe in the Vedas, and thus, later on, Sāṅkarācārya stopped this system of religion in India and forced it to go outside India. Here it is stated, brahma ca brāhmaṇaḥ. Brahma means the Vedas, Ahaṁ brahmaṁ svacya. Ahaṁ means "I am in full knowledge." The Vedic assertion is that one should think that he is Brahmā, for actually he is Brahmā. If brahman or the Vedic spiritual science is condemned, and the masters of the spiritual science, the brāhmaṇas, are condemned, then where does human civilization stand? Bṛhṛu Muni says, "It is not due to my cursing that you shall become atheists; you are already situated in the principle of atheism. Therefore you are condemned."
TEXT 31

एṣ एव हि लोकानां सिद्धः पन्यः सनातनः।
वं एवं चालुसंस्कृतयोगमाणां जनार्दनः।

eṣa eva hi lokānāṁ
śivāḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur
yat pramāṇaṁ janārdaṇaḥ

esaḥ—the Vedas; eva—certainly; hi—for; lokānāṁ—of all people; śivāḥ—auspicious; panthāḥ—path; sanātanaḥ—eternal; yam—which (Vedic path); pūrve—in the past; ca—and; anusantasthuḥ—was rigidly followed; yat—in which; pramāṇaḥ—the evidence; janārdaṇaḥ—Janardana.

TRANSLATION

The Vedas give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janardana, the well-wisher of all living entities.

PURPORT

In the Bhagavad-gītā the Supreme Personality of Godhead, Kṛṣṇa, has claimed that He is the father of all living entities, regardless of form. There are 8,400,000 different species of life forms, and Lord Kṛṣṇa claims that He is the father of all. Because the living entities are parts and parcels of the Supreme Personality of Godhead, they are all sons of the Lord, and for their benefit, because they are hovering under the impression that present actual historical facts older than this material world. Therefore they are said to be apaurusṛṣeya. No one can trace out the history of the Veda. Of course, modern human civilization has no chronological history of the world or the universe, and it cannot present actual historical facts older than 3,000 years. But no one has traced out when the Vedas were written because they were never written by any living being within this material world. All other systems of knowledge are defective because they have been written or spoken by men or demigods who are products of this material creation, but Bhagavad-gītā is apaurusṛṣeya, for it was not spoken by any human being or any demigod of this material creation; it was spoken by Lord Kṛṣṇa, who is beyond the material creation. That is accepted by such stalwart scholars as Śaṅkarācārya, not to speak of other ācāryas such as Rāmānujācārya and Madhvacārya. Śaṅkarācārya has accepted that Nārāyaṇa and Kṛṣṇa are transcendental, and in Bhagavad-gītā also Lord Kṛṣṇa has established, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: “I am the origin of everything; everything has emanated from Me.” This material creation, including Brahmā and Śiva and all the demigods, has been created by Him, for everything has emanated from Him. He also says that (vedaiś ca sarvair aham eva vedyah) the purpose of all the Vedas is to understand Him. He is the original veda-uit, or knower of Vedānta, and vedānta-kt, or compiler of the Vedas. Brahmā is not the compiler of the Vedas.

In the beginning of Śrīmad-Bhāgavatam it is established, tene brahma hrdā: the Supreme Absolute Truth, the Personality of Godhead, instructed Brahmā in the Vedic knowledge through his heart. Therefore the evidence that Vedic knowledge is free from the defects of mistakes, illusions, cheating and imperfection is that it is spoken by the Supreme Personality of Godhead Janardana and has thus been followed from time immemorial, beginning from Brahmā. The Vedic religion or the principles of the Vedas have been followed by the highly cultured population of India since time immemorial; no one can trace out the history of Vedic religion. Therefore it is sanātana, and any blasphemy against the Vedas is calculated to be atheism. The Vedas are described as setu, which means bridge. If one wants to attain his spiritual existence, one has to cross an ocean of nescience. The Vedas are the bridge to cross such a great ocean. The Vedas describe how to divide the human race into four divisions according to quality and working capacity. This is a very scientific system, and it is also sanātana, for no one can trace out its history, and it has no dissolution. No one can stop the system of varṇa and āśrama, or the castes and divisions. For example, whether or not one accepts the name brahmana, there is a class in society which is known as the intelligent class and which is interested in spiritual understanding and philosophy. Similarly, there is a class of men who are interested in administration and in ruling others. In the Vedic system these materially spirited men are called kṣatriyas. Similarly, everywhere there is a class of men who are interested in economic development,
business, industry and moneymaking; they are called vaiśyas. And there is another class who are neither intelligent nor martially spirited nor endowed with the capacity for economic development but who simply can serve others. They are called śūdras, or the laborer class. This system is sanātana—it comes from time immemorial, and it will continue in the same way. There is no power in the world which can stop it. Therefore, since this sanātana-dharma system is eternal, one can elevate himself to the highest standard of spiritual life by following the Vedic principles. It is stated that formerly the sages followed this system; therefore to follow the Vedic system is to follow the standard etiquette of society. But the followers of Lord Śiva, who are drunkards, who are addicted to intoxicants and sex life, who do not bathe and who smoke ganja, are against all human etiquette. The conclusion is that persons who rebel against the Vedic principles are themselves the evidence that the Vedas are authoritative because by not following the Vedic principles they become like animals. Such animalistic persons are themselves evidence of the supremacy of the Vedic regulations.

TEXT 32

Maitreya said: When such cursing and countercursing was going on between his followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

TRANSLATION

The sage Maitreya said: When such cursing and countercursing was going on between his followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

PURPORT

Here Lord Śiva's excellent character is described. In spite of the cursing and countercursing between the parties of Dakṣa and Śiva, because he is the greatest Vaiṣṇava, he was so sober that he did not say anything. A Vaiṣṇava is always tolerant, and Lord Śiva is considered the standard of the material modes of nature. Another meaning of bhūta is anyone who has taken birth or anything which is produced, so in that sense Lord Śiva may be accepted as the father of this material world. Here, of course, Bhṛgu Muni takes Lord Śiva as the leader of the lowest creatures. The characteristics of the lowest class of men have already been described—they do not bathe, they have long hair on their heads, and they are addicted to intoxicants. In comparison to the path followed by the followers of Bhūtarā, the Vedic system is certainly excellent, for it promotes people to spiritual life as the highest eternal principle of human civilization. If one decries or blasphemes the Vedic principles, then he falls to the standard of atheism.
topmost Vaiṣṇava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Dakṣa’s, were unnecessarily cursing and countercursing one another, without any interest in the spiritual life. From his point of view, he did not see anyone as lower or higher because he is a Vaiṣṇava. As stated in Bhagavad-gītā, pariṣṭhitī sama-darśinaḥ: one who is perfectly learned does not see anyone as lesser or greater because he sees everyone from the spiritual platform. Thus the only alternative left to Lord Śiva was to leave in order to stop his follower, Nandīṣvara, as well as Bhṛgu Muni, from cursing and countercursing in that way.

TEXT 34

The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Personality of Godhead.

PURPORT

It is clearly stated here that the stalwart personalities who generate the entire population of the world are interested in satisfying the Supreme Personality of Godhead by offering sacrifices. The Lord also says in Bhagavad-gītā, bhoktiḥ yajña-tapasāṃ. One may engage in performing sacrifices and severe austerities for perfection, but they are all meant to satisfy the Supreme Lord. If such activities are performed for personal satisfaction, that is called pāṣāḍa, or atheism; but when they are performed for the satisfaction of the Supreme Lord, that is the Vedic principle. All the assembled sages performed sacrifices for one thousand years.

TEXT 35

The assembled sages performed sacrifices for one thousand years. After Lord Śiva and, previously, Dakṣa, left the arena of sacrifice, the sacrifice was not stopped; the sages went on for many years in order to satisfy the Supreme Lord. The sacrifice was not destroyed for want of Śiva and Dakṣa, and the sages went on with their activities. In other words, it may be assumed that if one does not worship the demigods, even up to Lord Śiva and Brahmā, one can nevertheless satisfy the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā: kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ. Persons who are impelled by lust and desire go to the demigods to derive some material benefit. Bhagavad-gītā uses the very specific words nāsti buddhiḥ, meaning persons who have lost their sense or intelligence. Only such persons care for demigods and want to derive material benefit from them. Of course, this does not mean that one should not show respect to the demigods, but there is no need to worship them. One who is honest may be faithful to the government, but he does not need to bribe the government servants. Bribery is illegal; one does not bribe a government servant, but that does
not mean that he does not show him respect. Similarly, one who engages in the transcendental loving service of the Supreme Lord does not need to worship any demigod, nor does he have any tendency to show disrespect to the demigods. Elsewhere in Bhagavad-gītā it is stated, ye'py anya-devatā-bhaktā yajante śraddhayānuitāḥ. The Lord says that anyone who worships the demigods is also worshiping Him, but he is worshiping avidhi-pūrvakam, which means without following the regulative principles. The regulative principle is to worship the Supreme Personality of Godhead. Worship of demigods may indirectly be worship of the Personality of Godhead, but it is not regulated. By worshiping the Supreme Lord, one automatically serves all the demigods because they are parts and parcels of the whole. If one supplies water to the root of a tree, all the parts of the tree, such as the leaves and branches, are automatically satisfied, and if one supplies food to the stomach, all the limbs of the body—the hands, legs, fingers, etc.—are nourished. Thus by worshiping the Supreme Personality of Godhead one can satisfy all the demigods, but by worshiping all the demigods one does not completely worship the Supreme Lord. Therefore worship of the demigods is irregular, and it is disrespectful to the scriptural injunctions.

In this age of Kali it is practically impossible to perform the deva-yajña or sacrifices to the demigods. As such, in this age Śrīmad-Bhāgavatam recommends saṅkīrtana-yajña. Yajña saṅkīrtana-prāya-vajanti hi sumedhāsaḥ. (Bhāg. 11.5.32) "In this age the intelligent person completes the performances of all kinds of yajñas simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." Tasmin tuṣṭe jagat-tuṣṭaḥ: "When Lord Viṣṇu is satisfied, all the demigods who are part and parcels of the Supreme Lord are satisfied."

Thus end the Bhaktivedanta purports of the Fourth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled, "Dakṣa Curses Lord Śiva."

CHAPTER THREE

Talks Between Lord Śiva and Satī

TEXT 1

maitreyā uvāca
sada vidviṣatō evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuh svaśurasayāpi
su-mahān aticakrame

maitreyāḥ uvāca—Maitreya said; sadā—constantly; vidviṣatō—the tension; evam—in this manner; kālaḥ—time; vai—certainly; dhriyamāṇayoḥ—continued to bear; jāmātuh—of the son-in-law; svaśurasayāpi—of the father-in-law; api—even; su-mahān—a very great; aticakrame—passed.

TRANSLATION

Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.

PURPORT

The previous chapter has already explained that Vidura questioned the sage Maitreya as to the cause of the misunderstanding between Lord Śiva and Dakṣa. Another question is why the strife between Dakṣa and his son-in-law caused Satī to destroy her body. The chief reason for Satī’s giving up her body was that her father, Dakṣa, began another sacrificial performance to which Lord Śiva was not invited at all. Generally, when any sacrifice
is performed, although each and every sacrifice is intended to pacify the Supreme Personality of Godhead, Viṣṇu, all the demigods, especially Lord Brahmā and Lord Śiva and the other principal demigods, such as Indra and Candra, are invited, and they take part. It is said that unless all the demigods are present, no sacrifice is complete. In the tension between the father-in-law and son-in-law, Dakṣa began another yajña performance, to which Lord Śiva was not invited. Dakṣa was the chief progenitor employed by Lord Brahmā, and he was a son of Brahmā, so he had a high position and was also very proud.

TEXT 2

Text 4] Talks Between Lord Śiva and Satī

īśvā—after performing; saḥ—he (Dakṣa); vajapeyena—with a Vajapeya sacrifice; brahmaṁśṭhan—Śiva and his followers; abhibhūya—neglecting; ca—and; brhaspati-savāna— the Brhaspati-sava; nāma—called; samārebhe—began; kruṭa-uttamam—the best of sacrifices.

TRANSLATION

Dakṣa began a sacrifice named Vajapeya, and he became excessively confident of his support by Lord Brahmā. He then performed another great sacrifice named Brhaspati-sava.

PURPORT

In the Vedas it is prescribed that before performing a Brhaspati-sava sacrifice, one should perform the sacrifice named Vajapeya. While performing these sacrifices, however, Dakṣa neglected great devotees like Lord Śiva. According to Vedic scriptures, the demigods are eligible to participate in yajñas and share the oblations, but he wanted to avoid them. All sacrifices are intended to pacify Lord Viṣṇu, but Lord Viṣṇu includes all His devotees. Brahmā, Lord Śiva and the other demigods are all obedient servants of Lord Viṣṇu; therefore Lord Viṣṇu is never satisfied without them. But Dakṣa, being puffed up with his power, wanted to deprive Lord Brahmā and Lord Śiva of participation in the sacrifice, understanding that if one satisfies Viṣṇu, it is not necessary to satisfy His followers. But that is not the process. Viṣṇu wants His followers to be satisfied first. Lord Kṛṣṇa says, 

mad-bhakta-paṁjḥūvadhikā: “The worship of My devotees is better than worship of Myself.” Similarly, in the Śiva Purāṇa, it is stated that the best mode of worship is to offer oblations to Viṣṇu, but better than that is to worship the devotees of Kṛṣṇa. Thus Dakṣa’s determination to neglect Lord Śiva in the sacrifices was not fitting.
While the sacrifice was being performed, many brahmärśis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with ornaments, attended from different parts of the universe.

**PURPORT**

In any auspicious ceremony, such as a marriage ceremony, sacrificial ceremony or pājā ceremony, it is auspicious for married women to decorate themselves very nicely with ornaments, fine clothing and cosmetics. These are auspicious signs, and many heavenly women assembled with their husbands, the devarśis, demigods and rōjarśis, in that great sacrifice named Brhaspati-sava. It is specifically mentioned in this verse that they approached with their husbands, for when a woman is decorated nicely, her husband becomes more cheerful. The nice decorations, ornaments and dress of the wives of the demigods and sages and the cheerfulness of the demigods and sages themselves were all-auspicious signs for the ceremony.
word sva-nilayābhyyāse indicates that they were passing right near her residential quarters. The dresses and bodily features of the wives of the heavenly denizens are very nicely described here. Their eyes moved; their earrings and other ornaments glittered and glared, their dresses were the nicest possible, and all of them had special lockets on their necklaces. Each woman was accompanied by her husband. Thus they looked so beautiful that Sati, Dākṣāyaṇī, was impelled to dress similarly and go to the sacrifice with her husband. That is the natural inclination of a woman.

TEXT 8

Satya uvāca
prajāpates te śvaśurasya sāmpratāṁ
niryāpito yajña-mahotsavāṁ kila
vayaṁ ca tatraḥhisāramā váma te
yady arthitāṁ vibudhā vrajanti hi

satī uvāca—Sati said; prajāpateḥ—of Dakṣa; te—your; śvaśurasya—of your father-in-law; sāmpratāṁ—nowadays; niryāpito—has been started; yajña—mahotsavā—a great sacrifice; kila—certainly; vayaṁ—we; ca—and; tatra—there; abhisārāma—may go; vāma—O my dear Lord Śiva; te—your; yadi—if; arthitā—desire; ami—these; vibudhāḥ—demigods; vrajanti—are going; hi—because.

TRANSLATION

Sati said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.

PURPORT

Sātī knew of the tension between her father and her husband, but still she expressed to her husband, Lord Śiva, that since such sacrifices were going on at her father's house and so many demigods were going, she also desired to go. But she could not express her willingness directly, and so she told her husband that if he desired to go, then she could also accompany him. In other words, she submitted her desire very politely to her husband.

TEXT 9

tasmin bhagino mama bhartṛbhiḥ svakair
dhrvaṁ gamiṣyanti suḥrd-didṛkṣavaḥ
ahāṁ ca tasmin bhavatābhikāmaye
sah opanitam paribhram arhitum

tasmin—in that sacrifice; bhaginyo—sisters; mama—my; bhartṛbhiḥ—with their husbands; svakaiḥ—their own; dhrvaṁ—surely; gamiṣyanti—will go; suḥrd-didṛkṣavaḥ—desiring to meet the relatives; ahāṁ—I; ca—and; tasmin—in that assembly; bhavatā—with you (Lord Śiva); abhikāmaye—I desire; saha—with; upaniṭam—given; paribhram—ornaments of decoration; arhitum—to accept.

TRANSLATION

I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assembly.

PURPORT

It is a woman's nature to want to decorate herself with ornaments and nice dresses and accompany her husband to social functions, meet friends and relatives and enjoy life in that way. This propensity is not unusual because woman is the basic principle of material enjoyment. Therefore in Sanskrit the word for woman is stri, which means one who expands the field of material enjoyment. In the material world there is an attraction between woman and man. This is the arrangement of conditional life. A woman attracts a man, and in that way the scope of material activities, involving house, wealth, children and friendship, increases, and thus instead of decreasing one's material demands, one becomes entangled in
material enjoyment. Lord Śiva, however, is different; therefore his name is Śiva. He is not at all attracted by material enjoyment, although his wife, Sati, was the daughter of a very great leader and was given to him by the request of Brahmā. Lord Śiva was reluctant, but Sati, as a woman, the daughter of a king, wanted enjoyment. She wanted to go to her father’s house, just as her other sisters might have done, and meet them and enjoy social life. Here, she specifically indicated that she would decorate herself with the ornaments given by her father. She did not say that she would decorate herself with the ornaments given by her husband because her husband was callous about all such matters. He did not know how to decorate his wife and take part in social life because he was always in ecstasy with thoughts of the Supreme Personality of Godhead. According to the Vedic system, a daughter is given a sufficient dowry at the time of her marriage, so Sati was also given a dowry by her father, and ornaments were included. It is also the custom that the husband gives some ornaments, but here it is particularly mentioned that her husband, being materially almost nothing, could not do so; therefore she wanted to decorate herself with the ornaments given by her father. It was fortunate for Sati that Lord Śiva did not take the ornaments from his wife and spend them for ɡāṇjā because those who imitate Lord Śiva in smoking ɡāṇjā exploit everything from household affairs; they take all of their wives’ property and spend on smoking, intoxication and similar other activities.

TRANSLATION

My sisters, the sisters of my mother and their husbands and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

PURPORT

As stated before, the tension between the father-in-law and son-in-law persisted for a considerable time. So Sati had not gone to her father’s house for a long while. Thus she was very anxious to go to her father’s house, particularly because on that occasion her sisters and their husbands and her mother’s sisters would be there. As is natural for a woman, she wanted to dress equally to her other sisters and also be accompanied by her husband. She did not, of course, want to go alone.

TEXT 11

Although this cosmic manifestation is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord; vinirmitam—in you; etat—this; āścaram—wonderful; qā—O Lord Śiva; ātma-māyahā—by the external energy of the Supreme Lord; vinirmitam—created; bhūti—appears; guṇa-traya-ātmakam—being an interaction of the three modes of material nature; tathāpi—even so; aham—I; yoṣit—woman; atatto-viṣṭ—not conversant with the truth; ca—and; te—your; dinā—poor; didṛkṣe—I wish to see; bhava—O Lord Śiva; me—my; bhava-kṣitīm—place of birth.

TRANSLATION

Although this cosmic manifestation is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord, the truth is fully known to you. Yet I am a poor woman, and, as
you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.

PURPORT

Dākṣāyāṇi, Sati, knew very well that her husband, Lord Śiva, was not very much interested in the glaring manifestation of the material world, which is caused by the interaction of the three modes of nature. Therefore she addressed her husband as aja, one who has transcended the bondage of birth and death, or one who has realized his eternal position. She stated, “The illusion of accepting the perverted reflection, the material or cosmic manifestation, to be real is not present in you because you are self-realized. For you the attraction of social life and the consideration that someone is father, someone is mother and someone is sister, which are illusory relationships, is already over, but because I am a poor woman I am not so advanced in transcendental realization. Therefore I wish to see my birthplace once more.”

TEXT 12

पस्य प्रवान्तिर अभहवाय्योस्यो- ।
प्रयाणां वर्णं गोत्रनामं न रूपः ।
यासु व्रजाद्भस्तिस्ती-कर्त्तरात् ।
नभो विमानाः कला-हान्सा-पांडुबिहः ।

O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.

PURPORT

Here Lord Śiva is addressed as abhava, which means one who is never born, although generally he is known as bhava, one who is born. Actually Rudra, Lord Śiva, is born from the eyes of Brahmā, who is called sva-yambhuva because he is not born of any human being or material creature but is born directly from the lotus flower which grows from the abdomen of Viṣṇu. When Lord Śiva is addressed here as abhava, this may be taken to mean one who has never felt material miseries. Sati wanted to impress upon her husband that even those who were not related to her father were also going, to say nothing of herself, who was intimately related to him. Lord Śiva is addressed here as blue-throated. Lord Śiva drank an ocean of poison and kept it in his throat, not swallowing it or allowing it to go down to his stomach, and thus his throat became blue. Since then he has been known as nilakarṇṭha, or blue-throated. The reason that Lord Śiva drank an ocean of poison was for others’ benefit. When the ocean was churned by the demigods and the demons, the churning at first produced poison, so because the poisonous ocean might have affected others who were not so advanced, Lord Śiva drank all the ocean water. In other words, he could drink such a great amount of poison for others’ benefit, and now, since his wife was personally requesting him to go to her father’s house, even if he did not wish to give that permission, he should do so out of his great kindness.
TEXT 13

κथम सुतायाः पित्र-गेहा-कांकुकानि
निसाम्या देहा सुराभ्य नेन्ते ।
अनाहुता अपि अविनयं श्रीदान
महादेवेर्दहनथ केनम् \[193\]

kathāṁ sutāyāṁ pitṛ-geha-kautukāṁ
nīsāmya dehaṁ sura-varyaṁ neṅgate
anāhuṭā āpy abhiyānti sahuṛdaṁ
bhurtu guror deha-krtaṁ ca ketanam

katham—how; sutāyāṁ—of a daughter; pitṛ-geha-kautukāṁ—the festival in the house of her father; nīsāmya—hearing; dehaṁ—the body; sura-varyaṁ—O best of the demigods; na—not; iṅgate—disturbed; anāhuṭā—without being called; api—even; abhiyānti—goes; sahuṛdaṁ—a friend; bhurtuḥ—of the husband; guror—of the spiritual master; deha-krtaḥ—of the father; ca—and; ketanam—the house.

TRANSLATION

O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father’s house? Even though you may be considering that I have not been invited, there is no harm if one goes to the house of his friend, husband, spiritual master or father without invitation.

TEXT 14

तन्मेव प्रसीदेदम अभियत्वायाः
वानिषा करुणकारिजों बताइ।
सर्वास्तमथोऽस्पदः भिष्मुप्यः
निरुपितव माहुर्णाण याचिति। \[194\]

tan me praśīde dam amartya vāṇīchitaṁ
kartum bhavān kāruṇiko baṭarati
tvayātmāno ‘rde ‘ham adabha-cakṣusā
nirūpitaṁ mānuṣgrhaṇā yācitaṁ
tat—therefore; me—unto me; praśīda—please be kind; idam—this; amartya—O immortal lord; vāṇīchitaṁ—desire; kartum—to do; bhavān—your honor; kāruṇikaḥ—kind; bata—O lord; arhati—is able; tvayā—by you; ātmanāḥ—of

Text 15] Talks Between Lord Śiva and Sati

The great sage Maitreyā said: Lord Śiva, the deliverer of the hill Kailāsa, thus being addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Dakṣa before the guardians of the universal affairs.
PURPORT

When Lord Śiva heard from his wife about Dakṣa, the psychological effect was that he immediately remembered the strong words which were spoken against him in the assembly of the guardians of the universe, and, remembering those words, he was sorry at heart, although to please his wife he smiled. In Bhagavad-gītā it is said that a liberated person is always in mental equilibrium in both the distress and the happiness of this material world. Therefore the question may now be raised why a liberated personality like Lord Śiva was so unhappy because of the words of Dakṣa. The answer is given by Śrīla Viśvanātha Cakravartī Ṭhākūr. Lord Śiva is ātmārūpa, or situated in complete self-realization, but because he is the incarnation in charge of the material mode of ignorance, tamo gūṇa, he is sometimes affected by the pleasure and pain of the material world. The difference between the pleasure and pain of this material world and that of the spiritual world is that in the spiritual world the effect is qualitatively absolute. Therefore one may feel sorry in the absolute world, but the manifestation of so-called pain is always full of bliss. For instance, once Lord Kṛṣṇa, in His childhood, was chastised by His mother, Yaśodā, and Lord Kṛṣṇa cried. But although He shed tears from His eyes, this is not to be considered a reaction of the mode of ignorance, for the incident was full of transcendental pleasure. When Kṛṣṇa was playing in so many ways, sometimes it appeared that He caused distress to the gopīs, but actually such dealings were full of transcendental bliss. That is the difference between the material and spiritual worlds. The spiritual world, where everything is pure, is pervertedly reflected in this material world. Since everything in the spiritual world is absolute, in the spiritual varieties of apparent pleasure and pain there is no other perception than eternal bliss, whereas in the material world, because everything is contaminated by the modes of material nature, there are feelings of pleasure and pain. Therefore because Lord Śiva, although a fully self-realized person, was in charge of the material mode of ignorance, he felt sorrow.

TEXT 16
Ātīmārūpānāc

Tavayoditaṁ sōbhanaṁ eva sōbhane
anāhutā apya abhiyanti bandhuśu
te yady anupādita-doṣa-dṛṣṭayo
baliyāsa-nātmyamadena manyunā.

TEXT 17

svāmī-vacanam vijnayan vijnayā

śrī bhagavān uvāca
tavayoditaṁ sōbhanaṁ eva sōbhane
anāhutā apya abhiyanti bandhuśu
te yady anupādita-doṣa-dṛṣṭayo
baliyāsa-nātmyamadena manyunā

Śrī Śiva could foresee that as soon as Sati reached her father's house, her father, Dakṣa, being too puffed up because of bodily identification, would be angry at her presence, and although she was innocent and faultless, he would be mercilessly angry towards her. He warned that since her father was too puffed up by his material possessions, he would be angry, and this would be intolerable for her. Therefore it was better that she not go. This fact was already experienced by Lord Śiva because although Lord Śiva was faultless, Dakṣa cursed him in so many harsh words.

TRANSLATION

The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.

PURPORT

TEXT 17

vidyā-tapo-vittā-vapur-vyāh-kulaṁ

śrī bhagavān uvāca
tavayoditaṁ sōbhanaṁ eva sōbhane
anāhutā apya abhiyanti bandhuśu
te yady anupādita-doṣa-dṛṣṭayo
baliyāsa-nātmyamadena manyunā
Although the six qualities of education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.

**TRANSLATION**

It may be argued that since Dakśa was very learned, wealthy and austere and had descended from a very exalted heritage, how could he be unnecessarily angry towards another? The answer is that when the qualities of good education, good parentage, beauty and sufficient wealth are misplaced in a person who is puffed up by all these possessions, they produce a very bad result. Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely. Another example, given by Cāṇḍaka Paṇḍīt, is that a serpent that has a jewel on its head is still fearful because it is a serpent. A serpent, by nature, is envious of other living entities, even though they be faultless. When a serpent bites another creature, it is not necessarily because the other creature is at fault; it is the habit of the serpent to bite innocent creatures. Similarly, although Dakśa was qualified by many material assets, because he was proud of his possessions and because he was envious, all those qualities were polluted. It is sometimes, therefore, detrimental for a person advancing in spiritual consciousness or Kṛṣṇa consciousness to possess such material assets.

**PURPORT**

One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.

**TRANSLATION**

However low a person may be, he is never unkind to his children, wife and nearest kin; even a tiger is kind to his cubs, for within the animal kingdom the cubs are treated very nicely. Since Saṭī was the daughter of Dakśa, however cruel and contaminated he might be, naturally it was expected that he would receive her very nicely. But here it is indicated by the word anavasthita that such a person cannot be trusted. Tigers are very kind to their cubs, but it is also known that sometimes they eat them. Malicious persons should not be trusted because they are always unsteady. Thus Saṭī was advised not to go to her father's house because to accept
TEXT 19

तयारिनां व्ययते भिलीहुः:
शेतेदिनात्स्त हृदयेन द्वृत्ता।
खाना यथा वक्षियां हुरुक्षियिः
दिरसिनिः तत्पतिः यमीताधिः: ॥१९॥

tathārūبارिः na vyathate śīlīmukhaiḥ
śete 'rditaṅgo हṛdayeṇa dāyata
svānāṁ yathā vakra-dhiyāṁ duruktibhir
divā-nīṣair tapyaṁ marmā-tāḍitaḥ
tathā-so; arbhīḥ—enemy; na—not; vyathate—is hurt; śīlīmukhaiḥ—by the arrows; śete—rests; śṛcitā—aggrieved; āigah—a part; hṛdayena—by the heart; dāyata—grieving; svānāṁ—of relatives; yathā—as; vakra-dhiyāṁ—deceitful; duruktibhir—by harsh words; divā-nīṣam—day and night; tapyatī—suffers; marmā-tāḍitaḥ—one whose feelings are hurt.

TRANSLATION

Lord Śiva continued: If one is hurt by the arrows of an enemy, he is not as aggrieved as when he is cut by the unkind words of a relative, for such grief continues to rend his heart day and night.

PURPORT

Sati might have concluded that she would take the risk of going to her father’s house, and even if her father spoke unkindly against her she would be tolerant, as a son sometimes tolerates the reproaches of his parents. But Lord Śiva reminded her that she would not be able to tolerate such unkind words because natural psychology dictates that one can suffer harm from an enemy and not mind so much because pain inflicted by an enemy is natural; but when one is hurt by the strong words of a relative, he suffers the effects continually, day and night, and sometimes the injury becomes so intolerable that one commits suicide.

TEXT 20

व्याकरण त्वभृतकार्यः
प्रजाया:
श्रीप्रायस्त्वानासमि श्रुता मेमता।
तयाणी मानने पितुः
मदाध्यायकः परितयात्य यतः ॥२०॥
vyaktii tvam utkṛṣṭa-gateḥ praśāpeṭaḥ
priyātmājanāṁ asi subhru me matā
tathāpi mānaṁ na pituḥ prapatsyase
mad-āśrayāt kaḥ paritapyate yatāḥ
vyaktam—it is clear; tvam—you; utkṛṣṭa-gateḥ—having the best behavior; praśāpeṭaḥ—of Prajāpati Dakṣa; priyā—the pet; ātmajānāṁ—of the daughters; asi—you are; subhru—O you with the beautiful eyebrows; me-; matā—considered; tathāpi—yet; mānaṁ—honor; na—not; pituḥ—from your father; prapatsyase—you will meet with; mad-āśrayāt—from connection with me; kaḥ—Dakṣa; paritapyate—is feeling pain; yatāḥ—from whom.

TRANSLATION

My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa you are the pet, yet you will not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

PURPORT

Lord Śiva put forward the argument that even if Sati proposed to go alone, without her husband, still she would not be received well because she was his wife. There was every chance of a catastrophe, even if she wanted to go alone. Therefore Lord Śiva indirectly requested her not to go to her father’s house.

TEXT 21

परम्प्रायानेन हृदास्तुररोधिः
सत्यितिः: द्वृत्तिस्तिरविषयम् ।
अक्षुल्यः प्रसाधितोऽध्यातः
परं पदं द्वृत्तिः यवास्तुः हरिः ॥२१॥

परम्प्रायानेन हृदास्तुररोधिः
सत्यितिः: द्वृत्तिस्तिरविषयम् ।
अक्षुल्यः प्रसाधितोऽध्यातः
परं पदं द्वृत्तिः यवास्तुः हरिः ॥२१॥

परम्प्रायानेन हृदास्तुररोधिः
सत्यितिः: द्वृत्तिस्तिरविषयम् ।
अक्षुल्यः प्रसाधितोऽध्यातः
परं पदं द्वृत्तिः यवास्तुः हरिः ॥२१॥
One who is conducted by false ego and is thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons, and, being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.

PURPORT

The real reason for the enmity between Lord Śiva and Daḵa is explained here. Daḵa was envious of Lord Śiva because of his high position as an incarnation of a quality of the Supreme Personality of Godhead and because he was directly in contact with the Supersoul and was therefore honored and given a better sitting place than him. There were many other reasons also. Daḵa, being materially puffed up, could not tolerate the high position of Lord Śiva, so his anger at Lord Śiva’s not standing up in his presence was only the final manifestation of his envy. Lord Śiva is always in meditation and always perceives the Supersoul, as expressed here by the words pūrṣa-buddhi-sākṣiṇām. The position of one whose intelligence is always absorbed in meditation upon the Supreme Personality of Godhead is very great and cannot be imitated by anyone, especially an ordinary person. When Daḵa entered the arena of yajña, Lord Śiva was in meditation and might not have seen Daḵa enter, but Daḵa took the opportunity to curse him because he had maintained an envious attitude towards Lord Śiva for a long time. Those who are actually self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramātmā feature, is residing in everyone’s body.

When one offers respect to the body, it is not to the material body but to the presence of the Supreme Lord. Thus one who is always in medita-


dation upon the Supreme Lord is always offering Him obeisances. But since Daḵa was not very elevated, he thought that obeisances were offered to the material body, and because Lord Śiva did not offer respect to his material body, Daḵa became envious. Such persons, being unable to rise to the standard of self-realized souls like Lord Śiva, are always envious. The example given here is very suitable. Asuras, demons or atheists, are always envious of the Supreme Personality of Godhead; they simply want to kill Him. Even in this age we find some so-called scholars commenting on Bhagavad-gītā who are envious of Kṛṣṇa. When Kṛṣṇa says, manmanā bhava mad-bhakto (Bg. 18.65)—“Always think of Me, become My devotee, and surrender unto Me”—the so-called scholars comment that it is not to Kṛṣṇa that we have to surrender. That is envy. The asuras or atheists, the demons, without reason or cause, are envious of the Supreme Personality of Godhead. Similarly, instead of offering respect to self-realized persons, foolish men who cannot approach the highest standard of self-realization are always envious, although there is no reason.
offer such respects to the Supersoul who is sitting within the body, not to the person identified with the body.

PURPORT

It may be argued that since Dakṣa was the father-in-law of Lord Śiva, it was certainly the duty of Lord Śiva to offer him respect. In answer to that argument it is explained here that when a learned person stands up or offers obeisances in welcome, he offers respect to the Supersoul, who is sitting within everyone’s heart. It is seen, therefore, among Vaishnavas, that even when a disciple offers obeisances to his spiritual master, the spiritual master immediately returns the obeisances because they are mutually offered not to the body but to the Supersoul. Therefore the spiritual master also offers respect to the Supersoul situated in the body of the disciple. The Lord says in Śrīmad-Bhāgavatam that offering respect to His devotee is more valuable than offering respect to Himself. Devotees do not identify with the body, so offering respect to a Vaishava means offering respect to Viṣṇu. It is stated also that, as a matter of etiquette, as soon as one sees a Vaishava he must immediately offer him respect, indicating the Supersoul sitting within. A Vaishava sees the body as a temple of Viṣṇu. Since Lord Śiva had already offered respect to the Supersoul in Kṛṣṇa consciousness, offering respect to Dakṣa, who identified with his body, was already performed. There was no need to offer respect to his body because that is not directed by any Vedic injunction.

TEXT 23

Text 23] Talks Between Lord Śiva and Sati

Therefore śuddha-sattva, as described in this verse, is the transcendental position, which is technically called vasudeva. Vasudeva is also the name of the person from whom Kṛṣṇa appears. This verse explains that the pure state is called vasudeva because in that state Vāsudeva, the Supreme Personality of Godhead, is revealed without any covering. To execute unadulterated devotional service, therefore, one must follow the rules and regulations of devotional service without desire to gain material profit by frutitive activities or mental speculation.

In pure devotional service one simply serves the Supreme Personality of Godhead as a matter of duty, without reason and without being impeded by material conditions. That is called śuddha-sattva, or vasudeva,
because in that stage the Supreme Person, Kṛṣṇa, is revealed in the heart of the devotee. Śrīla Jīva Gosvāmī has very nicely described this vasudeva or sūddha-sattva in his Bhagavat-sandarbha. He explains that aṣṭottara-śata (108) is added to the name of the spiritual master to indicate one who is situated in sūddha-sattva or in the transcendental state of vasudeva. The word vasudeva is also used for other purposes. For example, vasudeva also means one who is everywhere or all-pervading. The sun is also called vasudeva-sabdītām. The word vasudeva may be utilized for different purposes, but whatever purpose we adopt, Vāsudeva means the all-pervading or localized Supreme Personality of Godhead. In Bhagavad-gītā it is also stated, Vāsudevaḥ sarvam iti (Bg. 7.19). Factual realization is to understand Vāsudeva, the Supreme Personality of Godhead, and surrender unto Him. Vāsudeva is the field where Vāsudeva, the Supreme Personality of Godhead, is revealed. When one is free from the contamination of material nature and is situated in pure Kṛṣṇa consciousness or in the vasudeva state, Vāsudeva, the Supreme Person, is revealed. This state is also called kaivalya, which means pure consciousness. Jīnaṁ sattvikunā kaivalyam. When one is situated in pure transcendental knowledge, that is called kaivalya. Therefore vasudeva also means kaivalya, a word which is generally used by impersonalists. Impersonal kaivalya is not the last stage of realization, but in Kṛṣṇa consciousness kaivalya, when one understands the Supreme Personality of Godhead, then he is successful. In that pure state, by hearing, chanting, remembering, etc., because of the development of knowledge of the science of Kṛṣṇa, one can understand the Supreme Personality of Godhead. All these activities are under the guidance of the internal energy of the Supreme Lord. The action of the internal potency is also described in this verse as apiḥ-ruttaḥ, free from any covering. Because the Supreme Personality of Godhead, His name, His form, His quality, His paraphernalia, etc., are beyond material nature, being transcendental, it is not possible to understand any one of them with the materialistic senses. When the senses are purified by the discharge of pure devotional service (hrṣikēṣa hrṣikēṣa-sevanaṁ bhaktir ucyate), the pure senses can see Kṛṣṇa without covering. Now one may inquire that since factually the devotee has the same material existential body, how is it possible that the same materialistic eyes become purified by devotional service? The example, as stated by Lord Caitanya, is that devotional service cleanses the mirror of the mind. In a clean mirror one can see his face very distinctly. Similarly, simply by cleansing the mirror of the mind one can have a clear conception of the Supreme Personality of Godhead. It is stated in Bhagavad-gītā, abhyāsa-yoga-yuktena. By executing one’s prescribed duties in devotional service, cetasya nānyagāmināḥ (Bg. 8.8), or simply by hearing about God and chanting about Him, if one’s mind is always engaged in chanting and hearing and is not allowed to go elsewhere, one can realize the Supreme Personality of Godhead. As confirmed by Lord Caitanya, by the bhakti-yoga process, beginning from hearing and chanting, one can cleanse the heart and mind, and thus one can clearly see the face of the Supreme Personality of Godhead.

Lord Śiva said that since his heart was always filled with the conception of Vāsudeva, the Supreme Personality of Godhead, because of His presence within his mind and heart, he was always offering obeisances unto Him. In other words, Lord Śiva is always in trance, samādhi. This samādhi is not under the control of the devotee; it is under the control of Vāsudeva, for the entire internal energy of the Supreme Personality of Godhead acts under His order. Of course the material energy also acts by His order, but His direct will is specifically executed through the spiritual energy. Thus by His spiritual energy He reveals Himself. It is stated in Bhagavad-gītā, sambhavāmy ātmā-māyaḥ. (Bg. 4.6). Ātmā-māyaḥ means internal potency. By His sweet will He reveals Himself by His internal potency, being satisfied by the transcendental loving service of the devotee. The devotee never commands, “My dear Lord, please come here so that I can see You.” It is not the position of the devotee to command the Supreme Personality of Godhead to come before him or to dance before him. There are many so-called devotees who command the Lord to come before them dancing. The Lord, however, is not subject to anyone’s command, but if He is satisfied by one’s pure devotional activities, He reveals Himself. Therefore a meaningful word in this verse is adhokṣaja, for it indicates that the activities of our material senses will fail to realize the Supreme Personality of Godhead. One cannot realize the Supreme Personality of Godhead simply by the attempt of His speculative mind, but if one desires he can subdue all the material activities of his senses, and by manifesting His spiritual energy the Lord can reveal Himself to the pure devotee. When the Supreme Personality of Godhead reveals Himself to the pure devotee, the devotee has no other duty than to offer Him respectful obeisances. The Absolute Truth reveals Himself to the devotee in His form. He is not formless. Vāsudeva is not formless because it is stated in this verse that as soon as the Lord reveals Himself, the devotee offers His obeisances. Obeisances are offered to a person, not to anything impersonal. One should not accept the Māyāvādī interpretation that Vāsudeva is impersonal. As stated in Bhagavad-gītā, prapadyate, one surrenders. One surrenders to a person, not to impersonal nonduality. Whenever there is a question of surrendering or
offering obeisances, there must be an object of surrender or obeisances.

**TEXT 24**

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तते निरिख्यो न पितापि देहाँद्र
dhaktre baha-priya jana
yo vishnu-pragraatah beroha
manam sarvasktakorite.
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**TRANSLATION**

Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.

**PURPORT**

For a woman, both the husband and the father are equally worshipable. The husband is the protector of a woman during her youthful life, whereas the father is her protector during her childhood. Thus both are worshipable, but especially the father because he is the giver of the body. Lord Śiva reminded Satī, “Your father is undoubtedly worshipable, even more than I am, but take care, for although he is the giver of your body, he may also be the taker of your body because when you see your father, because of your association with me, he may insult you. An insult from a relative is worse than death, especially when one is well situated.”
CHAPTER FOUR

Sati Quits Her Body

TEXT 1

Maitrey Uvac

एतातुक्ता विराम देशकः
पत्निक्षुनां हुयुस्त्र विक्षणः ।
सुहुदिशु: परिबाहिता भवाः
निस्क्रामति निर्विशाल द्विधाः सा ॥ ३ ॥

Maitreyā uvāca
etāvad uktvā virāma saṅkaraḥ
patnī-aṅga-nāśaiḥ hy ubhayatra cintayan
suḥṛd-didṛkṣuḥ pariśāṅkītā bhave
niṣkrāmati nirviśātī tuidhāsa sā

Maitreyā uvāca—Maitreya said; etāvat—so much; uktvā—after speaking; virāma—was silent; saṅkaraḥ—Lord Śiva; patnī-aṅga-nāśaiḥ—his wife's body; hy—both; ubhayatra—both cases; cintayan—understanding; suḥṛt-didṛkṣuḥ—being anxious to see her relatives; pariśāṅkītā—being afraid; bhavat—of Śiva; niṣkrāmati—moving out; nirviśātī—moving in; dvīdhā—divided; aśa—was; sā—she (Sati).

TRANSLATION

The sage Maitreya said: Lord Śiva was silent after speaking to Sati, seeing her between decisions. Sati was very much anxious to see her relatives at her father's house, but at the same time she was afraid of Lord Śiva's warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.

PURPORT

Sati's mind was divided about whether to go to her father's house or obey the orders of Lord Śiva. The struggle between the two decisions was
so strong that she was pushed from one side of the room to another, and she began to move just like the pendulum of a clock.

**TEXT 2**

Sati felt very sorry at being forbidden to go see her relatives at her father's house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Siva, as if she were going to blast him with her vision.

**PURPORT**

The word apratipūrṣaṁ, used in this verse, means one who has no equal. Lord Śiva has no equal in the material world in regard to equality towards everyone. His wife, Sati, knew that her husband was equal towards everyone, so why, in this case was he so unkind to his wife that he did not allow her to go to her father's house? This distressed her more than she could tolerate, and she looked at her husband as if she were ready to blast him with her vision. In other words, since Lord Śiva is the ātmā (śiva also means ātmā), it is indicated here that Sati was prepared to commit suicide. Another meaning of the word apratipūraṣa is the personality who has no rival. Since Lord Śiva could not be persuaded to give her permission, Sati took shelter of a woman's last weapon, weeping, which forces a husband to agree to the proposal of his wife.

**TEXT 3**

Thereafter Sati left her husband, Lord Śiva, who had given her half his body due to affection, and breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.

**PURPORT**

According to the Vedic conception of family life, the husband gives half his body to his wife, and the wife gives half of her body to her husband. In other words, a husband without a wife or a wife without a husband is incomplete. The Vedic marital relationship existed between Lord Śiva and Sati, but sometimes, due to weakness, a woman becomes very attracted by the members of her father's house, and this happened to Sati. In this verse it is specifically mentioned that she wanted to leave such a great husband as Śiva because of her womanly weakness. In other words, womanly weakness exists even in the relationship between husband and wife. Generally separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband. That makes family life very peaceful. Sometimes there may be misunderstandings between...
husband and wife, as found even in such an elevated family relationship as that of Sati and Lord Siva, but a wife should not leave her husband's protection because of such a misunderstanding. If she does so, it is understood to be due to her womanly weakness.

TEXT 4

When they saw Sati leaving alone very rapidly, thousands of Lord Siva's disciples headed by Maṇimā and Mada quickly followed her with his bull Nandi in front and accompanied by the Yaṇas. The word *gata-vyathāḥ*, used in this connection, means without fear. Sati did not care that she was going alone; therefore she was almost fearless. The word *anucarāḥ* is also significant, for it indicates that Lord Siva's disciples were always ready to sacrifice anything for Lord Siva. All of them could understand the desire of Śiva, who did not want Sati to go alone. *Anucarāḥ* means those who can immediately understand the purpose of their master.

PURPORT

When they saw Sati leaving alone very rapidly, thousands of Lord Siva's disciples headed by Maṇimā and Mada quickly followed her with his bull Nandi in front and accompanied by the Yaṇas.

TRANSLATION

The disciples of Lord Siva arranged for Sati to be on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.
ca—and; sarvāsah—on all sides; mṛt—clay; dāru—wood; ayaḥ—iron; kāñcana—gold; darbhā—kuśa grass; carambhīḥ—skins; nisṛṣṭa—made of; bhūḍam—sacrificial animals and pots; yajānam—sacrifice; samāvīṣat—entered.

TRANSLATION

She then reached her father’s house where the sacrifice was being performed and entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas and demigods were all assembled there, and there were many sacrificial animals as well as pots made of clay, stone, gold, glass and skin, which were all requisite for the sacrifice.

PURPORT

When learned sages and brāhmaṇas assemble to chant Vedic mantras, some of them also engage in arguing about the conclusion of the scriptures. Thus some of the sages and brāhmaṇas were arguing, and some of them were chanting the Vedic mantras, so the entire atmosphere was surcharged with transcendental sound vibration. This transcendental sound vibration has been simplified in the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Kṛṣṇa, and in the Śrīmad-Bhāgavatam it is also recommended: yajānīḥ saṅkīrtana-prāyair yajanti hi sumedhasah (Bhāg. 11.5.32). At the present moment it is impossible to gather sacrificial necessities because of the poverty of the population and their lack of knowledge in Vedic mantras. Therefore for this age it is recommended that people should gather together and chant the Hare Kṛṣṇa mantra to satisfy the Supreme Personality of Godhead who is accompanied by His associates. Indirectly this indicates Lord Caitanya, who is accompanied by His associates Nityānanda, Advaita and others. That is the process of performing yajña in this age.

Another significant point in the verse is that there were animals for sacrifice. That these animals were meant for sacrifice does not mean that they were meant to be killed. There were great sages and realized souls assembled who were performing yajñas, and their realization was tested by animal sacrifice, just as, in modern science, tests are made on animals to determine the effectiveness of a particular medicine. The brāhmaṇas who were entrusted with the performance of yajña were very realized souls, and to test their realization an old animal was offered in the fire and again rejuvenated. That was the test of a Vedic mantra. The animals gathered were not meant to be killed and eaten. The real purpose of a sacrifice was not to replace a slaughterhouse but to test a Vedic mantra by giving an animal new life. Animals were used to test the power of Vedic mantras, not for meat.

TEXT 7

tām āgatāṁ tatra na kaścana-dārīya-ad
vimānītāṁ yajā-kṛto bhayāī janaḥ
ṛte svasaṅr vai janaṁi ca sādāraṁ
premaśrū-kapṭhyāḥ pariṣavajur mudā
tāṁ—her (Sati); āgatāṁ—having arrived; tatra—there; na—not; kaścana—anyone; ādriyāt—received; vimānītāṁ—not receiving respect; yajā-kṛτḥ—of the performer of the sacrifice (Dakaśa); bhayāī—from fear; janaḥ—person; ṛte—except; svasaṅr—her own sister; vai—indeed; janaṁi—mother; ca—and; sādāraṁ—with respect; prema-aśrū-kapṭhyāḥ—whose throats were filled with tears of affection; pariṣavajur—embraced; mudā—with glad faces.

TRANSLATION

When Sati, with her followers, reached the arena, because all the people assembled were afraid of Dakaśa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.

PURPORT

The mother and sisters of Sati could not follow the others, who did not receive Sati very well. Due to natural affection, they immediately embraced her with tears in their eyes and with loving feelings. This shows that women as a class are very softhearted; their natural affection and love cannot be checked by artificial means. Although the men present were very learned brāhmaṇas and demigods, they were afraid of their
superior, Dakṣa, and because they knew that their welcoming Sati would displease him, although in their minds they wanted to receive her, they could not do so. Women are naturally softhearted, but men are sometimes very hardhearted.

TEXT 8

saudarya-samprasaña-samartha-vārtayā
mātṛā ca mātṛ-svāsrbhīṣ ca sādaram
dattāṁ saparyāṁ varam āśānaha ca sā
nādatta pitṛpratinanditā satī
dattā—by her aunts; ca—and; mātṛ-svāsrbhīṣ—by her mother; ca—and; sādaram—along with respect; vārtayā—tidings; mātṛā—by her mother; ca—and; pitṛpratinanditā—not being welcomed; satī—Sati.

Saudarya—of her sisters; samprasaña—with the greetings; samartha—proper; vārtayā—tidings; mātṛā—by her mother; ca—and; mātṛ-svāsrbhīṣ—by her aunts; ca—and; sādaram—along with respect; dattāṁ—which was offered; saparyāṁ—worship, adoration; varam—presents; āśānaha—she (Sati); na aśādatta—did not accept; pitṛā—by her father; apratinanditā—not being welcomed; satī—Sati.

TRANSLATION

Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything because her father neither talked with her nor welcomed her by asking about her welfare.

PURPORT

Sati did not accept the greetings offered by her sisters and mother because she was not at all satisfied by her father's silence. Sati was the youngest child of Dakṣa, and she knew that she was his pet. But now, on account of her association with Lord Śiva, Dakṣa forgot all his affection for his daughter, which very much aggrieved her. The material bodily conception is so polluted that even upon slight provocation all our relationships of love and affection are nullified. Bodily relationships are so transient that even though one is affectionate towards someone in a bodily relationship, a slight provocation terminates this intimacy.

TEXT 9

arudra-bhāgam tam avekṣya cādhwāraṁ
pitṛā ca deva kṛta-helanaṁ vibhau
anādyāṁ yajña-sadasya adhiśvaṁ
 cukopā lokāṁ iva dhakṣyati ruṣā
arudra-bhāgam—having no oblations for Lord Śiva; tam—that; avekṣya—seeing; ca—and; adhvaram—place of sacrifice; pitṛā—by her father; ca—and; deve—to Lord Śiva; kṛta-helanaṁ—contempt having been shown; vibhau—to the lord; anādyāṁ—not being received; yajña-sadasya—in the assembly of the sacrifice; adhiśvaṁ—Sati; cukopā—became greatly angry; lokāṁ—the fourteen worlds; iva—as if; dhakṣyati—burning; ruṣā—with anger.

TRANSLATION

Present in the arena of sacrifice, Sati saw that there were no oblations for her husband, Lord Śiva. Next she realized that not only did her father fail to invite Lord Śiva, but when he saw Lord Śiva's exalted wife, Dakṣa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.

PURPORT

By offering oblations in the fire while chanting the Vedic mantra svāhā, one offers respect to all the demigods, great sages, and pitra, including Lord Brahmā, Lord Śiva and Lord Viṣṇu. It is customary that Śiva is one of those who are offered respects, but Sati, while personally present in the arena, saw that the brahmaṇa did not utter the mantra offering oblations to Lord Śiva, namaḥ śивāya svāhā. She was not sorry for herself, for she was ready to come to her father's house without being invited, but she wanted to see whether or not her husband was being respected. To see her relatives, her sisters and mother, was not so important; even when she was received by her mother and sisters she did not care, for she was most concerned that her husband was being insulted in the sacrifice. When she marked the insult, she became greatly angry, and she looked at her father so angrily that Dakṣa appeared to burn in her vision.
TEXT 10

The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa, but Sati stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.

PURPORT

The process of offering sacrifices is especially meant to satisfy Viṣṇu, who is called Yaññesa because He is the enjoyer of the fruits of all sacrifice. Bhagavad-gītā also confirms this fact. The Lord says, bho ṭārāṁ yajā-tapasāṁ (Bg. 5.29). He is the actual beneficiary of all sacrifices. Not knowing this fact, less intelligent men offer sacrifices for some material benefit. To derive personal material benefit for sense gratification is the reason persons like Dakṣa and his followers perform sacrifices. Such sacrifices are condemned here as a labor of love without actual profit. This is confirmed in Śrīmad-Bhāgavatam. One may prosecute the Vedic injunctions of offering sacrifices and other fruitive activities, but if by such activities one does not develop attraction for Viṣṇu, they are useless labors. One who has developed love for Viṣṇu must develop love and respect for Viṣṇu’s devotees. Lord Śiva is considered the foremost personality amongst the Vaiṣṇavas. Viṣṇu-vānāṁ yathā śambhuḥ. Thus when Sati saw that her father was performing great sacrifices but had no respect for the greatest devotee, Lord Śiva, she was very angry. This is fitting; when Viṣṇu or a Vaiṣṇava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityānanda was offended by Jagāi and Mādhāi, and He wanted to kill them. When Viṣṇu or a Vaiṣṇava is blasphemed or dishonored, one should be very angry. Narottama dāsa Ṭhākura said, krodha bhaktā dveṣī jāne. We have anger, and that anger can be a great quality when directed against a person who is envious of the Supreme Personality of Godhead or His devotee. One should not be tolerant when a person is offensive towards Viṣṇu or a Vaiṣṇava. The anger of Sati towards her father was not objectionable, for although he was her father, still he was trying to insult the greatest Vaiṣṇava. Thus Sati’s anger against her father was quite applaudable.

TEXT 11

Sati Quits Her Body

The blessed goddess said; na—not; yasya—of whom; lokena—in the material world; asti—is; atiśāyanaḥ—having no rival; priyAsh—dear; tatha—so; aprīyāḥ—enemy; deha-bhṛtāṁ—bearing material bodies; priyātmanāḥ—who is the most beloved; tasmin—towards Lord Śiva; saṃstātmanī—universal being; mukta-vairāke—free from all entity; rte—except; bhavantam—for you; katamāḥ—who; pratiṣṭaye—would be enviable.
TRANSLATION

The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but yourself could be envious of such a universal being, who is free from all enmity.

PURPORT

In Bhagavad-gītā (Bg. 9.29) the Lord says, *samo 'ham sarva-bhūteṣu: “I am equal to all living entities.” Similarly, Lord Śiva is a qualitative incarnation of the Supreme Personality of Godhead, so he has almost the same qualities as Him. Therefore he is equal to everyone; no one is his friend, and no one who is envious by nature can become the enemy of Lord Śiva. Therefore Sati accused her father, “No one but you could be envious of Lord Śiva or could be his enemy.”

There were other sages and learned brahmās present, but they were not envious of Lord Śiva, although they were all dependent on Dakṣa. Therefore no one but Dakṣa could be envious of Lord Śiva. That was the accusation of Sati.

TEXT 12

*dosān paresāṁ hi guṇeṣu sādhavo *
*grhaṇanti kacit na bhavādṛśo duiva *
*guṇāṁ ca phalgūn bahulikārṣava *
*mahāmātāṁ tesu avidad bhavān agham *

dosān—faults; paresāṁ—of others; hi—for; guṇeṣu—in the qualities; sādhavāḥ—sādhus; grhaṇanti—find; kacit—some; na—not; bhavādṛśah—like you; duiva—O twice-born; guṇāḥ—qualities; ca—and; phalgūn—small; bahulikārṣavāḥ—greatly magnifies; mahāmātāḥ—the greatest persons; tesu—among them; avidat—find; bhavān—yours; agham—the fault.

TRANSLATION

Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only does not find fault with others' qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately you have found fault with such a great soul.

PURPORT

King Dakṣa is addressed here by his daughter Sati as *dvija*, twice-born. Twice-born refers to the higher classes of men, namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*. In other words, *dvija* is not an ordinary man but one who has studied the Vedic literature from a spiritual master and can discriminate between good and bad. Therefore it is supposed that he understands logic and philosophy. Sati, Dakṣa’s daughter, put before him sound arguments. There are some highly qualified persons who only accept the good qualities of others. Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.

Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality. Lord Śiva is also called *Āśūtaḥ*, which means one who is satisfied very easily and who offers to any person the highest level of benediction. For example, once a devotee of Lord Śiva wanted the benediction that whenever he touched someone on the head, that person’s head would at once be separated from his trunk. Lord Śiva agreed. Although the benediction asked was not very commendable because the devotee wanted to kill his enemy, Lord Śiva considered his good quality in worshiping and satisfying him, and he granted the benediction. Thus Lord Śiva accepted his bad qualities as magnificently good qualities. But Sati accused her father, “You are just the opposite. Although Lord Śiva has so many good qualities and has no bad qualities at all, you have accepted him as bad and found fault with him. Because of your accepting his good qualities to be bad, instead of your becoming the most exalted soul you have become the most fallen. A man becomes the greatest soul by accepting the goodness of others’ qualities, but by unnecessarily considering others’ good qualities to be bad, you have become the lowest of the fallen souls.”
TRANSLATION

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

PURPORT

Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahāpuruṣa-pāda-pāṁśubhiḥ, the dust of the lotus feet of great personalities, offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of his feet, just as one can tolerate the scorching sunshine on his head but cannot tolerate the scorching sunshine on his feet. An offender slides down more and more; therefore naturally he continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body. King Dakṣa was deeply engrossed in misconception because he identified the body with the soul. He offended the lotus feet of Lord Śiva because he thought that his body, being the father of the body of Sati, was superior to Lord Śiva's. Generally, less intelligent men misidentify in that way, and they act on the bodily concept of life. Thus they are subject to commit more and more offenses at the lotus feet of great souls. One who has such a concept of life is considered to be in the class of animals like cows and asses.
Supreme Soul. If one is actually a devotee of Lord Śiva, he comes to the platform of spiritual realization, but if he is not intelligent enough, then he stops at that point, only realizing that he is spirit soul (āham brahmaāsmi).

If he is intelligent enough, however, he should continue to act in the way of Lord Śiva, for Lord Śiva is always absorbed in the thought of Vāsudeva. As was previously explained, sattvān vīśudhān vāsudeva-śabdāt: Lord Śiva is always in meditation on the lotus feet of Vāsudeva, Śrī Kṛṣṇa. Thus the auspicious position of Lord Śiva is realized if one takes to the worship of Viṣṇu because Lord Śiva says in the Śiva Purāṇa that the topmost worship is worship of Lord Viṣṇu. Lord Śiva is worshiped because he is the greatest devotee of Lord Viṣṇu. One should not, however, make the mistake of considering Lord Śiva and Lord Viṣṇu to be on the same level. That is also an atheistic idea. It is also enjoined in the Viṣṇu Purāṇa that Viṣṇu or Nārāyaṇa is the exalted Supreme Personality of Godhead, and no one should be compared to Him as equal, even Lord Śiva or Lord Brahmā, not to speak of other demigods.

**TEXT 15**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yat-pāda-padmaṁ mahatāṁ maṇo’lbhir niśevitaṁ brahma-raśāsvārthibhiḥ lokasya yaḥ varṣaţi cāśīṣo’rthinas tasmai bhavān druhyati viśva-bandhave</td>
<td>You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].</td>
</tr>
</tbody>
</table>

**PURPORT**

Ordinarily there are two classes of men. One class, who are grossly materialistic, want material prosperity, and their desires are fulfilled if they worship Lord Śiva. Lord Śiva, being very quickly satisfied, satisfies the material desires of the common man very quickly; therefore it is seen that ordinary men are very much apt to worship him. Next, those who are disgusted or frustrated with the materialistic way of life worship Lord Śiva to attain salvation, which entails freedom from material identification. One who understands that he is not the material body but is spirit soul is liberated from ignorance. Lord Śiva also offers that facility. People generally practice religion for economic development, to get some money, for by getting money they can satisfy their senses. But when they are frustrated they want spiritual brahmānanda, or merging into the Supreme. These four principles of material life—religion, economic development, sense gratification and liberation—exist, and Lord Śiva is the friend of both the ordinary man and the man who is elevated in spiritual knowledge, so it was not good for Daśa to create enmity towards him. Even Viṣṇu, who are above both the ordinary and the elevated men in this world, also worship Lord Śiva as the greatest Viṣṇu. Thus he is the friend of everyone—the common men, the elevated men and the devotees of the Lord—so no one should disrespect or create enmity towards Lord Śiva.

**TEXT 16**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kim vā śiva-ākhyam aśīvaṁ na vidus tvad anye brahmādayas tam avakīrya jaṭāḥ śaṁśāne tan-mālaya-bhāsma-nṛkapālō avatā bhisācār ye mūrdhahāḥ dadhāti tāc-caranāvāṅsaṁ</td>
<td>kim vā—whether; śiva-ākhyam—named Śiva; aśīvaṁ—inauspicious; na viduḥ—do not know; tvat anye—other than you; brahma-ādāyaḥ—Brahmā and others; tam—him (Lord Śiva); avakīrya—scattered; jaṭāḥ—having twist-</td>
</tr>
</tbody>
</table>
ed hair; śmaśāne—in the crematorium; tat-mālya-bhasma-nykapālī—who is garlanded with human skulls and smeared with ashes; avasat—associated; pīśācaih—with demons; ye—who; mūrdhakhāḥ—with the head; dadhati—place; tat-carana-avasṛṣṭam—fallen from his lotus feet.

TRANSLATION

Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name of Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium; but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

PURPORT

It is useless to condemn a great personality like Lord Śiva, and this is being stated by his wife, Sati, to establish the supremacy of her husband. First she said, “You call Lord Śiva inauspicious because he associates with demons in crematoriums, covers his body with the ashes of the dead and garlands himself with the skulls of human beings. You have shown so many defects, but you do not know that his position is always transcendental. Although he appears inauspicious, why do personalities like Brahmā respect the dust of his lotus feet and place on their heads with great respect those very garlands which are condemned by you?” Since Sati was a chaste woman and the wife of Lord Śiva, it was her duty to establish the supremacy of Lord Śiva, not only by sentiment but by facts. Lord Śiva is not an ordinary living entity. This is the conclusion of Vedic scripture. He is neither on the level of the Supreme Personality of Godhead nor on the level of the ordinary living entities. Brahmā is in almost all cases an ordinary living entity. Sometimes, when there is no ordinary living entity available, the post of Brahmā is occupied by an expansion of Lord Viṣṇu, but generally this post is occupied by a greatly pious living entity within this universe. Thus constitutionally Lord Śiva’s position is higher than that of Lord Brahmā, although Lord Śiva appeared as the son of Brahmā. Here it is mentioned that even personalities like Brahmā accept the so-called inauspicious flowers and the dust of the lotus feet of Lord Śiva. Great sages like Marīcī, Atri, Bhrigu and the other nine great sages who are descendants of Brahmā also respect Lord Śiva in such a way because they all know that Lord Śiva is not an ordinary living entity.

In many Purāṇas it is sometimes asserted that a demigod is elevated to such a high position that he is almost on an equal level with the Supreme Personality of Godhead, but the conclusion that Lord Viṣṇu is the Supreme Personality of Godhead is confirmed in every scripture. Lord Śiva is described in the Brahma-saṁhitā to be like curd or yogurt. Curd is not different from milk. Since milk is transformed into curd, in one sense curd is also milk. Similarly, Lord Śiva is in one sense the Supreme Personality of Godhead, but in another sense he is not, just as curd is milk although we have to distinguish between the two. These descriptions are in the Vedic literature. Whenever we find that a demigod occupies a position apparently more elevated than that of the Supreme Personality of Godhead, it is just to draw the devotee’s attention to that particular demigod. It is also stated in the Bhagavad-gītā that if anyone wants to worship a particular demigod, the Supreme Personality of Godhead, who is sitting in everyone’s heart, gives him greater and greater attachment for that demigod so that he may be elevated to the demigod’s abode. Yānti deva-vrata devin (Bg. 9.25). By worshiping demigods one can elevate himself to the abodes of the demigods; similarly, by worshiping the Supreme Personality of Godhead one can be elevated to the spiritual kingdom. This is stated in different places in Vedic literature. Here Lord Śiva is praised by Sati, partially due to her personal respect for Lord Śiva, since he is her husband, and partially due to his exalted position, which exceeds that of ordinary living entities, even Lord Brahmā. The position of Lord Śiva is accepted by Lord Brahmā, so Dakṣa, Sati’s father, should also recognize him. That was the point of Sati’s statement. She did not actually come to her father’s house to participate in the function, although before coming she pleaded with her husband that she wanted to see her sisters and her mother. That was a plea only, for actually at heart she maintained the idea that she would convince her father, Dakṣa, that it was useless to continue being envious of Lord Śiva. That was her main purpose. When she was unable to convince her father, she gave up the body he had given her, as will be seen in the following verses.
Srimad-Bhagavatam
[Canto 4, Ch. 4]

TRANSLATION

Sati continued: If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if he is unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer’s tongue and kill the offender, and after that he should give up his own life.

PURPORT

The argument offered by Sati is that a person who vilifies a great personality is the lowest of all creatures. But, by the same argument, Dakṣa could also defend himself by saying that since he was a Prajāpati, the master of many living creatures and one of the great officers of the great universal affairs, his position was so exalted that Sati should accept his good qualities instead of vilifying him. The answer to that argument is that Sati was not vilifying but defending. If possible she should have cut out Dakṣa’s tongue because he blasphemed Lord Siva. In other words, since Lord Siva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up his life. That is the process, but because Dakṣa happened to be the father of Sati, she decided not to kill him but to give up her own life in order to compensate for the great sin that she had committed by hearing blasphemy of Lord Siva. The instruction set forth here in Srimad-Bhagavatam is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a brāhmaṇa he should not give up his body because by doing so he would be responsible for killing a brāhmaṇa; therefore a brāhmaṇa should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a kṣatriya he has the power to punish any man; therefore a kṣatriya should at once cut out the tongue of the vilifier and kill him. But as far as the vaisyas and śudras are concerned, they should immediately give up their bodies. Sati decided to give up her body because she thought herself to be among the śudras and vaisyas. As stated in Bhagavad-gītā, striyo vaisyās tathā śudrāḥ (Bg. 9.32). Women, laborers and the mercantile class are on the same level. Thus since it is recommended that vaisyas and śudras should immediately give up their bodies upon hearing blasphemy of an exalted person like Lord Siva, she decided to give up her life.

TRANSLATION

Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Śiva. If someone has taken food which is poisonous, the best treatment is to vomit.

PURPORT

Since Sati was the representation of the external potency of the Lord, it was in her power to vanquish many universes, including many Dakṣas, but...
TEXT 19

na veda-vadann anuvartate matiḥ
sva eva loke ramato mahāmuneḥ
yathā gatiḥ deva-manuṣyayaḥ prthak
sva eva dharme na paraṁ kṣiptet sthitah

It is better to execute one’s own occupational duty than to criticize others. Those who are elevated transcendentalists sometimes may not observe the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.

PURPORT

The behavior of the most elevated transcendentalist and that of the most fallen conditioned soul appear to be the same. The elevated transcendentalist can surpass all the regulations of the Vedas, just as the demigods traveling in space surpass all the jungles and rocks on the surface of the globe, although a common man who has no such ability to travel in space has to face all those impediments. The most dear Lord Śiva, although he appeared not to observe all the rules and regulations of the Vedas, is not affected by such disobedience, but a common man who wants to imitate Lord Śiva is mistaken. A common man must observe all the rules and regulations of the Vedas which a person who is in the transcendental position does not need to observe. Dakṣa found fault with Lord Śiva for not observing all the strict rules and regulations of the Vedas, but Sati asserted that he had no need to observe such rules. It is said that for one who is powerful like the sun or the fire, there is no consideration of purity or impurity. The sunshine can sterilize an impure place, whereas if someone else were to pass such a place he would be affected. One should not try to imitate Lord Śiva; rather, one should strictly follow his prescribed occupational duties. One should never vilify a great personality like Lord Śiva.

TEXT 20

karma pravṛttam ca niḥṛttam apya ṛtaṁ
dvayam tathā brahmaṇi karma naracchati

In the Vedas there are directions for two kinds of activities—activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendently situated.
The Vedic activities are so designed that the conditioned soul who has come to enjoy the material world may do so under direction so that at the end he becomes detached from such material enjoyment and is eligible to enter into the transcendental position. The four different social orders—brahmacārī, grhastha, vānaprastha and sannyāsī—are gradually trained a person to come to the platform of transcendental life. The activities and dress of a grhastha or householder are different from those of a sannyāsī, one in the renounced order of life. It is impossible for one person to adopt both orders. A sannyāsī cannot act like a householder, nor can a householder act like a sannyāsī, but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both. Lord Śiva was in the transcendental position because, as stated before, he was always absorbed in the thought of Lord Vāsudeva within himself. Therefore neither the activities of the grhastha nor those of the sannyāsī in the renounced order can be applicable for him. He is in the paramahāṁsena stage, the highest perfectional stage of life. The transcendental position of Lord Śiva is also explained in Bhagavad-gītā, Second Chapter, verses 52 and 53. It is stated there that when one fully engages in transcendental service of the Lord by performing activities without fruitive results, one is elevated to the transcendental position. At that time he has no obligation to follow the Vedic injunctions or the different rules and regulations of the Vedas. When one is above the directions of the Vedic ritualistic injunctions for attaining different allurements and is fully absorbed in transcendental thought, which means thought of the Supreme Personality of Godhead in devotional service, that position is called buddhi-yoga, or samādhi, ecstasy. For a person who has attained this stage, neither the Vedic activities for realizing material enjoyment nor those for renunciation are applicable.

TEXT 21

mā vah padavyah pitar asmad-āśthītā
yā yajīa-sālāsu na dhūma-vartmabhīḥ

PURPORT

My dear father, the opulence which we possess is impossible either for you or for your flatterers to imagine because persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced self-realized souls.

PURPORT

Sati’s father was under the impression that he was exalted in both prestige and opulence and that he had offered his daughter to a person who was not only poor but devoid of all culture. Her father might have been thinking that although she was a chaste woman, greatly adherent to her husband, her husband was in a deplorable condition. To counteract such thoughts, Sati said that the opulence possessed by her husband could not be understood by materialistic persons like Dākṣa and his followers, who were flatterers and were engaged in fruitive activities. Her husband’s position was different. He possessed all opulences, but he did not like to exhibit them. Therefore such opulences are called avyakta, or unmanifested. But if required, simply by willing, Lord Śiva can show his wonderful opulences, and such an event is predicted here, for it would soon occur. The opulence which Lord Śiva possesses is enjoyable in renunciation and love of God, not in material exhibition of sense gratificatory methods. Such opulences are possessed by personalities like the Kumāras, Nārada and Lord Śiva, not by others. In this verse the performers of the Vedic rituals are condemned. They have been described here as dhūma-vartmabhīḥ, those who maintain themselves on the remnants of sacrificial foodstuff. There are two kinds of foodstuff offered in sacrifice. One kind is food offered in fruitive ritualistic sacrifices, and the other, the best, is food offered to Viṣṇu. Although in all cases Viṣṇu is the chief
Deity on the sacrificial altar, the performers of fruitive rituals aim to satisfy various demigods to achieve in return some material prosperity. Real sacrifice, however, is to satisfy Lord Viṣṇu, and the remnants of such sacrifices are beneficial for advancement in devotional service. The process of elevation by performing sacrifices other than those aimed at Viṣṇu is very slow, and therefore it has been condemned in this verse. Viṣvanātha Cakrārvitī has described the ritualistic performers to be like crows because crows delight in eating the remnants of food which has been thrown into the dustbin. All the brāhmaṇas who were present for the sacrifice were also condemned by Satī.

Whether or not King Daśa and his flatterers could understand the position of Lord Śiva, Satī wanted to impress upon her father that he should not think her husband to be without opulence. Satī, being the devoted wife of Lord Śiva, offers all kinds of material opulences to the worshipers of Lord Śiva. This fact is explained in the Śrīmad-Bhāgavatam, in the Tenth Canto. Lord Śiva’s worshipers sometimes appear to be more opulent than the worshipers of Lord Viṣṇu because Durgā, or Satī, being the superintendent in charge of material affairs, can offer all material opulences to the worshipers of Lord Śiva in order to glorify her husband, but the worshipers of Viṣṇu are meant for spiritual elevation, and therefore their material opulence is sometimes found to decrease. These points are very nicely discussed in the Tenth Canto.

TEXT 22

naite dehena hare krta-gaso
dehodbhavena-am alam ku-janmanara
vriga mamabhubu kujana-prasaingatas
laj janma dhig yo mahatam avadya-krt

na—not; etena—by this; dehena—by the body; hare—to Lord Śiva; krta-
gasaḥ—having committed offenses; deha-udbhavana—produced from your body; alam alam—enough, enough; ku-janmanā—with a contemptible birth; vriga—shame; mama—my; abhubu—was; ku-jana-prasāgata—arising from a relationship with a bad person; tatt janma—that birth; dhik—shameful; yati—who; mahatam—of the great personalities; avadya-krt—an offender.

TEXT 23

Sati Quits Her Body

You are an offender at the lotus feet of Lord Śiva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.

PURPORT

Lord Śiva is the greatest of all devotees of Lord Viṣṇu. It is stated, vaiṣṇavānāṁ yathā sambhuḥ. Śambhu, Lord Śiva, is the greatest of all devotees of Lord Viṣṇu. In the previous verses Satī has described that Lord Śiva is always in a transcendental position because he is situated in pure vasudeva. Vasudeva is the state from which Kṛṣṇa, Vasudeva, is born, so Lord Śiva is the greatest devotee of Lord Kṛṣṇa, and Satī’s behavior is exemplary because no one should tolerate blasphemy against Lord Viṣṇu or His devotee. Satī is aggrieved not for her personal association with Lord Śiva but because her body is related with that of Daśa, who is an offender at Lord Śiva’s lotus feet. She feels herself to be condemned because of the body given by her father, Daśa.

gotraṁ tvadīyaṁ bhagavāṁ vṛṣadhvajo
dākṣāyāṁyāḥ aha yadā sudurmanaḥ
evapta-narmasmitam aśū tadā 'harā
vyutsrakṣya etat kuṇapatvā tvaṁ-aṅgajām

gotraṁ—family relationship; tvadīyaṁ—your; bhagavāṁ—the possessor of all opulences; vṛṣadhvaj—Lord Śiva; dākṣāyāṁ—Dākṣayāni (the daughter of Daśa); iti—thus; aha—calls; yadā—when; sudurmanaḥ—very morose; vapta—disappear; narma-smiṁ—my jolliness and smile; aśū—immediately; tadā—then; aham—I; vyutsrakṣye—I shall give up; etat—this (body); kuṇapatvā—dead body; tvā-aṅgajām—produced from your body.
Because of our family relationship, when Lord Śiva addresses me as Dākṣāyaṇī I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you, and I shall therefore give it up.

PURPORT

The word dākṣāyaṇī means the daughter of King Dākṣa. Sometimes, when there was relaxed conversation between husband and wife, Lord Śiva used to call Sati the daughter of King Dākṣa, and because this very word reminded her about her family relationship with King Dākṣa, she at once became ashamed because Dākṣa is an incarnation of all offenses. Dākṣa is the embodiment of envy, for he unnecessarily blasphemed a great personality, Lord Śiva. Simply upon hearing the word dākṣāyaṇī, she felt afflicted because of reference to the context because her body was the symbol of all the offensiveness with which Dākṣa was endowed. Since her body was constantly a source of unhappiness, she decided to give it up.

Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Śatī sat down on the ground and faced north. Dressed in saffron garments, she sanctified herself with water and closed her eyes to absorb herself in the mystic yoga process.

PURPORT

It is said that when a man desires to quit his body he dresses in saffron garments. Therefore it appears that Śatī changed her dress, indicating that she was going to quit the body given her by Dākṣa. Dākṣa was Śatī's father, so instead of killing Dākṣa she decided that it would be better to destroy the part of his body which was hers. Thus she decided to give up the body of Dākṣa by the yogic process. Šatī was the wife of Lord Śiva, who is known as Yogeśvara, the best among all yogīs, because he knows all the mystic processes of yoga, so it appeared that Śatī also knew them. Either she learned yoga from her husband or she was enlightened because she was the daughter of such a great king as Dākṣa. The perfection of yoga is that one can give up his body or release himself from the embodiment of material elements according to one's desire. Yogīs who have attained perfection are not subject to death by natural laws; such perfect yogīs can leave the body whenever they desire. Generally the yogī first of all becomes mature in controlling the air passing within the body, thus bringing the soul to the top of the brain. Then when the body bursts into flames, the yogī can go anywhere he likes. This yoga system recognizes the soul, and thus it is distinct from the so-called yoga process for controlling the cells of the body which has been discovered in the modern age. The real yoga process accepts the transmigration of the soul from one planet to another or one body to another; and it appears from this incidence that Śatī wanted to transfer her soul to another body or sphere.
TRANSLATION

First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and the life air upwards and placed it in the position of equilibrium near the sum and substance of practicing breathing exercises which control the airs going up and down. This is a great technique which one has to practice to attain the highest perfectional stage of such perfectional stage of yoga, but such practice is not meant for this age. The bhakti-yoga process directly elevates the soul to the spiritual planets where life is eternally blissful and full of knowledge; therefore bhakti-yoga is considered to be the greatest of all yoga systems.

PURPORT

The yogic process is to control the air passing within the body in different places called six circles of air circulation. The air is raised from the abdomen to the navel, from the navel to the heart, from the heart to the throat, from the throat to between the eyebrows and from between the eyebrows to the top of the cerebrum. That is the sum and substance of practicing yoga. Before practicing the real yoga system one has to practice the sitting postures because this helps in the breathing exercises which control the airs going upwards and downwards. This is a great technique which one has to practice to attain the highest perfectional stage of yoga, but such practice is not meant for this age. No one in this age can attain the perfectional stage of such yoga, but people indulge in practicing sitting postures, which is more or less a gymnastic process. By such bodily gymnastics one may develop good circulation and may therefore keep his body fit, but if one simply restricts oneself to that gymnastic process one cannot attain the highest perfectional stage. The yoga process, as described in the Kesava-śrutī, prescribes how one can control his living force according to his desire and transmigrate from one body to another or from one place to another. In other words, yoga practice is not meant to keep the body fit because any transcendental process of spiritual realization automatically helps one to keep the body fit, for it is the spirit soul that keeps the body always fresh. As soon as the spirit soul is out of the body, the material body immediately begins to decompose. Any spiritual process keeps the body fit without separate endeavor, but if one takes it that the ultimate aim of yoga is to maintain the body, then he is mistaken. The real perfection of yoga is elevation of the soul to a higher position or the liberation of the soul from material entanglement. Some yogīs try to elevate the soul to higher planetary systems where the standard of life is different from that of this planet and where the material comforts, life span and other facilities for self-realization are greater, and some yogīs endeavor to elevate the soul to the spiritual world, the spiritual Vaikunțha planets. The bhakti-yoga process directly elevates the soul to the spiritual planets where life is eternally blissful and full of knowledge; therefore bhakti-yoga is considered to be the greatest of all yoga systems.

TEXT 26

Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Sati, due to anger towards her father, began to meditate on the fiery air within the body.
Lord Śiva is described herein as the best of all great souls. Although Sati's body was born of Dakṣa, Lord Śiva used to adore her by sitting her on his lap. This is considered a great token of respect. Thus Sati's body was not ordinary, but still she decided to give it up because it was the source of unhappiness because of its connection with Dakṣa. This severe example set by Sati is to be followed. One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. This injunction is stressed in many places in Śrimad-Bhāgavatam; if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one's material existential life, then one can associate with persons who are materialistic. The materialistic way of life is based on sex life. Thus both becoming addicted to sex life and associating with persons who are addicted to sex life are condemned in the Vedic literature because such association will simply interfere with one's spiritual progress. However, association with great personalities, devotees who are great souls, will elevate one to the spiritual platform. Sati devi decided to quit the body which she had obtained from Dakṣa's body, and she wanted to transfer herself to another body so that she might have completely uncontaminated association with Lord Śiva. Of course it is understood that in her next life she would take birth as the daughter of the Himalayas, Pārvatī, and then she would again accept Lord Śiva as her husband. Sati and Lord Śiva are eternally related; even after she changes her body their relationship is never broken.

**PURPORT**

The nectar of the lotus feet; jagat-guruḥ—of the supreme spiritual teacher of the universe; cintayati—meditating; na—not; ca—and; aparām—not other (than her husband); dadarśa—saw; dehaḥ—her body; hata-kalmaṣaḥ—taints of sin being destroyed; sati—Sati; sadyaḥ—soon; praṣajñāla—burned; samādhija-agninā—by fire produced by meditation.

**TRANSLATION**

Sati concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world, and thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

**PURPORT**

Sati at once thought of the lotus feet of her husband, Lord Śiva, who is one of the three great personalities of Godhead in charge of the management of the material world, and simply by meditating on his lotus feet she derived such great pleasure that she forgot everything in relationship with her body. This pleasure was certainly material because she gave up her body for another body that was also material, but by this example we can appreciate the devotee's pleasure in concentrating his mind and attention on the lotus feet of the Supreme Lord, Viṣṇu or Kṛṣṇa. There is such transcendental bliss in simply meditating on the lotus feet of the Lord that one can forget everything but the Lord's transcendental form. This is the perfection of yogic samādhi or ecstasy. In this verse it is stated that by such meditation she became free from all contamination. What was that contamination? The contamination was her concept of the body derived from Dakṣa, but she forgot that bodily relationship in trance. The purport is that when one becomes free from all bodily relationships within this material world and simply places himself in the position of an eternal servant of the Supreme Lord, it is to be understood that all the contamination of his material attachment has been burnt by the blazing fires of transcendental ecstasy. It is not necessary for one to manifest a blazing fire externally, for if one forgets all his bodily relationships within this material world and becomes situated in his spiritual identity, it is said that one has been freed from all material contamination by the blazing fire of yogic samādhi or ecstasy. That is the topmost perfection of yoga. If one keeps his bodily relationships within this material world and poses himself as a great yogi, he is not a bona fide yogi. In Śrimad-Bhāgavatam, Second Canto, it is stated, yat-kīrtanām yat-smarāṇaḥ (Bhāg. 2.4.15).
Simply by chanting the holy name of the Supreme Personality of Godhead, simply by remembering the lotus feet of Kṛṣṇa, simply by offering prayers to the Supreme Personality of Godhead, one is immediately freed from material contamination, the material bodily concept, by the blazing fire of ecstasy. This effect takes place immediately, without a second's delay.

According to Śrī Jīva Gosvāmī, that Sati quit her body means that she gave up within her heart her relationship with Dakṣa. Śrī Viśvanātha Cakravartī Ṭhākur also comments that since Sati is the superintendent deity of the external potency, when she quit her body she did not get a spiritual body but simply transferred from the body she had received from Dakṣa. Other commentators also say that she immediately transferred herself into the womb of Menakā, her future mother. She gave up the body she had received from Dakṣa and immediately transferred herself to another, better body, but this does not mean that she got a spiritual body.

**TEXT 28**

नत्यक्षेत्रः से खृष्ण चालुक्तः महद्व
हाति वादः सुमहान अधे
हन्त धृष्या दैवतमया देवी
जहानहुः केन सती प्रकोपिता॥२८॥

| tat paśyataṁ khe bhūvā cādhbhutair mahad |
| hā heti vādaḥ su-mahān ajāyata |
| hanta priyā daivatamasya devī |
| jahāv asūn kena satī prakopita |

**TRANSLATION**

When Sati annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Sati, the wife of the greatest demigod, Lord Śiva, quit her body in such a manner?

**PURPORT**

There was a tumultuous roaring all over the universe in the societies of the demigods of different planets because Sati was the daughter of Dakṣa, the greatest of all kings, and the wife of Lord Śiva, the greatest of all demigods. Why did she become so angry that she gave up her body? Since she was the daughter of a great personality and wife of a great personality, she had nothing to desire, but still she gave up her body in dissatisfaction. Certainly this was astonishing. One cannot attain complete satisfaction even if one is situated in the greatest material opulence. There was nothing Sati could not achieve either from her relationship with her father or from her relationship with the greatest of the demigods, but still, for some reason, she was disgusted. Therefore, Śrīmad-Bhāgavatam explains that one has to achieve real satisfaction, but (yāyātmā samprāsādāṁ) ātmā—the body, mind and soul—all become completely satisfied only if one develops devotional service to the Absolute Truth. Sa vai puruṣāṁ para dharmāṁ yato bhaktir adhokṣaje. Adhokṣaje means the Absolute Truth. If one can develop his unflinching love for the transcendental Supreme Personality of Godhead, that can give complete satisfaction, otherwise there is no possibility of satisfaction in the material world or anywhere else.

**TEXT 29**

अहो अनात्मयाऽऽ महद्व पश्यत
प्राणस्यस्य चारार्थ प्रज्ञा: |
जहानहुः यद्मतात्मज्ञा सती
मनस्वनी मानयीयपरिवेष्टि॥२९॥

| aho anātmyaṁ mahad asya paśyata |
| praṇāpater yasya cara-caraṁ praṇāḥ |
| jahāv asūn yad-vimatātma-jā satī |
| manasvinī mānam abhiṇāmaṁ arhati |

**TRANSLATION**

When Sati annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Sati, the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?
TRANSLATION

It was astonishing that Dakṣa, who was prajāpati, the maintainer of all living entities, was so disrespectful to his own daughter, Sati, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.

PURPORT

The word anātmya is significant. Anātmya means the life of the soul, so this word indicates that although Dakṣa appeared to be living, actually he was a dead body, otherwise how could he neglect Sati, who was his own daughter? It was the duty of Dakṣa to look after the maintenance and comforts of all living entities because he was situated as prajāpati, the governor of all living entities. Therefore how is it that he neglected his own daughter, who was the most exalted and chaste woman, a great soul, and who therefore deserved the most respectful treatment from her father? The death of Sati because of her being neglected by Dakṣa, her father, was most astonishing to all the great demigods of the universe.

TEXT 30

Therefore Dakṣa, who is so hardhearted that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.

PURPORT

Dakṣa is described here as most hardheaded and therefore unqualified to be a brāhmaṇa. Brahma-dhrūk is described by some commentators to mean brahma-bandhu, or friend of the brāhmaṇas. A person who is born in a brāhmaṇa family but has no brahminical qualifications is called a brahma-bandhu. Brāhmaṇas are generally very softhearted and forbearing because they have the power to control the senses and the mind. Dakṣa, however, was not forbearing. For the simple reason that his son-in-law, Lord Śiva, did not stand up to show him the formality of respect, he became so angry and hardheaded that he tolerated even the death of his dearest daughter. Sati tried her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father’s house, even without an invitation, and at that time Dakṣa should have received her, forgetting all past misunderstandings. But he was so hardhearted that he was unworthy to be called an āryan or brāhmaṇa. Thus his ill fame still continues. Dakṣa means expert, and he was given this name because of his ability to beget many hundreds and thousands of children. Persons who are too sexually inclined and materialistic become so hardheaded because of a slight loss of prestige that they can tolerate even the death of their children.

TEXT 31

Therefore Dakṣa, who is so hardheaded that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.
TRANSLATION

While people were talking among themselves about the wonderful voluntary death of Sati, the attendants who came with her readied themselves to kill Dakṣa with their weapons.

PURPORT

The attendants who came with Sati were meant to protect her from calamities, but since they were unable to protect their master's wife, they decided to die for her, and before dying they wanted to kill Dakṣa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

TEXT 32

While people were talking among themselves about the wonderful voluntary death of Sati, the attendants who came with her readied themselves to kill Dakṣa with their weapons.

PURPORT

The attendants who came with Sati were meant to protect her from calamities, but since they were unable to protect their master's wife, they decided to die for her, and before dying they wanted to kill Dakṣa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

TEXT 33

When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Rāhu became manifested. All of them were powerful, having achieved strength from Soma, the moon.

PURPORT

It is stated here that many thousands of demigods named Rāhu became manifested because of the oblations offered in the fire and the chanting of the hymns from the Yajur-veda. Brāhmaṇas like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic mantras. Vedic mantras are still available, but the chanters are not. By chanting Vedic mantras or chanting the Gāyatri or Rāga-mantra one can attain the results he desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection.

TEXT 34

sacrifices, not to speak of finding expert brāhmaṇas who can chant the mantras perfectly.

TEXT 33

When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Rāhu became manifested. All of them were powerful, having achieved strength from Soma, the moon.

PURPORT

It is stated here that many thousands of demigods named Rāhu became manifested because of the oblations offered in the fire and the chanting of the hymns from the Yajur-veda. Brāhmaṇas like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic mantras. Vedic mantras are still available, but the chanters are not. By chanting Vedic mantras or chanting the Gāyatri or Rāga-mantra one can attain the results he desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection.

TEXT 34

When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Rāhu became manifested. All of them were powerful, having achieved strength from Soma, the moon.

PURPORT

It is stated here that many thousands of demigods named Rāhu became manifested because of the oblations offered in the fire and the chanting of the hymns from the Yajur-veda. Brāhmaṇas like Bhṛgu Muni were so powerful that they could create such powerful demigods simply by chanting the Vedic mantras. Vedic mantras are still available, but the chanters are not. By chanting Vedic mantras or chanting the Gāyatri or Rāga-mantra one can attain the results he desires. In the present age of Kali it is recommended by Lord Caitanya that simply by chanting Hare Kṛṣṇa one can attain all perfection.
TRANSLATION

When the Rbhu demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajña fire, all these attendants of Sati fled in different directions and disappeared. This was possible simply because of brahma-tejas, brahminical power.

PURPORT

The word brahma-tejas, used in this verse, is significant. In those days brahma-puras were so powerful that simply by desiring and by chanting a Vedic mantra, they could accomplish very wonderful effects. But in the present age of degradation there are no such brahma-puras. According to the Pañcarātrika system, in this age the entire population is supposed to consist of śādras because the brahminical culture has been lost. But if anyone displays the signs of understanding Kṛṣṇa consciousness, he should be accepted, according to Vaiṣṇava smṛti regulations, as a prospective brahma-pura and should be given all facilities to achieve the highest perfection. The most magnanimous gift of Lord Caitanya is that the highest perfection of life is available in this fallen age if one simply adopts the process of chanting Hare Kṛṣṇa, which is able to bring about the fulfillment of all activities in self-realization.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “Sati Quits Her Body.”
able to mitigate the misunderstanding between Dakṣa and himself. But such a compromise was not attained, and Sati was deliberately insulted by her father by not being received properly when she visited his house without being invited. Sati herself could have killed her father, Dakṣa, because she is the personified material energy and has immense power to kill and create within this material universe. In the *Brahma-saṁhitā* her strength is described: she is capable of creating and dissolving many universes. But although she is so powerful, she acts under the direction of the Supreme Personality of Godhead, Kṛṣṇa, as His shadow. It would not have been very difficult for Sati to punish her father, but she thought that since she was his daughter, it was not proper for her to kill him. Thus she decided to give up her own body, which she had obtained from his, and Dakṣa did not even check her.

When Sati passed away, giving up her body, the news was conveyed by Nārada to Lord Śiva. Nārada always carries the news of such events because he knows their import. When Lord Śiva heard that his chaste wife Sati was dead, he naturally became exceedingly angry. He also understood that Bhṛgu Muni had created the Jāmbu deva demigods by uttering the mantras of the Yajur-veda and that these demigods had driven away all of his soldiers who were present in the arena of the sacrifice. Therefore, he wanted to reply to this insult, and thus he decided to kill Dakṣa because he was the cause of the death of Sati.

**TEXT 2**

**TRANSLATION**

A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms equipped with various weapons, and he was garlanded with the heads of men.

**TEXT 4**

**Frustration of the Sacrifice of Dakṣa**

Thus Lord Śiva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.
TRANSLATION

When that gigantic demon asked with folded hands, “What shall I do, my lord?” Lord Siva, who is known as Bhumānātha, directly ordered, “Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice.”

PURPORT

Here is the beginning of competition between brahma-tejas and Śiva-tejas. Bṛghu Muni had created the Rbhu demigods, who had driven away the soldiers of Lord Śiva stationed in the arena, by his brahma-tejas, brahminical strength. When Lord Śiva heard that his soldiers had been driven away, he created the tall black demon Virabhadra to retaliate. There is sometimes a competition between the mode of goodness and the mode of ignorance. That is the way of material existence. Even when one is situated in the mode of goodness, there is every possibility that his position will be mixed with or attacked by the modes of passion or ignorance. That is the law of material nature. Although pure goodness, or suddha-sattva, is the basic principle in the spiritual world, pure manifestation of goodness is not possible in this material world. Thus, the struggle for existence between different material qualities is always present. This quarrel between Lord Śiva and Bṛghu Muni, centering around Prajapati Dakṣa, is the practical example of such competition between the different qualitative modes of material nature.

TEXT 5

Text 6

Frustration of the Sacrifice of Dakṣa

vede na tadāsya-pānaka-saṁbhava
mahīyānaṁ tattat saṁ: sāhanīṣṭum

āţiapta evam kupitena manyunā
sa deva-devam paricakrame vibhum
mene tadāṃmānam aśaṅga-raṁhasā
mahīyaśaṁ tāta sahaṁ sahaṁ

āṉapaṭṭa—being ordered; evam—in this manner; kupitena—angry; manyunā—by Lord Śiva (who is anger personified); saḥ—he (Virabhadra); deva-devam—he who is worshiped by the demigods; paricakrame—circumambulated; vibhum—Lord Śiva; mene—considered; tadā—at that time; aṁmānam—himself; aśaṅga-raṁhasā—with the power of Lord Śiva that cannot be opposed; mahīyaśaṁ—of the most powerful; tāta—my dear Vidura; sahaṁ—strength; sahaṁ—capable to cope with.

TRANSLATION

Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Śiva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Śiva.
TRANSLATION

Many other soldiers of Lord Śiva followed the fierce personality in a tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.

TRANSLATION

At that time, all the persons assembled in the sacrificial arena—the priests, the chief of the sacrificial performance, and the brahmaṇas and their wives—wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.

PURPORT

Specifically significant in this verse is praśīna-barhiḥ jīvati. The king of that part of the land was known as Barhi, and although he was old, he was still living, and he was a very strong ruler. Thus there was no possibility of thieves and plunderers invading. Indirectly it is stated here that thieves, plunderers, rogues and unwanted population can exist only in a state or kingdom where there is no strong ruler. When, in the name of justice, thieves are allowed liberty, the state and kingdom are disturbed by such plunderers and unwanted population. The dust storm created by the soldiers and assistants of Lord Śiva resembled the situation at the time of the dissolution of this world. When there is a need for the dissolution of the material creation, this function is conducted by Lord Śiva. Therefore the situation now created by him resembled the dissolution of the cosmic manifestation.
Prasūti, the wife of Dakṣa, along with the other women assembled, became very anxious and said: This danger has been created by Dakṣa because of the death of Sati, who, even though completely innocent, quit her body as her sisters looked on.

**PURPORT**

Prasūti, who appreciated the power and strength of her son-in-law, Lord Śiva, is describing what he does at the time of dissolution. This description indicates that the strength of Lord Śiva is so great that Dakṣa’s power could not be set in comparison to it. At the time of dissolution, Lord Śiva, with his trident in hand, dances over the rulers of the different planets, and his hair is scattered, just as the clouds are scattered over all directions in order to plunge the different planets into incessant torrents of rain. In the last phase of dissolution, all the planets become inundated with water, and that inundation is caused by the dancing of Lord Śiva. This dance is called the pralaya dance, or dance of dissolution. Prasūti could understand that the dangers ahead resulted not only from Dakṣa’s neglecting her daughter, but also because of his neglecting the prestige and honor of Lord Śiva.
The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Dakṣa, even Lord Brahmā, Dakṣa’s father, could not have been saved from the great exhibition of anger.

While everyone was talking amongst themselves, Dakṣa saw dangerous omens from all sides, from the earth and from the sky.

The word mahātmā has been described as such, the word mahātmā means steady in heart. That is to say that Dakṣa was so stronghearted that even when his beloved daughter was prepared to lay down her life, he was steady and unshaken. But in spite of his being so stronghearted, he was perturbed when he saw the various disturbances created by the gigantic black demon. Virākṣa Cakravarti Ṭhākura remarks in this connection that even if one is called mahātmā, a great soul, unless he exhibits the symptoms of a mahātmā, he should be considered a durūtmā, or a degraded soul. In Bhagavad-gītā the word mahātmā describes the pure devotee of the Lord: mahātmānas tu māṁ pārtha daivān prakṛtim ārūṭaḥ (Bg. 9.13). A mahātmā is always under the guidance of the internal energy of the Supreme Personality of Godhead, and thus how could such a misbehaved person as Dakṣa be a mahātmā? A mahātmā is supposed to have all the good qualities of the demigods, and thus Dakṣa, lacking those qualities, could not be called a mahātmā; he should instead be called durūtmā, a degraded soul. The word mahātmā to describe the qualifications of Dakṣa is used sarcastically.
My dear Vidura, all the followers of Lord Śiva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.

Some of the soldiers pulled down the pillars which were supporting the pandal of sacrifice, some of them entered the female quarters, some of them began destroying the sacrificial arena, and some of them entered the kitchen and the residential quarters.

Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the pandal.

Maṁśā, one of the followers of Lord Śiva, arrested Bhṛgu Muni, and Virabhadra, the black demon, arrested Prajāpati Dākṣa. Another follower, who was named Caṇḍēśa, arrested Pūṣā. Nandīśvara arrested the demigod Bhagā.
TEXT 18

There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives they dispersed in different directions.

TRANSLATION

Virabhadra immediately caught Bhaga, who had been moving his eyebrows during the cursing of Lord Siva by Bhrgu, and out of great anger thrust him to the ground and forcibly put out his eyes.

TEXT 19

Just as Baladeva had knocked out the teeth of Dantavakra, the King of Kaliriga, during the gambling match at the marriage ceremony of Aniruddha, Virabhadra knocked out the teeth of both Daksa, who had shown them...
while cursing Lord Śiva, and Pūṣā, who, by smiling sympathetically, had also shown his teeth.

**PURPORT**

Here a reference is made to the marriage of Aniruddha, a grandson of Lord Kṛṣṇa. He kidnapped the daughter of Dantavakra, and thereafter he was arrested. Just as he was to be punished for the kidnapping, the soldiers from Dvārakā, headed by Balarāma, arrived, and a fight ensued amongst the kṣatriyas. This sort of fight was very common, especially during marriage ceremonies, when everyone was in a challenging spirit. In that challenging spirit, a fight was sure to occur, and in such fights there was commonly killing and misfortune. After finishing such fighting the parties would come to a compromise, and everything would be settled. This Dakṣa yajña was similar to such events. Now all of them—Dakṣa and the demi-gods Bhaga and Pūṣa and Bhṛgu Muni—were punished by the soldiers of Lord Śiva, but later everything would come to a peaceful end. So this spirit of fighting between one another was not exactly inimical. But, because everyone was so powerful and wanted to show his strength by Vedic mantra or mystic power, all these fighting skills were very elaborately exhibited by the different parties at the Dakṣa yajña.

**TEXT 22**

आक्रम्योरसि दक्षसा हितधरिणेहतिना
छिन्नचर्पि तद्दुर्दूरे नाक्षेऽक्ते व्यमकल्लद्

ākramyorası dakṣasya
śita-dhāreṇa hetinā
chindann api tad uddhartum
nāśaknot tryambakas tadā
dakṣa—of Dakṣa; śita-dhāreṇa—having a sharp blade; hetinā—with a weapon; chindan—cutting; api—even though; tat—that (head); uddhartum—to separate; na asaknot—was not able; tryambakaḥ—Virabhadra (who had three eyes); tadā—after this.

**TRANSLATION**

Then Virabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but he was not successful.

**TEXT 24**

द्रष्टवर्त्तानि सामुन्नाम पसुपति च परित्वरपूर्त

Then Virabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. He took the opportunity of this facility to behead Dakṣa.

**TRANSLATION**

He tried to cut the head of Dakṣa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Virabhadra was exceedingly bewildered.
PURPORT

In this connection it is to be noted that the device used for killing animals in the sacrifice was not designed to facilitate eating their flesh. The killing was specifically intended to give a new life to the sacrificed animal by the power of Vedic mantra. The animals were sacrificed to test the strength of Vedic mantras; yajñas were performed as a test of the mantra. Even in the modern age, tests are executed on animal bodies in the physiology laboratory. Similarly, whether or not the brähmaṇas were uttering the Vedic hymns correctly was tested by sacrifice in the arena. On the whole, the animals thus sacrificed were not at all the losers. Some old animals would be sacrificed, but in exchange for their old bodies they received other, new bodies. That was the test of Vedic mantras. Virabhadra, instead of sacrificing animals with the wooden device, immediately beheaded Dakaṣa, to the astonishment of everyone.

TEXT 25

śādhu-vādas tāda teṣāṁ
karma tat tasya paśyatāṁ
bhūta-preta-piśācānāṁ
anyeṣāṁ tad-viparyayaḥ

śādhu-vādaḥ—joyful exclamation; tāda—at that time; teṣāṁ—of those followers of Lord Śiva; karma—action; tat—that; tasya—of him (Virabhadra); paśyatāṁ—seeing; bhūta-preta-piśācānāṁ—of the bhūtas (ghosts), pretas and piśācas; anyeṣāṁ—of the others (in the party of Dakaṣa); tad-viparyayaḥ—the opposite of that (an exclamation of grief).

TRANSLATION

Upon seeing the action of Virabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the bhūtas, the ghosts and demons that had come made a tumultuous sound. On the other hand, the brähmaṇas who were in charge of the sacrifice cried out in grief at the death of Dakaṣa.

TEXT 26

juhāvaitac chiras taṁ
śaśīṇām va aamarṣitaṁ
tat-deva-yajanam dagdhvā
prātiṣṭhath guhyakālayam

juhāva—sacrificed as an oblation; etat—that; śirah—head; tasmin—in that; daksīṇā-agnau—in the sacrificial fire on the southern side; aamarṣitaḥ—Virabhadra, being greatly angry; tat—of Dakaṣa; deva-yajanam—the arrangements for the sacrifice to the demigods; dagdhvā—having set fire; prātiṣṭhat—departed; guhyaka-ālayam—to the abode of the Guhyakas (Kailāsa).

TRANSLATION

Virabhadra then took the head and, out of his great anger, threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way all the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master’s abode, Kailāsa.

Thus end the Bhaktivedanta purports of the Fourth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled “Frustration of the Sacrifice of Dakaṣa.”
CHAPTER SIX
Brahma Satisfies Lord Siva

TEXTS 1-2


devagana: sarva rudranikai: pariijita:
shuddhaharamahakamadahaparyayendrag:
shatapeshvaramakai: satiraksmya maha:

devagana: sarva rudranikai: pariijita:

maitreya uvacca
atha deva-gaṇaḥ sarve
rudra-nikaiḥ pariijitaḥ
śūla-pañcśa-nistriśa-
gadā-paṛīgha-mudgaraḥ
saṁchinna-bhinna-sarvāṅgāḥ
sartvīk-sabhyaḥ bhaya-aṅkulaḥ
svayambhuve nāmasṛtya
kārṣṭyena iti nayavedayān

maitreyaḥ uvāca—Maitreya said; atha—after this; deva-gaṇaḥ—all the demigods; sarve—all; rudra-anīkaiḥ—by the soldiers of Lord Śiva; pariijitaḥ—having been defeated; śūla—trident; pañcśa—a sharp-edged spear; nistriśa—a sword; gadā—mace; paṛīgha—an iron bludgeon; mudgaraḥ—a hammer-like weapon; saṁchinna-bhinna-sarvāṅgāḥ—all the limbs wounded; sa-ṛīk-
sabhyaḥ—with all the priests and members of the sacrificial assembly; bhaya-aṅkulaḥ—with great fear; svayambhuve—unto Lord Brahma; nāmasṛtya—after offering obeisances; kārṣṭyena—in detail; etat—the events of Dakṣa’s sacrifice; nayavedayān—reported.

TRANSLATION

All the priests and other members of the sacrificial assembly and all the demigods, being defeated by the soldiers of Lord Śiva and injured by
weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had transpired.

TEXT 3

upalabhya—knowing; purā—beforehand; eva—certainly; etat—all these events of Dakṣa’s sacrifice; bhagavān—the possessor of all opulences; abja-sambhavaḥ—born from a lotus flower (Lord Brahmā); nārāyaṇaḥ—Nārāyaṇa; ca—and; viśvātmā—the Supersoul of the entire universe; na—not; kasya—of Dakṣa; adhväram—to the sacrifice; ītyaḥ—did go.

TRANSLATION

Both Lord Brahmā and Viṣṇu already knew that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice.

PURPORT

As stated in Bhagavad-gītā, vedāhāṁ samaśāntāṁ vartamānāṁ caṁjuna (Bg. 7.26). The Lord says, “I know everything that has happened in the past and is going to happen in the future.” Lord Viṣṇu is omniscient, and He therefore knew what would happen at Dakṣa’s sacrificial arena. For this reason both Nārāyaṇa and Lord Brahmā did not attend the great sacrifice performed by Dakṣa.

TEXT 4

tad ākārya vibhūḥ prāha
tefīyasi kṛtāgasi
kṣemāya tatra sā bhūyaṁ
na prāyeṇa bhubuṣaṭām

TRANSLATION

When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

PURPORT

Lord Brahmā explained to the demigods that although Dakṣa wanted to enjoy the results of fruitless sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Śiva. It was good for Dakṣa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again. According to Manu’s law, when a person commits murder, punishment is beneficial for him because if he is not killed then he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons. Therefore the king’s punishment of a murderer is appropriate. If those who are extremely offensive are killed by the grace of the Lord, that is good for them. In other words, Lord Brahmā explained to the demigods that it was good for Dakṣa to have been killed.
bhājam—entitled to a share; paraśuḥ—have excluded; prasādayadhvam—all of you should satisfy; pārisuddha-cetasā—without mental reservations; kṣipra-prasādam—quick mercy; praghīṭa-aṅghri-padnam—his lotus feet having been taken shelter of.

TRANSLATION
You have excluded Lord Śiva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.

PURPORT
Lord Śiva is also called Āṣutoṣa. Āṣu means very soon, and toṣa means to become satisfied. The demigods were advised to go to Lord Śiva and beg his pardon, and because he is very easily pleased, it was certain that their purpose would be served. Lord Brahmā knew the mind of Lord Śiva very well, and he was confident that the demigods, who were offenders at his lotus feet, could mitigate their offenses by going to him and surrendering without reservation.

TEXT 6

Text 7] Lord Brahmā Satisfies Lord Śiva

naḥ na yaṣaḥ na ca yuṣmāy ye deha-bhājo munayaḥ ca tatvam vieḍuḥ premāṇam bala-vīryayovah yasyāṅmaśaṃśaṃ kūpiṃ yavvibhīṣte||

TRANSLATION
Lord Brahmā said that no one, including himself, Indra, all the members who were assembled in the sacrificial arena, and all the sages, could know how powerful Lord Śiva is. Under the circumstances, who would dare to commit an offense at his lotus feet?

PURPORT
After Lord Brahmā advised the demigods to go to Lord Śiva and beg his pardon, it was suggested how he should be satisfied and how the matter should be placed before him. Brahmā also asserted that none of the conditioned souls, including himself and all the demigods, could know how to satisfy Lord Śiva. But he said, “It is known that he is very easily satisfied, so let us try to satisfy him by falling at his lotus feet.”

Actually the position of the subordinate always is to surrender to the Supreme. That is the instruction of Bhagavad-gītā. The Lord asks everyone to give up all kinds of concocted occupations and simply surrender unto Him. That will protect the conditioned souls from all sinful reactions. Similarly, in this case Brahmā also suggests that they go and surrender immediately. Also, he said that Lord Śiva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Daśa. Under the circumstances, Lord Brahmā suggested that it would behoove them to go at once and beg his pardon.

TEXT 7

Lord Brahmā also advised them that Lord Śiva is so powerful that by his anger all the planets and their chief controllers can be destroyed
unto the lotus feet of Lord Śiva, for since he is very kind and easily satisfied, this action would prove effective.

TEXT 8

sa ittham aḍīṣya surāṇ ājas tu tāī́
samanvitaḥ pīṭbhīḥ saprajeśaiḥ
yayau svadhiṣṭaṁ nilayaṁ pura-duṣṭaḥ
kailāsam adri-pravaraṁ priyaṁ prabhoḥ

saḥ—he (Brahma); ittham—thus; aḍīṣya—after instructing; surāṇ—the demigods; ajaḥ—Lord Brahma; tu—then; tāīḥ—those; samanvitaḥ—followed; pīṭbhīḥ—by the Pitas; sa-prajeśaiḥ—along with the lords of the living entities; yayau—went; svadhiṣṭaṁ—from his own place; nilayaṁ—the abode; pura-duṣṭaḥ—of Lord Śiva; kailāsam—Kailasa; adri-pravaraṁ—of the best among mountains; priyaṁ—dear; prabhoḥ—of the Lord (Śiva).

TRANSLATION

After thus instructing all the demigods, the Pitas and the lords of the living entities, Lord Brahma took them with him and left for the abode of Lord Śiva, known as the Kailasa Hill.

PURPORT

The abode of Lord Śiva, which is known as Kailasa, is described in the fourteen verses which follow.

TEXT 9

janma-birth; oṣadhi—herbs; tapaḥ—austerity; mantra—Vedic hymns; yoga—mystic yoga practices; siddhaḥ—with perfected beings; naretaraḥ—

nānā-maṇi—jewels; ṣrīgair nānadhātu—precious stones; nānā-drūma—trees; nānā-mrga—deer; durgā—groups of deer; apsarā—angels.

TRANSLATION

The abode known as Kailasa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic powers. Besides them there are other human beings who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsaras, or angels.

TEXT 10

Kailasa is full of mountains which are filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.

TEXT 11

nānā-maṇi—jewels; ṣrīgair nānadhātu—precious stones; nānā-drūma—trees; nānā-mrga—deer; durgā—groups of deer; apsarā—angels.
TRANSLATION
There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

TEXT 12

mayūra-kekābhīrutāṁ
madāṃdhālī-vimārčhitām
plāvītai rakta-kaṇṭhānāṁ
kujātha ca patattīraṇāṁ

TRANSLATION
On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

TEXT 13

ahuvayantam ivodddhastair
dvīṇā kāmā-dughair drumaiah
vrajjantam iva mālaṅgaīr
gṛṇantam iva nirṛharaiah

ahuvayantaṁ—calling; iva—as if; udhattāṣaḥ—with upraised hands (branches); dvīṇā—the birds; kāma-dughair—yielding desires; drumaiah—with trees; vrajjantam—moving; iva—as if; mālaṅgaiaḥ—by elephants; gṛṇantam—resounding; iva—as if; nirṛharaiaḥ—by the waterfalls.

TRANSLATION
There are tall trees with straight branches that appear to call the sweet birds, and when flocks of elephants pass through the hills, it appears that the Kailāsa Hill moves with them. When the waterfalls resound, it appears that Kailāsa Hill does also.

TEXT 16

Text 16] Lord Brahmā Satisfies Lord Śiva

TEXTS 14-15

mandāraih pārijatai ca
saralai ca upasobhitām
tamālaīḥ śālā-talai ca
kovidāñsanarjunai ca
kujitai ca nipaśai ca
nāga-purnāga-campakai ca
pāṭalāśoka-bakulaiah
kundaiḥ kurubakaih api

mandāraih—with mandāras; pārijataih—with pārijatas; ca—and; saralaiḥ—with saralas; ca—and; upasobhitām—decorated; tamālaīḥ—with tālā trees; śālā-talaiḥ—with śalas and tālas; ca—and; kovidāñsanarjunaiah—kovidāra, āsana (vijayā-sāras) and arjuna trees (kāṅcanārakas); kujitaiḥ—with cutas (a species of mango); kadambeih—with kadambe; nipaśai—with nipas (dhūli-kadambas); ca—and; nāga-punnāga-campakaiḥ—with nāgas, punna āsoka and bakulas; pāṭalāśoka-bakulaiah—with pāṭalas, asokas and bakulas; kundaiḥ—with kundas; kurubakaiḥ—with kurubakas; api—also.

TRANSLATION
The whole of Kailāsa Hill is decorated with various kinds of trees, of which the following names can be mentioned: mandāra, pārijata, sarala, tālā, śalā, kovidāra, āsana, arjuna, amrajati (mango), kadambe, dhūli-kadamba, nāga, punnāga, campakai, pāṭalāśoka, asoka, bakula, kunda and kurubakas. The entire hill is decorated with such trees, which produce flowers with fragrant aromas.

TEXT 16

svarāṣṭra-sata-patrai ca
varareuka-jātibhiḥ
kubjakaī mallikābhiḥ ca
mādhavibhiḥ ca maṇḍitām

svarāṣṭra—sātra-patrai; ca—also; varareuka—vareuka; jātibhiḥ—by the elephants; kubjakaī—all kinds; mallikābhiḥ—with mallikās; ca—and; mādhavibhiḥ—with mādhavas; ca—and; maṇḍitām—by the waterfalls;
There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, mallikā, kubja, mallika, and madhavi.

TRANSLATION
There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, mallikā, kubja, mallika, and madhavi.

TEXT

There are mango trees, priyāla, madhuka and iṅguda. Besides these there are other trees, like thin bamboos, kicaka, and varieties of other bamboo trees, all decorating the tract of Kailāsa Hill.

TRANSLATION
There are mango trees, priyāla, madhuka and iṅguda. Besides these there are other trees, like thin bamboos, kicaka, and varieties of other bamboo trees, all decorating the tract of Kailāsa Hill.

TEXT

There are different kinds of lotus flowers, such as kumuda, utpala and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, råkas, sālyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.

TRANSLATION
There are different kinds of lotus flowers, such as kumuda, utpala and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, råkas, sālyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.
TEXT 21

There are varieties of deer, such as karṇāntara, ekapada, aśvāsya, vrka and kastūri, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.

TEXT 22

Thus the demigods saw the wonderfully beautiful region known as Alakā in the forest known as Saugandhika, which means “full of fragrance.” The forest is known as Saugandhika because of its abundance of lotus flowers.

PURPORT

According to the commentary called Śrī Bhāgavata-candra-candrikā, the water in which Sati used to bathe was Ganges water. In other words, the Ganges flowed through the Kailāsa Parvata. There is every possibility of accepting such a statement because Ganges water also flows from the hair of Lord Śiva. Since Ganges water rests on the head of Lord Śiva and then flows to the other parts of the universe, it is quite possible that the water in which Satī bathed, which was certainly very nicely scented, was Ganges water.

PURPORT

Sometimes Alakā is known as Alakā purī, which is also the name of the abode of Kuvera. Kuvera’s abode, however, cannot be seen from Kailāsa. Therefore the region of Alakā referred to here is different from the Alakā purī of Kuvera. According to Virarāghava Acārya, alakā means “uncommonly beautiful.” In the region of Alakā the demigods saw, there is a type of lotus flower known as Saugandhika that distributes an especially fragrant scent.
TEXT 24

**Nandā cālakanandā ca saritau bāhyataḥ puraḥ tirthapāda-sāmēbhyaḥ rajasāśiva āvane**

nandā— the Nandā; ca—and; alakanandā—the Alakananda; ca—and; saritau—two rivers; bāhyataḥ—outside; puraḥ—from the city; tirthapāda—of the Supreme Personality of Godhead; padēmēbhyaḥ—of the lotus feet; rajasāśiva—by the dust; āvane—sanctified.

**TRANSLATION**

They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.

TEXT 25

**yarṣo vairuṣyaṃ kṣattar avaruḥya svadhīṣyataḥ kṛṣanti purīṣaḥ sīcanto jīvāḥ rati-karsitaḥ ॥ ॥**

yarṣo—in both of which (rivers); vairuṣyaṃ—the celestial damsels along with their husbands; kṣattar—O Vidura; avaruḥya—descending; svadhīṣyataḥ—from their own airplanes; kṛṣanti—they play; purīṣaḥ—their husbands; sīcanto—sprinkling with water; jīvāḥ—after entering (the water); rati-karsitaḥ—whose enjoyment has become diminished.

**TRANSLATION**

My dear Kṣatta, Vidura, the celestial damsels came down to that river in their airplanes with their husbands, and after sex enjoyment, they entered the water and enjoyed sprinkling their husbands with water.

**PURPORT**

It is understood that even the damsels of the heavenly planets are polluted by thoughts of sex enjoyment, and therefore they come in airplanes to bathe in the rivers Nandā and Alakanandā. It is significant that these rivers, Nandā and Alakanandā, are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead. In other words, just as the Ganges is sacred because its water emanates from the toes of the Supreme Personality of Godhead, Nārāyaṇa, so whenever water or anything is in touch with devotional service of the Supreme Personality of Godhead, it is purified and spiritualized. The rules and regulations of devotional service are based on this principle: anything in touch with the lotus feet of the Lord is immediately freed from all material contamination. The damsels of the heavenly planets, polluted by thoughts of sex life, come down to bathe in the sanctified rivers and enjoy sprinkling water on their husbands.

Two words are very significant in this connection. Rati-kārśita means that the damsels become morose after sex enjoyment. Although they accept sex enjoyment as a bodily demand, afterwards they are not happy. Another significant point in this connection is that Lord Govinda, the Supreme Personality of Godhead, is described here as tīrtha-pāda. Tīrtha means “sanctified place,” and pāda means “lotus feet of the Lord.” People go to a sanctified place to free themselves from all sinful reaction. In other words, those who are devoted to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, automatically become sanctified. The Lord’s lotus feet are called tīrtha-pāda because under their protection there are hundreds and thousands of saintly persons who sanctify the sacred places of pilgrimage. Śrīla Nārottamādāsa Tākura, a great ācārya of the Gauḍīya Vaisnava Sampradāya, advises us not to travel to different places of pilgrimage. Undoubtedly, it is troublesome to go from one place to another, but one who is intelligent can take shelter of the lotus feet of Govinda and thereby be automatically, sanctified as the result of his pilgrimage. Anyone who is fixed in the service of the lotus feet of Govinda is called tīrtha-pāda; he does not need to travel on various pilgrimages, for he can enjoy all the benefits of such travel simply by engaging in the service of the lotus feet of the Lord. Such a pure devotee who has implicit faith in the lotus feet of the Lord can create sacred places in any part of the world where he decides to remain. Tīrthākuruṃ tīrthānī (Bhag. 1.13.10). The places are sanctified due to the presence of pure devotees; any place automatically becomes a place of pilgrimage if either the Lord or His pure devotee remains or resides there. In other words, such a pure devotee, who is engaged one hundred percent in the service of the Lord, can remain anywhere in the universe, and that part of the universe immediately becomes a sacred place where he can peacefully render service to the Lord as the Lord desires.
TEXT 26

yayoṣ tat-snāṇa-vibhraṣṭa-
   nava-kuṅkuma-pīṇaṁ
gинтер пibanty ambhaḥ
   pāyayanto gaja gajī
tyayoḥ—in both of which rivers; tat-snāṇa—by the bathing of them (the
damsels of the heavenly planets); vibhraṣṭa—fallen off; nava—fresh; kuṅ-
kuma—with kuṅkuma powder; pīṇaṁ—yellow; vibhraṣṭa—not being thirsty;
api—even; pibanti—drink; ambhaḥ—the water; pāyayantaḥ—causing to
drink; gajaḥ—the elephants; gajī—the female elephants.

TRANSLATION

After the damsels of the heavenly planets bathe in the water, it becomes
yellowish and fragrant due to the kuṅkuma from their bodies. Thus the
elephants come to bathe there with their wives, the she-elephants, and they
also drink the water, although they are not thirsty.

TEXT 27

tāra-hema-mahārātana-
   vimāna-śata-saṅkūlam
justāṁ puyajana-striḥbhir
   yathā kham sa-taḍīt-ghanan

ṭāra-hema—of pearls and gold; mahārātana—valuable jewels; vimāna—of
airplanes; śata—with hundreds; saṅkūla—crowded; justāṁ—occupied,
enjoyed; puyajana-striḥbhir—by the wives of the Yakṣas; yathā—as; kham—
the sky; sa-taḍīt-ghanan—with the lightning and the clouds.

TRANSLATION

The airplanes of the heavenly denizens are bedecked with pearls, gold,
and many valuable jewels. The heavenly denizens are compared to clouds
in the sky decorated with occasional flashes of electric lightning.

TEXT 28

hitvā yakṣeṣvara-purīṁ
   vanāṁ saugandhikaṁ ca tāt
drumaiḥ kāma-dughair hṛdayaiḥ
citra-mālya-phala-cchadaiṁ

hitvā—passing over; yakṣa-īṣvara—the lord of the Yakṣas (Kuvera);
purīṁ—the abode; vanāṁ—the forest; saugandhikaṁ—named Saugandhika;
ca—and; tāt—that; drumaiḥ—with trees; kāma-dughaiḥ—yielding desires;
hṛdayaiḥ—attractive; citra—variegated; mālya—flowers; phala—fruits; cha-
dhaiḥ—leaves.

TRANSLATION

While traveling, the demigods passed over the forest known as
Saugandhika, which is full of varieties of flowers, fruits and desire trees.
While passing over the forest they also saw the regions of Yakṣeṣvara.

PURPORT

The airplanes described in this verse are different from the airplanes of
which we have experience. In the Śrīmad-Bhāgavatam and all the Vedic
literatures, there are many descriptions of vimāna, which means airplanes.
On different planets there are different kinds of airplanes. On this gross
planet earth, there are airplanes run by machine, but on other planets the
airplanes are not run by machine but by mantric hymns. They are also used
especially for enjoyment by the denizens of the heavenly planets so that
they can go from one planet to another. On other planets which are called
Siddhalokas the denizens can travel from one planet to another without
airplanes. The beautiful airplanes from the heavenly planets are compared
here to the sky because they fly in the sky; the passengers are compared to
the clouds. The beautiful damsels, the wives of the denizens of the
heavenly planets, are compared to lightning. In summation, the airplanes
with their passengers which came from higher planets to Kailāsa were very
pleasant to look at.

PURPORT

Yakṣeṣvara is also known as Kuvera, and he is the treasurer of the demi-
gods. In the descriptions of him in Vedic literature, it is stated that he is
fabulously rich. It appears from these verses that Kailāśa is situated near the residential quarters of Kuvera. It is also stated here that the forest was full of desire trees. In Brahma-saṁhitā we learn about the desire tree which is found in the spiritual world, especially in Kṛṣṇaloka, the abode of Lord Kṛṣṇa. We learn here that such desire trees are also found in Kailāśa, the residence of Lord Śiva, by the grace of Kṛṣṇa. It thus appears that Kailāśa has a special significance; it is almost like the residence of Lord Kṛṣṇa.

**TEXT 29**

**TRANSLATION**

In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.

**PURPORT**

The beauty of the forest was intensified by the presence of various lakes. It is described herein that the lakes were decorated with lotus flowers and with swans who played and sang with the birds and the humming bees. Considering all these attributes, one can imagine how beautiful this spot was and how much the demigods passing through enjoyed the atmosphere. There are many paths and beautiful spots created by man on this planet, but none of them can surpass those of Kailāśa, as they are described in these verses.

**TEXT 30**

**TRANSLATION**

All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sex enjoyment.

**PURPORT**

Whenever there is a nice atmosphere in the material world, immediately there is an awakening of the sexual appetite in the minds of materialistic persons. This tendency is present everywhere within this material world, not only on this earth but in higher planetary systems as well. In complete contrast to the influence of this atmosphere on the minds of the living entities within the material world is the description of the spiritual world. The women there are hundreds and thousands of times more beautiful than the women here in this material world, and the spiritual atmosphere is also many times better. Yet despite the pleasant atmosphere, the minds of the denizens do not become agitated because in the spiritual world, the Vaiṭūṭha planets, the spiritualistic minds of the inhabitants are so much absorbed in the spiritual vibration of chanting the glories of the Lord that such enjoyment could not be surpassed by any other enjoyment, even sex, which is the culmination of all pleasure in the material world. In other words, in the Vaiṭūṭha world, in spite of its better atmosphere and facilities, there is no impetus for sex life. As stated in Bhagavad-gītā (Bg. 2.59), parāṁ dṛṣṭvā nivartate: the inhabitants are so spiritually enlightened that in the presence of such spirituality sex life is insignificant.
They also saw that the bathing ghāṣ and their staircases were made of vaidiirya-malā. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a big banyan tree.

That banyan tree was 800 miles high, and its branches spread over 600 miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.
Text 35

vidyā-tapo-yoga-patham
āsthitam tam adhiśvaram
carantam viṣva-suhṛdam
vāśalyāḥ loka-maṅgalam

vidyā—knowledge; tapaḥ—austerity; yoga-patham—the path of devotional service; āsthitam—situated; tam—him (Lord Śiva); adhiśvaram—the master of the senses; carantam—performing (austerity, etc.); viṣva-suhṛdam—the friend of the whole world; vāśalyāl—out of full affection; loka-maṅgalam—auspicious for everyone.

TRANSLATION

The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfection. He was the friend of the entire world, and due to his full affection for everyone, he was very auspicious.

PURPORT

Lord Śiva is full of wisdom and tapasya, austerity. One who knows the modes of work is understood to be situated on the path of devotional service to the Supreme Personality of Godhead. One cannot serve the Supreme Personality of Godhead unless he has achieved full perfectional knowledge in the ways and means of performing devotional service.

Lord Śiva is described here as adhiśvara. Īśvara means “controller,” and adhiśvara means particularly “controller of the senses.” Generally our materially contaminated senses are apt to engage in sense gratificatory activities, but when a person is elevated by wisdom and austerity, the senses then become purified, and they become engaged in the service of the Supreme Personality of Godhead. Lord Śiva is the emblem of such perfection, and therefore in the scriptures, it is said, vaiṣṇavaṁ yathā sambhuḥ: Lord Śiva is a Vaishnava. Lord Śiva, by his action within this material world, teaches all conditioned souls how to engage in devotional service twenty-four hours a day. Therefore he is described here as loka-maṅgala, good fortune personified for all conditioned souls.

Text 36

śriśva ca tapasābhīṣṭam
bhāsma-daṇḍa-jalajīnām
aṅgena sandhyābhra-rucā
candra-lekhām ca bibhratam

liṅgam—symptom; ca—and; tapasābhīṣṭam—desired by Śaivite ascetics; bhāsma—ashes; daṇḍa—staff; jāla—matted hair; aṅjānams—anteleope skin; aṅgena—with his body; sandhyābhra—reddish; rucā—colored; candra-lekhām—the crest of a half moon; ca—and; bibhratam—bearing.

TRANSLATION

He was seated on a deer skin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half moon, a symbolic representation.
PURPORT

Lord Śiva’s symptoms of austerity are not exactly those of a Vaiṣṇava. Lord Śiva is certainly the number one Vaiṣṇava, but he exhibited a feature for a particular class of men who cannot follow the Vaiṣṇava principles. The Śaivites, the devotees of Lord Śiva, generally dress like Lord Śiva, and sometimes they indulge in smoking and taking intoxicants. Such practices are never accepted by the followers of Vaiṣṇava rituals.

TEXT 37

उपविष्टम् दर्भमय्याम् क्रयां व्रष्टां सताम्।
नादवाय प्रवोचनं प्रच्छते श्रीपतां सताम्।

upaviṣṭam darbhamayyāṁ
bṛṣyāṁ brahma śaṁśānam
nāradāya pravocantam
prccchate śṛṇvataṁ satām

purport

The lord was sitting on a mattress of straw because such a sitting place is accepted by persons who are practicing austerities to gain understanding of the Absolute Truth. In this verse it is specifically mentioned that he was speaking to the great sage Nārada, a celebrated devotee. Nārada was asking Lord Śiva about devotional service, and Śiva, being the topmost Vaiṣṇava, was instructing him. In other words, Lord Śiva and Nārada were discussing the knowledge of the Veda, but it is to be understood that the subject matter was devotional service. Another point in this connection is that Lord Śiva is the supreme instructor and the great sage Nārada is the supreme audience. Therefore, the supreme subject matter of Vedic knowledge is bhakti, or devotional service.

TEXT 38

**Text 38**

क्रत्वोरुदशिने दाक्षिणे सवयं कष्टप न जानिन।
भासुप्रकोष्ठे क्षामलाम असिनम तर्कमुद्रयाः।

kṛtvārudhau daksīṇe savayāṁ
pāda-padmaṁ ca jānuni
bāhum prakoṣṭhe 'kṣa-mālāṁ
āsīnam tarka-mudrayā

transliteration

kṛtvō ruḍṣu daksīṇe savayāṁ
paḍa-paḍmaṁ ca jānuni
bāhuṁ prakoṣṭhe 'kṣa-mālāṁ
āsīnam tarka-mudrayā

translation

His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held rudrākṣa beads. This sitting posture is called viṛāsana. He sat in the viṛāsana posture, and his finger was in the mode of argument.

purport

The sitting posture described herein is called viṛāsana according to the system of aṣṭāṅga-yoga performances. In the performance of yoga there are eight divisions, such as yama and niyama—controlling, following the rules and regulations, then practicing the sitting postures, etc. Besides viṛāsana there are other sitting postures, such as padmāsana and siddhāsana. Practice of these āsanas without elevating oneself to the position of realizing the Supersoul, Viṣṇu, is not the perfectional stage of yoga. Lord Śiva is called yogīsva, the master of all yogīs, and Kṛṣṇa is also called yogēsva. Yogīsva indicates that no one can surpass the yoga practice of Lord Śiva, and yogēsva indicates that no one can surpass the yogic perfection of Kṛṣṇa. Another significant word is tarka-mudrā. This indicates that the fingers are opened and the second finger is raised, along with the arm, to impress the audience with some subject matter. This is actually a symbolic representation.

TEXT 39

**Text 39**

तं भद्रविष्टविश्लेषं मद्देवां भद्रमन्बत्रितं
व्यमायिते गिरिः योगक्षण।
"All the sages and the demigods, headed by Indra, offered their respectful obeisances unto Lord Siva with folded hands. Lord Siva was dressed in saffron colored garments and was absorbed in trance, thus appearing to be the head of all sages.

PURPORT

In this verse the word brahmānanda is significant. This brāhma-nirvāṇa, or brahma-nirvāṇa, is explained by Prahlāda Mahārāja. When one is completely absorbed in the adhokṣaja, the Supreme Personality of Godhead, who is beyond the sense perception of materialistic persons, this is called brāhma-nirvāṇa.

It is impossible to conceive of the existence, name, form, quality and pastimes of the Supreme Personality of Godhead because He is transcendentally situated beyond the conception of materialistic persons. Because materialists cannot imagine or conceive of the Supreme Personality of Godhead, they may think that God is dead, but factually He is always existing in His sac-cid-ānanda-vigraha, His eternal form. Constant meditation concentrated on the form of the Lord is called samādhi, ecstasy or trance. Samādhi means particularly concentrated attention, so one who has achieved the qualification of always meditating on the Personality of Godhead is to be understood to be always in trance and enjoying brāhma-nirvāṇa or brāhma-nirvāṇa. Lord Śiva exhibited those symptoms, and therefore it is stated that he was absorbed in brāhma-nirvāṇa.

Another significant word is yogakākṣāṁ. Yogakākṣāṁ is the sitting posture in which the left thigh is fixed under one's tightly knotted saffron colored garment. Also the words manunāṁ ādyam are significant here because they mean a philosopher or one who is thoughtful and can think very nicely. Such a man is called manu. Lord Śiva is described in this verse as the chief of all thinkers. Lord Śiva, of course, does not engage in useless mental speculation, but as stated in the previous verse, he is always thoughtful regarding how to deliver the demons from their fallen condition of life.

It is said that during the advent of Lord Caitanya, Sañā-Siva appeared as Advaita Prabhu, and Advaita Prabhu's chief concern was to elevate the fallen conditioned souls to the platform of devotional service to Lord Kṛṣṇa. Since people were engaged in useless occupations which would continue their material existence, Lord Siva, in the form of Lord Advaítā, appealed to the Supreme Lord to appear as Lord Caitanya to deliver these illusioned souls. Actually Lord Caitanya appeared on the request of Lord Advaita. Similarly, Lord Śiva has a sampradāya, the Rudra Sampradāya. He is always thinking about the deliverance of the fallen souls, as exhibited by Lord Advaita Prabhu.

TEXT 40

Lord Brahmā Satisfies Lord Śiva

sūtaye tīkṣaṅkaṁ yathāvāc
dvāra-bhrāteśāmbhaṁ
bhagavatād bhagavatā
dharmādbhāntaṁ prītiṁ
dharmādbhāntaṁ prītiṁ

sah—Lord Śiva; tu—but; upalabhya—seeing; āgatam—had arrived; ātma-yonim—Lord Brahmā; sura-asura-śāśīḥ—by the best of the demigods and demons; abhivandita-vigraha—whose form and texture were worshiped; uttāhāya cakre śirasābhivandanaṁ arhattamah kasya yathaiśa viṣṇuḥ

saḥ—Lord Śiva; tu—but; upalabhya—seeing; āgatam—had arrived; ātma-yonim—Lord Brahmā; sura-asura-śāśīḥ—by the best of the demigods and demons; abhivandita-vigraha—whose form and texture were worshiped; uttāhāya cakre śirasābhivandanaṁ arhattamah kasya yathaiśa viṣṇuḥ

saḥ—Lord Śiva; tu—but; upalabhya—seeing; āgatam—had arrived; ātma-yonim—Lord Brahmā; sura-asura-śāśīḥ—by the best of the demigods and demons; abhivandita-vigraha—whose form and texture were worshiped; uttāhāya cakre śirasābhivandanaṁ arhattamah kasya yathaiśa viṣṇuḥ

TRANSLATION

Lord Śiva's lotus feet were worshiped by both the demigods and demons, and still, in spite of his exalted position, as soon as he saw that Lord Brahmā was there among all the other demigods, immediately he stood up and offered his respect to him by bowing down and touching his
lotus feet. This action was just like that of Vamanadeva, who offered His respectful obeisances to Kaśyapa Muni.

PURPORT

Kaśyapa Muni was in the category of the living entities, but he had a transcendental son, Vamanadeva, who was an incarnation of Viśnu. Thus although Lord Viśnu is the Supreme Personality of Godhead, He offered His respects to Kaśyapa Muni. Similarly, when Lord Kṛṣṇa was a child He used to offer His respectful obeisances to His mother and father, Nanda and Yaśodā. Also at the Battle of Kurukṣetra, Lord Kṛṣṇa touched the feet of Mahārāja Yudhiṣṭhira because he was His elder. It appears, then, that the Personality of Godhead, Lord Śiva and other devotees, in spite of their being situated in exalted positions, instructed by practical example how to offer obeisances to their superiors. Lord Śiva offered his respectful obeisances to Brahmā because Brahmā was his father, just as Kaśyapa Muni was the father of Vāmana.

TEXT 41

All the sages who were sitting with Lord Śiva, such as Nārada and others, also offered their respectful obeisances to Lord Brahmā. After being so worshiped, Lord Brahmā, smiling, began to speak to Lord Śiva.

TRANSLATION

Lord Brahmā was smiling because he knew that Lord Śiva is not only easily satisfied but easily irritated as well. He was afraid that Lord Śiva might be in an angry mood because he had lost his wife and had been insulted by Dakṣa. In order to conceal this fear, he smiled and addressed Lord Śiva as follows.

TEXT 42

Lord Brahmā Satisfies Lord Śiva

PURPORT

Although Lord Brahmā had received very respectful obeisances from Lord Śiva, still he knew that Lord Śiva was in a more exalted position than himself. Lord Śiva's position is described in Brahma-saṁhitā; there is no difference between Lord Viśnu and Lord Śiva in their original positions, but still Lord Śiva is different from Lord Viśnu. The example is given that the milk in yogurt is not different from the original milk from which it was made.
TEXT 43

Tvam eva bhagavann etac
chiva-saktyoh svā-rūpayoh
viśvam srjasi pāsy atsi
kṛiḍānān uṛṇa-paṭo yathā
tvam—certainly; bhagavān—My lord; etat—this; chiva-saktyoh—being situated in your auspicious energy; svā-rūpayoh—by your personal expansion; viśvam—this universe; srjasi—create; pāsy atsi—annihilate; kṛiḍān—the working; uṛṇa-paṭa—spider’s web; yathā—just like.

TRANSLATION

My dear lord, you create this cosmic manifestation, maintain it and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.

PURPORT

In this verse the word siva-sakti is significant. Siva means auspicious, and sakti means energy. There are many types of energies of the Supreme Lord, and all of them are auspicious. Brahmacaryas and Maheśvaras are called guṇavātāras or incarnations of material qualities. In the material world we compare these different incarnations from different angles of vision, but since all of them are expansions of the supreme auspicious, all of them are auspicious, although sometimes we consider one quality of nature to be higher or lower than another. The mode of ignorance or tamoguru is considered very much lower than the others, but in the higher sense it is also auspicious. The example may be given herein that the government has both an educational department and criminal department. An outsider may consider the criminal department insignificant, but from the government’s point of view it is as important as the education department, and therefore the government finances both departments equally, without discrimination.

TEXT 44

Tvam eva dharma-artha-dughahipattaye
dakṣena sūtreṇa sasarjithadhvaram
rṇyāya-loke 'vastāś ca setavo
yān brāhmaṇāḥ śraddadhate dḥṛta-vratāḥ
tvam—certainly; dharma-artha-dugha—benefit derived from religion and economic development; abhipattaye—for their protection; dakṣena—by Dakṣa; sūtreṇa—making him the cause; sasarjitha—created; adhvaram—sacrifices; tuvā—by you; eva—certainly; loke—in this world; 'vastāś—regulated; ca—and; setavo—respect for the varṇāsrama institution; yān—which; brāhmaṇāḥ—the brāhmaṇas; śraddadhate—respect very much; dḥṛta-vratāḥ—taking it as vow.

TRANSLATION

My dear lord, your lordship has introduced the system of sacrifices through the agency of Dakṣa and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varṇas and āśramas is respected. The brāhmaṇas therefore vow to follow this system strictly.

PURPORT

The Vedic system of varṇa and āśrama is never to be neglected because these divisions are created by the Supreme Lord Himself for the upkeep of social and religious order in human society. The brāhmaṇas, as the intelligent class of men in society, must be avowed to steadily respect this regulative principle. The tendency in this age of Kali to make a classless society and not observe the principles of varṇa and āśrama is a manifestation of an impossible dream. Destruction of the social and spiritual orders will not bring fulfillment of the idea of a classless society. One should observe the principles of varṇa and āśrama strictly for the satisfaction of the creator, for it is stated in the Bhagavad-gītā by Lord Kṛṣṇa that the four orders of the social system—brāhmaṇas, kṣatriyas, vaiśyas and sūdras—are His creation. They should act according to the regulative principles of this institution and satisfy the Lord, just as different parts of the body all engage in the service of the whole. The whole is the Supreme Personality of Godhead in His virāṭa-rūpa or universal form. The brāhmaṇas, kṣatriyas, vaiśyas and sūdras are respectively the mouth, arms, abdomen and legs of
the universal form of the Lord. So long as they are engaged in the service of the complete whole, their position is secure, otherwise they fall down from their respective positions and become degraded.

**TEXT 45**

in karmanam maha-ga mahe-galanin
tartha sa-lokahe tanuhe saha pare v
amahe-galanin ca tamisram ubha
vapaya ka kena tadeva kasya-c

tvam—your lordship; karma—of the prescribed duties; mahe—O most auspicious; mahe—of the auspicious; kartuh—the performer; sa-lokahe—respective higher planetary systems; tanuhe—expand; saha—heavenly planets; param—transcendental world; vah—of the; amahe—of the inauspicious; ca—and; tamisram—the name of a particular hell; ubha—ghastly; vapaya—of the opposite; kena—why; tat eva—certainly that; kasya-c—for someone.

**TRANSLATION**

O most auspicious lord, you have destined the heavenly planets, the spiritual Vaikuntha planets, or the impersonal Brahman sphere as the respective positions of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.

**PURPORT**

The Supreme Personality of Godhead is called the supreme will. By the supreme will everything is happening. It is said, therefore, that not a blade of grass moves without the supreme will. Generally it is prescribed that performers of pious activities are promoted to the higher planetary systems, devotees are promoted to the Vaikuntha or spiritual worlds, and impersonal speculators are promoted to the impersonal Brahman effulgence; but it sometimes so happens that a miscreant like Ajamila is immediately promoted to the Vaikuntha-loka simply by chanting the name of Narayana.

**TEXT 46**

Although when Ajamila uttered this vibration he intended to call his son Narayana, Lord Narayana took it seriously and immediately gave him promotion to Vaikuntha-loka, despite his background, which was full of sinful activities. Similarly King Daksha was always engaged in the pious activities of performing sacrifices, yet simply because of creating a little misunderstanding with Lord Siva, he was severely taken to task. The conclusion is, therefore, that the supreme will is the ultimate judgment; no one can argue upon this. A pure devotee therefore submits in all circumstances to the supreme will of the Lord, accepting it as all-auspicious.

**TRANS 46**

The purport of this verse is that when a devotee is in a calamitous condition he takes it as a benediction of the Supreme Lord and takes responsibility for himself for his past misdeeds. In such a condition, he offers still more devotional services and is not disturbed. One who lives in such a disposition of mind, engaged in devotional service, is the most eligible candidate for promotion to the spiritual world. In other words, such a devotee's claim for promotion to the spiritual world is assured in all circumstances.

**TEXT 46**

na vai satam tvac-carapitam
bhutesu sarvesu abhipyata tam tava
bhutesi catmany aprthag-didrketam
prayaena rolo 'bibhaved yath pa
	na—not; vai—but; satam—of the devotees; tvac-carapa—of your lotus feet; bhutesu—among living entities; sarvesu—all varieties; abhipyata tam—perfectly seeing; tava—your; bhutesi—living entities; ca—and; atman—self; aprthag—nondifferent; didrketam—those who see like that; prayaena—
almost always; roṣaḥ—anger; abhibhavet—takes place; yathā—exactly like; paśu—the animals.

TRANSLATION
My dear lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.

PURPORT
When the Supreme Personality of Godhead becomes angry or kills a demon, materially it may appear unfavorable, but spiritually this is a blissful blessing upon him. Therefore pure devotees do not make any distinction between the Lord's anger and His blessings. They see both with reference to the Lord's behavior with others and themselves. A devotee does not find fault with the behavior of the Lord in any circumstances.

TEXT 47

"Persons who observe everything with differentiation, who are simply attached to frutitive activities, who are mean-minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by Providence. Thus there is no need for them to be killed again by an exalted personality like you."

PURPORT
Persons who are materialistic and always engaged in frutitive activities for material profit cannot endure seeing the flourishing life of others. But for a few persons in Krṣṇa consciousness, the entire world is full of such envious persons, who are perpetually full of anxieties because they are attached to the material body and are without self-realization. Since their hearts are always filled with anxiety, it is understood that they have already been killed by Providence. Thus Lord Śiva, as a self-realized Vaiṣṇava, was advised not to kill Dakṣa. A Vaiṣṇava is described as para-duḥkhā-duḥkhī because although he is never distressed in any condition of life, he is distressed to see others in a distressed condition. Vaiṣṇavas, therefore, should not try to kill by any action of the body or mind but should try to revive the Krṣṇa consciousness of others out of compassion for them. The Krṣṇa consciousness movement has been started to deliver the envious persons of the world from the clutches of māyā, and even though they are sometimes put in trouble, devotees push on the Krṣṇa consciousness movement in all tolerance. Lord Caitanya advises:

trpaḥ api suṣuci ca taror api sahīṣṭunā
amānīnā mānadena kīrtaniyāḥ sadā hariḥ

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." (Śikṣāstakam, 3)

A Vaiṣṇava should follow the examples of such Vaiṣṇavas as Haridāsa Tḥākura, Nityānanda Prabhu and also Lord Jesus Christ. There is no need to kill anyone who has already been killed. But it should be noted here-with that a Vaiṣṇava should not tolerate the blaspheming of Viṣṇu or Vaiṣṇavas, although he should tolerate personal insults to himself.
TEXT 48

yasmin yadā puṣkara-nābha-māyayā
durantaya śrṣṭa-dhiyāḥ prthak-dṛṣṭāḥ
kurvanti tatra hy anukampaya kṛpāṁ
na sādhavo daiva-balāt kṛte kramam ||48||

yasmin—in some place; yadā—when; puṣkara-nābha-māyayā—by the illusory energy of Puṣkara-nābha, the Supreme Personality of Godhead; durantaya—in surmountable; śrṣṭa-dhiyāḥ—bewildered; prthak-dṛṣṭāḥ—the same persons who see differently; kurvanti—do; tatra—there; hi—certainly; anukampaya—out of compassion; kṛpāṁ—mercy; na—never; sādhavaḥ—saintly persons; daiva-balāḥ—by Providence; kṛte—being done; kramam—prowess.

TRANSLATION

My dear lord, if in some places materialists who are already bewildered by the insurmountable illusory energy of the Supreme Personality of Godhead sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they committed the offenses because they were overpowered by the illusory energy, he does not show his prowess to counteract them.

PURPORT

It is said that the beauty of a tapasvī or saintly person is forgiveness. There are many instances in the spiritual history of the world in which many saintly persons, although unnecessarily harassed, did not take action, although they could have done so. Pārīkṣit Mahārāja, for example, was unnecessarily cursed by a brāhmaṇa boy, and this was very much regretted by the boy’s father, but Pārīkṣit Mahārāja accepted the curse and agreed to die within a week as the brāhmaṇa boy desired. Pārīkṣit Mahārāja was the Emperor and was full in power both spiritually and materially, but out of compassion and out of respect for the brāhmaṇa community, he did not counteract the action of the brāhmaṇa boy but agreed to die within seven days. Because it was desired by Kṛṣṇa that Pārīkṣit Mahārāja agree to the punishment so that the instruction of Śrīmad-Bhāgavatam would thus be revealed to the world, Pārīkṣit Mahārāja was advised not to take action. A Vaiśuṣuva is personally tolerant for the benefit of others. When he does not show his prowess, this does not mean that he is lacking in strength, but it indicates that he is tolerant for the welfare of the entire human society.

TEXT 49

bhavānista puṣāṇaḥ paramasya māyāyā
durantāyāprasātāḥ samas tā-drk
तत्वा हलातमसव अनुकार्मस्वतः
खुस्ताइ कृतिप्रकृतिस्व प्रमो ||49||

bhavān—your lordship; tu—but; puṣāṇaḥ—of the person; paramasya—the supreme; māyāyā—by the material energy; durantāyā—of great potency; asprṣṭa—unaffected; maṭiḥ—intelligence; samas-tā-drk—seer or knower of everything; tataḥ—by the same illusory energy; hata-ātmasau—bewildered at heart; anukārma-cetaṁsu—whose hearts are attracted by fruitive activities; anugrahaṁ—mercy; kartum—to do; iha—in this case; arhasi—desire; prabho—O lord.

TRANSLATION

My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omnipotent and should be merciful and compassionate upon those who are bewildered by the same illusory energy and are very much attached to fruitive activities.

PURPORT

A Vaiśuṣuva is never bewildered by the influence of the external energy because he is engaged in the transcendental loving service of the Lord. The Lord states in Bhagavad-gītā:

daiś hy eṣa guṇamayī mama māyā duratayā
māṁ eva ye prapadyante māyām etāṁ tarantī te

"My divine energy consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily
cross beyond it." (Bg. 7.14) A Vaiṣṇava should take care of those who are bewildered by this māyā instead of becoming angry with them because without a Vaiṣṇava's mercy they have no way to get out of the clutches of māyā. Those who have been condemned by māyā are rescued by the mercy of devotees.

“...Vaiṣṇava should take care of those who are bewildered by this māyā instead of becoming angry with them because without a Vaiṣṇava's mercy they have no way to get out of the clutches of māyā. Those who have been condemned by māyā are rescued by the mercy of devotees.

**TEXT 50**

Kṛṣṇaśrīmānaḥ hetaḥ mohājanatayā
tvayamāmaśkāḥ manah prajata:
na yan māyā tweak mahābhītā dasyu
kuśājanāḥ yena mahā mohā nīśayate

kurv adhvarasyoddhāraṇāṁ hatasya bhūḥ
tvayāmāptasya mano praśāpateḥ
na yatra bhāgaṁ tava bhāgino daduh
ku-yaṁjino yena makho nimūyate

**TRANSLATION**

My dear Lord Śiva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.

**TEXT 51**

Jīva-ātmasūrano 'prabhupādī śrīmān! ||
śrīmūro-śrīmūtyāṣṭiṇāṁ svamātad śvetām ||

jñātāḥ yaṣmānāṁ yaṁ prapadyatāṁśīṁ bhagāṁ
bhergoḥ śmaśūrin rohantu
puṣṭo dantāḥ ca puṣravat

jñātāḥ—let him be alive; yaṣmānāḥ—the performer of the sacrifice (Dakṣa); ayam—this; prapadyatāḥ—let him get back; akiṣṭhī—by the eyes; bhagāḥ—Bhagadeva; bhergoḥ—of the sage Bhrigu; śmaśūrin—moustache; rohantu—may grow again; puṣṭaḥ—of Puṣādeva; dantāḥ—the chain of teeth; ca—and; puṣravat—like before.

**TRANSLATION**

My dear lord, by your mercy the performer of the sacrifice (King Dakṣa) may get back his life, Bhaga may get back his eyes, Bhrigu may get back his moustache, and Puṣā may get back his teeth.

**TEXT 52**

Devī-śrīmānaḥ bhagānāghāṁ
svaḥāṁ śrīmānaḥ ca svamātad śvetām

devāṁ bhandāna-gātāmām
ṛtviṁ ca yusvāḥ aśmāṁ
bhavatā svar uṣṭo anātātām

devāṁ—of the demigods; bhagānāghāṁ—whose limbs are badly broken; ṛtviṁ—of the priests; ca—and; aśmāṁ—by weapons and by stones; bhavatā—by you; anuḥrātām—being favored; aśu—at once; manyāḥ—Lord Śiva (in an angry mood); astu—let there be; anātātām—recovery from injuries.

**TRANSLATION**

O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.
TEXT 53

एतेक त्र्याकामः तुषिण्योछरस्कर्तिः ।
यज्ञस्तु सूक्ष्मास्ति कर्मायेकमाहतः ॥ १५३ ॥

**TRANSLATION**

O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.

**PURPORT**

A sacrifice is a ceremony performed to please the Supreme Personality of Godhead. In the *Śrīmad-Bhāgavatam*, First Canto, Second Chapter, it is stated that everyone should try to understand whether the Supreme Personality of Godhead is satisfied by his activity. In other words, the aim of our activities should be to satisfy the Supreme Personality of Godhead. Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether Godhead is satisfied by his activity. Just as in an office it is the duty of the worker to see that the proprietor or the master is satisfied, so everyone's duty is to see whether Godhead is satisfied by his activity. In other words, acting on behalf of the Supreme Lord is called *yajña*. One should know very well that any other activity besides *yajña* is the cause of material bondage. That is explained in *Bhagavad-gītā*, Third Chapter, ninth verse: *yajñāṁ karmano 'nyatra loko 'yaṁ karma-bandhanah*. *Karma-bandhanah* means that if we do not work for the satisfaction of the Supreme Lord, Viṣṇu, then the reaction of our work will bind us. One should not work for his own sense gratification. Everyone should work for the satisfaction of God. That is called *yajña*.

After the *yajña* was performed by Dakṣa, all the demigods expected *prasādam*, the remnants of foodstuffs offered to Viṣṇu, Lord Śiva is one of the demigods, so naturally he also expected his share of the *prasādam* from the *yajña*. But Dakṣa, out of his envy for Lord Śiva, did not invite Śiva to participate in the *yajña*, nor did he give him his share after the offering. But after the destruction of the *yajña* arena by the followers of Lord Śiva, Lord Brahmā pacified him and assured him that he would get his share of *prasādam*. Thus he was requested to rectify whatever destruction was caused by the followers.

In *Bhagavad-gītā*, Third Chapter, eleventh verse, it is said that all the demigods are satisfied when one performs *yajña*. Because the demigods expect *prasādam* from *yajña*, *yajña* must be performed. Those who engage in sense gratificatory materialistic activities must perform *yajña*, otherwise they will be implicated. Thus Dakṣa, being the father of mankind, was performing *yajña*, and Lord Śiva expected his share. But since he was not invited, there was trouble. By the mediation of Lord Brahmā, however, everything was settled satisfactorily.

The performance of *yajña* is a very difficult task because all the demigods must be invited to participate in the *yajña*. In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age, it is recommended, *yajñāṁ saṁkīrtana-prāyair yajantī hi sumedhasah* (*Bhāg.*, 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of *saṁkīrtana-yajña* by chanting the holy names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Kṛṣṇa Kṛṣṇa, and then distribute *prasādam*. This *yajña* will satisfy all the demigods, and thus there will be peace and prosperity in the world. Another difficulty in performing the Vedic rituals is that if one fails to satisfy even one demigod out of the many hundreds of thousands of demigods, just as Dakṣa failed to satisfy Lord Śiva, there will be disaster. But in this age the performance of sacrifice has been simplified. One can chant Hare Kṛṣṇa, and by pleasing Kṛṣṇa one can satisfy all the demigods automatically.

Thus end the *bhākta-vedanta* purports of the Fourth Canto, Sixth Chapter, of the *Śrīmad-Bhāgavatam*, entitled “Lord Brahmā Satisfies Lord Śiva.”
CHAPTER SEVEN

The Sacrifice Performed by Dakṣa

TEXT 1

Maitreyo uvāca
ity ajenānunītena
bhavena paritūṣyatā
abhyaḍhāyī mahābāho
prahasya śṛūyatām iti

maityayāḥ—Maitreya; uvāca—said; ity—thus; ajenā—by Lord Brahmā; anunītā—pacified; bhavena—by Lord Śiva; paritūṣyatā—fully satisfied; abhyadhāyī—said; mahābāho—O Vidura; prahasya—smiling; śṛūyatām—listen; iti—thus.

TRANSLATION

The sage Maitreya said: O mighty-armed Vidura, Lord Śiva, being thus pacified by the words of Lord Brahmā, spoke as follows in answer to the request of Lord Brahmā.

TEXT 2

Mahaḍīśa uvāc
naṁ prajeṣṭa baṇāno vṛṣṇīya naṇuṣṭhitāya
deskmaṇyaśrītāno dṛṣṭastva ṣrūto mama || 2 ||
**Srimad-Bhagavatam**  
*Mahiideva uvāca*  
*nāgḥaṁ praśeṣa bālaṁaṁ*  
*varṣaye nānucintaye*  
*deva-māyābhibhūtāṁ*  
*dandāsa tatra dhṛto mayā*

**Translation**

Lord Śiva said: My dear father, Brahmā, I do not mind the offenses created by the demigods. Because they are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.

**Purport**

There are two types of punishment. One is that which a conqueror imposes on an enemy, and the other is like that a father imposes on his son. There is a gulf of difference between these two kinds of punishment. Lord Śiva is by nature a Vaiṣṇava, a great devotee, and his name in this connection is Āsutoṣa. He is always satisfied, and therefore he did not become angry as if he were an enemy. He is not inimical to any living entity, but he always wishes the welfare of all. Whenever he chastises a person, it is just like a father’s punishment of his son. Lord Śiva is like a father because he never takes seriously any offense by any living entities, especially the demigods.

**Text 3**

प्रजापतेर्दक्षिणाः भक्तवस्तुं दिष्टं ।  
मिन्य च चुक्ष्येत् भाम लग बहिर्हि भमः ॥ ३ ॥

prajāpater dagha-śirṣṇo  
bhavatu aja-mukham śīrṣaḥ

**Translation**

The demigod Pūśa became dependent on his disciples for chewing. Otherwise he was allowed to swallow only dough made of chick pea flour.

**Text 4**

mitrasya caṅsusekṣeta  
bhagāṁ svan barhiṣo bhagaḥ

praṇapateḥ of Prajāpati Dakṣa; dagha-śirṣṇaḥ—whose head has been burned to ashes; bhavaṁ—let there be; aja-mukhaṁ—with the face of a goat; śīrṣa—a head; mitrasya—of Mitra; caṅsusekṣita—through the eyes; īkṣeta—may see; bhagāṁ—share; svam—his own; barhiṣaḥ—of the sacrifice; bhagaḥ—Bhaga.

**Translation**

Lord Śiva continued: Since the head of Dakṣa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.
Thus his punishment continued. He could not use his teeth for eating purposes because he had laughed at Lord Śiva, deriding him by showing his teeth. In other words, it was not appropriate for him to have teeth because he had used them against Lord Śiva.

TEXT 5

bhāhubhyāṁ āsvīnoḥ pūṣṇo
hastābhāhyāṁ kṛta-bāhavaḥ
bhavantu adhvaryavaś cānaye
basta-śmaśrur bhṛgur bhavet

bhāhubhyāṁ—with two arms; āsvīnoḥ—of Āsvini-kumāra; pūṣṇaḥ—of Pūṣaḥ; hastābhāhyāṁ—with two hands; kṛta-bāhavaḥ—those in need of arms; bhavantu—they will have to; adhvaryavaḥ—the priests; ca—and; anye—others; basta-śmaśrur—the beard of the goat; bhṛgur—Bhṛgu; bhavet—he may have.

TRANSLATION

Those who have had their arms cut off will have to work with the arms of Āsvini-kumāra, and those whose hands were cut off will have to do their work with the hands of Pūṣaḥ. The priests will also have to act in that manner. As for Bhṛgu, he will have the beard from the goat’s head.

PURPORT

Bhṛgu Muni, a great supporter of Dakṣa, was awarded the beard of the goat’s head which was substituted for the head of Dakṣa. It appears from the exchange of Dakṣa’s head that the modern scientific theory that the brain substance is the cause of all intelligent work is not valid. The brain substance of Dakṣa and that of a goat are different, but Dakṣa still acted like himself, even though his head was replaced by that of a goat. The conclusion is that it is the particular consciousness of an individual soul which acts. The brain substance is only an instrument which has nothing to do with real intelligence. The real intelligence, mind and consciousness are part of the particular individual soul. It will be found in the verses ahead that after Dakṣa’s head was replaced by the goat’s head, he was as intelligent as he had previously been. He prayed very nicely to satisfy Lord Śiva and Lord Viṣṇu, which is not possible for a goat to do. Therefore it is definitely concluded that the brain substance is not the center of intelligence; it is the consciousness of a particular soul that works intelligently. The whole movement of Kṛṣṇa consciousness is to purify the consciousness. It doesn’t matter what kind of brain one has because if he simply transfers his consciousness from matter to Kṛṣṇa, his life becomes successful. It is confirmed by the Lord Himself in Bhagavad-gītā that anyone who takes up Kṛṣṇa consciousness achieves the highest perfection of life, regardless of whatever abominable condition of life he may have fallen into. Specifically, anyone in Kṛṣṇa consciousness goes back to Godhead, back to home, on leaving his present material body.

TEXT 6

The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benefactors.

PURPORT

In this verse Lord Śiva is described as mūḍha-stami, the best of the benefactors. He is also known as Aṣuṭoṣa, which indicates that he is very quickly satisfied and very quickly angered. It is said in Bhagavad-gītā that less intelligent persons go to the demigods for material benediction. In this connection, people generally go to Lord Śiva, and because he is always...
quickly satisfied and gives benediction to his devotees without consideration, he is called mūḍhauṣṭama, or the best of the benedictors. Materialistic persons are always anxious to get material profit, but they are not serious about spiritual profit.

Sometimes, of course, it so happens that Lord Śiva becomes the best benedictor in spiritual life. It is said that once a poor brāhmaṇa worshiped Lord Śiva for a benediction, and Lord Śiva advised the devotee to go to see Śanātana Gosvāmī. The devotee went to Śanātana Gosvāmī and informed him that Lord Śiva had advised him to seek out the best benediction from him (Śanātana). Śanātana had a touchstone with him, which he kept with the garbage. On the request of the poor brāhmaṇa, Śanātana Gosvāmī gave him the touchstone, and the brāhmaṇa was very happy to have it. He now could get as much gold as he desired simply by touching the touchstone to iron. But after he left Śanātana, he thought, "If a touchstone is the best benediction, why has Śanātana Gosvāmī kept it with the garbage?" He therefore returned and asked Śanātana Gosvāmī, "Sir, if this is the best benediction, why did you keep it with the garbage?" Śanātana Gosvāmī then informed him, "Actually, this is not the best benediction. But are you prepared to take the best benediction from me?" The brāhmaṇa said, "Yes, sir. Lord Śiva has sent me to you for the best benediction." Then Śanātana Gosvāmī asked him to throw the touchstone in the water nearby and then come back. The poor brāhmaṇa did so, and when he returned, Śanātana Gosvāmī initiated him with the Hare Kṛṣṇa mantra. Thus by the benediction of Lord Śiva the brāhmaṇa got the association of the best devotee of Lord Kṛṣṇa and was thus initiated in the mahāmantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 7

<table>
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<tr>
<th>Text 8</th>
<th>The Sacrifice Performed by Dakṣa</th>
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</table>

great sages, headed by Bhṛgu; bhūyaḥ—again; tat—that; deva-yajanaṁ—place where the demigods are worshiped; sa-mūḍhvat—with Lord Śiva; vedhaḥ—with Lord Brahmā; yayaḥ—went.

TRANSLATION

Thereafter, Bhṛgu, the head of the great sages, invited Lord Śiva to come to the sacrificial arena, and thus the demigods, accompanied by the sages, Lord Śiva and Lord Brahmā, all went to the place where the great sacrifice was being performed.

PURPORT

The whole sacrifice arranged by King Dakṣa had been disturbed by Lord Śiva. Therefore all the demigods present there, along with Lord Brahmā and the great sages, specifically requested Lord Śiva to come and revive the sacrificial fire. There is a common phrase, śiva-hīnā-yajña: "Any sacrifice without the presence of Lord Śiva is baffled." Although Lord Viṣṇu is Yajñēśvara, the Supreme Personality in the matter of sacrifice, still in each yajña it is necessary for all the demigods, headed by Lord Brahmā and Lord Śiva, to be present.

TEXT 8

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<th>Text 8</th>
<th>The Sacrifice Performed by Dakṣa</th>
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After everything was executed exactly as directed by Lord Śiva, Dakṣa's body was joined to the head of the animal that was meant to be killed in the sacrifice.
This time, all the demigods and great sages were very careful not to irritate Lord Śiva. Therefore whatever he asked was done. It is specifically said here that Dakṣa's body was joined to the head of an animal (a goat).

TEXT 9

sandhiyamāne śirasī
dakṣo rudrabhūkṣitaḥ
sadyaḥ supta ivottasthau
dadrē cāgrato mṛdām

sandhiyamāne—being executed; śirasī—by the head; dakṣa—King Dakṣa; rudra-abhivikṣitaḥ—having been seen by Rudra (Lord Śiva); sadyaḥ—immediately; supte—sleeping; iva—like; uttasthau—awakened; dadrē—saw; ca—also; agrataḥ—in front; mṛdām—Lord Śiva.

TRANSLATION

When the animal's head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.

PURPORT

The example given here is that Dakṣa got up as if he were awakened from deep sleep. In Sanskrit this is called supta ivottasthau. The meaning is that after a man awakens from sleep, he immediately remembers all the duties which he must execute. Dakṣa was killed, and his head was taken away and burnt to ashes. His body was lying dead, but by the grace of Lord Śiva, as soon as the head of a goat was joined to the body, Dakṣa came back to consciousness again. This indicates that consciousness is also individual. Dakṣa actually took another body when he took on the head of a goat, but because consciousness is individual, his consciousness remained the same although his bodily condition changed. Thus bodily construction has nothing to do with the development of consciousness. Consciousness is carried with the transmigration of the soul. There are many instances of this in Vedic history, such as the case of Mahārāja Bharata. After quitting his body as a king, Mahārāja Bharata was transferred to the body of a deer, but he retained the same consciousness. He knew that although formerly he was King Bharata, he had been transferred to the body of a deer because of his absorption in thinking of a deer at the time of his death. In spite of his having the body of a deer, however, his consciousness was as good as it was in the body of King Bharata. The arrangement by the Lord is so nice that if a person's consciousness is turned into Kṛṣṇa consciousness, there is no doubt that in his next life he will be a great devotee of Kṛṣṇa, even if he is offered a different type of body.

Text 10] The Sacrifice Performed by Dakṣa

TEXT 10

tadā vṛṣadhvaja-dveṣa-
kaliṭāmṛta praśāyati
śivāvalokitād abhavac
charad-dhrada iśvāmalaḥ

tadā—at that time; vṛṣa-dhvaja—Lord Śiva, who rides on a bull; dveṣa—envy; kaliṭāmṛta—polluted heart; praśāyati—King Dakṣa; śiva—Lord Śiva; avalokitā—by seeing him; abhavac—became; sarat—in the autumn; hraḍaḥ—lake; ṛṣa—like; amalaḥ—cleansed.

TRANSLATION

At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

PURPORT

Here is an example of why Lord Śiva is called auspicious. If anyone sees Lord Śiva with devotion and reverence, his heart is immediately cleansed. King Dakṣa was polluted by envy of Lord Śiva, and yet by seeing him with a little love and devotion, his heart immediately became cleansed. In the rainy season, the reservoirs of water become dirty and muddy, but as soon as the autumn rain comes, all the water immediately becomes clear and transparent. Similarly, although Dakṣa's heart was impure because of his slandering Lord Śiva, for which he was severely punished, Dakṣa now came to consciousness, and just by seeing Lord Śiva with veneration and respect, he became immediately purified.
TEXT 11

bhava-stava ya kṛta-dhīr
nāśaknot anurāga taḥ
auktan thyād bāspa-kalaya
samparetāṁ sutaṁ smaran

bhava-stava ya—for praying to Lord Śiva; kṛta-dhīr—although decided; nāśaknot—was able; anurāga taḥ—by feeling; auktan thyād—because of eagerness; bāspa-kalaya—with tears in the eyes; samparetāṁ—dead; sutaṁ—remembering.

TRANSLATION

King Dākṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Sati, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.

TEXT 12

kṛchṛāt saṁstabhya ca manaḥ
prema-vihvalitāḥ sudhīḥ
śaśāṁśa nirvayalikena
bhāveneśaṁ praṣjapatiḥ

kṛchṛāt—with great endeavor; saṁstabhya—pacifying; ca—also; manaḥ—mind; prema-vihvalitāḥ—bewildered by love and affection; sudhīḥ—one who has come to his real senses; śaśāṁśa—praised; nirvayalikena—without duplicity, or with great love; bhāveneśaṁ—in feeling; īśam—to Lord Śiva; praṣjapatiḥ—King Dākṣa.

TRANSLATION

At this time, King Dākṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.

TEXT 13

The Sacrifice Performed by Dākṣa

dakṣa uvāca
bhūyān anugraha aho bhavatā kṛto me
danḍas tvayā mayi bhrīto yad api pralabdhaḥ
na brahma-bandhuṣū ca vāṁ bhagavann avajīna
tubhyāṁ hareś ca kuta eva dhṛta-vrateṣu
dakṣa—King Dākṣa; uvāca—said; bhūyān—very great; anugrahaḥ—favor; aho—alas; bhavatā—by you; kṛto—done; me—upon me; danḍaḥ—punishment; tvayā—by you; mayi—unto me; bhrīteḥ—done; yad api—although; pralabdhaḥ—defeated; na—neither; brahma-bandhuṣū—unto an unqualified brahmaṇa; ca—also; vāṁ—both of you; bhagavann—my lord; avajīna—negligence; tubhyāṁ—of you; hareś ca—of Lord Viṣṇu; kutaḥ—where; eva—certainly; dhṛta-vrateṣu—one who is engaged in the performance of sacrifice.

TRANSLATION

King Dākṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. Both yourself and Lord Viṣṇu do not neglect even useless unqualified brahmaṇas. Why, then, should you neglect me, who am engaged in performing sacrifices?

PURPORT

Although Dākṣa felt that he was defeated, he knew that his punishment was simply the great mercy of Lord Śiva. He remembered that Lord Śiva and Lord Viṣṇu are never neglectful of the brahmaṇas, even though they are sometimes unqualified. According to Vedic civilization, a person who is a descendant of a brahmaṇa family should never be heavily punished. This was exemplified in Arjuna’s treatment of Aśvatthāma. Aśvatthāma was the son of a great brahmaṇa, Droṇācārya, and in spite of his committing the great offense of killing all the sleeping sons of the Pāṇḍavas, for
which he was condemned even by Lord Kṛṣṇa, Arjuna excused him by not killing him because he happened to be the son of a brāhmaṇa. The word brahma-bandhu used here is significant. Brahma-bandhu means a person who is born of a brāhmaṇa father but whose activities are not up to the standard of the brāhmaṇas. Such a person is not a brāhmaṇa, but is a brahma-bandhu. Dakṣa proved himself to be a brahma-bandhu. He was born of a great brāhmaṇa father, Lord Brahmā, but his treatment of Lord Śiva was not exactly brahmical; therefore he admitted that he was not a perfect brāhmaṇa. Lord Śiva and Lord Viṣṇu, however, are affectionate even to an imperfect brāhmaṇa. Lord Śiva punished Dakṣa not as one does his enemy, but he punished him just to bring him to his senses, so that he would know that he had done wrong. Dakṣa could understand this, and he acknowledged the great mercy of Lord Kṛṣṇa and Lord Śiva towards the fallen brāhmaṇas, including even himself. Although he was fallen, his vow was to execute the sacrifice, as is the duty of brāhmaṇas, and thus he began his prayers to Lord Śiva.

**TEXT 14**

विद्यात्मकत्वमन्त्र विषयाः स विषयाः
ब्रह्मस्यत्सत्त्वस्मितः प्रथमं सर्वस्माः
वटांस्यस्य सर्वतिष्ठस्य पारि
पापः प्रज्ञिकाविभो प्रौढित्तद्रष्टः॥११॥

vidyā-tapovratā-dhārān mukhataḥ sma viprān
brahmātma-tattvam avītu prathamān tvam āsāk
 tad brāhmaṇān parama sarvā-vipatsu pāśi
pālaḥ paśūn iva vibho praghīta-dandaḥ

vidyā—learning; tapaḥ—austerity; vrata—vows; dharān—the followers; mukhataḥ—from the mouth; sma—was; viprān—the brāhmaṇas; brahmā—Lord Brahmā; ātmā-tattvam—self-realization; avītu—to disseminate; prathamān—first; tvam—you; āsāk—created; tad—therefore; brāhmaṇān—the brāhmaṇas; parama—O great one; sarvā—all; vipatsu—in dangers; pāśi—you protect; pālaḥ—like the protector; paśūn—the animals; iva—like; vibho—O great one; praghīta—taking in hand; daṇḍāḥ—a stick.

**TRANSLATION**

My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the brāhmaṇas in pursuing education, austerities, vows and self-realization. As protector of the brāhmaṇas, you always protect the regulative principles followed by them, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

**PURPORT**

The specific function of a human being in society, irrespective of his social status, is to practice control of the mind and senses by observing the regulative principles enjoined in the Vedic śāstras. Lord Śiva is called paśupati because he protects the living entities in their developed consciousness so that they may follow the Vedic system of varpa and āṣrama. The word paśu refers to the animal as well as to the human entity. It is stated here that Lord Śiva is always interested in protecting the animals and the animal-like living entities who are not very advanced in the spiritual sense. It is also stated that the brāhmaṇas are produced from the mouth of the Supreme Lord. We should always remember that Lord Śiva is being addressed as the representative of the Supreme Lord Viṣṇu. In the Vedic literature it is described that the brāhmaṇas are born from the mouth of the universal form of Viṣṇu, the kṣatriyas are born from His arms, the vaisyás are born from His abdomen or waist, and the śādras are born from His legs. In the formation of a body, the head is the principal factor. The brāhmaṇas are born from the mouth of the Supreme Personality of Godhead in order to accept charity for worship of Viṣṇu and to spread Vedic knowledge. Lord Śiva is known as paśupati, the protector of the brāhmaṇas and other living entities. He protects them from the attacks of non-brāhmaṇas, or uncultured persons who are against the self-realization process.

Another feature of this word is that persons who are simply attached to the ritualistic portion of the Vedas and do not understand the situation of the Supreme Personality of Godhead are not any more advanced than animals. In the beginning of Śrīmad-Bhāgavatam it is confirmed that even though one performs the rituals of the Vedas, if he does not develop a sense of Kṛṣṇa consciousness, then all his labor in performing Vedic rituals is considered to be simply a waste of time. Lord Śiva's aim in destroying the Dakṣa yajña was to punish Dakṣa because by neglecting him (Lord Śiva), Dakṣa was committing a great offense. Lord Śiva's punishment was just like that of a cowherd boy who keeps a stick to frighten his animals. It is commonly said that to give protection to animals, a stick is needed because animals cannot reason and argue. Their reasoning and argument is argumentum ad baculum; unless there is a rod, they do not obey. Force is required for the animalistic class of men, whereas those who are advanced are convinced by reasons, arguments and scriptural authority.
Persons who are simply attached to Vedic rituals, without further advancement of devotional service or Kṛṣṇa consciousness, are almost like animals, and Lord Śiva is in charge of giving them protection and sometimes punishing them, as he punished Dakṣa.

TEXT 15

Persons who are simply attached to Vedic rituals, without further advancement of devotional service or Kṛṣṇa consciousness, are almost like animals, and Lord Śiva is in charge of giving them protection and sometimes punishing them, as he punished Dakṣa.

TEXT 15

The great sage Maitreya said: Thus being pardoned by Lord Śiva, King Dakṣa, with the permission of Lord Brahmā, again began the performance of the yajña, along with the great learned sages, the priests and others.
TEXT 17

vaiṣṭāvam—meant for Lord Viṣṇu or His devotees; yajña—sacrifice; santatyai—for performances; trikapāla—three kinds of offerings; dvija-uttaṁ—the best of the brahmacārīs; purodāśam—the oblation called purodāsa; niravapan—offered; uṛa—Virabhadra and other followers of Lord Śiva; saṁsarga—contamination (doṣa) due to his touching; suddhaye—for purification.

TRANSLATION

Thereafter, in order to resume the activities of sacrifice, the brahmās first of all arranged for purification of the contamination caused by the touch of Virabhadra and other ghostly followers of Lord Śiva. They then arranged to offer the oblations known as purodāsa into the fire.

PURPORT

Lord Śiva’s followers and devotees, headed by Virabhadra, are known as viras, and they are ghostly demons. Not only did they pollute the entire sacrificial arena by their very presence, but they disturbed the whole situation by passing stool and urine. Therefore, the infection they had created was to be first purified by the method of offering purodāsa oblations. A Viṣṇu yajña, or an offering to Lord Viṣṇu, cannot be performed uncleanly. If anything is offered in an unclean state, that is called sevāparādha. The Viṣṇu Deity worship in the temple is also Viṣṇu yajña. In all Viṣṇu temples, therefore, the priest who takes care of the arcanā-vidhi must be very clean. Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in The Nectar of Devotion. There are thirty-two kinds of offenses in discharging arcanā service. It is required, therefore, that one should be extremely careful not to be unclean. Generally, whenever any ritualistic ceremony is begun, the holy name of Lord Viṣṇu is first chanted in order to purify the situation. Whether one is in a pure or impure condition internally or externally, if one chants or even remembers the holy name of the Supreme Personality of Godhead Viṣṇu, he immediately becomes purified. The yajña arena was desecrated by the presence of Lord Śiva’s followers, headed by Virabhadra, and therefore the entire arena had to be sanctified. Although Lord Śiva was present and he is all-auspicious, it was still necessary to sanctify the place because his followers had broken into the arena and committed so many obnoxious acts. That sanctification was possible only by chanting the holy name of Viṣṇu, Trikapāla, which can sanctify the three worlds. In other words, it is admitted herein that the followers of Lord Śiva are generally unclean. They are not even very hygienic; they do not take baths regularly, they wear long hair, and they smoke gānja. Persons of such irregular habits are counted amongst the ghosts. Since they were present in the sacrificial arena, the atmosphere became polluted, and it had to be sanctified by offering trikapāla oblations which indicated the invocation of Viṣṇu’s favor.

TEXT 18

अभयुणासपीतया वषमानाः विवाम्पते ।
पीया विद्वद्वा दृष्टवृत्तिः तथा वारुद्धृतः ॥१८॥

adhvaryuṇāt-haviśa
yajamānaḥ viśām-pate
dhiyā visuddhayā dādhyau
tathā prādūr abhūdā harīḥ

adhvaryuṇā—with the Yajur-veda; āttā—taking; haviśa—with clarified butter; yajamānaḥ—King Dakṣa; viśām-pate—O Vidura; dhiyā—in meditation; visuddhayā—sanctified; dādhyau—offered; tathā—immediately; prādūr—manifest; abhūt—became; harī—Hari, the Lord.

TRANSLATION

The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Dakṣa offered the clarified butter with Yajur-veda mantras in sanctified meditation, Lord Viṣṇu appeared there in His original form as Nārāyaṇa.

PURPORT

Lord Viṣṇu is all-pervading. Any devotee who, in sanctified meditation, following the regulative principles, chants the required mantras in service and in a devotional mood can see Viṣṇu. It is said in the Brahma-sūttā that a devotee whose eyes are anointed with the ointment of love of Godhead can see the Supreme Personality of Godhead always within his heart. Lord Śyāmasundara is so kind to His devotee.
TEXT 19

पद स्वरूपमण्डली दिशा देख।
शुभान्तरेष मनुरीतादयेन सौभाग्यिना।

tadā svaprabhayā teṣāṁ
dyotayantyā diśo daśa
muṣṇaṁ teja upānītaś
tārāṣyeṇa stotra-vāśīnā
tadā—at that time; svaprabhayā—by His own effulgence; teṣāṁ—all of them; dyotayantyā—by brightness; daśa—ten; muṣṇa—diminishing; teja—effulgence; upānīta—brought; tārāṣyeṇa—by Garuḍa; stotra-vāśīnā—whose wings are called Brhat and Rathantara.

TRANSLATION

Lord Nārāyaṇa was seated on the shoulder of Stotra, or Garuḍa, who had big wings. As soon as He appeared, all directions were illuminated, diminishing the luster of Brahmā and the others present.

PURPORT

A description of Nārāyaṇa is given in the following two slokas.

TEXT 20

श्यामो हिरण्यरासनोकिरिताजुटो
नीलाळक्षमणिदुपलका-ः
शाप्त्याचक्षुरसप्तसिद्धिः
मृगायुपुयुज्जित्व रणिकाः।

śyāmaḥ—blackish; hiranya-ruṣanaḥ—a garment like gold; arka-kirita-juśṭaḥ—with a helmet as dazzling as the sun; niḍa-alaka—bluish curls; bhramara—big black bees; maṇḍita-kunḍala-āṣyaḥ—having a face decorated with earrings; saṅkha—conchshell; abja—lotus flower; cakra—wheel; sara—arrows; cāpa—bow; gada—club; asi—sword; carma—shield; vyagraḥ—filled with; hiraṃmaya—golden (bracelets and bangles);bhujaiḥ—with hands; iiva—as; karṇikāraḥ—flower tree.

TEXT 21

His complexion was blackish, His garment was of a yellow color, like gold, His helmet was as dazzling as the sun, His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

PURPORT

The face of Lord Viṣṇu as described in this verse appears like a lotus flower with bees humming over it. All of the ornaments on the body of Lord Viṣṇu are of molten gold of the reddish-gold color of the morning sunrise. The Lord appears, just as the morning sun rises, to protect the whole universal creation. His arms display different weapons, and His eight hands are compared to the eight petals of a lotus flower. All the weapons mentioned are for the protection of His devotees.

Generally in the four hands of Viṣṇu there are a wheel, a club, conchshell and lotus flower. These four symbols are seen in the four hands of Viṣṇu in different arrangements. The club and the wheel are the Lord's symbols of punishment for the demons and miscreants, and the lotus flower and conchshell are used to benedict the devotees. There are always two classes of men, the devotees and the demons. It is confirmed in Bhagavad-gītā (Bṛg. 4.8) (paritriir-aśiṣōiniim) that the Lord is always ready for the protection of the devotees and annihilation of the demons. There are demons and devotees in this material world, but in the spiritual world there is no such distinction. In other words, Lord Viṣṇu is the proprietor of both the material and spiritual worlds. In the material world almost everyone is of the demoniac nature, but there are also devotees, who appear to be in the material world although they are always situated in the spiritual world. A devotee's position is always transcendental, and he is always protected by Lord Viṣṇu.

TEXT 21
**Text 23**

**The Sacrifice Performed by Dakṣa**

As soon as Lord Viṣṇu was visible, all the demigods—Lord Brahmā and Lord Śiva, the Gandharvas and all present there—immediately offered their respectful obeisances by falling down straight before Him.

**PURPORT**

It appears that Lord Viṣṇu is the Supreme Lord even of Lord Śiva and Lord Brahmā, what to speak of the demigods, Gandharvas and ordinary living entities. It is stated in a prayer, yaṁ bhramā varuṇendra-rudra-marutāḥ: All of them, including the yogīs, worship Lord Viṣṇu. Dhīyāṇa-vasthītā tad-gatena manasā paśyanti yaṁ yogīna: Yogīs concentrate their minds on the form of Lord Viṣṇu, and thus He is worshipable by all demigods, all Gandharvas and even by Lord Śiva and Lord Brahmā. Tad viṣṇoḥ paramaṁ padaṁ sādā paśyanti sūryoḥ: Viṣṇu is therefore the Supreme Personality of Godhead. Even though Lord Śiva was previously referred to in prayers by Lord Brahmā as the Supreme, when Lord Viṣṇu appeared, Śiva also fell prostrated before Him to offer his respectful obeisances.

**TEXT 22**

**Tad-TEJASĀ HATA-RUCĀH**

sanna-jīvāṁ sa-sādhaṁvaḥ
mūrdhṇā dhīrtāṁ jāli-puṭāṁ
upasthur adhokṣajam

tad-tejasā—by the glaring effulgence of His body; hata-rucāḥ—having faded lusters; sanna-jīvāḥ—having silent tongues; sa-sādhaṁvaḥ—having fear of Him; mūrdhṇā—with the head; dhīrtā-jaḷi-puṭāḥ—with hands touched to the head; upasthur—prayed; adhokṣajam—to Adhokṣaja, the Supreme Personality of Godhead.
In the presence of the glaring effulgence of the bodily luster of Nārāyaṇa, everyone else’s luster faded away, and everyone stopped speaking. Fearful with awe and veneration, they touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhokṣaja.

**TEXT 24**

अपवर्गविनाशी यथा महि त्वात्समुदायः ।
विन्दुं परा प्रतिनिधियम | || २४ ||

apy arvīk-urttaya yasya
mahī tv ātmabhū-ādayaḥ
yathāmati graṃanti sma
kṛta-anugraha-vgraham

api—still; arvīk-urttayaḥ—beyond the mental activities; yasya—whose; mahī—glory; tu—but; ātmabhū-ādayaḥ—Brahmā, etc.; yathāmati—according to their different capacities; graṃanti sma—offered prayers; kṛta-anugraha—manifested by His grace; vgraham—transcendental form.

**TRANSLATION**

Although the mental scope of even demigods like Brahmā was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.

**PURPORT**

The Supreme Lord, the Personality of Godhead, is always unlimited, and His glories cannot be completely enumerated by anyone, including a personality like Lord Brahmā. It is said that Ananta, a direct incarnation of the Lord, has unlimited mouths, and with each mouth He has been trying to describe the glories of the Lord for an unlimited span of time, yet the glories of the Lord remain unlimited, and He therefore never finishes. It is not possible for any ordinary living entity to understand or to glorify the unlimited Personality of Godhead, but one can offer prayers or service to the Lord according to one’s particular capacity. This capacity is increased by the service spirit. Sevonmukhe hi jihvādau means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord’s prasādam. We have to begin our service to the Unlimited with the tongue and become perfect in chanting and accepting the Lord’s prasādam. To accept the Lord’s prasādam means to control the entire set of senses. The tongue is considered to be the most uncontrollable sense because it bankers for so many unwholesome eatables, thereby forcing the living entity into the dungeon of material conditional life. As the living entity transmigrates from one form of life to another, he has to eat so many abominable foodstuffs that finally there is no limit. The tongue should be engaged in chanting and in eating the Lord’s prasādam so that the other senses will be controlled. Chanting is the medicine, and prasādam is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee. But there is no limit to His glories, and there is no limit to engaging oneself in the service of the Lord.

**TEXT 25**

The Sacrifice Performed by Dakṣa

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TRANSLATION

When Lord Viṣṇu accepted the oblations offered in the sacrifice, Dakṣa, the Prajāpati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master of all sacrifices and preceptor of all the prajāpatis, and He is served even by such personalities as Nanda and Sunanda.

TEXT 26

दक्ष उवाच

इव सहधामनम उपरात्कृति-वदध-वापसं

विनामात्मदयपम वालिपष्य मायाम ।

तिष्ठानस तयावा पुरुषात्वम उपेत्या तस्याम

अस्ते भवव अपरिशुद्ध विवाम-तत्त्वः ॥ २६॥

dakṣa uvāca

śuddhaṁ svā-dhāmny uparātākhiśa-buddhy-avasthaṁ
cin-mātram ekam abhayam pratiṣṭhaya māyāṁ
tiṣṭhānās tayaiva puruṣatvam upetya tasyāṁ

āste bhavān aparīṣuddha ivātmā-tantraḥ
dakṣa—Dakṣa; uvāca—said; śuddham—pure; svā-dhāmni—in Your own abode; uparata-akhiśa—completely turned back; buddhi-avasthaṁ—mental speculative position; cit-mātram—completely spiritual; ekam—one without a second; abhayam—fearless; pratiṣṭhaya—controlling; māyāṁ—material energy; tiṣṭhāna—being situated; tayā—with her (Māyā); eva—certainly; puruṣatvam—overseer; upetya—entering into; tasyāṁ—in her; āste—is present; bhavān—Your Lordship; aparīṣuddhaṁ—impure; ivā—as if; ātmataṇtraḥ—self-sufficient.

TRANSLATION

Dakṣa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all mental speculative positions. You are completely spiritual, devoid of all fearfulness, and You are always in control of the material energy. Even though You are situated transcendently, You appear in the material energy, but You are always free from material contamination because You are completely self-sufficient.
or Viṣṇu. Those who have transcended the qualitative Vedic attractions, however, can understand Kṛṣṇa, who is never contaminated by the material qualities. Therefore Lord Viṣṇu is addressed here as anāṁjana (free from material contamination). In Bhagavad-gītā the crude Vedic scholars have been deprecated by Kṛṣṇa as follows:

\[yam imam puṣpitam vācāṁ pravadanty avipaścitaḥ \\
veda-vāda-rāṭaḥ pārtha nānyad aṣṭīti vādinah\]

"Men of small knowledge are very much attached to the flowery words of the Vedas, and they say that there is nothing more than this." (Bg. 2.42)

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**TEXT 28**

The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of conditional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.

**PURPORT**

Persons who are not in Kṛṣṇa consciousness are living a very precarious life, as described in this verse, but all these circumstantial conditions are due to forgetfulness of Kṛṣṇa. The Kṛṣṇa consciousness movement is meant to give relief to all these bewildered and distressed persons; therefore it is the greatest relief work for all human society, and the workers thereof are the greatest well-wishers, for they follow in the footsteps of Lord Caitanya, who is the greatest friend to all living entities.

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**TEXT 29**

The Sacrifice Performed by Dakṣa

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**PURPORT**

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TRANSLATION

Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because they are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion towards all living entities.

PURPORT

Lord Śiva expresses herein his regret at being angry and disturbing the sacrificial activities of Dakṣa. King Dakṣa had insulted him in many ways, and thus he had become angry and had frustrated the entire sacrificial ceremony. Later, when he was pleased with them, the yajña performances were reinstituted, and therefore he regretted his activities. Now he says that due to his mind's being fixed on the lotus feet of the Supreme Lord, Viṣṇu, he is no longer disturbed by the ordinary critics of his way of life. From this statement of Lord Śiva it is understood that as long as one is on the material platform he is affected by the three modes of material nature. As soon as he is in Kṛṣṇa consciousness, however, one is no longer affected by such material activities. One should therefore always be fixed in Kṛṣṇa consciousness, busy in the transcendental loving service of the Lord. It is guaranteed that such a devotee will never be affected by the actions and reactions of the three modes of material nature. This fact is also corroborated in Bhagavad-gītā: Anyone who is fixed in the transcendental service of the Lord has surpassed all the material qualities and is situated in the status of Brahma-realization, in which one is not afflicted by hankering for material objects. The recommendation of the Śrīmad-Bhāgavatam is that one should always be Kṛṣṇa conscious and should never forget his transcendental relationship with the Lord. This program has to be followed strictly by everyone. From the statement of Lord Śiva it is understood that he was always in Kṛṣṇa consciousness, and thus he remained free from material affliction. The only remedy is, therefore, to continue Kṛṣṇa consciousness rigidly, in order to get out of the contamination of the material modes.

TEXT 30

The Sacrifice Performed by Dakṣa

TRANSLATION

bhṛgu uvāca
yan māya-yā gahana-yā pahṛtaṁ-bodhā
brahma-dāyas ātma-bodha
nātman śritaṁ tava ātmānāṁ adhunaṁ tattvaṁ
so 'yaṁ prasīdatu bhavaṁ prapātaṁ-bandhuḥ

bhṛgu uvāca—Śrī Bhṛgu said; yat—who; māya-yā—by illusionary energy; gahana-yā—insurmountable; pahṛta-stolen; ātma-bodha—knowledge of the constitutional position; brahma-dāya—Lord Brahmā, etc; ātma-bodha—embodied living entities; tamasi—in the darkness of illusion; svapantaḥ—lying down; na—not; ātman—in the living entity; śritaṁ—situated in; tava—Your; ādhuṁ—now; api—certainly; tattvaṁ—absolute position; saḥ—You; ātman—this; prasīdatu—be kind; bhavaṁ—Your Lordship; prapāta-ātmā—surrendered soul; bandhuḥ—friend.

PURPORT

Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusionary energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and thus all are submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind towards us and forgive all our offenses.

PURPORT

Bhṛgu Muni was conscious of the scandalous behavior exhibited by each and every one of them, including Brahmā and Lord Śiva, in the sacrificial ceremony of Dakṣa. By mentioning Brahmā, the chief of all living entities within this material world, he wanted to state that everyone, including also Brahmā and Lord Śiva, is under the concept of the body and under the spell of material energy—all but Viṣṇu. That is the version of Bhṛgu. As long as one is under the concept of the body as self, it is very difficult to understand the Supersoul or the Supreme Personality of Godhead. Conscious that he was not greater than Brahmā, Bhṛgu included himself in
the list of offenders. Ignorant personalities, or conditioned souls, have no choice but to accept their precarious condition under material nature. The only remedy is to surrender to Viṣṇu and always pray to be excused. One should depend only on the causeless mercy of the Lord for deliverance and not even slightly on one's own strength. That is the perfect position of a Kṛṣṇa conscious person. The Lord is everyone's friend, but He is especially friendly to the surrendered soul. The simple process is, therefore, that a conditioned soul should remain surrendered to the Lord, and the Lord will give him all protection to keep him out of the clutches of material contamination.

**TEXT 31**

![Text 31](image1)

**TRANSLATION**

Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

**PURPORT**

It is said that the transcendental name, qualities, activities, paraphernalia, etc., of the Supreme Personality of Godhead cannot be understood with our material senses. The attempt of the empiric philosophers to understand the Absolute Truth by speculation is always futile because their process of understanding, their objective and the instruments by which they try to understand the Absolute Truth are all material. The Lord is aprākṛta, beyond the creation of the material world. This fact is also accepted by the great impersonalist Saṅkarācārya: naṁ-ayaṁ paro 'vyaktād anādinaavya-kta-sambhavam. Aavyakta, or the original material cause, is beyond this material manifestation and is the cause of the material world. Because Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material world, one cannot speculate upon Him by any material method. One has to understand the Supreme Personality of Godhead simply by the transcendental method of Kṛṣṇa consciousness. This is confirmed in Bhagavad-gītā (Bg. 18.55). Bhaktyā māṁ abhijñātanī: Only by devotional service can one understand the transcendental form of the Lord. That is the difference between the impersonalists and the personalists. The impersonalists, limited by their speculative processes, cannot even approach the Supreme Personality of Godhead, whereas the devotees please the Supreme Personality of Godhead through His transcendental loving service. Sevomukhā hi: Due to the service attitude of the devotee, the Lord is revealed to him. The Supreme Lord cannot be understood by materialistic persons even though He is present before them. In Bhagavad-gītā, Lord Kṛṣṇa therefore condemns such materialists as mūḍhas. Mūḍha means rascal. It is said in the Gītā, “Only rascals think of Lord Kṛṣṇa as an ordinary person. They do not know what Lord Kṛṣṇa's position is or what His transcendental potencies are.” Unaware of His transcendental potencies, the impersonalists deride the person of Lord Kṛṣṇa, whereas the devotees, by dint of their service attitude, can understand Him as the Personality of Godhead. In the Tenth Chapter of Bhagavad-gītā, Arjuna also confirmed that it is very difficult to understand the personality of the Lord.

**TEXT 32**

![Text 32](image2)
indra uvaca
idam api acyuta viśva-bhaṭvanāṁ
vapuṛ ānanda-karaṁ mano-ḍṛśāṁ
sura-vidviṣ-ṛṣapaṇair ud-āyudhaṁ
bhūja-dāṇḍāṁ upapannam ṛṣabhiḥ

indraḥ uvaca—King Indra said; idam—this; api—certainly; acyuta—Infallible One; viśva-bhaṭvanam—for the welfare of the universe; vapuṛ—transcendental form; ānanda-karaṁ—a cause of pleasure; mano-ḍṛśāṁ—to the mind and the eye; sura-vidviṣ—envious of Your devotees; ṛṣapaṇaiḥ—with punishment; ud-āyudhaṁ—with uplifted weapons; bhūja-dāṇḍaiḥ—with arms; upapannam—possessed of; ṛṣabhiḥ—with eight.

TRANSLATION

King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

PURPORT

It is generally understood from revealed scriptures that Lord Viśnū appears with four hands, but in this particular sacrificial arena Lord Viśnū arrived with eight hands. King Indra said, “Even though we are accustomed to see Your four-handed Viśnū form, still this appearance with eight hands is as real as the four-handed form.” As Lord Brahmā had said, to realize the transcendental form of the Lord is beyond the power of the senses. In reply to that statement of Brahmā, King Indra here says that even though the transcendental form of the Lord is not perceivable by the material senses, His activities and His transcendental form can be understood. The Lord's uncommon features, uncommon activities and uncommon beauty can be perceived even by an ordinary man. For example, when Lord Kṛṣṇa appeared just like a six- or seven-year-old boy in Vṛndāvana, He was approached by the residents there. There were torrents of rain, and the Lord saved the residents of Vṛndāvana by lifting Govardhana Hill and resting it on the little finger of His left hand for seven days. This uncommon feature of the Lord should convince even materialistic persons who want to speculate to the limit of their material senses. The activities of the Lord are pleasing to experimental vision also, but impersonalists will not believe in His identity because they study the personality of the Lord by comparing their personality to His. Because men in this material world cannot lift a hill, they therefore do not believe that the Lord can lift one. They accept the statements of Śrīmad-Bhāgavatam to be allegorical, and they try to interpret them in their own way. But factually the Lord lifted the hill in the presence of all the inhabitants of Vṛndāvana, as corroborated by great ācāryas and authors like Vyāsadeva and Nārada. Everything about the Lord—His activities, pastimes and uncommon features—should be accepted as is, and in this way, even in our present condition, we can understand the Lord. In the instance herein, King Indra confirms: “Your presence with eight hands is as good as Your presence with four hands.” There is no doubt about it.

TEXT 33

patnyā ucit
yajño 'yaṁ tava yajāṇaṁ kena srṣṭo
vidhvastaḥ paṣupatīnaṁ daśa-kopat
taṁ nas tvam śava-saṇānaṁ-saṁ-cetiḥ
yajāṇatman nalina-ruca ṛṣa punīti

patnyāḥ ucit—the wives of the executors of the sacrifice said; yajāṇaḥ—the sacrifice; ayam—this; tava—Your; yajāṇaṁ—worshiping; kena—by Brahmā; srṣṭaḥ—arranged; vidhvastaḥ—devastated; paṣupatīnaḥ—by Lord Śiva; adya—today; daśa-kopat—from anger at Daśa; taṁ—it; naṁ—our; tvam—You; śava-saṇānaḥ—dead bodies; abha—like; saṁ-cetiḥ—the still sacrificial animals; yajāṇatman—O Lord of sacrifice; nalina—lotus; ruca—beautiful; ṛṣa—by the vision of Your eyes; punīti—sanctify.
TRANSLATION

The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahma, but unfortunately Lord Siva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yañña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

PURPORT

Animals were offered in sacrifice in order to give them renewed life; that was the purpose of having animals there. Offering an animal in sacrifice and giving him renewed life is the evidence of the strength of chanting mantras. Unfortunately, when Dakṣa’s sacrifice was devastated by Lord Siva, some of the animals were killed. (One was killed just to replace the head of Dakṣa.) Their bodies were lying about, and the sacrificial arena was turned into a crematorium. Thus the real purpose of yajña was lost.

Lord Viṣṇu, being the ultimate objective of such sacrificial ceremonies, was requested by the wives of the priests to glance over the yajña arena with His causeless mercy so that the routine work of the yajña might be continued. The purport here is that animals should not be unnecessarily killed. They were used to prove the strength of the mantras and were to have been rejuvenated by the use of the mantras. They should not have been killed, as they were by Lord Śiva to replace the head of Dakṣa with an animal’s head. It was pleasing to see an animal sacrificed and rejuvenated, and that pleasing atmosphere had been lost. The wives of the priests requested that the animals be brought back to life by the glance of Lord Viṣṇu to make a pleasing yajña.

TEXT 34

श्रीय उपसे:

अनिन्तं ते महागु विषैलिं

यदात्मना सरस्य हि कमे नार्यसे

विभृषे यय उपसेरः

न मन्यते विश्वमुद्रैति महाद्

प्रयति ||१३६||

ṛṣyaḥ ivaḥ

anuvatīṁ te bhagavan viceṣṭitaṁ

yat ātmanaḥ carasi hi karma nājyate

TEXT 35

The Sacrifice Performed by Dakṣa

vibhūtaye yata upasedur īśvarīṁ

na manyate svayam anuvartatīṁ bhavaṁ

ṛṣyaḥ—the sages; īcaḥ—prayed; anuvatīṁ—wonderful; te—Your; bhagavan—O possessor of all opulences; viceṣṭitaṁ—activities; yat—which; ātmanaḥ—by Your potencies; carasi—You execute; hi—certainly; karma—to such activities; na ajyate—You are not attached; vibhūtaye—for her mercy; yataḥ—from whom; upaseduḥ—worshipped; īśvarīṁ—Lakṣmī, the goddess of fortune; na manyate—not are not attached; svayam—Yourself; anuvartatīṁ—to Your obedient servant (Lakṣmī); bhavaṁ—Your Lordship.

TRANSLATION

The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahma, who pray to achieve her mercy.

PURPORT

In Bhagavad-gītā it is said that the Lord has no desire to achieve any result from His wonderful activities, nor has He any need to perform them. But still, in order to give an example to people in general, He sometimes acts, and those activities are very wonderful. He is not attached to anything. Na māṁ karmāṇi limpanti: Although He acts very wonderfully, He is not at all attached to anything (Bg. 4.14). He is self-sufficient. The example is given here that the goddess of fortune, Lakṣmī, is always engaged in the service of the Lord, but still He is not attached to her. Even great demigods like Brahma worship the goddess of fortune in order to win her favor. And though the Lord is worshiped by many hundreds and thousands of goddesses of fortune, still He is not at all attached to any one of them. This distinction concerning the exalted transcendental position of the Lord is specifically mentioned by the great sages: He is not like the ordinary living entity, who is attached to the result of pious activities.

TEXT 35

सिद्ध उपसे

अच्छे तत्रामालकृयायुक्तान्
The wife of Dakṣa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that You be pleased on this occasion.
The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.

PURPORT

Another name of Lord Viṣṇu is Yaņeśvara. In Bhagavad-gitā it is said that all activities should be performed as Viṣṇu yajña, for the pleasure of Lord Viṣṇu. Unless we please Him, whatever we do is the cause of our bondage in the material world. This is confirmed herein by the wife of Dakṣa: “Without Your presence, the grandeur of this sacrificial ceremony is useless, just as a body without the head, however decorated it may be, is useless.” The comparison is equally applicable to the social body. Material civilization is very proud of being advanced, but it is actually the useless trunk of a body without a head. Without Kṛṣṇa consciousness, without an understanding of Viṣṇu, the Supreme Personality of Godhead, any advancement in a civilization, no matter how sophisticated, is of no value. There is a statement in the Śrīmad-Bhāgavatam: bhagavad-bhaktihīnasya jātīḥ sāstrāṁ tapaḥ aprāṇasyaiva dehasya maṇḍanaṁ lokarāṇjanam. The purport is that sometimes when a friend or relative dies, especially amongst lower class men, the dead body is decorated. Dressed and ornamented, the body is taken in procession. That sort of decoration of the dead body has no actual value because the life force is already gone. Similarly, any aristocracy, any social prestige or any advancement of material civilization without Kṛṣṇa consciousness is as good as the decoration of a dead body. The name of the wife of Dakṣa was Prasūti, and she was the daughter of Svayambhuva Manu. Her sister, Devahūti, was married to Kardama Muni, and Kapiladeva, the Personality of Godhead, became her son. Prasūti, then, was the aunt of Lord Viṣṇu. She was asking the favor of Lord Viṣṇu in an affectionate mode; since she was His aunt, she sought some special favor. Also significant in this verse is that the Lord is praised with the goddess of fortune. Wherever Lord Viṣṇu is worshiped, naturally there is the favor of the goddess of fortune. Lord Viṣṇu is worshiped with His internal energy by the Vaiṣṇavas. Prasūti, the wife of Dakṣa, implored the Lord to turn the priests into Vaiṣṇavas instead of simply fruitive workers performing sacrifices for some material benefits.

TEXT 38

lokāpāla  ucuḥ
dṛṣṭaḥ kiṁ no dṛṣṭhby asad-grahaṁ tvam
dṛṣṭyaṁ yena viśvam
māyā hy eṣā bhavadityā hi bhūman
yas tvamāḥ pañcaḥ bhūtāṁ

lokāpālaḥ—the governors of the different planets; ucuḥ—said; dṛṣṭaḥ—seen; kiṁ—whether; naḥ—by us; dṛṣṭbhīḥ—by the material senses; asad-grahaṁ—revealing the cosmic manifestation; tvam—You; pratyaṅ-dṛṣṭaḥ—inner witness; dṛṣṭyaṁ—is seen; yena—by whom; viśvam—the universe; māyā—material world; hi—because; eṣā—this; bhavadityā—Your; hi—certainly; bhūman—O possessor of the universe; yah—because; tvam—You; saṣṭhaḥ—the sixth; pañcabhiḥ—with the five; bhāsi—appear; bhūtāṁ—with the elements.

TRANSLATION

The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception. But, under the circumstances, we do not know whether we have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth. We see You, therefore, as a creation of the material world.

PURPORT

The governors of the various planets are certainly very materially opulent and puffed up. Such persons are unable to understand the transcendental eternal form of the Lord. In the Brahma-saṁhitā it is stated that only persons who have anointed their eyes with love of Godhead can see the Personality of Godhead in every step of their activities. Also, in the prayers of Kuntī it is stated (akincana-gocaram) that only those who are not materially puffed up can see the Supreme Personality of Godhead; others are bewildered and cannot even think of the Absolute Truth. (Bhāg. 1.8.26)
yogaśvarā—those who engaged in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.

PURPORT

It is indicated in this verse that the monists and the great mystics know the Supreme Personality of Godhead as one. This oneness is not the misunderstanding that a living entity is equal in every respect to the Supreme Personality of Godhead. This monism is based on pure knowledge advanced in transcendental knowledge and know the science of Krishna consciousness are very dear to Him, and He also is very dear to them. Those who are actually in perfect knowledge of the science of God know that the living entities are superior energy of the Supreme Lord. This is stated in Bhagavad-gītā, Seventh Chapter: The material energy is inferior, and the living entities are superior energy. Energy and the energetic are nondifferent; therefore, energies possess the same quality as the energetic. Persons who are in full knowledge of the Personality of Godhead, analyzing His different energies and knowing their own constitutional position, are certainly very, very dear to the Lord. Persons, however, who may not even be conversant with knowledge of the Supreme Personality but who always think of the Lord with love and faith, feeling that He is great and that they are His parts and parcels, ever His servitors, are even more favored by Him. The particular significance of this verse is that the Lord is addressed as vatsala. Vatsala means always favorably disposed. The Lord's name is bhakta-vatsala. The Lord is famous as bhakta-vatsala, which means that He is always favorably inclined to the devotees, whereas He is never addressed anywhere in the Vedic literature as jñāni-vatsala.

TEXT 39

The Sacrifice Performed by Daksīṇa

jagad-udbha-vatsala-īlayēśu daivato
bahu-bhidyamicca-guṇāyā "tma-māyayā
racitaṁ-bheda-mataye svamāṁśaṁśayā
vinivrataṁ-bhraṁ-guṇātmane namah

jagat—the material world; udbhava—creation; sthitī—maintenance; īlayēśu—in annihilation; daivataḥ—destiny; bahu—many; bhidyamicca—being variegated; guṇāyā—by material qualities; ātmā-māyayā—by His material energy; racitaḥ—produced; ātma—in the living entities; bheda-mataye—who produced different inclinations; svamāṁśaṁśayā—by His internal potency; vinivrataṁ—caused to stop; bhrama—interaction; guṇā—of material modes; ātmane—unto Him in His personal form; namah—obeisances.

TRANSLATION

We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy; in His personal form He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.
PURPORT

Two situations are described in this verse. One is the creation, maintenance and annihilation of the material world, and the other is the Lord's own establishment. There is also quality in the Lord's own establishment, the kingdom of God. It is stated here that Goloka is His personal situation. There is also quality in Goloka, but that quality is not divided into creation, maintenance and annihilation. In the external energy, the interaction of the three qualities makes it possible for things to be created, maintained and annihilated. But in the spiritual world, or the kingdom of God, there is no such exhibition, since everything is eternal, sentient and blissful. There is a class of philosophers who misunderstand the appearance of the Personality of Godhead within this material world. They are under the impression that when the Supreme Personality of Godhead appears, He is under the spell of the three material qualities, like all the other living entities who appear within this material world. That is their misunderstanding; as it is clearly stated here (svasarhsthayii), by His internal potency He is transcendental to all these material qualities. Similarly, in Bhagavad-gītā the Lord says, “I appear by My internal potency.” Both the internal and external potencies are under the control of the Supreme, so He does not come under the control of either of these potencies. Rather, everything is under His control. In order to manifest His transcendental name, form, quality, pastimes and paraphernalia, He brings into action His internal energy. On account of the variegatedness of the external potency, there are manifestations of many qualitative demigods, beginning with Brahmā and Lord Śiva, and people are attracted to these demigods according to their own material quality. But when one is transcendental or surpasses the material qualities, he is simply fixed in the worship of the Supreme Personality. This fact is explained in Bhagavad-gītā: Anyone engaged in the service of the Lord is already transcendent to the variegatedness and interaction of the three material qualities. The summary is that the conditioned souls are being pulled on by the action and reaction of the material qualities, which create a differentiation of energies. But in the spiritual world the worshipable one is the Supreme Lord and no one else.

TEXT 40

नमस्ते श्रीसत्तात्वाय धर्माय नहीं वेदार्थायि न ।
निर्गुणाय व यस्तेऽए नाहि वेदार्थायि न ॥४०॥

The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are nevertheless transcendental to all material qualities, and no one knows You or Your actual situation.

PURPORT

In the material world there is the trinity of the three material qualities. Lord Viṣṇu has accepted the superintendence of the quality of goodness, which is the source of religion, knowledge, austerity, renunciation, opulence, etc. Because of this, actual peace, prosperity, knowledge and religion can be attained when the living entities are under the control of the quality of goodness in the material world. As soon as they are subjected to the control of the other two qualities, namely passion and ignorance, their precarious conditional life becomes intolerable. But Lord Viṣṇu, in His original position, is always nirguṇa, which means transcendental to these material qualities. Guṇa means quality, and nir means negation. This does not indicate, however, that He has no qualities; He has transcendental qualities by which He appears and manifests His pastimes. The positive transcendental qualitative manifestation is unknown to the students of the Vedas as well as to the great stalwart demigods like Brahmā and Śiva. Actually, the transcendental qualities are manifested only to the devotees. As confirmed in Bhagavad-gītā, simply by discharging devotional service one can understand the transcendental position of the Supreme Lord. Those who are in the mode of goodness can partially enter into the transcendental understanding, but it is advised
in *Bhagavad-gītā* that one has to surpass this. The Vedic principles are based on the three qualities of the material modes. One has to transcend the three qualities, and then one can be situated in pure and simple spiritual life.

**TEXT 41**

अग्निः पुरुषोऽन्यं सुविदितहेतु
हवयम वाहे सु-अधवरे अञ्जिया-सिक्तम
taṁ यज्ञियां पञ्चाविंंनी पञ्चाबिः
सु-िष्टां यजुर्भिः प्रणाटि 'स्मि यज्ञां

agni—the fire-god; uśica—said; yat-tejasā—by whose effulgence; aham—I; susamiddhā-tejā—as luminous as blazing fire; havyaṁ—offerings; vahe—I am accepting; su-adhvare—in the sacrifice; ṛṣya-siktaṁ—mixed with butter; tam—that; yajñīyaṁ—the protector of the sacrifice; pañcā-vidham—five; ca—and; pañcabhiḥ—by five; su-ṣṭāṁ—worshiped; yajur-bhīḥ—Vedic hymns; praṇaṭaḥ—offer respectful obeisances; asmi—I; yajñām—to Yajña (Viṣṇu).

**TRANSLATION**

The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.

**PURPORT**

In *Bhagavad-gītā* it is clearly said that yajña should be performed for Lord Viṣṇu. Lord Viṣṇu has one thousand popular transcendental names, out of which one name is Yajña. It is clearly said that everything should be done for the satisfaction of Yajña or Viṣṇu. All other actions which a person may take are only causes for his bondage. Everyone has to perform yajña according to the Vedic hymns. As stated in the *Veda Upaniṣad*, fire, the altar, the auspicious full moon, the period of four months called *Caturmāsa*, the sacrificial animal and the beverage called soma are necessary requisites, as are the specific hymns mentioned in the *Vedas* and composed of four letters. One hymn is as follows: aśravayeti catur-akṣaraṁ astu śravaṇa iti catur-akṣaraṁ yajeti dvāḥhyām ye yajāṁahāḥ. These mantras, chanted according to the śruti and smṛti literatures, are only to please Lord Viṣṇu. For the deliverance of those who are materially conditioned and attached to material enjoyment, performing yajña and following the rules and regulations of the four divisions of society and of spiritual life are recommended. It is said in the Viṣṇu Purāṇa that by offering sacrifice to Viṣṇu one can gradually be liberated. The whole target of life, therefore, is to please Lord Viṣṇu. That is yajña. Any person who is in Kṛṣṇa consciousness has dedicated his life for the satisfaction of Kṛṣṇa, the origin of all Viṣṇu forms, and by offering worship and prisādām daily, he becomes the best performer of yajña. In the *Srimad-Bhāgavatam* it is clearly stated that in this age of Kali the only successful performance of yajña or sacrifice is yajñāḥ sāṅkīrtana-prāyaḥ; the best type of sacrifice is simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This yajña is performed before the form of Lord Caitanya, as other yajñas are performed before the form of Lord Viṣṇu. These recommendations are found in the Eleventh Canto of the *Srimad-Bhāgavatam*. Moreover, this yajña performance confirms that Lord Caitanya Mahāprabhu is Viṣṇu Himself. As Lord Viṣṇu appeared at the Dakṣa yajña long, long ago, similarly Lord Caitanya has appeared in this age to accept our sāṅkīrtana-yajña.

**TEXT 42**

पुरुषो भवति तथा यज्ञम्
दुर्गुप्तगयति विक्रत्तं

deva ucuḥ

puṁ kalpāyā sva-kṛtam uḍārktṛya vikṛtaṁ
tvam evāyas tasmin sañāla uragendrādhiśayane
The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the Original Person, and You rest in the water of devastation on the bed of the Śeṣa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

PURPORT

The devastation indicated in this verse is the partial devastation of the lower planets within the universe at the time when Lord Brahmā goes to sleep. The higher planetary systems, beginning with Janaloka, Maharloka and Tapoloka, are not inundated at the time of this devastation. The Lord is the creator, as indicated in this verse, because the energies of creation are manifested through His body, and after annihilation, He conserves all the energy within His abdomen.

Another significant point in this verse is that the demigods said, “We are all Your servants [bhṛtyān]. Give us Your protection.” The demigods depend on the protection of Viṣṇu; they are not independent.

TEXT 43

Those who worship demigods are not very intelligent. Besides that, the demigods say, “We are Your eternal servants.” So those who are servants, or devotees of the Lord, are not very much concerned with fruitive activities, the performance of the prescribed yajñas or mental speculation. They simply serve the Supreme Personality of Godhead sincerely, with love and faith, performing everything with that loving service, and the Lord gives such devotees direct protection. In Bhagavad-gītā Lord Kṛṣṇa says, “Simply surrender unto Me, and I will give you protection from all the reactions of sinful activities.” This material world is so created that one has to act sinfully, knowingly or unknowingly, and unless his life is dedicated to Viṣṇu, he has to suffer all the reactions of sinful activities. But one who surrenders and dedicates his life for the service of the Lord has direct protection from the Lord. He has no fear of suffering from sinful activities, nor does he desire, willingly or unwillingly, to do anything which is sinful.
TRANSLATION

The Gandharvas said: Dear Lord, all the demigods, including Lord Śiva and Lord Brahmā and the great sages Marici and Indra, are all only differentiated parts and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.

PURPORT

In the Brahma-saṁhitā it is said that Kṛṣṇa is the Supreme Personality of Godhead. There may be many gods, from Brahmā, Lord Śiva, Indra and Candra down to the rulers of the lower planetary systems, the presidents, ministers, chairmen and kings. In fact, anyone can think that he is God. That is the false, puffed up conviction of material life. Actually Viṣṇu is the Supreme Lord, but there is even one above Viṣṇu, for Viṣṇu is also the plenary portion of a part of Kṛṣṇa. In this verse this is referred to by the word aṁśāṁśāḥ, which means part and parcel of a part and parcel. There are similar verses in the Caitanya-caritāmṛta which indicate that the Supreme Lord's parts and parcels again expand into other parts and parcels. As described in Śrīmad-Bhāgavatam, there are many manifestations of Viṣṇu and many manifestations of living entities. Viṣṇu manifestations are called svāṁśa, partial manifestations, and the living entities are called vibhinnāṁśa. The demigods like Brahmā and Indra have been promoted to such exalted positions by pious activities and austerities, but actually Viṣṇu, or Kṛṣṇa, is the master of everyone. In the Caitanya-caritāmṛta it is said, ekale iśvara kṛṣṇa, āra saba hṛtya. This means that Kṛṣṇa alone is the Supreme Personality of Godhead, and all others, even the viṣṇu-tattva and certainly the living entities, are His servitors. Baladeva is the immediate expansion of Kṛṣṇa. He also engages in the service of Kṛṣṇa, and certainly the ordinary living entities are serving. Everyone is created, constitutionally, for serving Kṛṣṇa. Here the Gandharvas acknowledge that although the demigods may represent themselves as the Supreme, actually they are not supreme. Real supremacy belongs to Kṛṣṇa. Kṛṣṇas tu bhāgavān svayam is the statement of Śrīmad-Bhāgavatam: “Kṛṣṇa is the only Supreme Lord.” Worship of Kṛṣṇa alone, therefore, includes worship of all the parts and parcels, just as watering the root of a tree also waters all the branches, twigs, leaves and flowers.

TEXT 44

TRANSLATION

The Vidyādharas said: Dear Lord, for attaining the highest perfectional objective, but, impelled by Your external potency; artham—the human body; abhipadya—after obtaining; kalevare—in the body; asmin—in this; kṛtvā—having misidentified; mama—mine; aham—I; iti—thus; durmatiḥ—the ignorant person; utpāthaiḥ—by wrong roads; svaiḥ—by one’s own belongings; kṣiptaḥ—distracted; api—even; asat—temporary; viṣaya-lalasaiḥ—having his happiness in sense objects; ātma-mohaiḥ—the illusion of the body as the self; yuṣmat—Your; kathaiḥ—topics; aṁśa—nectar; niśevasaiḥ—relishing; ut—from a long distance; vyuḍasyet—can be delivered.

PURPORT

The human form of life is called arthadam because the body can very nicely help the embodied soul to achieve the highest perfection. Prahlāda Mahārāja said that even though it is temporary, the body can give us the...
highest perfectional achievement. In the process of evolution from the lower to the higher grade of living, the human form of life is a great boon. But māyā is so strong that in spite of achieving this great boon of the human form of life, we are influenced by temporary material happiness, and we forget our goal of life. We are attracted by things which will cease to exist. The beginning of such attraction is the temporary body. In this horrible condition of life there is only one way of liberation—to engage in the activities of transcendental chanting and hearing of the holy name of the Supreme Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The words yuṣmat-kathāṁ rāsēvaka mean “those who engage in relishing the nectar of the topics of Your Lordship.” There are two narrative books which especially concern the words and activities of Kṛṣṇa. Bhagavad-gītā is the instruction given by Kṛṣṇa, and Śrīmad-Bhāgavatam is the book containing topics exclusively about Kṛṣṇa and His devotees. These two books are the special nectar of the words of Kṛṣṇa. For those who engage in the preaching of these two Vedic literatures it is very easy to get out of the illusory conditional life imposed upon us by māyā. The illusion is that the conditioned soul does not try to understand his spiritual identity. He is more interested in his external body, which is only a flash and which will be finished as soon as the time is designated. The whole atmosphere will change when the living entity has to transmigrate from one body to another. Under the spell of māyā, he will again be satisfied in a different atmosphere. This spell of māyā is called āvaranātmika-śakti because it is so strong that the living entity is satisfied in any abominable condition. Even if he is born as a worm living within the intestine or abdomen in the midst of urine and stool, still he is satisfied. This is the covering influence of māyā. But the human form of life is a chance to understand, and if one misses this opportunity, he is most unfortunate. The way to get out of illusory māyā is to engage in the topics of Kṛṣṇa. Lord Caitanya advocated a process whereby everyone may remain in his present position without change but simply hear from the proper authoritative sources about Kṛṣṇa. Lord Caitanya advised everyone to spread the word of Kṛṣṇa. He advised, “All of you become spiritual masters. Your duty is simply to talk to whomever you meet of Kṛṣṇa or of the instructions given by Kṛṣṇa.” The International Society for Krishna Consciousness is operating for this purpose: we do not ask anyone to first change his position and then come to us; we invite everyone to come with us and simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, because we know that if one simply chants and hears the topics of Kṛṣṇa, one’s life will change; he will see a new light, and his life will be successful.

TEXT 45

The Sacrifice Performed by Dakṣa

of Kṛṣṇa, one’s life will change; he will see a new light, and his life will be successful.

TEXT 45

The Sacrifice Performed by Dakṣa

The brahmaṇa— the brahmaṇa; ucuḥ— said; tvam— You; kratuḥ— sacrifice; tvam— You; haviḥ— offering of clarified butter; tvam— You; huta-āśaḥ— fire; suyayam— personified; tvam— You; hi— for; mantraḥ— the Vedic hymns; samit- darbha-pātrāṇi— the fuel, the kuśa grass and the sacrificial pots; ca— and; tvam— You; sadasya— the members of the assembly; rtiṣṭaḥ— the priests; dampaṭi— the chief person of the sacrifice and his wife; devaṭā— demigods; anighotram— sacred fire ceremony; svadāḥ— the offering to the forefathers; somaḥ— the soma plant; ājyam— the clarified butter; paśuḥ— the sacrificial animal.

TRANSLATION

The brahmaṇaḥ said: Dear Lord, You are sacrifice personified, You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kuśa grass, You are the sacrificial pots, You are the priests who perform the yajña, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

PURPORT

In this statement Lord Viṣṇu’s all-pervasiveness is partially explained. It is said in the Viṣṇu Purāṇa that as a fire situated in one place emanates its heat and illumination everywhere, so whatever we see within the material
or spiritual worlds is also nothing but a manifestation of different energies emanating from the Supreme Personality of Godhead. The brähmaṇas’ statement is that Lord Viṣṇu is everything—the fire, the offering, the clarified butter, the utensils, the place of sacrifice and the kuṣa. He is everything. It is confirmed herein that the performance of saṅkīrtana-yajña in this age is as good as all other yajnas in all other ages. If one performs saṅkīrtana-yajña by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, there is no need to arrange elaborate paraphernalia for the prescribed sacrificial ceremonies recommended in the Vedas. In the chant of the holy names, Hare and Kṛṣṇa, Hare means the energy of Kṛṣṇa, and Kṛṣṇa is the viṣṇu-tattva. Combined together they are everything. In this age, persons are harassed by the influence of Kali-yuga and cannot arrange for all the requisite paraphernalia for performing sacrifice as recommended in the Vedas. But if one simply chants Hare Kṛṣṇa, it is to be understood that he is performing all kinds of yajña because there is nothing within our vision except Hare, the energy of Kṛṣṇa, and Kṛṣṇa. There is no difference between Kṛṣṇa and His energies. Thus since everything is a manifestation of His energy, it is to be understood that everything is Kṛṣṇa. One simply has to accept everything in Kṛṣṇa consciousness, and he is a liberated person. He should not misunderstand that because everything is Kṛṣṇa, Kṛṣṇa has no personal identity. Kṛṣṇa is so full that in spite of keeping Himself separate from everything by His energy, He is everything. This is confirmed in Bhagavad-gītā, Ninth Chapter. He is spread throughout the creation as everything, but still He is not everything. The philosophy recommended by Lord Caitanya is that He is simultaneously one and different.

TEXT 46

Tro pura gaṁ rasāyā mahā-sūkarat
danīṛtayā padmāṁśi vāraṇendro yathā
stūyāmāno nādal līlāyā yogibhir
vyu[jahartha trayiagātra yajña-kratuḥ

Text 47

Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic boar form, it was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.

PURPORT

A significant word used in this verse is trayiagātra, which means that the transcendental form of the Lord is the Vedas. Anyone who engages in the worship of the Deity, or the form of the Lord in the temple, is understood to be studying all the Vedas twenty-four hours a day. Simply by decorating the Deities of the Lord, Rādhā and Kṛṣṇa, in the temple, one very minutely studies the injunctions of the Vedas. Even a neophyte devotee who simply engages in the worship of the Deity is understood to be in direct touch with the purport of Vedic knowledge. As confirmed in Bhagavad-gītā, vedāī ca sarvair aham eva vedyaḥ: the purport of the Vedas is to understand Him, Kṛṣṇa. One who worships and serves Kṛṣṇa directly has understood the truths of the Vedas.
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sañfl-that same person; prasîda—be pleased; tvam—You; asmâkam—upon us; âhakâsâtâm—awaiting; darsânam—audience; te—Your; parîbhraṣṭa—fallen down; sañfl-karmañfl—from whom the performance of sacrifice; kîrtîyamâne—being chanted; nrîbhî—with persons; nâmâni—Your holy name; yajñesa—O Lord of sacrifice; te—Your; yajñâ-vighnâ—obstacles; kṣayam—destruction; yânti—attain; tasmâi—unto You; namañ—respectful obeisances.

TRANSLATION
Dear Lord, we were awaiting Your audience because we have been unable to perform the yajñas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.

PURPORT
The brahmâpâ priests were very hopeful that their sacrifice would be carried out without obstacles now that Lord Viśu was present. It is significant in this verse that the brahmâpas say, “Simply by chanting Your holy name we can surpass the obstacles, but now You are personally present.” The performance of yajña by Dakṣa was obstructed by the disciples and followers of Lord Siva. The brahmâpas indirectly criticized the followers of Lord Śiva, but because the brahmâpas were always protected by Lord Viṣṇu, Śiva’s followers could not do any harm to their prosecution of the sacrificial process. There is a saying that when Kṛṣṇa protects someone, no one can do him harm, and when Kṛṣṇa wants to kill someone, no one can protect him. The vivid example was Ravaṇa. Ravaṇa was a great devotee of Lord Śiva, but when Lord Râmacandra wanted to kill him, Lord Śiva could not protect him. If some demigod, even Lord Śiva or Lord Brahmâ, wants to do harm to a devotee, Kṛṣṇa protects the devotee. But when Kṛṣṇa wants to kill someone, such as Ravaṇa or Iliranyakaśipu, no demigod can protect him.

TEXT 48

The Sacrifice Performed by Dakṣa

kîrtîyamâne hṛṣikeśe
sannînīye yajñâ-bhâvane

maitreyah—Maitreya; uvâca—said; iti—thus; dakṣaḥ—Dakṣa; kavîḥ—being purified in consciousness; yajñam—the sacrifice; bhadra—O Viṣṇu; rudrabhimarsitam—devastated by Virabhadra; kîrtîyamâne—being glorified; hṛṣikeśe—Hṛṣikeśa (Lord Viṣṇu); sannînīye—arranged for restarting; yajñâ-bhâvane—the protector of sacrifice.

TRANSLATION
Śrī Maitreya said: After Lord Viṣṇu was glorified by all present, Dakṣa, his consciousness purified, arranged to begin again the yajña which had been devastated by the followers of Lord Śiva.

TEXT 49

bhagavān svena bhāgena
saroṣa-atma-the Supersoul of all living entities; sarva-bhaga-bhuk-the enjoyer of the results of all sacrifices; dakṣaṁ—Dakṣa; babhāṣa—said; abhāṣya—addressing; priyamāṇaḥ—being satisfied; iva—as; anagha—O sinless Vidura.

bhagavān—Lord Viṣṇu; svena—with His own; bhāgena—with the share; sarva-ātmā—the Supersoul of all living entities; sarva-bhāṣa-bhuk—the enjoyer of the results of all sacrifices; dakṣaṁ—Dakṣa; babhāṣe—said; abhāṣya-addressing; priyamāṇaḥ—being satisfied; iva—as; anagha—O sinless Vidura.

TRANSLATION
Maitreya continued: My dear sinless Vidura, Lord Viṣṇu is actually the enjoyer of the results of all sacrifices. Still, because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Dakṣa in a pleasing attitude.

PURPORT
In Bhagavad-gītā it is said, bhoktāraṁ yajñâ-tapasāṁ: Lord Viṣṇu, or Kṛṣṇa, is the supreme enjoyer of all the results of sacrifices, austerities and penances; in whatever one may engage, the ultimate goal is Viṣṇu. If he does not know that, a person is misled. As the Supreme Personality of
Srimad-Bhagavatam

Godhead, Viṣṇu has nothing to demand from anyone. He is self-satisfied, self-sufficient, but He accepts the offerings of yajña because of His friendly attitude toward all living entities. When His share of the sacrificial results was offered to Him, He appeared to be very pleased. It is said in Bhagavad-gītā (9.26), patraṁ puṣpaṁ phalaṁ toyāṁ yo me bhaktiyā prayacchati: if any devotee offers Him even a small leaf, or a flower or water, if it is done with love and affection, the Lord accepts it and is pleased. Although He is self-sufficient and does not need anything from anyone, He accepts such offerings because, as Supersoul, He has such a friendly attitude towards all living entities. Another point here is that He does not encroach upon another’s share. In the yajña there is a share for the demigods, Lord Śiva and Lord Brahmā, and a share for Lord Viṣṇu. He is satisfied with His own share and does not encroach upon others’. Indirectly, He indicated that He was not satisfied with Dakṣa’s trying to deny Lord Śiva his share. Maitreya addressed Vidura as sinless because Vidura was a pure Vaiṣṇava and never committed any offense to any demigod. Although Vaiṣṇavas accept Lord Viṣṇu as the Supreme, they are not prone to offend demigods. They give them proper respect. Vaiṣṇavas accept Lord Śiva as the best Vaiṣṇava. For a Vaiṣṇava there is no possibility of offending any demigods, and the demigods are also pleased with the Vaiṣṇava because they are faultless devotees of Lord Viṣṇu.

TEXT 50

भगवानुवाच

अहं ब्रह्मा जगात् जगती जयं भवति ।
आसेष्येऽपि वर्त्तन्ति स्वयं रूपाश्रयेऽ॥५०॥

bhagavān uvāca
ahaṁ brahmā ca jagataḥ kāraṇam param
atmeśvāra upadraṣṭā
svayam-dāṛgy aviveśaṇaḥ

bhagavān—Lord Viṣṇu; uvāca—said; aham—I; brahmā—Brahmā; ca—and; sarvāḥ—Lord Śiva; ca—and; jagataḥ—of the material manifestation; kāraṇam—cause; param—supreme; atma-ūṣaraḥ—the Supersoul; upadraṣṭā—the witness; svayam-dāṛgy—self-sufficient; aviveśaṇaḥ—there is no difference.

TRANSLATION

Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self-sufficient witness.

But impersonally there is no difference between Brahmā, Lord Śiva and Myself.

PURPORT

Lord Brahmā was born out of the transcendental body of Lord Viṣṇu, and Lord Śiva was born out of the body of Brahmā. Lord Viṣṇu is, therefore, the supreme cause. In the Vedas also it is stated that in the beginning there was only Viṣṇu, Nārāyaṇa, but there was no Brahmā or Śiva. Similarly, Śaṅkara confirmed this: nārāyaṇaḥ parāḥ. Nārāyaṇa, or Lord Viṣṇu, is the origin, and Brahmā and Śiva are manifested after creation. Lord Viṣṇu is also atmeśvāra, the Supersoul in everyone. Under His direction, everything is prompted from within. For example, in the beginning of the Śrimad-Bhagavatam it is stated, tene brahma hṛdayaḥ: He first educated Lord Brahmā from within.

In Bhagavad-gītā Lord Kṛṣṇa states, aham ādir hi devānām: Lord Viṣṇu, or Kṛṣṇa, is the origin of all demigods, including Lord Brahmā and Lord Śiva. In another place in Bhagavad-gītā Kṛṣṇa states, aham sarvasya prabhavaḥ: “Everything is generated from Me.” This includes all the demigods. Similarly, in the Vedānta-sūtra: janmādyasya yataḥ. And in the Upaniṣads is the statement, yato vā imāni bhūtāni jāyante. Everything is generated from Lord Viṣṇu, everything is maintained by Him, and everything is annihilated by His energy. Therefore, by their actions and reactions, the energies which come from Him create the cosmic manifestations, and they also dissolve the whole creation. Thus the Lord is the cause and also the effect. Whatever effect we see is the interaction of His energy. And because the energy is generated from Him, He is both cause and effect. Simultaneously, everything is different and the same. It is said that everything is Brahman: sarvaṁ khalu idaṁ brahma. In the highest vision, nothing is beyond Brahman, and therefore Lord Brahmā and Lord Śiva are certainly nondifferent from Him.

TEXT 51
The Lord continued: My dear Dakṣa Dhvaja, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

PURPORT

As explained in Bhagavad-gītā (7.5), jīva-bhūtiṁ mahābāho: the whole world is energy released from the supreme source, the Personality of Godhead, who, it is further stated in Bhagavad-gītā, acts in superior energies and inferior energies. The superior energy is the living entity, who is part and parcel of the Supreme Lord. As parts and parcels, the living entities are not different from the Supreme Lord; the energy emanated from Him is not different from Him. But in the actual activity of this material world, the living entity is under the different qualities of material energy and in different forms. There are 8,400,000 life forms. The same living entity acts under the influence of the different qualities of material nature. The entities have different bodies, but originally, in the beginning of creation, Lord Viṣṇu is alone. For the purpose of creation, Brahmā is manifested, and for annihilation there is Lord Śiva. As far as the spiritual entrance into the material world is concerned, all beings are part and parcel of the Supreme Lord, but under the covering of different material qualities they have different names. Lord Brahmā and Lord Śiva are qualitative incarnations of Viṣṇu, as guṇātṛas, and Viṣṇu with them accepts control of the quality of goodness; therefore He is also a qualitative incarnation like Lord Śiva and Lord Brahmā. Actually the different names exist for different directions, otherwise the origin is one only.
the all-pervading Personality of Godhead, from any thing or any living entity.

PURPORT

Whenever there is disease in any part of the body, the whole body takes care of the ailing part. Similarly, a devotee's oneness is manifested in His compassion for all conditioned souls. Bhagavad-gītā says, "पापधितं सम-दर्शिंतं: tatha eva-kākā yāh svarūpāh bhaktaye.।" Because devotees are learned and know that every living entity is part and parcel of the Supreme Lord, they preach Kṛṣṇa consciousness to everyone so that they may be happy. If a particular part of the body is diseased, the whole attention of the body goes to that part. Similarly, devotees care for any person who is forgetful of Kṛṣṇa and therefore in material consciousness. The equal vision of the devotee is that he works to get all living entities back home, back to Godhead.

TEXT 55

They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called acintya-bhedānubhātabhāva. The example given in the Brahma-saṁhitā is that milk and yogurt are simultaneously one and different; both are milk, but the yogurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahmā and Lord Śiva, as nondifferent from the Supreme Personality of Godhead. No one is independent. Every one of us is an expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Viṣṇu. Everything is an expansion of Viṣṇu's energy.

The sage Maitreya said: Thus Dakṣa, the head of all Prajāpatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Viṣṇu, and after worshiping Him by performing the prescribed sacrificial ceremonies, he also worshiped Lord Brahmā and Lord Śiva separately.

PURPORT

Lord Viṣṇu should be offered everything, and His prasādam should be distributed to all other demigods. This practice is still followed in the temple of Jagannātha at Puri. There are many temples of demigods around the main temple of Jagannātha, and the prasādam which is offered first to
Jagannātha is distributed to all the demigods. The deity of Bhagalin is worshiped with the prasādam of Viṣṇu, and also, in the famous Lord Śiva temple of Bhuvanesvara, the prasādam of Lord Viṣṇu or Lord Jagannātha is offered to the deity of Lord Śiva. This is the Vaiṣṇava principle. The Vaiṣṇava does not deride even ordinary living entities, including the small ant; everyone is offered proper respect according to his position. The offering, however, is in relation to the center, the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. The devotee who is highly elevated sees the relationship to Kṛṣṇa in everything; he does not see anything as being independent of Kṛṣṇa. That is his vision of oneness.

**TEXT 56**

*sātvatī sahālīkīḥ: sañcakṣubhūtaḥ tate II1561*

*rudrāṁ ca svena bhāgena hy upādhiवat samāhitāḥ karmapodasāṇena somapāṁ itarān api udavaṣya sahāritvīghīḥ sasāṅ avabhṛthtam tataḥ*

| rudrañ - Lord Śiva; ca - and; svena - with his own; bhāgena - share; his; upādhiवat - he worshiped; samāhitāḥ - with concentrated mind; karmapodasāṇena - by the performance; udavaṣāṇena - by the act of finishing; somapāṁ - demigods; itarān - other; api - even; udavaṣya - after finishing; saha - along with; rtvīghīḥ - with the priests; sasāṅ - bathed; avabhṛtham - the avabhṛtha bath; tataḥ - then. |

**TRANSLATION**

With all respect, Dāsā worshiped Lord Śiva with the share of the remnants of the yajña. After finishing the ritualistic sacrificial activities, he satisfied all other demigods and the other people assembled there. After finishing all these duties with the priests, he took a bath and was fully satisfied.

**PURPORT**

Lord Rudra, Śiva, was properly worshiped with his share of the remnants of the yajña. Yajña is Viṣṇu, and whatever prasādam is offered to

Viṣṇu is offered to everyone, even to Lord Śiva. Śrīdhar Svāmī also comments in this connection, *svena bhāgena*: the remnants of the yajña are offered to all the demigods and others.

**TEXT 57**

&tamā āpy anubhāvena svenāvāpa-rādhase dharme eva matiṁ datvā tridaśāṁ te divām yauyuḥ	

tasmāi - unto him (Dāsā); api - even; anubhāvena - by worshiping the Supreme Lord; svena - by his own; eva - certainly; avāpa-rādhase - having attained perfection; dharme - in religion; eva - certainly; matiṁ - intelligence; datvā - having given; tridaśāṁ - demigods; te - those; divām - to the heavenly planets; yauyuḥ - went.

**TRANSLATION**

Thus worshiping the Supreme Lord Viṣṇu by the ritualistic performance of sacrifice, Dāsā was completely situated on the religious path. Besides that, all the demigods who had assembled at the sacrifice blessed him that he might increase his religiosity, and then they left.

**PURPORT**

Although Dāsā was considerably advanced in religious principles, he awaited the blessings of the demigods. Thus the great sacrifice conducted by Dāsā ended in harmony and peace.
of the Himalayas; kṣetre— in the wife; menāyām— in Menā; iti—thus; śuṣrūma— I have heard.

TRANSLATION

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dakṣāyānī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

PURPORT

Menā is also known as Menakā and is the wife of the king of the Himalayas.

TEXT 59

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dakṣāyānī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

TRANSLATION

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dakṣāyānī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

PURPORT

Menā is also known as Menakā and is the wife of the king of the Himalayas.

TEXT 60

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dakṣāyānī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

TRANSLATION

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dakṣāyānī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.

PURPORT

Menā is also known as Menakā and is the wife of the king of the Himalayas.

TEXT 61

Maitreya said: I have heard that, after giving up the body she had received from Dakṣa, Dakṣāyānī (his daughter) took her birth in the kingdom of the Himalayas and was born as the daughter of Menā. I heard this from authoritative sources.
The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Dākṣa Yajña as it was conducted by the Supreme Personality of Godhead, Viṣṇu, then certainly he is cleared of all contamination of material existence, O son of Kuru.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “The Sacrifice Performed by Dākṣa.”
CHAPTER EIGHT

Dhruva Mahārāja Leaves Home for the Forest

TEXT 1

Maitreya uvāca
sanakādyā nāradaś ca
ṛbhur haṁso 'rupirationaḥ
naite grhāṇ brahma-sutā
hy āvasanā urya-retasaḥ

maitreyaḥ uvāca—Maitreya said; sanaka-adyāḥ—those headed by Sanaka; nāradaḥ—Nārada; ca—and; ṛbhur—Ṛbhu; haṁsaḥ—Haṁsa; arupiḥ—Aruṇi; yatiḥ—Yati; na—not; ete—all these; grhāṇ—at home; brahma-sutāḥ—sons of Brahmā; hi—certainly; āvasan—did live; urya-retasaḥ—unadulterated celibates.

TRANSLATION

The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā, did not live at home, but became urya-retas or naiṣṭhika-brahmacāris, unadulterated celibates.

PURPORT

The system of brahma-arya has been current since the birth of Brahmā. A section of the population, especially male, did not marry at all. Instead of allowing their semina to be driven downwards, they used to lift the
semina up to the brain. They are called urdhva-retāh, those who lift up. Semina is so important that if, by the yogic process, one can lift the semina up to the brain, he can perform wonderful work—one’s memory is enabled to act very swiftly, and the duration of life is increased. Yogīs can thus perform all kinds of austerity with steadiness and can be elevated to the highest perfectional stage, even to the spiritual world. Vivid examples of brahma-cārīs who accepted this principle of life are the four sages Sanaka, Sanandana, Sanatana and Sanat-kumāra, as well as Nārada and others.

Another significant phrase here is naite grhiṁ hy āvasan, “they did not live at home.” Gṛha means home as well as wife. In fact, home means wife; home does not mean a room or a house. One who lives with a wife lives at home, otherwise a sanyāsī or brahma-cārī, even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife, and so there was no question of their discharging semina. Semina is meant to be discharged when one has a home, a wife and the intention to beget children, otherwise there is no injunction for discharging semina. These principles were followed from the beginning of creation, and such brahma-cārīs never created progeny. This narration deals with the descendants of Lord Brahmā from Manu’s daughter Prasūtī. Prasūtī’s daughter was Dakṣa-yāpi or Sati, in relation to whom the story of the Dakṣa yajna was narrated.

Maitreya is now explaining about the progeny of the sons of Brahmā. Out of the many sons of Brahmā, the brahma-cārī sons headed by Sanaka and Nārada did not marry at all, and therefore there is no question of narrating the history of their descendants.

**TEXT 2**

mrṣādharmaṁyasya bhārīyāśīd
dambhaṁ māyāṁ ca satru-han
asūta mithunaṁ tat tu
nirṛtīr jaghe 'prajaḥ

mrṣā—Mrṣā; adharmaṁyasya—of Irreligion; bhārīyā—wife; asūta—was; dambhaṁ—Bluffing; māyāṁ—Cheating; ca—and; satru-han—O slayer of enemies;

**TEXT 3**

asūta—produced; mithunaṁ—combination; tat—that; tu—but; nirṛtīḥ—Nirṛti; jaghe—took; aprajaḥ—being childless.

**TRANSLATION**

Irreligion was also Brahmā’s son, and his wife’s name was Falsity. From their combination, two demons named Dambha, or Bluffing, and Māyā, or Cheating, were born, and they were taken by a demon named Nirṛti, who had no children.

**PURPORT**

It is understood herein that Adharma, Irreligion, was also a son of Brahmā, and he married his sister Mrṣā. This is the beginning of sex life between brother and sister. This unnatural combination of sex life can be possible in human society only where there is Adharma, Irreligion. It is understood that in the beginning of creation Brahmā created not only saintly sons like Sanaka, Sanatana and Nārada but also demonic offspring like Nirṛti, Adharma, Dambha and Falsity. Everything was created by Brahmā in the beginning. Regarding Nārada, it is understood that because his previous life was very pious and his association was very good, he was therefore born as Nārada. Others were also born in their own capacities, according to their backgrounds. The law of karma continues birth after birth, and when there is a new creation, the same karma comes back with the living entities. They are born in different capacities according to karma even though their father is originally Brahmā, who is the exalted qualitative incarnation of the Supreme Personality of Godhead.


Maitreya told Vidura: O great soul, from Dambha and Maya were born greed and Nikshi, Cunning. From their combination came children named Krodha, Anger, and Himsi, Envy, and from their combination were born Kali and his sister Durukti, Harsh Speech.

TRANSLATION

O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mrtyu, Death, and Bhiti, Fear. From the combination of Mrtyu and Bhiti came children named Yatan, Excessive Pain, and Niraya, Hell.

TRANSLATION

The creation takes place on the basis of goodness, but devastation takes place because of irreligion. That is the way of material creation and devastation. Here it is stated that the cause of devastation is Adharma, or Irreligion. The descendants of Irreligion and Falsity, born one after another, are Bluffing, Cheating, Greed, Cunning, Quarrel, Envy, Harsh Speech, Death, Severe Pain and Hell. All these descendants are described as signs of devastation. If a person is pious and hears about these causes of devastation, he will feel hatred for all these, and that will cause his advancement in a life of piety. Piety refers to the cleansing process of the heart. As recommended by Lord Caitanya, one has to cleanse the dust on the mirror of the mind, and then advancement on the path of liberation begins. Here also the same process is recommended. Malam means contamination. We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety. The possibility of our attaining Krṣṇa consciousness will be easier, and we shall not be subjected to repeated devastation. The present life is repeated birth and death, but if we seek the path of liberation, we may be saved from repeated suffering.
Maitreya continued: O best of the Kuru dynasty, I shall now describe before you the descendants of Svayambhuva Manu, who was born of the part of the plenary expansion of the Supreme Personality of Godhead.

PURPORT

Lord Brahma is a powerful expansion of the Supreme Personality of Godhead. Although Brahma is jiva-tattva, he is empowered by the Lord, and therefore he is considered a plenary expansion of the Supreme Godhead. Sometimes it happens that when there is no suitable living being to be empowered to act as Brahma, the Supreme Lord Himself appears as Brahma. Brahma is the plenary expansion of the Supreme Personality of Godhead, and Svayambhuva Manu was the direct son of Brahma. The great sage Maitreya was now going to explain about the descendants of this Manu, all of whom are widely celebrated for their pious activities. Before speaking of these pious descendants, Maitreya had already described the descendants of impious activities, representing anger, envy, unpalatable speech, quarrel, fearfulness and death. Purposely, therefore, he is next relating the history of the life of Dhruva Maharaja, the most pious king within this universe.

TEXT 7

priyavratakutakapadi svatpate: suruci
avasudevakaalaya rakṣayāṁ jagataḥ sthitau

Priyavrata—Priyavrata; uttānapadāu—Uttānapāda; satarūpā-pateḥ—of Queen Šatārupā and her husband Manu; sutaḥ—the two sons; vāsudevasya

TEXT 8

Jayē uttānapādasya
sunitiḥ surucis tayoḥ
surucīḥ preyasī patyur
netarā yat-suto dhruvaḥ

Jayē—of the two wives; uttānapādasya—of King Uttānapāda; sunitiḥ—Suniti; surucīḥ—Suruci; tayoḥ—of both of them; surucīḥ—Suruci; preyasī—very dear; patyuh—of the husband; na itarā—not the other; yat—whose; sutaḥ—son; dhruvaḥ—Dhruva.

TRANSLATION

King Uttānapāda had two queens, named Suniti and Suruci. Suruci was much more dear to the King; Suniti, who had a son named Dhruva, was not his favorite.

PURPORT

The great sage Maitreya wanted to describe the pious activities of the kings. Priyavrata was the first son of Svāyambhuva Manu, and Uttānapāda
was the second, but the great sage Maitreya immediately began to speak of Dhruva Mahārāja, the son of Uttaṇapāda, because he was very eager to describe pious activities. The incidents in the life of Dhruva Mahārāja are very attractive for devotees. From his pious actions, one can learn how one can detach himself from material possessions and how one can enhance one's devotional service by severe austerities and penances. By hearing the activities of pious Dhruva, one can enhance one's faith in God and can directly connect with the Supreme Personality of Godhead, and thus one can very soon be elevated to the transcendental platform of devotional service. The example of Dhruva Mahārāja's austerities can immediately generate a feeling of devotional service in the hearts of the hearers.

TEXT 9

Ekadā suruceḥ putram
āṅkam āropya lālayan
uttamaṁ nārurukṣantaṁ
 dhruvaṁ rājāḥbhyanandata

Ekadā—once upon a time; suruceḥ—of Queen Suruci; putram—the son; āṅkam—on the lap; āropya—placing; lālayan—while patting; uttamaṁ—Uttama; na—did not; ārurukṣantaṁ—trying to get on; dhruvaṁ—Dhruva; rājāḥ—the King; abhyanandata—welcome.

TRANSLATION

Once upon a time, King Uttaṇapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on his lap, but the King did not very much welcome him.

TEXT 10

Tathā cikīrṣāmāṇaṁ taṁ
sapatnyāś tanayaṁ dhruvaṁ
surucīṁ śṛṇvato rājñāṁ
serṣyam āhāṭigurītā
tathā—thus; cikīrṣāmāṇaṁ—the child Dhruva, who was trying to get up; tam—unto him; sapatnyāḥ—of her co-wife (Sūnitī); tanayaṁ—son; dhruvaṁ—Dhruva; surucīṁ—Queen Suruci; śṛṇvato—while hearing; rājñāṁ—of the King; serṣyam—with envy; āha—said; atigurītā—being too proud.

TRANSLATION

While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

PURPORT

The King was, of course, equally affectionate toward both his sons, Uttama and Dhruba, so he had a natural inclination to take Dhruva as well as Uttama on his lap. But because of his favoritism towards his Queen Suruci, he could not welcome Dhruva Mahārāja, despite his feelings. King Uttaṇapāda’s feeling was understood by Suruci, and therefore with great pride she began to speak about the King’s affection for her. This is the nature of woman. If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are even visible in such an elevated society as the family of Śvayambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

TEXT 11

Na vatsa nraḥpater dhīṣṇayāṁ
bhavān āroḍham arhati
na grhitaḥ mayā yat tvāṁ
kukṣau api nṛpaṁmāyaṁ

Na—not; vatsa—my dear child; nṛpaḥ—of the King; dhīṣṇayāṁ—seat; bhavān—yourself; āroḍham—to get on; arhati—deserve; na—not; grhitaḥ—taken; mayā—by me; yat—because; tvāṁ—yourself; kukṣau—in the womb; api—although; nṛpaṁmāyaṁ—son of the King.

TRANSLATION

Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son.
of the King, but because you did not take your birth in my womb, you are not qualified to sit on your father's lap.

PURPORT

Queen Suruci very proudly informed Dhruva Maharaja that to be the King's son was not the qualification for sitting on the lap or on the throne of the King. Rather, this privilege was dependent on one's taking birth in the womb of Queen Suruci. In other words, she indirectly informed Dhruva Maharaja that although he happened to be born of the King, he was nevertheless considered to be an illegitimate son because of his birth in the womb of the other queen.

TEXT 12

मालोऽसि तत् नात्मायानस्तत्रिखःपद्मपुष्टम् ।
नूतं वेदं श्रवणं यस्य दुर्मेलवेव नमोऽस्ती।

bāloʿsi bata nātmānam
anya-stri-garbha-sambhṛtam
nūnaṁ veda bhavān yasya
durlabhe'rthe mano-rathāḥ.

bālah—child; asī—you are; bata—however; na—not; ātmānam—my own; anya—other; stri—woman; garbha—womb; sambhṛtam—born by; nūnaṁ—however; veda—just try to know; bhavān—yourself; yasya—of which; durlabhe—unapproachable; arte—matter; manah-rathāḥ—desirous.

TRANSLATION

My dear child, you are unaware that you were not born of my womb but were born of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to be fulfilled.

PURPORT

The small child, Dhruva Mahārāja, was naturally affectionate toward his father, and he did not know that there was a distinction between his two mothers. This distinction was pointed out by Queen Suruci, who informed him that since he was a child he did not understand the distinction between the two queens. This is another statement of Queen Suruci's pride.

TEXT 13

तपसाराज्य पुरुषं तद्विवादृष्टेऽ मे।
गर्भे लं सास्त्यात्मानं वरीच्छिन्ति नुपासनम्।

tapasārādhya puruṣam
tasyavānugraheṇa me
garbhe tvam sādhyātmānaṁ
yadicchasi nṛpāsanam

tapas—by austerities; ārādhya—having satisfied; puruṣam—the Supreme Personality of Godhead; tasya—by His; eva—only; anugraheṇa—by the mercy of; me—my; garbhe—in the womb; tvam—you; sādhyā—place; ātmānam—yourself; yadi—if; icchasi—you desire; nṛpa-āsanam—on the throne of the King.

TRANSLATION

If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyana, and then, when you are favored by Him because of such worship, you shall have to take your next birth in my womb.

PURPORT

Suruci was so envious of Dhruva Mahārāja that she indirectly asked him to change his body. According to her, first of all he had to die, then take his next body in her womb, and only then would it be possible for Dhruva Mahārāja to ascend the throne of his father.
The great sage Maitreya said: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, so Dhruva Maharaja also, being struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

When Dhruva Maharaja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Suniti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Suniti also became greatly aggrieved.

This incident was unbearable to Suniti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright lotuslike face became filled with tears, and thus she spoke.

When a man is aggrieved, he feels exactly like a burnt leaf in a forest fire. Suniti's position was like that, and although her face was as beautiful...
as a lotus flower, it became dried up because of the burning fire caused by the harsh words of her co-wife.

TEXT 17

दीर्घं स्वासंति वृजिनस्य पारम- । ।
मामकृत्तं तात परेशु मंशा ।
युक्ते जनो च वनरुः।सहस्त्र || १७)||

dīrghaṁ śvasaṁti vṛjinasya pāram ।
apaśyati bālakam āha bālā ।
māmāṅgalaṁ tāta pāreṣu maṁsthā ।
bhuṅkte jano yat para-dukhadas tat ||17||

dirgham—heavy; śvasanti—breathing; vṛjinasya—of the danger; pāram—limitation; apaśyati—without finding; bālakam—to her son; āha—said; bālā—the lady; mā—let there not be; amaṅgalaṁ—ill fortune; tāta—my dear son; pāreṣu—unto others; maṁsthāḥ—desire; bhuṅkte—suffered; janaḥ—person; yat—that which; para-dukhadaḥ—who is apt to inflict pains upon others; tat—that.

TRANSLATION

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son, My dear son, don’t wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

TEXT 18

सत्यम् सुरुचिप्रियतं मावने । ।
यदुद्भार्गा उदरे यथीतं ।
तन्त्रेन थुद्धि विलक्ष्ये यां ।
मांषिति यां श्रृंगमिन्द्रश्यामिम् ||१८||

satyam surucyābhīhitam bhaṅvān me ।
yad durbhagāya udare grīḥaḥ ।
stanyena vrddhaḥ ca vilajjate yāṁ ।
bhāryeti vā voḍhum iḍas-patir mām

TRANSLATION

Sunīṭi said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife or even his maidservant. He feels ashamed to accept me, so it is a fact that you have taken birth in the womb of an unfortunate woman, and by being fed from her breast you have grown up.

TEXT 19

आतिष्ठा तता विमात्सारस् यद्यवर्तिकम् । ।
आरध्याधोक्षणापदवर्षध्रीधधासयामन च ।
यथाति तवान्ति vimatsaras tvam ।
uktaṁ samāṭṛīpi yad ayaśikam ।
ārādhyādho koṣa-pāda-padmaṁ ।
yadicchase dhyāsanan uttamo yathā ।

aṭiṣṭha tat tāta vimatsaras tvam ।
uktaṁ samāṭṛīpi yad ayaśikam ।
ārādhyādho koṣa-pāda-padmaṁ ।
yadicchase dhyāsanan uttamo yathā ।

aṭiṣṭha—just to execute; tat—that; tāta—my dear son; vimatsaraḥ—without being envious; tvam—unto you; uktaṁ—said; samāṭṛī api—by your stepmother; yat—whatever; ayaśikam—they are all factual; ārādhyāya—just begin worshiping; adhokṣaja—the Transcendence; pāda-padmaṁ—lotus feet; yadi—if; icchase—desire; adhyāsanam—to be seated along with; uttamaḥ—your stepbrother; yathā—as much as.

TRANSLATION

My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshipping the lotus feet of the Supreme Personality of Godhead.
The harsh words used by Suruci to her stepson were true because unless one is favored by the Supreme Personality of Godhead one cannot achieve any success in life. Man proposes, God disposes. Suniti, the mother of Dhruva Mahārāja, agreed with her co-wife’s advice that Dhruva engage himself in the worship of the Supreme Personality of Godhead. Indirectly the words of Suruci were a benediction for Dhruva Mahārāja, for because of the influence of the words of his stepmother, he became a great devotee.

TEXT 20

yasyāṅghri-padmaṁ parityaya viśva-vibhāvanāyā da-guṇābhipateḥ
ajo’dhyatiṣṭhaḥ khalu pārameṣṭhyam āṁ padāṁ jñātāṁ śvasanābhivandyam

yasya—whose; aṅghri—leg; padmaṁ—lotus feet; paricaryā—worshiping; viśva—universe; vibhāvanāya—for creating; ātta—received; guṇa-abhipateḥ—for acquiring the required qualifications; ajaḥ—the unborn (Lord Brahmā); adhyatiṣṭhaḥ—became situated; khalu—undoubtedly; pārameṣṭhyam—the supreme position within the universe; padam—position; jñātāṁ—one who has conquered his mind; śvasana—by controlling the life air; abhivandyam—worshipable.

TRANSLATION

Suniti continued: The Supreme Personality of Godhead is so great that simply by worshiping His lotus feet, your great-grandfather Lord Brahmā acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he was situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].

PURPORT

Sunīti cited the example of Lord Brahmā, who was Dhruva Mahārāja’s great-grandfather. Although Lord Brahmā is also a living being, by his penance and austerity he acquired the exalted position of creator of this universe by the mercy of the Supreme Lord. To become successful in any attempt, one not only has to undergo severe penances and austerities, but also must be dependent on the mercy of the Supreme Personality of Godhead. This indication had been given to Dhruva Mahārāja by his stepmother and was now confirmed by his own mother, Sunīti.

TEXT 21

tathā manuraḥ bhagavān pitā-maho
yan eka-matya puru-dakṣipair makhaiḥ
iṣṭvābhipede duravāpam anyato
bhauṁai sukham diyaṁ athāpavargyam


tathā—similarly; manuḥ—Śvayambhuva Manu; vaḥ—your; bhagavān—worshipable; pitā-mahāḥ—grandfather; yan—unto whom; eka-matya—with unflinching devotion; puru-great; dākṣipair—charity; makhaiḥ—by executing sacrifices; iṣṭā—worshiping; abhipede—achieved; duravāpam—difficult to achieve; anyataḥ—by any other means; bhauṁai—material; sukham—happiness; diyaṁ—celestial; atha—thereafter; āpavargyam—liberation.

TRANSLATION

Sunīti informed her son: Your grandfather, Śvayambhuva Manu, executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshiping the demigods.
The success of one's life is measured by one's material happiness in this life and liberation in the next. Such success can be achieved only by the grace of the Supreme Personality of Godhead. The words eka-matyā mean concentrating one's mind on the Lord without deviation. This process of undeviating worship of the Supreme Lord is also expressed in Bhagavad-gītā as ananya-bhāk. “That which is impossible to obtain from any other source” is also mentioned here. “Other source” refers to worship of the demigods. It is especially stressed here that the opulence of Manu was due to his undeviating faithfulness in the transcendental service of the Lord. One who diverts his mind to worshipping many demigods to obtain material happiness is considered to be bereft of intelligence. If anyone wants even material happiness, he can worship the Supreme Lord without deviation, and persons who are desirous of liberation can also worship the Supreme Lord and achieve their goal of life.

**TRANSLATION**

My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons who are seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

**PURPORT**

The system of bhakti-yoga described by Queen Sunītī to her son is the standard way of God realization. Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in Bhagavad-gītā: “Go on fighting, but keep Me within your mind.” That should be the motto of every honest person seeking perfection in Kṛṣṇa consciousness. In this connection, Queen Sunītī advised her son that the Supreme Personality of Godhead is known as bhrtya-vatsala, which indicates that He is very kind to His devotees. She said, “You came to me crying, having been insulted by your stepmother, but I am unable to do any good for you. But Kṛṣṇa is so kind to His devotees that if you go to Him, then the combined kindness of millions of mothers like me would be surpassed by His affectionate and tender dealings. When everyone else fails to mitigate one's misery, Kṛṣṇa is able to help the devotee.” Queen Sunītī also stressed that the process of approaching the Supreme Personality of Godhead is not easy, but is sought after by great sages who are very advanced in spiritual realization. Queen Sunītī also indicated by her instruction that Dhrūva Mahārāja was only a small child, five years old, and it was not possible for him to purify himself by the way of karma-kāṇḍa. But by the process of bhakti-yoga, even a child less than five years old, or anyone of any age, can be purified. That is the special significance of bhakti-yoga. Therefore she advised him not to accept worship of the demigods or any other process, but simply to take to the Supreme Personality of Godhead, and the result would be all perfection. As soon as one places the Supreme Personality of Godhead within one's heart, everything becomes easy and successful.
TEXT 23

na na anyam—no others; tataḥ—therefore; padma-palāśa-locanād—
duḥkhā-chidam—te mrgayāmi kañcana—
yo mrgyate hasta-grhita-padmayā—
śrīyetarair aṅga vimṛgyamāṇayā—

TRANSLATION

My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distressed condition but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā and others seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

PURPORT

Suniti pointed out herewith that the benediction received from the Supreme Personality of Godhead and that received from the demigods are not on an equal level. Foolish persons say that no matter whom one worships one will get the same result, but actually that is not a fact. In Bhagavad-gītā it is also said that benedictions received from the demigods are all temporary and are meant for the less intelligent. In other words, because the demigods are all materialistically conditioned souls, although they are situated in very exalted positions, their benedictions cannot be permanent. Permanent benediction is spiritual benediction, since a spirit soul is eternal. It is also said in Bhagavad-gītā that only persons who have lost their intelligence go to worship the demigods. Therefore Suniti told her son that he should not seek the mercy of the demigods, but should directly approach the Supreme Personality of Godhead to mitigate his misery.

Material opulences are controlled by the Supreme Personality of Godhead through His different potencies and specifically the goddess of fortune. Therefore, those who are after material opulences seek the pleasure or mercy of the goddess of fortune. Even the highly placed demigods worship the goddess of fortune, but the goddess of fortune, Mahā-Lakṣmī herself, is always seeking the pleasure of the Supreme Personality of Godhead. Anyone, therefore, who takes to the worship of the Supreme Lord automatically receives the blessings of the goddess of fortune. At this stage of his life, Dhriva Mahārāja was seeking material opulences, and his mother advised rightly that even for material opulences it is better to worship not the demigods but the Supreme Lord.

Although a pure devotee does not seek benedictions from the Supreme Lord for material advancement, still it is stated in Bhagavad-gītā that pious persons go to the Lord even for material benedictions. A person who goes to the Supreme Personality of Godhead for material gain is gradually purified in association with the Supreme Lord. Thus he becomes free from all material desires and is elevated to the platform of spiritual life. Unless one is raised to the spiritual platform it is not possible for him to completely transcend all material contamination.

Suniti, the mother of Dhriva, was a farseeing woman, and therefore she advised her son to worship the Supreme Lord and no one else. The Lord is described herein as lotus-eyed (padma-palāśa-locanād). When a person is fatigued, if he sees a lotus flower all his fatigue can be immediately reduced to nil. Similarly, when an aggrieved person sees the lotus face of the Supreme Personality of Godhead, immediately all his grief is reduced. A lotus flower is also an insignia in the hands of Lord Viṣṇu as well as in the hand of the goddess of fortune. The worshipers of the goddess of fortune and Lord Viṣṇu together certainly are very opulent in all respects, even in material life. The Lord is sometimes described as śiva-virinići-nutam, which means that Lord Śiva and
Lord Brahmā also offer their respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, Nārāyaṇa.

**TEXT 24**

maitreya uvāca
evam sañjalpitam mātur
ākārṇyārthāgamaṁ vacaḥ
sanńiyamya ātmānātmānam
nīșakrāma pituḥ purāt

maitreyuḥ uvāca—the great sage Maitreya said; evam—thus; sañjalpitam—spoken together; mātur—from the mother; ākārṇya—hearing; artha-āgamam—purposeful; vacaḥ—words; sanńiyamya—controlling; ātmānam—by the mind; ātmānam—own self; nīșakrāma—got out; pituḥ—of the father; purāt—from the house.

TRANSLATION

The great sage Maitreya continued: The instruction of Dhruva Mahārāja’s mother, Sunitī, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father’s house.

PURPORT

Both the mother and the son were lamenting Dhruva Mahārāja’s being insulted by his stepmother and his father’s not having taken any step on this issue. But mere lamentation is useless—one should find out the means to mitigate one’s lamentation. Thus both the mother and the son decided to take shelter of the lotus feet of the Lord because that is the only solution to all material problems. It is indicated in this connection that Dhruva Mahārāja left his father’s capital city to go to a secluded place to search out the Supreme Personality of Godhead. It is the instruction of Prahlāda Mahārāja also that if one is seeking peace of mind he should free himself from all contamination of family life and take shelter of the Supreme Godhead by going to the forest. To the Gauḍīya Vaishnava this forest is the forest of Vyṛnda, or Vyṛndavana. If one takes shelter of Vyṛndavana under Vyṛndavaṇeśvari, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily.

**TEXT 25**

nāradas tad upākārṇya
jñātvā tasya cikīrṣitam
sprśtvā mūrdhaney agha-ghnena
pāpinā prāha vismitaḥ

nāradaḥ—the great sage Nārada; tat—that; upākārṇya—overhearing; jñātvā—and knowing; tasya—his (Dhruva Mahārāja’s); cikīrṣitam—activities; sprśtvā—by touching; mūrdhaney—on the head; agha-ghnena—which can drive away all sinful activities; pāpinā—by the hand; prāha—said; vismitaḥ—being surprised.

TRANSLATION

The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with wonder. He approached Dhruva, and touching his head with his all-virtuous hand, he spoke as follows.

PURPORT

When Dhruva Mahārāja was talking with his mother, Sunīti, of all the incidences that had taken place in the palace, Nārada was not present.
Thus the question may be raised how Nārada overheard all these topics. The answer is that Nārada is tri-kiśa-jiia; he is so powerful that he can understand the past, future and present of everyone’s heart, just like the Supersoul, the Supreme Personality of Godhead. Therefore, after understanding the strong determination of Dhrūva Mahārāja, he came to help him. It may be explained in this way: The Supreme Personality of Godhead is present in everyone’s heart, and as soon as He understands that a living entity is serious about entering devotional service, he sends His representative. In this way Nārada was sent to Dhrūva Mahārāja. This is explained in the Caitanya-caritāmṛta: guru-krāḍa-prasāde pāya bhakti-latā bija: By the grace of the spiritual master and Kṛṣṇa, one can enter into devotional service. Because of Dhrūva Mahārāja’s determination, Kṛṣṇa, the Supersoul, immediately sent His representative, Nārada, to initiate him.

TEXT 26

अहो तेजः क्षत्रियाः पण्डितमृदूष्टेऽति।
वालोपथम हुस्तत घचे यस्मातात्सहस्तः। ||२६१||

ahō tejah kṣatriyāṁ
māna-bhaṅgam amṛgyatāṁ
bālo ’py ayaṁ hṛḍā dhatte
yat samātur asat-vacāḥ

ahō—how surprising it is; tejah—power; kṣatriyāṁ—of the kṣatriyas; māna-bhaṅgam—hurting the prestige; amṛgyatāḥ—unable to tolerate; bālo—only a child; api—although; ayaḥ—this; hṛḍā—at heart; dhatte—has taken; yat—that which; samātuḥ—of the stepmother; asat—unpalatable; vacāḥ—words.

TRANSLATION

How wonderful are the powerful kṣatriyas. They cannot tolerate even a slight infringement of their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

PURPORT

The qualifications of the kṣatriyas are described in Bhagavad-gītā. Two important qualifications are to have a sense of prestige and not to flee from battle. It appears that the kṣatriya blood within the body of Dhrūva Mahārāja was naturally very active. If the brahminical, kṣatriya or vaśya culture is maintained in a family, naturally the sons and grandsons inherit the spirit of the particular class. Therefore, according to the Vedic system, the satiksara, or the reformatory system, is maintained very rigidly. If one fails to observe the reformatory measures current in the family, then immediately he is degraded to a lower standard of life.

TEXT 27

नारद उवाच
नाधुनायामानानं ते सम्मानं वापि पुत्रक।
लक्ष्यमः कुमारस्तत्क कृदन्तालिरु॥२७॥

nārada uvāca
nādhunāpy avamānāṁ te
sammānāṁ vāpi putraka
lakṣayāmaḥ kumārasya
saktasya krīḍanādiṣu

nārada uvāca—the great sage Nārada said; na—not; adhunā—just now; api—although; avamānām—insult; te—unto you; sammānām—offering respects; vā—or; api—certainly; putraka—my dear boy; lakṣayāmaḥ—I can see; kumārasya—of boys like you; saktasya—being attached; krīḍana-ādiṣu—to sports and frivolities.

TRANSLATION

The great sage Nārada told Dhrūva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

PURPORT

Ordinarily if a child is rebuked as a rascal or fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. But in the case of Dhrūva Mahārāja, the kṣatriya spirit was so strong that he could not tolerate a slight insult from his stepmother which injured his kṣatriya prestige.
TEXT 28

vikalpe vidyāmāne 'pi
na hy asantoṣa-hetavaḥ
puṁsā mohāṁ r̥te bhīnā
yal-loke nīja-karmabhīḥ

vikalpe—alternation; vidyāmāne api—although there is; na—not; hi—certainly; asantoṣa—dissatisfaction; hetavaḥ—causes; puṁsā—of the persons; mohāṁ r̥te—without being illusioned; bhīnā—separated; yal-loke—within this world; nīja-karmabhīḥ—by his own work.

TRANSLATION

My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy because every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

PURPORT

In the Vedas it is said that the living entity is always uncontaminated and unaffected by material association. The living entity gets different types of material bodies because of his previous fruitive actions. If, however, one understands the philosophy that as a living spirit soul he has an affinity for neither suffering nor enjoyment, then he is considered to be a liberated person. It is confirmed in Bhagavad-gītā, brahma-bhūtāḥ prasannātmā: When one is actually situated on the transcendental platform, he has nothing for which to lament and nothing for which to hanker (Bg. 18.54). Nārāyaṇa Ṛṣi first of all wanted to impress upon Dhruva Mahārāja that he was only a child; he should not have been affected by words of insult or honor. And if he were so developed as to understand honor and insult, then this understanding should have been applied in his own life; he should have known that honor and dishonor are both destined only by one's previous actions; therefore one should not be sorry or happy under any circumstances.
TRANSLATION

Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

PURPORT

The process of bhakti-yoga is simultaneously very difficult and very easy to perform. Śrī Nārada Muni, the supreme spiritual master, is testing Dhruva Mahārāja to see how determined he is to prosecute devotional service. This is the process of accepting a disciple. The great sage Nārada Muni has come to Dhruva under the direction of the Supreme Personality of Godhead just to initiate him, yet he is testing his determination to execute the process. It is a fact, however, that for a sincere person devotional service is very easy. But for one who is not determined and sincere, this process is very difficult.
and vanaprastha life also and takes to sannyasa, completely devoting himself to devotional service.

Generally, people think that childhood is meant for enjoying life by engaging oneself in sports and play, youth is meant for enjoying the company of young girls, and when one becomes old, at the time of death, then he may try to execute devotional service or a mystic yoga process. But this conclusion is not for devotees who are actually serious. The great sage Narada Muni is instructing Dhruva Maharaja just to test him. Actually, the direct order is that from any point of life one should begin rendering devotional service. But it is the duty of the spiritual master to test the disciple to see how seriously he desires to execute devotional service. Then he may be initiated.

**TEXT 33**

\[\text{श्या यद्यैव विहितं स तेन सुखंविवेकः।} \\
\text{आत्मानं तोप्यनेहि तमसः पारस्मृतिः।} \]

\[\text{yasya yad daiva-vihitaṁ} \\
\text{sa tena sukha-duḥkhayoh} \\
\text{ātmānaṁ toṣayan dehi} \\
\text{tamasaḥ pāram ācchati} \]

\text{yasya—anyone; yat—that which; daiva—by destiny; vihitam—destined;} \\
\text{sa—that; sukha-duḥkhayoh—happiness or distress; ātmānaṁ—one's self; toṣayan—being satisfied; dehi—an embodied soul; tamasaḥ—of the darkness; pāram—to the other side; ācchati—crosses.}

**TRANSLATION**

One should try to keep himself satisfied in any condition of life—whether distress or happiness—which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

**PURPORT**

Material existence consists of pious and impious fruitive activities. As long as one is engaged in any kind of activity other than devotional service, it will result in the happiness and distress of this material world. When we enjoy life in so-called material happiness, it is to be understood that we are diminishing the resultant actions of our pious activities. And when we are put into suffering, it is to be understood that we are diminishing the resultant action of our impious activities. Instead of being attached to the circumstantial happiness and distress resulting from pious or impious activities, if we want to get out of the clutches of this nescience, then whatever position we are put in by the will of the Lord we should accept. Thus if we simply surrender unto the Supreme Personality of Godhead, we get out of the clutches of this material existence.

**TEXT 34**

\[\text{गुप्ताधिकार्यं लघुसेषु करोऽयुत्ति गुणाधिः।} \\
\text{मैत्रीं समानद्विचैलं तापरिभूषयेत।} \]

\[\text{guptādhiṁ mudaṁ lipsed} \\
\text{anukrośaṁ guṇādhamāt} \\
\text{maṭriṁ samānāṁ anuvicchen} \\
\text{na tāpaṁ abhibhūyate} \]

\text{gupta-adhikāt—one who is more qualified; mudaṁ—pleasure; lipṣet—one should feel; anukrośaṁ—compassion; guṇa-adhamāt—one who is less qualified; maṭriṁ—friendship; samānāt—with an equal; anuvicchet—one should desire; na—not; tāpaṁ—by tribulation; abhibhūyate—becomes affected.}

**TRANSLATION**

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

**PURPORT**

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our
activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one’s own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These important functions will make one happy within this material world.

TEXT 35

**Dhruva Uvāca**

so 'yāṁ samo bhagavatā
dsukha-duḥkha-hatātmanām
darśitaḥ kṛpayā puṁsāṁ

dhūrdario 'smad-vidhais tu yāḥ

Dhruva Uvāca—Dhruva Mahārāja said: saḥ—that; ayam—this; samaḥ—equilibrium of mind; bhagavatā—by Your Lordship; sukhā-duḥkha—happiness and miseries; hata-ātmanāṁ—those who are affected; darśitaḥ—shown; kṛpayā—mercy; puṁśāṁ—of the people; durdarśaḥ—very difficult to perceive; asmat-vidhais—by persons like us; tu—but; yāḥ—whatever you have said.

**Translation**

Dhruva Mahārāja said: My dear Lord Nārada, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

**Purport**

There are various classes of men. One class is called akarmās, referring to those who have no material desire. Desire must exist, either material or spiritual. Material desire arises when one wants to satisfy one’s personal senses. One who is ready to sacrifice anything to satisfy the Supreme Personality of Godhead can be said to have spiritual desire. Dhruva did not accept the instruction given by the great saint Nārada because he thought himself unfit for such instruction, which prohibited all material desires. It is not a fact, however, that those who have material desires are prohibited from worshipping the Supreme Personality of Godhead. This is the essential instruction from the life of Dhruva. He frankly admitted that his heart was full of material desires. First of all, he was very much affected by the cruel words of his stepmother, whereas those who are spiritually advanced do not care about anyone’s condemnation or adoration.

In Bhagavad-gītā it is said that persons who are actually advanced in spiritual life do not care for the dual behavior of this material world. But Dhruva Mahārāja frankly admitted that he was not beyond the affliction of material distress and happiness. He was confident that the instruction given by Nārada was valuable, yet he could not accept it. The question raised here is whether or not a person afflicted by material desires is fit to worship the Supreme Personality of Godhead. The answer is that everyone is fit to worship Him. Even if one has many material desires to fulfill, he should take to Kṛṣṇa consciousness and worship the Supreme Lord Kṛṣṇa, who is so merciful that He fulfills everyone’s desires. Through this narration it will become very clear that no one is barred from worshipping the Supreme Personality of Godhead, even if he has many material desires.

**Text 36**

**Atha api**—therefore; me—my; avinīśasya—very submissive; kṣattraṁ—the spirit of a kṣatriya; ghoraṁ—intolerant; upesyuḥ—achieved; surucya—of Queen Suruci; durvacaḥ—harsh words; bāṇaḥ—by the arrows; na—not; bhinne—being pierced; śrayate—remain in; hṛdi—the heart.
TRANSLATION

My dear Lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my being born in a kṣatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

PURPORT

It is said that the heart or mind is just like an earthen pot; once broken, it cannot be repaired by any means. Dhruva Mahārāja gave this example to Nārada Muni. He said that his heart, having been pierced by the arrows of his stepmother’s harsh words, felt so broken that nothing seemed valuable but his desire to counteract her insult. His stepmother had said that because he was born in the womb of Sūnīti, a neglected queen of Mahārāja Uttānapāda, Dhruva Mahārāja was not fit to sit either on the throne or on his father’s lap. In other words, according to his stepmother, he could not be declared king. Dhruva Mahārāja’s determination was to become king of a planet exalted even beyond that possessed by Lord Brahmā, the greatest of all the demigods.

Dhruva Mahārāja indirectly informed the great sage Nārada that there are four kinds of human spirit—the brahminical spirit, the kṣatriya spirit, the vaiśya spirit and the śūdra spirit. The spirit of one caste is not applicable to the members of another. The philosophical spirit enunciated by Nārada Muni might have been suitable for a brāhmaṇa spirit, but it was not suitable for a kṣatriya. Dhruva frankly admitted that he was lacking in brahminical humility and was therefore unable to accept the philosophy of Nārada Muni.

The statements of Dhruva Mahārāja indicate that unless a child is trained according to his tendency, there is no possibility of his developing his particular spirit. It was the duty of the spiritual master or teacher to observe the psychological movement of a particular boy and thus train him in a particular occupational duty. Dhruva Mahārāja, having already been trained in the kṣatriya spirit, would not accept the brahminical philosophy. We have practical experience of this incompatibility of the brahminical and kṣatriya temperaments in America. The American boys, who have simply been trained as śūdras, are not at all fit to fight in battle. Therefore, when they are called to join the military, they refuse because they do not have kṣatriya spirit. This is a cause of great dissatisfaction in society.

That the boys do not have the kṣatriya spirit does not mean that they are trained in brahminical qualities; they are trained as śūdras, and thus in frustration they are becoming hippies. However, as soon as they enter the Kṛṣṇa consciousness movement which is being started in America, they are trained to meet the brahminical qualifications, even though they have fallen to the lowest conditions as śūdras. In other words, since the Kṛṣṇa consciousness movement is open for everyone, people in general can attain the brahminical qualifications. This is the greatest need at the present moment, for now there are actually no brāhmaṇas or kṣatriyas but only some vaiśyas and, for the most part, śūdras. The classification of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras is very scientific. In the human social body, the brāhmaṇas are considered the head, the kṣatriyas are the arms, the vaiśyas are the belly, and the śūdras are the legs. At the present moment the body has legs and a belly, but there are no arms or head, and therefore society is topsy-turvy. It is necessary to reestablish the brahminical qualifications in order to raise the fallen human society to the highest standard of spiritual consciousness.

TEXT 37

padam tri-bhuwanotkṛṣṭān
jīgīṣoḥ sādhu vartma me
brāhy asmat-pitṛbhīr brāhmann
anyār apy anadhiśhitam

padam—position; tri-bhuwa—the three worlds; utkṛṣṭam—the best; jīgīṣoḥ—desirous; sādhu—honest; vartma—way; me—unto me; brāhṛi—please tell; asmat—our; pitṛbhīḥ—by the forefathers, the father and grandfather; brahman—O great brāhmaṇa; anyāḥ—by others; api—even; anadhiśhitam—not acquired.

TRANSLATION

O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my fathers and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.
When Dhruva Maharaja refused to accept the brahminical instruction of Nārada Muni, naturally the next question would be what sort of instruction he wanted. So, even before Nārada Muni asked, Dhruva Maharaja expressed his heartfelt desire. His father, of course, was the emperor of the entire world, and his grandfather, Lord Brahmā, was the creator of the universe. Dhruva Maharaja expressed his desire to possess a kingdom better than those of his father and grandfather. He frankly stated that he wanted a kingdom which had no competitor within the three worlds, namely the higher, middle and lower planetary systems. The greatest personality within this universe is Lord Brahmā, and Dhruva Maharaja wanted a position even greater than his. He wanted to take advantage of Nārada Muni’s presence because he knew very well that if Nārada Muni, the greatest devotee of the Lord, could bless him or show him the path, then certainly he would be able to occupy a more exalted position than any person within the three worlds. Thus he wanted help from Nārada to achieve that position. Dhruva Maharaja wanted a position greater than that of Brahmā. This was practically an impossible proposition, but by pleasing the Supreme Personality of Godhead a devotee can achieve even the impossible.

One particular point mentioned here is that Dhruva Maharaja wanted to occupy an exalted position not by hook or by crook, but by honest means. This indicates that if Kṛṣṇa offered him such a position, then he would accept it. That is the nature of a devotee. He may desire material gain, but he accepts it only if Kṛṣṇa offers it. Dhruva Maharaja requested Nārada Muni to be merciful to him. He pointed out that Nārada travels all over the universe just for the purpose of doing good to all conditioned souls. He requested that Nārada Muni show his mercy by awarding him the benefit of his particular desire. He was strongly determined to fulfill his desire, and it was for that purpose that he had left his home and palace.

Text 38

Text 39
maitreyaḥ uvāca—the sage Maitreya continued; iti—thus; udāḥtam—being spoken; ākarpaḥ—hearing; bhagavān nāradaḥ—the great personality Nārada; tadda—thereupon; prītaḥ—being pleased; pratyāha—replied; tam—him; bālam—the boy; sat-vākyam—good advice; anukampayaḥ—being compassionate.

TRANSLATION

The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate towards him, and in order to show him his causeless mercy, he gave him the following expert advice.

PURPORT

Since the great sage Nārada is the foremost spiritual master, naturally his only activity is to bestow the greatest benefit upon whomever he meets. Dhruva Mahārāja, however, was a child, and so his demand was also that of a playful child. Still, the great sage became compassionate towards him, and for his welfare he spoke the following verses.

TEXT 40

नारद उवाच
जननामाखित: पञ्च्यः स वै मि: अभेषस्य ते।
भगवान् वातुदेवतं भज ते प्रवागमतना। ॥४०॥

nārada uvāca
jananyābhihitah panthāḥ
svai nihṣreyasasya te
bhagavān vāsudevas tāṁ
bhaja tāṁ pravāpātmanā

nāradaḥ uvāca—the great sage Nārada said; jananyā—by your mother; abhihitah—stated; panthāḥ—the path; saḥ—that; vai—certainly; nihṣreyasasya—the ultimate goal of life; te—for you; bhagavān—the Supreme Personality of Godhead; vāsudevaḥ—Kṛṣṇa; tam—unto Him; bhaja—render your service; tam—by Him; pravaṇa-ātmanā—fully absorbing your mind.

TRANSLATION

The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Śunītī, to follow the path of devotional service to the Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

PURPORT

Dhruva Mahārāja's demand was to achieve an abode even greater than Lord Brahmā's. Within this universe, Lord Brahmā is supposed to be in the most exalted position, for he is the chief of all demigods, but Dhruva Mahārāja wanted a realm beyond his. Therefore his desire was not to be fulfilled by worshipping any demigod. As described in Bhagavad-gītā, the benedictions offered by the demigods are all temporary. Therefore Nārada Muni asked Dhruva Mahārāja to follow the path which was recommended by his mother—to worship Kṛṣṇa, Vāsudeva. When Kṛṣṇa offers anything, it is beyond the expectation of the devotee. Both Śunītī and Nārada Muni knew that the demand of Dhruva Mahārāja was impossible for any demigod to fulfill, and therefore both of them recommended following the process of devotional service to Lord Kṛṣṇa.

Nārada Muni is referred to here as Bhagavān because he can bless anyone just as the Supreme Personality of Godhead can. He was very pleased with Dhruva Mahārāja, and he could have at once personally given whatever he wanted, but that is not the duty of a spiritual master. His duty is to engage the disciple in proper devotional service as prescribed in the śāstras. Kṛṣṇa was similarly present before Arjuna, and even though He could have given him all facilities for victory over the opposing party without a fight, He did not do so; He asked him to fight. In the same way, Nārada Muni asked Dhruva Mahārāja to undergo devotional discipline in order to achieve the desired result.

TEXT 41

धर्मार्थकर्मारथाद्रिः स यथेच्छेद्ध्रेय आस्मनः।
एकं सेव हरस्त्राय कारण पदेस्वनम्। ॥४१॥

dharmārtha-kāma-mokṣākhyāṁ
ya icchecchreya ātmanāṁ
ekāṁ hy eva hares tatra
karaṇāṁ pāda-sevanam

dharmārtha-kāma-mokṣa—the four principles of religiosity, economic development, sense gratification and liberation; ākhyāṁ—by the name;
TRANSLATION

Any person who desires the fruits of the four principles of religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead because worship of His lotus feet yields the fulfillment of all of these.

PURPORT

In Bhagavad-gītā it is said that only with the sanction of the Supreme Personality of Godhead can the demigods offer benediction. Therefore, whenever any sacrifice is offered to a demigod, the Supreme Lord in the form of Nārāyaṇa-śilā or Śalagram-śilā is put forward to observe the sacrifice. Actually, the demigods cannot give any benediction without the sanction of the Supreme Lord. Nārada Muni, therefore, advised that even for religiosity, economic development, sense gratification or liberation, one should approach the Supreme Personality of Godhead, offer prayers and ask for the fulfillment of his desire at the lotus feet of the Lord. That is real intelligence. An intelligent person never goes to demigods to pray for anything. He goes directly to the Supreme Personality of Godhead, who is the cause of all benediction.

As Lord Śrī Kṛṣṇa has said in Bhagavad-gītā, performance of ritualistic ceremonies is not actually religion. The real path of religion is to surrender at the lotus feet of the Lord. For one who is actually surrendered to the lotus feet of the Lord, there is no question of any separate endeavor for economic development. A devotee engaged in service to the Lord is not disappointed in the satisfaction of his senses. If he wants to satisfy his senses, Kṛṣṇa fulfills that desire. As far as liberation is concerned, any devotee fully engaged in the service of the Lord is already liberated; therefore there is no separate necessity for his liberation.

Nārada Muni therefore advised Dhrūva Mahārāja to take shelter of Vāsudeva, Lord Kṛṣṇa, and engage himself in the way that his mother had advised, for that would help him fulfill his desire. In this verse Nārada Muni has especially stressed the devotional service of the Lord as the only way. In other words, even if one is full of material desires, he can continue his devotional service to the Lord, and all his desires will be fulfilled.

TEXT 42

वषाण गद्ध मदुन ते सुखमयात कृपी |
पूर्व मधुवनं तन सांविधं निवेद्य दर्शनः ||१४२||

tat-tāta gaccha bhadram te
yamunāyāḥ taśyaṁ suci
pṛṣyaṁ madhuvanaṁ yatra
sānāyatanaṁ nityadā hareḥ

tat—that; tāta—my dear son; gaccha—go; bhadram—good fortune; te—for you; yamunāyāḥ—of the Yamuna; taśyaṁ—bank; suci—being purified; pṛṣyaṁ—the holy; madhuvanaṁ—of the name Madhuvana; yatra—where; sānāyatanaṁ—being nearer; nityadā—always; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION

My dear boy, therefore I wish all good fortune for you. You should go to the bank of the Yamuna, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

PURPORT

Both Nārada Muni and Sunīti, the mother of Dhrūva Mahārāja, advised Dhrūva Mahārāja to worship the Supreme Personality of Godhead. Now, Nārada Muni is especially giving him directions how this worship of the Supreme Person can very quickly fructify. He recommends that Dhrūva Mahārāja go to the bank of the Yamuna, where there is a forest by the name Madhuvana, and begin his meditation and worship there.

Places of pilgrimage yield a special advantage for a devotee in quickly advancing his spiritual life. Lord Kṛṣṇa lives everywhere, but still it is very easy to approach Him in holy places of pilgrimage because these places are inhabited by great sages. Lord Śrī Kṛṣṇa says that He lives wherever His devotees are chanting the glories of His transcendental activities. There are many places of pilgrimage in India, and especially prominent are Badrīnāṭa, Dvārakā, Rāmeśvaram and Jagannātha Puri. These sacred
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places are called the four dhāmas. Dhāma refers to a place where one can immediately contact the Supreme Lord. To go to Badrīnāyana one has to pass through Haridvāra on the path to the Supreme Personality of Godhead. Similarly, there are other holy places of pilgrimage, such as Prayāg (Allahabad) and Mathurā, and the topmost of them all is Vṛndāvana.

Unless one is very advanced in spiritual life, it is recommended that he live in such holy places and execute devotional service there. But an advanced devotee like Nārāyaṇa Muni who is engaged in preaching work can serve the Supreme Lord anywhere. Sometimes he even goes to the hellish planets. Hellish conditions do not affect Nārāyaṇa Muni because he is engaged in great responsibility activities in devotional service. According to the statement of Nārāyaṇa Muni, Madhuvāna, which is still existing in the Vṛndāvana area, in the district of Mathurā, is a most sacred place. Many saintly persons still live there and engage in the devotional service of the Lord.

There are twelve forests in the area of Vṛndāvana, and Madhuvāna is one of them. Pilgrims from all parts of India assemble together and visit all twelve of these forests. There are five forests on the eastern bank of the Yamunā: Bhadravāna, Bilvāvāna, Lauhavāna, Bhaṅḍiravāna and Mahāvāna. On the western side of the bank there are seven: Madhuvāna, Tālavaṇa, Kumudavaṇa, Bahūlavaṇa, Kāmyavaṇa, Khaṇḍiravaṇa and Vṛṇḍāvāna. In those twelve forests there are different ghāṣyā, or bathing places. They are listed as follows: (1) Avimukta, (2) Adhirūḍha, (3) Guhyaṭīrtha, (4) Prayāgāṭīrtha, (5) Kanakhaḷa, (6) Tīndukāṭīrtha, (7) Śūrīṭīrtha, (8) Vaṭāsvāmī, (9) Dhrūvagāhā (Dhrūvagāhā, where there are many nice fruit and flower trees, is famous because Dhrūva Mahārāja meditated and underwent severe penances and austerities there in an elevated spot), (10) Rūṣṭīrtha, (11) Mokṣāṭīrtha, (12) Budhaṭīrtha, (13) Gokαrṇa, (14) Krṣṇaṇagā, (15) Vaṁkuṇṭha, (16) Aśkuṇḍa, (17) Catulāsvaṁdrikāṁkūpa, (18) Akrūrāṭīrtha (When Krṣṇa and Balarāma were going to Mathurā in the chariot driven by Akrūra, all of them took baths in this ghāṣyā), (19) Yajñīgvrīṣṭhāna, (20) Kūbja-kūpa, (21) Raṅgasthāla, (22) Maṁchasthāla, (23) Mahālayudhasthāna, and (24) Daśāvamedhā.

TEXT 44

Dhrūva Mahārāja Leaves Home for the Forest

snātva—after taking bath; anusavanam—three times; tasmin—in that; kālindyaḥ—in the River Kālindī (the Yamunā); salile—in the water; śive—which is very auspicious; kṛtvā—performing; uciṭānī—suitable; nivasanam—sitting; ātmanah—of the self; kalpiṭa-āsanaḥ—having prepared a sitting place.

TRANSLATION

Nārāyaṇa Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for aṣṭāṅga-yoga and then sit down on your āsana [sitting place] in a calm and quiet position.

PURPORT

It appears from this statement that Dhrūva Mahārāja had already been instructed how to practice the eightfold yoga system, which is known as aṣṭāṅga-yoga. This system is explained in our Bhagavad-gitā As It Is, in the chapter entitled “Sāṅkhya-yoga,” pages 319-322. It is understood that in aṣṭāṅga-yoga one practices settling the mind and then concentrating it on the form of Lord Viṣṇu, as will be described in the following verses. It is clearly stated here that aṣṭāṅga-yoga is not a bodily gymnastic exercise, but a practice to concentrate the mind on the form of Viṣṇu. Before sitting on his āsana, which is also described in Bhagavad-gitā, one has to cleanse himself very nicely in clear or sacred water thrice daily. The water of Yamunā is naturally very clear and pure, and thus if anyone bathes there three times, undoubtedly he will be very greatly purified externally. Nārāyaṇa Muni, therefore, instructed Dhrūva Mahārāja to go to the bank of the Yamunā and thus become externally purified. This is part of the gradual process of practicing mystic yoga.
impurity; śanaiḥ—gradually; vyudasya—giving up; abhidyāyet—meditate upon; manasā—by the mind; gurūṇā—undisturbed; gurum—the supreme spiritual master, Kṛṣṇa.

TRANSLATION

After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

PURPORT

In this verse the entire yoga system is described in summary, and special stress is given to the breathing exercise for stopping the disturbing mind. The mind, by nature, is always oscillating, for it is very fickle, but the breathing exercise is meant to control it. This process of controlling the mind might have been very possible in those days millions of years ago when Dhrūva Mahārāja took to it, but at the present moment the mind has to be fixed directly on the lotus feet of the Lord by the chanting process. By chanting the Hare Kṛṣṇa mantra one immediately concentrates on the sound vibration and thinks of the lotus feet of the Lord, and very quickly one is elevated to the position of samādhi, or trance. If one goes on chanting the holy names of the Lord, which are not different from the Supreme Personality of Godhead, naturally his mind becomes absorbed in thought of the Lord.

It is here recommended to Dhrūva Mahārāja that he meditate on the supreme guru or supreme spiritual master. The supreme spiritual master is Kṛṣṇa, who is therefore known as caitya-guru. This refers to the Supersoul, who is sitting in everyone's heart. He helps, as stated in Bhagavad-gītā, from within, and He sends the spiritual master, who helps from without. The spiritual master is the external manifestation of the caitya-guru, or the spiritual master sitting in everyone's heart.

The process by which we give up our thoughts of material things is called pratyāhāra, which entails being freed from all material thoughts and engagements. The word abhidyāyet, which is used in this verse, indicates that unless one's mind is fixed, one cannot meditate. The conclusion, therefore, is that meditation means thinking of the Lord within. Whether one comes to that stage by the aṣṭānga-yoga system or by the method which is recommended in the sāstras especially for this present age— to constantly chant the holy name of the Lord—the goal is to meditate on the Supreme Personality of Godhead.

prasadābhimukhaṁ śaśvat
prasanna-vadanekṣaṇam
sunāsāṁ subhruvaṁ cāru-
kopalam sura-sundaram

prasadā-abhimukham—always prepared to offer causeless mercy; śaśvat—always; prasanna—pleasing; vadana—mouth; ikṣaṇam—vision; sunāsam—very nicely constructed nose; subhravam—very nicely decorated eyebrows; cāru—beautiful; kopalam—forehead; sura—the demigods; sundaram—good-looking.

TRANSLATION

[The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benediction to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

PURPORT

This verse clearly explains how one has to meditate on the form of the Lord. Impersonal meditation is a bogus invention of modern days. In none of the Vedic literatures is impersonal meditation recommended. In Bhagavad-gītā, when meditation is recommended, the word "maṭ-paṛaḥ," which means "pertaining to Me," is used. Any Viṣṇu form pertains to Lord Kṛṣṇa because Lord Kṛṣṇa is the original Viṣṇu form. Sometimes someone tries to meditate upon the impersonal Brahmaṇ, which is described in Bhagavad-gītā as auyaktam, meaning unmanifested or impersonal. But it is remarked by the Lord Himself that those who are attached to this impersonal feature of the Lord suffer a very troublesome task because no one can concentrate on the impersonal feature. One has to concentrate on the form of the Lord, which is described here in connection with Dhrūva Mahārāja's meditation. As will be apparent from later descriptions, Dhrūva Mahārāja perfected this kind of meditation, and his yoga was successful.
TEXT 46

Narada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. Both His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone who is so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

PURPORT

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone—either to society, or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does anyone fully surrender to anyone else unless he is obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

The description given by Narada Muni is not imaginary. The form of the Lord is understood by the paramparā system. Māyāvādī philosophers say that we have to imagine the form of the Lord, but here Narada Muni does not say that. Rather, he gives the description of the Lord from authoritative sources. He is himself an authority, and he is able to go to Vaikuṇṭha-loka and see the Lord personally; therefore his description of the bodily features of the Lord is not imagination. Sometimes we give instructions to our students about the bodily features of the Lord, and they paint Him. Their paintings are not imaginary. The description is given through disciplic succession, just like that given by Narada Muni, who sees the Lord and describes His bodily features. Therefore, such descriptions should be accepted, and if they are painted, that is not imaginative painting.

TEXT 47

The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifested with four hands, which hold a conchshell, wheel, club and lotus flower.

PURPORT

Here in this verse the word puruṣaṁ is very significant. The Lord is never female. He is always male (puruṣa). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is puruṣa because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune—Lakṣmī, Rādhārāṇī, Sītā, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Kṛṣṇa in His Nārāyaṇa feature is always four-
handed. On the Battlefield of Kurukṣetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Nārāyaṇa. Some devotees are of the opinion that Kṛṣṇa is an incarnation of Nārāyaṇa, but the Bhāgavata school says that Nārāyaṇa is a manifestation of Kṛṣṇa.

TEXT 48

kriśīṇam kūḍalinaṁ keṣāva-bhūyaṁphāṭītaṁ
kīśīnaṁ kūḍalinaṁ
keyūra-valayānviṁ
kaustubhābharaṇa-grīvāṁ
piṭa-kausūya-vāsasam

kīśīnaṁ—the Lord is decorated with a jeweled helmet; kūḍalinaṁ—with pearl earrings; keyūra—jeweled necklace; valayā-anvītaṁ—with jeweled bracelets; kaustubhābharapa-grīvaṁ—His neck is decorated by the Kaustubha jewel; piṭa-kausūya-vāsasam—and He is dressed with yellow silk garments.

TRANSLATION

The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

TEXT 49

kāṇcī-kalāpa-paravastāṁ
laśat-kāṅcana-nūpuram
dārśanīyātamaṁ sāntaṁ
 mano-nayana-vardhanam

kāṇcī-kalāpa—small bells; paravastāṁ—surrounding the waist; laśat-kāṅcana-nūpuram—His legs are decorated with golden ankle bells; dārśanīyātamaṁ—the superexcellent feature; sāntaṁ—peaceful, calm and quiet; mano-nayana-vardhanam—very pleasing to the eyes and the mind.

TRANSLATION

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.

TEXT 50

padbhyaṁ nakha-maṇiśreṇyā
viśad-bhayaṁ samarcatāṁ
ḥṛt-padma-karṇikā-dhiṣṇyām
ākramyaṁ jīvan avasthitām

padbhyaṁ—by His lotus feet; nakha-maṇiśreṇyā—by the light of the jewel-like nails on the toes; viśad-bhayaṁ—glittering lotus feet; samarcatāṁ—persons who are engaged in worshipping them; ḥṛt-padma-karṇikā— the whorl of the lotus flower of the heart; dhiṣṇyām—situated; ākramyaṁ—seizing; ātmani—in the heart; avasthitām—situated.

TRANSLATION

Real yogīs meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewel-like nails of His lotus feet glittering.

TEXT 51

smaṁaṁnānam abhidhāyaṁ
sānurāga-avalojanaṁ
niyataṇaikabhuṭena
manasa vararāgyaṁ

smaṁaṁnānam—the Lord’s smiling; abhidhāyaṁ—one should meditate upon Him; sānurāga-avalojanaṁ—one who is looking towards the devotees with great affection; niyataṇa—in this way, regularly; ekabhuṭena—with
great attention; manasā—with the mind; varadarājabham—one should meditate upon the greatest bestower of benedictions.

TRANSLATION

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benediction.

PURPORT

The word niyatena is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized śāstras and personalities. By this prescribed method one can practice concentration upon the Lord until he is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is ekabhūtena, which means “with great attention and concentration.” If one concentrates on the descriptions of the bodily features of the Lord, he will never fall down.

TEXT 52

एवं समयं हृदयुर्मुद्रा च्यात्तो समं ।

निर्वर्त्तीय तुषरं सम्पन्नं न निवर्तते ||५२॥

evam bhagavato rūpaṁ
su-bhadrāṁ dhyāyaṁ manaḥ
nīrṛtyā parāyā tūrpanā
sampannam na nivartate

evam—thus; bhagavataḥ—of the Supreme Personality of Godhead; rūpaḥ—form; su-bhadrāṁ—very auspicious; dhyāyaṁ—meditating; manaḥ—the mind; nīrṛtyā—being freed from all material contamination; parāyā—transcendental; tūrpanā—very soon; sampannam—being enriched; na—never; nivartate—do not come down.

TRANSLATION

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, very soon is freed from all material contamination, and he does not come down from meditation upon the Lord.

TEXT 53

japaḥ ca parama guhyaḥ
śṛiṛyātāṁ me nṛpa-māja
yaṁ sapta-rātraṁ praṭaphaṁ
pumān paśyati khecaraṁ

japaḥ ca—the chanting mantra in this connection; parama—very, very; guhyaḥ—confidential; śṛiṛyātāṁ—please hear; me—from me; nṛpa-māja—O son of the King; yam—which; sapta-rātraṁ—seven nights; praṭaphaṁ—chanting; pumān—a person; paśyati—can see; khecaraṁ—human beings who travel in space.

TRANSLATION

O son of the King, now I shall speak unto you the mantra which is to be chanted with this meditation process. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

PURPORT

Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the yoga achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than the biggest, one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the laghīma-siddhi, or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Nārada Muni to Dhruva Mahārāja that by meditating upon the transcendental form of the
Lord and at the same time chanting the mantra one becomes so perfect within seven days that he can see the human beings who fly in the sky. Nārada Muni used the word japāḥ, which indicates that the mantra to be chanted is very confidential. One may ask, “If it is confidential, why is it mentioned in the writing of Śrīmad-Bhāgavatam?” It is confidential in this sense: one may receive a published mantra anywhere, but unless it is accepted through the chain of disciplic succession, the mantra does not act. It is said by authoritative sources that any mantra chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a mantra. Chanting of the Hare Kṛṣṇa mantra is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa mantra, he sees the forms of Kṛṣṇa, Rāma and Their energies, and that is the perfect stage of trance. One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

TEXT 54

ॐ namo bhagavate vāsudevāya
mantraṁ ānena devasya
kuryād dravyamayeḥ budhaḥ
sapyāṁ vividhāḥ dravyāṁ
desa-kāḷa-vibhāgavit

om—O my Lord; namaḥ—I offer my respectful obeisances; bhagavate—unto the Supreme Personality of Godhead; vāsudevāya—unto the Supreme Lord Vāsudeva; mantraṁ—by this hymn or mantra; ānena—this; devasya—of the Lord; kuryāḥ—one should do; dravyamayeḥ—physical; budhaḥ—one who is learned; sapyāṁ—worship by the prescribed method; vividhāḥ—with varieties; dravyāḥ—paraphernalia; desa—according to country; kāla—time; vibhāgavit—one who knows the divisions.

TRANSLATION

Oṁ namo bhagavate vāsudevāya. This is the twelve-syllable mantra for worshipping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time and attendant conveniences and inconveniences.

PURPORT

Oṁ namo bhagavate vāsudevāya is known as the Dwādaśakṣara-mantra. This mantra is chanted by Vaiṣṇava devotees, and it begins with prapāva, or oṁkāra. There is an injunction that those who are not brāhmaṇas cannot pronounce the prapāva mantra. But Dhrūva Mahārāja was born a kṣatriya. He at once admitted before Nārada that as a kṣatriya he was unable to accept his instruction of renunciation and mental equilibrium, which are the concern of a brāhmaṇa. Still, although not a brāhmaṇa but a kṣatriya, Dhrūva was allowed, on the authority of Nārada, to pronounce the prapāva oṁkāra. This is very significant. Especially in India, the caste brāhmaṇas object greatly when persons from other castes, who are not born in brāhmaṇa families, recite this prapāva mantra. But here is tacit proof that if a person accepts the Vaiṣṇava mantra or Vaiṣṇava way of worshipping the Deity, he is allowed to chant the prapāva mantra. In Bhagavad-gītā the Lord personally accepts that anyone, even one of a low species, can be elevated to the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Nārada Muni, are that one should accept the mantra through a bona fide spiritual master and hear the mantra in the right ear. Not only should one chant or murmur the mantra, but in front of him he must have the Deity or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord—whether of wood, or stone, or metal, or jewel, or paint, or even a form within the mind—it is a bona fide, spiritual, transcendental form of the Lord. One must not only receive the mantra from the bona fide spiritual master like Nārada Muni or his representative in the disciplic succession, but one must chant the mantra. And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.
The method of worship—chanting the *mantra* and preparing the forms of the Lord—is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place and available conveniences. Our *Kṛṣṇa* consciousness movement is going on throughout the entire world, and we also install Deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, “This has not been done. That has not been done.” But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of *acāryas*, or who personally have no knowledge how to act in the role of *acārya*, unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread *Kṛṣṇa* consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to *śāstra*. Śrīman Virāgāvācārya, an *acārya* in the disciplic succession of the Rāmānuja Sampradāya, has remarked in his commentary that *caṇḍālas*, or conditioned-souls who are born in lower than *śūdra* families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is *Bhāgavata-dharma*, and He especially recommends *Kṛṣṇa-kathā*, or the cult of *Bhagavat-gītā* and *Śrīmad-Bhāgavatam*. He recommends that every Indian, considering this task as *paropakāra*, or welfare activity, take the Lord’s message to other residents of the world. “Other residents of the world” does not refer only to those who are exactly like the Indian *brāhmaṇas* or *kṣatriyas*, or like the caste *brāhmaṇas*, who claim to be *brāhmaṇas* because they were born in the families of *brāhmaṇas*. The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The *Kṛṣṇa* consciousness movement is meant for this purpose. There is no bar to propagating the *Kṛṣṇa* consciousness movement even among people who are born in *caṇḍāla*, *mleccha* or *yavana* families. Even in India, this point has been enunciated by Śrīla Saṅatana Gosvāmī in his book *Hari-bhakti-vilāsa*, which is *smṛti*

and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Saṅatana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide *dikṣā* or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession who is authorized by his predecessor spiritual master. This is called *dikṣā-vidhāna*.

Lord *Kṛṣṇa* states in *Bhagavad-gītā*, *vyapaśritya*: one should accept a spiritual master. By this process the entire world can be converted to *Kṛṣṇa* consciousness.

**TRANSLATION**

One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available, by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering *tulasī* leaves, which are very dear to the Lord; *prabhum*—the Lord.

**PURPORT**

It is specifically mentioned herein that *tulasī* leaves are very dear to the Supreme Personality of Godhead, and devotees should take particular care to have *tulasī* leaves in every temple and center of worship. In the Western countries, while engaged in propagating the *Kṛṣṇa* consciousness movement, we were brought great unhappiness because we could not find *tulasī* leaves. We are very much obliged, therefore, to our disciple...
It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

PURPORT

It is essential for a devotee to worship the form of the Lord and not only to meditate upon the form of the Lord within his mind with the chanting of the mantra given by the spiritual master. The worship of the form must be present. The impersonalist takes unnecessary trouble to meditate upon or worship something impersonal, but this is very troublesome, and the path is very precarious. We are not advised to follow the impersonalist way of meditating or worshiping the Lord. Dhruva Mahārāja was advised to worship a form made of earth and water because in the jungle, if it is not possible to have a form made of metal, wood or stone, the best process is to take earth mixed with water and make a form of the Lord and worship Him. The devotee should not be anxious about cooking food; whatever is available in the forest or in the city among the fruit and vegetable groups should be offered to the Deity, and the devotee should be satisfied eating that. He should not be anxious to have very palatable dishes. Of course, wherever it is possible, one should offer the Deities the best foodstuffs, prepared within the category of fruits and vegetables, cooked or uncooked. The important factor is that the devotee should be regulated (mita-bhuk); that is one of the good qualifications of a devotee. He should not hanker to satisfy the tongue with a particular kind of food-stuff. He should be satisfied to eat whatever prasādam is available by the grace of the Lord.

TEXT 56

labdhvā dravyamayīṁ arcāṁ
kṣīty-ambu-ādiṣu vārca yet
ābhṛta-ātmā munīḥ śānto
yatavāṁ mita-vanyā-bhuk

labdhvā—by getting; dravyamayīṁ—made of physical elements; arcāṁ—worshipable Deity; kṣīti—earth; ambu—water; ādiṣu—beginning with; vā—or; vārcayet—worship; ābhṛta-ātmā—one who is fully self-controlled; munīḥ—great personality; śānto—peacefully; yatavāṁ—controlling the force of talking; mita—frugal; vanyā-bhuk—eating whatever is available in the forest.

TEXT 57

sveccchāvatāra-caritair
acintya-nija-māyāya
kāriṣyate uttamaśloka
tad dhyāyed dhrdayāngamam
sveccā—by His own internal potency; avatāra—incarnation; caritāḥ—activities; acintya—inconceivable; nija-māyayā—by His own potency; karisyati—performs; uttama-slokāḥ—the Supreme Personality of Godhead; tat—that; dhyāyet—one should meditate; hṛdayaṁgamam—very attractive.

TRANSLATION

My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

PURPORT

Devotional service comprises nine prescribed practices—hearing, chanting, remembering, worshiping, serving, offering everything to the Deity, etc. Here Dhruva Mahārāja is advised not only to meditate on the form of the Lord, but to think of His transcendental pastimes in His different incarnations. Māyāvādī philosophers take the incarnation of the Supreme Personality of Godhead as not forced by the material laws of nature. The word sveccā is used here to indicate that He appears out of His supreme will. The conditioned soul is forced to accept a particular type of body according to his karma given by the laws of material nature under the direction of the Supreme Lord. But when the Lord appears, He is not forced by the dictation of material nature; He appears as He likes by His own internal potency. That is the difference. The conditioned soul accepts a particular type of body, such as the body of a hog, by his work and by the superior authority of material nature. But when Lord Kṛṣṇa appears in the incarnation of a boar, He is not the same kind of hog as an ordinary animal. Kṛṣṇa appears as Varāha avatāra in an expansive feature which cannot be compared to an ordinary hog’s. His appearance and disappearance are inconceivable to us. In the Bhagavad-gītā it is clearly stated that He appears by His own internal potency for the protection of the devotees and the annihilation of the nondevotees. A devotee should always consider that Kṛṣṇa does not appear as an ordinary human being or ordinary beast; His appearance as Varāha-mūrti or a horse or tortoise is an exhibition of His internal potency. In the Brahma-saṁhitā it is said, ānanda-cinmayarasa-pratihāvatātāh: one should not mistake the appearance of the Lord as a human being or a beast to be the same as the birth of an ordinary conditioned soul, who is forced to appear by the laws of nature, whether as an animal, as a human being or as a demigod. This kind of thinking is offensive. Lord Caitanya Mahāprabhu has condemned the Māyāvādīs as offensive to the Supreme Personality of Godhead because of their thinking that the Lord and the conditioned living entities are one and the same.

Nārada advises Dhruva to meditate on the pastimes of the Lord, which is as good as the meditation of concentrating one’s mind on the form of the Lord. As meditation on any form of the Lord is valuable, so is chanting of different names of the Lord, such as Hari, Govinda and Nārāyaṇa. But in this age we are especially advised to chant the Hare Kṛṣṇa mantra as enunciated in the śāstras: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 58

paricaryāḥ bhagavato
yāvatyaḥ pūrva-sevūtāḥ
tā mantra-hṛdayenaiva
prayuṣijyān mantra-mūrtaye

paricaryāḥ—service; bhagavatāḥ—of the Personality of Godhead; yāvatyaḥ—as they are prescribed (as above mentioned); pūrva-sevūtāḥ—recommended or done by previous acāryas; tāḥ—that; mantra—hymns; hṛdayena—within the heart; eva—certainly; prayuṣijyāḥ—one should worship; mantra-mūrtaye—who is nondifferent from the mantra.

TRANSLATION

One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

PURPORT

It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.
twelve-syllable mantra, om namo bhagavate vāsudevāya. Since the mantra and the Supreme Personality of Godhead are nondifferent, one can worship the form of the Lord with the mantra in the absence of physical paraphernalia. The story of the brāhmaṇa who worshiped the Lord within his mind, as related in Bhakti-rasāmṛta-sindhu, or The Nectar of Devotion, should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the mantra. Such are the liberal and potent facilities in the process of devotional service.

TEXTS 59-60

एवं कारणं मनसा वक्ता च मनोगतम्।
परिचय्यास्तो महावान् मक्षिकसपरिचय्यां ॥ ५९॥

पुंसामायिनां सम्प्रभजली भावयेन।
अंगो दिग्दिर्मिष्ठं ब्रद्मदिदिः देहिनाम् ॥ ६०॥

evaṁ kāyena manasā vacasā ca mano-gatam
paricaryamāṇaḥ bhagavān bhaktimati-paricaryayā
pusīṣam amāyinām sāmyag bhajatāṁ bhāva-vardhanāḥ
śreyaḥ diśaty abhimatam yad dharmādiśu dehinām

evam—thus; kāyena—by the body; manasā—by the mind; vacasā—by the words; ca—also; mano-gatam—simply by thinking of the Lord; paricaryamāṇaḥ—in the devotional service; bhagavān—the Supreme Personality of Godhead; bhakti—according to the regulative principles of devotional service; bhaktimat—worshiping the Lord; pusīṣam—of the devotee; amāyinām—who is sincere and serious; sāmyak—perfectly; bhajatāṁ—engaged in devotional service; bhāva-vardhanāḥ—the Lord, who increases the ecstasy of the devotee; śreyaḥ—ultimate goal; diśati—bestows; abhimatam—desire; yat—as they are; dharma-ādiśu—regarding spiritual life and economic development; dehinām—of the conditioned souls.

TRANSLATION

Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

PURPORT

Devotional service is so potent that one who renders devotional service can receive whatever he likes as a benediction from the Supreme Personality of Godhead. The conditioned souls are very attached to the material world, and thus, by performing religious rites, they want the material benefits known as dharma and artha.

TEXT 61

विरक्तार्दरा भक्ती-योगस्तान भूतसा।
तन्त्र निरंतरा-भावेन विमुक्तये ॥ ६१॥

virakta-artha bhakti-yogena bhūtasā
tan nirantarabhaivena
bhajetādhih vimuktya

viraktaḥ ca—completely renounced order of life; indriya-ratau—in the matter of sense gratification; bhakti-yogena—by the process of devotional service; bhūtasā—with great seriousness; tan—unto Him (the Supreme); nirantarabhaivena—constantly, twenty-four hours daily; bhāvena—in the topmost stage of ecstasy; bhajeta—must worship; addhā—directly; vimuktya—for liberation.

TRANSLATION

If one is very serious about liberation, then he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

PURPORT

There are different stages of perfection according to different persons’ objectives. Generally people are karmīs, for they engage in activities of sense gratification. Above the karmīs are the jhānis, who are trying to become liberated from material entanglement. Yogiś are still more advanced because they meditate on the lotus feet of the Supreme Personality of Godhead. And above all these are the devotees, who simply engage in the transcendental loving service of the Lord; they are situated seriously on the topmost platform of ecstasy.

Here Dhruva Mahārāja is advised that if he has no desire for sense gratification, then he should directly engage himself in the transcendental loving service of the Lord. The path of aprārda or liberation, begins from the stage called mokṣa. In this verse the word vimuktya, “for liberation,”
is especially mentioned. If one wants to be happy within this material world, he may aspire to go to the different material planetary systems where there is a higher standard of sense gratification, but real mokṣa or liberation is performed without any such desire. This is explained in the Bhakti-rasāmṛta-sindhu by the term anyābhilāṣitā-śānyam, “without desire for material sense gratification.” For persons who are still inclined to enjoy material life in different stages or on different planets, the stage of liberation in bhakti-yoga is not recommended. Only persons who are completely free from the contamination of sense gratification can execute bhakti-yoga, or the process of devotional service, very purely. The activities on the path of apavarga up to the stages of dharma, artha and kāma are meant for sense gratification, but when one comes to the stage of mokṣa, the impersonalist liberation, the practitioner wants to merge into the existence of the Supreme. That is also sense gratification. When one goes above the stage of liberation, however, he at once becomes one of the associates of the Lord to render transcendental loving service. That is technically called mukti. For this specific vimukti liberation Nārada Muni recommends that one directly engage himself in devotional service.

TEXT 62

हपुकस्तं परिक्रम्य प्रणयम्य च नुदिः ||
यथा मुनि पुष्यं हरे शरणविषयति ॥ ५३३॥

*ity uktaṃ taṁ parikramya
praṇamya ca nṛpārbha kaḥ
yāyaś madhuvanaṁ puṣyaṁ
hareḥ caraṇa-carci tam*  

*iti—thus; uktaḥ—being spoken; taṁ—him (Nārada Muni); parikramya—by circumambulating; praṇamya—by offering obeisances; ca—also; nṛpārbha kaḥ—the boy of the King; yāyaś—went to; madhuvanaṁ—a forest in Vṛndāvana known as Madhuvana; puṣyaṁ—which is auspicious and pious; hareḥ—of the Lord; caraṇa-carci tam—imprinted by the lotus feet of Lord Kṛṣṇa.*

TRANSLATION

When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada Muni, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.

TEXT 63

तपो-वनानं गते भक्तियोगाय पुरुषः सुनि ||
अर्हतासनेन राजस शुभासिन्य उच्च तमः ॥ ५३३॥

*tapo-vanaṁ gate tasmin
praviṣṭoṁ nṛpaṁ muniḥ
arhitaḥ ragaḥ suḥca tam*

*tapo-vanāṁ—the forest path where Dhruva Mahārāja executed his austerity; gate—having thus approached; tasmin—there; praviṣṭaḥ—having entered; antaḥ-puram—with the private house; muniḥ—the great sage Nārada; arhita—being worshiped; arhaṭakhaḥ—by respectful behavior; rājaḥ—by the King; suka-asīnāḥ—when he comfortably sat on his seat; uvāca—said; tam—unto him (the King).*

TRANSLATION

After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada Muni thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

TEXT 64

नारदा उवाच
राजक कि प्राप्ते दीर्घेन परिषुष्पति ।
किवा न रिष्यते काविः चतुर्यन सेवनः ॥ ५३४॥

*nārada uvāca
rājan kiṁ dhyāyāse dirghaṁ
mukhena pariṣuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaṁ*  

*nārada uvāca—the great sage Nārada Muni said; rājan—my dear King; kiṁ—what; dhyāyāse—thinking of; dirghaṁ—very deeply; mukhena—with your face; pariṣuṣyatā—as if drying up; kiṁ vā—whether; na—not; riṣyate—been lost; kāmaḥ—sense gratification; dharmaḥ—religious rituals; vā—or; artheṇa—with economic development; saṁyutaṁ—along with.*
The great sage Nārada Muni inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

The four stages of advancement of human civilization are religiosity, economic development, sense gratification and, for some, the stage of liberation. Nārada Muni did not inquire from the King about his liberation, but only regarding the state management, which is meant for advancement of the three principles of religiosity, economic development and sense gratification. Since those who engage in such activities are not interested in liberation, Nārada did not inquire from the King about this. Liberation is meant for persons who have lost all interest in religious ritualistic ceremonies, economic development and sense gratification.

The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

In this verse there are some specific words which are to be understood very carefully. The King said that since he was very much addicted to his wife, he had lost all his mercy. That is the result of becoming too affectionate towards women. The King had two wives; the first wife was Sunīti, and the second was Suruci. He was too attached to the second wife, however, so he could not behave well with Dhrūva Mahārāja. That was the cause of Dhrūva’s leaving home to perform austerities. Although as a father the King was affectionate towards his son, he minimized his affection for Dhrūva Mahārāja because he was too much addicted to the second wife. Now he was repenting that both Dhrūva Mahārāja and his mother, Sunīti, were practically banished, Dhrūva Mahārāja went to the forest, and since his mother was being neglected by the King, she was, therefore, almost banished also. The King was repentant for banishing his boy because Dhrūva was only five years old and a father should not banish his wife and children or neglect their maintenance. Repentant over his neglect of both Sunīti and her son, he was morose, and his face appeared withered. According to Manu-smṛti, one should never desert his wife and children. In a case where the wife and children are disobedient and do not follow the principles of home life, they are sometimes given up. But in the case of Dhrūva Mahārāja this was not applicable because Dhrūva was very mannerly and obedient. He was, moreover, a great devotee. Such a person is never to be neglected, yet the King was obliged to banish him. Now he was very sorry.
being fatigued; śayānam—lying down; kṣudhitam—being hungry; parimātana—emaciated; mukha-ambujam—his face, which is just like a lotus flower.

TRANSLATION
My dear brähmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

TEXT 67

नारद उवः—the great sage Nārada Muni said; mā—do not; mā—do not; śucāḥ—be aggrieved; sva-tanayam—of your own son; deva-guptam—he is well protected by the Lord; viśāmpate—O master of human society; tat—his; prabhavam—influence; avijnāya—without knowing; praurṣikte—widespread; yat—whose; yaśaḥ—reputation; jagat—all over the world.

TRANSLATION
The great sage Nārada Muni replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

PURPORT
Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. Sarapāgati, or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja’s affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Nārada Muni assured him, “You do not have sufficient information about the influence of your son.” Anyone who engages in devotional service anywhere within this universe is never unprotected.

TEXT 69

नारद उवः—the great sage Nārada Muni said; mā—do not; mā—do not; śucāḥ—be aggrieved; sva-tanayam—of your own son; deva-guptam—he is well protected by the Lord; viśāmpate—O master of human society; tat—his; prabhavam—influence; avijnāya—without knowing; praurṣikte—widespread; yat—whose; yaśaḥ—reputation; jagat—all over the world.

TRANSLATION
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PURPORT
Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Nārada Muni, is that such persons are well protected by the Supreme Personality of Godhead. Sarapāgati, or surrender, means acceptance or firm belief that wherever the surrendered soul lives he is always protected by the Supreme Personality of Godhead; he is never alone or unprotected. Dhruva Mahārāja’s affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Nārada Muni assured him, “You do not have sufficient information about the influence of your son.” Anyone who engages in devotional service anywhere within this universe is never unprotected.
TRANSLATION

My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

PURPORT

Here in this verse Narada Muni has described Dhruva Maharaja as prabhu. This word is applicable to the Supreme Personality of Godhead. Sometimes the spiritual master is addressed as Prabhu-pada. Prabhu means the Supreme Personality of Godhead, and pada means post. According to Vaisnava philosophy the spiritual master occupies the post of the Supreme Personality of Godhead, or in other words he is the bona fide representative of the Supreme Lord. Dhruva Maharaja is also described here as prabhu because he is an acarya of the Vaisnava school. Another meaning of prabhu is "master of the senses," just like the word suami. Another significant word is suduskaram, "very difficult to perform." What was the task that Dhruva Maharaja undertook? The most difficult task in life is to satisfy the Supreme Personality of Godhead, and Dhruva Maharaja would be able to do that. We must remember that Dhruva Maharaja was not fickle; he was determined to execute his service and then come back. Every devotee, therefore, should be determined that in this life he will be able to satisfy the Supreme Personality of Godhead and by that process go back home, back to Godhead. That is the perfection of the highest mission of life.

TEXT 70

maitreya uvaca
iti devarsipatih proktam viSrtya jagati-patih
raja-lakShnIm anSrtya
putram evaSruncintayat

maitreyah uvaca—the great sage Maitreya said; iti—thus; devarsipatih—by the great sage Naraña Muni; proktam—spoken; viSrtya—hearing;
spiritual master. A spiritual master is expert in giving special instructions to each of his disciples, and if the disciple executes the order of the spiritual master, that is the way of his perfection.

TEXT 72

For the first month Dhruva Maharaja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

PURPORT

*Kapittha* is a flower which is known in Indian vernacular as *kouth*. We do not find an English equivalent for the name of this flower, but its fruit is generally not accepted by human beings; it is eaten by monkeys in the forest. Dhruva Maharaja, however, accepted such fruit, not for luxuriant feasting but just to keep his body and soul together. The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended *in Bhagavat-gītā* that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Maharaja is an *ācārya*, and by undergoing severe austerities and penances he teaches us how one should execute devotional service. We must carefully know the process of Dhruva Maharaja’s service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Maharaja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds, and, instead of indulging in luxurious eating for the tongue, simply accept *prasādam* offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongues. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service.

It is our duty to remember always that in comparison to Dhruva Maharaja we are insignificant. We cannot do anything like Dhruva Maharaja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya’s mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Maharaja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

TEXT 73

For the second month Dhruva Maharaja ate only every sixth day, and for his eatables he took dry grass and leaves. Thus continued his worship.
TEXT 74

On the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead.

TRANSLATION

In the fourth month Dhrdra Maharaaja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

TEXT 75

He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

TRANSLATION

On the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.

TEXT 76

By the fifth month, Maharaja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Param-brahman.

TRANSLATION

In the fourth month, Maharaja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Param-brahman.
The yogic principles of meditation are clearly explained here. One has to fix one’s mind upon the form of the Supreme Personality of Godhead without diversion to any other objective. It is not that one can meditate or concentrate on an impersonal objective. It is not that one can meditate or concentrate on an impersonal objective. To try to do so is simply a waste of time, for it is unnecessarily troublesome, as explained in Bhagavad-gītā.

When Dhruva Maharaja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

In this verse the particular word brahman is very significant. Brahma means one who not only is the greatest, but who has the potency to expand to an unlimited extent. How is it possible for Dhruva Maharaja to capture Brahman within his heart? This question has been very nicely answered by Jiva Gosvami. He says that the Supreme Personality of Godhead is the origin of Brahman, for since He comprises everything material and spiritual, there cannot be anything greater than Him. In the Bhagavad-gītā also the Supreme Godhead says, “I am the resting place of Brahman.” Many persons, especially the Māyāvādī philosophers, consider Brahman the biggest, all-expanding substance, but according to this verse and other Vedic literatures, such as Bhagavad-gītā, the resting place of Brahman is the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. Śrīla Jiva Gosvāmi, therefore, says that since the transcendental form of the Lord is the seed of all greatness, He is the Supreme Brahman. Since the Supreme Brahman was situated in the heart of Dhruva Maharaja, he became heavier than the heaviest, and therefore everything trembled in all three worlds and in the spiritual world.

The mahat-tattva, or the sum total of the material creation, is to be understood as the ultimate end of all universes, including all the living entities therein. Brahman is the resort of the mahat-tattva, which includes all material and spiritual entities. It is described in this connection that the Supreme Brahman, the Personality of Godhead, is the master of both pradhāna and puruṣa. Pradhāna means subtle matter, such as ether. Puruṣa means the spiritual spark living entities who are entangled in that subtle material existence. These may also be described as parā prakṛti and aparā prakṛti, as stated in Bhagavad-gītā. Kṛṣṇa, being the controller of both the prakṛtis, is thus the master of pradhāna and puruṣa. In the Vedic hymns also the Supreme Brahman is described as antah praviṣṭaḥ sāstā. This indicates that the Supreme Personality of Godhead is controlling everything and entering into everything. The Brahma-sūktī further confirms this: aṣṭāntarastha-paramaṇau-cayāntarastham: He has not only entered the universes, but He has entered even into the atom. In Bhagavad-gītā Kṛṣṇa also says, viṣṭaṁbhāyām idānā krśaṁ. The Supreme Personality of Godhead controls everything by entering into everything. By associating constantly with the Supreme Personality in his heart, Dhruva Maharaja naturally became equal to the greatest, Brahman, by His association, and thus became the heaviest, and the entire universe trembled. In conclusion, a person who always concentrates on the transcendental form of Kṛṣṇa within his heart can very easily strike the whole world with wonder at his activities. This is the perfection of yoga performance, as confirmed in Bhagavad-gītā. Yoginām api sarveṣāṁ: of all yogis, the bhakti-yogi, who thinks of Kṛṣṇa always within his heart and engages in His loving transcendental service, is the topmost. Ordinary yogis can exhibit wonderful material activities, known as aṣṭa-siddhi, eight kinds of yogic perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble.
TRANSLATION

As Dhruva Mahāraja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

PURPORT

The most significant expression in this verse is pārthivārthaka ("son of the King"). When Dhruva Mahāraja was at home, although he was a king's son, he was prevented from getting on the lap of his father. But when he became advanced in self-realization or devotional service, by the pressure of his toe he could push down the whole earth. That is the difference between ordinary consciousness and Kṛṣṇa consciousness. In ordinary consciousness a king's son may be refused something even by his father, but when the same person becomes fully Kṛṣṇa conscious within his heart, he can push down the earth with the pressure of his toe.

One cannot argue, "How is it that Dhruva Mahāraja, who was prevented from getting up on the lap of his father, could press down the whole earth?" This argument is not very much appreciated by the learned, for it is an example of nagnamatṛkā logic. By this logic one would think that because his mother in her childhood was naked she should therefore remain naked even when she is grown up. The stepmother of Dhruva Mahāraja might have been thinking in a similar way: since she had refused to allow him to get up on the lap of his father, how could Dhruva perform such wonderful activities as pressing down the whole earth? She must have been very surprised when she learned that Dhruva Mahāraja, by concentrating constantly on the Supreme Personality of Godhead within his heart, could press down the entire earth, like an elephant who presses down the boat on which it is loaded.

TRANSLATION

When Dhruva Mahāraja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating and closing all the holes of his body, the total universal breathing became choked up, and all the big demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

PURPORT

When hundreds of persons are sitting in an airplane, although they remain as individual units, they each share in the total force of the airplane, which runs at thousands of miles per hour; similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Mahārāja, because of his spiritual advancement, became almost the total heaviness, and thus he pressed down the whole earth. Moreover,
by such spiritual power his unit body became the total body of the universe. Thus when he closed the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe—namely all the living entities, including the big demigods—felt the pressure of suffocation, as if their breathing were being choked. Therefore they all took shelter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

This example of Dhruva Maharaja’s closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the whole world to become devotees of the Lord. If there is only one pure devotee in pure Krishna consciousness, he can change the total consciousness of the world into Krishna consciousness. This is not very difficult to understand if we study the behavior of Dhruva Maharaja.

**TEXT 81**

 DEVĀ UCĪH

evaṃ vidāmo bhagavan praṇa-rođhaṁ

caracarasyākhiḷa-sattva-dhāmaṁ

vidhehi tan no virjñāv vimokṣaṁ

prāptā vayāṁ tvāṁ saraṇaṁ saraṇyam

devā ucīḥ—all the demigods said; na—not; evam—thus; vidāmaḥ—we can understand; bhagavan—O Personality of Godhead; praṇa-roḍham—how we feel our breathing choked; cara—moving; acarasya—not moving; akhiḷa—universal; sattva—existence; dhāmaṁ—the reservoir of; vidhehi—kindly do the needful; tat—therefore; nah—our; virjñāt—from the danger; vimokṣaṁ—liberation; prāptā—approaching; vayāṁ—all of us; tvāṁ—unto You; saraṇaṁ—shelter; saraṇyam—worthy to be taken shelter of.

**TRANSLATION**

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

**PURPORT**

Dhruva Maharaja’s influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Maharaja’s controlling his breathing, the entire universal breathing process was choked. It is by the will of the Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities are products of the Lord’s external energy, whereas spiritual entities are products of the Lord’s internal energy. The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Those who are devotees, therefore, have no problems in this material world. Vīśvaṁ pārnat sukhāyate: devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

**TEXT 82**

ŚRI-BHAGAVĀN-UŚCA

mā maitreṇa śrotah tadāhurvaṁ-

bhārajñeyo pratiyoḥ svāhā 1

vagadvi v: praṇa-nirōda aneśa-

dvaratānamārthaṁ śaṁjñatuṁ 1821

śri-bhagavān-uśca

mā bhaiṣṭa bālaṁ tapasvadurotyāyān

nivartayiṣye pratiyāta svā-dhāma

yati hi vai praṇa-nirōdhaḥ asid

aṅguṭānapādir mayi saṅgaṭātmā
The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttanapada, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

**PURPORT**

Here one word, *saṅga-tātmā*, is misinterpreted by the Māyāvādī philosophers, who say that the self of Dhruva Maharaja became one with the Supreme Self, the Personality of Godhead. The Māyāvādī philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Maharaja was so absorbed in meditation on the thought of the Supreme Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order to please the demigods, He wanted to go Himself to Dhruva Maharaja to stop him from this severe austerity. The Māyāvādī philosophers’ conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Maharaja from this severe austerity.

By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. If one can attract the Supreme Personality of Godhead, naturally he attracts the whole universe because Kṛṣṇa is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead assured them that Dhruva Maharaja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities.