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Plate 1 Dhruva fell flat before the Lord like a rod and became absorbed in love of God. (p. 363)

Plate 2 “You are eternally the master of the three modes of material nature; thus You are always different from the ordinary living entities.” (p. 382)
The Supreme Lord is transcendental to this material world; therefore only a fool thinks of Him as an ordinary human being. (p. 477)
Plate 7: The male and female born of the arms of Vena's body were an expansion of Viṣṇu, the Supreme Personality of Godhead. (p. 622)
eṣa sākṣād dharer aṁśo
jāto loka-rākṣayā
iyaṁ ca tat-parā hi śrīr
anujajñē 'napāyinī (p. 624)
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CHAPTER NINE

Dhruva Maharaja Returns Home

TEXT 1

maitreya uvāca

ta evam utsanā-bhāyā urukrame
kṛta-vaṇāmāḥ prayayuḥ tri-viṣṭapam
sahasraśīrṣāḥ tato garutmatā
madhor vanānibṛtya-didṛksayā gataḥ

maitreya uvāca—the great sage Maitreya continued; te—the demigods; evam—thus; utsanā-bhāyā—being freed from all fears; urukrame—unto the Supreme Personality of Godhead, whose actions are uncommon; kṛta-vaṇāmāḥ—they offered their obeisances; prayayuḥ—they returned; tri-viṣṭapam—to their respective heavenly planets; sahasra-śīrṣā api—also the Personality of Godhead known as Sahasrasrīṛṣa; tato—from there; garutmatā—getting up on the back of Garuḍa; madhor vanānibṛtya—wishing to see him; bṛtya—servant; didṛksayā—wishing to see him; gataḥ—went.

TRANSLATION

The great sage Maitreya told Vidura: When the demigods were reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasrasrīṛṣa incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.
The word sahasraśīrṣa refers to the Personality of Godhead known as Garbhodakaśayī Viṣṇu. Although the Lord appeared as Kṣirodakaśayī Viṣṇu, He has been described here as Sahasraśīrṣa Viṣṇu because He is non-different from Garbhodakaśayī Viṣṇu. According to Śrila Sanātana Gosvāmī in his Bhāgavatamrta, the Sahasraśīrṣa Personality of Godhead who appeared at that time was the incarnation known as Prśṇigarbha. He created the planet known as Dhrūvaloka for the habitation of Dhrūva Mahārāja.

**TRANSLATION**

The form of the Lord, which was brilliant like lightning, and in which Dhrūva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhrūva was perturbed, and his meditation broke. As soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing Him in his heart.

**PURPORT**

Because of his mature position in yogic meditation, Dhrūva Mahārāja was constantly observing the form of the Personality of Godhead within his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. He was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. In the Brahma-saṁhitā (5.38) it is said, premājana-cchurita-bhakti-vilocaṇena: a saintly person who has developed love of Godhead by devotional service always sees the Lord's transcendental form of Śyāmasundara. This Śyāmasundara form of the Lord within the heart of a devotee is not imagination. When a devotee becomes mature in his prosecution of devotional service, he sees eye to eye the same Śyāmasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaiśṇava-dhāma, are all the same; they are nondifferent from one another.

**TEXT 2**

sa vai dhiyā yoga-vipāka-tīvrayā
dhṛt-padma-kośe śphuritam tādīt-prabhām
 tirohitāṁ sahasāśiva-palakṣya
 bahiḥ sthitāṁ tad-avasthāṁ dādāraṁ

sah—Dhrūva Mahārāja; vai—also; dhiyā—by meditation; yoga-vipāka-tīvrayā—on account of mature realization of the yogenic process; dhṛt—the heart; padma-kośe—on the lotus of; śphuritam—manifested; tādīt-prabhām—brilliant like lightning; tirohitāṁ—having disappeared; sahasā—all of a sudden; eva—also; upalakṣya—by observing; bahiḥ sthitāṁ—externally situated; tad-avasthāṁ—in the same posture; dādāraṁ—was able to see.

**TRANSLATION**

The form of the Lord, which was brilliant like lightning and in which Dhrūva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhrūva was perturbed, and his meditation broke. As soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing Him in his heart.

**PURPORT**

Because of his mature position in yogic meditation, Dhrūva Mahārāja was constantly observing the form of the Personality of Godhead within

**TEXT 3**

tad-dārśanena-agata-sādhvasah kṣitāv
avandatāṅgāṁ vinamayā daṇḍavat
drgbhyaṁ prapaśyan prapihann uvābhakaś
cumban ivāsya bhujār ivāśīśan

tad-dārśanena—after seeing the Lord; agata-sādhvasah—Dhrūva Mahārāja, being greatly confused; kṣitāv—on the ground; avandatā—offered obeisances; anāgam—his body; vinamayā—prostrating; daṇḍa-vaṭ—just like a rod; drghbhyaṁ—with his eyes; prapaśyan—looking upon; prapihann—drinking; iva—like; arbhakaḥ—the boy; cumban—kissing; iva—like; āsyena—with his mouth; bhujāḥ—with his arms; iva—like; āśīśan—embracing.

**TRANSLATION**

When Dhrūva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of God. Dhrūva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.
Naturally, when Dhruva Maharaja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee's love for the Supreme Personality of Godhead is so intense that he wants to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhrurva Maharaja's bodily expression indicate that upon seeing the Lord eye to eye he developed the eight kinds of transcendental ecstasy in his body.

**TEXT 4**

**TRANSLATION**

Although Dhruva Maharaja was a small boy, still he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Maharaja's awkward position. Out of His causeless mercy He touched His conchshell to Dhruva's forehead, and he was transcendentally inspired. This transcendental inspiration is called brahma-maya because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the Vedas. This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Krishna mantra, although presented in the ordinary alphabet, should not be taken as mundane or material.

**TEXT 5**

**PURPORT**

Every devotee wants to chant the transcendental qualities of the Lord. Devotees are always interested in hearing about the transcendental qualities of the Lord, and they are always eager to glorify these qualities, but sometimes they feel inconvenienced by humbleness. The Personality of Godhead, being situated in everyone's heart, specifically gives a devotee intelligence to describe Him. It is therefore understood that when a devotee writes or speaks about the Supreme Personality of Godhead, it is dictated by the Lord from within. This is confirmed in Bhagavad-gita, Tenth Chapter: to those who constantly engage in the transcendental loving service of the Lord, the Lord, from within, dictates what to do next in order to serve Him. When Dhruva Maharaja felt hesitant, not knowing how to describe the Lord for want of sufficient experience, the Lord, out of His causeless mercy, touched His conchshell to Dhruva's forehead, and he was transcendentally inspired. This transcendental inspiration is called brahma-maya because when one is thus inspired, the sound he produces exactly corresponds to the sound vibration of the Vedas. This is not the ordinary sound vibration of this material world. Therefore the sound vibration of the Hare Krishna mantra, although presented in the ordinary alphabet, should not be taken as mundane or material.
At that time Dhruva Maharaja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

There are many important items to be considered in this verse. First of all, the relationship between the Absolute Truth and the relative material and spiritual energies is here understood by a student who has complete knowledge of the Vedic literature. Dhruva Maharaja never went to any school or academic teacher to learn the Vedic conclusion, but because of his devotional service to the Lord, as soon as the Lord appeared and touched his forehead with His conchshell, automatically the entire Vedic conclusion was revealed to him. That is the process of understanding Vedic literature. One cannot understand it simply by academic learning. The Vedas indicate that only to one who has unflinching faith in the Supreme Lord as well as in the spiritual master is the Vedic conclusion revealed.

The example of Dhruva Maharaja is that he engaged himself in devotional service to the Lord according to the order of his spiritual master, Narada Muni. As a result of his rendering such devotional service with great determination and austerity, the Personality of Godhead personally manifested Himself before him. Dhruva was only a child. He wanted to offer nice prayers to the Lord, but because he lacked sufficient knowledge, he hesitated; but by the mercy of the Lord, as soon as the Lord's conchshell touched his forehead, he became completely aware of the Vedic conclusion. That conclusion is based on proper understanding of the difference between jiva and Paramatma, the individual soul and the Supersoul. The individual soul is forever a servant of the Supersoul, and therefore his relationship with the Supersoul is to offer service. That is called bhakti-yoga or bhakti-bhava. Dhruva Maharaja offered his prayers to the Lord not in the way of the impersonalistic philosophers, but as a devotee. Therefore, it is clearly said here, bhakti-bhava. The only prayers worth offering are those offered to the Supreme Personality of Godhead, whose reputation is spread far and wide. Dhruva Maharaja wanted to have the kingdom of his father, but his father refused to even allow him to get on his lap. In order to fulfill his desire, the Lord had already created a planet known as the Pole Star, Druvaloka, which was never to be annihilated even at the time of the dissolution of the universe. Dhruva Maharaja did not attain this perfection by acting hastily, but by patiently executing the order of his spiritual master, and therefore he became so successful that he saw the Lord face to face. Now he was further enabled, by the causeless mercy of the Lord, to offer fitting prayers to the Lord. To glorify or offer prayers unto the Supreme, one needs the Lord's mercy. One cannot write to glorify the Lord unless one is endowed with His causeless mercy.

Dhruva Maharaja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.
by the spiritual energy, all his senses become purified, and he engages only in the service of the Lord. At that time his hands, legs, ears, tongue, mind, genitals—everything—engage in the service of the Lord. Such an enlightened devotee no longer has any material activities, nor has he any interest in being materially engaged. This process of purifying the senses and engaging them in the service of the Lord is known as bhakti, or devotional service. In the beginning, the senses are engaged by the direction of the spiritual master and śāstra, and after realization, when the same senses are purified, the engagement continues. The difference is that in the beginning the senses are engaged in a mechanical way, but after realization they are engaged in spiritual understanding.

**TEXT 7**

**Dhruva Mahārāja Returns Home**

Dhruva Mahārāja could understand very easily the difference between his condition before and after attaining spiritual realization and seeing the Supreme Personality of Godhead face to face. He could understand that his life force and activities had been sleeping. Unless one comes to the spiritual platform, his bodily limbs, mind, and other facilities within the body are understood to be sleeping. Unless one is spiritually situated, all his activities are taken as a dead man’s activities or ghostly activities. Śrīla Bhaktivedanta Ṭhākura has composed a song in which he addresses himself: “O living entity, get up! How long shall you sleep on the lap of māyā? Now you have the opportunity of possessing a human form of body; now try to get up and realize yourself.” The Vedas also declare, “Get up! Get up! You have the opportunity, the boon of the human form of life—now realize yourself.” These are the Vedic injunctions.

Dhruva Mahārāja actually experienced that upon enlightenment of his senses on the spiritual platform he could understand the essence of Vedic instruction—that the Supreme Godhead is the Supreme Person; He is not impersonal. Dhruva Mahārāja could immediately understand this fact. He was aware that for a very long time he was practically sleeping, and he felt the impetus to glorify the Lord according to the Vedic conclusion. A mundane person cannot offer any prayer or glorify the Supreme Personality of Godhead because he has no realization of the Vedic conclusion.

When Dhruva Mahārāja, therefore, found this difference within himself, he could immediately understand that it was because of the causeless mercy of the Lord. He offered obeisances to the Lord with great respect and reverence, completely understanding that the Lord’s favor was upon him. This spiritual enlivening of Dhruva Mahārāja’s senses, mind, etc., was due to the action of the internal potency of the Lord. In this verse, therefore, the word svadhāmanā means by spiritual energy. Spiritual enlightenment is possible by the mercy of the spiritual energy of the Lord. The chanting of the Hare Kṛṣṇa mantra is first addressed to the spiritual energy of the Lord, Hare. This spiritual energy acts when a living entity fully surrenders and accepts his position as an eternal servitor. When a person places himself at the disposal or order of the Supreme Lord, that is called sevonmukha; at that time the spiritual energy gradually reveals the Lord to him.

Without revelation by the spiritual energy, one is unable to offer prayers glorifying the Lord. Any amount of philosophical speculation or poetic expression by mundane persons is still considered to be the action and reaction of the material energy. When one is actually enlivened
PURPORT

Dhruva Maharaja realized that the Supreme Absolute Truth, the Personality of Godhead, acts through His different energies, not that He becomes void or impersonal and thus becomes all-pervading. The Māyāvādī philosopher thinks that the Absolute Truth, being spread throughout the cosmic manifestation, has no personal form. But here Dhruva Maharaja, upon realization of the Vedic conclusion, says, “You are spread all over the cosmic manifestation by Your energy.” This energy is basically spiritual, but because it acts in the material world temporarily, it is called māyā, or illusory energy. In other words, for everyone but the devotees the Lord’s energy acts as external energy. Dhruva Maharaja could understand this fact very nicely, and he could understand also that the energy and the energetic are one and the same. The energy cannot be separated from the energetic.

The identity of the Supreme Personality of Godhead in the feature of Paramātma or Supersoul is admitted herein. His original spiritual energy enlivens the material energy, and thus the dead body appears to have life force. Voidist philosophers think that under certain material conditions symptoms of life occur in the material body, but the fact is that the material body cannot act on its own. Even a machine needs separate energy (electricity, steam, etc.). It is stated in this verse that the material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is possible because the energy is originally spiritual, not material. As it is said, viṣṇu-saktiḥ parā proktā. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary nondevotees in material activities for sense enjoyment. We should mark the difference between māyā and su-a-dhāma—for devotees the su-a-dhāma acts, whereas in the case of nondevotees the māyā energy acts.

TRANSLATION

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

PURPORT

The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord’s causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. In the Bhagavad-gītā the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace. Saintly persons like Sanaka, Sanātana and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. The example is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as long as he does not
come to the platform of working in spiritual enlightenment he is considered
to be always sleeping. A devotee, therefore, never forgets the benefit
derived from the Lord.

The Lord is addressed here as ārtabandhu, which means friend of the
distressed. As stated in the Bhagavad-gītā, after many, many births of
executing severe austerities in search of knowledge, one comes to the
point of real knowledge and becomes wise when he surrenders unto
the Supreme Personality of Godhead. The Māyāvādī philosopher who does
not surrender unto the Supreme Person is understood to be lacking in
real knowledge. The devotee in perfect knowledge cannot forget his obli-
gation to the Lord at any moment.

**TEXT 9**

नुनैं विमुष्ट्वं मातयाव तेः
ये त्वामुपाय्या-विमोक्षगमणंतरे।
अर्चिनि कल्पकल्पणा उपायोऽभगोऽपि
विश्वस्ततर्यस्मर्यो निर्येष्ठे नुमुग्धः॥९॥

nunaṁ viṁuṣṭa-matayas tava māyāyā te
ye tvāṁ bhava-pāya-vaṁokṣaṇaṁ anya-hetoḥ
arcaṇi kalpaka-tarunā kūpa-paṁpaḥ-hogam
icchanti yat sparsa-jaṁ niraye 'pi nṛṇāṁ

nunaṁ—certainly; viṁuṣṭa-matayaḥ—those who have lost their right
intelligence; tava—Your; māyāyā—by influence of the illusory energy; te—they; ye—who; tvām—You; bhava—from birth; apaya—and death;
vimokṣaṇam—the cause of liberation; anya-hetoḥ—for other purposes;
arcaṇi—worship; kalpaka-tarunā—who are like the desire tree; kūpa-
of this dead body; upabhogyam—sense gratification; icchanti—they desire;
ay—that which; sparsa-jaṁ—derived by touch sensation; niraye—in hell;
apī—ever; nṛṇām—for persons.

**TRANSLATION**

Persons who worship You simply for the sense gratification of this bag
of skin are certainly influenced by Your illusory energy. In spite of
having You, who are like a desire tree and are the cause of liberation from
birth and death, foolish persons, such as me, desire benediction from You
for sense gratification, which is available even for those who live in hellish
conditions.

**TEXT 10**

yā niruṣṭīs tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhava-jana-kathā-śravaṇeṇa vā syāt
sa brahmaṇi sa-mahāmāṇi api nātha mā bhūt
kiṁ va antakā-śūlī-śūlī pataṁ at viniṁāt

yā—that which; niruṣṭīḥ—blissfulness; tanu-bhṛtāṁ—of the embodied;
tava—your; pāda-padma—lotus feet; dhyānād—from meditating upon;
bhava-jana—from Your intimate devotees; kathā—topics; śravaṇaṇa—by
hearing; vā—or; syāt—comes into being; sa—that bliss; brahmaṇi—in
the impersonal Brahman; sa-mahāmāṇi—Your own magnificence; api—ever;
nātha—O Lord; mā—never; bhūt—exists; kim—what to speak of; tu—then;
antaka-asī—by the sword of death; śūlī-śūlī—being destroyed; pataṁ—
of those who fall down; viniṁāt—from their airplanes.

**TRANSLATION**

My Lord, the transcendental bliss derived from meditating upon Your
lotus feet or hearing about Your glories from pure devotees is so
unlimited that it is far beyond the stage of brahmāṇanda, wherein one
thinks himself merged in the impersonal Brahman as one with the Supreme.
Since brahmāṇanda is also defeated by the transcendental bliss derived
from devotional service, what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

PURPORT

The transcendental bliss derived from devotional service, primarily from śravaṇaṁ kīrtanaṁ, hearing and chanting, cannot be compared with the happiness derived by karmī by elevating themselves to the heavenly planets or by jīvaṁ or yogī who enjoy oneness with the supreme impersonal Brahman. Yogyas generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord. The Lord can give relief from the chain of birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from śravaṇaṁ kīrtanaṁ by pure devotees cannot be compared with brahmāṇanda, or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of karmī is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, yāntī deva-vratā devān: persons who worship the demigods are elevated to the heavenly planets (Bṛg. 9.25). But elsewhere in Bhagavad-gītā (Bṛg. 9.21) we find, kṣīne pujīye ārya-lokaṁ viśaṁti: those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of yajña and pious activities. Antakāśīlītā: by the sword of time one is cut from his exalted position within this material world, and he comes down again. Dhrūva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words pataṭāṁ vimānā are very significant. Vimāna means airplane: those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

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The significant point in Dhrūva Mahārāja’s statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have, therefore, established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Con...
An incessantly flowing river. In our Krishna Consciousness Society we have the association of devotees, but what is your plan for crossing the ocean of devotiona l service. Who is actually addicted to this process, just as one becomes addicted to this blazing fire is insignificant because he is completely absorbed in the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also they are not very much attached to their bodies, unlike the yogis, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. Yogis are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhrup Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very

**TEXT 12**

\[ te na smaranty atitarāṁ priyam īśa martyaṁ ye cānu ādāh sutā suhṛt-grha-vitta-dārāḥ ye tu abja-nābha bhavadya-padāravinda-saṅgadhyā-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ \]

**TRANSLATION**

O Lord who has a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in relationship with offspring, friends, home, wealth, and wife; which are very, very dear to materialistic persons. He does not care for them.

**PURPORT**

A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also they are not very much attached to their bodies, unlike the yogis, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. Yogis are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern. Here Dhrup Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very...
beginning, therefore, without wasting time in bodily exercises, a devotee
searches out a pure devotee, and simply by his association becomes more
advanced in spiritual consciousness than any yogī. Because a devotee
knows that he is not the body, he is never affected by bodily happiness or
distress. He is not interested in bodily relationships with wife, children,
home, bank balance, etc., or in the distress or happiness which comes from
these things. This is the special advantage of being a devotee. This status
of life is possible only when a person is interested in associating with a
pure devotee who always enjoys the fragrance of the lotus feet of the
Lord.

TEXT 13

The same concept is expressed here by Dhrdra Mahārāja. He states that
before seeing the transcendental form of the Lord, he had experienced
only the varieties of material forms, which are counted at 8,400,000
species of aquatics, birds, beasts, etc. The fact is that unless one engages
in the devotional service of the Lord, it is impossible for him to under-
stand the ultimate form of the Lord. This is also confirmed in the
Bhagavad-gītā (Bg. 18.55). Bhaktā yā mām abhijñātā: factual understand-
ing of the Absolute Truth, who is the Supreme Person, cannot be obtained
by any process other than devotional service.

Dhrdra Mahārāja here compares his previous state of understanding
with the perfection of understanding in the presence of the Supreme
Lord. The position of a living entity is to render service; unless he comes
to the stage of appreciating the Supreme Personality of Godhead, he
engages in the service of the various forms of trees, reptiles, animals,
men, demigods, etc. One can experience that one man engages in the
service of a dog, another serves plants and creepers, another the demigods,
and another humanity or his boss in the office—but no one is engaged in
the service of Kṛṣṇa. Aside from common men, even men who are
elevated in terms of spiritual understanding are at the utmost engaged in
the service of the vāhita-rūpa, or, unable to understand the ultimate form
of the Lord, they worship voidism by meditation. Dhrdra Mahārāja,
however, had been blessed by the Supreme Lord. When the Lord touched
His conchshell to Dhrdra’s forehead, real knowledge was revealed from
within, and Dhrdra could understand the Lord’s transcendental form.
Dhrdra Mahārāja here admits that not only was he ignorant, but by
years he was only a child. It would not have been possible for an ignorant
child to appreciate the supreme form of the Lord had he not been blessed
by the Lord, who touched His conchshell to Dhrdra’s forehead.

TRANSLATION

My dear Lord, O Supreme Unborn, I know that the different varieties
of living entities, such as animals, trees, birds, reptiles, demigods and
human beings, are spread throughout the universe, which is caused by the
total material energy, and I know that they are sometimes manifest and
sometimes unmanifest; but I have never experienced the supreme form I
behold as I see You now. Now all kinds of theorizing processes are
finished.

PURPORT

In the Bhagavad-gītā the Lord says that He has spread Himself through-
out the universe, but although everything is resting upon Him, He is aloof.

TEXT 14

In the Bhagavad-gītā the Lord says that He has spread Himself through-
out the universe, but although everything is resting upon Him, He is aloof.
kalpa-ante—in the end of the millennium; etat—this universe; akhilam—all; jathare—in the belly; grhrpan—removing; sete—lies down; puman—the Supreme Person; svadrk—looking upon Himself; ananta—the unlimited being Seva; sakaha—accompanied by; tat-anke—on His lap; yat—from whom; nabhi—navel; sindhu—ocean; ruha—sprouted; kancana—golden; loka—planet; padma—of the lotus; garbhe—on the whorl; dyumana—Lord Brahma; bhagavate—unto the Supreme Personality of Godhead; pranatah—offering obeisances; asmi—I am; tasmai—unto Him.

TRANSLATION
My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbho dakaasayi Vishnu dissolves everything manifested within the universe in His belly. He lies down on the lap of Seva, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahma is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

PURPORT
Dhruva Maharaja's understanding of the Supreme Personality of Godhead is complete. In the Vedas it is said, yasmin vijnate sarvam evam vijnatah bhavanti: knowledge received through the transcendental causeless mercy of the Lord is so perfect that by that knowledge the devotee becomes acquainted with all the different manifestations of the Lord. Lord Krodhakaasayi Vishnu was present before Dhruva Maharaja, who could also understand the Lord's two other forms, namely Garbho dakaasayi Vishnu and Karanodakaasayi (Mahā) Vishnu. Regarding Mahā-Viṣṇu, it is stated in the Brahma-samhitā:

yasyaika-nivasta-kalam athavalambya jivant loma-ulajā jagadaṇa-nāthāḥ viṣṭur mahān sa ida yasya kalā-viśeṣo govinda-ādi-puruṣaṁ tam aham bhaṣāmi. (Bs. 5.48)

At the end of each and every millennium, when all the material worlds are dissolved, everything enters the body of Garbho dakaasayi Viṣṇu, who is lying on the lap of Sevanaga, another form of the Lord.

Those who are not devotees cannot understand the different forms of Viṣṇu and their positions in regard to the creation. Sometimes the atheists argue, "How can a flower stem sprout from the navel of Garbho dakaasayi Viṣṇu?" They consider all the statements of the śāstras to be stories. As a result of their inexperience in the Absolute Truth and their reluctance to accept authority, they become more and more atheistic; they cannot understand the Supreme Personality of Godhead. But a devotee like Dhruva Mahārāja, by the grace of the Lord, knows all the manifestations of the Lord and their different positions. It is said that anyone who has even a little of the Lord's grace can understand His glories; others may go on speculating on the Absolute Truth, but they will always be unable to understand the Lord. In other words, unless one comes in contact with a devotee it is not possible to understand the transcendental form or the spiritual world and its transcendental activities.

TEXT 15

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, You are existent in the Supersoul without change, You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the
ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

PURPORT

An atheistic argument against the supremacy of the Supreme Personality of Godhead states that if God, the Supreme Person, appears and disappears and sleeps and awakens, then what is the difference between God and the living entity? Dhrūva Mahārāja is carefully distinguishing the existence of the Supreme Personality of Godhead from that of the living entities. He points out the following differences. The Lord is eternally liberated. Whenever He appears, even within this material world, He is never entangled by the three modes of material nature. He is known, therefore, as try-ādiśeṣa, the master of the three modes of material nature. In Bhagavad-gītā (7.14) it is said, dāvī hy esā guṇamāyī mama māyā durātayā: the living entities are all entangled in the three modes of material nature. The external energy of the Lord is very strong, but the Lord, as the master of the three modes of nature, is ever liberated from the action and reaction of those modes. He is, therefore, uncontaminated, as it is stated in the Īśopanisad. The contamination of the material world does not affect the Supreme Godhead. Kṛṣṇa therefore says in the Bhagavad-gītā that those who are rascals and fools think of Him as an ordinary human being, not knowing His paraṁ bhāva. Paraṁ bhāva refers to His being always transcendentally situated. Material contamination cannot affect Him.

Another difference between the Lord and the living entity is that a living entity is always in darkness. Even though he may be situated in the mode of goodness, there are still so many things which are unknown to ordinary human being, not knowing His intelligence is not broken under any circumstances, and He stands aloof, although He is the maintainer of the whole creation. As stated in the Vedas (Kaṭha U. 2.2.13), nityo nityānāṁ cetanas cetanānām. The Lord is the supreme maintainer. Living entities are meant to serve Him by offering sacrifices, for He is the rightful enjoyer of the results of all sacrifices. Everyone, therefore, should engage himself in the devotional service of the Lord with his life, his riches, his intelligence and his words. This is the original, constitutional position of the living entities. One should never compare the sleeping of an ordinary living entity with the sleeping of the Supreme Personality of Godhead in the Causal Ocean. There is no stage at which the living entity can compare to the Supreme Person. The Māyāvādī philosophers, being unable to adjust to all this, come to the conclusion of impersonalism or voidism.

TEXT 16

yāsmin uñcita-gatayo hī anīśam patanti
vidyādayo uñcita-sāktaya uñcīnānāya
 tad brahma uñcita-bhāva ekam anantam ādyam
ānanda-mātrām uñcīkāraṁ aham prapadye

yasmin—in whom; uñcita-gatayaḥ—of opposite character; hi—certainly; anīśam—always; patanti—are manifest; uñcita—energies; sāktaya—energies; uñcīnānāya—continuously; tad—that; brahma—Brahman; uñcita-bhāva—the cause of material creation; ekam—one; anantam—unlimited; ādyam—original; ānanda-mātrām—simply blissful; uñcīkāraṁ—changeless; aham—I; prapadye—offer my obeisances.

TRANSLATION

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements, knowledge and ignorance. Your multi
energies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

PURPORT

In the Brahma-saṁhitā it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, still His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation. Dhruva Mahārāja, therefore, offered his respectful obeisances unto the impersonal feature of the Lord. One who realizes this impersonal feature can enjoy the unchangeable brahmānanda described here as spiritual bliss.

Śrīla Viśvanātha Cakravātī Tākṣāra describes that this impersonal feature or Brahman manifestation of the Supreme Lord is meant for persons who are essentially very advanced but still not able to understand the personal features or variegatedness of the spiritual world. Such devotees are known as jñāna-miśra-bhakta, or devotees whose devotional service is mixed with empiric knowledge. Because the impersonal Brahman realization is a partial understanding of the Absolute Truth, Dhruva Mahārāja offers his respectful obeisances.

It is said that this impersonal Brahman is the distant realization of the Absolute Truth. Although apparently Brahman seems to be devoid of energy, factually it has different energies working under the headings of knowledge and ignorance. On account of these different energies, there is continually a manifestation of vidyā and avidyā. Vidyā and avidyā are very nicely described in Śrīpañad. It is said there that sometimes, due to avidyā, or a poor fund of knowledge, one accepts the Absolute Truth as ultimately impersonal. But in fact the impersonal and personal realizations develop in proportion to the development of devotional service. The more we develop our devotional service, the more closely we approach the Absolute Truth, which, in the beginning, when we realize the Absolute Truth from a distant place, is manifest as impersonal.

People in general, who are under the influence of avidyā-śakti, or māyā, have neither knowledge nor devotion. But when a person who is a little advanced and is therefore called a jñānī advances even more, he is in the category of a jñāna-miśra-bhakta, or a devotee whose love is mixed with material knowledge. When he is still further advanced, he can realize that the Absolute Truth is a person with multi-energies. An advanced devotee can understand the Lord and His creative energy. As soon as one accepts the creative energy of the Absolute Truth, the six opulences of the Supreme Personality of Godhead are also understood. Devotees who are still further advanced, in full knowledge, can understand the transcendental pastimes of the Lord. Only on that platform can one fully enjoy transcendental bliss. An example is given in this connection by Viśvanātha Cakravātī Tākṣāra of a person proceeding towards a destination. As he approaches, he sees the destination from a distant place, just as we see a city from a distance. At that time he simply understands that the city is situated at a distance. When, however, he comes still nearer, he sees the domes and flags. But as soon as he enters the city, he sees various paths, gardens, lakes, and marketplaces with shops and persons buying. He sees varieties of cinema houses, and he sees dancing and jubilation. When a person actually enters the city and personally sees the activities of the city, he becomes satisfied.

TRANSLATION

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service
with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

PURPORT

Dhruva Maharaja was cognizant of the defective nature of his own devotional service. Pure devotional service is without material form and is not covered by mental speculation or fruitive activities. Pure devotional service is therefore called *ahaituki*, unmotivated. Dhruva Maharaja knew that he came to worship the Lord in devotional service with a motive—to get the kingdom of his father. Such an adulterated devotee can never see the Supreme Personality of Godhead face to face. He therefore felt very grateful for the causeless mercy of the Lord. The Lord is so merciful that He not only fulfills the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives him all protection, just as a cow gives milk to a newly born calf. In the *Bhagavad-gītā* it is said that the Lord gives intelligence to the constantly engaged devotee so that he may gradually approach the Lord without difficulty. A devotee must be very sincere in his devotional service; then, although there may be many things wrong on the devotee's part, Kṛṣṇa will guide him and gradually elevate him to the highest position of devotional service.

The Lord is addressed herein by Dhruva Maharaja as *purusārthā-mūrti*, the ultimate goal of life. Generally *purusārtha* is taken to mean execution of a type of religious principle or worship of God in order to get material benediction. Prayers for material benediction are intended for satisfying the senses. And when one is frustrated and cannot fully satisfy the senses in spite of all endeavor, he desires liberation, or freedom from material existence. These activities are generally called *purusārtha*. But actually the ultimate goal is to understand the Supreme Personality of Godhead. This is called *pañca-purusārtha*, the ultimate goal of life. Lord Caitanya therefore taught us not to ask from the Supreme Personality any benediction such as material wealth, popularity or a good wife. One should simply pray to the Lord to be constantly engaged in His transcendental loving service. Dhruva Maharaja, being cognizant of his desire for material benefit, wanted protection from the Lord so that he might not be misled or deviated from the path of devotional service by material desires.
Śrīmad-Bhāgavatam [Canto 4, Ch. 9]

Srimad-Bhagavatam

srī bhagavān uvāca—the Personality of Godhead said; veda—know; ahām—I; te—your; nyavasitam—determination; hṛdi—within the heart; rājanya-bālaka—O son of the King; tat—that; prayacchāmi—I shall give you; bhadrā—all good fortune; te—unto you; durāpam—although it is very difficult to obtain; api—in spite of; su-vrata—one who has taken a pious vow.

TRANSLATION

The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, still I shall favor you with its fulfillment. All good fortune unto you.

PURPORT

The Lord is so merciful to His devotee that He immediately said to Dhruva Mahārāja, “Let there be all good fortune for you.” The fact is that Dhruva Mahārāja was very much afraid in his mind, for he had aspired after material benefit in discharging his devotional service and this was hampering him from reaching the stage of love of God. In the Bhagavad-gītā (2.44) it is said, bhoga-śvarya-prasaktiṁ: those who are addicted to material pleasure cannot be attracted to devotional service. It was true that at heart Dhruva Mahārāja wanted a kingdom that would be far better than Brahmā-loka. This was a natural desire for a kṣatriya. He was also only five years old, and in his childish way he desired to have a kingdom far greater than his father’s, grandfather’s or great-grandfather’s. His father, Uttanapāda, was the son of Manu, and Manu was the son of Lord Brahmā. Dhruva wanted to excel all these great family members. The Lord, however, knew Dhruva Mahārāja’s childish ambition, but at the same time how was it possible to offer him a position more exalted than Lord Brahmā’s?

The Lord assured Dhruva Mahārāja that he would not be bereft of His love. He encouraged Dhruva not to be worried that he childishy had material desires and at the same time had the pure aspiration to be a great devotee. Generally, the Lord does not award a pure devotee material opulence, even though he may desire it. But Dhruva Mahārāja’s case was different. The Lord knew that he was such a great devotee that in spite of having material opulence he would never be deviated from love of God. This example illustrates that a highly qualified devotee can have the facility of material enjoyment and at the same time execute love of God. This, however, is a special case for Dhruva Mahārāja.
circumambulate this planet, which continues to exist even after the dissolution of all others.

**PURPORT**

Although the Pole Star existed before its occupation by Dhruva Mahārāja, there was no predominating deity. Dhruvaloka, our Pole Star, is the center for all other stars and solar systems, for all of them circle around Dhruvaloka just as a bull crushes grains by walking around and around a central pole. Dhruva wanted the best of all planets, and although it was a childish prayer, the Lord satisfied his demand. A small child may demand something from his father which his father has never given to anyone else, yet out of affection the father offers it to the child; similarly, this unique planet, Dhruvaloka, was offered to Mahārāja Dhruva. The specific significance of this planet is that until the entire universe is annihilated, this planet will remain, even during the devastation which takes place during the night of Lord Brahmā. There are two kinds of dissolutions, one during the night of Lord Brahmā and one at the end of Lord Brahmā's life. At the end of Brahmā's life, selected personalities go back home, back to Godhead. Dhruva Maharaja is one of them. The Lord assured Dhruva that he would exist beyond the partial dissolution of this universe. Thus at the end of the complete dissolution, Dhruva Mahārāja would go directly to Vaikuṇṭha, to a spiritual planet in the spiritual sky. Śrila Viśvanātha Cakravarti Thākura comments in this connection that Dhruvaloka is one of the Ṽlokas like Svētadvipa, Mathūra and Dvārakā. They are all eternal places in the kingdom of Godhead, which is described in the Bhagavad-gītā (tad dhāma paramam) and in the Vedas (oṁ tad viśnoḥ paramaṁ padaṁ sadā paśyanti sūryaḥ). The words parasāt kālpa-vāsānāṁ, transcendental to the planets inhabited after the dissolution, refer to the Vaikuṇṭha planets. In other words, Dhruva Mahārāja's promotion to the Vaikuṇṭhalokas was guaranteed by the Supreme Personality of Godhead.

**TEXT 22**

prasthite tu vananī pīṭhā
dattvā gāṁ dharma-saṁśrayaḥ
saṭ-trīśaṭa-varṣa-sāhasraṁ
rakṣitā-vyāhatendriyaḥ

**TRANSLATION**

After your father goes to the forest and awards you the rule of his kingdom, you will rule the entire world continually for 36,000 years, and all your senses will continue to be as strong as they are now. You will never become old.

**PURPORT**

In the Satya-yuga people generally lived for 100,000 years. Dhruva Mahārāja's ruling the world for 36,000 years was quite possible in those days.

**TEXT 23**

tvad-bhratary uttame naṣte mṛgasyāṁ tu tan-manaṁ
anveṣanti vanam mata dūvaṁgṁī sā pravekṣyati

**TRANSLATION**

The Lord continued: Sometime in the future your brother Uttama will go hunting in the forest, and while absorbed in hunting, he will be killed; mṛgasyāṁ—in hunting; tu—then; tan-manaṁ—being too afflicted; anveṣanti—while searching out; vanam—in the forest; mātā—the mother; dūva-agnim—in the forest fire; sā—she; pravekṣyati—will enter.

**PURPORT**

Dhruva Mahārāja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His step-
mother insulted Dhruva, who was not an ordinary person, but a great Vaishnava. An offense at the lotus feet of a Vaishnava is the greatest offense in this world. Because of her insulting Dhruva Mahārāja, Surucī would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaishnava. Not only should we not insult a Vaishnava, but we should not insult anyone unnecessarily. When Surucī insulted Dhruva Mahārāja, he was just a child. She of course did not know that Dhruva was a great recognized Vaishnava, and so her offense was committed unknowingly. Similarly, if one serves a Vaishnava unknowingly, there is a good result. When one serves a Vaishnava without knowledge, he still gets the good result, and if he unknowingly insults a Vaishnava, one suffers the bad result. A Vaishnava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord. Śrila Viśvanātha Cakravartī Ṭhākura, in his eight stanzas of prayer to the spiritual master, has sung,

Text 24

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

PURPORT

The most important factor in this verse is the Lord’s instructions regarding how to remember the Supreme Personality of Godhead at the end of life. Ante nārāyaṇa-smṛtiḥ: the result of whatever we do in executing spiritual activities is successful if we can remember Nārāyaṇa, the Supreme Personality of Godhead. This program of constant remembrance can be disturbed by many things, but Dhruva Mahārāja’s life would be so pure, as assured by the Lord Himself, that he would never forget Him. Thus at the time of his death he would remember the Supreme Lord, and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices. As stated in the Vedas, when one performs great sacrifices he must give in charity, not only to the brahmanas, but also to the kṣatriyas, vaishyas and śūdras. It is assured here that Dhruva Mahārāja would be able to perform such activities. In this age of Kali, however, the great sacrifice is the performance of saṅkīrtana-yajña. Our Kṛṣṇa consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continue to perform the saṅkīrtana-yajña continually and continually chant the Hare Kṛṣṇa mantra. Then certainly at the end of our lives we shall be able to remember Kṛṣṇa, and our program of life will be successful. In this age, distribution of prasāda has replaced distribution of money. No one has sufficient money to distribute, but if we distribute kṛṣṇa-prasāda as far as possible, it is more valuable than the distribution of money.
Tvam—you; yataḥ—wherefrom; na—never; āvartate—will come back; gataḥ—having gone there.

TRANSLATION

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven rṣis, and when you go there you never have to come back again to this material world.

PURPORT

In this verse the word nāvartate is very significant. The Lord says, “You will not come back to this material world because you will reach māsthānam, My abode.” Therefore Dhruvaloka, or the Pole Star, is the abode of Lord Viṣṇu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Śvetadvipa. It is clearly indicated that this planet is situated above the seven planetary systems of the rṣis, and because this planet is Viṣṇuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this universe. The answer is simple: Dhruvaloka remains, like other Vaikuṇṭhalokas, beyond this universe. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the very word nāvartate indicates that this planet is eternal.

TEXT 26

Śrīmad-Bhāgavatam [Canto 4, Ch. 9]

Dhruva Mahārāja Returns Home

Text 27]

Dhruva Mahārāja Returns Home

Dhāma—to His abode; svam—own; agāt—He returned; garuḍa-dhvajaḥ—Lord Viṣṇu, whose flag bears the emblem of Garuḍa.

TRANSLATION

The great sage Maitreya said: After being worshiped and honored by the boy, Dhruva Mahārāja, and offering him His abode, Lord Viṣṇu returned to His abode on the back of Garuḍa as Dhruva Mahārāja looked on.

PURPORT

From this verse it appears that Lord Viṣṇu awarded Dhruva Mahārāja the same abode in which He resides. His abode is described in the Bhagavad-gītā (15.6): yad gatvā na nivartante tad dhāma paramaṁ mama.

TEXT 27

Saṁśajña iva kartāya: pādasevāmādītāṁ

Prakṛti istaśāya nātyāpratīto gurūdāvastu

Saṁśajñā iti maitreyā uvaca

Ity arciṭah sa bhagavān

Atidhiśatmanah padam

Bālasya paśyato dhāma svam

Agaḍ garuḍa-dhvajaḥ

Maitreyaḥ uvāca

Ity arciṭah sa bhagavān

Atidhiśatmanah padam

Bālasya paśyato dhāma svam

Agaḍ garuḍa-dhvajaḥ

Maitreyaḥ uvāca— the great sage Maitreya continued to speak; iti—thus; arciṭah—being honored and worshiped; saṁśajñā—the desired result; viṣṇoh—of Lord Viṣṇu; pāda-sevāḥ—by serving the lotus feet; upaśādītah—obtained; pṛpya—having achieved; saṁśajñāḥ—of His determination; nātyāpratīto—the satisfaction; na—not; atiśrītaḥ—very much pleased; abhya-gāt—he returned; puram—to his home.

TRANSLATION

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

PURPORT

By worshiping the lotus feet of the Lord in devotional service as instructed by Nārada Muni, Dhruva Mahārāja achieved the desired result. His desire was to get a very exalted position, excelling those of his father, grandfather and great-grandfather, and although it was a somewhat childish determination because Dhruva Mahārāja was nothing but a small child, still Lord Viṣṇu, the Supreme Personality of Godhead, is so kind and
merciful that He fulfilled his desire. Dhruva Mahārāja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. Still, when Dhruva Mahārāja returned home he was not very much pleased because although in pure devotional service there is no demand from the Lord, because of his child­ish nature he had demanded something, and although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he had demanded something from the Lord, for he should not have done this.

TEXT 28

vidura uvāca

sudurlabhār̥ṇa yat paramaṇi padaṁ harer
māyāvinas taccaraṇārcaṇārjītām
labdhvāpy asidhdhārthaṁ ivaika-jañmanā
kathāṁ svam ātmānam amanyatārthaḥ-vit

viduraḥ uvāca—Vidura continued to inquire; sudurlabhām—very rare; yat—that which; paramaṁ—is the supreme; padaṁ—situation; harer—of the Supreme Personality of Godhead; māyāvināḥ—very affectionate; tac-—His; caraṇa—lotus feet; arcaṇa—worshiping; arjītāṁ—achieved; labdhvā—having attained; api—although; asidhdha-artham—not fulfilled; iwa—as if; eka-janmaṁ—in the duration of one life; kathāṁ—why; svam—own; ātmānam—heart; amanyatā—felt; arthaḥ-vit—being very wise.

TRANSLATION

Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

Text 29

maitreya uvāca

mātuḥ sapatnāya vāg-bānair
hrdi viddhas tu tān smaran
naicchan muktī-pater muktīṁ
tasmāt tāpam upyīvāṁ

maitreyaḥ uvāca—the great sage Maitreya replied; mātuḥ—of his mother; sa-patnāy—of the co-wife; vāg-bānair—the arrows of harsh words; hṛdi—in the heart; viddhaḥ—pierced; tu—then; tān—all of them; smaran—remembering; na—not; acchat—desired; muktī-pater—from the Lord, whose lotus feet give liberation; muktīṁ—salvation; tasmāt—therefore; tāpam—grief; upyīvāṁ—he suffered.

TRANSLATION

Maitreya answered: Dhruva Mahārāja's heart, which was pierced by the arrow of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.
PURPORT

This important verse has been discussed by many stalwart commentators. Why was Dhruva Mahārāja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one's material desires are all most demonic; one thinks of others as one's enemies, one thinks of revenge against one's enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others, etc. This has been described in the Bhagavad-gītā, Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the Mukunda-mālā-stotra, King Kulaśekhara, author of the book, states in his prayer: “My dear Lord, I don’t want any position of sense gratification within this material world. I simply want to engage in Your service perpetually.” Similarly, Lord Caitanya, in His Śikṣāstaka, also prayed, “My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service.” Lord Caitanya did not pray even for mukti, or liberation.

In this verse Maitreya replied to Vidura that Dhruva Mahārāja, influenced by a revengeful attitude towards his insulting stepmother, did not think of mukti, nor did he know what mukti is. Therefore he failed to aim for mukti as his goal in life. But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Mahārāja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the vāsudeva platform. The vāsudeva platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature—goodness, passion and ignorance—and one can therefore see the Supreme Personality of Godhead. Because on the vāsudeva platform one can see God face to face, the Lord is also called Vāsudeva.

Dhruva Mahārāja’s demand was for a position so exalted that it was never enjoyed even by Lord Brahmā, his great-grandfather. Kṛṣṇa, the Supreme Personality of Godhead, is so affectionate and kind towards His devotees, especially to a devotee like Dhruva Mahārāja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee’s material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

Dhruva Mahārāja was offered Dhrūvaloka, a planet that was never rescinded upon by any conditioned soul. Even Brahmā, although the topmost living creature within this universe, was also not allowed to enter the Dhrūvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Kṣīrodakāśayi Viṣṇu, and they stand on the beach of the Milk Ocean. So the fulfillment of Dhruva Mahārāja’s demand—a position more exalted than that of even his great-grandfather Brahmā—was offered to him.

Here in this verse the Lord is described as mukti-pati, which means one under whose lotus feet there are all kinds of muktis. There are five kinds of muktis: sāyujya, sārūpya, sālokya, sāmīrya, and sārṣṭi. Out of these five muktis, which can be achieved by any person engaged in devotional service to the Lord, the one which is known as sāyujya is generally demanded by Māyāvāda philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this sāyujya-mukti, although counted among the five kinds of muktis, is not actually mukti because from sāyujya-mukti one may again fall down to this material world. This information we have from Śrīmad-Bhāgavatam, wherein it is said patanty adhā, which means “they again fall down.” The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls down into this material world, and his service propensity is satisfied by material welfare activities like humanitarianism, altruism and philanthropy. There are many instances of such fall-downs, even for great sannyāsīs in the Māyāvāda school.

Therefore Vaishnava philosophers do not accept sāyujya-mukti to be within the category of mukti. According to them, mukti means transference to the loving service of the Lord from one’s position of serving māyā. Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real mukti. When one is situated in his original position, giving up artificial positions, he is called mukta, or liberated. In the Bhagavad-gītā this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered
to be *mukta* or *brahma-bhūta*. It is said in *Bhagavad-gītā* that a devotee is considered to be on the *brahma-bhūta* platform when he has no material contamination. In the *Padma Purāṇa* this is also confirmed: *mukti* means engagement in the service of the Lord.

The great sage Maitreya explained that Dhruva Mahārāja did not desire in the beginning to engage in the service of the Lord, but he wanted an exalted position better than his great-grandfather's. This is more or less not service to the Lord but service to the senses. Even if one gets the position of Brahmā, the most exalted position in this material world, he is a conditioned soul. Śrīla Prabhodhānanda Sarasvatī says that if one is elevated to real, pure devotional service, he considers even great demigods like Brahmā and Indra to be on an equal level with an insignificant insect. The reason is that an insignificant insect has a desire for sense gratification, and even a great personality like Lord Brahmā also wants to dominate this material nature.

Sense gratification means domination over material nature. The whole competition between conditioned souls is based upon domination of this material nature. Modern scientists are proud of their knowledge because they are discovering new methods to dominate the laws of material nature. They think that this is the advancement of human civilization—the more they can dominate the material laws, the more advanced they think they are. Dhruva Mahārāja's propensity in the beginning was like that. He wanted to dominate this material world in a greater position than Lord Brahmā. Therefore elsewhere it is described that after the appearance of the Lord, when Dhruva Mahārāja thought and compared his determination to his final reward, he realized that he had wanted a few particles of broken glass but instead had received many diamonds. As soon as he saw the Supreme Personality of Godhead face to face, he immediately became conscious of the unimportance of his demand from the Lord to have an exalted position better than Lord Brahmā's.

When Dhruva Mahārāja became situated on the *vāsudeva* platform due to seeing the Lord face to face, all his material contamination was cleared. Thus he became ashamed of what his demands were and what he had achieved. He was very much ashamed to think that although he had gone to Madhuvana, giving up the kingdom of his father, and he had gotten a spiritual master like Nārada Muni, still he was thinking of revenge against his stepmother and wanted to occupy an exalted post within this material world. These were the causes for his moroseness even after he received all the desired benedictions from the Lord.

When Dhruva Mahārāja factually saw the Supreme Personality of Godhead, there was no question of a revengeful attitude towards his stepmother nor any aspiration to lord it over the material world, but the Supreme Personality is so kind that He knew that Dhruva Mahārāja wanted these. Speaking before Dhruva Mahārāja, He used the word *vedāhaṁ* because when Dhruva Mahārāja demanded material benefits, the Lord was present within his heart and so knew everything. The Lord always knows everything that a man is thinking. This is confirmed in *Bhagavad-gītā* also: *vedāhaṁ samatītāṁ.*

The Lord fulfilled all Dhruva Mahārāja's desires. His revengeful attitude towards his stepmother and stepbrother was satisfied. He wanted a more exalted position than his great-grandfather. That was also fulfilled. And at the same time, his eternal position in Dhrvaloka was fixed. Although Dhruva Mahārāja's achievement of an eternal planet was not conceived by him, Kṛṣṇa thought, "What will Dhruva do with an exalted position within this material world?" Therefore He gave him the opportunity to rule this material world for 36,000 years with unchangeable senses and the chance to perform many great sacrifices and thus become the most reputed king within this material world. And, after finishing with all this material enjoyment, he would be promoted to the spiritual world, which includes the Dhrvaloka.
Shrimad-Bhagavatam [Canto 4, Ch. 9

by Sanandana; ārdha-retasaḥ—infallible celibates; māṣaḥ—within months; ahām—1; saṣbhīḥ—six; amuṣya—of Him; pādayoḥ—of the lotus feet; chāyām—shelter; upetaḥ—achieving; apagataḥ—fell down; prthak-matiḥ—my mind fixed on things other than the Lord.

TRANSLATION

Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task because even the great brahmacārīs headed by Sanandana, who practiced the aṣṭāṅga-yoga in trance, attained the shelter of the lotus feet of the Lord only after many, many births. Although within six months I achieved the same result, nevertheless, due to my thinking differently from the Lord, I fell down from my position.

PURPORT

In this verse Dhruva Mahārāja himself explains the cause of his moroseness. First he laments that to see the Supreme Personality of Godhead directly is not easy. Even great saintly persons like the four celebrated brahmacārīs headed by Sanandana—Sanaka, Sanatana, Sanatkumāra and Sanandana—practiced the yoga system for many, many births and remained in trance before getting the opportunity to see the Supreme Lord face to face. As far as Dhruva Mahārāja was concerned, he saw the Supreme Lord personally after only six months of practice in devotional service. He expected, therefore, that as soon as he met the Supreme Lord, the Lord would take him to His abode immediately, without waiting. Dhruva Mahārāja could understand very clearly that the Lord had offered him the rule of the world for 36,000 years because in the beginning he was under the spell of material energy and wanted to take revenge against his stepmother and rule over his father's kingdom. Dhruva Mahārāja greatly lamented his propensity for ruling the material world and his revengeful attitude toward other living entities.

TEXT 31

अहो बत ममानामत्यं मन्त्राय मस्य प्रस्वतु ।
गतवाये यद्यदवत्तर ॥ 3१॥

aho bata mamānātmayāṁ
manda-bhāgyasya pasyata
bhava-çchidāḥ pāda-mūlaṁ
gatvā yāce yad antavat

TRANSLATION

Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

PURPORT

The word anātmayam is very significant in this verse. Ātmā means the soul, and anātmya means without any conception of the soul. Śrīla Ṭhākura Gauḍārāja instructed his sons that unless a human being comes to the point of understanding the Ātmā, or spiritual position, whatever he does is ignorance, and this brings only defeat in his life. Dhruva Mahārāja regrets his unfortunate position, for although he approached the Supreme Personality of Godhead, who is always able to give His devotee the highest benediction of cessation of the repetition of birth and death, which is impossible for any demigod to offer, he foolishly wanted something perishable. When Hiraṇyakaśipu asked immortality from Lord Brahmā, Lord Brahmā expressed his inability to offer such a benediction because he himself is not immortal; therefore immortality or complete cessation of the chain of repeated birth and death can be offered by the Supreme Lord, the Personality of Godhead Himself, not by others. Harih vina na śṛtir vairanti. It is said that without the blessings of Hari, the Supreme Personality of Godhead, no one can stop the continuous chain of birth and death within this material world. Therefore the Supreme Lord is also called bhava-çchidaḥ. The Vaiṣṇava philosophy in the process of Kṛṣṇa consciousness prohibits the devotee from all kinds of material aspirations. A Vaiṣṇava devotee should always be anyābhilāṣitā-sūnya, free from all material aspirations for the results of fruitive activities or empirical philosophical speculation. Dhruva Mahārāja was actually initiated by Nārada Muni, the greatest Vaiṣṇava, in the chanting of om nāmo bhagavate vāsudevaya. This mantra is a viṣṇu-mantra, for by practicing the chanting of this mantra one is elevated to the Viṣṇuloka. Dhruva Mahārāja regrets that although he was initiated in the viṣṇu-mantra by a Vaiṣṇava, he still aspired for material benefits. That was another cause for lamentation. Although he got the result of the viṣṇu-mantra by the causeless mercy of the Lord, he lamented how foolish he was to strive for material benefits while
practicing devotional service. In other words, every one of us who is engaged in devotional service in Kṛṣṇa consciousness should be completely free from all material aspirations. Otherwise we will have to lament like Dhruva Mahārāja.

**TEXT 32**

matiḥ-intelligence; vidūṣitā—contaminated; devaḥ—by the demigods; patadbhiḥ—who will fall down; asahiṣṭubhiḥ—intolerant; yaḥ—I who; nārāda—of the great sage Nārāyaṇa; vacaḥ—of the instructions; tathāyaḥ—the truth; na—not; agrāhīṣam—could accept; asat-tamaḥ—the most wretched.

**TRANSLATION**

Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṇṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārāyaṇa.

**PURPORT**

As shown by many instances in the Vedic literature, when a person undergoes severe austerities, the demigods become very much perturbed because they are always afraid of losing their posts as the predominating deities of the heavenly planets. It is known to them that their position in the higher planetary system is not permanent, as it is stated in the Bhagavad-gītā, Ninth Chapter. It is said in the Gītā that after exhausting the results of their pious activities, all the demigods who are inhabitants of the higher planetary system have to come back again to this earth.

It is a fact that the demigods control the different activities of the limbs of our bodies. Factually we are not free even in moving our eyelids. Everything is controlled by them. Dhruva Mahārāja's conclusion is that these demigods, being envious of his superior position in devotional service, conspired against him to pollute his intelligence, and thus although he was the disciple of a great Vaiṣṇava, Nārada Muni, he could not accept his valid instructions. Now Dhruva Mahārāja regretted very much that he had neglected these instructions. Nārada Muni had asked him, "Why should you bother about insult or adoration from your stepmother?" He of course informed Dhruva Mahārāja that since he was only a child, what did he have to do with such insult or adoration? But Dhruva Mahārāja was determined to achieve the benediction of the Supreme Personality of Godhead, and therefore Nārada advised him to go back home for the time being, and in mature time he could try to practice devotional service. Dhruva Mahārāja regretted that he had rejected the advice of Nārada Muni and was adamant in asking him for something perishable, namely revenge against his stepmother for her insult and possession of the kingdom of his father.

Dhruva Mahārāja regretted very much that he could not take seriously the instruction of his spiritual master and that his consciousness was therefore contaminated. Still, the Lord is so merciful that due to Dhruva's execution of devotional service He offered him the ultimate Vaiṣṇava goal.
PURPORT

Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of friends and enemies within this material world is something like dreaming at night. In dreams we create so many things out of various impressions in the subconscious mind, but all such creations are simply temporary and unreal. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Super-soul, we create many friends and enemies simply out of imagination.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says that within this material world or material consciousness, good and bad are the same. The distinction between good and bad is simply a mental concoction. The actual fact is that all living entities are sons of God, or by-products of His marginal energy. Because of our being contaminated by the modes of material nature, we distinguish one spiritual spark from another. That is also another kind of dreaming. It is stated in the Bhagavad-gītā that those who are actually learned do not make any distinction between a learned scholar, a brāhmaṇa, an elephant, a dog and a cāyāla; they do not see in terms of the external body, but they see the person as spirit soul. By higher understanding one can know that the material body is nothing but a combination of the five material elements. In that sense also the bodily construction of a human being and that of a demigod are one and the same. From the spiritual point of view we are all spiritual sparks, parts and parcels of the Supreme Spirit, God. Either materially or spiritually we are basically one, but we make friends and enemies as dictated by the illusory energy. Dhruva Mahārāja therefore said, dāvāṁ mayāṁ upāśritaya: the cause of his bewilderment was his association with the illusory material energy.

TEXT 34

svārajyaṁ yacchato maudhyāya
māṇo me bhikṣāto bata
īśvarāt kṣīṇa-puṣyena
phalāt-kārān īvādhanaṁ
dāvāṁ mayāṁ upāśritaya

TRANSLATION

Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, still I wanted material name and prosperity. My case is just like that of the poor man.

PURPORT

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Mahārāja regrets his personal behavior in this connection.

TEXT 35

prasyādyā—after satisfying; jagat-ātmānaḥ— the soul of the universe; tapasā—by austerity; dusprāśadānam—who is very difficult to satisfy; bhava-chidam—the Personality of Godhead, who can cut the chain of birth and death; ayāce—prayed for; āham—I; bhavaṁ—again repetition of birth and death; bhāgya—fortune; viwarjitaḥ—being without.

TRANSLATION

It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one's link with birth and death, I have prayed for the same conditions again.

PURPORT

Sometimes it so happens that a devotee engaged in the loving service of the Lord desires some material benefit in exchange for this service. This is not the proper way to discharge devotional service. Out of ignorance, of course, sometimes a devotee does so, but Dhruva Mahārāja regrets his personal behavior in this connection.
who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

PURPORT

In this verse the word svāmnijyam, which means complete independence, is very significant. A conditioned soul does not know what complete independence is. Complete independence means situation in one's own constitutional position. The real independence of a living entity, who is part and parcel of the Supreme Personality of Godhead, is to remain always dependent on the Supreme Lord, just like a child who plays in complete independence, guided by his parents, who watch over him. The independence of the conditioned soul does not mean to fight with the obstacles offered by māyā, but to surrender to Kṛṣṇa. In the material world, everyone is trying to become completely independent simply by fighting against the obstacles offered by māyā. This is called the struggle for existence. Real independence is to be reinstated in the service of the Lord. Anyone who goes to the Vaikuṇṭha planets or Goloka Vrndavana planet is freely offering his service to the Lord. That is complete independence. Just contrary to this is material overlordship, which we wrongly take to be independence. Many great political leaders have tried to establish independence, but due to such so-called independence the people's dependence has only increased. The living entity cannot be happy trying to be independent in the material world. One has to surrender, therefore, unto the lotus feet of the Lord and engage in His original eternal service.

Dhruva Mahārāja regrets that he wanted material opulence and greater prosperity than that of his great-grandfather, Lord Brahmā. His begging from the Lord was like a poor man's asking a great emperor for a few grains of broken rice. The conclusion is that anyone who is engaged in the loving service of the Lord should never ask for material prosperity from the Lord. That is complete independence. If we want anything else, it is a sign of our misfortune.

TEXT 36

Dhruva Maharaja Returns Home

The great sage Maitreya continued: My dear Vidura, persons who, like you, are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

PURPORT

In the Bhagavad-gītā the Lord says that He is the supreme enjoyer, the supreme proprietor of everything and anything within this creation, and the supreme friend of everyone. When one knows these things perfectly, he is always satisfied. The pure devotee never hankers after any kind of material prosperity. The karmīs, however, or jīnās or yogīs, endeavor always for their own personal happiness. Karmīs work day and night to improve their economic condition, jīnās undergo severe austerities in order to get liberation, and yogīs also undergo severe austerities by practicing the yoga system for attainment of wonderful mystic powers. A devotee, however, is not interested in such activities; he does not want mystic powers or liberation or material prosperity. He is satisfied in any condition of life, as long as he is constantly engaged in the service of the Lord. The Lord's feet are compared with the lotus, wherein there is saffron.
A devotee is always engaged in drinking the honey from the lotus feet of the Lord. Unless one is freed from all material desires, he cannot actually taste the honey from the Lord's lotus feet. One has to discharge his devotional duties without being disturbed by the coming and going of material circumstances. This desirelessness for material prosperity is called niskama.

One should not mistakenly think that niskama means giving up all desires. That is impossible. A living entity is eternally existent, and he cannot give up desires. A living entity must have desires; that is the symptom of life. When there is a recommendation to become desireless, it is to be understood that this means that we should not desire anything for our sense gratification. For a devotee this state of mind, nisphra, is the right position. Actually every one of us already has an arrangement for our standard of material comforts. A devotee should always remain satisfied with the standard of comforts offered by the Lord, as stated in the Isopanisad (tena tyaktena bhuunjitha). This saves time for executing Krishna consciousness.

TEXT 37

When King Uttanapada heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

PURPORT

Dhruva Maharraja, a five-year-old boy, went to the forest for penance and austerity, and the King could not at all believe that a small boy of such a tender age could live in the forest. He was certain that he was dead. He therefore could not fix his faith in the message that Dhruva Maharraja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Maharraja's departure from home, King Uttanapada thought that he was the cause of his leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

TEXT 38

Although he could not believe the words of the messenger, he had full faith in the word of the great sage Narada. Thus he was greatly overwhelmed by the news, and immediately he offered the messenger a highly valuable garland in great satisfaction.

TEXTS 39-40

Dhruva Maharraja Returns Home

He therefore could not fix his faith in the message that Dhruva Maharraja was coming back home again. For him this message said that a dead man was coming back home, and so he could not believe it. After Dhruva Maharraja's departure from home, King Uttanapada thought that he was the cause of his leaving, and thus he considered himself the most wretched. Therefore, even though it was possible that his lost son was coming back from the kingdom of death, he thought that since he was most sinful it was not possible for him to be so fortunate as to get back his lost son.

TEXT 38

Although he could not believe the words of the messenger, he had full faith in the word of the great sage Narada. Thus he was greatly overwhelmed by the news, and immediately he offered the messenger a highly valuable garland in great satisfaction.

TEXTS 39-40
Then King Uttanapada, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brahmanas, all the elderly personalities of his family, his officers, his ministers, and his immediate friends, he immediately left the city.

**TRANSLATION**

Then King Uttanapada, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brahmanas, all the elderly personalities of his family, his officers, his ministers, and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

**TEXT 41**

**TRANSLATION**

Both the queens of King Uttanapada, namely Suniti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.

**PURPORT**

After the departure of Dhrūva Mahārāja from the palace, the King was very afflicted, but by the kind words of Saint Narada he was partially satisfied. He could understand the great fortune of his wife Suniti and the great misfortune of Queen Suruci, for these facts were certainly very open in the palace. But still when the news reached the palace that Dhrūva Mahārāja was returning, his mother, Suniti, out of her great compassion and due to being the mother of a great Vaiṣṇava, did not hesitate to take the other wife, Suruci, and her son Uttama, on the same palanquin. That is the greatness of Queen Suniti, the mother of the great Vaiṣṇava Dhrūva Mahārāja.

**TEXTS 42-43**

**TRANSLATION**

Upon seeing Dhrūva Mahārāja approaching the neighboring small forest, King Uttanapada with great haste got down from his chariot. He had been...
very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long lost boy. Breathing very heavily, he embraced him with both arms. But Dhruva Maharaja was not the same as before; he was completely sanctified by spiritual advancement due to being touched by the lotus feet of the Supreme Personality of Godhead.

TEXT 44

Reunion with Dhruva Maharaja fulfilled King Uttanapada's long cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

PURPORT

By nature’s way, when a man cries, there may be two causes. When one cries in great happiness upon the fulfillment of some desire, the tears coming forth from the eyes are very cold and pleasing, whereas tears in times of distress are very hot.

TEXT 45

Then Dhruva Maharaja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

PURPORT

It may be questioned why Dhruva Maharaja offered his respect not only to his mother but also to his stepmother, due to whose insults he had to leave home. The answer is that after achieving perfection by self-realization and seeing the Supreme Personality of Godhead face to face, Dhruva Maharaja was completely freed from all contamination of material desire. Feelings of insult or honor in this material world are never perceived by a devotee. Lord Caitanya therefore says that one has to be humbler than the grass, and, He recommends, more tolerant than the tree, to execute devotional service. Dhruva Maharaja, therefore, has in this verse been described as saj-janāgrahaḥ, the foremost of noble men. The pure devotee is the noblest of all and he has no feelings of animosity towards anyone. Duality due to animosity is a creation of this material world. There is no such thing in the spiritual world, which is the absolute reality.

TEXT 46

Suruci, the younger mother of Dhruva Maharaja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with both arms. But Dhruva Maharaja was not the same as before; he was completely sanctified by spiritual advancement due to being touched by the lotus feet of the Supreme Personality of Godhead.
him with her hands, and with tears of feeling she blessed him with the words, "My dear boy, long may you live!"

TEXT 47

yaśya prasanno bhagavān
gunāir maitṛīdibhir hariḥ
tasmai namanti bhūtānī
nimnam āpa iva suyām

yasya—anyone with whom; prasannaḥ—is pleased; bhagavān—the Personality of Godhead; guṇaḥ—by qualities; maitṛī—friendship, etc.; hariḥ—Lord Hari; tasmai—unto him; namanti—offer respect; bhūtānī—all living entities; nimnam—to low ground; āpa—water; iva—just as; suyām—automatically.

TRANSLATION

Anyone who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead receives honor from all living entities, just as water automatically flows down by nature.

PURPORT

The question may be raised in this connection why Suruci, who was not at all favorably disposed towards Dhruva, blessed him, "Long may you live," which means that she also desired good fortune for him. The answer is given in this verse. Since Dhruva Mahārāja was blessed by the Lord, due to his transcendental qualities everyone was bound to offer him all respects and benediction, just as water, by its nature, flows downward. A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect. Śrīvīsa Ācārya said that the six Gosvāmīs of Vṛndāvana are respected throughout the entire universe because a devotee, having pleased the Supreme Personality of Godhead, the source of all emanations automatically pleases everyone, and thus everyone offers him respect.

TEXT 48

uttamaḥ ca dhruvāḥ cobbhū
anuyonyam prema-uḥvalau
aṅga-saṅgād utpulakāv
asraugham muhur uhaṭhaḥ

uttamaḥ ca—also Uttama; dhruvāḥ ca—Dhruva also; ubhau—both; anu-
yonyam—one another; prema-uḥvalau—being overwhelmed with affection; aṅga-saṅgāt—by embracing; utpulakāv—their hair stood up; asra—of tears; ogham—torrents; muhur—again and again; uhaṭhaḥ—they exchanged.

TRANSLATION

The two brothers Uttama and Dhrus Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on both their bodies stood up.

TEXT 49

sūnitir asya jananī
prānebhyo 'pi priyam sutam
upaghuyā jahāv ādhiṁ
 tad-aṅga sparśa-nirṛtyā

sūnitī—Sunīti, the real mother of Dhrus Mahārāja; asya—his; jananī—mother; prānebhī—more than life air; api—even; priyam—dear; sutam—son; upaghuyā—embracing; jahau—gave up; ādhiṁ—all grief; tad-aṅga—his body; sparśa—touching; nirṛtyā—being satisfied.

TRANSLATION

Sunīti, the real mother of Dhrus Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.
My dear Vidura, Suniti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Maharaja. This was a great auspicious sign.

When Deities are installed, They are washed with milk, yogurt and water, and this ceremony is called abhiseka. In this verse it has been especially mentioned that the tears which flowed down from the eyes of Suniti were all-auspicious. This auspiciousness of the abhiseka ceremony performed by his beloved mother is the indication that in the very near future Dhruva Maharaja would be installed on the throne of his father. The history of Dhruva Maharaja's leaving home was that his father refused to give him a place on his lap, and Dhruva Maharaja determined that unless he got the throne of his father he would not come back. Now this abhiseka ceremony performed by his beloved mother was an indication that he would occupy the throne of Maharaja Uttanapada.

It is also significant in this verse that Suniti, mother of Dhruva Maharaja, is described as vira-svita, a mother who produced a great hero. There are many heroes in the world, but there is no comparison with Dhruva Maharaja, who was not only a heroic emperor of this planet, but also a great devotee. A devotee is also a great hero because he conquers the influence of murya. When Lord Caitanya inquired from Ramananda Raya about the most famous man in this world, the latter replied that anyone who is known as a great devotee of the Lord is to be accepted as the most famous.

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger; yata—whom; anudhyayinah—constantly meditating upon; dhira—great saintly persons; muryam—death; jigyih—conquered; sudurjayam—which is very, very difficult to overcome.
**PURPORT**

Dhruva Mahārāja was the lost child of Queen Suruti, but during his absence she always meditated upon the Supreme Personality of Godhead, who is able to rescue His devotee from all dangers. While Dhruva Mahārāja was absent from his home, not only did he undergo severe austerities in the forest of Madhuvana, but at home also his mother prayed to the Supreme Lord for his safety and good fortune. In other words, the Lord was worshiped by both the mother and the son, and both were able to achieve the supreme benediction from the Supreme Lord. The word *sudurjayam*, an adjective which indicates that no one can conquer death, is very significant.

When Dhruva Mahārāja was away from his home, his father thought that he was dead. Ordinarily a king's son only five years old and away from home in the forest would certainly be supposed dead, but by the mercy of the Supreme Personality of Godhead, not only was he saved, but he was blessed with the highest perfection.

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**TEXT 53**

दल्यामण्य जनेवें खुर्म संखार्त नयः।
आरोप्य वरिष्ठिः स्त्रुयमानीविकतुरुः ||५३||

*dalīyāmanāḥ janai evaṁ dhruvaṁ saḥ brataram nṛpaḥ aropya kāriniḥ hṛṣṭaḥ stūyamāno 'uṣat puram*

*dalīyāmanāḥ*—being thus praised; *janaiḥ*—by the people in general; *evaiṁ*—thus; *dhruvaṁ*—Mahārāja Dhruva; *saḥ brataram*—with his brother; *nṛpaḥ*—the King; *āropya*—placing; *kāriniṁ*—on the back of a she-elephant; *hṛṣṭaḥ*—being so pleased; *stūyamānaḥ*—and being so praised; *uṣat*—returned; *puram*—to his capital.

**TRANSLATION**

The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very happy, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

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**TEXT 54**

तत्र तत्रौपरं सङ्केतेव्यक्तरपरेणः।
सहारे कर्तव्यसमृद्ध तद्भ: ||५४||

At each and every gate there were burning lamps and big water pots decorated with differently colored cloth, strings of pearls, flower garlands, and hanging mango leaves.
TEXT 56

In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

PURPORT

Regarding the mention of airplanes here, it is suggested by Śrīmad Vijayadhvaja Tīrtha that on this occasion the demigods from higher planetary systems also came in their airplanes to bestow their blessings on Dhrūva Mahārāja on his arrival at the capital of his father. It also appears that all the domes of the city palaces as well as the pinnacles of the airplanes were decorated with ornamental work in gold, and, being reflected by the sunshine, they were all glittering. We can observe a specific distinction between Dhrūva Mahārāja's time and modern days, for the airplanes in those days were made of gold, whereas at the present moment airplanes are made of base aluminum. This just gives a hint of the opulence of Dhrūva Mahārāja's days and the poverty of modern times.

TEXT 57

In all the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and all over the city auspicious grains such as rice and barley and flowers, fruits and many other auspicious presentations were scattered.

TRANSLATION

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and all over the city auspicious grains such as rice and barley and flowers, fruits and many other auspicious presentations were scattered.

TEXTS 58-59

All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and all over the city auspicious grains such as rice and barley and flowers, fruits and many other auspicious presentations were scattered.
Thus, as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

Dhruva Mahārāja thereafter lived in his father’s palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

The description of King Uttānapāda’s palace depicts the state of affairs many hundreds and thousands of years ago, long before Śrīmad-Bhāgavatam was compiled. Since it is described that Mahārāja Dhruva ruled for 36,000 years, he must have lived in the Satya-yuga, when people lived for 100,000 years. The life durations in the four yugas are also mentioned in the Vedic literature. In the Satya-yuga people used to live for 100,000 years, in the Tretā-yuga people lived for 10,000 years, in the Dvāpara-yuga they lived for 1,000 years, and in this age, Kali-yuga, people may live up to 100 years.
With the progressive advance of each new yuga, the duration of human life is reduced by ninety percent—from 100,000 to 10,000, from 10,000 to 1,000, and from 1,000 to 100.

It is said that Dhrūva Mahārāja is the great-grandson of Lord Brahmā. This indicates that Dhrūva Mahārāja's time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahmā, as stated in the Bhagavad-gītā, there are many Satya-yugas. According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhrūva Mahārāja lived many millions of years ago, but the description of the palace of Dhrūva's father is so glorious that we cannot accept that advanced human civilization did not exist even 40,000 or 50,000 years ago. There were walls like those in the palace of Mahārāja Uttanapādā even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls were made of marble and were once decorated with jewels. During the British Period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold and silver. The advancement of economic development was not based on big motor cars. Advancement of human civilization does not depend on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhrūva Mahārāja's father, Uttanapādā, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of Śrīmad-Bhāgavatam, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Tretā-yuga and Dwāpara-yuga.

TEXT 63

utra-rāmāyaḥ vā śrama-vidvāṭāḥ kṛṣṇa-dvīha-gaṁ mithunākūṭa-gaṁ-matāvṛata

udānāni-gardens; ca-also; ramyāṇi-very beautiful; vicitraḥ—various; amara-drūmaḥ—with trees brought from the heavenly planets; kūja—singing; dvīha-gaṁ—of birds; mithunākūṭa—with pairs; gāy veteran—humming; matāvaṁ-madhu-vṛataṁ—with bumblebees.

TRANSLATION

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets, and in those trees there were pairs of sweetly singing birds and almost mad bumblebees who made a very relishable buzzing sound.

PURPORT

In this verse the word amara-drūmaḥ, "with trees brought from the heavenly planets," is very significant. The heavenly planets are known as amaraloka, the planets where death is very much delayed, because the people there live for 10,000 years according to the calculations of the demigods, in which our six months are equal to one day. The demigods live in the heavenly planets for months, years and ten thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down again to this earth. These are the statements that can be collected from Vedic literature. As the people there live for 10,000 years, so also do the trees. Of course, here on this earth there are many trees which live for 10,000 years, so what to speak of the trees on the heavenly planets? They must live for more than many ten thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāma He took a pārijata flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demigods due to the pārijata tree's being taken from heaven to this planet. The pārijata was planted in the palace of Mahārāja Uttanapādā which was occupied by Queen Satyabhāma. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Mahārāja Uttanapādā there were many varieties of such trees.

TEXT 64

udānāni ca ramyāṇi vicitra amara-drūmaḥ kūja-dvīha-gaṁ mithunākūṭa-gaṁ-matāvaṁ-madhu-vṛataṁ

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Another aspect of this verse is that Dhrūva Mahārāja's father, Uttanapādā, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of Śrīmad-Bhāgavatam, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Tretā-yuga and Dwāpara-yuga.

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TRANSLATION

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TRANSLATION

There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, karaṇḍavas, cakravyūhas, cranes and similar other valuable birds were visible in those lakes.

PURPORT

It appears that the palace was not only surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also where the water was full of many colorful lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxurious birds, such as swans, cakravyūhas, karaṇḍavas and cranes. These birds generally do not live in filthy places like crows. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

TEXT 65

Text 66] Dhruva Mahārāja Returns Home

TRANSLATION

The saintly King Uttanapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

PURPORT

When Dhruva Mahārāja was in the forest executing his austerities, his father, Uttanapāda, heard everything about his very wonderful activities. Although Dhruva Mahārāja was not only the son of a king but was only five years old, he went to the forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord. No one is more satisfied than the father of a person who is credited with glorious activities. Mahārāja Uttanapāda was not an ordinary king; he was a rājarṣi, a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in Bhagavad-gītā also, the science of God, or the yoga system of devotional service known as Bhagavad-gītā, was spoken to the saintly king of the sun planet, and gradually it descended through the kṣatriya kings who were generated from the sun and the moon. If the head of the government is saintly, certainly the citizens not only become saintly, but they are very happy because both their spiritual and physical needs and hankerings are satisfied.
beloved; praśam—by his subjects; rāja—the King; dhruvam—Dhruva Mahārāja; cakre—made; bhuvat—of the earth; patim—master.

TRANSLATION

When, after concentration, King Uttanapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned him as Emperor of this planet.

PURPORT

Although it is misconceived that formerly the monarchical government was autocratic, from the description of this verse it appears that not only was King Uttanapāda a rājarṣi, but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers, considered the opinion of the public, and also personally examined Dhruva’s character. Then he installed him on the throne to take charge of the affairs of the world.

When a Vaiṣṇava king like Dhruva Mahārāja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would all become Kṛṣṇa conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Kṛṣṇa conscious they would vote for persons who are of the category of Dhruva Mahārāja. If the post of chief executive were occupied by such a Vaiṣṇava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. Unless people are Kṛṣṇa conscious like Dhruva Mahārāja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

TEXT 67

 aanām ca pravay asam
 akalaya viśam patīḥ
 vanāḥ viraktāḥ prātiṣṭhād
 vimrāṇaṁ atmano gatīm

ātmānāṁ himself; ca—also; pravayasaṁ—advanced in age; ākalaya—considering; viśam patīḥ—King Uttanapāda; vanāḥ—to the forest; viraktāḥ—detached; prātiṣṭhāḥ—departed; vimrāṇa—deliberating on; ātmānaḥ—of the self; gatīm—salvation.

TRANSLATION

After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttanapāda detached himself from worldly affairs and entered the forest.

PURPORT

This is the sign of a rājarṣi. King Uttanapāda was very opulent and was Emperor of the world, and these attachments were certainly very great. Modern politicians are not as great as kings like Mahārāja Uttanapāda, but because they get some political power for some days, they become so much attached to their positions that they never retire unless they are removed from their posts by cruel death or killed by some opposing political party. It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it is evident from the behavior of King Uttanapāda. Immediately after installing his worthy son Dhruva Mahārāja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity. Practice of austerity is the main business of human life. As Mahārāja Dhruva practiced austerity in his early age, similarly his father, Mahārāja Uttanapāda, in his old age, also practiced austerity in the forest. It is, however, not possible in modern days to give up one’s home and go to the forest to practice austerity, but if people of all ages would take shelter of the Kṛṣṇa consciousness movement and practice the simple austerities of no illicit sex, no intoxication, no gambling and no meat eating, and chant the Hare Kṛṣṇa mantra regularly (sixteen rounds), by this practical method it would be a very easy task to get salvation from this material world.

Thus end the Bhāktivedanta purports of the Fourth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled “Dhruva Mahārāja Returns Home.”
CHAPTER TEN

Dhruva Mahārāja’s Fight with the Yakṣas

TEXT

The great sage Maitreya continued: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajapati Śisumara, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

PURPORT

It appears that Dhruva Mahārāja married after being installed on the throne of his father and after the departure of his father for the forest for self-realization. It is very important to note in this connection that since Mahārāja Uttanapāda was greatly affectionate towards his son, and since it is the duty of a father to get his sons and daughters married as quickly as possible, why did he not get his son married before he left home? The answer is that Mahārāja Uttanapāda was a rājarṣi, saintly king. Although he
was busy in his political affairs and duties of government management, still he was very anxious for self-realization. Therefore as soon as his son, Dhruva Mahārāja, was quite worthy to take charge of the government, he took this opportunity to leave home, just like his son, who, without fear, left home for self-realization, even at the age of five years. These are rare instances from which we can see that the importance of spiritual realization is above all other important work. Mahārāja Uttanapāda knew very well that to get his son, Dhruva Mahārāja, married was not so important that it should take preference to his going away to the forest for self-realization.

**TEXT 2**

**Translation**

The greatly powerful Dhruva Mahārāja had another wife named Ila; api—also; bhārīyāṁ—unto his wife; vāyoh—of the demigod Vayu (controller of air); putryam—unto the daughter; mahā-balaṁ—the greatly powerful Dhruva Mahārāja; putram—son; utkala-Utkala; nāmānam—of the name; yojit—female; ratnam—jewel; ajjanaṁ—he begot.

**TEXT 3**

**Translation**

When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yaksas in the Himalayan Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went for victory over the city of the Yaksas, Alakapuri.

**PURPORT**

Dhruva Mahārāja’s becoming angry, overwhelmed with grief, and envious of the enemies was not incompatible with his position as a great devotee. It is a misunderstanding that a devotee should not be angry, envious or overwhelmed by lamentation. Dhruva Mahārāja was the King, and when his brother was unceremoniously killed, it was his duty to take revenge against the Yaksas from the Himalayas.
Dhruva Maharaja went to the northern direction of the Himalayan range. In a valley he saw a city that was full of ghostly persons who were followers of Lord Siva.

PURPORT

In this verse it is stated that the Yaksas are more or less devotees of Lord Siva. By this indication the Yaksas may be taken to be the Himalayan tribes like the Tibetans.

TRANSLATION

Maitreya continued: My dear Vidura, as soon as Dhruva Maharaja reached Alakapuri, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yaksas became very much frightened. From their eyes it was apparent that they were full of anxiety.

TRANSLATION

Dhruva Maharaja, who was a great charioteer and certainly a great Bowman also, immediately began to kill them by simultaneously discharging arrows at the rate of three at a time.
When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Maharaja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

PURPORT
This spirit of fighting in a sporting attitude is very significant in this verse. The Yakṣas were severely attacked. Dhruva Maharaja was their enemy, but still upon witnessing the wonderful heroic action of Maharaja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real kṣatriya spirit.

TEXT 10

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TRANSLATION
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This spirit of fighting in a sporting attitude is very significant in this verse. The Yakṣas were severely attacked. Dhruva Maharaja was their enemy, but still upon witnessing the wonderful heroic action of Maharaja Dhruva, they were very pleased with him. This straightforward appreciation of an enemy's prowess is a characteristic of real kṣatriya spirit.
Text 14

Dhruva Maharaja's Fight with the Yakṣas

All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Mahārāja was just like the sun and that now he had set within the ocean of the Yakṣas.

PURPORT

In this verse mānava is very significant. Generally this word is used to mean "human being." Dhruva Mahārāja is also described here as mānava. Not only is Dhruva Mahārāja a descendant of Manu, but all human society descends from Manu. According to Vedic civilization, Manu is the lawgiver. Even today Hindus in India follow the laws given by Manu. Everyone, therefore, in human society is a mānava, or descendant from Manu, but Dhruva Mahārāja is a distinguished mānava because he is a great devotee.

The denizens of the planet Siddhaloka, where the residents can fly in the sky without airplanes, were anxious over Dhruva Mahārāja's welfare in the battlefield. Śrīla Rūpa Gosvāmī says, therefore, that a devotee is not only well protected by the Supreme Lord, but all the demigods, and even ordinary men, are anxious for his security and safety. The comparison given here that Dhruva Mahārāja appeared to merge in the ocean of the Yakṣas is also significant. When the sun sets on the horizon, it appears that the sun drowns in the ocean, but factually the sun has no difficulty. Similarly, although Dhruva appeared to drown in the ocean of the Yakṣas, he had no difficulty. As the sun rises again in due course at the end of night, so Dhruva Mahārāja, although he might have been in difficulty (because, after all, it was a fight, and in any fighting activities there are reverses), that did not mean that he was defeated.
The Yaksas, being temporarily victorious, exclaimed that they had conquered Dhruva Maharaja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

PURPORT

Here Dhruva Maharaja is compared to the sun and the great assembly of the Yaksas to foggy mist. Fog is insignificant in comparison with the sun. Although the sun is sometimes seen to be covered by fog, in fact the sun cannot be covered by anything. Our eyes may be covered by a cloud, but the sun is never covered. By this comparison with the sun, the greatness of Dhruva Maharaja in all circumstances is affirmed.

TEXT 16

TRANSLATION

Dhruva Maharaja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.

TEXT 17

The sharp arrows released from the bow of Dhruva Maharaja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

TEXTS 18-19

bhallaīt—by his arrows; saṅchidya-mananā—of the Yaksas who were cut to pieces; śirobhīt—with heads; cāru—beautiful; kuṇḍalaiḥ—with earrings; ārubhīt—with thighs; hema-tāłābhaḥ—like golden palm trees; dhorbhīt—with arms; valaya-valagbhīt—with beautiful bracelets; hāra—with garlands; keśa-armlis; mukūṭaiḥ—hats; usñīsaiḥ—with turbans; ca—also; mahā-dhanaḥ—very valuable; āśṛtas—covered; tāḥ—those, raṇa-bhauṭaḥ—battlefields; rejuḥ—began to glimmer; vīra—of the heroes; manāḥ-hariḥ—bewildering the minds.
TRANSLATION

The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Maharaja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.

PURPORT

It appears that in those days soldiers used to go to the battlefield highly decorated with golden ornaments and with helmets and turbans, and when they were dead the booty was taken by the enemy party. Their falling dead in battle with their many golden ornamental dresses was certainly a lucrative opportunity to the heroes on the battlefield.

TEXT 20

The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Maharaja. Thus they began to flee, just as elephants flee when defeated by a lion.

TEXT 21

Dhruva Maharaja's Fight with the Yakṣas

The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Maharaja. Thus they began to flee, just as elephants flee when defeated by a lion.
TRANSLATION

In the meantime, while Dhruva Maharaja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

TEXT 23

Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

TEXT 24

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

TEXT 25

Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.
TRANSLATION

Dhruva Maharaja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

TEXT 27

Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

TRANSLATION

When the great sages heard that Dhruva Maharaja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.
All the sages said: Dear Dhruva, O son of King Uttanapāda, may the Supreme Personality of Godhead known as Śrīragadhanuṣ, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

PURPORT

The great rṣis approached Dhruva Mahārāja at a time when his mind was very perplexed due to the magical feats exhibited by the Yakṣas. A devotee is always protected by the Supreme Personality of Godhead. By His inspiration only the sages came to encourage Dhruva Mahārāja and assure him that there was no danger because he was a soul fully surrendered to the Supreme Lord. By the grace of the Lord, if a devotee can simply chant His holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—at the time of death, then he immediately surpasses the great ocean of the material sky and enters the spiritual sky. He never has to come back for repetition of birth and death. Simply by chanting the holy name of the Lord, one can surpass the ocean of death, so Dhruva Mahārāja was certainly able to surpass the illusory magical feats of the Yakṣas which for the time being disturbed his mind.

Thus end the Bhaktivedanta purports of the Fourth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled ‘Dhruva Mahārāja’s Fight with the Yakṣas.’

CHAPTER ELEVEN

Śvāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

TEXT 1

maitreya uvāca
nīṣamyā gadaṭām evam
rṣīṇāṁ dhanaṣū dhruvāḥ
sandaḍhe śtram upasprīya
yan nārāyaṇa-nirmitaṁ

The sage Maitreya continued to speak: nīṣamyā—having heard; gadaṭāṁ—the words; evam—thus; rṣīṇāṁ—of the sages; dhanaṣū—upon his bow; dhruvāḥ—Dhruva Mahārāja; sandaḍhe—fixed; śtram—an arrow; upasprīya—after touching water; yat—that which; nārāyaṇa—by Nārāyaṇa; nirmitaṁ—was made.

TRANSLATION

Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow, which was made by Lord Nārāyaṇa, and fixed it upon his bow.

PURPORT

Dhruva Mahārāja was given a specific arrow made by Lord Nārāyaṇa Himself, and he now fixed it upon his bow to finish the illusory atmosphere created by the Yakṣas. As it is stated in the Bhagavad-gītā, mām eva yetrapadyante māyāy etāṁ taranti te. (Bg. 7.14) Without Nārāyaṇa, the Supreme Personality of Godhead, no one is able to overcome the action
of the illusory energy. Śrī Caitanya Mahāprabhu has also given us a nice weapon for this age, as stated in the Bhāgavatam: saṅgopāṅgāstra—in this age, the Nārāyanāstra, or weapon to drive away māyā, is the chanting of the Hare Kṛṣṇa mantra in pursuance of the associates of Lord Caitanya, such as Advaita Prabhu, Nityānanda, Gadādhara and Śrīvāsa.

TEXT 2

sandhīyamāna etasmin māyā guhyaka-nirmītāḥ kṣipram vīneśvar vidura klesā jñānodaye yathā

sandhīyamāne—while joining to his bow; etasmin—this Nārāyanāstra; māyā—the illusions; guhyaka-nirmītāḥ—created by the Yakṣas; kṣipram—very soon; vīneśvar—were destroyed; vidura—O Vidura; klesā—illusory pains and pleasures; jñānā-udaye—upon the arising of knowledge; yathā—just as.

TRANSLATION

As soon as Dhruva Maharaja joined the Nārāyanāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

PURPORT

Kṛṣṇa is like the sun, and māyā, or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, māyā means absence of Kṛṣṇa consciousness. Kṛṣṇa consciousness and māyā are always there, side by side. As soon as there is awakening of Kṛṣṇa consciousness, all the illusory pains and pleasures of material existence are vanquished. Māyām etāṁ taranti te: constant chanting of the mahā-mantra will keep us always aloof from the illusory energy of māyā.

TEXT 3

Tukāmaṁśa dhūriṇi prabhūyaṁ
śuvrāṇīpūjāṁ karātaivāsasam: 1

TEXT 4

Taitiṁmatāṁ tais titāṁ pradhaṁ śiśī-mukhaṁ
itas tataḥ punya-jāna upadṛtāḥ

tas yāṣṭrāstraṁ dhanuśī prayaṇaṁ tathaṁ
suvaṁ-puṅkhaṁ kālaḥ ahaṁ-vaśasāḥ
viniḥṣṭā āviṣisī dukṣa-balāṁ
yathā vanaṁ bhīma-ravāḥ śiṣṭaṁ-dinaḥ

tasya—while Dhruva; āra-astraṁ—the weapon given by Nārāyaṇa Rṣi; dhanuṣī—on his bow; prayaṇaṁ—fixed; suvaṁ-puṅkhaṁ—(arrows) with golden shafts; kālaḥ ahaṁ-vaśasāḥ—with feathers like the wings of a swan; viniḥṣṭāḥ—sprang out; āviṣisī—entered; dukṣa-balāṁ—the soldiers of the enemy; yathā—just as; vanaṁ—into a forest; bhīma-ravāḥ—making a tumultuous sound; śiṣṭaṁ-dinaḥ—peacocks.

TRANSLATION

Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Rṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

TEXT 4

Tais titāṁ-dhāraṁ pradhaṁ śiśī-mukhaṁ
itas tataḥ punya-jāna upadṛtāḥ
tam abhyadhāvān kupītaṁ udāyaudhāṁ
suparṇaṁ unnaddha-phaṇāḥ iha-haṁ

taiḥ—by those; titāṁ-dhāraṁ—which had a sharp point; pradhaṁ—on the battlefield; śiśī-mukhaṁ—arrows; itas tataḥ—here and there; punya-jānaḥ—the Yakṣas; upadṛtāḥ—being greatly agitated; tam—toward Dhruva Mahārāja; abhyadhāvān—rushed; kupītaḥ—being angry; udāyaudhāḥ—with upraised weapons; suparṇaṁ—toward Garuḍa; unnaddha-phaṇāḥ—with upraised hoods; iha—like; ahayaḥ—serpents.
TRANSLATION

Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhrūva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush toward him with upraised hoods, so all the Yakṣa soldiers prepared to overcome Dhrūva Mahārāja with their upraised weapons.

TEXT 5

sa tāt prātkaṁ abhidaṁvata mṛde
nikṛtta-bāhūru-śirodharadāraṁ
nināya lokāṁ param arka-maṇḍalāṁ
vrajanti nirbhidya yam urdhva-retasaṁ

saḥ—he (Dhrūva Mahārāja); tān—all the Yakṣas; prātkaṁ—he by his arrows; abhidaṁvataḥ—coming forward; mṛde—in the battlefield; nikṛtta—being separated; bāhū—arms; āru—thighs; śirāḥ-dhara—necks; udāraṁ—and bellies; nināya—delivered; lokam—to the planet; param—supreme; arka maṇḍalāṁ—the sun globe; vrajanti—go; nirbhidya—piercing; yam—to which; urdhva-retasaṁ—those who do not discharge semen at any time.

TRANSLATION

When Dhrūva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun globe and which is attainable only by first-class brahma-cārya who have never discharged their semen.

PURPORT

To be killed by the Lord or by His devotees is auspicious for non-devotees. The Yakṣas were killed indiscriminately by Dhrūva Mahārāja, but they attained the planetary system which was only attainable for brahma-cārya who had never discharged their semen. As the impersonalist ānīś or the demons who are killed by the Lord attain Brahmāloka, or Satyaloka, so persons who are killed by a devotee of the Lord also attain Satyaloka. To reach the Satyaloka planetary system described here, one has to be elevated above the sun globe. Killing, therefore, is not always bad. If the killing is done by the Supreme Personality of Godhead or His devotee or in great sacrifices, it is for the benefit of the entity killed in that way. Material so-called nonviolence is very insignificant in comparison to killing done by the Supreme Personality of Godhead or His devotees. Even when a king or the state government kills a person who is a murderer, that killing is for the benefit of the murderer, for thus he may become cleared of all sinful reactions.

An important word in this verse is urdhva-retasaṁ, which means brahma-cārya who have never discharged semen. Celibacy is so important that even though one does not undergo any austerities, penances or ritualistic ceremonies prescribed in the Vedas, if one simply keeps himself a pure brahma-cārya, not discharging his semen, the result is that after death he goes to the Satyaloka. Generally, sex life is the cause of all miseries in the material world. In the Vedic civilization sex life is restricted in various ways. Out of the whole population of the social structure, only the grāhasthas are allowed restricted sex life. All others refrain from sex. The people of this age especially do not know the value of not discharging semen. As such, they are variously entangled with material qualities and suffer an existence of struggle only. The word urdhva-retasaṁ especially indicates the Māyāvādī sannyāsīs, who undergo strict principles of austerity. But in the Bhagavad-gītā the Lord says that even if one goes up to Brahmāloka, he again comes back. (Abrahma-bhuvanāl lokaḥ punar avartino 'rjuna. Bg. 8.16) Therefore, actual mukti or liberation can be(576,899),(723,928) attained only by devotional service, because by devotional service one can go above Brahmāloka, or to the spiritual world, wherefrom he never comes back. Māyāvādī sannyāsīs are very proud of becoming liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, harin vinā na srutīn taranti: without Kṛṣṇa's mercy, no one can have liberation.

TEXT 6

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When Svayambhuva Manu saw that his grandson Dhruva Maharaja was killing so many of the Yakṣas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

PURPORT

Dhruva Maharaja attacked Alakāpurī, the city of the Yakṣas, because his brother was killed by one of them. Actually only one of the citizens, not all of them, was guilty of killing his brother Uttama. Dhruva Maharaja, of course, took a very serious step when his brother was killed by the Yakṣas. War was declared, and the fighting was going on. This sometimes happens in present days also—for one man’s fault a whole state is sometimes attacked. This kind of wholesale attack is not approved by Manu, the father and lawgiver of the human race. He therefore wanted to stop his grandson Dhruva from continuing to kill the Yakṣa citizens who were not offenders.

TRANSLATION

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry—it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

PURPORT

In this verse the word atiroṣena means “with unnecessary anger.” When Dhruva Maharaja went beyond the limits of necessary anger, his grandfather, Svayambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. Dhruva Maharaja was saved from such sinful action because he was a great devotee.

A kṣatriya is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state. Here Lord Manu prohibited Dhruva Maharaja from killing the Yakṣas because only one of them was punishable for killing his brother Uttama; all of the Yakṣa citizens were not punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities—that is nature’s law.
following the path; yat—which; ātmānam—self; parāk—the body; ghṛṭa—thinking to be; pāśu-vaṭ—like animals; bhūta—of living entities; nāṭiṣa—killing.

TRANSLATION

One should not accept the body as the self and thus, like the animals, kill the bodies of others. It is especially forbidden by saintly persons who follow the path of devotional service to the Supreme Personality of Godhead.

PURPORT

The words sādhunāṁ hṛṣikeśānuvartināṁ are very significant. Śādhu means a saintly person. But who is a saintly person? A saintly person is he who follows the path of rendering service unto the Supreme Personality of Godhead, Hṛṣikeśa. In the Nārada-pañcarātra it is said, hṛṣikeśa hṛṣikeśa-sevānaṁ bhaktir ucyate: the process of rendering favorable service to the Supreme Personality of Godhead with one’s senses is called bhakti, or devotional service. Therefore, why should a person who is already engaged in the service of the Lord engage himself in personal sense gratification? Dhruva Mahārāja is advised here by Lord Manu that he is a pure servitor of the Lord. Why should he unnecessarily engage, like the animals, in the bodily concept of life? An animal thinks that the body of another animal is his food; therefore, in the bodily concept of life, one animal attacks another. A human being, especially one who is a devotee of the Lord, should not act like this. Śādhu, a saintly devotee, is not supposed to kill animals unnecessarily.

TEXT 11

sarva-bhūtaṁ-bhāvena
bhūtāsvaṁ hariṁ bhavān
ārādhyāya durārādhyāṁ
viṣṇoḥ tat paramāṁ padam

sarva-bhūta— in all living entities; ātma—upon the Supersoul; bhāvena—with meditation; bhūta—of all existence; ātma— the abode; harim—Lord Hari; bhavān—you; ārādhyāya—by worshiping; āpā—have achieved; durārādhyāṁ—very difficult to propitiate; viṣṇoḥ—of Lord Viṣṇu; tat—that; paramāṁ—supreme; padam—situation.
TRANSLATION

It is very difficult to achieve the spiritual abode of Hari in the Vaikuntha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

PURPORT

The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything material or spiritual is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as bhūtiiviisa.

Dhruva Maharaja, as a kṣatriya, could have argued with his grandfather, Manu, when Manu requested him to stop fighting. But even though Dhruva could have argued that as a kṣatriya it was his duty to fight with the enemy, still he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

TRANSLATION

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am, therefore, surprised—why have you undertaken such an abominable task?

PURPORT

Dhruva Maharaja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svayambhuva Manu pointed out this fact to Dhruva Maharaja: “You are not only a pure devotee; but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many faultless Yakṣas.”

TEXT 13

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

PURPORT

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by...
envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee’s business is to awaken everyone’s Kṛṣṇa consciousness. That is his mercy. As for a devotee’s treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the Bhagavad-gītā, a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is said, therefore, that a saintly person is always tolerant and merciful, he is a friend for everyone, never an enemy to anyone, and is peaceful. These are some of the good qualities of a devotee.

TEXT 14

One who actually satisfies the Supreme Personality of Godhead during his lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

PURPORT

In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship and equality. By such behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately becomes free from all material conditions. The Lord also confirms this in the Bhagavad-gītā: “Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss.” Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word samprasanne, which is used in this verse, means “being satisfied.” A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of bhakti-yoga. Outside of bhakti-yoga, everyone is trying to satisfy himself. No one is trying to satisfy the Lord. Karmis grossly try to satisfy their senses, but even those who are elevated on the platform of knowledge also try to satisfy themselves, in a subtle form. Karmis try to satisfy themselves by sense gratification, and jñānis try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. Yogis also try to satisfy themselves by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees’ process of self-realization is completely different from the processes of the karmis, jñānis and yogis. Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in His loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.
bhūtāṁ—by the material elements; pañcabhiḥ—five; ārabdhāḥ—developed; yoṣīt—woman; puruṣāḥ—man; eva—just so; hi—certainly; tayoḥ—of them; vyavāyāḥ—by sexual life; sambhūtāḥ—the further creation; yoṣīt—of women; puruṣayoh—and of men; tha—in this material world.

TRANSLATION

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of the five elements. By the sexual life of a man and woman, the number of men and women in this material world is further increased.

PURPORT

When Svāyambhuva Manu saw that Dhruva Maharāja understood the philosophy of Vaiṣṇavism, and yet was still dissatisfied because of his brother’s death, he gave him an explanation of how this material body is created by the five elements of material nature. In the Bhagavad-gītā it is also confirmed, prakṛteḥ kriyānām: everything is created, maintained and annihilated by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the Bhagavad-gītā (mayādhyakṣeṇa). In the Ninth Chapter, Kṛṣṇa says, “Under My superintendence material nature is acting.” Svāyambhuva Manu wanted to impress on Dhruva Maharāja that the death of the material body of his brother was not actually the Yakṣas’ fault; it was an action of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

It is by such powerful potencies that the universe is created, although grossly it appears to be no more than the five elements—earth, water, fire, air and ether. Similarly, the bodies of all species of living entities, whether human beings or demigods, animals or birds, are also created by the same five elements, and by sexual union they expand into more and more living entities. That is the way of creation, maintenance and annihilation. One should not be disturbed by the waves of material nature in this process. Dhruva Maharāja was indirectly advised not to be afflicted by the death of his brother because our relationship with the body is completely material. The real self, spirit soul, is never annihilated or killed by anyone.

TEXT 16

**Svāyambhuva Manu Advises Dhruva Maharāja**

TRANSLATION

Manu continued: My dear King Dhruva, it is simply by the illusory material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

PURPORT

First, creation takes place with the ingredients of the five elements of material nature. Then, by the interaction of the modes of material nature, maintenance also takes place. When a child is born, the parents immediately see to its maintenance. This tendency for maintenance of offspring is present not only in human society, but in animal society as well. Even tigers care for their cubs, although their propensity is to eat other animals. By the interaction of the material modes of nature, creation, maintenance and also annihilation take place inevitably. But at the same time we should know that all is conducted under the superintendence of the Supreme Personality of Godhead. Everything is going on under that process. Creation is the action of the rajo-guṇa, the mode of passion; maintenance is the action of sattva-guṇa, the mode of goodness; and annihilation is the action of tamo-guṇa, the mode of ignorance. We can see that those who are situated in the mode of goodness live longer than those who are situated in the tamo-guṇa or rajo-guṇa. In other words, if one is elevated to the mode of goodness, he is elevated to a higher planetary system where
the duration of life is very great. Urdhvaṁ gacchanti sattva-sthāḥ: Great ṛṣis, sages and sannyāsīs who maintain themselves in sattva-guṇa, or the mode of material goodness, are elevated to a higher planetary system. Those who are transcendental even to the material modes of nature are situated in the mode of pure goodness; they attain eternal life in the spiritual world.

TEXT 17

निमित्तात्रं तत्रात्तिर्ज्ञ: पुरुषेऽः

निर्गुणे पुरुसर्षभाः।

ययात्यायत्तम यद्य अमति लोपेदतु।

nimitta-mātrān tatrasān
nirguṇaḥ puruṣaṁsabhāḥ
vyaktāvyaktam idaṁ viśvam
yatras bhramati lohavat

nimitta-mātram—remote cause; tatra—then; asi—was; nirguṇaḥ—uncontaminated; puruṣaṛṣabhah—the Supreme Person; vyakta—manifested; avyaktam—unmanifested; idaṁ—this; viśvam—world; yatra—where; bhranatī—moves; loha-vat—like iron.

TRANSLATION

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

PURPORT

How the external energy of the Supreme Personality of Godhead works within this material world is explained in this verse. Everything is happening by the energy of the Supreme Lord. The atheistic philosophers who do not agree to accept the Supreme Personality of Godhead as the original cause of creation think that the material world moves by the action and reaction of different material elements. A simple example of the interaction of elements occurs when we mix soda and acid and the movement of effervescence is produced. But one cannot produce life by such interaction of chemicals. There are 8,400,000 different species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reaction. A suitable example in this connection is that of the potter and the potter’s wheel. The potter’s wheel rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter who sets a force on the wheel. That force comes by his superintendence. The same idea is explained in Bhagavad-gītā—behind all material action and reaction there is Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says that everything depends on His energy and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the Vedas, He simply glanced over it, and the agitation of matter immediately began.

In Bhagavad-gītā it is also said that the Lord impregnates the material energy with the part and parcel ījus, and thus the different forms and different activities immediately ensue. Because of the different desires and karmic activities of the ījus soul, different types of bodies in different species are produced. In Darwin’s theory there is no acceptance of the living entity as spirit soul, and therefore his explanation of evolution is incomplete. Varieties of phenomena occur within this universe on account of the action and reaction of the three material modes, but the original creator, or the cause, is the Supreme Personality of Godhead, who is mentioned here as nimitta-mātram, the remote cause. He simply pushes the wheel with His energy. According to the Māyāvādī philosophers, the Supreme Brahman has transformed Himself into many various forms of bodies in different species. Lord Brahmā says, therefore, in the Brahma-saṁhitā: ivaṁ paramaṁ kṛṣṇaṁ sac-cid-ānanda-vigrahaṁ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam. There are many causes and effects, but the original cause is Śrī Kṛṣṇa.

TEXT 18

सक्षिप्तं भक्तवासूऽ जागरण्या

गुणवाहिणा विनकन्तवः।

करोत्यकरितं नित्यकलः

वैष्णवग्रुप्तं सहुविनायां।

sa khalv idaṁ bhagavān kāla-sakttyā
guṇa-prāvahena vibhaktā-vūryāḥ
karoty akartāvā nibhanty ahantā
cēṣṭā vibhūmnaḥ khalu durvibhāvyā
The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

PURPORT
The word durvibhaṣya means inconceivable by our tiny brain, and vibhaṣka-vibhāṣa means divided in varieties of potencies. This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Kṛṣṇa and have endeavored to lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is therefore the actor. In the previous verse, the word nimitta-mātratā indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. However, the word "inconceivable" has been used. It is not within the power of one's small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

How the Lord acts is nicely explained in Viṣṇu Purāṇa: fire is situated in one place, while the heat and light produced by the fire act in many different ways. Another example given is that the electric powerhouse is situated in one place, but by its energies many different types of machinery move. The production is never identical with the original source of the energy, but the original source of energy, being the prime factor, is simultaneously one and different from the product. Therefore, Lord Caitanya's philosophy, acintya-bhedābheda-tattva, is the perfect way of understanding. In this material world, the Lord incarnates in three forms—as Brahmā, Viṣṇu and Śiva—by which He takes charge of the three modes of material nature. By His incarnation of Brahmā He creates, as the incarnation of Viṣṇu He maintains, and by His incarnation of Śiva, He also annihilates. But the original source of Brahmā, Viṣṇu and Śiva—Garbhodakāśayi Viṣṇu—is always apart from these actions and reactions of material nature.

TEXT 19

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

PURPORT
The word durvibhaṣya means inconceivable by our tiny brain, and vibhaṣka-vibhāṣa means divided in varieties of potencies. This is the right explanation of the display of creative energies in the material world. We can better understand the mercy of God by an example: a government state is always supposed to be merciful, but sometimes, in order to keep law and order, the government employs its police force, and thus punishment is meted out to the rebellious citizens. Similarly, the Supreme Personality of Godhead is always merciful and full of transcendental qualities, but certain individual souls have forgotten their relationship with Kṛṣṇa and have endeavored to lord it over material nature. As a result of their endeavor, they are involved in varieties of material interaction. It is incorrect to argue, however, that because energy issues from the Supreme Personality of Godhead, He is therefore the actor. In the previous verse, the word nimitta-mātratā indicates that the Supreme Lord is completely aloof from the action and reaction of this material world. However, the word "inconceivable" has been used. It is not within the power of one's small brain to comprehend; unless one accepts the inconceivable power and energy of the Lord, one cannot make any progress. The forces which act are certainly set up by the Supreme Personality of Godhead, but He is always aloof from their action and reaction. The varieties of energies produced by the interaction of material nature produce the varieties of species of life and their resultant happiness and unhappiness.

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am death. I take away everything at the end of life." Eternal time is also without beginning, but it is the creator of all creatures. The example is given of touchstone, which creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated—but the original creator, the Supreme Lord, remains untouched and undiminished in power. The secondary creation is made by Brahmā, but Brahmā is created by the Supreme Godhead. Lord Śiva annihilates the whole creation, but at the end he is also annihilated by Viṣṇu. Lord Viṣṇu remains. In the Vedic hymns it is stated that in the beginning there is only Viṣṇu and that He alone remains at the end.

An example can help us to understand the inconceivable potency of the Supreme Lord. In the recent history of warfare the Supreme Personality of Godhead created a Hitler and, before that, a Napoleon Bonaparte, and they each killed many living entities in war. But in the end Bonaparte and Hitler were also killed. People are still very much interested in writing and reading books about Hitler and Bonaparte and how they killed so many people in war. Year after year many books are published for public reading regarding Hitler's killing thousands of Jews in confinement. But no one is researching who killed Hitler and who created such a gigantic killer of human beings. The devotees of the Lord are not much interested in the study of the flickering history of the world. They are interested only in He who is the original creator, maintainer and annihilator. That is the purpose of the Kṛṣṇa consciousness movement.

Translation

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.

 Purport

Although the Supreme Personality of Godhead is the original cause of all causes, He is not responsible for anyone's material sufferings or enjoyment. There is no such partiality on the part of the Supreme Lord. The less intelligent accuse the Supreme Lord of being partial and claim that this is why one enjoys in this material world and another suffers. But this verse specifically says that there is no such partiality on the part of the Supreme Lord. Living entities, however, are never independent. As soon as they declare their independence of the supreme controller, they are immediately put into this material world to try their luck freely, as far as possible. When the material world is created for such misguided living entities, they create their own karma, fruitive activities, and take advantage of the time elements, and thereby they create their own fortune or misfortune. Everyone is created, everyone is maintained, and everyone is ultimately killed. As far as these three things are concerned, the Lord is equal to everyone, it is according to his karma that a person suffers and enjoys. The living entity's higher or lower position, his suffering and enjoying, are due to his own karma. The exact word used in this connection is anīśāh, which means "dependent on their own karma." The example is given that the government gives everyone the facilities for governmental action and management, but by one's own choice he creates a situation which compels him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and then torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind—He gives everyone an equal chance—but by the resultant actions of one’s own karma he suffers or enjoys this material world.
TEXT 21

The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one’s fruitive activities. Thus, although one living entity’s duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

PURPORT

Both the mosquito and Lord Brahmā are living entities in the material world; both are minute sparks and are part of the Supreme Lord. The very short duration of life of the mosquito and the very long lifetime of Lord Brahmā are both awarded by the Supreme Personality of Godhead according to the results of their karma. But in the Brahma-saṁhitā we find it said, karmāṇi nirdahati: some philosophers explain that it is due to the laws of karma; others say it is due to the desire of the living entity.

The living entity is not a dead stone; he has different varieties of desire, or kāma. The Vedas say, kāmā 'kārṣṭā. The living entities are originally parts of the Lord, like sparks of a fire, but they have dropped to this material world, attracted by a desire to lord it over nature. That is a fact. Every
living entity is trying to lord it over the material resources to the best of his ability.

This kāma, or desire, cannot be annihilated. There are some philosophers who say that if one gives up his desires, he again becomes liberated. But it is not at all possible to give up desire because desire is a symptom of the living entity. If there were no desire, then the living entity would be a dead stone. Śrīla Narottama dāsa Ṭhākura, therefore, advises that one turn his desire to serve the Supreme Personality of Godhead. Then desire becomes purified. And when one’s desires are purified, he becomes liberated from all material contamination. The conclusion is that the different philosophers’ theories to explain the varieties of life and their pleasure and pain conditions will end.

TEXT 23

अन्यक्षाप्रमेयस्य ननास्तक्त्युदयस्य ।

न वै निकृपिन्तर तात तो वेदाध्यस्य समस्तम्।

avayaktaś aprameyasya
nānā-saktiy-udayasya ca
na vai cikīrṣitaṁ tāla
ko vedāltha sva-sambhavam

avayakta—of the unmanifested; aprameya—of the Transcendence; nānā—various; śakti—energies; udayasya—of He who gives rise to; ca—also; na—never; vai—certainly; cikīrṣita—the plan; tāta—my dear boy; kaḥ—who; veda—can know; atha—therefore; sva—own; sambhavam—origin.

TRANSLATION

The Absolute Truth, Transcendence, is never subjected to the understanding of imperfect sense endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

PURPORT

The question may be raised, “Since there are so many varieties of philosophers theorizing in different ways, which of them is correct?” The answer is that the Absolute Truth, Transcendence, is never subject to direct experience or mental speculation. The mental speculator may be called Dr. Frog. The story is that a frog in a three-foot well wanted to calculate the length and breadth of the Atlantic Ocean on the basis of his knowledge of his own well. But it was an impossible task for Dr. Frog. A person may be a great academian, scholar or professor, but he cannot speculate and expect to understand the Absolute Truth because his senses are limited. The cause of all causes, the Absolute Truth, can be known from the Absolute Truth Himself, and not by our ascending process to reach Him. When the sun is not visible at night or when it is covered by a cloud in the day, it is not possible to uncover it, either by bodily or mental strength or by scientific instruments, although the sun is there in the sky. No one can say that he has discovered a torchlight so powerful that if one goes on a roof and focuses the torchlight on the night sky, the sun will then be seen. There is no such torchlight, nor is it possible.

The word avayakta, unmanifested, in this verse indicates that the Absolute Truth cannot be manifested by any strain of so-called scientific advancement of knowledge. Transcendence is not the subject matter of direct experience. The Absolute Truth may be known in the same way as the sun covered by a cloud or covered by night, for when the sun rises in the morning, in its own way, then everyone can see the sun, everyone can see the world, and everyone can see himself. This understanding of self-realization is called ātma-tattva. Unless, however, one comes to this point of understanding ātma-tattva, one remains in the darkness in which he was born. Under the circumstances, no one can understand the plan of the Supreme Personality of Godhead. The Lord is equipped with varieties of energies, as stated in the Vedic literature (parāṣāṁ sāktir vividhāva śrūyate). He is equipped with the energy of eternal time. He has not only the material energy which we see and experience, but He has also many reserve energies that He can manifest in due course of time when necessary. The material scientist can simply study the partial understanding of the varieties of energies; he can take up one of the energies and try to understand it with limited knowledge, but still it is not possible to understand the Absolute Truth in full by dint of material science. No material scientist can foretell what is going to happen in the future. The bhakti-yoga process is, however, completely different from so-called scientific advancement of knowledge.
A devotee completely surrenders unto the Supreme, and He reveals Himself by His causeless mercy. As stated in Bhagavad-gitā, *dadami buddhi-yogaṁ tam*. The Lord says, “I give him intelligence.” What is that intelligence? *Yena mām upayanti te*. He gives him the intelligence to cross over the ocean of nescience and come back home, back to Godhead. In conclusion, the cause of all causes, the Absolute Truth or Supreme Brahman, cannot be understood by philosophical speculation, but He reveals Himself to His devotee because the devotee fully surrenders unto His lotus feet. *Bhagavad-gitā* is therefore to be accepted as a revealed scripture spoken by the Absolute Truth Himself when He descended to this planet. If any intelligent man wants to know what God is, he should study this transcendental literature under the guidance of a bona fide spiritual master. Then it is very easy to understand Kṛṣṇa as He is.

**TEXT 24**

*Na caite putraka bhrātur\[na caite putraka bhrātur\]*

*ḥantaro dhana-dānugāḥ\[ḥantaro dhana-dānugāḥ\]*

*visargādānayos tāta\[visargādānayos tāta\]*

*pūnīsa daivaṁ hi kāraṇaḥ\[pūnīsa daivaṁ hi kāraṇaḥ\]*

**TRANSLATION**

My dear son, those Yāsas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity is caused by the Supreme, who is certainly the cause of all causes.

**TEXT 25**

*Sa eva viśvaṁ sṛjati\[sa eva viśvaṁ sṛjati\]*

*sa evaṁ hantaṁ ca\[sa evaṁ hantaṁ ca\]*

*athāpi hy anahaṅkāraṁ\[athāpi hy anahaṅkāraṁ\]*

*nājyate guṇa-karmabhīḥ\[nājyate guṇa-karmabhīḥ\]*

**TRANSLATION**

The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

**PURPORT**

In this verse the word anahaṅkāra means “without ego.” The conditioned soul has a false ego, and as a result of his *karma* he gets different types of bodies in this material world. Sometimes he gets the body of a demigod, and he thinks that body to be his identity. Similarly, when he gets the body of a dog he identifies his self with that body. But for the Supreme Personality of Godhead there is no such distinction between the body and the soul. *Bhagavad-gitā*, therefore, certifies that anyone who thinks of Kṛṣṇa as an ordinary human being is without knowledge of His transcendental nature and is a great fool. The Lord says, *na māṁ karmāṇi limpanti*: He is not affected by anything He does because He is never contaminated by the material modes of nature. That we have a material body proves that we are infected by the three material modes of nature. The Lord says to Arjuna, “You and I had many, many births previously, but I remember everything, whereas you do not.” That is the difference between the living entity, or conditioned soul, and the Supreme Soul. The Supersoul, the Supreme Personality of Godhead, has no material body, and because He has no material body, He is not affected by any work that He executes. There are many Māyāvādī philosophers who consider that Kṛṣṇa’s body is the effect of a concentration of the material mode of goodness, and they distinguish Kṛṣṇa’s soul from Kṛṣṇa’s body. The real situation, however, is that the body of the conditioned soul, even if he has a large accumulation of material goodness, is material, whereas Kṛṣṇa’s body is never material; it is transcendental. Kṛṣṇa has no false ego, for He does not identify Himself with the false and temporary body. His body is always eternal; He descends on this world in His own original spiritual body. This is explained in *Bhagavad-gitā* as *paraṁ bhāvanā*. The words *paraṁ bhāvanā diyam* are especially significant in understanding Kṛṣṇa’s personality.
TEXT 26

Srimad-Bhagavatam  [Canto 4, Ch. II]

TEXT 26

एव भूयानि सृष्टात्मा भूतेऽकामः
स्वज्ञाय च पाति च ॥ २६॥

esa bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanāḥ
tva-saśaṭyā māyāyā yuktāḥ
srjat atti ca pāti ca

eṣah—this; bhūtāni—all created beings; bhūta-ātmā—the Supersoul of all living entities; bhūta-isāḥ—the controller of everyone; bhūta-bhāvanāḥ—the maintainer of everyone; tva-saśaṭyā—through His energy; māyāyā—the external energy; yuktāḥ—through such agency; srjati—creates; atti—anihilates; ca—and; pāti—maintains; ca—and.

TRANSLATION

The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

PURPORT

There are two kinds of energies in the matter of creation. The Lord creates this material world through His external, material energy, whereas the spiritual world is a manifestation of His internal energy. He is always associated with the internal energy, but He is always aloof from the material energy. Therefore in Bhagavad-gītā the Lord says, mat-sūkhāṁ sarva-bhūtāṁ na cāhaṁ teṣu avasthitāḥ: “All living entities are living on Me or on My energy, but I am not everywhere.” (Bg. 9.4) He is personally always situated in the spiritual world. In the material world also, wherever the Supreme Lord is personally present is to be understood as the spiritual world. For example, the Lord is worshipped in the temple by pure devotees. The temple is therefore to be understood as the spiritual world.

TEXT 27

बभेव सुस्तुमृत्त तत् दैवेद सर्वालोकोपेषि तमसायथपि ॥

Text 27 ] Svāyambhuva Manu Advises Dhrūva Mahārāja

tam eva mṛtyum amṛtaṁ tāta daivāṁ
sarva-ātmānaḥ iṣṭa-dhāraṁ
yasyai balim viśva-srjor haranti
gāvo yātha vai nasi dāma-yantarī
tam—unto Him; eva—certainly; mṛtyum—death; amṛtaṁ—immortality; tāta—my dear son; daivāṁ—the Supreme; sarva-ātmanā—in all respects; upehi—surrender; iṣṭa—of the world; parāyaṇam—ultimate goal; yasyai—unto whom; balim—offerings; viśva-srjor—all the demigods like Brahmā; haranti—bear; gāvo—bulls; yātha—as; vai—without fail; nasi—in the nose; dāma—by a rope; yantarī—controlled.

TRANSLATION

My dear boy Dhrūva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

PURPORT

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller—individually, nationally, socially and in many other ways. Dhrūva Mahārāja was advised to stop fighting by his grandfather, who was concerned that Dhrūva was adhering to a personal ambition to fight to annihilate the whole race of Yākas. In this verse, therefore, Svāyambhūva Manu seeks to eradicate the last tinge of false ambition in Dhrūva by explaining the position of the supreme controller. The words mṛtyum amṛtaṁ, “death and immortality,” are significant. In Bhagavad-gītā the Lord says, “I am ultimate death, who takes away everything from the demons.” The demons’ business is to continually struggle for existence as lords over material nature. The demons repeatedly meet death after death and create a network of involvement in the material world. The Lord is death for the demons, but for devotees He is amṛta, eternal life. Devotees who render continuous service to the Lord have already attained immortality, for whatever they
are doing in this life they will continue to do in the next. They will simply change their material bodies for spiritual bodies. Unlike the demons, they no longer have to change material bodies. The Lord, therefore, is simultaneously death and immortality. He is death for demons and immortality for devotees. The Lord, therefore, is the ultimate goal of everyone because He is the cause of all causes. Dhruva Mahārāja was advised to surrender unto Him in all respects, without keeping any personal ambition. One may put forward the argument, "Why are the demigods worshiped?" The answer is given here that demigods are worshiped by less intelligent men. The demigods themselves accept sacrifices for the ultimate satisfaction of the Supreme Personality of Godhead.

**TEXT 28**

.yaml pañca-varṣa jananiṁ tvāṁ vihāya mātuḥ sapatnāya vacāsa bhinna-marmā vanāṁ gatas tapasā pratyag-akṣam ārādhya lebhe mūrdhni padāṁ tri-lokyāḥ

**TRANSLATION**

My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.

**PURPORT**

Manu was very proud that Dhruva Mahārāja was one of the descendants in his family because at the age of only five years Dhruva began meditating upon the Supreme Personality of Godhead and within six months he was able to see the Supreme Lord face to face. Factually, Dhruva Mahārāja is the glory of the Manu dynasty, or the human family. The human family begins from Manu. The Sanskrit word for man is manuṣya, which means "descendant of Manu." Dhruva Mahārāja is not only the glory of the family of Svāyambhuva Manu, but he is the glory of the entire human society. Because Dhruva Mahārāja had already surrendered to the Supreme Godhead, he was especially requested not to do anything unbefitting a surrendered soul.

**TEXT 29**

tam enam aṅgātmāni mukta-vigraha vyapāśritaṁ nirguṇaṁ ekam ākṣaram ātmānam anviceça vimuktaṁ ātma-dṛg yasminn idaṁ bhedam asat pratiyaye

**TRANSLATION**

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

**PURPORT**

The living entities have three kinds of vision, according to their positions in self-realization. According to the bodily concept of life, one sees differentiation in terms of varieties of bodies. The living entity actually passes through many varieties of material forms, but despite all such changes of body, he is eternal. When living entities, therefore, are viewed
in the bodily concept of life, one appears to be different from another. Lord Manu wanted to change the vision of Dhruva Maharaja, who was looking upon the Yaksas as different from him or as his enemies. Factually no one is an enemy or a friend. Everyone is passing through different types of bodies under the law of \textit{karma}, but as soon as one is situated in his spiritual identity, he does not see differentiation in terms of this law. In other words, as stated in the \textit{Bhagavad-gita}, \textit{brahma-bhutaḥ prasannatmā na socati na kāṅkṣati/saṁah sarvesu bhūteṣu mad-bhaktiṁ labhate parām (Bg. 18.54)}.

A devotee, who is already liberated, does not see differentiation in terms of the outward body; he sees all living entities as spirit souls, eternal servants of the Lord. Dhruva Maharaja was advised by Lord Manu to see with that vision. He was specifically advised to do so because he was a great devotee and should not have looked upon other living entities with ordinary vision. Indirectly Manu pointed out to Dhruva Maharaja that out of material affection Dhruva thought of his brother as his kin and the Yaksas as his enemies. Such observation of differentiation subsides as soon as one is situated in his original position as an eternal servant of the Lord.

\textbf{TEXT 30}

\begin{quote}
\textit{tvam pratyag-ātmani tadā bhagavaty ananta ānanda-mātra upapanna-samasta-sāktau bhaktiṁ vīdhiyā paramāṁ śanakaṁ auidyā-\textit{granthiṁ} vibhetsyasi mamāṁ iti prārūḍham}
\end{quote}

\textit{tvam—you; pratyag-ātmani—unto the Supersoul; tadā—at that time; bhagavati—unto the Supreme Personality of Godhead; ananta—who is unlimited; ānanda-mātra—reservoir of all pleasure; upapanna—possessed of; samasta—all; sāktau—potencies; bhaktiṁ—devotional service; vīdhiyā—by rendering; paramāṁ—supreme; śanakaṁ—very soon; auidyā—of illusion; \textit{granthiṁ}—the knot; vibhetsyasi—you will undo; māma—my; aham—\textit{I}; iti—thus; prārūḍham—firmly fixed.}

\textbf{TRANSLATION}

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of “\textit{I}” and “\textit{my}.”

\textbf{PURPORT}

Dhruva Maharaja was already a liberated person because at the age of five years he had seen the Supreme Personality of Godhead. But even though liberated, he was, for the time being, afflicted by the illusion of \textit{māyā}, thinking himself the brother of Uttama in the bodily concept of life. The whole material world is working on the basis of “\textit{I}” and “\textit{mine}.” This is the root of attraction to the material world. If one is attracted by this root of illusory conceptions—“\textit{I}” and “\textit{mine}”—he will have to remain within this material world in different exalted or nasty positions. By the grace of Lord Kṛṣṇa, the sages and Lord Manu reminded Dhruva Maharaja that he should not continue this material conception of “\textit{I}” and “\textit{mine}.” Simply by devotional service unto the Lord his illusion could be eradicated without difficulty.

\textbf{TEXT 31}

\begin{quote}
\textit{sāmyaccha roṣay bhadrāṁ te
pratipāṁ śreyasāṁ param
śrutena bhūyaśaṁ rājāṁ
agadena yathāmamayam}
\end{quote}

\textit{sāmyaccha—just control; roṣay—anger; bhadrāṁ—all good fortune; te—to you; pratipāṁ—enemy; śreyasāṁ—of all goodness; param—the foremost; śrutena—by hearing; bhūyaśaṁ—constantly; rājāṁ—my dear King; agadena—by medicinal treatment; yathā—as; ānmayam—disease.}

\textbf{TRANSLATION}

My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

\textbf{PURPORT}

Dhruva Maharaja was a liberated soul, and actually he was not angry with anyone. But because he was the ruler, it was his duty to become
angry for some time in order to keep law and order in the state. His brother, Uttama, was without fault, yet he was killed by one of the Yakṣas. It was the duty of Dhruva Mahāraja to kill the offender (life for life) because he was the king. When the challenge came, Dhruva Mahāraja fought vehemently and punished the Yakṣas sufficiently. But anger is such that if one increases it, it increases unlimitedly. In order that Dhruva Mahāraja’s kingly anger not exceed the limit, Manu was kind enough to check his grandson. Dhruva Mahāraja could understand the purpose of his grandfather, and he immediately stopped the fighting. The words śrutena bhūyaśaḥ, by constantly hearing, are very important in this verse. By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Śrīla Prabhupāda said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

Dhruva Mahāraja’s becoming angry with the miscreants was quite appropriate. There is a short story in this connection about a snake who became a devotee upon instruction by Nārāyaṇa, who instructed him not to bite any more. Since ordinarily a snake’s business is to fatally bite other living entities, as a devotee he was forbidden to do so. Unfortunately, people took advantage of this nonviolence on the part of the snake, especially the children, who began to throw stones at him. He did not bite anyone, however, because it was the instruction of his spiritual master. After a while, when the snake met his spiritual master, Nārāyaṇa, he complained, “I have given up the bad habit of biting innocent living entities, but they are mistreating me by throwing stones at me.” Upon hearing this, Nārāyaṇa Muni instructed him, “Don’t bite, but do not forget to expand your hood as if you were going to bite. Then they will go away.” Similarly, a devotee is always nonviolent; he is qualified with all good characteristics. But, in the common world, when there is mischief made by others, he should not forget to become angry, at least for the time being, in order to drive away the miscreants.

Text 32

Text 33

A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.

PURPORT

A devotee or saintly person should not be dreadful to others, nor should anyone be a source of dread to him. If one treats others with non-enmity, then no one will become his enemy. There is the example, however, of Jesus Christ, who had enemies, and they crucified him. The demonic are always present, and they find fault even in saintly persons. But a saintly person never becomes angry, even if there is very great provocation.

Text 33

helanam girīṣa-bhṛṭur
dhanadasya tvayā kṛtam
yaj jaghaviṇa puṇya-jaṇān
bhṛṭr-ghnāṁ iti amarṣitāḥ

helanam—disrespectful behavior; girīṣa—of Lord Śiva; bhṛṭur—the brother; dhanadāsya—to Kuvera; tvayā—by you; kṛtam—was performed; yaj—because; jaghaviṇa—you have killed; puṇya-jaṇān—the Yakṣas; bhṛṭr—of your brother; ghnāṅ—killers; iti—thus (thinking); amarṣitāḥ—angry.
**TRANSLATION**

My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva’s brother, Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.

**PURPORT**

Lord Manu stated that Dhruva Mahārāja had been offensive to Lord Śiva and his brother Kuvera because the Yakṣas belonged to Kuvera’s family. They were not ordinary persons. As such, they have been described as purīya-jana, pious men. Somehow or other the mind of Kuvera had been agitated, and Dhruva Mahārāja was advised to pacify him.

**TRANSLATION**

For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

**PURPORT**

In our common dealings we should maintain friendship with everyone and certainly with such exalted demigods as Kuvera. Our behavior should be such that no one should become angry and thereby commit a wrong to individuals, families or society.

**TEXT 35**

**Svayambhuva Manu Advises Dhruva Mahārāja**

Thus Svayambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eleventh Chapter, of the Srimad-Bhāgavatam, entitled “Svayambhuva Manu Advises Dhruva Mahārāja to Stop Fighting.”
CHAPTER TWELVE

Dhruva Mahārāja Goes Back to Godhead

TEXT 1

The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja’s anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before him. While being worshiped by Yakṣas, Kinnaras and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.
 TEXT 2

The master of the treasury, Kuvera said, O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

TEXT 3

The master of the treasury, Kuvera said, O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

TEXT 4

When the master of the treasury addressed liim as sinless, Dhruva Mahārāja, considering himself responsible for killing so many Yakṣas, might have thought himself otherwise. Kuvera, however, assured him that factually he did not kill any of the Yakṣas; therefore, he was not at all sinful. He did his duty as a king, as it is ordered by the laws of nature. “Nor should you think that your brother was killed by the Yakṣas,” said Kuvera. “He died or was killed in due course of time by the laws of nature. Eternal time, one of the features of the Lord, is ultimately responsible for annihilation and generation. You are not responsible for such actions.”
there is no such distinction as hands and legs, for all of them belong to the whole body, and all the parts working together constitute the whole body. Similarly, when the living entities are in Kṛṣṇa consciousness, there is no such distinction as "I" and "you" because everyone is engaged in the service of the Lord. Since the Lord is absolute, the services are also absolute; even though the hand is working one way and the leg is working in another way, since the purpose is the Supreme Personality of Godhead, they are all one. This is not to be confused with the statement by the Māyāvādī philosopher that "everything is one." Real knowledge is that hand is hand, leg is leg, body is body, and yet all together they are one. As soon as the living entity thinks that he is independent, his conditional material existence begins. The conception of independent existence is, therefore, like a dream. One has to be in Kṛṣṇa consciousness, his original position. Then he can be freed from material bondage.

TEXT 5


tad gaccha dhruva bhadraṁ te
bhagavantam adhokṣajam
sarva-bhūtāma-bhāvena
sarva-bhūtāma-vigraham

tad—therefore; gaccha—come; dhruva—Dhruva; bhadram—good fortune; te—unto you; bhagavantam—unto the Supreme Personality of Godhead; adhokṣajam—who is beyond the concepts of material senses; sarva-bhūta—all living entities; ātma-bhāvena—by thinking of them as one; sarva-bhūta—in all living entities; ātma—the Supersoul; vigraham—having form.

TRANSLATION

My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensual perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

PURPORT

Here the word vigraham, "having specific form," is very significant, for it indicates that the Absolute Truth is ultimately the Supreme Personality of Godhead. That is explained in the Brahma-saṁhitā. Sa-cid-ānanda-vigraham: He has form, but His form is different from any kind of material form. The living entities are the marginal energy of the supreme form. As such, they are not different from the supreme form, but at the same time they are not equal to the supreme form. Dhruva Mahārāja is advised here-with to render service unto the supreme form. That will include service to other individual forms. For example, a tree has a form, and when water is poured on the root of the tree, the other forms—the leaves, twigs, flowers and fruits—are automatically watered. The Māyāvādī conception that because the Absolute Truth is everything He must be formless is rejected here. Rather, it is confirmed that the Absolute Truth has form, and yet He is all-pervading. Nothing is independent from Him.

TEXT 6

bhajasva bhajanīyāṁ gṛhim
abhavāṁ bhava-chidam
yuktāṁ virāhitāṁ saktāṁ
guṇa-mayaṁ tātmaṁ-yāyāṁ

bhajasva—engage in devotional service; bhajanīya—worthy to be worshiped; aṅghrim—unto Him whose lotus feet; abhavā—breadth of deliverance from material existence; bhava-chidam—who cuts the knot of material entanglement; yuktāṁ—attached; virāhitāṁ—aloof; saktāṁ—to His potency; guṇa-mayaṁ—consisting of the modes of material nature; ātma-mayaṁ—by His inconceivable potency.

TRANSLATION

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

In continuation of the previous verse, it is specifically mentioned here that Dhruva Mahārāja should engage himself in devotional service. Devotional service cannot be rendered to the impersonal Brahman feature of the Supreme Personality of Godhead. Whenever the word "bhajasva" appears,
meaning "engage yourself in devotional service," there must be the servant, service and the served. The Supreme Personality of Godhead is served, the mode of activities to please Him is called service, and one who renders such service is called the servant. Another significant feature in this verse is that only the Lord, and no one else, is to be served. That is confirmed in the Bhagavad-gītā, (mām ekāṁ kāraṇaṁ vṛjā). There is no need to serve the demigods, who are just like the hands and legs of the Supreme Lord. When the Supreme Lord is served, the hands and legs of the Supreme Lord are automatically served. There is no need of separate service. As stated in Bhagavad-gītā, teṣāṁ abhiṁ samuddhārthaṁ mṛtyu-saṁsāra-sagarāḥ. (Bg.12.7) This means that the Lord, in order to show specific favor to the devotee, directs the devotee from within in such a way that ultimately he is delivered from the entanglement of material existence. No one but the Supreme Lord can help the living entity to be delivered from the entanglement of this material world. The material energy is a manifestation of one of the Supreme Personality of Godhead's varieties of potencies (parāsya saktir vividhaiva śrīyate). This material energy is one of the Lord's potencies, as much as heat and light are potencies of fire. The material energy is not different from the Supreme Godhead, but at the same time He has nothing to do with the material energy. The living entity, who is of the marginal energy, is entrapped by the material energy on the basis of his desire to lord it over the material world. The Lord is aloof from this, but when the same living entity engages himself in the devotional service of the Lord, then he becomes attached to this service. This situation is called yuktaṁ. For devotees the Lord is present even in the material energy. This is the inconceivable potency of the Lord. Material energy acts in the three modes of material qualities, which produce the action and reaction of material existence. Those who are not devotees become involved in such activities, whereas devotees, who are dovetailed with the Supreme Personality of Godhead, are freed from such action and reaction of the material energy. The Lord is therefore described herewith as bhava-chidam, one who can give deliverance from the entanglement of material existence.

**TEXT 7**

uruḥi kämaṁ nṛpa yan manogataṁ
mattas tvam autānapade 'viśāṅkitaṁ
taran varārō 'mbuja-nābha-pādayor
anantaraṁ tvāṁ vayam ānga śūrsuma

uruḥi—please ask; kāmaṁ—desire; nṛpa—O King; yat—whatever; manah-gatam—within your mind; mattaḥ—from me; tvāṁ—you; autānapade—O son of Mahārāja Uttānapāda; avaiśāṅkitaṁ—without hesitation; varam—benediction; vara-arhaḥ—worthy to take benediction; ambuja—lotus flower; nābha—whose navel; pādayor—at His lotus feet; anantaraṁ—constantly; tvāṁ—about you; vayam—we; ānga—dear Dhruva; śūrsuma—heard.

**TRANSLATION**

My dear Dhruva Mahārāja, son of Mahārāja Uttānapāda, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benediction from us. Please, therefore, ask whatever benediction you want from me without hesitation.

**PURPORT**

Dhruva Mahārāja, the son of King Uttānapāda, was already known throughout the universe as a great devotee of the Lord, constantly thinking of His lotus feet. Such a pure, uncontaminated devotee of the Lord is worthy to have all the benedictions that can be offered by the demigods. He doesn't have to worship the demigods separately for such benediction. Kuvera is the treasurer of the demigods, and he is personally offering whatever benediction Dhruva Mahārāja would like to have from him. Śrīla Bilvamati-gala Śākura stated, therefore, that for persons who engage in the devotional service of the Lord, all material benedictions wait like maid-servants. Mukti-devi is just waiting at the door of the devotee to offer liberation, or more than that, at any time. To be a devotee is therefore an exalted position. Simply by rendering transcendental loving service unto the Supreme Personality of Godhead one can have all the benedictions of the world without separate endeavor. Lord Kuvera said to Dhruva Mahārāja that he had heard that he was always in samādhi, or thinking of the lotus feet of the Lord. In other words, he knew that for Dhruva Mahārāja there was nothing desirable within the three material worlds. He knew that Dhruva would ask for nothing but to remember the lotus feet of the Supreme Lord constantly.
The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yakṣaraja [King of the Yakṣas], Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged from him that he might have unflinching faith in and remembrance of the Supreme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.

PURPORT

According to the opinion of expert followers of Vedic rites, there are different types of benedictions in terms of religiosity, economic development, sense gratification and liberation. These four principles are known as catur-vargas. Of all the catur-vargas, the benediction of liberation is considered to be the highest in this material world. To be enabled to cross over material nescience is known as the highest puṣṭārtha, or benediction for the human being. But Dhruva Mahārāja wanted a benediction which surpasses even the highest puṣṭārtha, liberation. He wanted the benedic-

tion that he might constantly remember the lotus feet of the Lord. This stage of life is called paīca-puṣṭārtha. When a devotee comes to the platform of paīca-puṣṭārtha, simply engaging in devotional service to the Lord, the fourth puṣṭārtha, liberation, becomes very insignificant in his eyes. Śrīla Prabodhānanda Sarasvatī has stated in this connection that for a devotee liberation is a hellish condition of life; as for sense gratification, which is available in the heavenly planets, the devotee considers it to be a will-o’-the-wisp, having no value in life. Yogīs endeavor to control the senses, but for a devotee, controlling the senses is no difficulty at all. The senses are compared to serpents, but for a devotee the serpents' poison teeth are broken. Thus Śrīla Prabodhānanda Sarasvatī has analyzed all kinds of benedictions available in this world, and he clearly declares that for a pure devotee they are all of no significance. Dhruva Mahārāja was also a mahā-bhāgavata, or a first-class pure devotee, and his intelligence was very great (mahā-matīḥ). Unless one is very intelligent, one cannot take to devotional service or Kṛṣṇa consciousness. Naturally, anyone who is a first-class devotee must be a first-class intelligent person and therefore not interested in any kind of benediction within this material world. Dhruva Mahārāja was offered benediction by the king of the kings, Kuvera, the treasurer of the demigods, whose only business is to supply immense riches to persons within this materialistic world, is described as the king of kings because unless benedicted by Kuvera one cannot become a king. The king of the kings personally offered Dhruva Mahārāja any amount of riches, but he declined. He is described, therefore, as mahā-matīḥ, very thoughtful or highly intellectual.
TRANSLATION

The son of Idavida, Lord Kuvera, was very pleased, and happily he gave Dhrusa Maharaaja the benediction he wanted. Thereafter he disappeared from Dhrusa's presence, and Dhrusa Maharaaja also returned to his capital city.

PURPORT

Kuvera, who is known as the son of Idavida, was very pleased with Dhrusa Maharaaja because he did not ask him for anything materially enjoyable. Kuvera is one of the demigods, so one may put forward the argument, “Why did Dhrusa Maharaaja take benediction from a demigod?” The answer is that for a Vaisnava there is no objection in taking benediction from a demigod if it is favorable for advancing Krsna consciousness. The gopis, for example, worshipped Krsna, the demigoddess, but the only benediction they wanted from the goddess was to have Krsna as their husband. A Vaisnava is not interested in asking any benediction from the demigods, nor is he interested in asking benediction from the Supreme Personality of Godhead. It is said in the Bhagavatam that liberation can be offered by the Supreme Person, but even if a pure devotee is offered liberation by the Supreme Lord, he refuses to accept it. Dhrusa Maharaaja did not ask Kuvera for transference to the spiritual world, which is called liberation; he simply asked that wherever he would remain—whether in the spiritual or material world—he would always remember the Supreme Personality of Godhead. It is said in the Bhagavatam that for a Vaisnava there is no objection in taking benediction from the demigods if it is favorable for advancing Krsna consciousness.

TEXT 10

asahasat yajñena
kratubhir bhūri-daksināḥ
dravya-kriyā-devatānāṁ
karma karma-phala-pradam

atha—thereafter; ayaśa—he worshipped; yajña-śāma—the master of sacrifices; kratubhiḥ—by sacrificial ceremonies; bhūri—great; daksināḥ—by charities; dravya-kriyā-devatānāṁ—of (sacrifices including various) paraphernalia, activities, and demigods; karma—the objective; karma-phala—the result of activities; pradam—who awards.

As long as he remained at home, Dhrusa Maharaaja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.

PURPORT

In Bhagavad-gītā (Bg.3.9) it is said, yajñaṅghah karmaṇo ‘nyatra loko ‘yam karma-bandhanah: one should act or work only in order to please the Supreme Lord, otherwise he becomes entangled in the resultant reactions. According to the four divisions of varṇa and āśrama, kṣatriyas and vāśyas are especially advised to perform great ceremonial sacrifices and to distribute their accumulated money very liberally. Dhrusa Maharaaja, as a king and ideal kṣatriya, performed many such sacrifices, giving very liberally in charity. Kṣatriyas and vāśyas are supposed to earn their money and accumulate great riches. Sometimes they do it by acting sinfully. Kṣatriyas are meant to rule over a country; Dhrusa Maharaaja, for example, in the course of ruling, had to fight and kill many Yaksas. Such action is necessary for kṣatriyas. A kṣatriya should not be a coward, and he should not be nonviolent; to rule over the country he has to act violently.

Kṣatriyas and the vāśyas are therefore especially advised to give in charity at least fifty percent of their accumulated wealth. In Bhagavad-gītā it is recommended that even though one enters the renounced order of life, he still cannot give up the performance of yajña, dana, and tapasya. They are never to be given up. Tapasya is meant for the renounced order of life; those who are retired from worldly activities should perform tapasya, penances and austerities. Those who are in the material world, the kṣatriyas and the vāśyas, must give in charity. Brahmaciaries, in the beginning of their lives, should perform different kinds of yajñas.

Dhrusa Maharaaja, as an ideal king, practically emptied his treasury by giving in charity. A king is not meant to simply realize taxes from the citizens and accumulate wealth to spend in sense gratification. World monarchy has failed ever since kings began to satisfy their personal senses with the taxes accumulated from the citizens. Of course, whether the system is monarchy or democracy, the same corruption is still going on. At the present moment there are different parties in the democratic government, but everyone is busy trying to keep their posts or trying to keep their political party in power. They have very little time to think of the welfare of the citizens, whom they oppress with heavy taxes in the form of
income tax, sales tax and many other taxes—people sometimes have eighty
to ninety percent of their income taken away, and these taxes are lavish­ly
spent for the high salaries drawn by the officers and rulers. Formerly, the
taxes accumulated from the citizens were spent for performing great
sacrifices as enjoined in the Vedic literature. At the present moment,
however, almost all forms of sacrifice are not at all possible; therefore, it
is recommended in the śāstras that people should perform saṅkīrtana-yajña.
Any householder, regardless of his position, can perform this saṅkīrtana-
yajña without expenditure. All the family members can sit down together
and simply clap their hands and chant the Hare Kṛṣṇa mahā-mantra. Some­how
or other, everyone can manage to perform such a yajña and distribute
prasāda to the people in general. That is quite sufficient for this age of
Kali. The Kṛṣṇa consciousness movement is based on this principle: chant
the Hare Kṛṣṇa consciousness movement is based on this principle: chant
the Hare Kṛṣṇa mantra every moment, as much as possible, both inside and
outside of the temples, and, as far as possible, distribute prasāda. This
process can be accelerated with the cooperation of state administrators
and those who are producing the country’s wealth. Simply by liberal dis­tribution
of prasāda and saṅkīrtana, the whole world can become peace­ful and prosperous.

Generally in all the material sacrifices recommended in the Vedic
literature there are offerings to the demigods. This demigod worship is
especially meant for less intelligent men. Actually, the result of such
sacrifice goes to the Supreme Personality of Godhead, as described in
Bhagavad-gītā, bhoktiirir yajña-tapasiim: “The enjoyer of all sacrifices” (Bg. 5.29). His name is, therefore, Yaśnapuruṣa.

Although he was a great devotee and had nothing to do with these
sacrifices, still, to set an example to his people, Dhrūva Mahārāja performed
many sacrifices and gave all his wealth in charity. For as long as he lived
as a householder, he never spent a farthing for his sense gratifica­tion.
In this verse the word karma-phala-prada is very significant. The Lord
awards everyone different kinds of karma as the individual living entities
desire; He is the Supersoul present within the heart of everyone, and He is
so kind and liberal that He gives everyone full facilities to perform whatever
acts one wants. Then the result of the action is also enjoyed by the living
entity. If anyone wants to enjoy or lord it over material nature, the Lord
gives him full facilities, but he becomes entangled in the resultant reac­tions.
Similarly, if anyone wants to engage himself fully in devotional service,
the Lord gives him full facilities, and the devotee enjoys the results. The
Lord is therefore known as karma-phala-prada.

TEXT 11

Dhrūva Mahārāja Goes Back to Godhead

saraśtya śravānti

prasyaṁ acyute sarve

śāstra-śaṅkīrtana-vāhūna
dadarśātmānī bṛūteṣu
tam eva-vavāhītaṁ vibhum

saraśtya-śaṅkīrtana-vāhūna—unto the Supersoul; acyute—infallible; asarve—without any
limit; śāstra-śaṅkīrtana-vāhūna—rendering; dadarśātmānī—he saw; bṛūteṣu—in the Supreme Spirit;
tam—Him; eva-only; avavāhītaṁ—situated; vibhum—all-powerful.

TRANSLATION

Dhrūva Mahārāja rendered devotional service unto the Supreme, the
reservoir of everything, with unrelenting force. While carrying out his
devotional service to the Lord, he could see that everything is situated in
Him only and that He is situated in all living entities. The Lord is called
acyute because He never fails in His prime duty, to give protection to His
devotees.

PURPORT

Dhrūva Mahārāja not only performed many sacrifices, but he carried on
his transcendental occupation, engagement in the devotional service of the
Lord. The ordinary karmīs who want to enjoy the results of fruitive
activities are concerned only with sacrifices and ritualistic ceremonies as
enjoined in the Vedic śāstras. Although Dhrūva Mahārāja performed many
sacrifices in order to be an exemplary king, he was constantly engaged in
devotional service. The Lord always protects His surrendered devotee. A
devotee can see that the Lord is situated in everyone’s heart, as stated in
the Bhagavad-gītā (isvaral; sarva-bhūteṣu iṣṭa-hare ṛjuna tiṣṭhati). Ordinary
persons cannot understand how the Supreme Lord is situated in
everyone’s heart, but a devotee can actually see Him. Not only can he see
Him outwardly, but he can see, with spiritual vision, that everything is
resting in the Supreme Personality of Godhead, as described in Bhagavad-
gītā (maḥā-bhāgavata). He sees everything others see, but instead of seeing merely the trees, the
mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything, because everything is resting in Him only. This is the vision of the mahā-bhāgavata. In summary, a mahā-bhāgavata, a highly elevated pure devotee, sees the Lord everywhere as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the Brahma-saṁhitā, premājan-a-ccurita-bhakti-vilocaṇa: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation (Bs. 5.38).

TEXT 12

Text 13] Dhruva Mahārāj Goes Back to Godhead

There is no guarantee by the government of even the primary necessities of life in the state, namely, the protection of the lives and property of the citizens.

One word is very significant in this connection: brahmaṇyaṁ. Dhruva Mahārāja was very devoted to the brahmaṇas, who engage in the study of the Vedas and thereby know the Supreme Personality of Godhead. They are always busy propagating Kṛṣṇa consciousness. The state should be very respectful to societies that distribute God consciousness all over the world, but, unfortunately, at the present moment there is no state or government support given to such movements. As for good qualities, it is very difficult to find anyone in state administration with any good qualities. The administrators simply sit in their administrative posts and say “no” to every request, as if they were paid to say “no” to the citizens. Another word, dīna-vatsalam, is very significant also. The state head should be very kind to the innocent. Unfortunately in this age the state agents and the presidents draw good salaries from the state, and they pose themselves as very pious, but they allow the running of slaughterhouses where innocent animals are killed. If we try to compare the godly qualities of Dhruva Mahārāja to the qualities of modern statesmen, we can see that there is no actual comparison. Dhruva Mahārāja was present in the Satya-yuga, as will be clear from the next verses. He was the ideal king in Satya-yuga. The government administration in the present age (Kali-yuga) is bereft of all godly qualities. Considering all these points, the people today have no alternative but to take to Kṛṣṇa consciousness for protection of religion, life and property.

TEXT 13

The personal qualities of Dhruva Mahārāja described herein are the exemplary qualities of a saintly king. Not only a king but also the leaders of a modern democratic or impersonal government must be qualified with all these godly characteristics. Then the citizens of the state can be happy. It is clearly stated here that the citizens thought of Dhruva Mahārāja as their father; as a child, depending on the able father, is completely satisfied, so the citizens of the state, being protected by the state or the king, should remain satisfied in every respect. At the present moment, however,
TRANSLATION

Dhruva Maharaja ruled over this planet for 36,000 years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

PURPORT

That Dhruva Maharaja ruled over the planet for 36,000 years means that he was present in the Satya-yuga because in the Satya-yuga people used to live for 100,000 years. In the next yuga, Treta, people used to live for 10,000 years, and in the next yuga, Dvapara, for 1,000 years. In the present age, the Kali-yuga, the maximum duration of life is 100 years. With the change of the yugas, the duration of life and memory, the quality of kindness—all good qualities—diminish. There are two kinds of activities, namely pious and impious. By executing pious activities one can gain facilities for higher material enjoyment, but due to impious activities one has to undergo severe distress. A devotee, however, is not interested in enjoyment or affected by distress. When he is prosperous he knows, “I am diminishing the results of my pious activities,” and when he is in distress he knows, “I am diminishing the reactions of my impious activities.” A devotee is not concerned with enjoyment or distress; he simply desires to execute devotional service. It is said in the Śrīmad-Bhāgavatam that devotional service should be apraśāla, not checked by the material conditions of happiness or distress. The devotee undergoes processes of austerity such as observing Ekādaśi and similar other fasting days and restraining from illicit sex life, intoxication, gambling and meat-eating. Thus he becomes purified from the reactions of his past impious life, and because he engages in devotional service, which is the most pious activity, he enjoys life without separate endeavor.

TEXT 14

एवं बहुवर्षं कलां भैयत्वाच लवकलेलादिः
विब्रिहौद्धिक नीलापुरुषपादन्त्यासनम् ॥१४॥

evam bahu-savaṁ kālaṁ
mahātmāvacalendriyaṁ
trīvargaupayikāṁ nītā
putrāyādaṁ nrpaśanam.

evam—thus; bahu—many; savam—years; kālam—time; mahātmā—great soul; avicala-indriyaḥ—without being disturbed by sense agitation;

TEXT 14

Dhruva Mahārāja Goes Back to Godhead

tri-varga—three kinds of worldly activities; upayikam—favorable for executing; nītā—having passed; putrāya—to his son; aditi—he handed over; nrpa-āsanam—the royal throne.

TRANSLATION

The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

PURPORT

Perfection of materialistic life is suitably attained by the process of observing religious principles. This leads automatically to successful economic development, and thus there is no difficulty in satisfying all material desires, but since, as a king, he had to keep up his status quo or it would not have been possible to rule over the people in general, he did it perfectly. But as soon as he saw that his son was grown up and could take charge of the royal throne, he immediately handed over the charge and retired from all material engagements.

One word used here is very significant—avicalendriya, which means that neither was he disturbed by the agitation of the senses nor was his sense power diminished, although in years he was a very old man. Since he ruled over the world for 36,000 years, naturally one may conclude that he became very, very old, but factually his senses were very young—and yet he was not interested in sense gratification. In other words, he remained self-controlled. He performed his duties perfectly according to the materialistic way. That is the way of behavior of great devotees. Śrīla Raghunāthādāsa Gosvāmī, one of the direct disciples of Lord Caitanya, was the son of a very rich man. Although he had no interest in enjoying material happiness, when he was entrusted to do something in managing the state, he did it perfectly. Śrīla Gaurasundara advised him, “From within, keep yourself and your mind completely aloof, but externally execute the material duties just as they need to be done.” This transcendental position can be achieved by devotees only, as described in the Bhagavad-gītā: while others, such as yogīs, try to control their senses by force, devotees, even though possessing full sense powers, do not use them because they engage in higher transcendental activities.
TEXT 15

Srila Dhruva Maharaja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory external energy of the Supreme Lord.

PURPORT

In the deep forest sometimes it appears that there are big palaces and nice cities. That is technically called gandharva-nagara. Similarly, in dreams also we create many false things out of imagination. A self-realized person or a devotee knows well that this material cosmic manifestation is a temporary illusory representation appearing to be truth. It is like phantasmagoria. But behind this shadow creation there is reality—the spiritual world. A devotee is interested in the spiritual world, not its shadow. Since he has realization of the supreme truth, a devotee is not interested in this temporary shadow of truth. This is confirmed in the Bhagavad-gita (parabhur drśtvā nivartate).

TEXT 16

Thus Dhruva Maharaja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wife, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest known as Badarikāśrama in the Himalayas.

PURPORT

In the beginning of his life, when he went to the forest in search of the Supreme Personality of Godhead, Dhruva Maharaja realized that all bodily conceptions of pleasure are products of the illusory energy. In the very beginning, of course, he was after the kingdom of his father, and in order to get it he went to search for the Supreme Lord. But he later realized that everything is the creation of the illusory energy. From the acts of Srila Dhruva Maharaja we can understand that somehow or other if one becomes Krishna conscious—it does not matter what his motivation is in the beginning—he will eventually realize the real truth by the grace of the Lord. In the beginning, Dhruva Maharaja was interested in the kingdom of his father, but later on he became a great devotee, mahā-bhāgavata, and had no interest in material enjoyment. The perfection of life can be achieved only by devotees. Even if one completes only a minute percentage of devotional service and then falls down from his immature position, he is better than a person who fully engages in the fruitful activities of this material world.

TEXT 17

Srila Dhruva Maharaja Goes Back to Godhead

This is the end of text 17. The next topic is the return of Dhruva Maharaja to Godhead.
**TRANSLATION**

In Badarikāśrama Dhruva Maharaja’s senses became completely purified because he bathed regularly in the crystal-clear purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arca-vigraha form of the Lord, which is the exact replica of the Lord, and thus meditating upon Him he entered into complete trance.

**PURPORT**

Here is a description of the aṣṭānga-yoga system, to which Dhruva Maharaja was already accustomed. Aṣṭānga-yoga was never meant to be practiced in a fashionable city. Dhruva Maharaja went to Badarikāśrama, and in a solitary place, alone, he practiced yoga. He concentrated his mind on the arca-vigraha, the worshipable Deity of the Lord, which exactly represents the Supreme Lord, and thus thinking constantly of that Deity, he became absorbed in trance. Worship of the arca-vigraha is not idol worship. The arca-vigraha is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as arca-vigraha, a form made of sthūla (material) objects such as stone, metal, wood, jewels or paint. All of these are called sthūla, or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is in His physical form, He is non-different from His original spiritual form. Thus the devotee gets the benefit of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord. This incessant thought of the Lord, as prescribed in the Bhagavad-gītā, makes one the topmost yogī.

**TEXT 18**

bhaktim harau bhagavati pravahann ajasram
ānanda-bāspa-kalayaḥ muhur ardyamānāḥ
viklidyāmaṇā-hṛdayāḥ pulakācītāṅgo
nātmānam asmarat āsau iti mukta-līṅgāḥ

bhaktim—devotional service; harau—unto Hari; bhagavati—the Supreme Personality of Godhead; pravahann—constantly engaging in; ajasram—always; ānanda—blissful; bāspa-kalayaḥ—by a stream of tears; muhur—again and again; ardyamānāḥ—being overcome; viklidyāmaṇā—melting; hṛdayāḥ—his heart; pulaka—standing of hairs; ācita—covered; aṅgaḥ—his body; na—not; ātmānam—body; asmarat—he remembered; āsau—he; iti—thus; mukta-līṅgā—free from the subtle body.

**TRANSLATION**

Due to his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Maharaja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

**PURPORT**

Due to constant engagement in devotional service—hearing, chanting, remembering, worshiping the Deity, etc., as prescribed in nine varieties—there are different symptoms which appear in the body of a devotee. These eight bodily transformations, which indicate that a devotee is already liberated within himself, are called aṣṭa-sāttvika-vikāra. When a devotee
completely forgets his bodily existence, he is to be understood as liberated. He is no longer encaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering. By moving the dry coconut, one can hear that the pulp within is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the two material coverings, the subtle and gross bodies. Dhrúva Maháraja actually attained this stage of life by constantly discharging devotional service. He is already described as a mahá-bhágavata, for unless one becomes a mahá-bhágavata, or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Thákura Hari-dása also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free. Of course, from the beginning of devotional service the path of liberation immediately opens, just as the coconut taken from the tree immediately begins to dry; it simply takes some time for the shell and pulp to separate from one another.

An important word in this verse is mukta-lúṅga. Mukta means liberated, and lúṅga means the subtle body. When a man dies, he quits the gross body, but the subtle body of mind, intelligence and ego carries him to a new body. While existing in the present body, the same subtle body carries him from one stage of life to another (for example, from childhood to boyhood) by mental development. The mental condition of a baby is different from that of a boy, the mental condition of a boy is different from that of a young man, and the mental condition of a young man is different from that of an old man. So at death the process of changing bodies takes place due to the subtle body; the mind, intelligence and ego carry the soul from one gross body to another. This is called transmigration of the soul. But there is another stage, when one becomes liberated even from the subtle body; at that time the living entity is competent and fully prepared to be transferred to the transcendental or spiritual world.

The description of the bodily symptoms of Śri Dhrúva Maháraja makes it apparent that he became perfectly fit to be transferred to the spiritual world. One can experience the distinction between the subtle and gross bodies even daily; in a dream, one’s gross body is lying on the bed while the subtle body carries the soul, the living entity, to another atmosphere. But because the gross body has to be continued, the subtle body comes back and settles in the present gross body. Therefore one has to become free from the subtle body also. This freedom is known as mukta-lúṅga.

TRANSLATION
As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moonlight were coming down, illuminating all the ten directions.

PURPORT
There are different levels of acquired knowledge—direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhrúva Maháraja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.

TEXT 20

Dhrúva Maháraja Goes Back to Godhead

TEXT 19

स ददर्शं विमानावर्षं नमस्तथे जन्तुः।
विभ्राजयद सदा दिशा राक्षसतिमिवदिदुः

sa dadarśa vimānāgraṇi
nabhasoh 'vatarat dhrưvaḥ
vibhrājayad daśa diśo
rākṣapatim iuvadītam

sah—he; dadarśa—saw; vimāna—an airplane; agraṇi—very beautiful;
nabhasah—from the sky; avarat—descending; dhrưvaḥ—Dhrúva Maháraja;
vibhrājayat—illuminating; daśa—ten; diśa—directions; rākṣa-patim—the full moon; īva—like; uditam—visible.

TRANSLATION
As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

PURPORT
There are different levels of acquired knowledge—direct knowledge, knowledge received from authorities, transcendental knowledge, knowledge beyond the senses, and finally spiritual knowledge. When one surpasses the stage of acquiring knowledge by the descending process, he is immediately situated on the transcendental platform. Dhrúva Maháraja, being liberated from the material concept of life, was situated in transcendental knowledge and could perceive the presence of a transcendental airplane which was as brilliant as the full moonlight. This is not possible in the stages of direct or indirect perception of knowledge. Such knowledge is a special favor of the Supreme Personality of Godhead. One can, however, rise to this platform of knowledge by the gradual process of advancing in devotional service, or Kṛṣṇa consciousness.
Dhruva Maharaja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster; they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

PURPORT

The inhabitants of Viṣṇuloka are of the same bodily feature as Lord Viṣṇu, and they also hold club, conchshell, lotus flower and disc. In this verse it is distinctly stated that they had four hands and were nicely dressed; the description of their bodily decorations corresponds exactly to that of Viṣṇu. So the two uncommon personalities who descended from the airplane came directly from Viṣṇuloka, or the planet where Lord Viṣṇu lives.

TRANSLATION

Dhruva Maharaja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore, he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

PURPORT

Chanting of the holy names of the Lord is perfect in every way. When Dhruva Maharaja saw the Viṣṇudītas, the direct associates of Lord Viṣṇu, four-handed and nicely decorated, he could understand who they were, but for the time being he was puzzled. But simply by chanting the holy name of the Lord, the Hare Kṛṣṇa mantra, he could satisfy the uncommon guests who had all of a sudden arrived before him. The chanting of the holy name of the Lord is perfect; even though one does not know how to please Lord Viṣṇu or His associates, simply by sincerely chanting the holy name of the Lord, everything becomes perfect. A devotee, therefore, either in danger or in happiness, constantly chants the Hare Kṛṣṇa mantra. When he is in danger he is immediately relieved, and when he is in a position to see Lord Viṣṇu or His associates directly, by chanting this mahā-mantra he can please the Lord. This is the absolute nature of the mahā-mantra. Either in danger or in happiness, it can be chanted without limitation.
Dhruva Maharaja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

**PURPORT**

In this verse the word puṣkara-nābha-sammatau is significant. Kṛṣṇa, or Lord Viṣṇu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here He is called puṣkara-nābha, which means the Supreme Personality of Godhead who has a lotus navel, and sammatau means two confidential or very obedient servants. The materialistic way of life differs from the spiritual way of life in that one is disobedience and one is obedience to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme Person; that is perfect oneness.

In the Vaikuṇṭha world all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not sammata, agreeable, but always asammata, disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. To bring about this training in society is the mission of the Kṛṣṇa consciousness movement. As stated in the Bhagavad-gītā, the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Personality of Godhead can easily overcome those stringent laws. The example of Dhruva Mahārāja is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, Dhruva got the chance to personally meet the confidential servants of Lord Viṣṇu face to face. What is possible for Dhruva Mahārāja is possible for everyone. Anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life.
We are representatives of the Supreme Personality of Godhead, the
creator of the whole universe, who carries in His hand the bow named
Sârîrga. We have been specifically deputed to take you to the spiritual
world.

PURPORT

In Bhagavad-gîta the Lord says that simply by knowing His transcendental
cstimes (whether within this material world or in the spiritual world),
anyone who understands factually who He is, how He appears and how
He acts can be immediately fit for transfer to the spiritual world. This principle
stated in the Bhagavad-gîta operated in the case of King Dhruva. Throughout
his life he tried to understand the Supreme Personality of Godhead by
austerity and penances. Now, the mature result was that Dhruva Maharaja
became fit to be carried to the spiritual world, accompanied by the confi-
dential associates of the Lord.

TRANSLATION

To achieve Viśnuloka is very difficult, but by your austerity you have
conquered. Even the great Rishis and demigods cannot achieve this position.
Simply to see the supreme abode [the Viśnu planet], the sun and moon
and all the other planets, stars, lunar mansions, and solar systems are cir-
cumambulating it. Now please come; you are welcome to go there.

PURPORT

Even in this material world the so-called scientists, philosophers and
mental speculators strive to merge into the spiritual sky, but they can
never go there. But a devotee, by executing devotional service, not only
realizes what the spiritual world actually is, but he factually goes there to
live an eternal life of bliss and knowledge. The Kṛṣṇa consciousness move-
ment is so potent that by adopting these principles of life and developing
love of God one can very easily go back home, back to Godhead. Here the
practical example is the case of Dhruva Mahārāja. While the scientist and
philosopher go to the moon but are disappointed in their attempts to stay
there and live, the devotee makes an easy journey to other planets and
ultimately goes back to Godhead. Devotees have no interest in seeing
other planets, but while going back to Godhead, they see all of them as
passing phases, just as one who is going to a distant place passes through
many small stations.

TEXT 26

Dhruva Mahārāja Goes Back to Godhead

sudurjayaṁ viśṇu-padaṁ jītaṁ tuvāṁ
yat sūrayaḥ priyataṁ viṣṇu-karṇa-dvārādaya
graḥa-kṣa-tārāṁ pariṣanti daṅgānam
Text 27 | Dhrúva Mahārāja Goes Back to Godhead

...to reach the topmost planet of this universe, but the process called bhakti-yoga, as executed by Mahārāja Dhrúva, can give one the facility not only to reach other planets within this universe, but also to reach beyond this universe to the Viṣṇuloka planets. We have outlined this in our small booklet Easy Journey to Other Planets.

TRANSLATION

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

PURPORT

When Dhruva Mahārāja went to perform austerities he was very determined to achieve a post never dreamed of by his forefathers. His father was Uttānapāda, his grandfather was Manu, and his great-grandfather was Lord Brahmā. So Dhruva wanted a kingdom even greater than Lord Brahmā could achieve, and he requested Nārada Muni to give him facility for achieving it. The associates of Lord Viṣṇu reminded him that not only his forefathers but everyone else before him was unable to attain Viṣṇuloka, the planet where Lord Viṣṇu resides. This is because everyone within this material world is either a karmī, jñānī, or a yogī, but there are hardly any pure devotees. The transcendental planet known as Viṣṇuloka is especially meant for devotees, not for karmis, jñānis or yogis. Great ṛṣis or demigods can hardly approach Brahmāloka, and, as stated in Bhagavad-gītā, Brahmāloka is not a permanent residence. Lord Brahmā’s duration of life is so long that it is difficult to estimate even the duration of one day in his life, and yet Lord Brahmā also dies, as do the residents of his planet. Bhagavad-gītā says, ākṛtha-bhuvaṁ lokāh punar āvartino ‘ṛjuna: except for those who go to Viṣṇuloka, everyone is subjected to the four principles of material life, namely birth, death, old age and disease (Bṛ. 8.16). The Lord says, yad gataḥ na nivartante tad dhāma paramānīt mama: the planet from which, once going, no one returns, is My supreme abode (Bṛ. 15.6). Dhrúva Mahārāja was reminded, “You are going in our company to that planet from which no one returns to this material world.” Material scientists are attempting to go to the moon and other planets, but they cannot imagine going to the topmost planet, Brahmāloka, for it is beyond their imaginations. By material calculation, traveling at the speed of light it would take forty thousand years to reach the topmost planet. By mechanical processes we are unable
one likes without mechanical arrangement, so the ākāśa-patana airplane can fly at the speed of mind. Beyond this ākāśa-patana system is the Vaikuntha process, which is completely spiritual. The airplane sent by Lord Viṣṇu to carry Dhrūva Mahārāja to Śiśumāra was a completely spiritual, transcendental airplane. Material scientists can neither see such vehicles nor imagine how they fly in the air. The material scientist has no information about the spiritual sky, although it is mentioned in the Bhagavad-gītā (paras tasmāt tu bhāvo ‘nyāḥ).

TEXT 28

The great sage Maitreya said: After hearing the sweet speeches of the Lord’s chief associates in the Vaikuntha planet, Dhrūva Mahārāja immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.

TRANSLATION

Before getting aboard, Dhrūva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

PURPORT

We should mark how dutiful Dhrūva Mahārāja was in his devotional service, even at the time he left this material world. He was constantly alert in the performance of devotional duties. Every devotee should take his bath early in the morning and decorate his body with tilaka. In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve tilaka marks on the body are sufficient as auspicious decorations to purify the body. Since Dhrūva Mahārāja was living at that time at Badarikāśrama, there were other great sages there. He did not become puffed up because the airplane sent by Lord Viṣṇu was waiting for him; as a humble Vaiṣṇava, he accepted blessings from all the sages before riding on the plane brought by the chief of the Vaikuntha associates.
for everything of Viṣṇu's is as good as Lord Viṣṇu. Dhrūva Mahārāja knew all this very well, as a pure Viṣṇuva, and he offered his respects to the associates and to the plane before riding in it. But in the meantime, his body changed into spiritual existence, and therefore it was illuminating like molten gold. In this way he also became one with the other paraphernalia of Viṣṇuloka.

Mayādhi philosophers cannot imagine how this oneness can be achieved even in different varieties. Their idea of oneness is that there is no variety. Therefore they have become impersonalists. As Śiśumāra, Viṣṇuloka or Dhrūvaloka are completely different from this material world, so a Viṣṇu temple within this world is also completely different from this material world. As soon as we are in a temple we should know very well that we are situated differently from the material world. In the temple, Lord Viṣṇu, His throne, His room and everything associated with the temple are transcendental. The three modes, satva-guṇa, rajo-guṇa and tamo-guṇa, have no entrance into the temple. It is said, therefore, that to live in the forest is in the mode of goodness, to live in the city is in the mode of passion, and to live in a brothel, liquor shop or slaughterhouse is in the mode of ignorance. But to live in the temple means to live in Vaikuṇṭhaloka. Everything in the temple is as worshipable as Lord Viṣṇu or Kṛṣṇa.

TEXT 30

**TRANSLATION**

When Dhrūva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

**PURPORT**

To take the passing away of a devotee and the passing away of a non-devotee as one and the same is completely misleading. While ascending the transcendental airplane, Dhrūva Mahārāja suddenly saw death personified before him, but he was not afraid. Instead of death's giving him trouble, Dhrūva Mahārāja took advantage of death's presence and put his feet on the head of death. People with a poor fund of knowledge do not know the difference between the death of a devotee and the death of a nondevotee. In this connection, an example can be given: a cat carries its kittens in its mouth, and it also catches a rat in its mouth. Superficially, the catching of the rat and the kitten appear to be one and the same, but actually they are not. When the cat catches the rat in its mouth it means death for the rat, whereas when the cat catches the kitten, the kitten enjoys it. When Dhrūva Mahārāja boarded the airplane, he took advantage of the arrival of death personified, who came to offer him obeisances; putting his feet on the head of death, he got up on the unique airplane, which is described here to be as big as a house (ghram).

There are many other similar instances in Bhāgavata literature. It is stated that when Kardama Muni created an airplane to carry his wife, Devahūti, all over the universe, the airplane was like a big city, carrying many houses, lakes and gardens. Modern scientists have manufactured big airplanes, but they are packed with passengers, who experience all sorts of discomforts while riding in them.

Material scientists are not even perfect in manufacturing a material airplane. In order to compare with the plane used by Kardama or the plane sent from Viṣṇuloka, they must manufacture an airplane equipped like a big city, with all the comforts of life—lakes, gardens, parks, etc. Their plane must be able to fly in outer space and hover and visit all other planets. If they invent such a plane they will not have to make different space stations for fuel to travel into outer space. Such a plane would have an unlimited supply of fuel, or, like the plane from Viṣṇuloka, would fly without it.

TEXT 31

**TRANSLATION**

When Dhrūva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.
At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing, and other demigods showered flowers like torrents of rain upon Dhruva Maharaja.

TEXT 32

**Śrīmad-Bhāgavatam**

[Canto 4, Ch. 12]

tadā dundubhayo nedur
mṛdaṅga-paṇavādāyāḥ
gandharva-mukhyāḥ praṇajagūh
petuḥ kusuma-urṣṭāyāḥ

tadā—at that time; dundubha-yāḥ—kettledrums; neduḥ—resounded; mṛdaṅga—drums; paṇava—small drums; ādayāḥ—etc.; gandharva-mukhyāḥ—the chief residents of Gandharvaloka; praṇajagūh—sang; petuḥ—showered; kusuma—flowers; urṣṭāyāḥ—like rains.

TRANSLATION

At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing, and other demigods showered flowers like torrents of rain upon Dhruva Maharaja.

PURPORT

Dhruva had a feeling of obligation to his mother, Suniti. It was Suniti who gave him the clue which had enabled him to now be personally carried to the Vaikuṇṭha planet by the associates of Lord Viṣṇu. He now remembered her and wanted to take her with him. Actually, Dhruva Mahārāja’s mother, Suniti, was his patha-pradārśaka-guru. Patha-pradārśaka-guru means the guru or the spiritual master who shows the way. Such a guru is sometimes called sīkṣā-guru. Although Nārada Muni was his dikṣā-guru (initiating spiritual master), Suniti, his mother, was the first who gave him instruction on how to achieve the favor of the Supreme Personality of Godhead. It is the duty of the sīkṣā-guru or dikṣā-guru to instruct the disciple in the right way, and it depends on the disciple to execute the process. According to āstic injunctions, there is no difference between sīkṣā-guru and dikṣā-guru, and generally the sīkṣā-guru later on becomes the dikṣā-guru. Suniti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja’s dikṣā-guru. Still, he was not less obliged to Suniti. There was no question of carrying Nārada Muni to Vaikuṇṭhaloka, but Dhruva Mahārāja thought of his mother.

Whatever plan the Supreme Personality of Godhead contemplates immediately fructifies. Similarly, a devotee who is completely dependent on the Supreme Lord can also fulfill his wishes by the grace of the Lord. The Lord fulfills His wishes independently, but a devotee fulfills his wishes simply by being dependent on the Supreme Personality of Godhead. Therefore as soon as Dhruva Mahārāja thought of his poor mother, he was assured by the associates of Viṣṇu that Suniti was also going to Vaikuṇṭhaloka in another plane. Dhruva Mahārāja had thought that he was going alone to Vaikuṇṭhaloka, leaving behind his mother, which was not very auspicious because people would criticize him for going alone to Vaikuṇṭhaloka and not carrying with him Suniti, who had given him so much. But Dhruva also considered that he was not personally the Supreme. Therefore, if Kṛṣṇa fulfilled his desires, only then would it be possible. Kṛṣṇa could immediately understand his mind, and He told him that his mother was also going with him. This incident proves that a pure devotee like Dhruva Mahārāja can fulfill all his desires; by the grace of the Lord, he becomes exactly like the Lord, and thus whenever he thinks of anything, his wish is immediately fulfilled.

TEXT 33

**Śrīmad-Bhāgavatam**

[Canto 4, Ch. 12]

Dhruva Mahārāja Goes Back to Godhead

**STANZA 2**

śrītā vyavasaitāṁ tasyān āsатур dēviṁ
darśayāṁ āsatur devinī

iti vyavasitaṁ tasya
uyavasya ya srotaṁmau

darśayāṁ āsatur devinī
puro yānena gacchatīṁ
TRANSLATION

The great associates of Vaikuṇṭhāloka, Nanda and Sunanda, could understand the mind of Dhrūva Mahārāja, and thus they showed him that his mother, Suniti, was going forward in another plane.

PURPORT

This incident proves that the ūcī or diśā-guru who has a disciple who strongly executes devotional service like Dhrūva Mahārāja can be carried by the disciple even though the instructor is not as advanced. Although Suniti was an instructor to Dhrūva Mahārāja, she could not go to the forest because she was a woman, nor could she execute austerities and penances as Dhrūva Mahārāja did. Still, Dhrūva Mahārāja was able to take his mother with him. Similarly, Prahlāda Mahārāja also delivered his atheistic father, Hiranyakasipu. The conclusion is that a disciple or an offspring who is a very strong devotee can carry with him to Vaikuṇṭha either his father, mother or ūcī or diśā-guru. Śrīla Bhaktisiddhanta Sarasvati Thākura used to say, “If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission—propagating Kṛṣṇa consciousness—to be successful.” The Kṛṣṇa consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhrūva Mahārāja, then he will be able to carry me with him to Vaikuṇṭha. It should be noted also that while Suniti was going to Vaikuṇṭha she also changed her body into spiritual form. Like Śrī Suniti, every mother should train her child to become a devotee like Dhrūva Mahārāja, then he will be able to carry her with him to Vaikuṇṭha. Every mother, like Suniti, must take care of her son and train him to become a brahmacāri from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that if her son becomes a strong devotee like Dhrūva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service.

TEXT 35

While Dhrūva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

PURPORT

There is a Vedic version, yasmin vijñāte sarvam evaṁ viṣṇu viṣṇataṁ bhavanti, which means that by knowing the Supreme Personality of Godhead, everything becomes known to the devotee. Similarly, by going to the planet of the Supreme Personality of Godhead, one can know all the other planetary systems on the path to Vaikuṇṭha. We should remember that Dhrūva Mahārāja’s body was different from our bodies. While boarding the Vaikuṇṭha airplane, his body changed to a completely spiritual golden hue. No one can surpass the higher planets in a material body, but when one gets a spiritual body he can travel not only to the higher planetary system of this material world, but he can go even to the still higher planetary system known as Vaikuṇṭha. It is well known that Nārada Muni travels everywhere, both in the spiritual and material worlds.
Dhruva Maharaja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.

**Purport**

The airplane was piloted by the two chief associates of Lord Viṣṇu, namely Sunanda and Nanda. Only such spiritual astronauts can pilot their airplane beyond the seven planets and arrive in the region of eternal blissful life. It is confirmed in the Bhagavad-gītā also (paras tasmāt tu bhāvo hydr) that beyond this planetary system begins the spiritual sky, where everything is permanent and blissful. The planets there are known as Viṣṇuloka or Vaikuṇṭhalaoka. Only there can one get an eternal blissful life of knowledge. Below Vaikuṇṭhalaoka is the material universe, where Lord Brahmā and others in Brahmaloka can live until the annihilation of this universe; but that life is not permanent. That is also confirmed in the Bhagavad-gītā (ābrahma-bhuvanāl lokāḥ). Even if one goes to the topmost planet, one cannot achieve eternal life. Only by arriving in Vaikuṇṭhalaoka can one live an eternally blissful life.

**Text 36**

यद bhrājāmānar sva-rucaiya sarvato
lokās trayo hy anu vibhrājanta ete
yad naśvārajan jantuṣu ye 'nanugrahā
tvajantī bhadrāṁi caranti ye 'nīsam

**Translation**

Here is a description of two aspects of the Vaikuṇṭha planets. The first is that in the Vaikuṇṭha sky there is no need of the sun and moon. This is confirmed by the Upaniṣads as well as Bhagavad-gītā (na tad bhāśyate sūryo na saśānko na pāvakaly). In the spiritual world the Vaikuṇṭha-lakṣaṇas are themselves illuminated; there is therefore no need of sun, moon or electric light. It is, in fact, the illumination of the Vaikuṇṭha-lakṣaṇas which is reflected in the material sky. Only by this reflection are the suns in the material sky illuminated; after the illumination of the sun, all the stars and moons are illuminated. In other words, all the luminaries in the material sky borrow illumination from Vaikuṇṭha-lakṣaṇa. From this material world, however, people can be transferred to the Vaikuṇṭha-lakṣaṇa, if they incessantly engage in welfare activities for all other living entities. Such incessant welfare activities can really be performed only in Kṛṣṇa consciousness. There is no other philanthropic work within this material world but Kṛṣṇa consciousness which can engage a person twenty-four hours a day.

A Kṛṣṇa conscious being is always engaged in planning how to take all the suffering humanity back home, back to Godhead. Even if one is not successful in reclaiming all the fallen souls back to Godhead, still, because he is Kṛṣṇa conscious, his path to Vaikuṇṭha-lakṣaṇa is open. He personally becomes qualified to enter the Vaikuṇṭha-lakṣaṇa, and if anyone follows such a
devotee, he also enters into Vaikuntha-loka. Others, who engage in envious activities, are known as karmis. Karmis are envious of one another. Simply for sense gratification, they can kill thousands of innocent animals. Jñanis are not as sinful as karmis, but they do not try to reclaim others back to Godhead. They perform austerities for their own liberation. Yogis are also engaged in self-aggrandizement by trying to attain mystic powers. But devotees, Vaishnavas, who are servants of the Lord, come forward in the actual field of work in Krsna consciousness to reclaim fallen souls. Only Krsna conscious persons are eligible to enter into the spiritual world. That is clearly stated in this verse and is confirmed in the Bhagavad-gita, wherein the Lord says that there is no one dearer to Him than those who preach the gospel of Bhagavad-gita to the world.

TEXT 37

śāntāḥ samādṛśaḥ suddhaḥ
dsarva-bhūtanārajanāḥ
yānty aśajasacyuta-padam
acuṭa-priya-bāndhavaḥ

śāntāḥ—peaceful; samādṛśaḥ—equipped; suddhaḥ—cleansed, purified; sarva—all; bhūta—living entities; anurajanāḥ—pleasing; yānti—go; aśajasā—easily; acuṭa—of the Lord; padam—to the abode; acuṭa-priya—with devotees of the Lord; bāndhavaḥ—friends.

TRANSLATION

Persons who are peaceful, equipped, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

PURPORT

The description of this verse fully indicates that only devotees are eligible to enter into the kingdom of Godhead. The first point stated is that devotees are peaceful, for they have no demands for their personal sense gratification. They are simply dedicated to the service of the Lord. Karmis cannot be peaceful because they have immense demands for sense gratification. As for jñanis, they cannot be peaceful because they are too busy trying to attain liberation or merge into the existence of the Supreme. Similarly, yogis are also restless to get mystic power. But a devotee is peaceful because he is fully surrendered to the Supreme Personality of Godhead and thinks of himself as completely helpless; just as a child feels complete peace in depending on the parent, so a devotee is completely peaceful, for he depends on the mercy of the Supreme Personality of Godhead. A devotee is equipped. He sees everyone on the same transcendental platform. A devotee knows that although a conditioned soul has a particular type of body according to his past fruitive activities, factually everyone is part of the Supreme Lord. A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Krsna consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Krsna consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Krsna consciousness. Persons in Krsna consciousness, or devotees of the Lord, can please everyone, as is evident in the Krsna consciousness movement. We invite everyone, without discrimination; we request everyone to sit down and chant the Hare Krsna mantra and take as much prasada as we can supply—and thus everyone is pleased with us. This is the qualification. Sarva-bhūtanārajanāḥ. As for purification, no one can be more pure than devotees. Anyone who once utters the name of Viṣṇu immediately becomes purified, inside and outside (yaḥ śmaret puṇḍarīkākṣam). Since a devotee constantly chants the Hare Krsna mantra, no contamination of the material world can touch him. He is, therefore, actually purified. Muci haya śuci haya yadi kṛṣṇa bhave. It is said that even a cobbler or person born in the family of a cobbler can be elevated to the position of a brāhmaṇa (suci) if he takes to Kṛṣṇa consciousness. Any person who is purely Kṛṣṇa conscious and who engages in chanting the Hare Kṛṣṇa mantra is the purest in the whole universe.
In this way, the fully Kṛṣṇa conscious Dhruva Maharaja, the exalted son of Maharaja Uttanapāda, attained the summit of the three statuses of planetary systems.

**PURPORT**

The exact Sanskrit terminology for Kṛṣṇa consciousness is here mentioned: kṛṣṇa-parāyaṇa. Parāyaṇa means going forward. Anyone who is going forward to the goal of Kṛṣṇa is called kṛṣṇa-parāyaṇa, or fully Kṛṣṇa conscious. The example of Dhruva Maharaja indicates that every Kṛṣṇa conscious person can expect to reach the topmost summit of all three planetary systems within the universe. A Kṛṣṇa conscious person can occupy an exalted position beyond the imagination of any ambitious materialist.

**TEXT 39**

गम्भीरवेगोऽनिमित्तं ज्योतिः चक्षुसांहितिष्ठेत्

यथिनुम्मवति कौरव्यं मेठामिति गवां गः

*gambhīra-vegō 'nimisāṁ
jyotiṣin ca kramam āhitam
yasmin bhramati kauravya
meḍhyāṁ iva gavāṁ gaṇaḥ*

*gambhīra-vegāḥ—with great force and speed; animiṣāṁ—unceasingly; jyotiṣāṁ—of luminaries; kramam—sphere; āhitam—connected; yasmin—around which; bhramati—encircles; kauravya—O Vidura; meḍhyām—a central pole; iva—as; gavām—of bulls; gaṇaḥ—a herd.

**TRANSLATION**

Saint Maitreya continued: My dear Vidura, as a herd of bulls circumambulates a central pole on their right side, so all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

**TEXT 40**

Saint Maitreya continued: My dear Vidura, as a herd of bulls circumambulates a central pole on their right side, so all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

**TRANSLATION**

After observing the glories of Dhrūva Mahārāja, the great sage Nārada, playing his vīṇā, went to the sacrificial arena of the Pracetās and very happily chanted the following three verses.

**PURPORT**

The great sage Nārada was the spiritual master of Dhrūva Mahārāja. Certainly he was very glad to see his glories. As a father is very happy to see the
The great sage Narada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Maharaja, the son of Sunithi, who was devoted to her husband, acquired an exalted position not possible even for the so-called Vedantists or strict followers of the Vedic principles to attain, not to speak of ordinary human beings.

PURPORT

In this verse the word veda-vañinaḥ is very significant. Generally, a person who strictly follows the Vedic principles is called veda-vañi. There are also so-called Vedantists who advertise themselves as followers of Vedanta philosophy but who misinterpret Vedanta. This expression is also found in the Bhagavad-gītā: veda-vañä-ralaḥ, which means persons who are attached to the Vedas without understanding the purport of the Vedas. Such persons may go on talking about the Vedas or may execute austerities in their own way, but it is not possible for them to attain to such an exalted position as Dhruva Maharaja. As far as ordinary kings are concerned, it is not at all possible. The specific mention of kings is significant because formerly kings were also nājāraḥ, for the kings were as good as great sages. Dhruva Maharaja was a king, and at the same time he was as learned as a great sage. But without devotional service, neither a great king, a kṣatriya, nor a great brāhmaṇa strictly adhering to the Vedic principles can be elevated to the exalted position attained by Dhruva Maharaja.

TEXT 42

The great sage Narada continued: Just see how Dhruva Maharaja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Godhead is unconquerable, still he defeated Him with the specific qualifications possessed by the Lord's devotees.
of mother Yaśodā because she was a great devotee. The Lord likes to be under the control of His devotees. In the Caitanya-caritāmṛta it is said that everyone comes before the Lord and offers Him exalted prayers, but the Lord does not feel as pleased when offered such prayers as He does when a devotee, out of pure love, chastises Him as a subordinate. The Lord forgets His exalted position and willingly submits to His pure devotee. Dhruva Mahārāja conquered the Supreme Lord because at a very tender age, only five years old, he underwent all the austerities of devotional service. This devotional service was of course executed under the direction of a great sage, Nārada. This is the first principle of devotional service—ādau gurv-aśrayam. In the beginning one must accept a bona fide spiritual master, and if a devotee follows strictly the direction of the spiritual master, as Dhruva Mahārāja followed the instruction of Nārada Muni, then it is not difficult for him to achieve the favor of the Lord.

The sum total of devotional qualities is development of unalloyed love for Kṛṣṇa. This unalloyed love for Kṛṣṇa can be achieved simply by hearing about Kṛṣṇa. Lord Caitanya accepted this principle—that if one in any position submissively hears the transcendental message spoken by Kṛṣṇa or about Kṛṣṇa, then gradually he develops the quality of unalloyed love, and by that love only one can conquer the unconquerable. The Māyāvādī philosophers aspire to become one with the Supreme Lord, but a devotee surpasses that position. A devotee not only becomes one in quality with the Supreme Lord, but he sometimes becomes the father, mother or master of the Lord. Arjuna also, by his devotional service, made Lord Kṛṣṇa his chariot driver; he ordered the Lord, “Put my chariot here,” and the Lord executed his order. These are some examples of how a devotee can acquire the exalted position of conquering the unconquerable.

**TEXT 43**

\[ \text{yāḥ— one who; } \text{ksatra-bandhuḥ—the son of a kṣatriya; } \text{bhūvi—on the earth; } \text{tasya—of Dhruva; } \text{adhirūḍham—the exalted position; } \text{anu—after; } \text{ārurukṣet—can aspire to attain; } \text{api—even; } \text{varṣa-pūgaḥ—after many years; } \text{ṣaṭ-paṇca-varṣaḥ—five or six years old; yat—which; } \text{ahobhīḥ atpaḥ—after a few days; } \text{prāśāya—after pleasing; } \text{vaikuṇṭham—the Lord; } \text{avāpa—attained; } \text{tat-padam—His abode.} \]

**TRANSLATION**

Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

**PURPORT**

Dhruva Mahārāja is described herein as kṣatra-bandhuḥ, which indicates that he was not fully trained as a kṣatriya because he was only five years old; he was not a mature kṣatriya. A kṣatriya or brāhmaṇa has to take training. A boy born in the family of a brāhmaṇa is not immediately a brāhmaṇa, but he has to take up the training and the purificatory process.

The great sage Nārada Muni was very proud of having a devotee disciple like Dhruva Mahārāja. He had many other disciples, but he was very pleased with Dhruva Mahārāja because in one lifetime, by dint of his severe penances and austerities, he had achieved Vaikuṇṭha, which was never achieved by any other king's son or rājya throughout the whole universe. There is the instance of the great King Bharata Mahārāja, who was also a great devotee, but he attained Vaikuṇṭhaloka in three lives. In the first life, although he executed austerities in the forest, he became a victim of too much affection for a small deer, and in his next life he had to take birth as a deer. Although he had a deer's body, he remembered his spiritual position, but he still had to wait until the next life for perfection. In the next life he took birth as Jaḍa Bharata. Of course, in that life he was completely freed from all material entanglement, and he attained perfection and was elevated to Vaikuṇṭhaloka. The lesson from the life of Dhruva Mahārāja is that if one likes, one can attain Vaikuṇṭhaloka in one life, without waiting for many other lives. My Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmi Prabhupāda, used to say that every one of his disciples could attain Vaikuṇṭhaloka in this life, without waiting for another life to execute devotional service. One simply has to become as serious and sincere as Dhruva Mahārāja; then it is quite possible to attain Vaikuṇṭhaloka and go back home, back to Godhead, in one life.
TEXT 44

Text 44

Maitreya therefore affirmed herein that the Bhāgavatam is sammatāṁ satāṁ, approved by great devotees.

TEXT 45

Text 45

Maitreya therefore affirmed herein that the Bhāgavatam is sammatāṁ satāṁ, approved by great devotees.
TEXT 46

srutvaitac hraddhayabhikṣṇam
cyuta-priya-çeṣṭitam
bhaved bhaktir bhagavati
yayā syāt klesa-saṅkṣayaḥ

srutvā—by hearing; etat—this; śraddhāyā—with faith; abhikṣṇam—repeatedly; acyuta—to the Supreme Personality of Godhead; priya—dear; çeṣṭitam—activities; bhaved—develops; bhaktiḥ—devotion; bhagavati—unto the Supreme Personality of Godhead; yayā—by which; syāt—must be; klesa—of miseries; saṅkṣayaḥ—complete diminution.

TRANSLATION

Anyone who hears the narration of Dhruva Maharaja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

PURPORT

Here the word acyuta-priya is very significant. Dhruva Maharaja's character and reputation are great because he is very dear to Acyuta, the Supreme Personality of Godhead. As the pastimes and activities of the Supreme Lord are pleasing to hear, so hearing about His devotees, who are very dear to the Supreme Person, is also pleasing and potent. If one simply reads over and over again about Dhruva Maharaja by hearing and reading this chapter, he can attain the highest perfection of life in any way he desires; most importantly, he gets the chance to become a great devotee. To become a great devotee means to finish all miserable conditions of materialistic life.

TEXT 47

prayataḥ kirtayet prātah
samavāye dvijanmanām
sāyāṃ ca puṣya-slokasya
dhruvasya caritaṁ mahat

prayataḥ—with great care; kirtayet—one should chant; prātah—in the morning; samavāye—in the association; dvijanmanām—of the twice-born; sāyāṃ—in the evening; ca—also; puṣya-slokasya—of sacred renown; dhruvasya—of Dhruma; caritaṁ—character; mahat—great.
The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Maharaja both in the morning and in the evening, with great attention and care, in a society of brähmaṇas or other twice-born persons.

It is said that only in the association of devotees can one understand the importance of the character and pastimes of the Supreme Personality of Godhead or His devotees. In this verse it is especially recommended that Dhruva Maharaja’s character should be discussed in a society of the twice-born, which refers to the qualified brahmās, kṣatriyas and vaiśyas. One should especially seek the society of brahmās who are elevated to the position of Vaiśyas. Thus discussion of Śrīmad-Bhāgavatam, which describes the character and pastimes of devotees and the Lord, is very quickly effective. The International Society for Krishna Consciousness has been organized for this purpose. In every center of this society—not only in the morning, evening or noon, but practically twenty-four hours a day—there is continuous devotional service going on. Anyone who comes in contact with the Society automatically becomes a devotee. We have actual experience that many karmīs and others come to the Society and find a very pleasing and peaceful atmosphere in the temples of ISKCON.

Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekādaśi, śravaṇa—during the Śravaṇa star's appearance; athavā—or; dinakṣaye—at the end of the tithi; vyatipitē—a particular day of the name; saṅkrame—at the end of the month; arka-dine—at Sunday; api—also; vā—or; śrāvaye—one should recite; śraddadhanānaṁ—to a receptive audience; tīrtha-pāda—of the Supreme Personality of Godhead; padaśravayā—taken shelter of the lotus feet; na icaḥ—without desiring remuneration; tatra—there; ātmanā—by the self; ātmanām—the mind; santuṣṭaḥ—pacified; iti—thus; sidhyati—becomes perfect.

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Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or
become perfect. It is therefore strictly forbidden to recite Śrīmad-Bhāgavatam as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of Śrīmad-Bhāgavatam, which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the Bhāgavata message, and the reciter should completely depend on the Supreme Personality of Godhead. Bhāgavata recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing.

TEXT 51

Jñānam ajñāta-tattvāya
yo dadyāt sat-pathe 'mrtam
kṛpālor dīnā-nāthasya
devās tasyānugṛhṇate

Jñānam—knowledge; ajñāta-tattvāya—to those who are unaware of the truth; yaḥ—one who; dadyāt—imparts; sat-pathe—on the path of truth; amrtam—immortality; kṛpālor—kind; dīnā-nāthasya—protector of the poor; devās—the demigods; tasya—to him; anugṛhṇate—give blessings.

TRANSLATION

The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons who are unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master protectors of the poor living entities automatically gain the interest and blessings of the demigods.

PURPORT

Jñānam ajñāta means knowledge which is unknown almost throughout the entire world. No one knows actually what is the Absolute Truth.
TEXT 52

The transcendental activities of Dhruva Maharaja are well known all over the world, and they are very pure. In childhood Dhruva Maharaja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.

PURPORT

It is said by Śaṅkara that life is certainly short for everyone, but if one acts properly, his reputation will remain for a generation. As the Supreme Personality of Godhead, Kṛṣṇa, is everlastingly famous, so the reputation of Lord Kṛṣṇa’s devotee is also everlasting. Therefore in describing Dhruva Mahārāja’s activities two specific words have been used—vīkṣyāta, very famous, and viśuddha, transcendental. Dhruva Mahārāja’s leaving home at a tender age and taking shelter of the Supreme Personality of Godhead in the forest is a unique example in this world.

Thus end the Bhāktivedanta purports of the Fourth Canto, Twelfth Chapter, of Śrīmad-Bhāgavatam, entitled “Dhruva Mahārāja Goes Back to Godhead.”
As evidenced in the topics between Vidura and Maitreya, the activities of the Supreme Personality of Godhead and the devotees are so fascinating that neither the devotee who is describing them nor the devotee who is hearing is at all fatigued by the inquiries and answers. Transcendental subject matter is so nice that no one becomes tired of hearing or speaking. Others, who are not devotees, may think, "How can people devote so much time simply to talks of God?" But devotees are never satisfied or satiated in hearing and speaking about the Supreme Personality of Godhead or about His devotees. The more they hear and talk, the more they become enthusiastic to hear. The chanting of the Hare Kṛṣṇa mantra is simply the repetition of three words, Hare, Kṛṣṇa, and Rāma, but still devotees can go on chanting this Hare Kṛṣṇa mantra twenty-four hours a day without feeling fatigued.

Vidura continued: I know that the great sage Narada is the greatest of all devotees. He has compiled the pāñcarātra procedure of devotional service and has directly met the Supreme Personality of Godhead.

There are two different ways of approaching the Supreme Lord. One is called bhāgavata-mārga, or the way of Śrīmad-Bhāgavatam, and the other is called pāñcarātra-vidhi. Pāñcarātra-vidhi is the method of temple worship, and bhāgavata-vidhi is the system of nine processes which begin with hearing and chanting. The Kṛṣṇa conscious movement accepts both processes simultaneously and thus enables one to make steady progress on the path of realization of the Supreme Personality of Godhead. This pāñcarātra procedure was first introduced by the great sage Narada, as referred to here by Vidura.
While all the Pracetas were executing religious rituals and sacrificial ceremonies and thus worshipping the Supreme Personality of Godhead for His satisfaction, the great sage Närada described the transcendental qualities of Dhruva Mahārāja.

**PURPORT**

Narada Muni is always glorifying the pastimes of the Lord. In this verse we see that he not only glorifies the Lord, but he also likes to glorify the devotees of the Lord. The great sage Narada Muni's mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the Nārada-pañcarātra, a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead. As stated in the Bhagavad-gītā, the Lord has created four orders of social life, namely brahma-rāja, kṣatriya, vāsya and śūdra. In the Nārada-pañcarātra it is very clearly described how each of the social orders can please the Supreme Lord. In the Bhagavad-gītā (Bg. 18.45) it is stated, āsve kṛmaṇya abhiratāḥ saṁsiṣṭhaṁ labhate naraḥ: by executing one's prescribed duties one can please the Supreme Lord. In the Śrīmad-Bhāgavatam also it is stated, svanuṣṭhitasya dharmasya saṁsiṣṭhaṁ hari-toṣaṇam: the perfection of duty is to see that by discharging one's specific duties one satisfies the Supreme Personality of Godhead (Bhag. 1.2.13). When the Pracetas were performing sacrifices according to this direction, Närada Muni was satisfied to see these activities, and he also wanted to glorify Dhruva Mahārāja in that sacrificial arena.

**TEXT 5**

yāḥ tā devaṁśinā tatra
varṇitaḥ bhagavat-kathāḥ
mahyaṁ suṣrūṣava brahma
kārtsnyenācaṣṭum arhasi
TEXT 7

sa janmanopasiinatmā
niṣaṁgaḥ samadarśanaḥ
dadarśa loke vitatam
ātmānaṁ lokam ātmāni

sah—his son Utkala; janma—from the very beginning of his birth; upaśanta—very well satisfied; ātmā—soul; niṣaṁga—without attachment; sama-darśana—equiposed; darśa—saw; loke—in the world; vitatam—spread; ātmānam—the Supersoul; lokam—all the world; ātmāni—in the Supersoul.

TRANSLATION

From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.

PURPORT

The symptoms and characteristics of Utkala, the son of Maharaja Dhruva, are those of a mahā-bhāgavata. As stated in the Bhagavad-gītā (Bg. 6.30), yo māṁ ātmyaṁ sarvatva sarvāṁ ca mayi ātmyaṁ: a highly advanced devotee sees the Supreme Personality of Godhead everywhere, and He also sees everything resting in the Supreme. It is also confirmed in the Bhagavad-gītā (Bg. 9.4), mayā tatam idaṁ sarvaṁ jagad āvyakta-mārtinā: Lord Kṛṣṇa is spread all over the universe in His impersonal feature. Everything is resting on Him, but that does not mean that everything is He Himself. A highly advanced mahā-bhāgavata devotee sees in this spirit: He sees the same Supersoul, Paramātmā, existing within everyone's heart, regardless of discrimination based on the different material forms of the living entities. He sees everyone as part and parcel of the Supreme Personality of Godhead. The mahā-bhāgavata who experiences the Supreme Godhead's presence everywhere is never missing from the sight of the Supreme Lord, nor is the Supreme Lord ever lost from his sight. This is only possible when one is advanced in love of Godhead.

TEXTS 8-9

TEXTS 8-9

TRANSLATION

By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This is known as nīrūpā. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, because it burns away all dirty material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

PURPORT

These two verses explain the verse in the Bhagavad-gītā, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu mad-bhaktiṁ.
The bhakti-yoga system is the topmost yoga system, and in this system the chanting of the holy name of the Lord is the foremost performance of devotional service. By chanting the holy name one can attain the perfection of spiritual existence as described by Lord Caitanya (ānandā-budhi-vardhaṇaṃ). When one is situated in that position he no longer has any interest in material opulence or even a royal throne and sovereignty over the whole planet. This situation is called viraktī anyatra syāt. It is the result of devotional service.

The more one makes advancement in devotional service, the more one becomes detached from material opulence and material activity. This is the spiritual nature, full of bliss. This is also described in Bhagavad-gītā (Bṛg. 2.59). Paraṁ dṛṣṭవ nivartate: one ceases to take part in material enjoyment upon tasting superior, blissful life in spiritual existence. By advancement in spiritual knowledge, which is considered to be like blazing fire, all material desires are burned to ashes. The perfection of mystic yoga is possible when one is continuously in connection with the Supreme Personality of Godhead by discharging devotional service. A devotee is always thinking of the Supreme Person at every step of his life. Every conditioned soul is full of the reactions of his past life, but all dirty things are immediately burned to ashes if one simply executes devotional service. This is described in the Nārada-pañcarātra: sarvopādhi-viṁśuṣa mukākṛtir atan maṇiṣṭhaḥ lakṣitaḥ pathi bālānāṁ praśāntārcir ivānālaḥ

TEXT 10

Text 11] Description of the Descendants of Dhruva Mahārāja

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

PURPORT

In order to avoid contradiction, botheration and unfavorable situations created by materialistic persons, a great saintly person like Jāda Bharata or Utkala remains silent. The less intelligent consider such saintly persons to be mad, deaf, or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is full of nondevotees, and so one kind of very advanced devotee is called bhajanānanda. Those who are gaṁthānanda, however, preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life.
younger brother, named Vatsara, who was the son of Bhrami and who was junior to Utkala, was elevated to the royal throne, and he became king of the world.

**PURPORT**

It appears that although there was monarchy, it was not at all an autocracy. There were senior family members and ministers who could make changes and elect the proper person to the throne, although the throne could be occupied only by the royal family. In modern days also, wherever there is monarchy, sometimes the ministers and elderly members of the family select one member from the royal family to occupy the throne in preference to another.

**TEXT 12**

| svarvithir vatsarasyeṣṭā  |
| bhāryāṣūṭa saḥ-ātmajān  |
| puṣpārṇāṁ tigmaketuṁ ca  |
| īṣam ūṛjaṁ vasaṁ jayam |

*svarvithiḥ—Svarvithi; vatsarasya—of King Vatsara; iṣṭā—very dear; bhāryā—wife; asūṭa—gave birth to; śaṭ—six; ātmajān—sons; puṣpārṇāṁ—Puṣpārṇā; tigmaketuṁ—Tigmaketu; ca—also; īṣam—Īṣa; ūṛjaṁ—Ūṛja; vasaṁ—Vasu; jayam—Jaya.

**TRANSLATION**

King Vatsara had a very dear wife whose name was Svarvithi, and she gave birth to six sons, named Puṣpārṇa, Tigmaketu, Īṣa, Ūṛja, Vasu and Jaya.

**PURPORT**

Vatsara's wife is mentioned here as iṣṭā, which means worshipable. In other words it appears that Vatsara's wife had all good qualities; for example, she was always very faithful and obedient and affectionate to her husband. She had all good qualities for managing household affairs. If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.
पुर्र नामं विनायकं श्रीसाकुमारं अन्वयः।
अग्रवादिनिर्विषाणं श्रीशिवरुपस्य कारणं ॥१.६॥

sa caksuḥ sutam akūtyāṁ
patnyāṁ manum avāpa ha
manor asūta māhīśa
vīrajan naḍvala suṭān
puruṣa kutsaṁ tritaṁ dyumnaṁ
savyaṁ satyaṁ rtaṁ vṛataṁ
agniṣṭomaṁ aṭīrātraṁ
pradyumnaṁ sibīm ulmukam

sah—he (Savatejā); caksuḥ—named Caksuḥ; sutam—son; akūtyāṁ—in Akūti; patnāṁ—wife; manuṁ—Caṅkṣuṣa Manu; avāpa—obtained; ha—indeed; manoḥ—of Manu; asūta—gave birth to; māhīśa—queen; vīrajan—without passion; naḍvala—Naḍvala; sūtaṁ—sons; puruṣaḥ—Kutsa; tritaṁ—Trita; dyumnaṁ—Dyumna; savyaṁ—Satya; rtaṁ—Ṛta; vṛataṁ—Vrata; agniṣṭomaṁ—Agniṣṭoma; aṭīrātraṁ—Aṭīrātra; pradyumnaṁ—Pradyumna; sibīm—Sibi; ulmukam—Ulmuka.

TEXT 17
उल्मुको जनयत पुत्रान्।
पुष्करिण्याय सदृ उत्तमान्।
आगहि सुमनासानि क्षय्यति।
क्रतुम आगिरासानि गयाम। ॥१.७॥

ulmuko 'janayat putrān
puṣkariṇyāṁ sad uttamān
aṅgāṁ sumanasaṁ khyātiṁ
kratum aṅgirasāni gayam

ulmukāḥ—Ulmuka; ajanayat—begot; putrān—sons; puṣkariṇyāṁ—in Puṣkariṇī, his wife; saḥ—six; uttamān—very good; aṅgāṁ—Aṅgā; sumanasaṁ—Sumanā; khyātiṁ—Khyāti; kratum—Kratu; aṅgirasām—Aṅgirā; gayaṁ—Gaya.

TEXT 18
हुल्लाक्षस्व वा करो हुल्लु वेनकुक्तस्य।
यथा: दीर्घाः राजपरिवर्तिणिः निरगापुरात्र। ॥१.८॥

sunīthā-gasya yā patni
suṣuve venam ulbāpaṁ
yad-dauśīṭyāt sa rājaṁśri
nirvīṇo niragāt purāt

sunīthā—Sunīthā; aṅgasya—of Aṅgā; yā—she who; patni—the wife; suṣuve—gave birth to; venam—Vena; ulbāpaṁ—very crooked; yat—whose; dauśīṭyāt—on account of bad character; saḥ—he; rājaṁśri—the saintly King Aṅgā; nirvīṇo—very disappointed; niragāt—went out; purāt—from home.

TEXT 19-20
TRANS LATION
Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅgā, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

TEXT 19
यम अङ्गा शेपस्य कुपितै:।
वाय्य-वाज्र मुनायाः किल।
गतानश्च नुस्ते नमस्त्वामि सन्धिविधिः कारे। ॥१.९॥

yam aṅgā śepaḥ kūpe
vāy-vajrā munayaḥ kila
gatāsāsās tasya bhūyās te
mamamthur daksināṁ karam

arājaṁ tadā lokaṁ
dasya humiliation prajāṁ
jāto nārāyaṁśaṁśa
prthr ādyāḥ kṣitīvarāḥ

TEXT 20
ताणि तंद्रके दलेके दुस्मुः: पीडिता: प्रापः।
जातो नारायणशिव भविष्यते। ॥२.०॥

yam aṅgā śepaḥ kūpe
vāy-vajrā munayaḥ kila
gatāsāsās tasya bhūyās te
mamamthur daksināṁ karam

arājaṁ tadā lokaṁ
dasya humiliation prajāṁ
jāto nārāyaṁśaṁśa
prthr ādyāḥ kṣitīvarāḥ
TRANSLATION

My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His partial representation advented as King Prthu, the original emperor of the world.

PURPORT

Monarchy is better than democracy because if the monarchy is very strong the regulative principles within the kingdom are upheld very nicely. Even one hundred years ago in the state of Kashmir in India, the king was so strong that if a thief were arrested in his kingdom and brought before him, the king would immediately chop off the hands of the thief. As a result of this severe punishment there were practically no theft cases within the kingdom. Even if someone left something on the street, no one would touch it. The rule was that the things could be taken away only by the proprietor and that no one else would touch them. In the so-called democracy, wherever there is a theft case the police come and take note of the case, but generally the thief is never caught, nor is any punishment offered to him. As a result of incapable government, at the present moment thieves, rogues and cheaters are very prominent all over the world.

TEXT 22]

Description of the Descendants of Dhruva Maharaja

vidura uvāca

tasya śīla-nildeḥī sādhhor
brahma-nayasya mahātmanaḥ
rajaḥ katham abhūt duṣṭā
prajā yad vimanāḥ yayau

vidura uvāca—Vidura said; tasya—of him (Aṅga); śīla-nildeḥī—reservoir of good characteristics; sādhhor—saintly person; brahma-nayasya—lover of brahminical culture; mahātmanaḥ—great soul; rajaḥ—of the king; katham—how; abhūt—it was; duṣṭā—bad; prajā—son; yat—by which; vimanāḥ—being indifferent; yayau—he left.

TRANSLATION

Vidura inquired from the sage Maitreya: My dear brahmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

PURPORT

In family life a man is supposed to live happily with father, mother, wife and children, but sometimes, under certain conditions, a father, mother, child or wife becomes an enemy. It is said by Śiśu Pāṇḍita that a father is an enemy when he is too much in debt, a mother is an enemy if she marries for a second time, a wife is an enemy when she is very beautiful, and a son is an enemy when he is a foolish rascal. In this way, when a family member becomes an enemy it is very difficult to live in family life or remain a householder. Generally such situations occur in the material world. Therefore according to Vedic culture one has to take leave of his family members just after his fiftieth year so that the balance of his life may be completely devoted in search of Kṛṣṇa consciousness.

TEXT 22
kim—why; vā—also; anātha—sinful activities; vena—unto Vena; uddīṣṭa—seeing; brahma-dāṇḍam—curse of a brahma-pāpa; ayūyujan—they desired to award; daṇḍa-vrata-dhāra—he carries the rod of punishment; rājñī—unto the king; munaya—the great sages; dharma-kōvida—completely conversant with religious principles.

TRANSLATION

Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-pāpa]?

PURPORT

It is understood that the king is able to give punishment to everyone, but in this case it appears that the great sages punished him. The king must have done something very serious, otherwise how could the great sages, who were supposed to be the greatest and most tolerant, still punish him in spite of their elevated religious consciousness? It appears also that the king was not independent of the brahmās, and if needed the brahmās would dethrone the king or would kill him, not with any weapon, but with the mantra of a brahma-pāpa. The brahma-pāpas were so powerful that simply by their cursing one would immediately die.

TEXT 23

It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because of his prowess, the king is always more influential than all other ruling chiefs.

PURPORT

According to Vedic civilization the king is supposed to be the representative of the Supreme Personality of Godhead. He is called nara-nārāyaṇa, indicating that Nārāyaṇa, the Supreme Personality of Godhead, appears in human society as the king. It is etiquette that neither a brahma-pāpa nor a kṣatriya king is ever insulted by the citizens; even though a king appears to be sinful, the citizens should not insult him. But in the case of Vena it appears that he was cursed by the nara-devatās; therefore, it was concluded that his sinful activities were very grievous.

TEXT 24

Vidura requested Maitreya: My dear brahma-ācārya, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

PURPORT

Vidura accepted Maitreya as his spiritual master. A disciple always inquires from the spiritual master, and the spiritual master answers the question, provided the disciple is very gentle and devoted. Śrīla Viśvanātha Cakravartī Ṭhākura said that by the mercy of the spiritual master one is beneded with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the
disciple is very submissive and devoted. As stated in the Bhagavat-gītā, the process of receiving knowledge from the spiritual master entails submission, inquiry and service.

TEXT 25

Maitreya Uṣṇa

�क्षोभोऽथ राजा-रत्नाय गदाधर्।

नासनुदृश्यतानन्द्यता श्रवणविद्यम्।

maitreya uvāca

āṅgo śvamedhānā rājarṣir

ājāhāra mahā-kratūm

nājañmura devatās tasmīn

āhūta brahma-vādibhiḥ

maitreya uvāca—Maitreya answered; āṅgo—King Anga; āsvamedha—āsvamedha sacrifice; rāja-ṛṣī—the saintly king; ājāhāra—executed; mahā-kratūm—great sacrifice; na—not; ajagmuḥ—came; devatāḥ—the demigods; tasmīn—in that sacrifice; aḥūtaḥ—being invited; brahma-vādibhiḥ—by the brāhmaṇas expert in executing sacrifices.

TRANSLATION

Śrī Maitreya replied: My dear Vidura, once the great King Āṅga arranged to perform the great sacrifice known as āsvamedha. All the expert brahmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

PURPORT

A Vedic sacrifice is not an ordinary performance. The demigods used to participate in such sacrifices, and the animals sacrificed in such performances were reincarnated with new life. In this age of Kali there are no powerful brahmaṇas who can invite the demigods or give renewed life to animals. Formerly, the brahmaṇas well conversant in Vedic mantras could show the potency of the mantras, but in this age, because there are no such brahmaṇas, all such sacrifices are forbidden. The sacrifice in which horses were offered was called āsvamedha. Sometimes cows were sacrificed (gavālambara), not for eating purposes, but to give them new life in order to show the potency of the mantra. In this age, therefore, the only practical yajña is saṅkīrtana-yajña or chanting of the Hare Kṛṣṇa mantra twenty-four hours a day.

TEXT 26

tam uci vismitāḥ tatra

yajamānam athavatūjaḥ

hauṁsi hūyamānāni

na te gṛḥpanī devatāḥ

tam—unto King Āṅga; uci—said; vismitāḥ—in wonder; tatra—there; yajamānam—to the institution of the sacrifice; atha—then; rtvijāḥ—the priests; hauṁsi—offerings of clarified butter; hūyamānāni—being offered; na—not; te—they; gṛḥpanī—accept; devatāḥ—the demigods.

TRANSLATION

The priests engaged in the sacrifice then informed King Āṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

TEXT 27

rājan havāṁsy aduṣṭāni

śraddhayāsādītāni te

chandāṁsy ayāta-yāmāni

yojitāni dhṛta-vrataiḥ

rājan—O King; havāṁsi—sacrificial offerings; aduṣṭāni—not polluted; śraddhayā—with great faith and care; asādītāni—collected; te—your; chandāṁsi—the mantras; ayāta-yāmāni—not deficient; yojitāni—properly executed; dhṛta-vrataiḥ—by qualified brahmaṇas.

TRANSLATION

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns also is not deficient in any way because all the brahmaṇas and priests present here are expert and are executing the performances properly.
PURPORT

It is the practice of the brahmanas conversant with the science to pronounce a Vedic mantra in the right accent. The combination of the mantra and Sanskrit words must be chanted with the right pronunciation, otherwise it will not be successful. In this age the brahmanas are neither well versed in the Sanskrit language nor very pure in practical life. But by chanting the Hare Krishna mantra one can attain the highest benefit of sacrificial performances. Even if the Hare Krishna mantra is not chanted properly, still it has so much potency that the chanter gains the effect.

TEXT 28

na vidāmeva devānāṁ
helanāṁ vayām api
yan na grhānti bhāgān svān
ye devāḥ karma-sākṣiṇāṁ

na—not; vidāma—can find; iha—in this connection; devānāṁ—of the demigods; helanāṁ—insult, neglect; vayām—we; api—even; yat—because of which; na—not; grhānti—accept; bhāgān—shares; svān—own; ye—who; devāḥ—the demigods; karma-sākṣiṇāḥ—witnesses for the sacrifice.

TRANSLATION

Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why it is so.

PURPORT

It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offenses known as sevā-aparādha. Those who are engaged in worshiping the Deity, Rādhā and Kṛṣṇa in the temple, should avoid such offenses in service. The offenses in service are described in The Nectar of Devotion. If we simply make a show of offering services to the Deity but do not care for the sevā-aparādha, certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such nondevotees. Devotees engaged in temple worship should not, therefore, manufacture their own methods, but should strictly follow the regulative principles of cleanliness, and then offerings will be accepted.

TEXT 29

Maitreya uvāca
aṅgo dvija-vacāḥ śrutvā
yajamāṇah sudurmanah
tat praśtuṁ vyasṛjad vācain
sadasāyaṁ tad-anujāyāṁ

maitreya uvāca—the great sage Maitreya answered; aṅgo—King Aṅga; dvija-vacāḥ—the brahmanas words; śrutvā—after hearing; yajamāṇah—performer of the sacrifice; sudurmanah—very much aggrieved in mind; tat—about that; praśtuṁ—in order to inquire; vyasṛjad—he spoke; sadasāyaṁ—to the priests; tat—their; anujāyāṁ—taking permission.

TRANSLATION

Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

TEXT 30

nāgacchāntyāḥ aḥutā devā
na grhānti grahān iha
sadasāḥ patayo brāṭā
kim avadyaṁ mayā kṛtaṁ

na—not; aṅgacchānti—are coming; aḥutā—being invited; devā—the demigods; na—not; grhānti—are accepting; grahān—shares; iha—in the sacrifice; sadasāḥ patayo—My dear priests; brāṭā—kindly tell me; kim—what; avadyaṁ—offense; mayā—by me; kṛtaṁ—was committed.
TRANSLATION

King Änga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

TEXT 31

sadasas pataya ucuh
nara-deveha bhavato
nâgânaâi tâvan manâk sthitam
asty ekâi prâktanam aghaâni
yad iheâs tvam aprâjaâh

sadasah patayaâh ucuh—the head priests said; nara-deva—O King; iha—in this life; bhavata—of you; na—not; agham—sinful activity; tâvat manâk—even very slight; sthitam—situated; asti—there is; ekam—one; prâktanam—in the previous birth; agham—sinful activity; yat—by which; iha—in this life; iheâs—like this; tvam—you; aprâjaâh—without any son.

TRANSLATION

The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of having all qualifications, you have no son.

PURPORT

The purpose of marrying is to beget a son because a son is necessary to deliver his father and forefathers from any hellish conditional life in which they may be. Câcikya Pânâlita, therefore, says, putra-hînâm ghamiśuânyam: without a son, married life is simply abominable. King Änga was a very pious king in this life, but because of his previous sinful activity he could not get a son. It is concluded, therefore, that if a person does not get a son it is due to his past sinful life.

TEXT 32

tatha sâdhaya bhadraâni te
âtmânaâi su-prajaâni nrpa
îsfas te putra-kâmasya
putraâni dâsyati yajna-bhuk

tathâ—therefore; sadhaya—execute the sacrifice to get; bhadram—good fortune; te—to you; âtmânam—your own; su-prajam—good son; nrpa—O King; isthâ—being worshiped; te—by you; putra-kâmasya—desiring to have a son; putram—a son; dâsyati—He will deliver; yajna-bhuk—the Lord, the enjoyer of the sacrifice.

TRANSLATION

O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

TEXT 33

tatha sva-bhâga-dheyâni
grahiyanti divaokasaâh
yad yajna-purushâh sâksâd
apatyâya harir urtâh

tathâ—thereupon; sva-bhâgadheyâni—their shares in the sacrifice; grahiyanti—will accept; diva-okasaâh—all the demigods; yat—because; yajna-purushâh—the enjoyer of all sacrifices; sâksât—directly; apatyâya—for the purpose of a son; harî—the Supreme Personality of Godhead; urtâh—is invited.

PURPORT

Whenever a sacrifice is performed, it is meant for satisfying Lord Viśu, the enjoyer of the fruits of all sacrifices; and when Lord Viśu agrees to come to a sacrificial arena, all the demigods naturally follow their master, and their shares are offered in such sacrifices. The conclusion is that the sacrifices performed are meant for Lord Viśu, not for the demigods.
TEXT 34

The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.

PURPORT

In the Bhagavad-gītā the Lord says that He awards benediction to the worshiper according to his desire. The Supreme Personality of Godhead gives all living entities conditioned within this material world full freedom to act in their own way. But to His devotee He says that instead of working in that way, it is better to surrender unto Him, for He will take charge of the devotee. That is the difference between a devotee and a fruitive actor. The fruitive actor enjoys only the fruits of his own activities, but a devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life—to go back home, back to Godhead. The significant word in this verse is kāmān, which means sense gratificatory desires. A devotee is devoid of all kāmān. He is anyābhilāṣitā-sūnyā: a devotee is always devoid of all desires for sense gratification. His only aim is to satisfy or gratify the senses of the Lord. That is the difference between a kārmi and a devotee.

TEXT 35

TEXT 36

Thus for the sake of a son for King Anga, they decided to offer oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.

PURPORT

According to sacrificial rituals, animals are sometimes sacrificed in the yajña arena. Such animals are sacrificed not to kill them but to give them new life. Such action was an experiment to observe whether the Vedic mantras were being properly pronounced. Sometimes small animals are killed in a medical laboratory to investigate therapeutic effect. In a medical clinic the animals are not revived, but in the yajña arena, when animals were sacrificed, they were again given life by the potency of Vedic mantras. The word sipi-ūṣṭāya appears in this verse. Śipi means the flames of the sacrifice. In the sacrificial fire if the oblations are offered into the flames, then Lord Viṣṇu is situated there in the form of the flames. Therefore Lord Viṣṇu is known as Śipiviṣṭa.
As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and white dress. He was carrying a golden pot filled with rice boiled in milk.

**TEXT 37**

 sais vīpūrīnamato rājā
gṛhitvaṁjalinnaudanam
avagrāya mūḍā yuktā
prādāt patnyā udāra-dhiḍh

sa—he; vipūrīna—of the brāhmaṇas; anumataḥ—taking permission; rājā—the King; gṛhitvaṁ—taking; aṇṭaḥlinna—in his joined palms; odanaṁ—rice boiled in milk; avagrāya—after smelling; mūḍā—with great delight; yuktā—fixed; prādāt—offered; patnyā—to his wife; udāra-dhiḍh—liberal-minded.

**TRANSLATION**

The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

**PURPORT**

The word udāra-dhiḍh is significant in this connection. The wife of the King, Sunithā, was not fit to accept this benediction, yet the King was so liberal that without hesitation he offered to his wife the boiled rice in milk prasāda received from the yajñapaṇi-puruṣa. Of course everything is designed by the Supreme Personality of Godhead. As will be explained in later verses, this incident was not very favorable for the King. Since the King was very liberal, the Supreme Personality of Godhead, in order to increase his detachment from this material world, willed that a cruel son be born of the Queen so that the King would have to leave home. As stated above, Lord Viṣṇu fulfills the desires of the karmīs as they desire, but the Lord fulfills the desire of a devotee in a different way so that the devotee may gradually come to Him. This is confirmed in the Bhagavat-gītā (23.4.12), where the Lord gives the devotee the opportunity to make progress further and further so that he may come back home, back to Godhead.

**TEXT 38**

sā tat puṁ-savānaṁ rājā
prāśya vai patyur ādadhe
garbhaṁ kāla upāyṛte
kumāraṁ suṣuvaṁ pra jā

sā—she; tat—that food; puṁ-savānaṁ—which produces a male child; rājā—the Queen; prāśya—eating; vai—indeed; patyuh—from the husband; ādadhe—conceived; garbhaṁ—pregnancy; kāla—when the due time; upāyṛte—appeared; kumāraṁ—a son; suṣuvaṁ—gave birth to; aprajā—having no son.

**TRANSLATION**

Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant from her husband, and in due course of time she gave birth to a son.

**PURPORT**

Among the ten kinds of purificatory processes, one is puṁ-savānam, in which the wife is offered some prasāda, or remnants of foodstuff offered to Lord Viṣṇu, so that after sexual intercourse with her husband she may conceive a child.
That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

PURPORT

The child's mother, Sunitha, was the daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Ariga became the follower of his maternal grandfather. According to smṛti-śāstra, a child generally follows the principles of his maternal uncle's house. Nārāyaṇām mātula-karma means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the paternal family. According to Vedic civilization, therefore, before the marriage takes place an account is taken of both the boy's and girl's families. If according to astrological calculation the combination is perfect, then marriage takes place. Sometimes, however, there is a mistake, and family life becomes frustrating.

It appears that King Aitga did not get a very good wife in Sunitha because she was the daughter of death personified. Sometimes the Lord arranges an unfortunate wife for His devotee so that gradually, due to family circumstances, the devotee becomes detached from his wife and home and makes progress in devotional life. It appears that by the arrangement of the Supreme Personality of Godhead, King Aitga, although a pious devotee, got an unfortunate wife like Sunitha and later on a bad child like Vena. But the result was that he got complete freedom from the entanglement of family life and left home to go back to Godhead.

TEXT 41

Description of the Descendants of Dhruva Mahārāja

sa sarasaṇam udyāmya
mṛgayur vana-gocaraḥ
hanty asādhur mṛgān dinān
vena śāśu iti arauj janaḥ

sah—that boy of the name Vena; sarasaṇam—his bow; udyāmya—taking up; mṛgayur—the hunter; vana-gocaraḥ—going into the forest; hanty—used to kill; asādhur—being very cruel; mṛgān—deer; dinān—poor; venaḥ—Vena; asau—there he is; iti—thus; araut—would cry; janaḥ—all the people.

PURPORT

Kṣatriyas are allowed to hunt in the forest for the purpose of learning the killing art, not to kill animals for eating or for any other purpose. The kṣatriya kings were sometimes expected to cut off the head of a culprit in the state. For this reason the kṣatriyas were allowed to hunt in the forest. Because this son of King Aitga, Vena, was born of a bad mother, he was very cruel, and he used to go to the forest and unnecessarily kill the animals. All the neighboring inhabitants would be frightened by his presence, and they would call, "Here comes Vena! Here comes Vena!" So from the beginning of his life he was fearful to the citizens.

TEXT 41

aṅkīde kriḍato bālan
vayasyān atidārūṇah
prasaḥya niranukroṣah
paśu-māram amārayat

aṅkīde—in the playground; kriḍataḥ—while playing; bālan—boys; vayasyān—of his age; atidārūṇah—very cruel; prasaḥya—by force; niranukroṣah—merciless; paśu-māram—as if slaughtering animals; amārayat—killed.
TRANSLATION

The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

TEXT 42

tam vicaśya khalaṁ putraṁ
dsasai vividhaṁ nṛpaṁ
yadā na sāsitaṁ kalpo
bhṛṣam āsit sudurmanāḥ

After seeing the cruel and merciless behavior of his son Vena, King Aṅga punished him in different ways to reform him, but he was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

TRANSLATION

After seeing the cruel and merciless behavior of his son Vena, King Aṅga punished him in different ways to reform him, but he was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

TEXT 43

prāyeyābhyaṁcito deva
ye 'prajā gṛha-medhinaḥ
kad-apatya-bhṛtaṁ duḥkhavaṁ
ye na vindanti durbharam

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

TRANSLATION

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

PURPORT

It is said that a married couple must have a son, otherwise their family life is void. But a son born without good qualities is as good as a blind eye. A blind eye has no use for seeing, but it is simply unbearably painful. The King therefore thought himself very unfortunate to have such a bad son.

TEXT 45

kas tam praJayapadesaṁ vai
moha-bandhanaṁ ātmanaṁ
pañcito bahu manyeta
yad-arthāḥ kleśāda grhāḥ

Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bondage of illusion for the living entity, and he makes one's home miserable.
TEXT 46

Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

PURPORT

The King began to think in terms of attachment and detachment from one's material home. According to Prahlāda Mahārāja, the material home is compared to a blind well. If a man falls down into a blind well, it is very difficult to get out of it and begin life again. Prahlāda Mahārāja has advised that one should give up this blind well of home life as soon as possible and go to the forest to take shelter of the Supreme Personality of Godhead. According to Vedic civilization, this giving up of home with viṇaprastha and sannyāsa is compulsory. But people are so attached to their homes that even up to the point of death they do not like to retire from home life. King Aṅga, therefore, thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. Ultimately one has to learn how to detach oneself from attachment to material life; therefore, if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon.

TEXT 47

TEXT 48

Description of the Descendants of Dhruva Mahārāja

The King began to think: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

PURPORT

In this verse the word mahodayodayāt indicates that by the blessings of a great soul one becomes materially opulent. But when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls. It was not a very easy task for the King to give up his opulent kingdom and young faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls leaving home in this way in the dead of night, giving up attachment for home, wife and money.
When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

PURPORT

The example of searching for the Supersoul within the heart by the less intelligent mystics is very instructive. The Absolute Truth is understood in three different features, namely impersonal Brahman, localized Paramātma, and the Supreme Personality of Godhead. Such kṣyogināḥ, or less intelligent mystics, can by mental speculation reach the point of the impersonal Brahman, but they cannot find the Supersoul who is sitting within each living entity. When the King left, it was certain that he was staying somewhere else, but because they did not know how to find him they were frustrated like the less intelligent mystics.

Thus end the Bhaktivedanta purports of the Fourth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Description of the Descendants of Dhrūva Mahārāja.”
CHAPTER FOURTEEN

The Story of King Vena

TEXT 1

भृगुवादयते द्वन्द्वो लोकानां क्षेमदर्शिनः

मौनेयस्वरूप गोप्तर्ती वस्मानः पशुसम्मयतामः

Maitreya uvāca
bhṛgu-ādayaṁ te munayo
lokānāṁ kṣema-dārśinaḥ
goṁtary asati vai nṛṇāṁ
paśyantāḥ paśu-sāmyyatāṁ

Maitreya uvāca—the great sage Maitreya continued; bhṛgu-ādayaṁ—headed by Bhṛgu; te—all of them; munayo—the great sages; lokānāṁ—of the people; kṣema-dārśinaḥ—who always aspire for the welfare; goṁtary—the King; asati—being absent; vai—certainly; nṛṇāṁ—of all the citizens; paśyantāḥ—having understood; paśu-sāmyyatāṁ—existence on the level of the animals.

TRANSLATION

The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

PURPORT

In this verse the significant word is kṣema-dārśinaḥ, which refers to those who are always looking after the welfare of the people in general. However, all the great sages headed by Bhṛgu were always thinking of how to elevate all the people of the universe to the spiritual platform. Indeed,
they advised the kings of every planet to rule the people with that ultimate goal of life in mind. The great sages used to advise the head of the state, or the king, and he used to rule the populace in accordance with their instruction. After the disappearance of King Ariga, there was no one to follow the instructions of the great sages. Consequently all the citizens became unruly, so much so that they could be compared to animals. As described in Bhagavad-gita (Bg. 4.13), human society must be divided into four orders according to quality and work. In every society there must be an intelligent class, administrative class, productive class and worker class. In modern democracy these scientific divisions are turned topsy-turvy, and by vote candidates, or workers, are chosen for administrative posts. Having no knowledge of the ultimate goal of life, such persons whimsically enact laws without knowledge of life’s purpose. The result is that no one is happy.

TEXT 2

The great sages then called for the Queen Mother, Sunitha, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

TEXT 3

The Story of King Vena

TEXT 4
By dint of mystic yoga practice, kings generally acquired these eight kinds of opulences. These kings were called rājārṣis, kings who were also great sages. By practicing mystic yoga, a rājārṣi could become smaller than the smallest, greater than the greatest, and could get whatever he desired. A rājārṣi could also create a kingdom, bring everyone under his control and rule them. These were some of the opulences of a king. King Vena, however, was not practiced in yoga, but he became very proud of his royal position nonetheless. Because he was not very considerate, he began to misuse his power and insult great personalities.

TEXT 5

evāṁ mada-andhāṁ uṣṭikto
nirākṛṣaṁ iva duśpaṁ
paryātān ratham āsthāya
kampayann iva rodasi

evāṁ—thus; mada-andhāṁ—being blind with power; uṣṭikto—proud; nirākṛṣaṁ—uncontrolled; iva—like; duśpaṁ—an elephant; paryātān—traveling; ratham—a chariot; āsthāya—having mounted; kampayann—causing to tremble; iva—indeed; rodasi—the sky and earth.

TRANSLATION

When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom causing the sky and earth to tremble wherever he went.

TEXT 6

na yaśataṁ na dātavyaṁ
na hotavyaṁ duṣjaṁ kvacit
iti nyāvārayad dharmaṁ
bherī-ghoṣeṇa sarvaśaḥ

na—not; yaśataṁ—any sacrifices can be performed; na—not; dātavyaṁ—any charity can be given; na—not; hotavyaṁ—any clarified butter can be offered; duṣjaṁ—O twice-born; kvacit—at any time; iti—thus; nyāvārayat—he stopped; dharmaṁ—the procedures of religious principles; bherī—of kettledrums; ghoṣeṇa—with the sound; sarvaśaḥ—everywhere.

TRANSLATION

All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

PURPORT

What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. Therefore sane people should execute Kṛṣṇa consciousness very seriously so that they can go back home, back to Godhead, without having to further suffer the miserable conditions predominant in this universe.
Before King Vena was enthroned, all the great sages were very much anxious to see to the welfare of society. When they saw that King Vena was most irresponsible, cruel and atrocious, they again began to think of the welfare of the people. It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary karmīs are busy acquiring money for sense gratification, and ordinary jñānīs are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. Therefore the great sages began to consult one another on how to get out of the dangerous atmosphere created by King Vena.

When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

In Bhagavad-gītā (Bg.18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The brahmācāris must perform sacrifices, the grhasthas must give in charity, and those in the renounced order of life (the vānaprasthas and sannyāsīs) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness or Kṛṣṇa consciousness because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.

In Bhagavad-gītā (Bg.18.5) it is stated that even in the renounced order one should not give up sacrifice, charity and penance. The brahmācāris must perform sacrifices, the grhasthas must give in charity, and those in the renounced order of life (the vānaprasthas and sannyāsīs) must practice penance and austerities. These are the procedures by which everyone can be elevated to the spiritual platform. When the sages and saintly persons saw that King Vena had stopped all these functions, they became concerned about the people's progress. Saintly people preach God consciousness or Kṛṣṇa consciousness because they are anxious to save the general populace from the dangers of animalistic life. There must be a good government to see that the citizens are actually executing their religious rituals, and thieves and rogues must be curbed. When this is done, the people can advance peacefully in spiritual consciousness and make their lives successful.
The sages began to think within themselves: Because he was born in the womb of Sunitha, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

PURPORT
Saintly persons are generally aloof from social activities and the materialistic way of life. King Vena was supported by the saintly persons just to protect the citizens from the hands of rogues and thieves, but after his ascendance to the throne, he became a source of trouble to the sages. Saintly people are especially interested in performing sacrifices and austerities for the advancement of spiritual life, but Vena, instead of being obliged because of the saints' mercy, turned out to be their enemy because he prohibited them from executing their ordinary duties.

A serpent who is maintained with milk and bananas simply stores poison in his teeth and awaits the day to bite his master.

The sages continued thinking: Of course we are completely aware of his mischievous nature. Yet nevertheless we enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

PURPORT
The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction. The law of karma even prohibits a person to associate with a mischievous individual. By electing Vena to the throne, the saintly sages certainly associated with him. Ultimately King Vena became so mischievous that the saintly sages actually became afraid of becoming contaminated by his activities. Thus before taking any action against him, the sages tried to pacify and correct him so that he might turn from his mischief.
sometimes have to come down to the political field and take steps to correct the misguided government or royalty. However, in Kali-yuga, saintly persons are not as powerful as they previously were. They used to be able to burn any sinful man to ashes by virtue of their spiritual prowess. Now saintly persons have no such power due to the influence of the age of Kali. Indeed, the brähmanas do not even have the power to perform sacrifices in which animals are put into a fire to attain a new life. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the mahā-mantra, Hare Krāṇa. By the grace of Lord Caitanya, by simply chanting this Hare Krāṇa mahā-mantra, the general populace can derive all benefits without political implications.

**Translation**

The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life, your opulence, strength and reputation will increase.

**Purport**

According to Vedic civilization, in a monarchy the king is advised by saintly persons and sages. By taking their advice, he can become the greatest executive power, and everyone in his kingdom will be happy, peaceful and prosperous. The great kings were very responsible in taking the instructions given by great saintly personalities. The kings used to accept the instructions given by great sages like Parāśara, Vyāsadeva, Nārada, Devala, Asita, etc. In other words, they would first accept the authority of saintly persons and then execute their monarchical power. Unfortunately, in the present age of Kali, the head of government does not follow the instructions given by the saintly persons; therefore neither the citizens nor the men of government are very happy. Their duration of life is shortened, and almost everyone is wretched and bereft of bodily strength and spiritual power. If citizens want to be happy and prosperous in this democratic age they should not elect rascals and fools who have no respect for saintly persons.
TRANSLATION

Those who live according to religious principles and who follow them by words, mind, body and intelligence, are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

PURPORT

The saintly sages herein instruct that the king or head of government should set an example by living a religious life. As stated in Bhagavad-gītā, religion means worshiping the Supreme Personality of Godhead. One should not simply make a show of religious life, but one should perform devotional service perfectly with words, mind, body and good intelligence. By doing so, not only will the king or government head rid himself of the contamination of the material modes of nature, but the general public will also, and they will all become gradually elevated to the kingdom of God and go back home, back to Godhead. The instructions given herein serve as a summary of how the head of government should execute his ruling power and thus attain happiness not only in this life but also in the life after death.

TEXT 16

sa te mā vināṣed viṁśat
prajāṁ kṣemā-lakṣaṇāṁ
yasmin vināṣte nṛpatiṁ
aiśvaryād avarohati

saḥ—that spiritual life; te—by you; mā—don’t; vināṣet—let it be spoiled; viṁśat—O hero; prajāṁ—in the people; kṣemā-lakṣaṇāṁ—the cause of prosperity; yasmin—which; vināṣte—being spoiled; nṛpatiṁ—the king; aiśvaryād—from opulence; avarohati—falls down.

TRANSLATION

The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.

TEXT 17

rājan asādu-amaṭyeṣyaḥ
corādiḥyaḥ prajā nṛpaḥ
rakṣaṇaḥ yaṁ baliṁ gṛhaṁ
iha pretya ca modate

rājan—O king; asādu—mischievous; amaṭyeṣyaḥ—from ministers; corādiḥyaḥ—from thieves and rogues; prajāḥ—the citizens; nṛpaḥ—the king; rakṣaṇaḥ—protecting; yaṁ—accordingly as; baliṁ—taxes; gṛhaṁ—accepting; iha—in this world; pretya—after death; ca—also; modate—enjoys.

PURPORT

Formerly, in practically all parts of the world, there were monarchies, but gradually as monarchy declined from the ideal life of religion to the godless life of sense gratification, monarchies all over the world were abolished. However, simply abolishing monarchy and replacing it with democracy is not sufficient unless the government men are religious and follow the footsteps of great religious personalities.

TEXT 17

The Story of King Vena

The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

PURPORT

The duty of a pious king is described very nicely in this verse. His first and foremost duty is to give protection to the citizens from thieves and rogues as well as from ministers who are no better than thieves and rogues. Formerly, ministers were appointed by the king and were not elected. Consequently, if the king was not very pious or strict, the ministers would become thieves and rogues and exploit the innocent citizens. It is the king’s duty to see that there is no increase of thieves and rogues either in
the government secretariat or in the departments of public affairs. If a king cannot give protection to citizens from thieves and rogues both in the government service and in public affairs, he has no right to exact taxes from them. In other words, the king or the government that can levy taxes from the citizens only if the king or government is able to give protection to the citizens from thieves and rogues.

In the Twelfth Canto of Śrīmad-Bhāgavatam there is a description of these thieves and rogues in government service. As stated: prayās te bhākṣayāsyantī mlecchā rājanya-rūpiṇā (Bhāg. 12.1.42). “These proud mlecchas [persons who are less than śudras], representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers.” The idea is that in the democratic days of Kali-yuga, the general population will fall down to the standard of śudras. As stated (kalau śudra-sambhava), practically the whole population of the world will be śudra. A śudra is a fourth-class man who is only fit to work for the three higher social castes. Being fourth-class men, śudras are not very intelligent. Since the population is fallen in these democratic days, they can only elect a person in their category, but a government cannot run very well when it is run by śudras. The second class of men, known as kṣatriyas, are especially meant for governing a country under the direction of saintly persons (brahmāṇas) who are supposed to be very intelligent. In other ages—in Satya-yuga, Tretā-yuga and Dvāpara-yuga—the general populace was not so degraded, and the head of government was never elected. The king was the supreme executive personality, and if he caught any ministers stealing like thieves and rogues, he would at once have them killed or dismissed from service. As it was the duty of the king to kill thieves and rogues, it was similarly his duty to immediately kill dishonest ministers in government service. By such strict vigilance, the king could run the government very well, and the citizens would be happy to have such a king. The conclusion is that unless the king is perfectly able to give protection to the citizens from rogues and thieves, he has no right to levy taxes from the citizens for his own sense gratification. However, if he gives all protection to the citizens and levies taxes on them, he can live very happily and peacefully in this life, and at the end of this life be elevated to the heavenly kingdom or even to the Vaikuṇṭhas, where he would be happy in all respects.

TEXT 18

The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.

PURPORT

The state’s duty and the citizen’s duty are very nicely explained in this verse. The activities of the government head, or king, as well as the activities of the citizens, should be so directed that ultimately everyone engages in devotional service to the Supreme Personality of Godhead. The king, or government head, is supposed to be the representative of the Supreme Personality of Godhead and is therefore supposed to see that things go on nicely and that the citizens are situated in the scientific social order comprised of four varṇas and four āśramas. In the Viṣṇu Purāṇa it is stated that unless people are educated or situated in the scientific social order comprised of four varṇas and four āśramas (brahmaṇa, kṣatriya, vaiśya and śudra) and four āśramas (brahmacarya, grhaśā, vāsa-prastha and saṅgāyā) society can never be considered real human society, nor can it make any advancement toward the ultimate goal of human life. It is the duty of the government to see that things go on in terms of varṇa and āśrama. As stated herein, bhagavān yajña-puruṣaḥ—the Supreme Personality of Godhead, Krṣṇa, is the yajña-puruṣa. As stated in Bhagavad-gītā: bhoktārāṁ yajña-tapāsāṁ (Bg. 5.29). Krṣṇa is the ultimate purpose of all sacrifice. He is also the enjoyer of all sacrifices; therefore He is known as yajña-puruṣa. The word yajña-puruṣa indicates Lord Viṣṇu or Lord Krṣṇa, or any Personality of Godhead in the category of viṣṇu-tattva. In perfect human society, people are situated in the orders of varṇa and āśrama and are engaged in worshipping Lord Viṣṇu by their respective activities. Every citizen engaged in an
occupation renders service by the resultant actions of his activities. That is the perfection of life. As stated in Bhagavad-gītā:

\[
yataḥ pravṛttir bhūtānāṁ
\]
\[
yena sarvasva idaṁ tatam
\]
\[
sva-karmaṁ tam abhyarcatya
\]
\[
siddhiṁ vindati mānavaḥ
\]

“By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.” (Bg. 18.46)

Thus the brāhmaṇas, kṣatriyas, śudras and vaiśyas must execute their prescribed duties as these duties are stated in the śāstras. In this way everyone can satisfy the Supreme Personality of Godhead, Viṣṇu. The king, or government head, has to see that the citizens are thus engaged. In other words, the state or the government must not deviate from its duty by declaring that the state is a secular one which has no interest in whether or not the people advance in varnāśrama-dharma. Today people engaged in government service and people who rule over the citizens have no respect for the varnāśrama-dharma. They complacently feel that the state is secular. In such a government, no one can be happy. The people must follow the varnāśrama-dharma, and the king must see that they are following it nicely.

TEXT 19

तस्य राज: महामाय भागवान भूमतावः।

परित्याजति विश्वमति तिथतो नित्यासने ॥१९॥

tasya rājāḥ mahā-bhāga
bhagavan bhūta-bhāvanaḥ
pariṣṭatayati viśvātmā
tiṣṭhato nija-sāsane
tasya—with him; rājāḥ—the king; mahā-bhāga—O noble one; bhagavan—the Supreme Personality of Godhead; bhūta-bhāvanaḥ—who is the original cause of the cosmic manifestation; pariṣṭatayati—becomes satisfied; viśvātmā—the Supersoul of the entire universe; tiṣṭhataḥ—being situated; nija-sāsane—in his own governing situation.

TRANSLATION

O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.

TEXT 20

परित्याजति विश्वमति तिथतो नित्यासने ॥१९॥

tasmin tuṣṭa kim aprāpyayāḥ
jagatāṁ īśvareśvare
lokāḥ sapālaḥ hy etasmāi
haranti balim āḍṛṭāḥ
tasmin—when He; tuṣṭa—is satisfied; kim—what; aprāpyayā—impossible to achieve; jagatāṁ—of the universe; īśvareśvare—controller of the controllers; lokāḥ—the inhabitants of the planets; sapālaḥ—with their presiding deities; hi—for this reason; etasmāi—unto Him; haranti—offer; balim—paraphernalia for worship; āḍṛṭāḥ—with great pleasure.
TRANSLATION

The Supreme Personality of Godhead is worshiped by the great demigods, controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

PURPORT

All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties. When He is satisfied, all necessities of life are automatically supplied. In the Vedas it is also stated: eko bahūnāṁ yo vidadhāti kāmān (Kaṭha Up. 2.2.13). From the Vedas we understand that He is supplying everyone's necessities, and we can actually see that the lower animals, the birds and the bees, have no business or profession, yet they are not dying for want of food. They are all living in nature's way, and they all have the necessities of life provided—namely, eating, sleeping, mating and defending.

Human society, however, has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Viṣṇu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, is following their blind leaders down the path of unhappiness. In order to rectify this world situation, all people should be trained in Kṛṣṇa consciousness and act in accordance with the varṇāśrama system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Kṛṣṇa consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

TEXT 21

tam sarva-lokāmarāya-saṅgrahārīn
trayāmayāṁ dṛavya-mayāṁ tapamayaṁ
yajñāir vicitairaṁ yajato bhavaṁyār
rājan sva-desāṁ anuvṛttah arhasi

tam—Him; sarva-loka—in all planets; amara—with the predominating deities; yajña—sacrifices; saṅgrahāṁ—who accepts; trayāmayāṁ—the sum total of the three Vedas; dṛavya-mayāṁ—the owner of all paraphernalia; tapaṁ—sacrifices; yajña—which are performed; bhavaṁyā—are for elevation; te—your; rāja—O King; sva-desāṁ—your countrymen; anuvṛttah—to correct; arhasi—you should.

TRANSLATION

Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them toward the offering of sacrifices.

TEXT 22

yajñena yuṣmad-viṣaye dvijaṁ vṛtṛcitih
vītāyamānena sarāḥ kalāhareḥ
svaṣṭāḥ sutuṣṭāḥ pradīpasya vānchitāṁ
tad-dhelanaṁ nāharṣiṁ bije vṛkṣṭhituṁ
yajñena—by sacrifice; yuṣmat—your; viṣaye—in the kingdom; dvijaṁ—by the brāhmaṇas; vītāyamānena—being performed; sarāḥ—all the demigods; kalāḥ—expansions; hareḥ—of the Personality of Godhead; su-ṣṭāḥ—being properly worshiped; su-tuṣṭāḥ—very much satisfied; pradīpasya—will give;
When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

TEXT 23

Vena uvāca

bālisā bata yāyāṁ vā
adharme dharma-mānīnaḥ
ye vṛtti-dāriṁ pātim hitvā
jāraṁ pātim upāsate

vena—King Vena; uvāca—replied; bālisā—childish; bata—oh; yāyāṁ—all of you; vā—indeed; adharme—in irreligious principles; dharma-mānīnaḥ—accepting as religious; ye—all of you who; vṛtti-dāriṁ—providing maintenance; pātim—husband; hitvā—giving up; jāraṁ—paramour; pātim—husband; upāsate—worship.

TRANSLATION

King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband who maintains you and are searching after some paramour to worship.

PURPORT

King Vena was so foolish that he accused the saintly sages of being in-experienced like small children. In other words, he was accusing them of not having perfect knowledge. In this way he could reject their advice and make accusations against them, comparing them with a woman who does not care for her husband who maintains her but goes to satisfy a paramour who does not maintain her. The purpose of this simile is apparent. It is the duty of the ksatriyas to engage the brāhmaṇas in different types of religious activities, and the king is supposed to be the maintainer of the brāhmaṇas. If the brāhmaṇas do not worship the king and go to the demigods, they are as polluted as unchaste women.

TEXT 24

Vajānānti āmi māḍhā
nrpa-rūpiṇam īvaram
nānuvindanti te bhadram
īha loke paratra ca

vajānānti—disrespect; āmi—those (who); māḍhā—being ignorant; nrpa-rūpiṇam—in the form of the king; īvaram—the Personality of Godhead; īha—not; nānuvindanti—experience; te—they; bhadram—happiness; īha—in this; loke—world; paratra—after death; ca—also.

TRANSLATION

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

TEXT 25

Ko yajña-puruṣo nāma
yatra vo bhakti iḍrīśi
bhartya-sneha-vidūraṇāṁ
yathā jāre kuīōṣītāṁ

ko yajña-puruṣo nāma—unto the enjoyer of all sacrifices; nāma—by name; yatra—unto whom; vah—your; bhaktiḥ—devotional service; iḍrīśi—so great; bhartya—for the husband; sneha—affection; vidūraṇāṁ—bereft of; yathā—like; jāre—unto the paramour; kuīōṣītāṁ—of unchaste women.
TRANSLATION

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

TEXTS 26-27

viṣṇu-viṣṇu vīra vīryaṁ hiṁsā vṛddha vaṁśādaṁ rāṣṭraṁ ||

parjanyo dhanaṁ somaṁ kṣīṇaṁ agrīnir apām-patiṁ || 12.11

dhruvō vajraśāstraḥ: sāhāṁ śṛdeśēśaṁ ṛṣiṁ || 12.12

viṣṇu-viṣṇu vīra vīryaṁ hiṁsā
dhruvō vajraśāstraḥ: sāhāṁ śṛdeśēśaṁ ṛṣiṁ

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

TEXTS 26-27

viṣṇu-viṣṇu vīra vīryaṁ hiṁsā dhruvō vajraśāstraḥ: sāhāṁ śṛdeśēśaṁ ṛṣiṁ

Lord Viṣṇu; Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vēyu, the director of the air; Yama; Yama, the superintendent of death; Raiva; Raiva—the sun-god; Parjanya; Parjanya—the director of rainfall; Dhana-Dāh; Dhana-Dāh—Kuvera, the treasurer; Soma; Soma—the moon-god; Kṣīṇa; Kṣīṇa—the predominating deity of the earth; Agni; Agni—the fire-god; Apām-Patiḥ; Vārūṇa, the lord of waters; Ete; Ete—all these; Ca; Ca—and; Anye; Anye—others; Ca; Ca—also; Vīra-Vīrya; Vīra-Vīrya—demigods; Prabhava; Prabhava—competent; Vara-Sāpayaḥ; Vara-Sāpayaḥ—in both benediction and curse; Dehe; Dehe—in the body; Bhavanti; Bhavanti—abide; Nṛpatēḥ; Nṛpatēḥ—of the king; Sarva-Devamayaḥ; Sarva-Devamayaḥ—comprising all demigods; Nṛpah; Nṛpah—the king.

TRANSLATION

Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vēyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Vārūṇa, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

PURPORT

There are many demons who think of themselves as the Supreme and present themselves as the directors of the sun, moon and other planets. This is all due to false pride. Similarly, King Vena developed the demonic mentality and presented himself as the Supreme Personality of Godhead. Such demons are numerous in this age of Kali, and all of them are condemned by great sages and saintly persons.

TEXT 28

Viṣṇu-viṣṇu vīra vīryaṁ hiṁsā dhruvō vajraśāstraḥ: sāhāṁ śṛdeśēśaṁ ṛṣiṁ

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

TEXT 29

Vānāṁ kṛmaśaṁ vaṁśādaṁ rāṣṭraṁ

The Story of King Vena

PURPORT

As stated by Kṛṣṇa Himself throughout Bhagavad-gītā, there is no truth superior to Him. King Vena was imitating the Supreme Personality of Godhead and was also speaking out of false pride, presenting himself as the Supreme Lord. These are all characteristics of a demonic person.

TEXT 29

Vānāṁ kṛmaśaṁ vaṁśādaṁ rāṣṭraṁ
The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. Thus he could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

PURPORT

The demons certainly cannot have any faith in the words of authorities. In fact, they are always disrespectful to authorities. They manufacture their own religious principles and disobey great personalities like Vyāsa, Nārada, and even the Supreme Personality of Godhead, Kṛṣṇa. As soon as one disobeys authority, he immediately becomes very sinful and loses his good fortune. The King was so puffed up and impudent that he dared disrespect the great saintly personalities, and this brought him ruination.

TEXT 30

My dear Vidura, all good fortune unto you. The foolish King, who thought himself to be very learned, thus insulted the great sages, and the sages, being brokenhearted by the King’s words, became very angry at him.

TEXT 31

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

PURPORT

Saintly persons are generally very kind to all kinds of living entities, but they are not unhappy when a serpent or a scorpion is killed. It is not good for saintly persons to kill, but they are encouraged to kill demons who are exactly like serpents and scorpions. Therefore all the saintly sages decided to kill King Vena, who was so dreadful and dangerous to all human society. We can appreciate the extent to which the saintly sages actually controlled the king. If the king or government becomes demonic, it is the duty of a saintly person to upset the government and replace it with deserving persons who follow the orders and instructions of saintly persons.

TEXT 32

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.
TRANSLATION

The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

PURPORT

One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

TEXT 33

ko vaimaṁ paricaksita
venam ekam rte ’svabhām
prāpta idṛṣam aśīvaryaṁ
yad-anugraha-bhājaṁ

kah—who; vā—indeed; enam—the Lord; paricaksita—would blaspheme; venam—King Vena; ekam—alone; rte—but for; asubham—inauspicious; prāpta—having obtained; idṛṣam—like this; aśīvaryaṁ—opulence; yat—whose; anugraha—mercy; bhājaṁ—receiving.

TEXT 34

TEXT 35

The Story of King Vena

TRANSLATION

But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead by whose mercy one is awarded all kinds of fortune and opulence?

PURPORT

When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination. Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord.

TEXT 34

TEXT 35
After all the sages returned to their respective hermitages, the mother of King Vena, Sunitha, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras (mantra-yogena) while lamenting.

TRANSLATION

After all the sages returned to their respective hermitages, the mother of King Vena, Sunitha, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras (mantra-yogena).

TEXT 36

Ekadā munaayaś te tu sarasvat-saliśāputaḥ
hutvāgnīṁ sat-kathāś cakrur
upaviśṭāḥ sarit-tāte

ekadā—once upon a time; munaayaḥ—all those great saintly persons; te—they; tu—then; sarasvat—of the River Sarasvati; salīla—in the water; āputaḥ—bathed; hutvā—offering oblations; agnī—into the fires; sat-kathāḥ—discussions about transcendental subject matters; cakruḥ—began to do; upaviśṭāḥ—sitting; sarit-tāte—by the side of the river.

TRANSLATION

Once upon a time, the same saintly persons, after taking their bath in the River Sarasvati, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.
TEXT 38

When the great sages were carrying on their discussion in this way, they
saw a dust storm arising from all directions. This storm was caused by the
running of thieves and rogues who were engaged in plundering the citizens.

PURPORT

Thieves and rogues simply await some political upset in order to take the
opportunity to plunder the people in general. To keep thieves and rogues
inactive in their profession, a strong government is always required.

TEXTS 39-40

When the great sages were carrying on their discussion in this way, they
saw a dust storm arising from all directions. This storm was caused by the
running of thieves and rogues who were engaged in plundering the citizens.

PURPORT

Thieves and rogues simply await some political upset in order to take the
opportunity to plunder the people in general. To keep thieves and rogues
inactive in their profession, a strong government is always required.

TEXT 41

Upon seeing the dust storm, the saintly persons could understand that
there were a great deal of irregularities due to the death of King Vena.
Without government, the state was devoid of law and order, and conse­
quently there was a great uprising of murderous thieves and rogues who
were plundering the riches of the people in general. Although the great
sages could subdue the disturbance by their powers—just as they could
kill the King—they nonetheless considered it improper on their part to do so.
Thus they did not attempt to stop the disturbance.

PURPORT

The saintly persons and great sages killed King Vena out of emergency,
but they did not choose to take part in the government in order to subdue
the uprising of thieves and rogues, which took place after the death of
King Vena. It is not the duty of brāhmaṇas and saintly persons to kill,
although they may sometimes do so in the case of an emergency. They
could kill all the thieves and rogues by the prowess of their mantras,
but they thought it the duty of ksatriya kings to do so. Thus they reluctantly
did not take part in the killing business.
The great sages began to think that although a brahmana is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brahmana's spiritual power diminishes, just as water kept in a cracked pot leaks out.

**PURPORT**

BrähmaṇaS, the topmost section of human society, are mostly devotees. They are generally not aware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes. Almost all the sages go to the Himalayas for their personal benefit, but Prahlada Maharaja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

In their elevated condition, the brahmanaS are called Vaishnavas. There are two types of brahmanaS—namely, brahmana-paṇḍita and brahmana-vaiśnavata. A qualified brahmana is naturally very learned, but when his learning is advanced in understanding the Supreme Personality of Godhead, he becomes a brahmana-vaiśnavata. Unless one becomes a Vaiśnavata, one's perfection of brahminical culture is incomplete.

The saintly persons considered very wisely that although King Vena was very sinful, he was nonetheless born in a family descending from Dhruva Mahārāja. Therefore the semina in the family must be protected by the Supreme Personality of Godhead, Keśava. As such, the sages wanted to take some steps to relieve the situation. For want of a king, everything was being disturbed and turned topsy-turvy.

**TEXT 42**

The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped because in this family the semina was very powerful and the children were prone to become devotees of the Lord.

**PURPORT**

The purity of hereditary succession is called amogha-viryā. The pious seminal succession in the twice-born family of the brahmanaS and kṣatriyas especially, as well as in the family of vaisyas also, must be kept very pure by the observation of the purificatory processes beginning with garbhādhāna-saṁskāra, which is observed before giving birth to a child. Unless this purificatory process is strictly observed, especially by the brahmanaS, the family descendants become impure, and gradually sinful activities become visible in the family. Mahārāja Aṅga was very pure because of the purification of semina in the family of Mahārāja Dhruva. However, his semina became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified. Because of this polluted semina, King Vena was produced. This was a catastrophe in the family of Dhruva.
Mahārāja. All the saintly persons and sages considered this point, and they decided to take action in this manner, as described in the following verses.

TEXT 43

vinīścītyaivaṁ ṛṣayo
vīpānnaśya mahāpateḥ
mamanthur ūrūṁ tarasaṁ
tatrāśū bāhuco naraḥ

vinīścītya—deciding; evam—thus; ṛṣayaḥ—the great sages; vīpānnaśya—dead; mahā-pateḥ—of the King; mamantuḥ—churned; ūrūm—the thighs; tarasaṁ—with specific power; tatra—thereupon; āsīt—was born; bāhuco—of the name Bāhuco (dwarf); naraḥ—a person.

TRANSLATION

After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena's body.

PURPORT

That a person was born by the churning of the thighs of King Vena proves that the spirit soul is individual and separate from the body. The great sages and saintly persons could beget another person from the body of the dead King Vena, but it was not possible for them to bring King Vena back to life. King Vena was gone, and certainly he had taken another body. The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Maharaja Dhruva. Consequently the ingredients by which another body could be produced were there in the body of King Vena. By a certain process, when the thighs of the dead body were churned, another body came out. Although dead, the body of King Vena was perserved by drugs and mantras chanted by King Vena’s mother. In this way the ingredients for the production of another body were there. When the body of the person named Bāhuco came out of the dead body of King Vena, it was really not very astonishing. It was simply a question of knowing how to do it. From the semina of one body, another body is produced, and the life symptoms are visible due to the soul’s taking shelter of this body. One should not think that it was impossible for another body to come out of the dead body of Mahārāja Vena. This was performed by the skillful action of the sages.

TEXT 44

This person born from King Vena’s thighs was named Bāhuco, and his complexion was as black as a crow’s. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

TRANSLATION

This person born from King Vena’s thighs was named Bāhuco, and his complexion was as black as a crow’s. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

TEXT 45

tam tu te ’vanatāṁ dīnaṁ
kiṁ karomīti vādinam
niśdety abruvaṁś tāta
sa niśdhas tato bhavaṁ

tam—unto him; tu—then; te—the sages; avanatam—bowed down; dīnaṁ—meek; kiṁ—what; karomi—shall I do; iti—thus; vādinam—inquiring;
He was very submissive and meek, and immediately after his birth he bowed down and inquired, “Sirs, what shall I do?” The great sages replied, “Please sit down (niśāda).” Thus Niśāda, the father of the Naiṣāda race, was born.

**PURPORT**

It is said in the śāstras that the head of the body represents the brāhmaṇas, the arms represent the kṣatriyas, the abdomen represents the vaśyas, and the legs, beginning with the thighs, represent the śūdras. The śūdras are sometimes called black or kṛṣṇa. The brāhmaṇas are called śukla, or white, and the kṣatriyas and the vaśyas are a mixture of black and white. However, those who are extraordinarily white are said to have skin produced out of white leprosy. It may be concluded that white or a golden hue is the color of the higher caste, and black is the complexion of the śūdras.

**Text 46**

After his [Niśāda’s] birth, he immediately took charge of all the resultant actions of King Vena’s sinful activities. As such, this Naiṣāda class is always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.

**PURPORT**

The Naiṣādas are not allowed to live in cities and towns because they are sinful by nature. As such, their bodies are very ugly, and their occupations are also sinful. We should, however, know that even these sinful men (who are sometimes called kirītās) can be delivered from their sinful condition to the topmost Viṣṇava platform by the mercy of a pure devotee. Engagement in the transcendental loving devotional service of the Lord can make anyone, however sinful he may be, fit to return home, back to Godhead. One has only to become free from all contamination by the process of devotional service. In this way everyone can become fit to return home, back to Godhead. This is confirmed by the Lord Himself in Bhagavad-gītā:

$māṁ hi pārtha nyayaṁ vīraṁ vṛddhaṁ pāpaṁ preṣitaṁ
toṣaṁ tāṁ sūryaṁ yujyaṁ yāṁ dhīṁ tāṁ gatim ahaṁ
cidraṁ.

“O son of Prthū, those who take shelter of Me, though they be of lower birth—women, vaśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.” (Bg. 9.32)

Thus end the Bhaktivedanta purports of the Fourth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Story of King Vena.”
CHAPTER FIFTEEN

King Prthu’s Appearance and Coronation

TEXT 1

मैत्रेय उवाच

अथ तस्य पुनविन्दुपुस्तः महापतेः ।
बाहुम्यं सभ्यसभ्यम् मिथुनं समसयं ॥ १ ॥

maitreya uvāca
atha tasya punar vipraṁ
aputrasya maṁpateḥ
bāhubhyāṁ mathyāmānabhīyaṁ
mithunam samapadyata

maitreyah uvāca—Maitreya continued to speak; atha—thus; tasya—his;
punah—again; vipraḥ—by the brāhmaṇas; aputrasya—without a son;
maṁpateḥ—of the King; bāhubhyāṁ—from the arms; mathyāmānabhīyaṁ—
being churned; mithunam—a couple; samapadyata—took birth.

TRANSLATION

The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas
and the great sages churned the two arms of King Vena’s dead body. As a
result a male and female couple came out of his arms.

TEXT 2

तद द्रष्टवं मिथुनं जलाम ।
गोयो ब्रह्मविद्वानं ॥ २ ॥

tad drṣṭtvā mithunam jālam
Gaṅgo brahma-vādinaḥ

621
The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.

PURPORT
The significance of the goddess of fortune's never being separated from the Lord is clearly mentioned herein. People in the material world are very fond of the goddess of fortune, and they want her favor in the form of riches. They should know, however, that the goddess of fortune is inseparable from Lord Viṣṇu. Materialists should understand that the goddess of fortune should be worshiped along with Lord Viṣṇu and should not be regarded separately. Materialists seeking the favor of the goddess of fortune must worship Lord Viṣṇu and Lākṣmī together to maintain material opulence. If a materialist follows the policy of Rāvaṇa, who wanted to separate Sītā from Lord Rāmacandra, the process of separation will vanquish him. Those who are very rich and have taken favor of the goddess of fortune in this world must engage their money in the service of the Lord. In this way they can continue in their opulent position without disturbance.

TRANSLATION
Of the two, the male will be able to expand his reputation throughout the world. His name will be Prthu. Indeed, he will be the first among kings.
PURPORT

There are different types of incarnations of the Supreme Personality of Godhead. In the sāstras it is said that Garuḍa, the carrier of Lord Viṣṇu, and Lord Śiva and Ananta are all very powerful incarnations of the Brahman feature of the Lord. Similarly, Śaiva, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord. Aniruddha is an incarnation of the Lord's mind. Similarly, King Prthu is an incarnation of the ruling force of the Lord. Thus the saintly persons and great sages predicted the future activities of King Prthu, who was already explained as a partial incarnation of the plenary expansion of the Lord.

TEXT 5

एवं च सुदती वेदी गुणभूषणभुजा ।
अधिनाम्य वरारोहा गृह्येवारूर्धवती ॥ ५ ॥

iyāṁ ca sudatī devī
guṇa-bhūṣaṇa-bhūṣaṇā
arci nāma varārohā
prthuṁ evāvarundhatī
eṣaḥ—this male child; ca—and; su-dati—who has very nice teeth; devī—the goddess of fortune; guṇa—by good qualities; bhūṣaṇa—ornaments; bhūṣaṇā—who beautifies; arci—Arci; nāma—by name; varārohā—very beautiful; prthuṁ—unto King Prthu; eva—certainly; avarundhatī—being very much attached.

TRANSLATION

The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Prthu as her husband.

TEXT 6

एवं च तत्तवा हि धीरोद्रवरूपविनी ॥ ६ ॥

eṣa sāksād dharer aṁśo
ejāto loka-riraṅga-yā
iyāṁ ca tat-parā hi śīrṇ
anujajīne 'napāyini
eṣaḥ—this male; sāksāt—directly; hareḥ—of the Supreme Personality of Godhead; aṁśaḥ—partial representative; jātaḥ—born; loka—the entire world; riraṅga-yā—with a desire to protect; iyam—this female; ca—also; tat-parā—very much attached to him; hi—certainly; śīrṇ—the goddess of fortune; anujajīne—took birth; anapāyini—insuperable.

PURPORT

In Bhagavad-gītā the Lord says that whenever one sees an extraordinary power, he should conclude that a specific partial representation of the Supreme Personality of Godhead is present. There are innumerable such personalities, but not all of them are direct viṣṇu-tattva plenary expansions of the Lord. Many living entities are classified among the sakti-tattvas. Such incarnations, empowered for specific purposes, are known as saktīvyāesa-avatāras. King Prthu was such a saktīvyāesa-avatāra of the Lord. Similarly, Arci, King Prthu’s wife, was a saktīvyāesa-avatāra of the goddess of fortune.

TRANSLATION

In the form of King Prthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Prthu’s queen.
The great sage Maitreya continued: My dear Vidura, at that time all the brāhmaṇas highly praised and glorified King Prthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

TRANSLATION

Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

PURPORT

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Prthu for specific signs. In their prophecies the learned sages and brāhmaṇas accepted Prthu Maharaja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vasudeva, and Lord Kṛṣṇa killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the sāstras. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.
Srimad-Bhagavatam

Text 12

King Prthu's Appearance and Coronation

**TRANSLATION**

The learned brahma-as, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

**TEXT 13**

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

**TRANSLATION**

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

**TEXT 14**

The great sage continued: My dear Vidura, Kuvera presented the great King Prthu a golden throne. The demigod Varuṇa presented him an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

**TRANSLATION**

The great sage continued: My dear Vidura, Kuvera presented the great King Prthu a golden throne. The demigod Varuṇa presented him an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

**TEXT 15**

Thus the great King Prthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

**TRANSLATION**

Thus the great King Prthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.
The demigod of air, Vayu, presented King Prthu two whisks (cāmaras) made of hair; the King of religion, Dharma, presented him a flower garland which would expand his fame; the King of heaven, Indra, presented him a valuable helmet; and the superintendent of death, Yamarāja, presented him a scepter with which to rule the world.

TRANSLATION

Lord Siva presented him a sword within a sheath marked with ten moons, and his wife, the goddess Durga, presented him with a shield marked with one hundred moons. The moon demigod presented him horses made of nectar, and the demigod Viśvakarma presented him a very beautiful chariot.

TRANSLATION

Lord Brahmā presented King Prthu a protective garment made of spiritual knowledge. Bhārati [Sarasvati], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him a Sudarṣana disc, and Lord Viṣṇu’s wife, the goddess of fortune, gave him imperishable opulences.
Text 19

The demigod of fire, Agni, presented him a bow made of the horns of goats and cows. The sun-god presented him arrows as brilliant as sunshine. The predominating deity of Bhuloka presented him slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.

PURPORT

This verse describes that the King’s slippers were invested with mystic powers (piiduke yogamayyau). Thus as soon as the King placed his feet in the slippers they would immediately carry him wherever he desired. Mystic yogis can transfer themselves from one place to another whenever they desire. A similar power was invested in the slippers of King Prthu.

TEXT 20

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a suta, a magadha and a vandi offered prayers and praises. They all presented themselves before him to perform their respective duties.

TEXT 21

The demigods who always travel in outer space gave King Prthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

TRANSLATION

The demigod of fire, Agni, presented him a bow made of the horns of goats and cows; capam—a bow; surya—the sun-god; rasmi—brilliant as sunshine; isuin—arrows; bhuh—Bhumi, the predominating goddess of the earth; paiduks two slippers; yoga—full of mystic power; dyau—the demigods in outer space; pusa—of flowers; avalim—presentation; anvaham—day after day.

TEXT 21

The demigods who always travel in outer space gave King Prthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

TRANSLATION

The seas, mountains and rivers gave him room to drive his chariot without impediments, and a suta, a magadha and a vandi offered prayers and praises. They all presented themselves before him to perform their respective duties.
Thus when the greatly powerful King Prthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

TRANSLATION

The prayers and praises by the sūta, māgadha and vandin all explain the godly qualities of Mahārāja Prthu, for he was a sāktīyāesā incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Prthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Prthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Prthu Maharaja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

TEXT 22

purusārtha

Mo: bhūt he maγadhā sīmāya vandī-
   śrōke-ānata-puṣyamālā me sādū \ 1
   kīmāṇavān eva yayoṣyāntā
   ma māyaṁ pravāda vītāya mīrā vā: \ ||22||

prthu uvāca

bhoṣuṣṭa he māgadha saumya vandī
do 'dhunāsasṭa-ṣuṣṣaṣa me syāt
kim aśrayo me stava esa yoṣyātāṁ
mā mayya abhūvan viṭāṁ gīro vāḥ

prthu uvāca—King Prthu said; bhoṣuṣūṭa—O sūṭa; he māgadha—O māgadha; saumya—gentle; vandī—O devotee offering prayers; loke—in this world; adhunā—just now; aspaṣṭa—not distinct; guṇasya—whose qualities; me—of me; syāt—there may be; kim—why; aśrayaḥ—shelter; me—of me; stavaḥ—praise; eṣaḥ—this; yoṣyātām—may be applied; mā—never; mayi—unto me; abhūvan—were; viṭāḥ—in vain; gīro—words; vāḥ—your.

TRANSLATION

King Prthu said: O gentle sūṭa, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

PURPORT

The prayers and praises by the sūta, māgadha and vandin all explain the godly qualities of Mahārāja Prthu, for he was a sāktīyāesā incarnation of the Supreme Personality of Godhead. Because the qualities were not yet manifest, however, King Prthu very humbly asked why the devotees should praise him with such exalted words. He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke. The offering of prayers was certainly appropriate, for he was an incarnation of Godhead, but he warned that one should not be accepted as an incarnation of the Personality of Godhead without having the godly qualities. At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities. King Prthu desired that his real characteristics in the future might justify such words of praise. Although there was no fault in the prayers offered, Prthu Maharaja indicated that such prayers should not be offered to an unfit person who pretends to be an incarnation of the Supreme Personality of Godhead.

TEXT 23

vibhāṣa-asakta-viśuddha-vyavāda-
   kramam pravāda-sottama-vyavāda:
   sāya-sottama-vyavāda
   jayaśteṣa n sattvarthā-samya: \ ||23||

tasmāt parokṣe 'śrad-puṣṭaśruti anāṁ
   karyāyātho stotram apiṣṭa-vācaḥ
   satyāttama-stotra-vācaḥ
   jugupsitaṁ na stavantyaṁ sabhyāḥ

tasmāt—therefore; parokṣe—in some future time; asmat—my; upaśrutāni
   about the qualities spoken of; anāṁ—sufficiently; karya—yatho you will be
   able to offer; stotram—prayers; apiṣṭa-vācaḥ—O gentle reciters; sati—being
   the proper engagement; uttama-stotra—of the Supreme Personality of
   Godhead; guṇa—of the qualities; anuvāda—discussion; jugupsitaṁ—to an
abominable person; na—never; stavayanti—offer prayers; sabhyāḥ—persons who are gentle.

TRANSLATION
O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being who does not actually have them.

PURPORT
Gentle devotees of the Supreme Personality of Godhead know perfectly well who is God and who is not. Nondevotee impersonalists, however, who have no idea what God is and who never offer prayers to the Supreme Personality of Godhead, are always interested in accepting a human being as God and offering such prayers to him. This is the difference between a devotee and a demon. Demons manufacture their own gods, or a demon himself claims to be God, following in the footsteps of Rāvana and Hiranyakasipu. Although Prthu Mahārāja was factually an incarnation of the Supreme Personality of Godhead, he nonetheless rejected those praises because the qualities of the Supreme Person were not yet manifest in him. He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory, even though these qualities might be manifest in the future. If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult.

TEXT 24
mahat—exalted; guṇān—the qualities; ātmanī—in himself; kartum—to manifest; iśāḥ—competent; kah—who; stāvakaḥ—by followers; stāvayate—causes to be praised; asataḥ—not existing; api—although; te—they; asya—of him; abhavīṭayan—might have been; iti—thus; vipralabdhaḥ—cheated; jana—of people; avahāsam—insult; kumatīḥ—a fool; na—does not; veda—know.

TRANSLATION
How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

PURPORT
Prthu Maharāja was an incarnation of the Supreme Personality of Godhead, as Lord Brahmā and other demigods had already testified when they had presented the King many heavenly gifts. Because he had just been coronated, however, he could not manifest his godly qualities in action. Therefore he was not willing to accept the praise of the devotees; So-called incarnations of Godhead should therefore take lessons from the behavior of King Prthu. Demons without godly qualities should not accept false praise from their followers.

TEXT 25
prabhavo hi ātmanah stotraḥ.
jugupsanty api viśrutāḥ
hrīmantaḥ paramodaraḥ
pauruṣam vā vigarhitam

prabhavoḥ—very powerful persons; hi—certainly; ātmanah—of themselves; stotraḥ—praise; jugupsanti—do not like; api—although; viśrutāḥ—very famous; hrīmantaḥ—modest; parama-udarāḥ—very magnanimous persons; pauruṣam—powerful actions; vā—also; vigarhitam—abominable.
As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

King Prthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

Thus end the Bhaktivedanta purports of the Fifteenth Chapter, Fourth Canto, of the Śrīmad-Bhāgavatam, entitled "King Prthu’s Appearance and Coronation."

The great sage Maitreya continued: While King Prthu thus spoke, the humility of his nectarine speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

The Lord can appear in any shape and form in order to give instruction to the people of that time. The Lord is all-powerful and can manifest himself in the most convenient way at the most opportune moment. One should always remember that whenever the Lord appears in a transcendental form to rescue the fallen souls, he is the best judge and more than the best judge. As the Lord is the ultimate source of all knowledge, one should always surrender in Him.

Here the word muni-coditāh indicates instructions received from great sages and saintly persons. Although Mahārāja Prthu was simply enthroned...
on the royal seat and was not at that time exhibiting his godly powers, nonetheless the reciters like the sūta, the māgadha and the vandī understood that King Prthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned brahmas. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dāsa Ṭhākura, sādhu-sāstra-guru: one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sādhus, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of sādhu, sāstra and guru. Those statements made in the sāstras and those made by the bona fide sādhu or guru cannot differ from one another.

Reciters like the sūta and the māgadha were confidentially aware that King Prthu was an incarnation of the Personality of Godhead. Although the King denied such praise because he was not at that time exhibiting his godly qualities, the reciters nonetheless did not stop praising him. Rather, they were very pleased with the King, who, although actually an incarnation of God, was so humble and delightful in his dealings with devotees. In this connection we may note that previously (4.15.21) it was mentioned that King Prthu was smiling and was in a pleasant mood while speaking to the reciters. Thus we have to learn from the Lord or His incarnation how to become gentle and humble. The King’s behavior was very pleasing to the reciters, and consequently the reciters continued their praise and even foretold the King’s future activities, as they had been instructed by the sādhus and sages.

TEXT 2

naḥḥaḥ kṛṣṇe tī mahimānuvarṇe
yō deva-varyo 'vatātāra māyāya
venānga-jātasya ca pauṛuṣaṇī te
vācaś-paṭīnāṁ api babhrumur dhiyaḥ

naṁ vāyaṁ te mahimānuvarṇe
yo deva-varyo 'vatātāra māyāya
venānga-jātasya ca pauṛuṣaṇī te
vācaś-paṭīnāṁ api babhrumur dhiyaḥ

TRANSLATION

The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

PURPORT

In this verse the word māyāya means “by your causeless mercy.” The Māyāvādī philosophers explain the word māya as meaning “illusion” or “falseness.” However, there is another meaning of māya—that is, “causeless mercy.” There are two kinds of māya—yogamāya and mahāmāya. Mahāmāya is an expansion of yogamāya, and both these māyas are different expressions of the Lord’s internal potencies. As stated in Bhagavad-gītā, the Lord appears through His internal potencies (ātmama-yayā). We should therefore reject the Māyāvāda explanation that the Lord appears in a body given by the external potency, the material energy. The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. Although born out of the so-called dead body of King Vena, King Prthu was still an incarnation of the Supreme Personality of Godhead by the Lord’s internal potency. The Lord can appear in any family. Sometimes He appears as a fish incarnation (matsya-avatāra), or a boar incarnation (varāha-avatāra). Thus the Lord is completely free and independent to appear anywhere and everywhere by His internal potency. It is stated that Ananta, an incarnation of the Lord who has unlimited mouths, cannot reach the end of His glorification of the Lord, although Ananta has been describing the Lord since time immemorial. So what to speak of demigods like Lord Brahmā, Lord Śiva and others? It is said that the Lord is śiva-virāci-nutam—always worshiped by demigods like
Lord Śiva and Lord Brahmā. If the demigods cannot find adequate language to express the glories of the Lord, then what to speak of others? Consequently reciters like the sūta and the māgadha felt inadequate to speak about King Prthu.

By glorifying the Lord with exalted verses, one becomes purified. Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves. It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord. Rather, as stated by Prahlāda Mahārāja, everyone should glorify the Lord according to his own ability. If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.

TEXT 3

अथाप्य: udāra-sravasāḥ prthor hareḥ
kalavatārasya kathamāradātyaḥ
yathopadesāṁ munibhiḥ pracoditāḥ
sālgyāṁi karmāṇi vayam vitanmahi

ATHĀPI—nevertheless; udāra—liberal; sravasāḥ—whose fame; prthor—of King Prthu; hareḥ—of Lord Viṣṇu; kalā—part of a plenary expansion; avatārasya—incarnation; kathā—words; amṛta—nectarine; ādyatām—attentive to; yathā—according to; upadeśam—instruction; munibhiḥ—by the great sages; pracoditāḥ—being encouraged; slāgyāṁi—laudable; karmāṇi—activities; vayam—we; vitanmahi—shall try to spread.

TRANSLATION

Although we are unable to glorify you adequately, we nonetheless have a transcendental taste to glorify your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

TEXT 4

एषा धर्मास्य भृत्तम् श्रेष्ठो
लोकस्य धर्मोद्वैतवत्तम
गोप्ताः च धर्मसेव्यों भालास्तत्त्वयज्ञानम्

ESĀ dharmabhṛttam śreṣṭho
lokaṁ dharmaṁ 'nuwartayan
gopā ca dharma-setūnāṁ
śāstā tat-paripathinām

ESĀ—this King Prthu; dharmabhṛttam—of persons executing religious activities; śreṣṭhaḥ—the best; lokam—the whole world; dharma—in religious activities; anuvartayan—engaging them properly; gopā—the protector; ca—also; dharma-setūnām—of the principles of religiosity; śāstā—the chastiser; tat-paripathinām—of those who are against religious principles.

TRANSLATION

This King, Mahārāja Prthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give them all protection. He will also be a great chastiser to the irreligious and atheistic.
PÚRPORT

The duty of the king or the head of the government is described very nicely in this verse. It is the duty of the governmental head to see that people strictly follow a religious life. A king should also be strict in chastising the atheists. In other words, an atheistic or godless government should never be supported by a king or governmental chief. That is the test of good government. In the name of secular government, the king or governmental head remains neutral and allows people to engage in all sorts of irreligious activities. In such a state people cannot be happy despite all economic development. However, in this age of Kali there are no pious kings. Instead, rogues and thieves are elected to head the government. But how can the people be happy without religion and God consciousness? The rogues exact taxes from the citizens for their own sense enjoyment, and in the future the people will be so much harassed that according to Śrīmad-Bhāgavatam they will flee from their homes and country and take shelter in the forest. However, in Kali-yuga, democratic government can be captured by Kṛṣṇa conscious people. If this can be done, the general populace can be made very happy.

TEXT 5

एष वै लोकपलानं विमयेकस्ततः तत: ।
काले काले यथायथयो लोकयोग्येऽहितयतम् ॥ ५ ॥

esa vai loka-pālānāṁ
bibharty ekas tanau tanuḥ
kāle kāle yathā-bhāgāṁ
lokayor ubhayor hitam

esaḥ—this King; vai—certainly; loka-pālānāṁ—of all the demigods; bibhārti—bears; ekāḥ—alone; tanau—in his body; tanuḥ—the bodies; kāle kāle—in due course of time; yathā—according to; bhāgāṁ—proper share; lokayor—of planetary systems; ubhayor—both; hitam—welfare.

TRANSLATION

This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

PÚRPORT

The demigods in charge of the various departmental activities that maintain this world are but assistants to the Supreme Personality of Godhead. When an incarnation of Godhead descends on this planet, demigods like the sun-god, the moon-god, or the King of heaven, Indra, all join Him. Consequently the incarnation of Godhead is able to act for the departmental demigods to keep the planetary systems in order. The protection of the earthly planet is dependent on proper rainfall, and as stated in Bhagavad-gītā and other scriptures, sacrifices are performed to please those demigods who are in charge of rainfall.

Śrīmad-Bhāgavatam [Canto 4, Ch. 16] 645
vasu kāla upādattē
kāle cāyam vimuiicati
samaḥ sarveśu bhūteṣu
pratapan sūryavad vibhuḥ

TRANSLATION
This King Prthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Prthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, similarly this King will also exact taxes from the citizens and return these monies in times of need.

PURPORT
The process of tax exaction is very nicely explained in this verse. Tax exaction is not meant for the sense gratification of the so-called administrative heads. Tax revenues should be distributed to the citizens in times of need, during emergencies such as famine or flood. Tax revenues should never be distributed amongst governmental servants in the form of high salaries and various other allowances. In Kali-yuga, however, the position of the citizens is very horrible because taxes are exacted in so many forms and are spent for the personal comforts of the administrators.

The example of the sun in this verse is very appropriate. The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by distributing water during the rainy season. As an ideal king, King Prthu would execute all this business in the village and state as expertly as the sun.

TEXT 7

Praise of King Prthu by the Professional Reciters

titikṣatō akramaṁ vainya
upary ākramatāṁ api
bhūtaṁ karuṇāṁ śāsvad
ārtīnāṁ kṣīti-ūrtimān

titikṣati—tolerates; akrama—offense; vainya—the son of King Vena; upari—on his head; ākramatā—of those who are trampling; api—also; bhūtaṁ—to all living entities; karuṇā—very kindhearted; śāsvat—always; ārtīnāṁ—to the aggrieved; kṣīti-ūrti-mān—accepting the profession of the earth.

TRANSLATION
This King Prthu will be very, very kind to all citizens. Even though a poor person may trample over the King's head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

PURPORT
King Prthu is herein compared to the earthly planet as far as his tolerance is concerned. Although the earth is always trampled upon by men and animals, it still gives food to them by producing grains, fruits and vegetables. As an ideal king, Maharaja Prthu is compared to the earthly planet, for even though some citizens might violate the rules and regulations of the state, he would still be tolerant and maintain them with fruits and grains. In other words, it is the duty of the king to look after the comforts of the citizens, even at the cost of his own personal convenience. This is not the case, however, in Kali-yuga, for in Kali-yuga the kings and heads of state enjoy life at the cost of taxes exacted from the citizens. Such unfair taxation makes the people dishonest, and the people try to hide their income in so many ways. Eventually the state will not be able to collect taxes and consequently will not be able to meet its huge military and administrative expenses. Everything will collapse, and there will be chaos and disturbance all over the state.

TEXT 8

देवेत्वपर्यर्चितस् देयो नरदेवकव्याम् ।
क्षेत्रप्राणा प्रति क्षेत्र स्वर्गबाहुविलक्ष्यते ॥ ८ ॥

deve 'varsatō asau devo
naradēva-vapur hariḥ
TRANSLATION

When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

PURPORT

King Prthu is very appropriately compared to the sun and the demigod Indra. King Indra of the heavenly planets is in charge of distributing water over the earth and other planetary systems. It is indicated that King Prthu would arrange for the distribution of rainfall personally if Indra failed to discharge his duty properly. It is, however, indicated that sometimes the King of heaven, Indra, would become angry at the inhabitants of the earth if they did not offer sacrifices to appease him. However, being an incarnation of the Supreme Personality of Godhead, King Prthu did not depend on the mercy of the heavenly King. It is foretold herein that if there would be a scarcity of rain, King Prthu would manage to counteract the deficiency by virtue of his godly powers. Such powers were also exhibited by Lord Kṛṣṇa when He was present in Vṛndavana. Indeed, when Indra poured incessant water on Vṛndavana for seven days, the inhabitants were protected by Kṛṣṇa, who raised Govardhana Hill over their heads as a great umbrella. Thus Lord Kṛṣṇa is also known as govardhana-dhārī.

TEXT 10

Praise of King Prthu by the Professional Reciters

āpyāyayaty asau lokaṁ
vadānāmṛta-mūrtinā

TRANSLATION

This King, Prthu Maharāja, by virtue of his affectionate glances and beautiful full face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life.

TEXT 10

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.
PURPORT

There is a predominating deity for all the material elements, and Varuṇa, or Praceta, is the predominating deity of the seas and the oceans. From outward appearances the seas and oceans appear devoid of life, but a person acquainted with the sea knows that within the water exist many varieties of life. The king of that underwater kingdom is Varuṇa. Just as no one can understand what is going on beneath the sea, no one could understand what policy King Pṛthu was following to make everything successful. Indeed, King Pṛthu’s path of diplomacy was very grave. His success was made possible because he was a reservoir of unlimited glorified qualities.

The word upagupta-uttataḥ is very significant in this verse. It indicates that no one would know the extent of the riches King Pṛthu would confidentially keep. The idea is that not only the king but everyone should keep his hard earned money confidentially and secretly so that in due course of time the money can be spent for good practical purposes. In Kali-yuga, however, the king or government has no well-protected treasury, and the only means of circulation is currency notes made of paper. Thus in times of distress the government will artificially inflate the currency by simply printing papers, and this artificially raises the price of commodities, and the general condition of the citizens becomes very precarious. Thus keeping one’s money very secretly is an old practice, for we find this practice present even during the reign of Mahārāja Prthu. Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings. The main point is that everyone should be trained in the system of varṇāśrama-dharma so that the money is spent only for good causes and nothing else.

TEXT 11

durāsado durviśaḥ
āsanno 'pi vidūravarat
naiśābhībhavatūṁ sakyō
venārany-uttītaḥ 'nalaḥ

durāsadoḥ—unapproachable; durviśaḥ—unbearable; āsanno—being approached; 'pi—although; vidūravarat—as if far away; na—never; eva—certainly; abhibhavitum—to be overcome; sakyō—able; vena—King Vena; araṇī—the wood that produces fire; uttītāḥ—being born of; analaḥ—fire.

TRANSLATION

King Pṛthu was born of the dead body of King Vena as fire is produced from araṇī wood. Thus King Pṛthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Pṛthu.

PURPORT

Araṇī wood is a kind of fuel used to ignite fire by friction. At the time of performing sacrifices, one can ignite a fire from araṇī wood. Although born of his dead father, King Pṛthu would still remain just like fire. Just as fire is not easily approached, similarly King Pṛthu would be unapproachable by his enemies, even though they would appear to be very near him.

TEXT 12

antar bahīḥ ca bhūtānāṁ
paśyant karmāṇi cāraṇāḥ
udāśina ivādhyakṣo
vāyūr ātmeva dehināṁ

antar—internally; bahīḥ—externally; ca—and; bhūtānāḥ—of living entities; paśyant—seeing; karmāṇi—activities; cāraṇāḥ—by spies; udāśina—neutral; iva—like; adhyakṣo—the witness; vāyūḥ—the air of life; ātmaḥ—the living force; iva—like; dehināḥ—of all the embodied.

TRANSLATION

King Pṛthu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force
within the body, which is exhibited internally and externally but is always neutral to all affairs.

TEXT 13

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his son is punishable, he will immediately punish him.

PURPORT

These are the characteristics of an impartial ruler. It is the duty of a ruler to punish the criminal and give protection to the innocent. King Prthu was so neutral that if his own son were punishable, he would not hesitate to punish him. On the other hand, if the son of his enemy were innocent, he would not engage in some intrigue in order to punish him.

TEXT 14

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

Text 15]

Just as the sun-god expands his shining rays up to the Arctic region without impedence, the influence of King Prthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

PURPORT

Although the Arctic region is not visible to ordinary persons, the sun nonetheless shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Prthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor can King Prthu and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.
TEXT 16

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

PURPORT

The word vrddha-sevakaf is very significant. Vrddha means "old men." There are two kinds of old men: one is old by age, and another is old by knowledge. This Sanskrit word indicates that one can be older by the advancement of knowledge. King Prthu was very respectful to the brahmans, and he protected them. He also protected persons advanced in age. Whatever the King would decide to do, no one would be able to stop. That is called drtha-san kalpa or drtha-vrata.

TEXT 17

The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees who always preach the glories of the Lord.

PURPORT

A learned man treats all women except his wife as his mother, looks on others' property as garbage in the street, and treats others as he would treat his own self. These are the symptoms of a learned person as described by Čaṇakya Paṇḍita. This should be the standard for education. Education does not mean having academic degrees only. One should execute what he has learned in his personal life. These learned characteristics were verily manifest in the life of King Prthu. Although he was king, he treated himself as a servant of the Lord's devotees. According to Vedic etiquette, if a devotee came to a king's palace, the king would immediately offer his own seat to him. The word brahma-vadinam is very significant. Brahma-vadi refers to the devotees of the Lord. Brahman, Paramatma and Bhagavan are different terms for the Supreme Brahman, and the Supreme Brahman is Lord Kṛṣṇa. This is accepted in Bhagavad-gītā by Arjuna (parah brahma parah dhāma, Bg. 10.12). Thus the word brahma-vadinam refers to the devotees of the Lord. The state should always serve the devotees of the Lord, and the ideal state should conduct itself according to the instructions of the devotee. Because King Prthu followed this principle, he is highly praised.

TEXT 18
Text 19

The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

The word dehinām refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is mukta-saṅga-prasāṅgaḥ, which indicates that the King was always associating with liberated persons.

The reciters of these prayers are describing the transcendental qualities of Prthu Mahārāja. These qualities are summarized in the words sākṣad bhagavān. This indicates that Mahārāja Prthu is directly the Supreme Personality of Godhead and therefore possesses unlimited good qualities. Being an incarnation of the Supreme Personality of Godhead, Maharaja Prthu could not be equalled in his excellent qualities. The Supreme Personality of Godhead is fully equipped with six kinds of opulences, and King Prthu was also empowered in such a way that he could display these six opulences of the Supreme Personality of Godhead in full.

The word kūṭastha, meaning “without change,” is also very significant. There are two kinds of living entities—nitya-mukta and nitya-baddha. A nitya-mukta never forgets his position as the eternal servant of the Supreme Personality of Godhead. One who does not forget this position and knows that he is part and parcel of the Supreme Lord is nitya-mukta. Such a nitya-mukta living entity represents the Supersoul as His expansion. As stated in the Vedas, nityo nityānām. Thus the nitya-mukta living entity knows that he is an expansion of the supreme nitya, or the eternal Supreme Personality of Godhead. Being in such a position, he sees the material world with a different vision. The living entity who is nitya-baddha, or eternally conditioned, sees the material varieties as being actually different from one another. In this connection we should remember that the embodiment of the conditioned soul is considered to be like a dress. One may dress in different ways, but a really learned man does not take dresses into consideration. As stated in Bhagavad-gītā:

**TRANSLATION**

This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a saktyaeva-aṭavāra. Being a liberated soul and completely learned, he understands that all material varieties are without meaning because their basic principle is nescience.

**PURPORT**

The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

The word dehinām refers to those who are embodied. The living entities are embodied in different forms, which number 8,400,000 species. All of these were treated by the King in the same way he would treat himself. In this age, however, so-called kings and presidents do not treat all other living entities as their own self. Most of them are meat-eaters, and even though they may not be meat-eaters and may pose themselves to be very religious and pious, they still allow cow slaughter within their state. Such sinful heads of state cannot actually be popular at any time. Another significant word in this verse is mukta-saṅga-prasāṅgaḥ, which indicates that the King was always associating with liberated persons.

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The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brähmana, a cow, an elephant, a dog and a dog-eater [outcaste].” (Bg. 5.18)

Thus a learned man does not look upon the dresses that externally cover the living entity but sees the pure soul within the varieties of dress and knows very well that the varieties of dress are the creation of nescience (avidyā-racitam). Being a saktyāveśa-avatāra empowered by the Supreme Personality of Godhead, Prthu Mahārāja did not change his spiritual position, and consequently there was no possibility of his viewing the material world as reality.

TEXT 20

ayāṁ bhuv Govinda udāyādṛer
gupta-viroma naradeva-nāthaḥ
dvīpāya jaitram ratham ātta-cāpaḥ
dakṣinata yathārkaḥ

ayāṁ—this King; bhuvah—of the world; maṇḍalam—the globe; ā-udaya-adṛḥ—from the mountain where the first appearance of the sun is visible; goptā—will protect; eka—uniquely; tāraḥ—powerful, heroic; nara-deva—of all kings, gods in human society; nāthaḥ—the master; āsthāya—being situated on; jaitram—victorious; ratham—his chariot; ātta-cāpaḥ—holding the bow; paryasyate—he will circumambulate; dakṣinataḥ—from the southern side; yathā—like; arkaḥ—the sun.

TRANSLATION

This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

PURPORT

In this verse the word yathārkaḥ indicates that the sun is not fixed but is rotating in its orbit, which is set by the Supreme Personality of Godhead. This is confirmed in the Brahma-samhitā and also in other parts of Śrīmad-Bhāgavatam. In the Fifth Canto of Śrīmad-Bhāgavatam it is stated that the sun rotates in its own orbit at the rate of 16,000 miles per second. Similarly, Brahma-samhitā states: yasyāñjñayā bhramati sambhṛtya-kāla-cakṛaḥ. The sun rotates in its own orbit according to the order of the Supreme Personality of Godhead. The conclusion is that the sun is not fixed in one place. As far as Prthu Mahārāja is concerned, it is indicated that his ruling power would extend all over the world. The Himalayan Mountains, from which the sunrise is first seen, are called udāyacala or udāyādri. It is herein indicated that Prthu Mahārāja’s reign over the world would cover even the Himalayan Mountains and extend to the borders of all oceans and seas. In other words, his reign would cover the entire planet.

Another significant word in this verse is naradeva. As described in previous verses, the qualified king—he he King Prthu or any other king who rules over the state as an ideal king—should be understood to be God in human form. According to Vedic culture, the king is honored as the Supreme Personality of Godhead because he represents Nārāyaṇa, who also gives protection to the citizens. He is therefore nātha, or the proprietor. Even Sanātana Gosvāmi gave respect to the Nawab Hussain Shah as naradeva, although the Nawab was Mohammedan. A king or governmental head must therefore be so competent to rule over the state that the citizens will worship him as God in human form. That is the perfectional stage for the head of any government or state.
When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in his hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as Narayana. As mentioned in this verse (tad-yaśaḥ), Prthu Mahārāja was actually carrying with him the reputation of the Supreme Personality of Godhead because he was actually reigning over the world in that capacity.

TRANSLATION

This King, this protector of the citizens, is an extraordinary king and is equal to the prajapati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

TEXT 23

visphurjayan-an ājagavaṁ dhanuḥ svayam yadācaraṁ kṣmāṁ avisāh yam ājau
tadā nilīyur diśi diśi asantu
lāṅgulaṁ udṛyamaṁ yathā mrgendrāḥ

visphūrjayan—vibrating; ājagavaṁ—made of the horns of goats and bulls; dhanuḥ—his bow; svayam—personally; yadā—when; acaraṁ—will travel; kṣmāṁ—on the earth; avisāh yam—irresistible; ājau—in battle; tadā—at that time; nilīyur—will hide themselves; diśi diśi—in all directions; asantu—demonic men; lāṅgulaṁ—tail; udṛyamaṁ—keeping high; yathā—as; mrgendrāḥ—the lion.

TRANSLATION

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Prthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.
PURPORT

It is very appropriate to compare a powerful king like Prthu to a lion. In India, kṣatriya kings are still called śīra, which means “lion.” Unless rogues, thieves and other demoniac people in a state are afraid of the executive head, who rules the kingdom with a strong hand, there cannot be peace or prosperity in the state. Thus it is most regrettable when a woman becomes the executive head instead of a lion-like king. In such a situation the people are considered very unfortunate.

TEXT 24

एषो वामेधाम् शताक्रातुः करामेव वर्तमाने ||२४||

esāḥ—this King; aśvamedhāṁ—sacrifices known as aśvamedha; satam—one hundred; ājāhāra—will perform; sarasvatī—the river of the name Sarasvati; prāduḥ abhāvī—became manifest; yatrah—where; ahaṁ—will steal; yasya—whose; hayam—horse; purandaraḥ—the Lord Indra; sata-kraṭuḥ—who performed one hundred sacrifices; ca—while the last sacrifice; vartamāne—is occurring.

TRANSLATION

At the source of the River Sarasvati, this King will perform one hundred sacrifices known as aśvamedha. In the course of the last sacrifice, the heavenly Lord Indra will steal the sacrificial horse.

TEXT 25

एषा सोधमपावने समेत्या
नानकुमार भागवान ते
अराध्य महात्मामाय कर्तव्यं
यतो अन्तः परं विद्यमानं ||२५||

esāḥ—this King; sva-sadhma—of his palace; upavane—in the garden; sametya—meeting; sanat-kumāram—Sanat-kumāra; bhagavantam—the worshipable; ekam—alone; ārādhya—worshiping; bhaktīyā—with devotion; alabhata—he will achieve; amalam—without contamination; tat—that; jñānam—transcendental knowledge; yataḥ—by which; brhma—spirit; param—supreme, transcendental; vidanti—they enjoy, they know.

TRANSLATION

This King Prthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

PURPORT

The word vidanti refers to one who knows something or enjoys something. When a person is properly instructed by a spiritual master and understands transcendental bliss, he enjoys life. As stated in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
da śoṣatī na kāṃṣatī
samaḥ sarveṣu bhāteṣu
mad-bhaktim labhate parām

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

When one attains to the Brahman platform, he neither hankers nor laments. He actually partakes of transcendental blissful enjoyment. Although King Prthu was an incarnation of Viṣṇu, he nonetheless taught the people in his kingdom to take instructions from a spiritual master who represents the disciplic succession. Thus one can become fortunate and enjoy a blissful life even within this material world. In this verse the verb vidanti is sometimes taken to mean “understanding.” Thus when a person understands Brahman, or the supreme source of everything, he enjoys a blissful life.
TEXT 26

In this way when the chivalrous activities of King Prthu come to be known to the people in general, King Prthu will always hear about himself and his activities.

PURPORT

To artificially advertise oneself and thus enjoy a so-called reputation is a kind of conceit. Prthu Maharaja was famous amongst the people because of his chivalrous activities. He did not have to advertise himself artificially. One's factual reputation cannot be covered.

TEXT 27

No one will be able to disobey the orders of Prthu Mahārāja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.

PURPORT

At the time of Mahārāja Prthu, the world was ruled by one emperor, although there were many subordinate states. Just as there are many united states in various parts of the world, in olden days the entire world was ruled through many states, but there was a supreme emperor who ruled over all subsidiary states. As soon as there were some discrepancies in the maintenance of the varuṇāśrama system, the emperor would immediately take charge of the small states.

The word utpājita-loka-salāyaḥ indicates that Maharaja Prthu completely uprooted all the miseries of his citizens. The word salāya means "piercing thorns." There are many kinds of miserable thorns that pierce the citizens of a state, but all competent rulers, even up to the reign of Mahāraja Yudhiṣṭhira, uprooted all the miserable conditions of the citizens. It is stated that during the reign of Mahāraja Yudhiṣṭhira there did not even exist severe cold or scorching heat, nor did the citizens suffer from any kind of mental anxiety. This is the standard of good government. Such a peaceful and prosperous government, devoid of anxiety, was established by Prthu Mahārāja. Thus the inhabitants of both saintly and demoniac planets were all engaged in glorifying the activities of Mahāraja Prthu. Persons or nations anxious to spread their influence all over the world should consider this point. If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration.

Thus end the Bhaktivedanta purports of the Fourth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Praise of King Prthu by the Professional Reciters."
CHAPTER SEVENTEEN

Mahārāja Prthu
Becomes Angry at the Earth

TEXT 1

maitreya uvāca
evam sa bhagavān vainyaḥ
khyārito guṇa-karmabhiḥ
chandayāṁ āsā tān kāmaṁ
candrīṣṭaṁ pratiṣṭhāṇaṁ
abhinandya ca

maitreyaḥ uvāca—the great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Prthu readily described his qualities and chivalrous activities. At the end, Mahārāja Prthu offered them various presentations with all due respect and worshiped them adequately.

TRANSLATION

The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Prthu readily described his qualities and chivalrous activities. At the end, Mahārāja Prthu offered them various presentations with all due respect and worshiped them adequately.

TEXT 2

mātrēya uvāca
evam sa bhagavān vainyaḥ
guṇa-karmabhiḥ
chandayāṁ āsā tān kāmaṁ
candrīṣṭaṁ pratiṣṭhāṇaṁ
abhinandya ca
TRANSLATION

King Prthu thus satisfied and offered all respect to all the leaders of the brahmaṇas and other castes, to his servants, to his ministers, to the priests, citizens, general countrymen, people from other communities, admirers, as well as others, and thus they all became happy.

TEXT 3

Vidura inquired from the great sage Maitreya: My dear brahmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Prthu milked her, who became the calf, and what was the milking pot?

TRANSLATION

Vidura inquired from the great sage Maitreya: My dear brahmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Prthu milked her, who became the calf, and what was the milking pot?
edge to be applied practically in his life, how did the saintly King attain his desired destination?

PURPORT

There are four Vaiṣṇava sampradāyas (systems) of disciplic succession. One sampradāya comes from Lord Brahma, one from the goddess of fortune, one from the Kumāras headed by Sanat-kumāra, and one from Lord Śiva. These four systems of disciplic succession are still going on. As King Prthu has illustrated, one who is serious to receive transcendental Vedic knowledge must accept a guru, or spiritual master, in one of these four disciplic suc­cessions. It is said that unless one accepts a mantra from one of these sampradāyas, the so-called mantra will not act in Kali-yuga. Many sampradāyas have sprung up without authority, and they are misleading the people by giving unauthorized mantras. The rascals of these so-called sampradāyas do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they still offer the people mantras and thus mislead them. Intelligent persons, however, know that such mantras will never be successful, and as such they never patronize such upstart spiritual groups. People should be very careful of these nonsensical sampradāyas.

Prthu Maharaja, however, showed by his example that one should receive knowledge from a bona fide sampradāya. Therefore Mahārāja Prthu accepted Sanat-kumāra as his spiritual master.

TEXTS 6-7

Prthu Mahārāja Becomes Angry at the Earth


yat—which; ca—and; anyat—other; api—certainly; kṛṣṇasya—of Kṛṣṇa; bhavān—your good self; bhagavataḥ—of the Supreme Personality of Godhead; prabhoh—powerful; śravaḥ—glorious activities; su-śravaḥ—who is very pleasing to hear about; puṇyaṁ—pious; pūrva-deha—of His previous incarnation; kathā-śrayam—connected with the narration; bhaktaya—unto the devotee; me—to me; anurātāya—very much attentive; tava—of yourself; ca—and; adhokṣajasya—of the Lord, who is known as Adhokṣaja; ca—also; vaktum arhasi—please narrate; yah—one who; adhvijay—milked; vainya-rūpeṇa—in the form of the son of King Vena; gām—cow, earth; imām—this.

TRANSLATION

Prthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Prthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

PURPORT

Lord Kṛṣṇa is also known as avatārī, which means, “one from whom all the incarnations emanate.” In Bhagavad-gītā Lord Kṛṣṇa says, ahaṁ sarvasya prabhavo mātāḥ sarvam pravartate: “I am the source of all spiritual and material worlds. Everything emanates from Me.” (Bg. 10.8) Thus Lord Kṛṣṇa is the origin of everyone’s appearance. As far as this material world is concerned, Lord Brahma, Lord Viṣṇu and Lord Śiva are all emanations from Kṛṣṇa. These three incarnations of Kṛṣṇa are called guṇa-avataras. The material world is governed by three material modes of nature, and Lord Viṣṇu, Lord Brahma and Lord Śiva respectively take charge of the modes of goodness, passion and ignorance. Mahārāja Prthu is also an incarnation of those qualities of Lord Kṛṣṇa by which one rules over conditioned souls.

In this verse the word adhokṣaja, meaning “beyond the perception of the material senses,” is very significant. No one can perceive the Supreme Personality of Godhead by mental speculation; therefore a person with a poor fund of knowledge cannot understand the Supreme Personality of
Godhead. Since one can only form an impersonal idea on the strength of one’s material senses, the Lord is known as Adhokṣaja.

**TEXT 8**

**Śrīmad-Bhāgavatam**

Sūta uvāca

codito vidureṇaṣvam

vāsudeva-kathāḥ prati

prasāya tuḥ prīta-mana

maitreyah pratyabhijñata

Sūta Gosvāmi said: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

**TRANSLATION**

Sūta Gosvāmi continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

**PURPORT**

Talk of kṛṣṇa-kathā, or topics about Lord Kṛṣṇa or His incarnations, is so spiritually inspiring that the reciter and hearer are never exhausted. That is the nature of spiritual talks. We have actually seen that one can never become satiated by hearing the conversations between Vidura and Maitreya. Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak. A symptom of spiritual talks is that no one feels tired. Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

**TEXT 9**

Maitreya uvāca

yadābhīṣiktaḥ prthuḥ aṁga viprair

āmantrito janataḥ śāstya ca pābhah

prajā nirannye kṣitiprsthā etya

kṣatā-ksāma-dehaḥ patim abhyavocana

maitreya uvāca— the great sage Maitreya said; yadā—when; abhiṣiktaḥ—was enthroned; prthuḥ—King Prthu; aṁga—my dear Vidura; vipraḥ—by the brāhmaṇas; āmantritaḥ—was declared; janataḥ—of the people; ca—also; pābhah—the protector; prajā—the citizens; niranne—being without food grains; kṣitiprsthā—the surface of the globe; etya—coming near; kṣatā—by hunger; kṣāma—skinny; dehaḥ—their bodies; patim—to the protector; abhyavocana—they said.

**TRANSLATION**

The great sage Maitreya continued: My dear Vidura, at the time King Prthu was enthroned by the great sages and brāhmaṇas and declared to be the protector of the citizens, there was a scarcity of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

**PURPORT**

Information is given herein concerning the selection of the king by the brāhmaṇas. According to the varṇāśrama system, the brāhmaṇas are considered to be the heads of the society and therefore to be situated in the topmost social position. The varṇāśrama-dharma, the institution of four varṇas and four āśramas, is very scientifically designed. As stated in Bhagavad-gītā, varṇāśrama-dharma is not a man-made institution but is God-made. In this narration it is clearly indicated that the brāhmaṇas used to control the royal power. When an evil king like Vena ruled, the brāhmaṇas would kill him through their brahminical powers and would select a proper ruler by testing his qualifications. In other words, the brāhmaṇas, the intelligent men or great sages, would control the monopolical powers. Here we have an indication of how the brāhmaṇas elected King Prthu to the throne as the protector of the citizens. The citizens, being skinny due to hunger, approached the King and informed him that necessary action should be taken. The structure of the varṇāśrama-dharma was so nice that the brāhmaṇas would guide the head of state. The head...
of state would then give protection to the citizens. The kṣatriyas would take charge of protecting the people in general, and under the protection of the kṣatriyas, the vaisyás would protect the cows, produce food grains and distribute them. Śūdras, the working class, would help the higher three classes by manual labor. This is the perfect social system.

TRANSLATION

Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomach. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the King of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O King of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.

PURPORT

It is the duty of the king to see that everyone in the social orders—brāhmaṇas, kṣatriyas, vaiśyas and śūdras—is fully employed in the state. Just as it is the duty of the brāhmaṇas to elect a proper king, it is the duty of the king to see that all the varṇas—the brāhmaṇas, kṣatriyas, vaiśyas and śūdras—are fully engaged in their respective occupational duties. It is here indicated that although the people were allowed to perform their duties, they were still unemployed. Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. When the people are perplexed in this way, they should approach the head of government, and the president or king should take immediate action to mitigate the distress of the people.
paridevitam—lamentation; dirgham—for a long time; dadhyau—contemplated; kuru-śreṣṭha—O Vidura; nimitam—the cause; saḥ—he; anvapadyata—found out.

TRANSLATION

After hearing this lamentation and seeing the pitiable condition of the citizens, King Prthu contemplated this matter for a long time to see if he could find out the underlying causes.

TEXT 13

iti vyavasito buddhyā
pragrhitam-sarasiṣṭa
sandade viśikhaṁ bhūmeḥ
kruddhaṁ tri-pura-hā yathā

iti—thus; vyavasitah—having arrived at the conclusion; buddhyā—by intelligence; pragrhitam—having taken up; sarasāṁ— the bow; sandade—fixed; viśikham—an arrow; bhūmeḥ—at the earth; kruddhaḥ—angry; tri-pura-hā—Lord Śiva; yathā—like.

TRANSLATION

Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly as Lord Śiva destroyed the whole world out of anger.

PURPORT

King Prthu found out the cause for the scarcity of food grains. He could understand that it was not the people's fault, for they were not lazy in executing their duties. Rather, the earth was not producing sufficient food grains. This indicates that the earth can produce sufficiently if everything is properly arranged, but sometimes the earth can refuse to produce food grains for various reasons. The theory that there is a scarcity of food grains due to an increase of population is not a very sound theory. There are other causes that enable the earth to produce profusely or to stop producing. King Prthu found out the proper causes and took the necessary steps immediately.

TEXT 15

Mahārāja Prthu Becomes Angry at the Earth

pravepamāṇā dharaṇī	niṣādaṁ yodūḍhah ca tam
gauḥ satyā apāḍravat bhītā
mṛgīva mṛgayu-drutā

pravepamāṇā—trembling; dharaṇī—the earth; niṣādaḥ—seeing; udāyudham—having taken his bow and arrow; ca—also; tam—the King; gauḥ—a cow; sati—becoming; apāḍravat—began to flee; bhītā—very much afraid; mṛgīva—like a deer; mṛgayu—by a hunter; drutā—being followed.

TRANSLATION

When the earth saw that King Prthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly as a deer, which runs very swiftly when followed by a hunter. Being afraid of King Prthu, she took the shape of a cow and began to run.

PURPORT

Just as a mother produces various children, both male and female, the womb of mother earth produces all kinds of living entities in various shapes. Thus it is possible for mother earth to take on innumerable shapes. At this time, in order to avoid the wrath of King Prthu, she took the shape of a cow. Since a cow is never to be killed, mother earth thought it wise to take the shape of a cow in order to avoid King Prthu's arrows. King Prthu, however, could understand this fact, and therefore he did not stop chasing the cow-shaped earth.
Text 16

Seeing this, Maharaja Prthu became very angry, and his eyes became as red as the early morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

Text 17

The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.

Text 18

Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

Purport

The cow-shaped earth addressed King Prthu as dharma-jaña, which refers to one who knows the principles of religion. The principles of religion...
dictate that a woman, a cow, a child, a brähmana, and an old man must be given all protection by the king or anyone else. Consequently mother earth took the shape of a cow. She was also a woman. Thus she appealed to the King as one who knows the principles of religion. Religious principles also dictate that one is not to be killed if he surrenders. She reminded King Prthu that not only was he an incarnation of God, but he was situated as the King of the earth as well. Therefore his duty was to excuse her.

TRANSLATION

The cow-shaped earth continued: I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

PURPORT

The earth appealed to the King in two ways. A king who knows religious principles cannot kill anyone who has not committed sinful activities. Apart from this, a woman is not to be killed, even if she does commit some sinful activities. Therefore the earth was innocent and was also a woman, the King should not kill her.

TEXT 20

praharanti na vai strīsu
kṛṣṭāgāhuḥ api jantavaḥ
kim uta tvad-vidhān rājan
karoṣa dīna-vatsalāḥ

praharanti—strike; na—never; vai—certainly; strīsu—women; kṛṣṭā-gāhuḥ—having committed sinful activities; api—although; jantavaḥ—human beings; kim uta—then what to speak of; tvad-vidhān—personalities like you; rājan—O King; karoṣa—merciful; dīna-vatsalāḥ—affectionate to the poor.

TRANSLATION

Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

TEXT 21

māṁ viśvāyārān nāvam vartanīśtraṇād
advātā cā prajāḥ cēmāḥ
katham ambhasi dhāsyasi

māṁ—me; vipāṭya—breaking to pieces; ajarāṁ—very strong; nāvam—boat; yatra—where; viśvam—all worldly paraphernalia; pratiṣṭhitam—standing; ātmānāṁ—yourself; ca—and; prajāḥ—your subjects; ca—also; imāḥ—all these; katham—how; ambhasi—in the water; dhāsyasi—you will hold.

TRANSLATION

The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

PURPORT

Beneath the entire planetary system is the garbha water. Lord Viṣṇu lies on this garbha water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air being supported by this lotus stem. If a planet is destroyed, it must fall into the water of
Sri Mad-Bhagavatam

The earth therefore warned King Prthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the garbha water? In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called dvipa, or islands, and sometimes they are called boats. Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.

**TEXT 22**

prthuḥ uvāca
vasudhe tuṁī vadhīśyāmi
mac-chāsana-parāḥ-mukhīṃ
bhāgaṁ barhiṣī yā vṛtke
na tanoti ca no vasu

prthuḥ uvāca—King Prthu replied; vasu-dhe—my dear earthly planet; tuṁī—you; vadhīśyāmi—I shall kill; mac—my; chāsana—rulings; parā—disobedient to; bhāgaṁ—your share; barhiṣī—in the yajña; yā—who; vṛtke—accepts; na—not; tanoti—does deliver; ca—and; naḥ—to us; vasu—produce.

**TRANSLATION**

King Prthu replied to the earthly planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

**PURPORT**

The cow-shaped earthly planet submitted that she was not only a woman, but was innocent and sinless as well. Thus she argued that she should not be killed. Besides, she pointed out that being perfectly religious-minded, the King could not violate the religious principles that forbade killing a woman. In reply, Mahārāja Prthu informed her that first of all she had disobeyed his orders. This was her first sinful activity. Secondly he accused her of taking her share in the yajñas (sacrifices) but not producing sufficient food grains in return.

**TEXT 23**

yavasam—green grass; jagdhi—you eat; anudinaṁ—daily; na—never; eva—certainly; dogdhi—you yield; ausuhasam—in the milk bag; payaḥ—milk; tasyām—when a cow; evam—thus; hi—certainly; duṣṭāyāṁ—being offensive; danḍa—punishment; na—not; atra—here; na—not; sasyate—is advisable.

**TRANSLATION**

Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

**PURPORT**

A cow eats green grasses in the pasture and fills her milk bag with sufficient milk so that the cowherdsmen can milk her. Yajñas (sacrifices) are performed to produce sufficient clouds that will pour water over the earth. The word payaḥ can refer both to milk and to water. As one of the demigods, the earthly planet was taking her share in the yajña—that is, she was eating green grass—but in return she was not producing sufficient food grains—that is, she was not filling her milk bag. Prthu Mahārāja was therefore justified in threatening to punish her for her offense.
TRANSLATION

You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains—formerly created by Brahma—now hidden within yourself.

PURPORT

While creating all the planets in the universe, Lord Brahma also created the seeds of various grains, herbs, plants and trees. When sufficient water falls from the clouds, the seeds fructify and produce fruits, grains, vegetables, etc. By his example, Prthu Maharaja indicates that whenever there is a scarcity in food production, the head of the government should take steps to see why production is being held up and what should be done to rectify the situation.

TEXT 25

अमृष्टं अनसौरीतानां भूतानां भूसमविशिष्टादेशास्ति ||२५॥

amūśāṁ kṣut-paśitānāṁ
dūrānāṁ paridevitaṁ
dhāmaṁśaṁ mādhānaṁ
dhīṁsāṁ tava medasā
amūśāṁ—of all of them; kṣut-paridevitaṁ—suffering from hunger; dūrānāṁ—of the distressed; paridevitaṁ—the lamentation; dhāmaṁśaṁ—I shall pacify; mādhānaṁ—by my arrows; dhīṁsāṁ—being cut into pieces; tava—of you; medasā—by the flesh.

TEXT 26

Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

PURPORT

Here we find some indication how the government can arrange for the eating of cow flesh. It is here indicated that in a rare circumstance when there is no supply of grains, the government may sanction the eating of meat. However, when there is sufficient food, the government should not allow the eating of cow's flesh just to satisfy the fastidious tongue. In other words, in rare circumstances, when people are suffering for want of grains, meat-eating or flesh-eating can be allowed, but not otherwise. The maintenance of slaughterhouses for the satisfaction of the tongue and the killing of animals unnecessarily should never be sanctioned by a government.

As described in the previous verse, animals or cows should be given sufficient grass to eat. If, despite a sufficient supply of grass, a cow does not supply milk, and there is an acute shortage of food, the dried-up cow may be utilized to feed the hungry masses of people. According to the law of necessity, first of all human society must try to produce food grains and vegetables, but if they fail in this, they can indulge in flesh-eating. Otherwise not. As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Consequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about overpopulation.

TEXT 26
TRANSLATION

Any cruel person—who is only interested in his personal maintenance and has no compassion for other living entities—may be killed by the king. Such killing can never be considered actual killing.

PURPORT

The planet earth is actually a woman in her constitutional form, and as such she needs to be protected by the king. Prthu Mahārāja argues, however, that if a citizen within the state—be he a man, woman or eunuch—is not compassionate upon his fellow men, he or she may be killed by the king, and such killing is never to be considered actual killing. As far as the field of spiritual activities is concerned, when a devotee is self-satisfied and does not preach the glories of Kṛṣṇa, he is not considered a first-class devotee. A devotee who tries to preach, who has compassion upon innocent persons who have no knowledge of Kṛṣṇa, is a superior devotee. In his prayer to the Lord, Prahlāda Mahārāja said that he was not personally interested in liberation from this material world; rather, he did not wish to be liberated from this material condition until all fallen souls are delivered. Even in the material field, if a person is not interested in others’ welfare, he should be considered to be condemned by the Personality of Godhead or His incarnation as Prthu Mahārāja.

TEXT 27

Text 28]

Mahārāja Prthu Becomes Angry at the Earth

TRANSLATION

You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

PURPORT

The earth informed King Prthu that if he destroyed her, he and his subjects would all fall down into the waters of the garbha ocean. King Prthu now replies to that point. Although the earth assumed the shape of a cow by her mystic powers in order to be saved from being killed by the King, the King was nonetheless aware of this fact and would not hesitate to cut her to pieces, just like small bits of grain. As far as the destruction of the citizens is concerned, Maharaja Prthu maintained that he could uphold everyone by his own mystic powers. He did not need the help of the earthly planet. Being the incarnation of Lord Viṣṇu, Prthu Mahārāja possessed the power of Saṅkarṣaṇa, which is explained by the scientists as the power of gravitation. The Supreme Personality of Godhead is holding millions of planets in space without any support; similarly, Prthu Mahārāja would not have had any difficulty supporting all his citizens and himself in space without the help of the planet earth. The Lord is known as Yogesvara, master of all mystic powers. Consequently the planet earth was informed by the King that she need not worry about his standing without her help.

TEXT 28

एवं मन्योमयी मूर्ति इत्यत्तम विचिन्ता ।
प्रणता प्रतिज्ञा: प्राह मही सत्त्वत्रायपु: ||२८१||

evaṁ manyumayīṁ mūrtiṁ kṛtāntaṁ ||
prapata pranjali praha
mahi sajata vepathu

evam thus; manyu mayim very much angry; murtim form; krtantam death personified; Yamaraja; iva like; bibhratam possessing; prapata surrendered; pranjali with folded hands; praha said; mahi the earthly planet; sajata arisen; vepathu trembling in her body.

TRANSLATION
At this time Prthu Maharaja became exactly like Yamaraja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

PURPORT
The Supreme Personality of Godhead is death personified to miscreants and the supreme beloved Lord to the devotees. In Bhagavad-gita the Lord says, mrtuyah sarva haras caham: “I am all-devouring death.” (Bg. 10.34) Faithless unbelievers who challenge the appearance of God will be delivered by the Supreme Personality of Godhead when He appears before them as death. Hiranyakasipu, for example, challenged the authority of the Supreme Personality of Godhead, and the Lord met him in the form of Narasimhadeva and killed him. Similarly, the planet earth saw Mahārāja Prthu as death personified, and she also saw him in the mood of anger personified. Therefore she began to tremble. One cannot challenge the authority of the Supreme Personality of Godhead in any circumstance. It is better to surrender unto Him and take His protection at all times.

TEXT 29

Mahārāja Prthu Becomes Angry at the Earth

namaḥ svarūpānubhavena nirdhuta
dravya-kriyā-kāraka-vibharam orvaye
dharā the earthly planet; uvāca said; namaḥ I offer my obeisances; parasmai unto the Transcendence; puruṣya unto the person; māyayā by the material energy; vinyasta expanded; nānā various; tanava whose forms; guṇa-ātmāne unto the source of the three modes of material nature; namaḥ I offer my obeisances; sva-rūpa of the real form; anubhavena by understanding; nirdhuta not affected by; dravya matter; kriyā action; kāraka doer; vibhrama bewilderment; orvaye the waves of material existence.

TRANSLATION
The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

PURPORT
After King Prthu gave his royal command, the planet earth in the shape of a cow could understand that the King was a directly empowered incarnation of the Supreme Personality of Godhead. Consequently the King knew everything past, present and future. Thus there was no possibility of the earth’s cheating him. The earth was accused of hiding the seeds of all herbs and grains, and therefore she is preparing to explain how the seeds of these herbs and grains can be again exposed. The earth knew that the King was very angry with her, and she realized that unless she pacified his anger, there was no possibility of placing a positive program before him. Therefore in the beginning of her speech she very humbly presents herself as a part and parcel of the Supreme Personality of Godhead’s body. She submits that the various bodily forms manifest in the physical world are but different parts and parcels of the supreme gigantic body. It is said that the lower planetary systems are parts and parcels of the legs of the Lord, whereas the upper planetary systems are parts and parcels of the Lord’s head. The Lord creates this material world by His external energy, but this external energy is in one sense not different from Him. Yet at the same time the Lord is not directly manifest in the external energy but is always situated in the spiritual energy. As stated in Bhagavad-gītā (9.10), mayādyakṣena prakṛti material

TEXT 29

Prace

Nama parasai purasai māya
vijnalalatvane āguṇalane

Nama stavatvane ṇandha-
ātmakaraśākhvibhāge

Dharovāca

Namaḥ parasmai puruṣya māyayā
vinyasta-nānā tanave guṇātmāne
nature is working under the direction of the Lord. Therefore the Lord is not unattached to the external energy, and He is addressed in this verse as guṇa-ātmā, the source of the three modes of material nature. As stated in Bhagavad-gītā:

\[\text{svarūpānubḥavena} \]

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.

TEXT 30

The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.
The planet earth herein exhibits the symptoms of full surrender before the Lord. As stated, no one can protect the person whom Kṛṣṇa is prepared to kill, and no one can kill the person whom Kṛṣṇa protects. Because the Lord was prepared to kill the planet earth, there was no one to give protection to her. We are all receiving protection from the Lord, and it is therefore proper that every one of us surrender unto Him. In Bhagavad-gītā the Lord instructs:

sarva-dharmān parityāyaṁ
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyaṁ
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Śrila Bhaktivinoda Thakura sings: "My dear Lord, whatever I have—even my mind, the center of all material necessities, namely my home, my body and whatever I have in connection with this body—I now surrender unto You. You are now completely independent to act however You like. If You like, You can kill me, and if You like, You can save me. In any case, I am Your eternal servant, and You have every right to do whatever You like."

TEXT 31

ya etad ādau asrjac cara-caraṁ
tayaṁ so 'yaṁ kila goptum udvataṁ
kathaṁ nu māṁ dharmara-paraṁ jihāṁsaṁ

yah—one who; etat—these; ādau—in the beginning of creation; asrjac—created; cara-acaram—moving and nonmoving living entities; suva-māyāy—by His own potency; ātma-āśrayay—sheltered under His own protection; avitarjayay—inconceivable; tayā—by that same māya; eva—certainly; saḥ—

TEXT 32

nunaṁ bateśasya samhitam janaiṁ
tan-māyāyā durjayayākṛtātmabhāṁ
na lakṣyate yaṁ tu akarot akārayat
yo 'neka ekaṁ parataṁ ca īśvaraḥ

nunaṁ—surely; bata—certainly; īśasya—of the Supreme Personality of Godhead; samihitaṁ—activities, plans; janaiṁ—of people; tan-māyāyā—by His potency; durjayayā—which is unconquerable; akṛta-ātmabhāḥ—who are not sufficiently experienced; na—never; lakṣyate—are seen; yaḥ—he who; tu—then; akarot—created; akārayat—caused to create; yaḥ—one who; anekaṁ—many; ekaṁ—one; parataṁ—by His inconceivable potencies; ca—and; īśvaraḥ—controller.
TRANSLATION

My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because they are covered by Your illusory energy.

PURPORT

God is one, but He expands Himself in a variety of energies—the material energy, the spiritual energy, the marginal energy and so forth. Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. The living entities are also the marginal energy of the Supreme Personality of Godhead. Brahmā is also one of these living entities, but he is especially empowered by the Supreme Personality of Godhead. Although Brahmā is supposed to be the creator of this universe, actually the Supreme Personality of Godhead is its ultimate creator. In this verse the word māyā is significant. Māyā means “energy.” Lord Brahmā is not the energetic but is one of the manifestations of the Lord’s marginal energy. In other words, Lord Brahmā is only an instrument. Although sometimes plans appear contradictory, there is a definite plan behind all action. One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord’s supreme plan.

TEXT 33

saṃgādī yo 'syānuranaddhi saktibhir

sarga-ādi—creation, maintenance and dissolution; yah—one who; asya—of this material world; anurūṇaddhi—causes; saktibhiḥ—by His own potencies;

dsarga-ādī: creation, maintenance and dissolution; yah: one who; asya: of this material world; anuṛuṇaddhi: causes; saktibhiḥ: by His own potencies;

dravya—physical elements; kriyā—senses; kāraka—controlling demigods; cetanā—intelligence; ātmabhiḥ—consisting of false ego; tasmāi—unto Him; samunaddha—manifest; niruddha—potential; saktaye—one who possesses these energies; namah—obeisances; parasmaiparasmai—unto the transcendental; puruṣāya—Supreme Personality of Godhead; vedhase—unto the cause of all causes.

TEXT 34

Mahārāja Prthu Becomes Angry at the Earth

dravya—physical elements; kriyā—senses; kāraka—controlling demigods; cetanā—intelligence; ātmabhiḥ—consisting of false ego; tasmāi—unto Him; samunaddha—manifest; niruddha—potential; saktaye—one who possesses these energies; namah—obeisances; parasmaiparasmai—unto the transcendental; puruṣāya—Supreme Personality of Godhead; vedhase—unto the cause of all causes.

TRANSLATION

My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

PURPORT

All activities begin with the creation of the total energy, the mahat-tattva. Then, by the agitation of the three guṇas, the physical elements are created, as well as the mind, ego and the controllers of the senses. All of these are created one after another by the inconceivable energy of the Lord. In modern electronics, a mechanic may, by pushing only one button, set off an electronic chain reaction by which so many actions are carried out one after another. Similarly, the Supreme Personality of Godhead pushes the button of creation, and different energies create the material elements and various controllers of the physical elements, and their subsequent interactions follow the inconceivable plan of the Supreme Personality of Godhead.
My dear Lord, You are always unborn. Once in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

PURPORT

This refers to the time when Lord Kṛṣṇa appeared as the supreme boar, Varāha, and rescued the earth, which had been merged in water. The asura Hiraṇyakaśa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhadaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

TEXT 35

अपाः पुष्ये मयि नाम् नामववितां।
प्रवा मनवय रितिः त्रित।

॥ १३५॥

apām upasthe mayi nāvy avasṭhitāḥ
praśā bhavād adya riraśīśuḥ kilā
sa vīra-mārtiḥ samabhād dharaḥ aparō
yo māṁ payasya ugra-śarō jighāṃsasi

apām—of the water; upasthe—situated on the surface; mayi—in me; nāv—of a boat; avasṭhītāḥ—standing; praśāḥ—living entities; bhavān—Yourself; adya—now; riraśīśuḥ—desiring to protect; kilā—indeed; saḥ—He; vīra-

PURPORT

The Lord is known as Dharadhara, meaning, “He who keeps the planet earth on His tusks as the boar incarnation.” Thus the planet earth in the shape of a cow is accounting the contradictory acts of the Lord. Although He once saved the earth, He now wants to upset the earth, which is like a boat on water. No one can understand the activities of the Lord. Due to a poor fund of knowledge, human beings sometimes think the Lord’s activities contradictory.
TRANSLATION

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

PURPORT

The activities of the Supreme Personality of Godhead in His various forms and incarnations are always uncommon and wonderful. It is not possible for a tiny human being to estimate the purpose and plans of such activities; therefore Śrīla Jīva Gosvāmī has said that unless the Lord’s activities are accepted as inconceivable, they cannot be explained. The Lord is eternally existing as Kṛṣṇa, the Supreme Personality of Godhead, in Goloka Vṛndāvana. He has also simultaneously expanded Himself in innumerable forms, beginning with Lord Rāma, Lord Nṛsiṁha, Lord Varāha and all the incarnations coming directly from Saṅkarṣaṇa. Saṅkarṣaṇa is the expansion of Baladeva, and Baladeva is the first manifestation of Kṛṣṇa. Therefore all these incarnations are known as kalā.

The word īśvaraṇām refers to all the personalities of Godhead. As stated in Brahma-saṁhitā: (5.39) rāmādi-mūrtiṣu kalā-niyamena tīṣthan. In the Śrīmad-Bhāgavatam it is confirmed that all the incarnations are partial expansions or kalā of the Supreme Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. One should not take the plural number of the word īśvaraṇām to mean that there are many Godheads. The fact is that God is one, but He exists eternally and expands Himself in innumerable forms and acts in various ways. Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord’s activities.

For our understanding it is sometimes said that the Lord is situated in the heart of the thief as well as in the heart of the householder, but the Supersoul in the heart of the thief dictates, “Go and steal things from that particular house,” and at the same time the Lord tells the householder, “Now be careful of thieves and burglars.” These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory. The best course is to surrend unto the Supreme Personality of Godhead wholeheartedly, and, being protected by Him, remain peaceful.

Thus end the Bhaktivedanta purports of the Fourth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Mahārāja Pṛthu Becomes Angry at the Earth.”
CHAPTER EIGHTEEN

Prthu Mahārāja Milks the Earth Planet

TEXT 1

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Prthu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

TEXT 2

The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Prthu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.
sanniyacchāḥ bhīhbo manyurī
nibodha śrāvitaṁ ca me
sarvāt sāraṁ ādattē
yathā madhu-karaṁ budhaḥ

sanniyaccha—please pacify; abhibho—O King; manyum—anger; nibodha—try to understand; śrāvitaṁ—what is said; ca—also; me—by me; sarvāt—from everywhere; sāraṁ—the essence; ādattē—takes; yathā—as; madhu-karaḥ—the bumblebee; budhaḥ—an intelligent person.

TRANSLATION

My dear Lord, please pacify your anger completely and patiently hear whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

TEXT 3

Asmi lokā thāvāmuśmin
munibhis tattva-darśibhiṁ
dṛṣṭā yogāḥ prayuktaḥ ca
puṁsāṁ śreyāḥ-prasiddhaye

asmin—in this; loke—duration of life; athavā—or; amuśmin—in the next life; munibhis—by the great sages; tattva—the truth; darśibhiḥ—by those who have seen it; dṛṣṭāḥ—prescribed; yogāḥ—methods; prayuktaḥ—applied; ca—also; puṁsāṁ—of the people in general; śreyāḥ—benefit; prasiddhaye—in the matter of obtaining.

TRANSLATION

To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

PURPORT

Vedic civilization takes advantage of the perfect knowledge presented in the Vedas and presented by the great sages and brāhmaṇas for the benefit of human society. Vedic injunctions are known as śruti, and the additional supplementary presentations of these principles, as given by the great sages, are known as smṛti. They follow the principles of Vedic instruction. Human society should take advantage of the instructions from both śruti and smṛti. If one wants to advance in spiritual life, he must follow these instructions and follow the principles. In Bhākti-rasaśṛtya-sindhu, Śrīla Rūpa Gosvāmī says that if one poses himself as advanced in spiritual life but does not refer to the śrutis and smṛtis he is simply a disturbance in society. One should follow the principles laid down in śrutis and smṛtis not only in one’s spiritual life but in material life as well. As far as human society is concerned, it should follow the Manu-smṛti as well, for these laws are given by Manu, the father of mankind.

In the Manu-smṛti it is stated that a woman should not be given independence but should be given protection by her father, husband and elderly sons. In all circumstances a woman should remain dependent upon some guardian. Presently women are given full independence like men, but actually we can see that such independent women are no happier than those women who are placed under guardians. If people follow the injunctions given by the great sages, śrutis and smṛtis, they can actually be happy in both this life and the next. Unfortunately rascals are manufacturing so many ways and means to be happy. Everyone is inventing so many methods. Consequently human society has lost the standard ways of life, both materially and spiritually, and as a result people are bewildered, and there is no peace or happiness in the world. Although they are trying to solve the problems of human society in the United Nations, they are still baffled. Because they do not follow the liberated instructions of the Vedas, they are unhappy.

Two significant words used in this verse are asmin and amuśmin. Asmin means “in this life,” and amuśmin means “in the next life.” Unfortunately in this age, even exalted professors and learned men believe that there is no next life and that everything is finished in this life. Since they are rascals and fools, what advice can they give? Still they are passing as learned scholars and professors. In this verse the word amuśmin is very explicit. It is the duty of everyone to mold his life in such a way that he will have a profitable next life. Just as a boy is educated in order to become happy later, one should be educated in this life in order attain an eternal and prosperous life after death. It is therefore essential that people follow what
TEXT 4

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.

PURPORT

The Vedic principles (mahājano yena gatāḥ sa panthāḥ) urge us to follow in the footsteps of great liberated souls. In this way we can receive benefit in both this life and the next, and we can also improve our material life. By following the principles laid down by great sages and saints of the past, we can very easily understand and accept the aim of all life. The word avaraḥ, meaning “inexperienced,” is very significant in this verse. Every conditioned soul is inexperienced. Everyone is abodha-jīta-born a fool and rascal. In democratic government at the present moment all kinds of fools and rascals are making decisions. But what can they do? What is the result of their legislation? They enact something today just to whimsically repeal it tomorrow. One political party utilizes a country for one purpose, and the next moment another political party forms a different type of government and nullifies all the laws and regulations. This process of chewing the chewed (punah punaḥ carvita-carvatānām) will never make human society happy. In order to make all human society happy and prosperous, we should accept the standard methods given by liberated persons.
ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

TEXT 6

पुरासः सृष्टाः हि अशोकानां वा विशालात्।
हुन्तमानां मयः यज्ञार्थस्वतः। ॥ ६ ॥

purā srṣṭāḥ hy oṣadhayo
brahmaṇāḥ yāḥ visām pate
bhujyamānāṁ mayā drṣṭāṁ
asadbhir adhṛta-vratāṁ

purā—in the past; srṣṭāḥ—created; hi—certainly; oṣadhayaḥ—herbs and food grains; brahmaṇāḥ—by Lord Brahmā; yāḥ—all those which visām pate—O King; bhujyamānāḥ—being enjoyed; mayā—by me; drṣṭāḥ—seen; asadbhiḥ—by nondevotees; adhṛta-vratāḥ—devoid of all spiritual activities.

TRANSLATION

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

PURPORT

Lord Brahmā created this material world for the use of the living entities, but it was created according to a plan that all living entities who come into it to dominate it for sense gratification would be given directions by Lord Brahmā in the Vedas in order that they might ultimately leave it and return home, back to Godhead. All necessities grown on earth—namely fruits, flowers, trees, grains, animals and animal by-products—were created for use in sacrifice for the satisfaction of the Supreme Personality of Godhead, Viṣṇu. However, the planet earth in the shape of a cow herein submits that all these utilities are being used by nondevotees who have no plans for spiritual understanding. Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees who have no spiritual goals. Everything belongs to the Supreme Personality of Godhead, and everything can be used for His satisfaction. Things should not be used for the sense gratification of the living entities. This is the whole plan of material nature according to the directions of this material nature.

In this verse the words asadbhiḥ and adhṛta-vratāḥ are important. The word asadbhiḥ refers to the nondevotees. The nondevotees have been described in Bhagavad-gītā as duṣkṛtinaḥ (miscreants), mādhyāḥ (asses or rascals), na rasāḥ (lodest of mankind) and māyāyādiḥṣa-jñānāḥ (those who have lost their knowledge to the power of the illusory energy). All these persons are asat, nondevotees. Nondevotees are also called grha-vratā, whereas the devotee is called dṛṣṭa-vratā. According to plans, the misguided conditioned souls who have come to lord it over material nature should be trained to become dṛṣṭa-vratā. This means that they should take a vow to satisfy their senses or enjoy material life only by satisfying the senses of the Supreme Lord. Activities intended to satisfy the senses of the Supreme Lord, Kṛṣṇa, are called kṛṣṇārthe 'khila-cesṭāḥ. This indicates that one can attempt all kinds of work, but one should do so to satisfy Kṛṣṇa. This is described in Bhagavad-gītā as yajñārthatā karma. The word yajña indicates Lord Viṣṇu. We should work only for His satisfaction. In modern times (Kali-yuga), however, people have forgotten Viṣṇu altogether, and they conduct their activities for sense gratification. Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme Lord for their own sense gratification. If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced. Indeed, it is stated in the Twelfth Canto of Bhāgavatam that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugar cane or milk.
TRANSLATION

My dear King, not only are grains and herbs being used by nondevotees, but, as far as I'm concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

PURPORT

That which happened during the time of Prthu Maharaja and his father, King Vena, is also happening at this present moment. A huge arrangement exists for the production of large-scale industrial and agricultural products, but all these products are meant for sense gratification. Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. The word corebhute indicates that the population has turned to thievery. According to Vedic understanding, men are transformed into thieves when they plan economic development for sense gratification. It is also explained in Bhagavad-gita that if one eats food grains without offering them to the Supreme Personality of Godhead, Yajña, he is a thief and liable to be punished. According to spiritual communism, all properties on the surface of the globe belong to the Supreme Personality of Godhead. The population has a right to use goods only after offering them to the Supreme Personality of Godhead. This is the process of accepting prasāda. Unless one eats prasāda, he is certainly a thief. It is the duty of governors and kings to punish such thieves and maintain the world nicely. If this is not done, grains will no longer be produced, and people will simply starve. Indeed, not only will people be obliged to eat less, but they will kill one another and eat their own flesh. They are already killing animals for flesh, so when there will no longer be grains, vegetables and fruits, they will kill their own sons and fathers and eat their flesh for sustenance.

Text 8

नूतः ता वीरुपः द्रोणा वर्ण द्रौहेन भूयसा।
तत्र योगेन द्रष्टेन अचानादभृति ॥ ८ ॥

Prthu Maharaja Milks the Earth Planet

nunam-ta virudhaḥ kṣīna
mayi kālena bhūyasā
tatra yogena drṣṭena
bhavān adātum arhati

nunam—therefore; tāḥ—those; virudhaḥ—herbs and grains; kṣīna—deteriorated; mayī—within me; kālena—in course of time; bhūyasā—very much; tatra—therefore; yogena—by proper means; drṣṭena—acknowledged; bhavān—Your Majesty; adātum—to take; arhati—ought.

TRANSLATION

Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

PURPORT

When there is a scarcity of grain, the government should follow the methods prescribed in the sāstra and approved by the ācāryas; thus there will be a sufficient production of grains, and food scarcity and famine can be checked. Bhagavad-gītā recommends that we perform yajña, sacrifices. By the performance of yajña, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the sāstras, and if they do so there will no longer be food scarcity. In Kali-yuga, the only sacrifice recommended is sankirtana-yajña.

In this verse there are two significant words: yogena, “by the approved method,” and drṣṭena, “as exemplified by the former ācāryas.” One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. If one goes to a desert and uses a tractor, there is still no possibility of producing grains. We may adopt various means, but it is essential to know that the planet earth will stop producing grains if sacrifices are not performed. The earth has already explained that because nondevotees are enjoying the production of food, she has reserved food seeds for the performance of sacrifice. Now, of course, atheists will not
believe in this spiritual method of producing grains, but whether they believe or not, the fact remains that we are not independent to produce grain by mechanical means. As far as the approved method is concerned, it is enjoined in the sastras that intelligent men in this age will take to the sankirtana movement, and by so doing they shall worship the Supreme Personality of Godhead Lord Caitanya, whose bodily complexion is golden, and who is always accompanied by His confidential devotees to preach this Krsna consciousness movement all over the world. In its present condition, the world can only be saved by introducing this sankirtana, this Krsna consciousness movement. As we have learned from the previous verse, one who is not in Krsna consciousness is considered a thief. Even though he may be very materially advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable. Because people are without Krsna consciousness, they have become thieves, and consequently they are being punished by the laws of material nature. No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Krsna consciousness, there will be a scarcity of food and much suffering.

TEXTS 9-10

vatsam kalpaya me vira
yenaha vatsalara tava
dhokse kṣaramayān kāmān
anurūpaṁ ca dohanam
dogdhāraṇa ca mahā-bāho
bhūta-bhāvana annam īṣitaṁ ārjasvad
bhagavaṁ vānchate yadi

vatsam—a calf; kalpaya—arrange; me—for me; vira—O hero; yena—by which; ahām—I; vatsala—affectionate; tava—your; dhokse—shall fulfill; kṣira-mayān—in the form of milk; kāmān—desired necessities; anurūpaṁ—according to different living entities; ca—also; dohanam—milking pot; dog-

TEXT 11

Prthu Mahārāja Milks the Earth Planet

TRANSLATION

O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate toward my calf, your desire to take milk from me will be fulfilled.

PURPORT

These are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Krsna conscious. Even though the earth's being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities—including animals, birds, bees, reptiles, aquatics, etc.—can receive their respective foods from the planet earth provided that human beings are not asat, or adhṛta-vrata, as we have previously discussed. When human society becomes asat, or ungodly, or devoid of Krsna consciousness, the entire world suffers. If human beings are well-behaved, animals will also receive sufficient food and be happy. The ungodly human being, ignorant of his duty to give protection and food to the animals, kills them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today's world.
apartāv api bhadram tē!
upāvarṣate me vibho

samām—equally level; ca—also; kura—make; mām—me; rājan—O King;
deva-urṣam—fallen as rain by the mercy of King Indra; yathā—so that;
payāh—water; apartau—when the rainy season has ceased; api—even;
bhadram—auspiciousness; te—unto you; upāvarṣate—it can remain; me—on me; vibho—O Lord.

TRANSLATION
My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

PURPORT
King Indra of the heavenly planets is in charge of throwing thunderbolts and giving rainfall. Generally thunderbolts are thrown on the tops of hills in order to break them to pieces. As these pieces are spread asunder in due course of time, the surface of the globe gradually becomes fit for agriculture. Level land is especially conducive to the production of grain. Thus the planet earth requested Maharaja Prthu to level the surface of the earth, breaking up the high land and mountains.

TEXT 12

Text 13]

Iti priyaṁ hitan vākyan
bhūva ṣādāya bhūpatiṁ
vatsam kṛtvā manuṁ pāṇāv
aduhaṁ sakalauṣadhiṁ

iti—thus; priyaṁ—pleasing; hitam—beneficial; vākyam—words; bhūvaḥ—of the earth; ṣādāya—taking into consideration; bhū-patiṁ—the King; vatsam—calf; kṛtvā—making; manuṁ—Śvāyambhuva Manu; pāṇāv—in his hands; aduhaṁ—milked; sakala—all; usadhiṁ—herbs and grains.

TRANSLATION
After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Śvāyambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.

PURPORT
The planet earth is also called vasundhara. The word vaṣu means “wealth,” and dhara means “one who holds.” All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means. As suggested by the planet earth, and accepted and initiated by King Prthu, whatever is taken from the earth—either from the mines, from the surface of the globe or from the atmosphere—should always be considered the property of the Supreme Personality of Godhead and should be used for Yajña, Lord Viṣṇu. As soon as the process of yajña is stopped, the earth will withhold all productions—vegetables, trees, plants, fruits, flowers, other agricultural products,
minerals, etc. As confirmed in *Bhagavad-gītā*, the process of *yajña* was instituted from the beginning of creation. By the regular performance of *yajña*, the equal distribution of wealth, and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of *sankirtana-yajña*—the holding of festivals as initiated by the International Society for Krishna Consciousness—should be introduced in every town and village. Intelligent men should encourage the performance of *sankirtana-yajña* by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication. If the intelligent men, or the *brāhmaṇas* of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

**TEXT 14**

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रशयो दुधुधुर्देवीसिद्धिशेषो नमः 
वस्तवेऽवस्तवेऽवस्तवेऽवस्तवेऽवस्तवेऽवस्तवेऽवस्तवेऽवस्तवे
शुचि ||१४०||
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*ṛśaya duduhur devīm*  
*indriyeśu atha sattama*  
*vatsaṁ bhṛhaspatiṁ kṛtvā*  
*payaś chandomayaṁ śuci*  

*ṛśayaḥ*—the great sages; *duduhuḥ*—milked; *devīm*—the earth; *indriyeśu*—in the senses; *atha*—then; *sattama*—O Vidura; *vatsaṁ*—the calf; *bhṛhaspatiṁ*—the sage Bhṛhaspati; *kṛtvā*—making; *payaḥ*—milk; *chandah-mayam*—in the form of the Vedic hymns; *śuci*—pure.

**TRANSLATION**

All the great sages transformed Bhṛhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

**PURPORT**

Bṛhaspati is the priest of the heavenly planets. Vedic knowledge was received in logical order by the great sages through Bṛhaspati for the benefit of human society, not only on this planet, but throughout the universes.
demigods would not touch any kind of liquor. Nor is soma a kind of drug. It is a different kind of beverage available in the heavenly planets. Soma is far different from the liquors made for demoniac people, as explained in the next verse.

TEXT 16

The sons of Diti and the demons transformed Prahlada Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

PURPORT

The demons also have their own types of beverage in the form of liquors and beers, just as the demigods use soma-rasa for their drinking purposes. The demons born of Diti take great pleasure in drinking wine and beer. Even today people of demoniac nature are very much addicted to liquor and beer. The name of Prahlada Mahārāja is very significant in this connection. Because Prahlada Mahārāja was born in a family of demons, as the son of Hiraṇyakaśipu, by his mercy the demons were and still are able to have their drinks in the forms of wine and beer. The word ayah (iron) is very significant. Whereas the nectarean soma was put in a golden pot, the liquors and beers were put in an iron pot. Because the liquor and beer are inferior, they are placed in an iron pot, and because soma-rasa is superior, it is placed in a golden pot.

Translation

The inhabitants of Gandharvaloka and Apsaroloka made Visvāvasu into a calf, and they drew the milk into a lotus flower pot. The milk took the shape of sweet musical art and beauty.
TRANSLATION

The fortunate inhabitants of Pitrloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

PURPORT

In Bhagavad-gītā it is said, pitṛn yānti pitṛ-urtaḥ. Those who are interested in family welfare are called pitṛ-urtaḥ. There is a planet called Pitrloka, and the predominating deity of that planet is called Aryamā. He is somewhat of a demigod, and by satisfying him one can help ghostly family members develop a gross body. Those who are very sinful and attached to their family, house, village or country do not receive a gross body made of material elements but remain in a subtle body composed of mind, ego and intelligence. Those who live in such subtle bodies are called ghosts. This ghostly position is very painful because a ghost has intelligence, mind and ego and wants to enjoy material life, but because he doesn’t have a gross material body, he can only create disturbances for want of material satisfaction. It is the duty of family members, especially the son, to offer oblations to the demigod Aryamā, or Lord Viśṇu. From time immemorial in India the son of a dead man goes to Gaya and, at a Viśṇu temple there, offers oblations for the benefit of his ghostly father. It is not that every one’s father becomes a ghost, but the oblations of pitṛ are offered to the lotus feet of Lord Viṣṇu so that if a family member happens to become a ghost, he will be favored with a gross body. However, if one is habituated to taking the prasāda of Lord Viṣṇu, there is no chance of his becoming a ghost or anything lower than a human being. In Vedic civilization there is a performance called śrāddha by which food is offered with faith and devotion. If one offers oblations with faith and devotion—either to the lotus feet of Lord Viṣṇu or to His representative in Pitrloka, Aryamā—one’s forefathers will attain material bodies to enjoy whatever material enjoyment is due them. In other words, they do not have to become ghosts.

TEXT 19

The inhabitants of both Siddhaloka and Vidyādharaloka are naturally endowed with mystic yogic powers by which they can not only fly in outer space without a vehicle but can also fly from one planet to another simply by exerting their will. Just as fish can swim within water, the residents of Vidyādharaloka can swim in the ocean of air. As far as the inhabitants of Siddhaloka are concerned, they are endowed with all mystic powers. The yogis in this planet practice the eightfold yogic mysticism—namely yama, niyama, āsana, ārṣa, prāṇāyāma, ātmārañjana, dhyāna and samādhi. By regularly practicing the yogic processes one after another, the yogīs attain various perfections; they can become smaller than the smallest, heavier than the heaviest, etc. They can even manufacture a planet, get whatever they like, and control whatever man they want. All the residents of Siddhaloka are naturally endowed with these mystic yogic powers. It is certainly a very wonderful thing if we see a person on this planet flying in the sky without a vehicle, but in Vidyādharaloka such flying is as commonplace as a bird’s flying in the sky. Similarly, in Siddhaloka all the inhabitants are great yogīs, perfect in mystic powers.

The name of Kapila Muni is significant in this verse because He was the expounder of the Saṅkhya philosophical system, and His father, Kardama Muni, was a great yogī and mystic. Indeed, Kardama Muni prepared a great airplane, which was as large as a small town and had various gardens, palatial buildings, servants, maidservants, etc. With all this paraphernalia,
Kapiladeva’s mother, Devahūti, and His father, Kardama Muni, traveled all over the universes and visited different planets.

TEXT 20

अन्ये च मायिनो मायामाध्यानोहातुतात्त्वनामः ।
पर्य प्रकट्य वर्त्ते ते ह्रदुल्लोकाणामात्मौः ॥२०॥

anye ca māyino māyām
antar dhānādáhu tāta manām
mayaṁ prakalpa vatsaṁ
te dūduhuḥ dhāraṇā mayīṁ

anye—others; ca—also; māyinaḥ—mystic magicians; māyām—mystic powers; antardhāna—disappearing; abhuta—wonderful; ātmānām—of the body; mayaṁ—the demon named Maya; prakalpa—making; vatsaṁ—the calf; te—they; dūduhuḥ—milked out; dhāraṇā mahīṁ—proceeding from will.

TRANSLATION

Others also, the inhabitants of planets known as Kimpurusa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.

PURPORT

It is said that the inhabitants of Kimpuruṣa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called Būtā. The demons generally learn such mystic powers by the practice of yoga. In the Dasama-skandha, the Tenth Canto of Śrīmad-Bhāgavatam, there is a vivid description of how the demons appear before Kṛṣṇa in various wonderful forms. For instance, Bakāsura appeared before Kṛṣṇa and His cowherd boy friends as a gigantic crane. While present on this planet, Lord Kṛṣṇa had to fight with many demons who could exhibit the wonderful mystic powers of Kimpuruṣa-loka. Although the inhabitants of Kimpuruṣa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.

TEXT 21

यक्षरक्षास्ति भूतानि पिशाचा: विशिष्टवाना: ।
भृतेषु भवतः तुत्तुः कपाले अष्टासावम् ॥२१॥

yakṣa-rakṣānāṁ bhūtāṁ
piśācāḥ piśātenāḥ
bhūteṣa-vatsā dūduhuḥ
kapāle kṣatajasāvam

yakṣa—the Yakṣas (the descendants of Kuvera); rakṣānāṁ—the Rakṣasas (meat-eaters); bhūtāṁ—ghosts; piśācāḥ—witches; piśāta-asanāḥ—who are all habituated to eating flesh; bhūteṣa—Lord Śiva’s incarnation Rudra; vatsāḥ—whose calf; dūduhuḥ—milked out; kapāle—in the pot of skulls; kṣata-ja—blood; āsavam—a fermented beverage.

TRANSLATION

Then the Yakṣas, the Rakṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva’s incarnation Rudra [Bhūtānātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

PURPORT

There are some types of living entities in the form of human beings whose living conditions and eatables are most abominable. Generally they eat flesh and fermented blood, which is mentioned in this verse as kṣatajasāvam. The leaders of such degraded men known as Yakṣas, Rakṣasas, bhūtās, piśācas, etc., are all in the mode of ignorance. They have been placed under the control of Rudra. Rudra is the incarnation of Lord Śiva and is in charge of the mode of ignorance in material nature. Another name of Lord Śiva is Bhūtānātha, meaning “master of ghosts.” Rudra was born out of Brahmā’s eyes when Brahmā was very angry at the four Kumāras.

TEXT 22

तथाह्यो दंडसः सर्पां नागाय दक्षकः ।
विभाज वर्त्ते तुद्दुल्लितप्रसः विद्य पय: ॥२२॥

tathāhāyo dandaśūkāḥ
sarpa nāgaś ca takṣakam
Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Takśaka.

**PURPORT**

Within this material world there are various types of living entities, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. Payaḥ-pāṇam bhujagānām: if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.

**TRANSLATION**

Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Takśaka.

**PURPORT**

Within this material world there are various types of living entities, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. Payaḥ-pāṇam bhujagānām: if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.

**TRANSLATION**

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**PURPORT**

Within this material world there are various types of living entities, and the different types of reptiles and scorpions mentioned in this verse are also provided with their sustenance by the arrangement of the Supreme Personality of Godhead. The point is that everyone is taking his eatables from the planet earth. According to one's association with the material qualities, one develops a certain type of character. Payaḥ-pāṇam bhujagānām: if one feeds a serpent milk, the snake will simply increase his venom. However, if one supplies milk to a talented sage or saint, the sage will develop finer brain tissues by which he can contemplate higher spiritual life. Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character.
Prthu Mahārāja Milks the Earth Planet

elements. Every planet produces different types of food according to the needs of its residents. According to the Vedic sāstras, it is not true that the moon does not produce food nor that no living entity is living there.

**TEXT 27**

my deary Vidura, chief of the Kurus, in this way king Prthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

**PURPORT**

This is evidence that the Lord supplies food to everyone. As confirmed in the Vedas: eko bahūnāṁ yo vidadhāti kāmān. Although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth. There are different varieties of living entities on different planets, and they all derive their eatables from their planets in different forms. On the basis of these descriptions, how can one assume that there is no living entity on the moon? Every moon is earthly, being composed of the five
planet; premā—out of affection; duhit-vatsala—affectionate to his daughter.

TRANSLATION

Thereafter King Prthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

TEXT 29

Thereafter King Prthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

TRANSLATION

Thereafter King Prthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

TEXT 31

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.

TRANSLATION

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.
Before the reign of King Prthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Everything was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Prthu plans were made for towns and villages.

PURPORT

From this statement it appears that town and city planning is not new but has been coming down since the time of King Prthu. In India we can see regular planning methods evident in very old cities. In Śrīmad-Bhāgavatam there are many descriptions of such ancient cities. Even 5,000 years ago, Lord Kṛṣṇa's capital, Dvārakā, was well planned, and similar other cities—Mathurā, and Hastināpura (now New Delhi)—were also well planned. Thus the planning of cities and towns is not a modern innovation but was existing in bygone ages.

Thus end the Bhaktivedanta purports of the Fourth Canto, Eighteenth Chapter of the Śrīmad-Bhāgavatam, entitled “Prthu Mahārāja Milks the Earth Planet.”
When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Prthu was going to exceed him in fruitive activities. Thus Indra could not tolerate great sacrificial ceremonies performed by King Prthu.

PURPORT

In the material world everyone who comes to enjoy himself or lord it over material nature is envious of others. This envy is also found in the personality of the King of heaven, Indra. As evident from revealed scriptures, Indra was several times envious of many persons. He was especially envious of great fruitive activities and the execution of transcendental yoga practices, or siddhis. Indeed, he could not tolerate them, and he desired to break them up. He was envious due to fear that those who performed great sacrifices for the execution of mystic yoga might occupy his seat. Since no one in this material world can tolerate another’s advancement, everyone in the material world is called matsara, envious. In the beginning of Śrīmad-Bhāgavatam it is therefore said that Śrīmad-Bhāgavatam is meant for those who are completely nirmitara (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service. Such non-envy is typical of Vaikuṇṭha. However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.

TEXT 3

King Prthu's One Hundred Horse Sacrifices

In this verse the word sākhāt is significant. Prthu Mahārāja was a sākyāvēśa-avatāra incarnation of Lord Viṣṇu. Actually Prthu Mahārāja was a living entity, but he acquired specific powers from Lord Viṣṇu. Lord Viṣṇu, however, is directly the Supreme Personality of Godhead, and thus belongs to the category of viṣṇu-tattva. Mahārāja Prthu belonged to the jiva-tattva. The viṣṇu-tattva indicates God, whereas the jiva-tattva indicates the part and parcel of God. When God’s part and parcel is especially empowered, he is called sākyāvēśa-avatāra. Lord Viṣṇu is herein described as harī śivara. The Lord is so kind that He takes all miserable conditions away from His devotees. Consequently He is called harī. He is described as śivara because He can do whatever He likes. He is the supreme controller. The supreme śivara puruṣottama is Lord Kṛṣṇa. He exhibits His powers as śivara, or the supreme controller, when He assures His devotee in Bhagavad-gītā: “Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66) He can immediately make His devotee immune from all the reactions caused by sinful life if the devotee simply surrenders unto Him. He is described herein as sarvātmā, meaning that He is present in everyone’s heart as the Supersoul, and as such He is the supreme teacher of everyone. If we are fortunate enough to take the lessons given by Lord Kṛṣṇa in Bhagavad-gītā, our lives immediately become successful. No one can give better instructions to human society than Lord Kṛṣṇa.
TEXT 4

When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages and the residents of Apsaroloka all praised Him.

TEXT 5

The Lord was accompanied by the residents of Siddhaloka, Vidyādhara-loka, all the descendants of Diti, and the demons and the Yakṣas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

TEXT 6

Great devotees who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada; Dattātreya; yoga-tāṣā—the masters of mystic power; sanaka-ādah—headed by Saṅaka; tam—Lord Viṣṇu; anuvīyur—followed; bhāgavatā—great devotees; ye—all those who; ca—also; tat-sevana-utsukāḥ—always eager to serve the Lord.

TEXT 7

Great devotees who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada; Dattātreya, and masters of mystic powers, headed by Saṅaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.

yatra dharma-duḥāḥ bhūmiḥ
sarva-kāma-duḥāḥ satī
doghi småbhīpātān arthān
yajamāṇāsyā bhārata

yatra—where; dharma-duḥāḥ—producing sufficient milk for religiosity; bhūmiḥ—the land; sarva-kāma—all desires; duḥāḥ—yielding as milk; satī—
the cow; *doghi* *sma*-fulfilled; *abhïpsïtân*-desirable; *arthân*-objects; *yajëmànasya*-of the sacrificer; *bhûrata*-my dear Vidura.

**TRANSLATION**

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing *kàma-dhënu*, and thus, by the performance of *yajñä*, all daily necessities for life were supplied.

**PURPORT**

In this verse the word *dharma-duoghâ* is significant, for it indicates *kàma-dhënu*. *Kàma-dhënu* is also known as *surabhï*. *Surabhï* cows inhabit the spiritual world, and, as stated in *Brahma-saîñhitâ*, Lord Kûsha is engaged in tending these cows: *surabhïh abhipâlayantam*. One can milk a *surabhï* cow as often as he likes, and the cow will deliver as much milk as one requires. Milk, of course, is necessary for the production of so many milk products, especially clarified butter, which is required for the performances of great sacrifices. Unless we are prepared to perform the prescribed sacrifices, our supply of the necessities of life will be checked. *Bhagavad-gîtâ* confirms that Lord Brahmä created human society along with *yajñâ*, the performance of sacrifice. *Yajñâ* means Lord Viçû, the Supreme Personality of Godhead, and sacrifice means working for the satisfaction of the Supreme Personality of Godhead. In this age, however, it is very difficult to find qualified *brâhmañãs* who can perform sacrifices as prescribed in the *Vedas*. Therefore it is recommended in *Srîmad-Bhâgavatam* (*yajñàh saîkrrtana-prâyàth*) that by performing *saîkrrtana-yajñâ* and by satisfying the *yajñà-puruśa*, Lord Caitanya, one can derive all the results derived by great sacrifices in the past. King Prthu and others derived all the necessities of life from the earthly planet by performing great sacrifices. Now this *saîkrrtana* movement has already been started by the International Society for Krishna Consciousness. People should take advantage of this great sacrifice and join in the Society's activities; then there will be no scarcity. If *saîkrrtana-yajñâ* is performed, there will be no difficulty, not even in industrial enterprises. Therefore this system should be introduced in all spheres of life—social, political, industrial, commercial, etc. Then everything will run very peacefully and smoothly.

**TEXT 8**

**Translation**

The flowing rivers supplied all kinds of tastes—sweet, pungent, sour, etc.—and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

**PURPORT**

If rivers are not polluted and are allowed to flow in their own way, or sometimes allowed to flood the land, the land will become very fertile and able to produce all kinds of vegetables, trees and plants. The word *rasa* means “taste.” Actually all *rasas* are tastes within the earth, and as soon as seeds are sown on the ground, various trees sprout up to satisfy our different tastes. For instance, sugar cane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilis to satisfy our taste for pungency. Although the earth’s ground is the same, different tastes arise due to different kinds of seeds. As Kûsha says in *Bhagavad-gîtâ*, *bijam mãn sarva-bhûtânam*: “I am the original seed of all existences.” (Bb. 7.10) Therefore all arrangements are there. And as stated in *Lîlâyana*: *pûrṇam idam*. Complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. People should therefore learn how to satisfy the *yajû-puruśa*, Lord Viçû. Indeed, the living entity’s prime business is to satisfy the Lord because the living entity is part and parcel of the Lord. Thus the whole system is so arranged that the living entity must do his duty as he is constitutionally made. Without doing so, all living entities must suffer. That is the law of nature.

The words *tarava bhûrî-vaîrmanâh* indicate very luxuriantly grown, big-bodied trees. The purpose of these trees was to produce honey and varieties of fruit. In other words, the forest also has its purpose in supplying honey, fruits and flowers. Unfortunately in Kali-yuga, due to an absence of
yajña, there are many big trees in the forests, but they do not supply sufficient fruits and honey. Thus everything is dependent on the performance of yajña. The best way to perform yajña in this age is to spread the sankirtana movement all over the world.

**TEXT 9**

sindhavo ratna-nikaran
girayo 'nnam catur-vidham
upāyaman upājahru
sarve lokāḥ sapālakāḥ

sindhavo—the oceans; ratna-nikaran—heaps of jewels; girayo—the hills; annam—eatables; catur-vidham—four kinds of; upāyaman—presentations; upājahru—brought forward; sarve—all; lokāḥ—the people in general of all planets; sa-pālakāḥ—along with the governors.

**TRANSLATION**

King Prthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

**PURPORT**

As stated in Isopanisad, this material creation is supplied with all the potencies for the production of all necessities required by the living entities—not only human beings, but animals, reptiles, aquatics, trees, etc. The oceans and seas produce pearls, coral and valuable jewels so that fortunate law-abiding people can utilize them. Similarly, the hills are full of chemicals so when rivers flow down from them the chemicals spread over the fields to fertilize the four kinds of foodstuffs. These are technically known as caruṣa (those edibles which are chewed), lehya (those which are licked up), cūṣya (those which are swallowed) and peya (those which are drunk).

Prthu Mahārāja was greeted by the residents of other planets and their presiding deities. They presented various gifts to the King and acknowledged him as the proper type of king by whose planning and activities everyone throughout the universe could be happy and prosperous. It is clearly indicated in this verse that the oceans and seas are meant for producing jewels, but in Kali-yuga the oceans are mainly being utilized for fishing. Śūdras and poor men were allowed to fish, but the higher classes like the kṣatriyas and vaisyas would gather pearls, jewels and coral. Although poor men would catch tons of fish, they would not be equal in value to one piece of coral or pearl. In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of yajnas, the hills automatically produce fertilizing chemicals, which help produce edibles in the fields. Everything is dependent on the people’s acceptance of the Vedic principles of sacrifice.

**TEXT 10**

iti cādhokṣajasyasya
prthos tu paramod aya
asāya bhagavān indra
pratighātam ackarat

iti—thus; ca—also; adhokṣaja-śasya—who accepted Adhiokṣaja as his worshipable Lord; prthoḥ—of King Prthu; tu—then; parama—the topmost; udāya—opulence; asāya—being envious of; bhagavān—the most powerful; indraḥ—the King of heaven; pratighātam—impediments; ackarat—made.

**TRANSLATION**

King Prthu was dependent on the Supreme Personality of Godhead, who is known as Adhiokṣaja. Because King Prthu performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Prthu’s opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

**PURPORT**

In this verse there are three significant purposes expressed in the words adhokṣaja, bhagavān indraḥ and prthoḥ. Mahārāja Prthu is an incarnation
of Viṣṇu, yet he is a great devotee of Lord Viṣṇu. Although an empowered incarnation of Lord Viṣṇu, he is nonetheless a living entity. As such, he must be a devotee of the Supreme Personality of Godhead. Although one is empowered by the Supreme Personality of Godhead and is an incarnation, he should not forget his eternal relationship with the Supreme Personality of Godhead. In Kali-yuga there are many self-made incarnations, rascals, who declare themselves to be the Supreme Personality of Godhead. The words bhagavān indraḥ indicate that even a living entity can be as exalted and powerful as King Indra, for even King Indra is an ordinary living entity in the material world and possesses the four defects of the conditioned soul. King Indra is described herein as bhagavān, which is generally used in reference to the Supreme Personality of Godhead. In this case, however, King Indra is addressed as bhagavān because he has so much power in his hands. Despite his becoming bhagavān, he is envious of the incarnation of God, Prthu Maharaja. The defects of material life are so strong that due to contamination King Indra becomes envious of an incarnation of God.

We should try to understand, therefore, how a conditioned soul becomes fallen. The opulence of King Prthu was not dependent on material conditions. As described in this verse, he was a great devotee of Adhokaṣaja. The word adhokaṣaja indicates the Personality of Godhead, who is beyond the expression of mind and words. However, the Supreme Personality of Godhead appears before the devotee in His original form of eternal bliss and knowledge. The devotee is allowed to see the Supreme Lord eye to eye, although the Lord is beyond the expression of our senses and beyond our direct perception.

TEXT 11

Kamāñhāpyaḥsyeva hāmaḥ yathūṣyātmaḥ
dravyaḥ svarṣeṣeṣavah viśrañ jitoḥ
carameṣaḥsamedhena
yajamāne yajuṣ-patim
vainye yajña-pāśuḥ spardhaḥ
apovāha tirohitaḥ

carameṣa—by the last one; aśvamedhena—by the sacrifice of aśvamedha-yajña; yajamāne—when he was performing the sacrifice; yajuṣ-patim—for satisfaction of the Lord of yajña, Viṣṇu; vainye—the son of King Vena;

yajña-pāśuḥ—the animal meant to be sacrificed in the yajña; spardhaḥ—being envious; apovāha—stole; tirohitaḥ—being invisible.

TRANSLATION

When Prthu Mahārāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Prthu.

PURPORT

King Indra is known as sata-kratu, which indicates that he has performed one hundred horse sacrifices (aśvamedha-yajña). We should know, however, that the animals sacrificed in the yajña were not killed. If the Vedic mantras were properly pronounced during the sacrifice, the animal sacrificed would come out again with a new life. That is the test for a successful yajña. When King Prthu performed one hundred yajñas, Indra became very envious because he did not want anyone to excel him. Being an ordinary living entity, he became envious of King Prthu, and, making himself invisible, he stole the horse and thus impeded the yajña performance.

TEXT 12

tam atrir bhagavān aikṣat
tvaramāṇaḥ vihāyasā
āmuk tam iva pākhāṇaṁ
yo ‘dharme dharma-vibhramaḥ

tam—King Indra; atrir—the sage Atri; bhagavān—most powerful; aikṣat—could see; tvaramāṇaṁ—moving very hastily; vihāyaṁ—in outer space; āmuk tam iva—like a liberated person; pākhāṇaṁ—imposter; yo—one who; adharme—in irreligiosity; dharma—religiosity; vibhramaṁ—mistaking.

When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress is a form of cheating, for it falsely created an impression of religion. When Indra went into outer
space in this way, the great sage Atri saw him and understood the whole situation.

PURPORT

The word pākaṇḍa used in this verse is sometimes pronounced pāṣaṇḍa. Both of these words indicate an impostor who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the word āmuktam iṣva, meaning “as if he were liberated,” is used. The saffron dress worn by a sanātīṣṭha announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a sanātīṣṭha or liberated person. In Bhagavad-gītā it is said:

anāśrita karma-phalāṁ
ekāryāṁ karma karoti yaḥ
sa sanātīṣṭha ca yogī ca
na niragnir na căkriyāḥ

“One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.” (Bg. 6.1)

In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a sanātīṣṭha and yogī. Cheating sanātīṣṭhas and yogīs have existed since the time of Prthu Mahārāja’s sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a sanātīṣṭha to be very cautious because, as stated by Lord Caitanya, sanātīṣṭra alpa chidra sarva-loke gāya: a little spot in a sanātīṣṭha’s character will be magnified by the public. Therefore, unless one is very sincere and serious, he should not take up the order of sanātīṣṭha. One should not adopt this order as a means to cheat the public. It is better not to take up sanātīṣṭha in this age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up sanātīṣṭha. One should not adopt this order as a means of livelihood or for some material purpose.

TEXT 13

When the son of King Prthu was informed by Atri of King Indra’s trick, he immediately became very angry and followed Indra to kill him, calling, “Wait! Wait!”

PURPORT

The words tiṣṭha tiṣṭha are used by a ḫṣatriya when he challenges his enemy. When fighting, a ḫṣatriya cannot flee from the battlefield. However, when a ḫṣatriya out of cowardice flees from the battlefield, showing his back to his enemy, he is challenged with the words tiṣṭha tiṣṭha. A real ḫṣatriya does not kill his enemy from behind, nor does a real ḫṣatriya turn his back on the battlefield. According to ḫṣatriya principle and spirit, one either attains victory or dies in the battlefield. Although King Indra was very exalted, being the King of heaven, he became degraded due to his stealing the horse intended for sacrifice. Therefore he fled without observing the ḫṣatriya principles, and the son of Prthu had to challenge him with the words tiṣṭha tiṣṭha.

TEXT 14

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TRANSLATION

King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Prthu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.

TEXT

Text 15

vaḍhan niurtaṁ taṁ bhūyo
hantave 'trir acodayat
jaḥ yajña-hanaṁ tāṁ
mahendrāṁ vibudhādhamam

vadhāṁ—killing; niurtaṁ—stopped; tam—the son of Prthu; bhūyo—again; hantave—for the purpose of killing; 'trir— the great sage Atri; acodayat—encouraged; jaḥ—kill; yajña-hanaṁ—one who impeded the performance of a yajña; tāṁ—my dear son; mahā-indram—the great heavenly King Indra; vibudhā-dhamam—the lowest of all demigods.

TRANSLATION

When Atri Muni saw that the son of King Prthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Prthu's sacrifice.
Srimad-Bhagavatam

[Canto 4, Ch. 19]

tat tasya cādbhutaṁ karma
vicaśya paramaśrayaṁ
nāmadheyam dadas tasmai
vijītaśva iti prabho

tat—that; tasya—his; ca—also; adbhuta—wonderful; karma—activity; vicaśya—after observing; paramaśrayaṁ—the great sages; nāmadheyam—the name; dadas—they offered; tasmai—to him; vijīta—Vijitāśva (he who has won the horse); iti—thus; prabho—my dear Lord Vidura.

TRANSLATION

My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Prthu, they all agreed to give him the name Vijitāśva.

TEXT 19

उपस्र्य तमास तिराहि जहारास्वन पुनाहि ।
चालवताराम हिरायर्सन विहुः।

upasṛjya tamas tīraḥ
jahāraśvam punah hariḥ
caśāla-yūpataḥ channo
hirāyasa-raśanam vibhuḥ

upasṛjya—creating; tamas—darkness; tiroma—dense; jahāra—took away; aśaṁ—the horse; punaḥ—again; hariḥ—King Indra; caśāla-yūpataḥ—from the wooden instrument where the animals were sacrificed; channo—being covered; hirāyasa-raśanam—tied with a gold chain; vibhuḥ—very powerful.

TRANSLATION

My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

TEXT 20

अति सन्दर्शयादिव तय्यार महावताः।
कपालक्षणां बौरे नैनस्वाधित ॥२०॥

atī sandarśayām āsa
tvāramāṇaṁ vihāyaśā
capāla-khaṭvāṅga-dharaṁ
viro naimam abādhata

atī—the great sage Atri; sandarśayām āsa—caused to see; tvāramāṇaṁ—going very hastily; vihāyaśā—in the sky; capāla-khaṭvāṅga—a staff with a skull at the top; dharam—who carried; atī—the hero (King Prthu's son); na—not; enam—the King of heaven, Indra; abādhata—killed.

TRANSLATION

The great sage Atri again pointed out to the son of King Prthu that Indra was fleeing through the sky. The great hero, the son of Prthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyāśi, he still chose not to kill him.

TEXT 21

अति कोदितस्य सन्ध्ये विजिष्ठं हुया ।
सो अवस्यम च विद्वान् तथावतांविहितं लर्दशी।

atī kodiṭas tasmai
sandadhe viśīkhaṁ ruṣā
so 'śaṁ rūpaṁ ca tad dhītvā
tasthāv antarhitāḥ sova-rāt

atī—in the great sage Atri; coditaḥ—inspired; tasmai—for Lord Indra; sandadhī—fixed up; viśīkhaṁ—his arrow; ruṣā—out of great anger; soa—King Indra; aśaṁ—horse; rūpam—the dress of a sannyāśi; ca—also; tat—that; hitvā—giving up; tasthau—he remained there; antarhitāḥ—invisible; sova-rāḥ—the independent Indra.

TRANSLATION

When the great sage Atri again gave directions, the son of King Prthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyāśi and, giving up the horse, made himself invisible.

TEXT 22

वोशायमादय पिन्यययाबद्धं ।
तदवं हरे हुयं जगृधृतादेशः।

vōśaṁādaṁ pīnyaṁ ābaddhaṁ
 tadavṁ haṁ hiṁ ṣaṅgudrītaṁ ॥२२॥
Lord Nārāyaṇa on the level with Lord Śiva or Lord Brahmā immediately becomes a pākhāṇḍī. As stated in the Purāṇas:

\[ \text{yas tu nārāyaṇam devaṁ} \\
\text{brahma-rudrā-diavataḥ} \\
\text{sa pāṣaṇḍī bhaved dhruvam} \]

In Kali-yuga the pākhāṇḍīs are very prominent. However, Lord Śrī Caitanya Mahāprabhu has tried to kill all these pākhāṇḍīs by introducing His sankṛtana movement. Those who take advantage of this sankṛtana movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these pākhāṇḍīs.

**TEXT 23**

\[ \text{yāni rūpāni jaghe} \\
\text{indro haya-jihṛṣyaḥ} \\
\text{tāni pāpasya khaṇḍāni} \\
\text{lūγam khaṇḍām ihocyte} \]

\[ \text{yāni—all those which; rūpāni—forms; jaghe—accepted; indro—the King} \]
\[ \text{of heaven; haya—the horse; jihṛṣyaḥ—with a desire to steal; tāni—all those;} \]
\[ \text{pāpasya—of sinful activities; khaṇḍāni—signs; lūγam—the symbol;} \]
\[ \text{khaṇḍām—the word khaṇḍa; iha—here; ihocyte—is said.} \]

**TRANSLATION**

Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

**PURPORT**

According to Vedic civilization, sannyāsa is one of the essential items in the program of the varpa-āśrama institution. One should accept sannyāsa according to the paramparā system of the acāryas. At the present moment, however, many so-called sannyāsīs or mendicants have no understanding of God consciousness. Such sannyāsa was introduced by Indra because of his
jealousy of Mahārāja Prthu, and what he introduced is again appearing in the age of Kali. Practically none of the sannyāsīs in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a pāśaṇḍī, or atheist. In the Vaiṣṇava tantra it is said:

yas tu nārayaṇaṁ devaṁ
brahma-rudrā-daivataḥ
samatvenaiva uḍāṣeta
sa pāśaṇḍī bhaved dhrumam

Although it is forbidden, there are many pāśaṇḍīs who coin terms like daridra-nārayaṇa and svāmī-nārayaṇa, although not even such demigods as Brahmā and Śiva can be equal to Nārāyaṇa.

TEXTS 24-25

evam indre haraty aśvaṁ
vainya-yaja-jīghāṁśaya
 tad-grhīta-viśrṣeṣu
pākhaṇḍeṣu matir nṛṇāṁ

dharma ity upadharmeṣu
nagna-rakta-patādiṣu
prāyeṇa sajyate bhrāntyā
pesaleṣu ca vāṁṣiṣu

evam—thus; indre—when the King of heaven; haraty—stole; aśvaṁ—the horse; vainya—of the son of King Vena; yajñā—the sacrifice; jīghāṁśaya—with a desire to stop; tat—by him; grhīta—accepted; viśrṣeṣu—abandoned; pākhaṇḍeṣu—toward the sinful dress; maṁ—attraction; nṛṇāṁ—the people in general; dharma—system of religion; iti—thus; upadharmeṣu—toward false religious systems; nagna—naked; rakta-patā—red robed; ādīṣu—etc.; prāyeṇa—generally; sajyate—is attracted; bhrāntyā—foolishly; pesaleṣu—expert; ca—and; vāṁṣiṣu—eloquent.

TRANSLATION

In this way, King Indra, in order to steal the horse from King Prthu's sacrifice, adopted several orders of sannyāsa. Some of these sannyāsīs go naked, and sometimes they wear red garments and pass under the name of kāpālikā. These are simply symbolic representations of their sinful activities. These so-called sannyāsīs are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

PURPORT

As stated in Śrīmad-Bhāgavatam, men in this age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic śāstras practically prohibit the adoption of sannyāsa in the age of Kali because less intelligent men may accept the sannyāsa order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Kṛṣṇa consciousness. All other systems of sannyāsa and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

TEXT 26

tat abhijñāya bhagavān
prthuḥ prthu-parākramaḥ
indrāya kupito bāṃgam
ādattodyata-kārmukah

tat—that; abhijñāya—understanding; bhagavān—the incarnation of Godhead; prthuḥ—King Prthu; prthu-parākramaḥ—celebrated as very powerful; indrāya—upon Indra; kupito—being very angry; bāṃgam—an arrow; ādatta—took up; udyata—having taken up; kārmukah—the bow.
TRANSLATION

Maharaja Prthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra introduced such irregular sannyāsa orders.

PURPORT

It is the duty of the king not to tolerate any introduction of any irreligious systems. Since King Prthu was an incarnation of the Supreme Personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

TEXT 27

TRANSLATION

When the priests and all the others saw Maharaja Prthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him.

PURPORT

Animal killing is intended for different purposes. It tests the proper pronunciation of Vedic mantras, and an animal being put into the sacrificial fire should come out with a new life. No one should ever be killed in a sacrifice meant for the satisfaction of Lord Viṣṇu. How then could Indra be killed when he is actually worshiped in the yajña and accepted as part and parcel of the Supreme Personality of Godhead? Therefore the priests requested King Prthu not to kill him.

TEXT 28

TRANSLATION

Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras, which were never before used; thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

PURPORT

By chanting the Vedic mantras properly in a sacrifice, one can perform many wonderful things. In Kali-yuga, however, there are no qualified for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.
brāhmaṇas who can chant the mantras properly. Consequently no attempt should be made to perform such big sacrifices. In this age the only sacrifice recommended is the saṅkīrtana movement.

TEXT 29

इत्यामन्य क्षुपाटं विदुर्स्त्रस्तवेऽरुः।
 सुभुक्कन्तलोद्देश्यं स्वयम्भुः प्रत्येकः॥२९॥

iḥyāmaṇtra kṛatu-patim
vidurasyartvijoj ruṣā
shrug-gastāṃ juhavato 'bhyeya y
svayambhuḥ pratyaśedhata

iti—thus; āmantra—after informing; kṛatu-patim—King Prthu, the master of the sacrifice; vidura—O Vidura; asya—of Prthu; rtvija—the priests; ruṣā—in great anger; shrug-hastāṃ—with the sacrificial ladle in hand; juhavataḥ—performing the fire sacrifice; abhyetya—having begun; svayambhūḥ—Lord Brahmā; pratyaśedhata—asked them to stop.

TRANSLATION

My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation on the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.

TEXT 30

न वष्णो महतारिष्टो ययो भगवद्वः।
 यं निर्यास्य यढेन स्वयंशल्यस्य: सुराः॥२०॥

na vadhyaḥ bhavatām indro
yad yajña bhagavat-tanuḥ
yam jighāṃsataḥ yajñena
yasyeśās tanavaḥ surāḥ

na—not; vadhyaḥ—ought to be killed; bhavatām—by all of you; indraḥ—the King of heaven; yat—because; yajña—a name of Indra; bhagavat-tanuḥ—part of the body of the Supreme Personality of Godhead; yam—whom;

TEXT 31

tad idam pāṣyata mahad-
dharma-vyatikaram dvijaḥ
indrenauṣṭhitam rājaḥ
karmaitad vijighāṃsatā

tat—then; idam—this; pāṣyata—just see; mahat—great; dharma—of religious life; vyatikaram—violation; dvijaḥ—O great brāhmaṇas; indreṇa—by Indra; auṣṭhitam—performed; rājaḥ—of the King; karma—activity; etat—this sacrifice; vijighāṃsatā—desiring to impede.

TRANSLATION

In order to make trouble and impede the performance of King Prthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.
prthu-kīrteḥ, prthor bhūyāt
tarhy ekona-saṭa-kratuḥ
alāḥ te kratubbhiḥ svīṣṭair
yad bhavān mokṣa-dharma-vit

prthu-kīrteḥ—of wide renown; prthoḥ—of King Prthu; bhūyāt—let it be;
tarhi—therefore; ekona-saṭa-kratuḥ—he who performed ninety-nine yajñas;
alāḥ—there is nothing to be gained; te—of you; kratubbhiḥ—by performing
sacrifices; su-ṣṭaiḥ—well performed; yat—because; bhavān—yourself; mokṣa-
dharma-vit—the knower of the path of liberation.

TRANSLATION

"Let there be only ninety-nine sacrificial performances for Maharāja
Prthu," Lord Brahmā concluded. Lord Brahmā then turned toward
Maharāja Prthu and informed him that since he was thoroughly aware of
the path of liberation, what was the use in performing more sacrifices?

PURPORT

Lord Brahmā came down to pacify King Prthu regarding his continual
performance of one hundred sacrifices. King Prthu was determined to per­
form one hundred sacrifices, and King Indra took this very seriously be­
because Indra himself was known as the performer of one hundred sacrifices.
Just as it is the nature of all living entities within this material world to be­
come envious of their competitors, King Indra, although King of heaven,
was also envious of King Prthu. Therefore, he wanted to stop him from per­
forming one hundred sacrifices. Actually there was great competition, and
King Indra, to satisfy his senses, began to invent so many irreligious sys­
tems to obstruct King Prthu. To stop these irreligious inventions, Lord
Brahmā personally appeared in the sacrificial arena. As far as Maharāja
Prthu was concerned, he was a great devotee of the Supreme Personality of
Godhead; therefore it was not necessary for him to perform the prescri­
bed Vedic ritualistic ceremonies. Such ceremonies are known as
karma, and
there is no need for a devotee in the transcendental position to execute
them. As the ideal king, however, it was King Prthu’s duty to perform sac­
rifices. A compromise was therefore to be worked out. By the blessings of
Lord Brahmā, King Prthu would become more famous than King Indra. Thus
Prthu’s determination to perform one hundred sacrifices was indirectly
fulfilled by the blessings of Lord Brahmā.
thwarted by providence; 
u-—certainly; 
 kartum—to do; 
 manah—the mind; 
atirūṣṭam—very angry; 
viṣate—enters; 
tamaḥ—darkness; 
anham—dense.

TRANSLATION
My dear King, don’t be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

PURPORT
Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid counteracting such reversals because the more we become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Kṛṣṇa has also advised us in this connection. We should tolerate things instead of becoming agitated.

TEXT 35

kratūr viratam ēsa
deveṣu duravagrahaḥ
 dharma-vyatikaro yatra
pākhaṇḍair indra-nirmitaiḥ

kratūr—the sacrifice; 
viratam—let it stop; ēsa—this; 
deveṣu—amongst the demigods; 
duravagrahaḥ—addiction to unwanted things; 
dharma-vyatikaro—violation of religious principles; 
yatra—where; 
pākhaṇḍair—by sinful activities; 
indra—by the King of heaven; 
nirmitaiḥ—manufactured.

TRANSLATION
Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You

should know very well that even amongst the demigods there are many unwanted desires.

PURPORT
There are many competitors in ordinary business affairs, and the karma-kāṇḍa chapters of the Vedas sometimes cause competition and envy amongst karmī. A karmī must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. Consequently there is always competition amongst karmī, either in ordinary business affairs or in the performance of yajña. Lord Brahmā’s purpose was to end the competition between Lord Indra and Mahārāja Pṛthu. Because Mahārāja Pṛthu was a great devotee and incarnation of God, he was requested to stop the sacrifices so that Indra might not further introduce irreligious systems, which are always followed by criminal-minded people.

TEXT 36

ebhīr indropasaṁśṛṣṭaiḥ
 pākhaṇḍair hāribhir janam
 hriyāmaṇānair vicakṣvainair
 yas te yajñā-dhruva asva-muṭ

ebhīr—by these; 
indra-upasaṁśṛṣṭaiḥ—created by the King of heaven, Indra; 
pākhaṇḍair—sinful activities; 
hāribhir—very attractive to the heart; 
janam—the people in general; 
hriyāmaṇānair—being carried away; 
vicakṣvainair—just see; 
enam—these; 
yah—one who; 
ete—you; 
yajñā-dhruva—creating a disturbance in the performance of the sacrifice; 
asva-muṭ—who stole the horse.

TRANSLATION
Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities, which he has introduced, will be carried out by the people in general.

PURPORT
As stated in Bhagavad-gītā:

yad yad ācārati šresthas
tat tad evetaro janaḥ
"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues." (Bg 3.21)

For his own sense gratification, King Indra thought to defeat Mahārāja Prthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the guise of a false sannyāsī. Such activities are attractive to the people in general; therefore they are dangerous. Lord Brahmā thought that instead of allowing Indra to further introduce such irreligious systems, it would be better to stop the sacrifice. A similar stance was taken by Lord Buddha when people were overly engrossed in the animal sacrifices recommended by Vedic instructions. Lord Buddha had to introduce the religion of nonviolence by contradicting the Vedic sacrificial instructions. Actually in the sacrifices the slaughtered animals were given a new life, but people without such powers were taking advantage of such Vedic rituals and unnecessarily killing poor animals. Therefore Lord Buddha had to deny the authority of the Vedas for the time being. One should not perform sacrifices that will induce reversed orders. It is better to stop such sacrifices.

As we have repeatedly explained, due to a lack of qualified brahminical priests in Kali-yuga, it is not possible to perform the ritualistic ceremonies recommended in the Vedas. Consequently the sāstras instruct us to perform the saṅkārītana-yajña. By the saṅkārītana sacrifice, the Supreme Personality of Godhead, in His form of Lord Caitanya, will be satisfied and worshiped. The entire purpose of performing sacrifices is to worship the Supreme Personality of Godhead, Viṣṇu. Lord Viṣṇu or Lord Kṛṣṇa is present in His form of Lord Caitanya; therefore people who are intelligent should try to satisfy Him by performing saṅkārītana-yajña. This is the easiest way to satisfy Lord Viṣṇu in this age. People should take advantage of the injunctions in different sāstras concerning sacrifices in this age and not create unnecessary disturbances during the sinful age of Kali. In Kali-yuga men all over the world are very expert in opening slaughterhouses for killing animals, which they eat. If the old ritualistic ceremonies were observed, people would be encouraged to kill more and more animals. In Calcutta there are many butcher shops which keep a deity of goddess Kāli, and animal eaters think it proper to purchase animal flesh from such shops in hope that they are eating the remnants of food offered to goddess Kāli. They do not know that goddess Kāli never accepts nonvegetarian food because she is the chaste wife of Lord Śiva. Lord Śiva is also a great Vaiṣṇava and never eats nonvegetarian food, and the goddess Kāli accepts the remnants of food left by Lord Śiva. Therefore there is no possibility of her eating flesh or fish. Such offerings are accepted by the associates of goddess Kāli known as bhūtas, piśācas and Rākṣasas, and those who take the prasāda of goddess Kāli in the shape of flesh or fish are not actually taking the prasāda left by goddess Kāli, but the food left by the bhūtas and piśācas.

TEXT 37

bhavaḥ paritṛṭum ihāvatīrṇo
dharmāṁ janānāṁ samayānurūpam
venāpaçaṛād avāluptam adya
tad-dehato viṣṇu-kalāśi vānīya

bhavaḥ—Your Majesty; paritṛṭum—just to deliver; iha—in this world; avālūṭaḥ—as incarnated; dharmam—religious system; janānām—of the people in general; samaya-anurūpam—according to the time and circumstances; vena-apacārāt—by the misdeeds of King Vena; avāluptam—almost vanished; adya—at the present moment; tat—his; dehataḥ—from the body; viṣṇu—of Lord Viṣṇu; kalā—part of a plenary portion; asi—you are; vānīya—O son of King Vena.

TRANSLATION

O King Prthu, son of Vena, you are the part and parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

PURPORT

The way in which Lord Viṣṇu kills the demons and protects the faithful is mentioned in Bhagavat-gītā:
paritrāṇāya sādhunāṁ
vināśāya ca duṣkṛtāṁ
dharma-saṁsthāpanārthāyāṁ
sambhāvāmi yuge yuge

“In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” (Bg. 4.8)

In two hands Lord Višṇu always carries a club and a cakra to kill demons, and in His other two hands He holds a conchshell and a lotus to give protection to His devotees. When His incarnation is present on this planet or in this universe, the Lord kills the demons and protects His devotees simultaneously. Sometimes Lord Viśṇu appears in His person as Lord Kṛṣṇa or Lord Rāma. All of these appearances are mentioned in the śāstras. Sometimes He appears as a saktāyavēsa-avatāra like Lord Buddha. As explained before, these saktāyavēsa-avatāras are incarnations of Viśṇu’s power invested in a living entity. Living entities are also part and parcel of Lord Viśṇu, but they are not as powerful; therefore when a living entity descends as an incarnation of Viśṇu, he is especially empowered by the Lord.

When King Prthu is described as an incarnation of Lord Viśṇu, it should be understood that he is a saktāyavēsa-avatāra, part and parcel of Lord Viśṇu, and is specifically empowered by Him. Any living being acting as the incarnation of Lord Viśṇu is thus empowered by Lord Viśṇu to preach the bhakti cult. Such a person can act like Lord Viśṇu and defeat demons by arguments and preach the bhakti cult exactly according to the principles of śāstra. As indicated in Bhagavad-gītā, whenever we find someone extraordinary preaching the bhakti cult, we should know that he is especially empowered by Lord Viśṇu or Lord Kṛṣṇa. As confirmed in Caitanya-caritāmṛta, kṛṣṇa-sākṣi vinā nahe tāra pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viśṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false tilaka and mālā, they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the śāstras.

TEXT 38

Text 38] King Prthu’s One Hundred Horse Sacrifices

sa tuvaṁ vimrśyāya bhavaṁ prajāpate
sāṅkalpanāṁ viśva-sājāṁ pipīṭhi
aindrīṁ ca māyāṁ upadharma-mātaraṁ
pracanda-pākhaḍa-pathāṁ prabho jahi

saḥ—the aforesaid; tvam—you; vimṛśya—considering; asya—of the world; bhavaṁ—existence; prajā-pate—O protector of the people; sāṅkalpanāṁ—the determination; viśva-sājāṁ—of the progenitors of the world; pipīṭhi—just fulfill; aindrīṁ—created by the King of heaven; ca—also; māyāṁ—illusion; upadharma—of the irreligious system of so-called sannyāsa; mātaram—the mother; pracanda—furious, dangerous; pākhaḍa-pathām—the path of sinful activities; prabho—O Lord; jahi—please conquer.

TRANSLATION

O protector of the people in general, please consider the purpose of your being incarnated by Lord Viśṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

PURPORT

Lord Brahmā addresses King Prthu as prajāpate just to remind him of his great responsibility in maintaining the peace and prosperity of the citizens. Mahārāja Prthu was empowered by the Supreme Personality of Godhead for this purpose only. It is the duty of the ideal king to see that people are properly executing religious principles. Lord Brahmā especially requested King Prthu to conquer the pseudo-religious principles produced by King Indra. In other words, it is the duty of the state or king to put a stop to pseudo-religious systems produced by unscrupulous persons. Originally a religious principle is one, given by the Supreme Personality of Godhead, and it comes through the channel of disciplic succession in two forms. Lord Brahmā requested Prthu Mahārāja to desist in his unnecessary competition with Indra, who was determined to stop Prthu Mahārāja from completing one hundred yajñas. Instead of creating adverse reactions, it was better for Mahārāja Prthu to stop the yajñas in the interest of his original purpose as an incarnation. This purpose was to establish good government and set things in the right order.
TEXT 39

Sri mad- Bhagavatam

The great sage Maitreya continued to speak: When King Prthu was thus advised by the supreme teacher, Lord Brahma, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

TRANSLATION

The great sage Maitreya continued: When King Prthu was thus advised by the supreme teacher, Lord Brahma, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

TEXT 40

The great sage Maitreya continued: When King Prthu was thus advised by the supreme teacher, Lord Brahma, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

TRANSLATION

The great sage Maitreya continued: When King Prthu was thus advised by the supreme teacher, Lord Brahma, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

TEXT 41

With great respect, the original King, Prthu, offered all kinds of rewards to the brāhmaṇas present at the sacrifice. Since all these brāhmaṇas were very much satisfied, they gave their heartfelt blessings to the King.
TEXT 42

All the great sages and brahmanas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitrloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealing and charity toward them.

Thus end the Bhaktivedanta purports of the Fourth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “King Prthu’s One Hundred Horse Sacrifices.”